



THE CHARLEMAGNE ECUMENICAL REVOLUTION

by Pierre Beaudry, 11/22/2010



INTRODUCTION

During the 9th and 10th century, the ecumenical collaboration between Charlemagne's Carolingian Renaissance and Harun al-Rashid's Islamic Renaissance represented the most powerful international force deployed around the world to oppose the Venetian imperial threat to mankind. It also represented the only case in the history of mankind where a common effort among Christianity, Islam, and Judaism expressed the universal quality of the human mind with the common mission of creating sovereign nation-states in Europe, and save Western Civilization from a common enemy, the Roman Empire. As Lyndon LaRouche demonstrated extensively, the impulse for the creation of nation-states was so powerful that, in order to stop it, the Venetians had to launch the Norman invasions, the Crusades, and an Ultramontane dark age of Religious Wars that lasted until the Peace of Westphalia, in 1648. Today, the same oligarchical Venetian forces represented by the monetarist British Empire are attempting to repeat the same policy and create a new dark age of perpetual war. This report will attempt to shed some light on the significance of the ecumenical movement that Charlemagne and Harun al-Rashid used to destroy that imperialist impulse. (From an original report written on 4/18/2007.)



Figure 1. Charlemagne (742-814) by Durer.



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CHARLEMAGNE AND HARUN AL RASHID THE FIRST EURASIAN LANDBRIDGE.



1. THE COMMUNION OF MINDS AND THE FIRST ECUMENICAL MOVEMENT.

First and foremost it is important to dispel the illusion and sophistry that the Carolingian Renaissance was a so-called “Holy Roman Empire.” Charlemagne rejected the idea when Pope Leo III surprised him by declaring him a “Roman Emperor” on Christmas Day 800. The biographer and Commissioner of Works of Charlemagne, Einhard, reported pointedly that Charlemagne had such an aversion to the idea of becoming Roman Emperor that “*He made it clear that he would not have entered the Cathedral that day at all, although it was the greatest of all festivals of the Church, if he had known what the Pope was planning to do.*” (Einhard and Notker the Stammerer, *Two Lives of Charlemagne*, Penguin Books, London, 1969, p.81.)

Since the restoration of a Roman Emperor would have meant an endorsement of the Papal Ultramontane policy in the disguised form of a revival of the titles of Augustus, Constantine, and Justinian, Charlemagne wanted none of it and rejected the whole idea. Furthermore, Charlemagne refused to be called “Roman Emperor” because this would have created unnecessary conflicts with the Byzantine Emperors. Thus, to put the matter to rest, Charlemagne was no more the successor of the Roman Caesars than he was the successor of the Merovingian King, Dagobert.

Merovingian Gaul was essentially barbarian. It was romanesque in character, that is, merely an expression of the decrepit Roman Empire. There was nothing to be found in the Merovingian period that could account for a Renaissance, or for the advent of the Carolingian development. The Merovingians had internalized all of the characteristics of the Roman Empire. The center of interest of the Merovingians was still the south. The Vandals went to Africa, the Visigoths into Aquitaine, Provence and Spain, while the Ostrogoths descended on Italy. Clovis conquered the Provence region and Theodoric had to stop him from going all the way to the Cote

d'Azur. Similarly, the Germanic barbarians were so much oriented towards the south that Justinian (527-565) was almost able to reconstruct the old Roman Empire with their support alone. With the barbarians, the Mediterranean had become, again, a Roman lake. Thus, the Germanic and Merovingian barbarians did not put an end to the Roman Empire, they embraced it and perpetuated it in a more degenerated form for several more centuries after the barbarian Odoacer sent the Roman imperial insignias to Constantinople in 476.

On the other hand, the Carolingian Renaissance stood on its own in an ecumenical alliance with the Islamic Renaissance of Harun al-Rashid. Both Charlemagne and Harun al-Rashid had a common enemy, Venice, which, at the time, had total control of the Byzantine Empire.

One of the most fascinating aspects of this Christian-Islamic-Judaic relationship is that a true community of interest developed between Charlemagne and Harun al-Rashid. Even though they never met, Charles and Harun were also extraordinary good friends. Their relationship was mediated through Charlemagne's extraordinary Jewish Ambassadors, along the lines of an Alcuin dialogue that was known as *Disputatio* among a Muslim, a Jew, and a Christian, and which was aimed at defining the unity of their differences. Charlemagne sent his Jewish delegation bearing gifts to Harun al-Rashid, among which were beautiful wool woven garments from Flanders, and some of his best German hunting dogs. Now, consider, in your mind's eye, the scene of the meeting between the Jewish Ambassador and Harun al-Rashid. First take this report from the Commissioner of Works of Charlemagne, Einhard, who stated:

“With Harun al-Rashid, King of the Persians, who held almost the whole of the East in fee, always excepting India, Charlemagne was on such friendly terms that Harun valued his good will more than the approval of all the other kings and princes in the entire world, and considered that he alone was worthy of being honored and propitiated with gifts. When Charlemagne's messengers, who he had sent with offerings to the most Holy Sepulcher of our Lord and Savior and to the place of His resurrection, came to Harun and told him of their master's intention, he not only granted all that he was asked but even went so far as to agree that this sacred scene of our redemption should be placed under Charlemagne's own jurisdiction.” (Einhard and Notker the Stammerer, *Two lives of Charlemagne*, Penguin Books, New York, 1969. p. 70.)

Now, the Holy Land is quite a gift in exchange for hunting dogs! Next, compare this Einhard report with a different report made by the Monk of St. Gall, Notker the Stammerer, also a contemporary of Charlemagne, who described the same scene. Overlap the two scenes stereographically, as if they were a single solid scene. What do you see? Note the paradoxical differences which stand out like an unbelievable anomaly. Here is the report of Notker:

“ Now I realize that what I have heard of my brother Charles is true. By going hunting so frequently, and by exercising his mind and body with such unremitting zeal, he has acquired the habit of conquering everything under heaven. What Can I offer him in return that is worthy of him, seeing that he has gone to such trouble to honor me? If I give him the land which was promised to Abraham and shown to Joshua, it is

so far away that he cannot defend it from the barbarians. If, with his customary courage, he tries to defend it, I am afraid that the provinces bordering on the kingdom of the Franks may secede from his Empire. All the same, I will try to show my gratitude for his generosity in the way that I have said. I will give the land to him, so that we may hold it. I myself will rule over it as his representative. Whenever he wishes and whenever the opportunity offers, he may send his envoys to me. He will find me a most faithful steward of the revenues of that province.” (Einhard and Notker the Stammerer, *Two lives of Charlemagne*, Penguin Books, New York, 1969. p. 148.)

And the Monk of St-Gall, Notker, added: “*In this way, there came to pass what the poet had described as an impossibility:*

*‘Sooner shall Parthian exile drink the Arar
Or Germany the Tigris.’*

(Virgil, *Bucolics*, I, 63.)

Why does Notker identify the situation as being “*an impossibility*”? Is it because of the incommensurability of the gifts being exchanged? No. Is it because Harun saw the possibility of getting richer through such an alliance? No. Indeed, there is a big difference between giving away one’s hunting dogs and giving away the Holy Land, but this difference is only the shadow of the anomaly which triggers in us the curiosity to seek the universal principle that united them. This means that the test of reality is not to be found in sense perception of things in themselves, not in the dogs nor in the Holy Land. So, it is not the empirical evidence of objects of sense perception which is real, but the non-visible universal principle which connects these two impossible objects together. This is why their souls were able to communicate with each other, without the presence of their bodies. That is also the reason we are able to communicate with them through history. That is precisely the impossible anomaly which points to the universal principle that transpires through the cracks of these two written reports, and which united, in the simultaneity of eternity, the souls of both Harun al-Rashid and Charlemagne.



Figure 2. Portrait of Harun al-Rashid (763-809) imagining being visited by Charlemagne.

Here, there is a community of souls which is being exchanged in the form of grace and humility, grace because of the beauty of the friendship, and humility which reflects the principle of the balance of Ma'at of Ancient Egypt, the balance of truthfulness and gratuitousness, which was later expressed by the principle of the *advantage of the other* at the Peace of Westphalia. What is not stated, however, but which was conveyed by Charlemagne's Ambassadors is both the greatness and the humbleness of Charlemagne. The Ambassadors reported that Charlemagne was so humble that he considered himself a simple student of Alcuin, and that such an ordinary monk was his master. Such humility did more to seal the friendship between the two Emperors than any show of power and authority. A similar paradox is reflected in the behavior of Harun al-Rashid, by returning his friendship to Charlemagne in his capacity of a steward.

Although Charlemagne had received little instruction, Einhard reported that "he learnt Latin so well that he spoke it as fluently as his own tongue (Frankish); but he understood Greek better than he could speak it." Charlemagne's passion was to revive Classical Greek and Latin which had been abandoned for several centuries during the crumbling Roman Empire. This is the reason why he attracted to Aachen, his capital, all of the best educated men of his time. This is how he recruited the Irish Monastery Movement leader, Alcuin, to become the director of his Palatine School. Charlemagne and his three sons became the best students of Alcuin who had turned his palace into a Platonic Academy. Charlemagne and his court learned everything from

theology, philosophy, astronomy, and Platonic dialectics. The Alcuin education reforms established by Charlemagne were so important that, to this day, on the anniversary of his death, January 28, all of the French lyceums and schools of France celebrate Saint-Charlemagne in honor of the best students of each school.

Thus, in giving Charlemagne jurisdiction over the Holy Land, Harun al-Rashid not only showed his truthful recognition for the friendship that Charlemagne had given him, but moreover, had established an ecumenical bridge among Christians, Jews, and Muslims, a unique bond never before, and never since, recorded in the history of mankind, which demonstrated how to secure a peace against their common enemy, the Venetian bankers.

To give an overview about this question of embassies, the following highlight should be noted until I am in a position to say more about them. In 765, Charlemagne's father, Pepin the Short, sent an ambassador to Baghdad. Three years later, he received an Arab ambassador from Spain into Aquitaine. In 797, Charlemagne sent Sigismund and Lantfrid with a Jewish ambassador, Isaac. Most of Charlemagne's Ambassadors to Islam were Jewish. This first mission lasted three years, after which Harun al-Rashid sent his own ambassador back to Charlemagne, the governor of Egypt, Ibrahim Ibn al-Aghlab. Among many gifts, that this new Baghdad Ambassador brought the new Emperor was the famous white elephant called Abu'l-Abbas. This was more than a sign of friendship between the Islamic and Christian leaders. It meant that a grand strategy between Charlemagne and Haroun al Rashid had begun to shift away from the Mediterranean control of Venice into an ecumenical alliance that would unify Christianity, Judaism, and Islam.

In 802, Charlemagne sent a second embassy which lasted until 806. When Charlemagne's last embassy had arrived in Baghdad, in 807, Harun al-Rashid had just died. This ended the crucial relationship between the two Renaissances. In 812, Charlemagne signed a peace treaty with El-Hakem of Spain, but the Spanish Islamic ruler never understood the ironic elephantine relationship Charlemagne had with Harun al-Rashid. Indeed, Charles and Harun were such good personal friends that when, after becoming Emperor, Charlemagne had jokingly asked that Harun send him an elephant, Harun sent him the only elephant that he had, and which became the famous "white elephant" by the name of Abu'l-Abbas. [<http://gallica.bnf.fr>] When Charlemagne and Harun al-Rashid communicated with one another with such ironies, their Venetian enemy never figured out how it was done.

2. THE BAGHDAD RENAISSANCE

The ecumenical community of principle between Charlemagne and Harun al-Rashid was also reflected in their separate but joint efforts in reviving ancient Classical Greek and Latin culture and philosophy. That is the key to understand the unstoppable push of the Islamic Revolution as Belgian historian, Henri Pirenne, had discovered. This is the way Pirenne summed up the incredible rapidity with which the Islamic Revolution occurred. As if to replicate the rhythm of the pounding steps of the Muslim march, Pirenne wrote:

“The Muslim invasion about which, even during the lifetime of Mohammed (571-632), no one had foreseen nor even prepared for, had struck the universe with the natural force of a cosmic cataclysm. It did not require more than fifty years to spread its force from the China Sea to the Atlantic Ocean. Nothing could resist its impact. On the first stroke, it toppled the Persian Empire (637-644); successively, it took away from the Byzantine Empire, Syria (634-636), Egypt ((640-42), Africa (698), Spain, (711), and then Corsica, Sardinia, the Balearic Islands, Apulia and Calabria. Its invading march only ceased at the beginning of the 8th century when, on the one hand, the walls of Constantinople (718), and on the other hand the soldiers of Charles Martel (732), were to break its great enveloping offensive against the flank of Christianity. Then it stopped. Its force of expansion was exhausted, but it was enough to change the face of the earth. This sudden Islamic push was sufficient to destroy the Old Europe. It was the end of the Mediterranean community that had come out of the Roman Empire.”
(Henri Pirenne, *Mahomet et Charlemagne*, Revue Belge de Philologie et d’Histoire, Extraits, Editions Robert Sand, Bruxelles, 1922. p. 85)

It is essential to pause here for a moment and reflect on the significance of this incredible Islamic expansion of about 160 years. It will shock many people, undoubtedly, to realize that Western Civilization has to be thankful for this bold and salutary move on the part of Islam, and to realize that Western Civilization would have crumbled under the dead weight of the Roman Empire if it had not been for the intervention of the Muslim world into Europe. If ever Europe needed some help from its Muslim friends in the East, it was during those dark ages of the Roman Empire in the West.

The alliance between Islam and the Carolingian Empire had restored a humanist culture of the Classical Greeks as the most advanced form of civilization in the world as a whole. This is the reason why Pirenne stated that ***“without Islam, the Frank Empire would probably have never existed, and Charlemagne, without Mohammed, would be inconceivable.”*** (Henri Pirenne, Op. Cit., p. 86.) Though Pirenne had recognized this fact, however, he failed to recognize that Islam had become the most important strategic ecumenical factor in saving Western Civilization against the Venetian threat, in the same way that the Islamic world is a crucial strategic factor today in the fight against the same forces behind Globalization.

It is interesting to compare the swiftness of the Islamic Renaissance with the slowness of the Germanic invasions because it helps to highlight the uniqueness of the Islamic culture as one of the great cultures of the world. Even though the Arab invasion was much less numerous than that of the Germans, they succeeded in overwhelming the Roman Empire more rapidly and more effectively, because Islam represented the first cultural and intellectual revolution capable of reviving and assimilating within its own moral values, the universal quality of Classical Greek science and philosophy. Indeed, it was this assimilation of the Classical Greek culture that made the Islamic Renaissance and the Carolingian Renaissance two great ecumenical cultures.

That is also the reason why neither the Venetians nor the Byzantine Empire saw them coming. They were both too corrupt and too degenerate to recognize the real power of ideas, and consequently, they merely tagged Islam as one more heresy, one more schism, with the same character as those of the past. Thus, Islam became dominant not by means of its superiority of

soldiers, or of armaments, but by its superiority of ideas, that is, by its ability to assimilate the universal character of Thales, the Pythagoreans, and Plato with their own Islamic moral values. As a result, it is from that standpoint alone that one can explain how Arab victories were due primarily to the intellectual weaknesses of their enemies. This also explains why the invasions by the Mongols, or by the Germans were ephemeral while the Islamic Revolution had to be lasting. It was precisely this Platonic assimilation that shaped the keystone to the alliance between the Carolingian Renaissance and the Islamic Renaissance.

The new restoration of Greek Civilization by Harun al-Rashid came through the institution of new reforms primarily in education. In 832, for example, the Abbasid Caliphate of Bagdad started the manufacturing of paper. The Islamic revolution had brought back the invention of paper from China. So, Harun built four paper manufactures in Samarkand, Bagdad, Damas, and Cairo. During the same period, Caliphate al-Ma'mun created the "**Houses of Wisdom**" (*Bait al-hikma*) which were oriented toward an ecumenical practice of learning from other civilizations, that is, apprenticeship by the "other," especially ancient Greece as pointed out by Farhang Rajaei, *La Mondialisation au banc des accusés*, Centre de Recherches pour le développement international, Ottawa, 2001. As Islamic writer G. Magdisi further reported: "The Islamic education program was divided into three parts: 1) the literary arts; 2) the Islamic religious science; and 3) foreign science, especially Greek." (G. Makdisi, *Rise of Humanism in Classical Islam and the Christian West, with special reference to scholasticism*, Edinburg University Press, 1990, p.88.) The *Houses of Wisdom* were actual university centers for the study of philosophy and science, especially astronomy, and where extensive translation of Latin and Greek Classics were done.

When one compares the development of history to the development of the individual human being, one is always struck with awe by the fact that the divisions that had been imposed on the process of historical development were nothing but stupid forms of sophistry. In point of fact, universal history develops like the human individual, by axiomatic changes at certain moments of sudden crisis brought about by a few unique individuals, sometimes after long periods of stagnation and degeneration. However, the periods of sudden historical transformation are like the passing from childhood to puberty, or from youth to maturity. They are natural crisis that must be welcomed as necessary axiomatic changes. The same is true with living history, whose development depends on specific moments of axiomatic changes that require to be discovered and treated scientifically, almost as if it were some predictable astrophysical phenomenon. With both Charlemagne and Harun, the coming to maturity of the humanist idea of generating a universal culture for the general welfare of all of mankind was at hand and represented one of those unique moments of opportunity for a decisive axiomatic historical shift.

While the Islamic Renaissance was transforming the Arabic alphabet into a classical creative form of art to reflect the spirit of the Quran, the Carolingian Irish Monks of the Carolingian Renaissance were developing their own artistic form of writing manuscripts of the Gospels. For example, the Classical calligraphy of the Quran was created by calligrapher Ibn Muglah during the 10th century, and was later reformed by Ibn al-Bawaab. This sort of calligraphy was developed in a form of proportionality expressing different types of relationships between the inner thoughts of man and God.

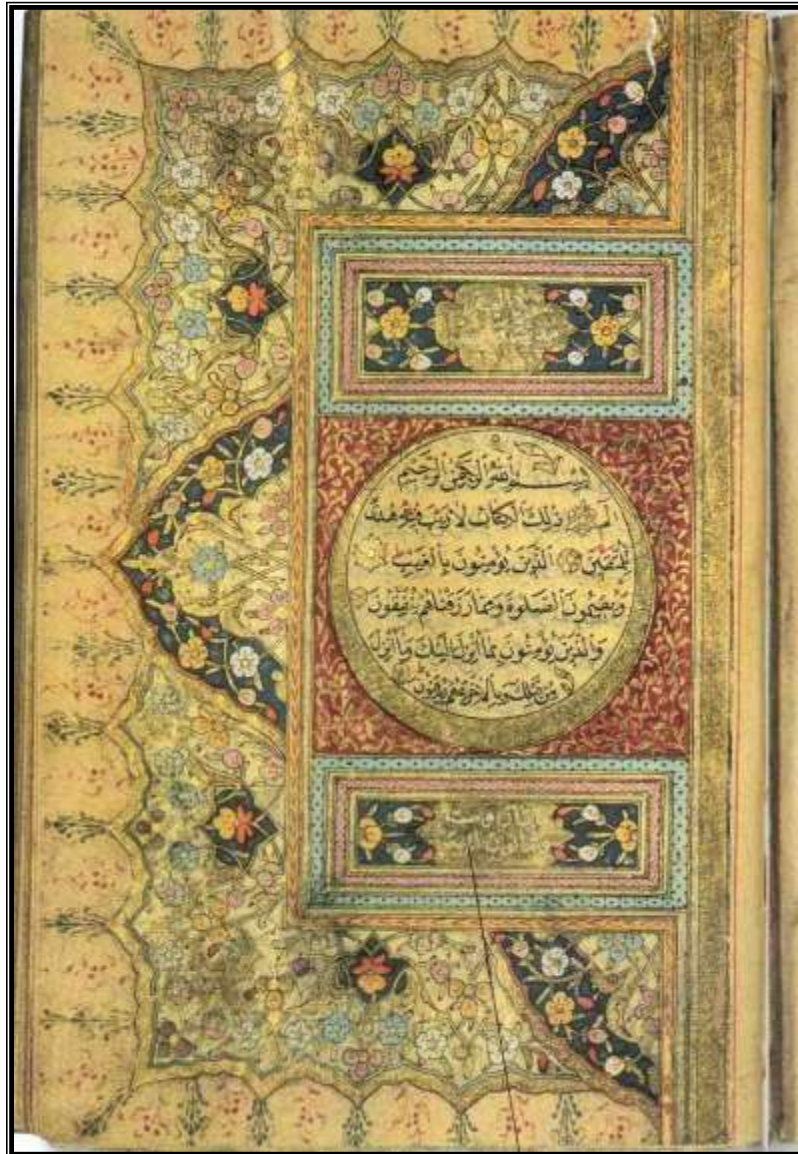


Figure 3. Calligraphic page of the Qur'an. From ISLAM, Dorling Kindersley Eye Witness Guides.

3. THE IRISH MONASTERY MOVEMENT AND THE MONASTIC “CITIES”.

The Carolingian Empire, which was entirely educated by the Irish Monastery Movement, was simultaneous to the Islamic Renaissance. The movement was launched by the successors of St. Patrick, Columba (531-597) and Columban (530?- 615) who had deployed their Augustinian monks to Scotland, England, Gaul, and Italy. This is how Alcuin of York (735-804) came to Charlemagne, to create the Palatine School, in the year 782. (See Paul Gallagher's *The Irish*

Monastery Movement, http://members.tripod.com/~american_almanac/monks.htm The full report. Excerpts printed in the New Federalist newspaper, March 1995.)

The Irish Monastery Movement had created a Christian alternative to the pagan Roman Empire dark ages of the Middle Ages and the day this Monastery Movement began to establish their Carolingian centers of learning throughout Europe was the beginning of the end for the aristocratic feudal forms of the Middle Ages, because, in this early form, the monasteries were acting as the first political, cultural, and economic “city centers.”

It was not the creation of town-like *bourgs* and *faubourgs* which explain the advent of the Carolingian Renaissance, but the creation of hundreds of Irish Monasteries outside of Ireland that became, in France, Germany, and Italy, the equivalent of “city-centers” for the development of culture and commerce. The idea was the creation of a nation-state based on the Augustinian model of the City of God. One very curious anomaly will suffice to show this idea and the significance of this monastic development. The following is a report from an Irish Monk by the name of Cogitosus who gave the following extraordinary description of a “city” in Ireland, during the 9th century, reflecting the Augustinian “City of God.” Cogitosus wrote:

“What eloquence could sufficiently extol the beauty of this church and the enumerable wonders of what we may call its city? For ‘city’ is the proper word to use, since [Kildare] earns the title because of the multitudes who live there; it is a great metropolitan city. Within its outskirts, whose limits were laid out by St. Brigid, no man need fear any mortal adversary or any gathering of enemies; it is the safest refuge among all the enclosed towns of the Irish.” (Quoted by Liam de Paor, *The Viking towns of Ireland*, in B. Almqvist & Green (eds), *The Seventh Viking Congress*, Dundalk, 1976, p. 29. in Roger Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983, p. 84.)

This amazing “city” was a typical partly-circular, partly rectangular Irish Monastery (of which there were no less than about 150, built outside of Ireland). These were, in reality, the equivalent of town-centers surrounded by enclosed walls, and which represented the monastic “cities” of the Carolingian Renaissance. This Kildare monastery is reportedly still standing today, next to the main road between Cork and Dublin.

The Benedictine synods of Aachen, in 816 and 817, had called for a single and unified binding code in order to replace the multitude of monastic rules that prevailed for centuries all over Europe. The new monastic code, oriented toward teaching lay people, was the centerpiece of these Carolingian monastic “cities”, which included the redesigning of new monasteries and churches, and simultaneously created new working quarters for craftsmen and artists of all qualification. One of the most remarkable features of this Carolingian Renaissance was the art work done by the copying of ancient manuscripts and the introduction of the lower case.



Figure 4 . Irish Manuscripts of the Gospel of St. Mathew, composed in 698. From Thomas Cahill, *How the Irish Saved Civilization*, Anchor Books, Random House, New York, 1995.

After the synods, Alcuin established a plan for such monasteries which had been dubbed the *St Gall Plan*. The new architecture called for constructing a church, industrial buildings, iron works, manuscript making, textile, study areas, farm equipment construction and repair, and large domestic and residential quarters for up to 4,000 monks and workers, all of this to be contained within a walled enclosure. This was the same plan that Charlemagne has adopted for his own Palace. Hodges and Whitehouse reported that “Historians believe that the monasteries grew enormously during the course of the ninth century, with the greatest centers like Corbie, St. Riquier, and St. Denys in northern France, housing many thousands of monks and lay workers.” (Hodges & Whitehouse, Op. Cit. P. 85.) This Carolingian Renaissance *St. Gall Plan* was not merely aimed at building monasteries, but also a few Charlemagne palaces as the one planned for Ingelheim. Hundreds of new gothic styled churches were built, and among them, the Cathedral of Cologne, which was completely reconstructed on the site of an old Merovingian church. The Cologne Cathedral became the true exemplar of the Carolingian Renaissance.

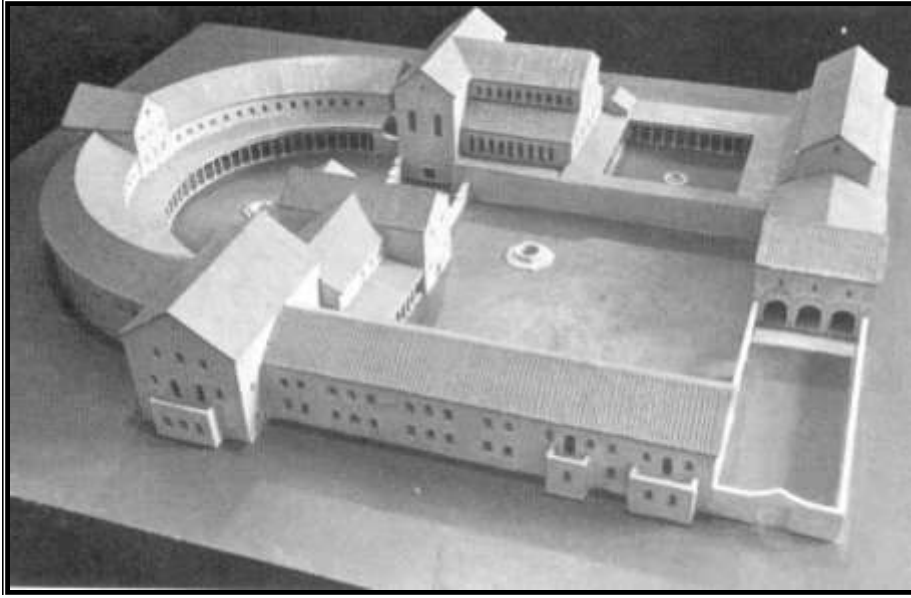


Figure 5. Carolingian Palace Plan for Ingelheim. From Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983.

As can be seen in the Plan for the Palace of Charlemagne, the complex of Ingleheim represented a quasi-urban community center based on a mixture of education and work. Indeed, the different Carolingian palace-complexes in Aachen, Ingleheim, and in Nijmegen, which also served as universities and administrative centers for the Empire, were built in the same spirit and with the same functional purpose as were the monastic “cities”. They reflected in the small, and in the typical modest fashion of Charlemagne, the microcosmic idea of the Augustinian City of God. These Monastic “cities” radiated throughout France and Germany for almost a century before they were destroyed by a Venetian-led civil war.

Charlemagne had also proposed extensive construction projects as part of his education program. These projects were “aimed at making his kingdom more attractive and at increasing public utility”, (If it is beautiful, it is useful) Charlemagne built bridges over the Rhine River, schools, new monasteries and churches, as well as an extensive fleet to ward off unfriendly Northman in the North Sea. Thus, the historical transformation of the Carolingian Empire by the Irish-Augustinian Monastery Movement represented the beginnings of a profound axiomatic change in both the body and soul of European Civilization, which later culminated in the Brotherhood of the Common life and the Augustinian Jeanne d’Arc project, the Renaissance of Nicholas of Cusa’s Council of Florence, Louis XI’s first nation-state, and Henry VII humanist policy for England.

4. THE GREAT LINK BETWEEN JUDAISM, ISLAM, AND CHRISTIANITY. (Expanded section of an article the author was invited to publish at the Oslo Center for Advanced Studies (CAS).)

The Rhine River is the longest waterway of Europe, originating in the Swiss Alps and flowing a distance of 820 miles (1320 kilometers) to the North Sea. Today, it is connected to the Mediterranean Sea by the Rhine-Rhone Canal, and is connected to the Black Sea through the Rhine-Danube Canal. Four seas are therefore connected through the Rhine: the North Sea, the Atlantic, the Mediterranean, and the Black Sea. The two major projects are ultimate expressions of the spirit of Westphalia, as they encompass a peaceful collaboration between no less than eleven nations, Germany, France, Holland, Switzerland, Austria, Hungary, the republic of Slovakia, Croatia, Serbia, Bulgaria, and Romania.

The thinking behind these projects goes back to the Charlemagne project of linking Judaism, Islam, and Christianity into a single ecumenical economic program centered on the interior of the continents as opposed to the Oceans. However, Charlemagne faced a troubled border in the east. Since his civilizing and military efforts were to the east, one of his strategic concerns was to have a western access to the Danube River and an eastern access to the Black Sea to the Jewish Khazar Kingdom. So, according to the *Annales regni Francorum et remaniement*, in the spring of 793, Charlemagne organized a great number of workmen to dig a canal about 2,000 feet long and 300 feet wide between the Altmuhl River and the affluent of the Rednitz River, the Schwabische-Rezat, situated just west of Ratisbonne, and which provided him access by boat from the Rhine to the Main, and from the Main to the Danube. In reality, Charlemagne's strategy was to have an outreach from the North Sea to the Black Sea (Kleinclausz 1934) that would permit him to bypass the Venetian-controlled Mediterranean Sea. Thus, the opening of the Rhine-Danube Canal did not merely provide Charlemagne with the ability to supply and reinforce his troops to conquer the Avars on his eastern border, but also gave him the tool to consolidate his domain in the southeast region of central Europe, and bring civilization all the way to the Black Sea, thus establishing a continental economic platform in opposition to a maritime economic platform.

At the turn of the 8th century A.D., the time had therefore come to consider instituting a grand strategy policy for exploiting the interior of the European and Asian continents with canals for the benefit of the peoples living there, which meant changing the political axis of the entire world by causing a shift away from the imperial control of sea-lanes in favor of continental-routes controlled by sovereign nation-states. This implies that the motion of civilization has been anti-riparian in character; that is to say, contrary to the natural flow of water on the continents, much like universal history, from the future to the present, as opposed to from the past to the present.



Figure 6. Three centuries of the Peace of Westphalia canal developments across Europe. Courtesy of Executive Intelligence Review (EIR) Vol. 30 No.21.

This great water project was emphatically reflected, for example, in the fact that Charlemagne did not build a fleet of ships to compete with the Venetians, but began instituting, instead, an internal management program of expansion of Christianity through the Germanic waterways in order to steer the future of economic development internally, northward and eastward, continent-wide. For example, it was with that intention that Charlemagne and the Baghdad Caliphate of Harun Al Rashid united their ecumenical outlook for economic development, based on the advantage and benefit of the other.

The irony was that Charlemagne had entrusted his river trading capability to his Jewish Radanite ambassadors who used the *Fossa Carolina* in order to reach both Islam and the Jewish Khazar Kingdom located in the North Caucasus. Charlemagne's Jewish associates were also known as the merchants of Ashkenaz, meaning the German Jews of the Rhine region. In fact, Charlemagne's most important Jewish ambassador, Isaac of Rachen, was sent to Harun Al-

Rashid in 797. Charlemagne gave him the most crucial mission to establish his first ecumenical contact with Harun al Rashid. Thus, for the first time in history, a Christian-Jewish embassy was created by Charlemagne to win over the Muslim world to a peace of the faiths. Isaac was accompanied by two Franks named Lanfrid and Sigismund. This was a unique opportunity in history, although for only a very brief period, when Christianity, Judaism, and Islam had united the western world behind a common economic principle of generosity and ecumenicism. A similar challenge faces us today, and the question is: are we going to have the wisdom of replacing today's bankrupt free trade system with a return to a New Peace of Westphalia system? (Pierre Beaudry, *The Peace of Westphalia and the Water Question: A Perspective for the Benefit of the Other*, in *A History of Water and Geopolitics in the New World Order: Series 2, Volume 3, Chapter 7*, Macmillan, United Kingdom, Hardback ISBN: 9781848853515. October 30, 2010, p. 160-61.)

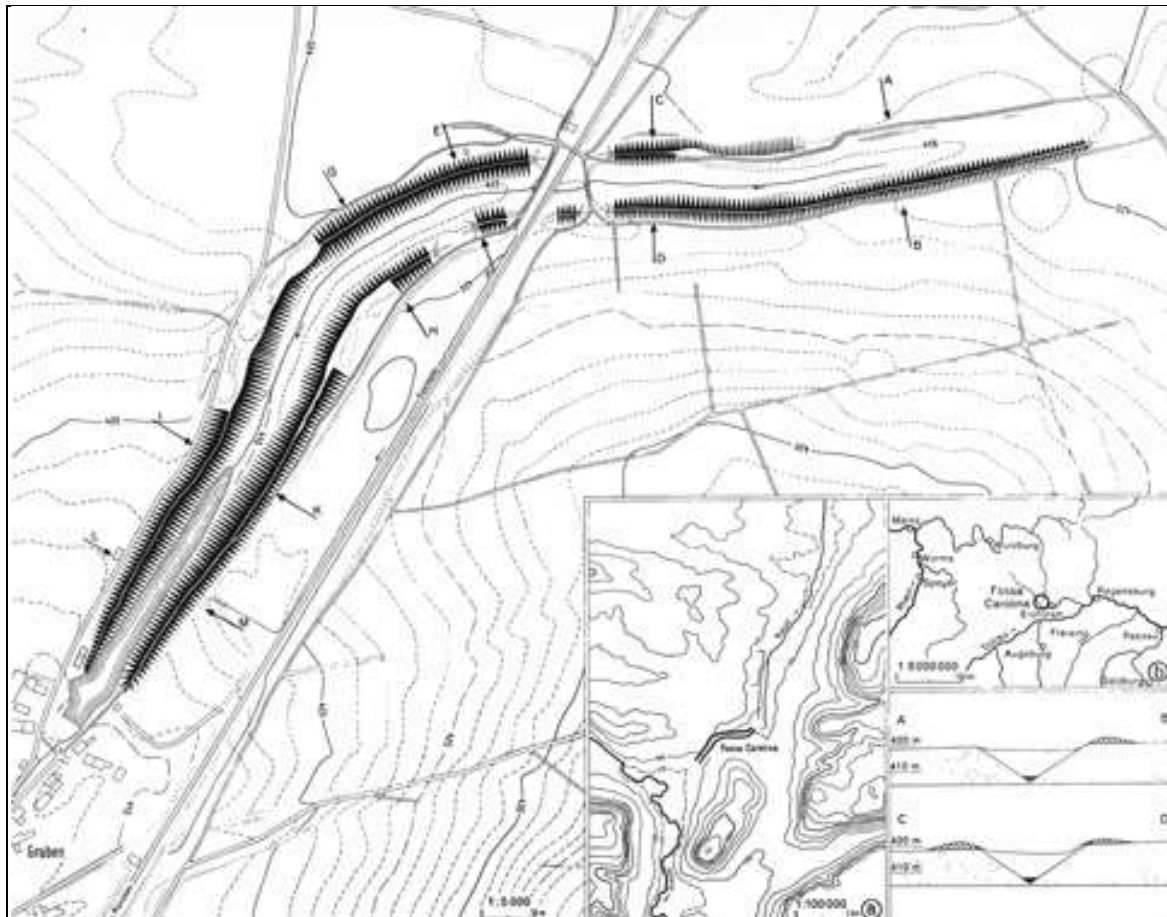


Figure 7. *Fossa Carolina*: the strategic link between the Rhine, the Main, and Danube Rivers.

5. THE EPISTEMOLOGICAL AND STRATEGIC QUESTION OF THE *FILIOQUE*

It was Charlemagne who was the first to introduce the *Filioque* into the Latin liturgy before Nicholas of Cusa, and with the same purpose of reunifying the Roman and the Orthodox Churches. Although all of the details of how it happened are not available at this time, and may never be, it is essential to discuss this matter briefly because the Arian heresy, which provoked the issue of the split, initially, had overwhelmed both the Goths in Germany, the Visigoths in Spain, and was threatening to infect the Franks everywhere in between. Thus, the Arian heresy represented not only a religious matter but also a more profound epistemological and strategic question.

Just to restate the issue briefly, the quarrel of the *Filioque* stemmed from the divergent interpretations of the Trinity and was used politically by the Venetians to provoke dissention and war between different factions of the Christian faith, and most emphatically, between the Western Catholic Church of Rome and the Greek Orthodox Church of Constantinople. The Orthodox Creed said that the Holy Spirit “*proceeds from the Father,*” as it was established in the First Council of Constantinople of 381. On the other hand, Charlemagne, following the Augustinian conception of Alcuin, stated that the Holy Spirit proceeds from both the Father and the Son (*Filioque*), thus, the Latin Creed included: *Spiritus ex Patre Filioque procedit. (The Spirit proceeds from the Father and the Son).*

Originally, Charlemagne used the *Filioque* question to combat Arianism which claimed that Christ was not God, but merely the human voice of God. This issue also became the center piece of the Italian Renaissance, when Nicholas of Cusa momentarily succeeded in unifying the Roman Catholic and the Greek Orthodox Churches at the Council of Florence, in 1439. Thus, the Carolingian Renaissance and the Italian Renaissance expressed the same religious and epistemological outlook on the question of the Divine Trinity, which was essentially Platonic and Augustinian in character in expressing the idea that, through Christ, man is able to become God-like. The Quran also clearly states that “*God put of His Soul into Man, without which man would not be a living being. Allah even uplifted Adam above the Angels, and gave him dominion (khilafa) over the earth.*” (Sura 15, Alhijr 28-32, and Sura 2, Al-Baqara, verses 30, 31.)]

The common thread between the Alcuin Irish Augustinians, the Brotherhood of the common life, and Nicholas of Cusa was best expressed by John Scott Erigena, at the court of the grandson of Charlemagne, Charles the Bald, when he said: “*Authority indeed proceeds from true reason, reason never proceeds from authority. For all authority which true reason does not endorse is seen to be weak...*” The point to be made here is that, from the standpoint of epistemology, the matter resides essentially in the ability to mentally accept the function of a paradox. Arianism, which led to the great schism of the Orient, in 1054, and which split Catholicism from Orthodoxy, was not merely the result of a war of words. The profound split involved the ability to internalize anomalies and paradoxes or the inability of admitting such cognitive challenges inside of one’s mind. The ability to apply a transcendental process to the development of the human mind: that is the Prometheus principle that Alcuin used in his

education policy. Dr. Justin Frank touched on a similar problem when he gave EIR his clinical evaluation of President George W. Bush. Certain people, for different reasons, cannot tolerate what Dr. Frank called *Cognitive dissonances*, that is, they are not capable of entertaining conflicting ideas in their mind. This is not simply a religious question, though historically, it has had religious overtones.

Charlemagne was able to diagnose this transcendental (Riemannian) characteristic among the leaders of his own Empire, such that he could integrate both his Christian view of the world, the conception of the Jewish faith, the Orthodox faith, the Islamic faith, without conflict. Also, some of the Platonic dialogues *disputatio* developed by Alcuin were reproduced in the form of dialogues among a Jew, a Muslim, and a Christian. This is a very important facet of Charlemagne's genius, which has to be appreciated for its true cognitive value, and which must be fostered today, in order to resolve similar civilizational conflicts between Christianity, Judaism, and Islam. From that vantage point, the transcending idea of the trinity was used as a Riemannian function. For that reason, the question of the Filioque cannot be solely understood from the standpoint of religion, but must also be accessible from the political, strategic, and epistemological standpoints. From this universal vantage point, the issue of the *Filioque* can be treated clinically in precisely the same way that the questions of the principle of the *advantage of the other* of the Peace of Westphalia, and the Leibnizian *Charity of the Wise* that were implemented in the constitutional framework of the American Constitution, under the rubric of the *pursuit of Happiness* and the *general welfare*.

Thus, the key issue of Arianism must be treated clinically not simply as a defect in the notion of the *Likeness of God*, leading to the rejection of the divinity of Christ, but also as the rejection of the transcendental ability of the human mind to reach out beyond its axiomatic limitations, even among those who claim to have such an ability, to properly construct higher transcendental functions; that is, the ability to develop higher powers and to truly understand the Gaussian and Riemannian functions of the complex domain, as Lyndon LaRouche uniquely understands them and has been teaching them. That is the core of the issue of understanding how Islam was able to help save Western Civilization by means of Charlemagne and the Jewish Khazars.

What was faulty in Arianism was the notion of man created in the *Likeness of God*. Arianism represented the relation between Father and Son as a form of mutual exclusion. On the one hand, God the Father was considered uncreated and eternal. On the other hand, Jesus was considered created and mortal. Therefore, the Son could not be of the same substance as the Father, and consequently He could not be equal to Him. This is pure Aristotelianism. Those two different states of being could not be conciliated because consubstantiality between the two could not be conceived. Inevitably, the logic of the first argument led to monotheism without the Trinity, the second led to polytheism of two gods, one uncreated and the other created. The same "sense perception" difficulty emerges today, in another form, that is, in properly conceiving the trinitarian conception of the Vernadsky relationship between the abiotic, the biotic, and the cognitive domains.

One does not need to go into the theological debates of the medieval period to realize that the logic underlying both Aristotelian assumptions here were based on pure sophistry, and a

sterile debate could only lead to developing two strategically opposed political camps: one the orthodox Trinitarians and the other the Arianists. On the side of Arius stood Eusebe of Nicomedia, the anti-pope Felix II (353-365), the archbishop of Wulfila (342-346), and the Patriarch of Constantinople, Macedonius (351-360), etc. During the 4th century, Arianism clearly dominated the official Christian Church and was established as the official religion of the Empire, while the Trinitarians captured Alexandria and the grain reserves of Egypt. Emperor Constantine I was baptized as an Arian on his death bed, and his successors went back and forth between the two faiths according to the whims of Venetian politics. Ultimately the Germanic barbarians joined the orthodox Catholics, and the southern French Cathars remained the hard core Arian heretics, and became the Templar Satanists that the Venetian-controlled Ultramontane Papacy used as its private army to lead all of the Crusades.

Alcuin developed the idea that the Trinity had been impressed in the human soul in the form of the likeness of God by the fact that it was triply formed with *an intelligence, a will, and a memory*}. The following is an excerpt from Alcuin's work on *De Ratione Animae* (Theory of the Soul) expressing the transcendental function identified above:

“By its very nature, the soul is, so to speak, a replica of the Trinity, because it has intelligence, will, and memory. The soul that we also call thinking, living, and the substance which integrates these three faculties in itself is one; these three Unities do not constitute three lives, but a single life, not three thoughts, but a single thought, not three substances, but a single substance. When I give to the soul the names of thought, of living, or of substance, I only consider it in itself; but, when I call it memory, or intelligence, or will, I consider it with respect to something. These three faculties are but one with respect to life, thought, and substance is one...They are three when I consider them with their relationships to the outside; because memory is the memory of something; intelligence is the intelligence of something; and will is the will of something, and they are distinct in that fashion. However, within these three faculties, there exists a certain unity. I think that I think, that I will, and that I remember; I want to think, to remember, and to will; I remember that I thought, that I willed, and that I remembered. And thus, the three faculties unite themselves into a single one.” (Alcuin, *De Ratione Animae*.)

Once Alcuin had developed this Platonic conception of the human soul, it was easy to dissolve the apparent paradox of the Trinity through a cognitive discovery of principle. Nothing was so difficult about understanding the nature of Christ as divine except that which had to be discovered by seeking how man himself was created in the likeness of God, and had the power to demonstrate it by becoming God-like. That Promethean principle was to later become the fundamental principle of the Brotherhood of the Common Life, and the inspiration for Jeanne d'Arc.

Strategically, this question of the *Filioque* became a powerful weapon to apply as a pedagogical means of waking up a backward population to the discovery of their own mental powers of development. The application of Alcuin's theory of the soul, balanced with an appropriate use of the science of metaphor, became an instrument by means of which the barbarian populations of the Goths, the Visigoths, and the Franks could be converted to an

understanding of their own power of being creative human beings, in opposition to animals. This idea of increasing man's power over the universe has always been the only purpose for converting pagans to Christianity, Islam, or Judaism. This was the true meaning of the Carolingian Renaissance as a strategic form of ecumenical revolution.

The way this idea worked, effectively, was to consider that if *intelligence* and *will* could not stand and work together, proportionately, as Leibniz later showed this in his famous Memorandum of 1671, then *memory* would fail. On the other hand, if *memory* failed, that is, if the Greek principle of justice for mankind, *agape*, were not used as the common heritage for popular education, then *intelligence* and *will* would be disproportionate, and political tyranny would be the inevitable result. Similarly, if *memory* and *intelligence* were not connected proportionately, there would be no *will* to make the appropriate social changes and no *intelligence* of how to do it. Charlemagne had thus used this transcendental trinitarian function as the means to recruit his own sons to the Augustinian principle that he had himself established as the Filioque, and thus had prepared them to educate other leaders.

Here is a sample of how Alcuin handled such a transcendental function, by developing, metaphorically, the difference between belief and knowledge. The following is a dialogue between Alcuin (*A*) and the second son of Charlemagne, Pepin (*P*), who was probably 15 or 16 years old at that time.

“Pepin. What is faith?”

Alcuin. The certainty of things that are ignored and incredible.

P. What is incredible?

A. I have recently seen a man standing, a walking dead who has never existed.

P. How was that possible? Can you explain this to me?

A. It was a reflection in the water.

P. Why did I not understand this myself, since I have so often seen a similar thing?

A. Since you are a young man of good character and gifted with a natural mind, I shall propose to you several other incredible things; try to discover them by yourself, if you can.

P. I will do it, but if I make a mistake, correct me.

A. I will do as you wish. Someone unknown to me has spoken with me without a tongue and without a voice; he did not exist before and will not exist after, and I have never heard him, nor known him.

P. A dream was possibly troubling you master?

A. Precisely, my son: listen also to this one: I have seen the dead generate the living, and the dead have been condemned by the breath of the living.

P. Fire was generated by rubbing sticks together and it has consumed the branches.

A. That is true.” (Alcuin, Disputatio)

The first thing that strikes you in this dialogue is *what is not there*. The object of faith is not religious! Is this not an anomaly? Is Alcuin not a theologian? The reader should be perplexed by this and note how this method of short questions and answers, is an actual *axiom busting* method that makes use of a simple, but powerful, principle of the natural intellectual curiosity of a young mind who seeks to discover what appears to be hidden in the shadows of ignorance and make believe. This was the hallmark of the Alcuin method during the Renaissance of the Charlemagne period. The difference between belief and knowledge was, and remains to this day, the most crucial problem to be solved in human development with respect to religion. Thus, this Alcuin pedagogical device of making an axiomatic difference between *faith* and *cognition* became a decisive means of establishing the power of reason, over the arbitrary power of authority.

6. SOMETIMES MONEY TALK S DIFFERENTLY!

While Venice ruled the Eastern Empire in the guise of Byzantium clothing, Baghdad under the Abbasid Renaissance of Harun al-Rashid had become geographically the center of the world, that is, the cockpit of trade activity between Western Europe, Russia, India, and China, bypassing or overlapping the Venetian trade routes. The evidence for this becomes noticeable when we look at history with the help of archeology. In fact a number of recent archeologists have been able to explain, numismatically, the sudden emergence of different Islamic trade centers at the four corners of the world during the period of Charlemagne. For example, Dorestad in the North Sea Rhine Delta, Haithabu near Schleswig in the north of Germany, Birka in central Sweden, Kaupang in the south-west of Oslo, Staraja Ladoga at the entrance of the Volga River, the Dneiper route to the Black Sea, and Siraf on the Iranian coast of the Caspian Sea.

The point to focus on, here, is that two Renaissances were being developed in two different regions of the world, simultaneously, and in both cases, a profound hatred of the bestialization of man was developing against the usurious practice of Venice and its puppet Byzantium. The two leaders of the Islamic and Carolingian worlds knew that there existed profound affinities between their two religions, which needed to be exploited before Venice had a chance to promote divisions between them, on financial grounds. Though most of the remains of the Carolingian and Islamic trade are still lying buried under the sands of time, and some of it, literally under the waters of the North Sea and Baltic Sea, recent numismatic researches have begun to bring some of the crucial evidence to the light of day.

According to the numismatic research of the two archeologists, Richard Hodges and David Whitehouse, there is significant evidence from the Dorestad archeological excavations, in the delta region of the Rhine River, showing that the Carolingian Empire declined dramatically in population during the period of the Carolingian civil war, that is, from 830's to the 860's, but that also a large number of coins that the Vikings had hoarded into Scandinavia show the direct impact of Islam on the Carolingian Empire. Money may be stupid, but it can sometimes talk, and the story it is telling, in this case, is that "the hoards from Carolingian times will show fairly directly how close the connections were between the Frankish and Arab worlds..." (Sture Bolin,

“*Mohammed, Charlemagne and Ruric,*” *Scandinavian Economic History Review*, Vol. 1, 1953. pp. 5-39.)

Bolin brilliantly confirmed the thesis whereby without Mohammed, there would be no Charlemagne. According to Hodges and Whitehouse, Bolin’s study shows that *“the design, the weight, and the value of the Frankish denier was determined by contemporary Islamic silver coinage, and he illustrated this close connection by a graph suggesting that Charlemagne’s coin reforms were based on an Islamic model. Moreover, he pointed to the clear evidence of flourishing trade in the Islamic world and around the North Sea in the Carolingian period.”* (Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983, p. 7.) The fact that Venetian trade in the eastern part of the Mediterranean was more often than not based on gold rather than silver, confirms the fact that the split between East and West existed not only theologically and philosophically, but also in the physical economic realm, as exemplified by the different currency units of the time.

There were three key features to the Charlemagne monetary reforms. The first was that Charlemagne had an extensive North Sea commerce with what can be called a Scandinavian Trade Federation, which is confirmed with the presence of archeological finds at Dorestad and which reflects significant economic activity within the Rhineland region. This indicates the presence of an extensive interchange with the Scandinavian countries. The second feature is the reform of the Carolingian coinage to the Islamic model, which took place between 793 and 794, when both Charlemagne and his son Louis the Pious upgraded the silver content of their currency, the denier, but without increasing its face-value.

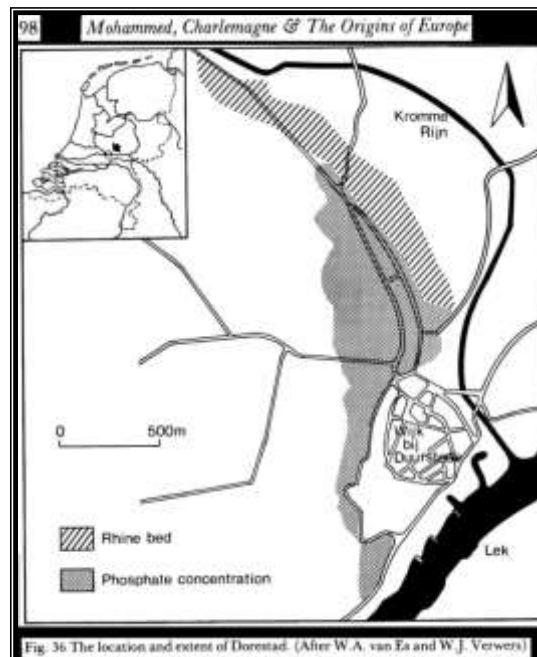


Figure 8. Location of Dorestad at the mouth of the Rhine River. From Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983.



Figure 9. A silver denier of Charlemagne’s son, Louis the Pious. Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983.

Charlemagne’s adoption of the silver currency was immediately followed by the papacy in Rome, under Pope Leo III. There is also evidence showing that there existed a re-coinage industry in Haithabu, Schleswig. Thirdly, this new currency reform was used as a sort of stabilizing currency, issued not by a private bank but by the government of Charlemagne, for the purpose of extending credit and promoting fair-trade among the allies of his ecumenical alliance, that is, for the benefit of the common good of all people. In a sense, it was the “ecumenical silver currency” of Harun al-Rashid which was used for the development of the Irish Monastery Movement.



Figure 10. Harun Al-Rashid coins.

A regular supply of silver coins came from the Caliphate Abbasid of Harun al-Rashid in Baghdad, through the Black Sea and the Caspian Sea, via the Ukrainian trade routes, and into Charlemagne’s Scandinavian Trade Federation. German and French goods were brought to North Sea and the Baltic Sea, taken to Staraja Ladoga (St. Petersburg), then to the Volga River east into the Kingdom of Khazars to the Caspian Sea all the way to Iraq and Iran. Then, oriental

goods and silver coins from the sale of the European goods were shipped back through the same route to their ports of origin. Charlemagne had recruited the Frisians to oversee this business in the North Sea and Baltic. When the silver arrived in Dorestad or Haithabu, it was then recoined and the Islamic markings were replaced with Carolingian trademarks. A lot of this silver was used at home, but Charlemagne also sent a lot of it in the form of “charity” to help the poor Christians living in the Holy Land. This is how Charlemagne had regular and extensive contact with Islam through the Baltic and North Sea, by way of the Dnieper through Ukraine into the Black Sea and by way of the Volga through the Khazar Kingdom into the Caspian Sea. A significant amount of excavations show patterns of trade linking the North Sea and Baltic Sea communities directly with the Abbasid Caliphate in Baghdad.

To cite one example, the archeological site of Dorestad, along the banks of the Lek and the Rhine shows that from about 780 until about 830, there remain traces of an import-export seaport with a thriving commerce of German tableware, which were made from the pottery-producing villages of the Vorgebirge Hills near Cologne and Bonn. Also glassware from the region of Trier were transported up the Moselle River, to the Rhine, and then to Dorestad. It is estimated that by the year 800, there were several thousand people involved in this trading activity of the North Sea and Baltic Sea coastlines of France and Germany, most of them Frisians working for Charlemagne.

In other words, Charlemagne’s Empire and Harun al-Rashid’s Empire had extensive contacts through a Eurasian Landbridge Northeast Passage route which was also reported by the head of the Abbasside intelligence service, Ibn Khurdadbhe. Western goods and Oriental goods were exchanged while bypassing the Venetian Mediterranean controlled choke points of Gibraltar and Sicily. According to the Bolin thesis, it was this extensive trade route between Europe and the Orient that provided the silver coins that Charlemagne used for his Carolingian Renaissance. The significance of the currency reforms of Charlemagne boils down to the following sequence of events: Charlemagne converted the Frisians to the Carolingian Church, and as such, he permitted them to act as agents for his court. He recruited them to organize his trading centers in the North Sea, such as Dorestad on the Rhine, and in the Baltic Sea at Haithabu in the Schleswig region of Germany. Those became the key seaport centers for import-export, but also for re-minting the Islamic silver coins that were brought back from the Black Sea and the Caspian Sea, in exchange for the Rhine-valley goods. In a nutshell this is what funded the Irish Monastery Movement and the Carolingian Renaissance. This is how the Irish and the Arabs joined forces to save Western Civilization. Hodges and Whitehouse confirmed this as follows:

“We have shown that the Carolingians had strong interest in the Baltic Sea, and we have stressed the need for new supplies of silver to finance Charlemagne’s coin reforms. ...The silver dirhems would have been readily exchanged for Rhenish wine, Rhenish jugs with tin foil decorations (Tating ware), Rhenish glasses, Rhenish quern stones and possibly Rhenish weapons. The task of obtaining the silver, however, as well as other merchandise from the Nordic pagans was outside of the range of behavior condoned by the Carolingian Church. Consequently, it is not surprising that the Frisians – new converts and perhaps less than committed Christians – were permitted to act as agents for the Carolingian court. Nor is it surprising that the trade in dirhems has left no trace within the Empire.” (Hodges & Whitehouse, Op. Cit. P. 120.)

There is also a less known Jewish connection to the Charlemagne trade route, which also intersected his Scandinavian Trading Federation. This trade extension, along this original Eurasian Landbridge, was also created under the principle of an ecumenical alliance between Christianity, Islam, and Judaism. Charlemagne had not only secured an ecumenical friendship with Harun al Rashid, but also with the Ukrainian Khazar King al-Malik who, during the 9th century, had converted to Judaism. According to a Harvard Ukrainian historian, Omeljan Pritsak, in the remote Eastern region of the Khazar State, along the Volga, the local rulers were Muslim, but the Kings had converted to Judaism and were contracting trade agreements through Ratisbonne in Germany. In order to demonstrate the ecumenical character of the region, there is a fascinating report which was written by an ancient trading writer of the Carolingian period, al-Mas'udi, who wrote:

“The custom in the Khazar capital is to have seven judges. Of these, two are for the Muslims judging according to the Quran, two for the Khazars judging according to the Torah, two for those among them who are Christian, judging according to the Gospel, and one for the Saqalibah, Rus, and other pagans judging according to pagan law...” (Omeljan Pritsak, *The Khazar Kingdom's Conversion to Judaism*, Harvard Ukrainian Studies, Vol. II, Number 3, September, 1978, p. 266.)

It is interesting to note that there were no Byzantine judges in the capital city of the Khazar Kingdom, which indicates the exclusion of the Venetians. This also showed that this remote Khazar trading port of the East was definitely part of the Charlemagne ecumenical alliance among Islam, Judaism, and Christianity.

In his *Meadows of Gold (Murug ad-Dahab)*, (943), al-Mas'udi hints at the fact that al-Malik who became king of the Khazars was deployed on that mission by Harun al-Rashid, personally. Al-Mas'udi is reported saying that ***“in the days of Harun al-Rashid, the emperor forced the Jews to emigrate. They came to the Khazar country, where they found an intelligent but untutored race, and offered them their religion.”*** (Omeljan Pritsak, Op. Cit., p. 278.) Here, the translation of Pritsak may be faulty. The original meaning of al-Mas'udi might be that ***“the emperor ordered the Jews on a mission out of the country.”*** This translation would be more in keeping with the character of the ecumenical nature of the trade going in the Khazar capital. Al-Mas'udi also reported: ***“The inhabitants of this [Khazarian] capital are Muslims, Christians, Jews, and pagans. The Jews are the King (al-Malik), his entourage, and the Khazars of his tribe (gins). The King accepted Judaism during the Caliphate of Harun ar-Rashid [786-814(sic)]. A number of Jews joined him from other Muslim countries and from the Byzantine Empire.”*** (Op. Cit. p.276) These seem to be the footprints of an international deployment for the ecumenical project of Charlemagne's Eurasian Landbridge.

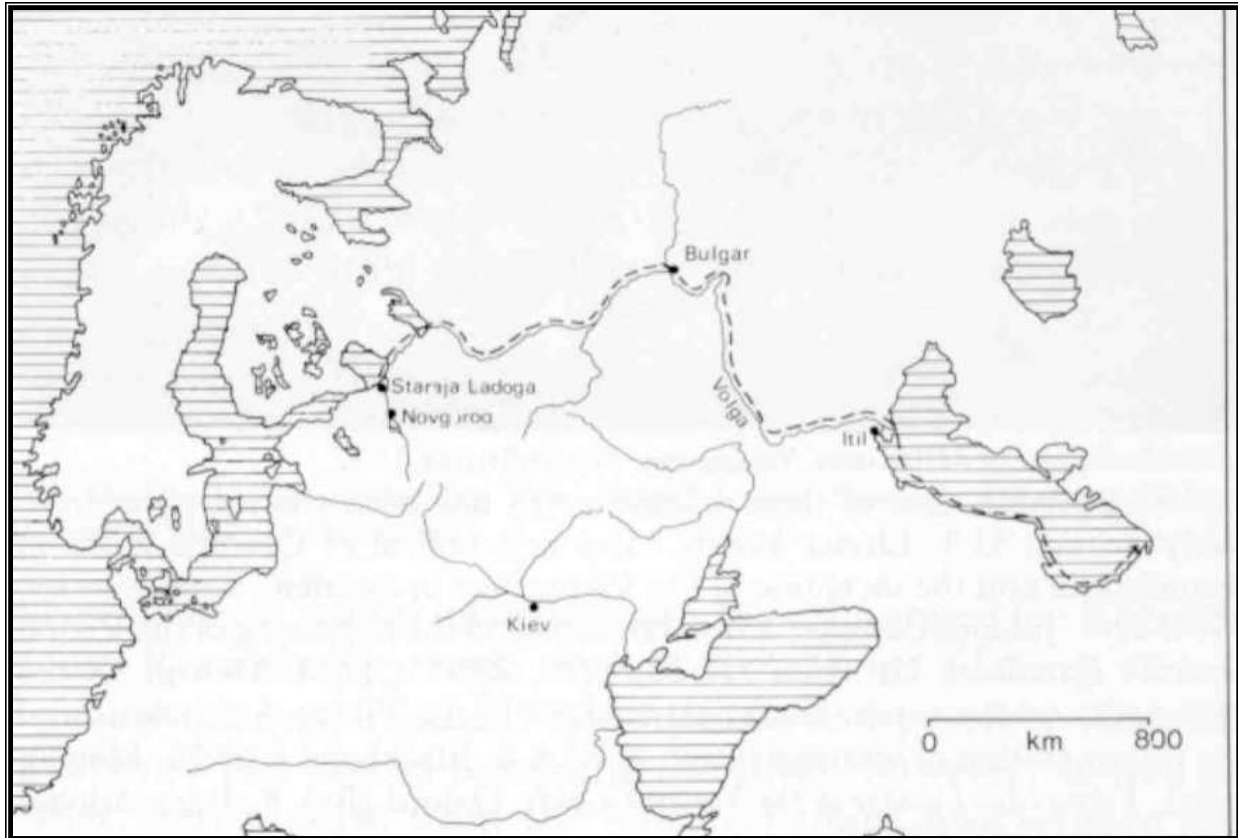


Figure 10. Traces of the Charlemagne Eurasian Landbridge route reaching out to the Caspian Sea, Iraq, and Iran. From Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983.

Every year, around Easter, when the snows begin to melt, hundreds of new Northern recruits would travel south to Aachen and join the Charlemagne Scandinavian Trade Federation by willingly converting to the Christian faith. However, the degree of religious fervor of the newly converted did not guarantee that they would fully understand and embrace all of the subtleties of the *Filioque* issue. These were hard times and these men were more attracted by the promethean spirit of participating in Charlemagne’s ecumenical trade, than to become monks. The following apparently unimportant incident has been reported by the Monk of St. Gall, Notker the Stammerer, who wrote:

“On one occasion, the Emperor Lewis the Pious took pity on the envoys of the Northmen and asked them if they would be willing to accept the Christian faith. They replied that they were prepared to obey him always and everywhere and in all matters. He ordered them to be baptized in the name of Him of whom the most sage Augustine says: ‘If there were no Trinity, the Truth would not have said: ‘Go and teach all peoples, baptizing them in the name of the Father, the Son, and the Holy Ghost.’ ” The nobles of the royal palace adopted these Northmen, almost as if they had been children: each received a white robe from the Emperor’s wardrobe, and from his sponsors a full set of Frankish garments, with arms, costly robes and other adornments. This was done repeatedly, and more and more came each year, not for the

sake of Christ but for mundane advantages. They used to hurry over on Easter Eve to pay homage to the Emperor, more like faithful vassals than foreign envoys. On one occasion as many as fifty arrived. The Emperor asked them if they wished to be baptized. When they had confessed their sins, he ordered them to be sprinkled with holy water. As there were not enough linen garments to go round on that occasion, Lewis ordered some old shirts to be cut up and to be tacked together to make tunics, or to be run up as overalls. When one of these, without more ado, was put on a certain elderly envoy, he regarded it suspiciously for some time. Then he lost control of himself completely and said to the Emperor: 'Look here! I've gone through this ablutions business about twenty times already, and I've always been rigged out before with a splendid white suit; but this old sack makes me feel more like a pig-farmer than a soldier! If it weren't for the fact that you've pinched my own clothes and not given me any new ones, with the result that I should feel a right fool if I walked out of here naked, you could keep your Christ and your suit of reach-me-downs, too.' (Notker the Stammerer, Op. Cit., pp.168-169.)

Behind this Rabelaisian incident, however, there was a more solid commitment on the part of the Scandinavian Trade Federation not only to do honest business and fair trade, but also to be the voice of an ecumenical alliance among Christians, Muslims, and Jews, and spread the idea of the general welfare throughout the East and the West. Whatever may have been the particulars of this Carolingian Eurasian Landbridge trade and commerce, what is clear is that, even during barbarian times, the difficulties in the East-West relationship were surmountable.

7. TURPE LUCRUM: THE CORRUPTING PRINCIPLE OF VENICE.

As early as 754, after the father of Charlemagne, Pepin the Short, had conquered the Adriatic city of Ravenna, and made a gift of it to the Pope, Charlemagne forbade the Venetian merchants to trade there, because they refused to acknowledge Pepin as King of the Lombards and rejected the Carolingian way of doing fair trade. Venice used that pretext to pursue an anti-Carolingian policy which was based on usury and "slavic trade." This is where the name "slave trade" came from, the buying and selling of slavic people. From that moment on, Venice allied itself exclusively with Byzantium. That was the beginning of the historical split between East and West, from which the world has not yet recovered.

Though several orthodox patriarchs wanted to be under the protection of Charlemagne, such as the patriarch of Grado, in 803, Venice kept undermining these alliances and was systematically imposing its financial power over the Adriatic Sea and especially over the small cities of the Dalmatian coast. Meanwhile, Charlemagne was also attempting to negotiate alliances with Byzantine leaders. When Venice attempted to hypocritically ask for the protection of the Carolingian Emperor, in 805, Charlemagne was not duped and decided to protect Venice from itself by annexing it to the kingdom of Italy under the authority of his son Pepin: overnight, the Carolingian Empire had become a "Maritime Empire."

The Venetians were furious because they had just barely begun looting the coast of the Adriatic Sea, when all of the small towns of the Dalmatian coast turned to Charles for his protection. Charlemagne was again attempting to reach a peace agreement with the former Khazar Princess, Empress Irene of the Byzantine Empire, in Constantinople. A rapprochement had previously been attempted between Charles and Irene, in 781, when the Empress had asked for the hand of Charlemagne's daughter, Rothrude, for her son Nicephorus. They were effectively betrothed. However, somehow the arrangement did not work out, and in 806, the Doge called on the new Emperor, Nicephorus, to dispatch his Byzantine fleet, kick out the Carolingians, and recapture Venice from under Charlemagne's control.

Since Charlemagne had no trained maritime capabilities of his own, in the Mediterranean, or any other sea for that matter, he was unable to hold on to Venice by military force. By 807, Pepin lost control of the Venetian fleet, and was forced to conclude a truce with the Venetian commander of the fleet. In 810, Pepin recaptured Venice momentarily, but the Byzantine fleet compelled him to give it up almost immediately, and then, Pepin died shortly after, in the same year. Two years later, Charlemagne invited the Byzantine legate to Aachen and concluded a final peace agreement by surrendering back Venice to the Byzantine Emperor. The Treaty was signed in Aachen, on January 13, 812. This was an event of tremendous strategic importance because the fate of Venice and of Byzantium were definitely sealed from that moment on, and the split between East and West was definitely sealed. One can say that if the Carolingian Rothrude had married the Khazar-Byzantine, Nicephorus, the history of civilization might have taken a totally different turn, and the Carolingian Eurasian Landbridge might have survived.

From that decisive 812 victory against Charlemagne, Venice began to strengthen its own Empire. However, it was not Venice that was entering into the orbit of the Byzantine Empire, but the Byzantine Empire which was put at the service of the Venetian bankers. The point to understand is that, with this alliance, Venice no longer had anything to fear from Charlemagne. Henceforth, Venice imposed her claws on all of the Mediterranean ports except those of the Carolingian Empire in Gaul, and of the Muslim Empire in Spain. The door to the East had been brought closer to the West and was erected as a barrier in the Straits of Sicily. The next move of Venice was to wait for the opportunity to undermine the Carolingian Empire itself, from within. That opportunity came with the death of Charlemagne, on January 28, 814.

Knowing that the Venetians would attempt to undermine his Empire after his death, Charlemagne had made use of a German tradition to split his domain into the most equitable manner possible among his three sons. However, this did not work out. Two of them died young and his last son, Louis the Pious, inherited the entire Empire. In 828, when Louis permitted Charles, the son of his second wife, Judith, to have a share in the Empire with his two elder brothers, the Venetians pitted the elder brothers against the father and engulfed the Carolingian Empire into a 15 year civil war.

In the mean time, the most important trade of Venice became the slave trade of the Slavic peoples off the coast of Dalmatia, and then further north into Russia, and into the Khazar Kingdom that later became Ukraine. As Pritsak reported, "The Volga and Don rivers soon developed into a highway of slave trade, known in Arabic sources as *Nahr as-Saqaliba*, which means the "*Highway of the Slaves*" (and not the "Slavic River," as patriotic historians of Eastern

Europe often render it).” (Omeljan Pritsak, *The Origin of Rus*, Volume One, Old Scandinavian Sources other than the Sagas, Harvard University Press, Cambridge, Massachusetts, 1981, p. 25.) This represented a fundamental conflict with the Carolingian Empire and a complete subversion of the principle of the common good promoted by Charlemagne and Harun al-Rashid throughout their trade route.

The issue of controlling the economics of the continent had become a question of principle: whether man was to be treated as created in the likeness of God, or man was to be simply treated as an animal to be abused and disposed of for monetary profit. This issue finally came to a head when the elder grandson of Charlemagne, Lothar, who had become Emperor and King of Italy after the death of his father, Louis the Pious, in 840. During the same year, Lothar, who was still fighting a civil war against his two other brothers, confronted the Venetians and forced them into signing a new treaty forbidding the slave trade. This represented a deadly threat to the financial interests of the Venetians who continued their trade regardless of the treaty and decided to eliminate Lothar from the political scene.

It is important to understand that both the Islamic Empire and the Carolingian Empire had been allied against what was then called at the time, *turpe lucrum* (dishonest profiteering), which was reflected in the two most despicable free-trade practices of the Venetian bankers: usurious lending and the slave trade. Usurious profits and slave trading were both banned in the Carolingian and the Muslim Empires. In Europe and Africa, the practice of *turpe lucrum* had all but disappeared, except for Venice and for the Byzantine port centers of Southern Italy. The Venetian strategy against Lothar had been to introduce this vice into the leadership of the Carolingian Empire itself. The Venetians used the Benedictines of Cluny to divide and conquer. The two younger grandsons of Charlemagne, Charles the Bald and Louis the German were pitted against their older brother, Lothar, at the behest of their Benedictine confessors. On February 14, 842, the two younger sons of Louis signed the *Oath of Strasbourg*, which called for their mutual collaboration and mutual assistance against Lothar.

Before the oath was to be pronounced, it was introduced by the following prepared exhortation. Louis read it the Gallican Romance language, and Charles in the Tudesque language version. The exhortation went as follows:

“How many times, since the death of our father, Lothar attempted to ruin us, both my brother here and myself, persisting against us to the point of criminality, you all know. But, since no brotherly sentiment, no Christian sentiment, nor any other means whatsoever were able to contribute in maintaining peace between us, while justice was being scoffed, we have finally united ourselves in order to bring this affair before the justice of All Mighty God, in order to submit ourselves to what He should indicate what is due to each of us. As you know, in this judgment, it is us who have come out victorious, by the mercifulness of God, and it is him (Lothar) the vanquished, who escaped to safety with his allies. So, in this matter, being embraced by brotherly love, and not without having compassion for the Christian population, we have renounced at pursuing and destroying them, but we have limited ourselves, as we have done before, to negotiate in order to at least obtain that in the future the right of each may be recognized. But, after all of this, and since he refuses to submit himself to the

divine judgment, he persists in having again hostile sentiments against myself and my brother here before you, and furthermore he overwhelms our people with crimes, incendiaries and pillages. Consequently, forced by those circumstances, we are uniting ourselves today, and to the extent that we think that you have doubts about the irrevocable character of our words, and the strength of our brotherly love, we have decided to give each other a sworn statement, before your eyes. If we act in this manner, it is not that we have been taken by some unjust ambition, but in order to be the further reassured of a common success, if God, with your help, should bring us back to a peaceful situation. If, however, God be my witness, I were to violate this oath that I am about to give to my brother, I shall liberate each one of you from the ties of vassality which attaches you to me as well as from the trust that you have sworn to me. (Translated by Alain Canu, *Nithardi Historiarum Librorum IV Sacramenta apud Argentariam testata...*, III, 5, *Les Serments de Strasbourg*.)

If ever French leaders had set themselves up for a Venetian swindle, it was this charade of “brotherly love” exhibited in the public square. This is the reason why the *Oath of Strasbourg* can be considered, in French diplomatic affairs, as the most despicable *principle of hypocrisy* ever exhibited in public. This oath represents the evil principle underlying all of the French wars prior and after the Peace of Westphalia of 1648. I might add that if ever there was an anti-Westphalia principle, this would be the one. The Oath reads as follows:

"For the love of God and for the Christian people and our common salvation, from this day forth, and as long as God shall give me knowledge and power, I shall help my brother Charles in all things, as a brother should be helped, in justice, under condition that he does the same for me, and I shall never hold any council with my brother Lothar that could become, of my own volition, detrimental to my brother Charles."

The reader should note that this oath has all the trappings of a beautiful commitment of mutual assistance and brotherly love, witnessed by God Himself; but, it is, in point of fact and by what it doesn't say openly, the most treacherous Treaty in the entire history of European Civilization. This is the founding principle of the *Alliance Bestiale*. It is a perfect Venetian coup: a declaration of war made under the cover of peace, a perfect Venetian trap. This document contains, in germ form, the poison that infected every member of a same family when animosity, hatred, ambition and *turpe lucrum* take over the souls of men. When this dark cloud is pierced by the light of day, however, it shows the source cause of every evil that crawled on French soil, during a thousand years, and which could only have been resolved, momentarily, by the Peace of Westphalia. The poisoned agreement was written with such a perfidious intention that only a Venetian, or a British agent, could have prepared the potion. Thus, with the *Oath of Strasbourg* began the dismemberment of the Carolingian Empire and more than a millennium of wars in the heart of Europe.

The point here is that the *Oath of Strasbourg* should be viewed as the most despicable form of a peace agreement ever concocted in the annals of European diplomacy. It was created in order to make believe that a true peace could last between two brothers, when it was explicitly made with the intention of destroying a third. To this day, this oath is the best example of an anti Peace of Westphalia agreement, because it is based on the false assumption of a mutual security

between two brothers, who really ended up fighting each other, as soon as the third one was out of the way. This evil *Oath of Strasburg* was the result of a typical Venetian divide and conquer tactic, and the epistemological assumption of its historical effect has been a source of discontent between the German and French people ever since. Hesiod had already warned against this type of deception when he wrote:

230 “Lawlessness and Ruin whose ways are all alike,
 And Oath, who, more than any other, brings pains to mortals
 Who of their own accord swear false oaths.” (Hesiod, *Theogony*, 230-32)

As Cardinal Gilles Mazarin demonstrated later, in the long and difficult six year negotiation period of the Peace of Westphalia, a true peace cannot be obtained among three warring parties unless congruence is sought and found, whereby each of the three conflicting parties agrees to eliminate the differences that cause conflict between the two others. Any other peace concoction can only be flawed and shall obtain the opposite result, as this Oath demonstrated historically. It were better to have no agreement at all, rather than to have one whose faulty conception would jeopardize mankind for centuries to come. This is how evil principles get to be embodied in the folds of history and become a deadly corrosive element for centuries to come. Indeed, the evil spirit of this *Oath of Strasburg* has been at the source of all the Rhine border conflicts between the French and the German peoples for 1,168 years.

This Carolingian civil war actually ended in 843 with the Treaty of Verdun, and had resulted in the division of the Carolingian Empire into three separate European Kingdoms among the three grandsons of Charlemagne. The eldest, Lothar, retained the long Lotharingie Kingdom going from the North Sea, through Aachen, all the way to Italy. Less than ten years after the death of Lothar, the Lotharingie was partitioned into little feudal fiefdoms.

The next in line, Louis the German, held the eastern part of the Empire, Germany, and the youngest grandson, Charles the Bald, retained the western part of the Empire, Francia. This initial division of the Empire lasted twenty years, until 884, when the three kingdoms were dissolved into a series of duchies and disparate mini-kingdoms looted and ransacked by the Norman invaders. The Carolingian Scandinavian Federation was destroyed along with the trade between the East and the West. Two generations after the death of Charlemagne, his Empire resembled the desolate patchwork of Germany and the Austrian Empire at the end of the Thirty Years War.

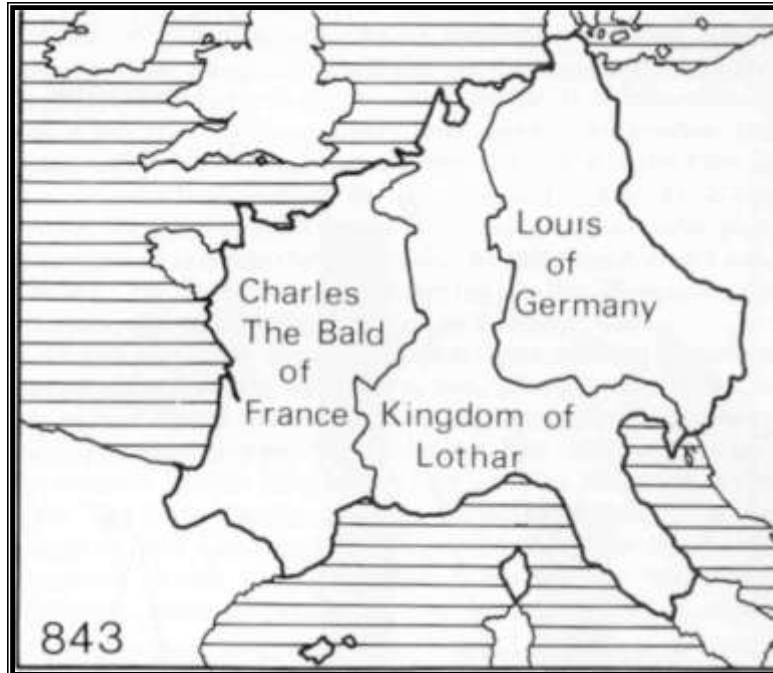


Figure 11. The dismemberment of the Carolingian Empire. From Richard Hodges & David Whitehouse, *Mohammed, Charlemagne, & the Origins of Europe*, Cornell University Press, New York, 1983.

Once they had broken up Charlemagne's Empire, the Venetians were ready to open the floodgates of the Crusades and pursue their strategy of perpetual warfare. This operation was done in two phases. By the mid 840's, the first phase began with the breaking up of the Charlemagne Scandinavian Trade Federation and the launching of the Norman invasion against Holland, Belgium, Germania, Lotharingie (Burgundy), and Francia, with the primary objective of destroying the Irish Monastery Movement across Europe. Phase two was the conversion of those same Norman barbarians into Cluniac-Knight-Monks recruited around Bernard de Clairvaux. The Normans joined the Knight-Monks who were the first sons of the feudal aristocratic rich families that formed a network of bankers and merchants. They represented the original multinational entities of medieval globalization. The monastery of Cluny became their recruiting center from which the Knights organized the private mercenary armies of the Venetians. A Frank poet of the period, Florus of Lyon, wrote the following poem to commemorate the disaster of the Treaty of Verdun:

“Flourished then an excellent realm, its crown aglow,
And there was one prince, and one people under him.
Both law and judge alike brought honor to each city;
Peace preserved the people; our strength frightened our enemies.
Our eager priests performed their healing work,
Ministering and counseling men with piety and right.
Across the land, salvation's Word was heard
By priests, the people, great princes, too.
Both near and far, our youths learned holy books,

The hearts of boys drank in the heart of letters,
And vigilance and judgment put vile crimes to flight.
Love called some to lawfulness, others fear.
We worked to join with foreigners in faith,
To impose salvation's reins on those whom we subdued.

But now such greatness falls from such great heights,
Just like a crown of flowers from a lowered brow,
Once honored with the sent of braided herbs,
Deprived now of its garland, which was trodden under foot.
Lost is the honor of empire and its name;
The kingdom united has fallen to three lots.
There now is no one who can be called the emperor:
Petty princes for a king, royal fragments for a realm.
Good laws are now undone by crowded councils,
And bustling assemblies seek to harm through theft.
The public good is gone: to each his own!
Our selfish cares are all. Only God is forgotten.”
(Quoted from Jeff Sypeck, *Becoming Charlemagne*,
Harper Collins Publishers, New York, 2006, p.196.)

Then a new monastery movement turned monks into bestial murderers leading the Crusades under the organization of the Knights Templar and the Order of Saint John and Jerusalem, otherwise known as the drug-running arm of freemasonry, the Order of Malta. Their military function was governed by a new monastic rule which said: ***“never retreat, never pay a ransom, and fight to the death, because there is no greater glory than to die for Christ.”*** (Japanese soldiers and pilots were told the same thing for the greatest glory of their Emperor, during World War II, and are told also the Islamic Fundamentalist movement of today). In one word, the Knights Templar were the suicide squads of the Middle Age. Contrary to the Islamic-Carolingian alliance, the Knights Templar allied themselves with the Islamic Haschischins (assassins) of Sheik-al-Djebel for the purpose of perpetual warfare. Their recruiting weapon was, as usual *turpe lucrum* and their religion was a Satanist form of Arianism called Catharism. The next several centuries of savage religious warfare, from the 10th to the 13th centuries, became the model of perpetual warfare that was adopted by the founder of the Synarchy, Saint-Yves d'Alveydre, and which present day banker, Felix Rohatyn, and his Wall Street President Obama have adopted for their interminable war for drug profits in Afghanistan.

In 1075, Ultramontane Pope, Gregory VII (Hildebrand), forced the public humiliation of Emperor Henri IV of Franconia. In 1095, Ultramontane Pope, Urbain II, launched the Crusades which lasted two hundred years until the Great Schism of the Catholic Church forced the papacy to move to Avignon, in 1307. Although the schism put an end to the Crusades with the destruction of the Templars in 1312, a new Hundred Years War (1337-1437) began almost immediately after, and this time, between the French and the English. This was, in a nutshell, how the Venetians were able to establish the feudal system of Europe, restored the imperial maritime culture, and rule the world until the day they moved their control operations northward

to England in 1535 with Antonio Zorzi. But, meanwhile, a revival of the Charlemagne ecumenical principle had taken root again in Italy, and was developed by Nicholas of Cusa at the Council of Florence.

So, to sum this entire situation, It should be clear at this point that this fight for a universal ecumenical civilization, based on the common heritage of mankind, is far from being over, today. It is the same ecumenical principle of Charlemagne and Harun al-Rashid which was also developed by Cusa and heralded in France by Jeanne d'Arc and Louis XI. This explains why Jeanne d'Arc became necessary. This was the country of Lorraine where she was born 600 years later and had fought and died for the reunification of France. It was also the same principle that Gilles Mazarin established as the Peace of Westphalia, in 1648. The same principle was applied by John Quincy Adams in his conception of the American Manifest Destiny and the creation of the intercontinental railways in the United States in 1869. It is the same ecumenical policy of the *advantage of the other*, which we must revive today in the spirit of these Carolingian and Islamic Renaissances, in the footsteps of the Jewish Ambassadors of Charlemagne to Baghdad, the Irish Monastery Movement, and a Scandinavian Trade Federation, that saved Western Civilization and succeeded in burying the decrepit Roman Empire. Today, we simply need to finish the job eliminating the British Empire and their monetary system.



2



ALCUIN AND THE POWER OF REASON



Charlemagne (742-814) established the *filioque* principle of the Holy Trinity as a principle of ecumenical principle of economics among the Christians of Europe, the Orthodox of Byzantium, the Jews of Khazaria, and the Muslims of Iraq. His main contribution in economics was the original development of a new cultural platform for Europe and Asia based on the “peace of Faith.” The infrastructure aspect of this cultural platform was exemplified by the Eurasian Landbridge route of the Rhine-Main-Danube canal connecting Europe and Asia. His purpose was to foster the internal economic progress of the continents by means of the integration of Christianity, Judaism, and Islam. In doing this, Charlemagne had deliberately shifted the political and economic power away from the Mediterranean based maritime control of Venice into the interior of the continents. (Initially written for Lyndon LaRouche on 4/18/2007.)

INTRODUCTION.

As Lyn identified recently on the subject of the *Destruction of the Destruction of the Destruction*, the greatest advance in civilization before the ecumenical Council of Florence of Nicholas of Cusa, had occurred about 600 years earlier, with the ecumenical revolution of Charlemagne (AD 742-814), and Harun al Rashid (AD 786-809). He pointed out that the crucial point of their collaborative effort had established a “Peace of Faith” as Cusa called it, between Christianity and Islam.” (Lyndon LaRouche, *The Destruction of the Destruction of the Destruction*, EIR, November 14, 2010, p.)

The following is the first of two reports that I wrote in 2007, with the intention of showing that this “Peace of Faith” was based on *agape* and the crucial concept of the *Filioque*, which Charlemagne was the first to introduced in the Christian Creed at the Seventh Ecumenical Council of Nicaea II, in 787, for the purpose of restoring the unity of the Christian Church, and unifying economically and politically, the three great religions of the Book, Christianity, Islam, and Judaism. In other words, as the great Toledo Jewish poet, physician, and philosopher, Judah Halevi (1074-1141) put it in his own philosophical Creed, the three great religions of the book are like the different parts of a living tree. “***Christianity and Islam are the branches and the leaves, while Judaism represents the roots.***” (Judah Halevi, *The Kuzari*, Schocken Books, New York, 1905.) Halevi made the points that if the roots of the tree were to be destroyed, the rest of the tree would also die.

1. RIGHT MAKES MIGHT, NOT MIGHT MAKES RIGHT!

If you project through the continuity of universal history the different shadows of truth that were cast from the beacon of Solon of Athens, until today, you can begin to discern how the enemy of mankind has been using sophistry to distort these truths and capture the sleeping people of every period in history, all the way down to our times. For example, Pericles was recruited by Zenon the Eleates, to participate in the sophistry of the Babylonian oligarchical model of the Cult of Apollo at Delphi into accepting the conditions of the Peloponnesian wars, similarly, the Ultramontane Sophistry of the dying Roman Empire, which was nothing but a shady copy of that same Babylonian model, was attempting to reassert itself against the Carolingian Renaissance. In this report I will show how, in fact, it was Alcuin of York who reasserted the Carolingian Renaissance against the Ultramontane design of Venice, in much the same way that Plato had reasserted the Athens of Solon against the sophistry of the Pericles Peloponnesian Wars, in his dialogue of *The Republic*.

I have chosen the title *Alcuin and the Power of Reason* for this opening section of *The Charlemagne Ecumenical Revolution* not only because it fully represents the political thinking of Alcuin, but because it should also serve to identify the shortcoming of the book by Leopold Wallach on Alcuin and Charlemagne that Gerry Rose asked me to give an evaluation of for your benefit.

To get right to the point, at the very opening of his book, Wallach deliberately identified Alcuin’s political intention as being precisely in opposition to the principle of reason and, in fact to promote terrorism. Wallach falsely identified Alcuin’s political theory for the rule of Charlemagne as a sophist who should justify the arbitrary rule by authority of ***might makes right***, in order to correct sinful man by means of ***terror***. From that standpoint, Wallach attempted to put the Carolingian Renaissance in bed with the Sparta of Lycurgus, the Athens of Pericles, the Rome of Octavian (Augustus), the Imperial Paris of Joseph de Maïstre and Napoleon, the British Empire. Wallach wrote:

“Moreover, he (Alcuin) adopted Isidore’s patristic theory that the rule of the king is for the correction of fallen and, therefore, sinful man, whose evil disposition

should be restrained by terror. If the word of the priest has proved powerless, this terror must be used by the princes of the world. Such disciplinary terror was ascribed by Alcuin to Charlemagne's government: it was to render nations everywhere subject to Frankish rule. Furthermore, the same terror was put into foreign nations, according to Einhard, after Charlemagne had become emperor. The function of the king as an auxiliary to the priest in preventing injustice through this terror was, finally, confirmed at the Paris Synod of 829." (Luitpold Wallach, *Alcuin and Charlemagne: studies in Carolingian history and literature*, Cornell University Press, Ithaca, New York, 1959 p. 8)

This political justification of the use of **terror** by Alcuin is simply false, and can only be the result of a malicious sophistry on the part of Wallach. Let us just project the beacon of Solon's reason against the wall of Plato's cave and we shall see how some of the shadows of Wallach lie or tell the truth. In Latin the verb *terreo* means to terrify, to scare away, to chase away, or to deter by fear. What Alcuin is referring to here is what we today also call "**putting the fear of God into people.**" The Latin term never had the modern connotation of using actual terrorism against a people, as Wallach implies. As a result, everything that Wallach has reported from Alcuin on the question of "**terror**" has been taken out of context, or mistranslated outright, and rehashed into a fallacy of composition for the justification of the Ultramontane policy of Rome.

For instance, in quoting partially Alcuin's *Sententiae* III. 51.4, PL, 83, 723B, Wallach leaves out the entire phrase and picks out only the end part saying: "...*per disciplinae terrorem,*" which simply means "**...by the fear of discipline**" and not "**by disciplinary terror,**" as Wallach paraphrased it in his text. That is a conscious falsification, a typical fallacy of composition. Also, in *Epist.* 17 D.47.2, Wallach missed completely the irony of Alcuin's expression: "*humanae dignitatis terror,*" which means ironically "**the terror of human dignity,**" as if he had said: "**Charlemagne should terrorize the pagans with love!**"

As for the reference to Einhard, quoted from *Vita Caroli*, c.30, Wallach also lies about the context, which is not "after Charlemagne had become emperor," but when Charlemagne was old and ill and his son, Louis, was chosen as heir to the imperial crown. Einhard actually wrote in *Vita Caroli*, c.30: "*At the end of his life, when old age and illness were already weighing heavily upon him, Charlemagne...gave Lewis a half-share of his kingship and made him heir to the imperial title. ...This decision of Charlemagne's was accepted with great enthusiasm by all who were there, for it seemed to have come to him as a divine inspiration for the welfare of the state. It increased Charlemagne's authority at home and at the same time it struck no small terror into the minds of foreign peoples.*" As you can see, "**no small terror**" does not mean that Charlemagne had endorsed a policy of terror. However, Wallach gives the spin that seems to be projected from the superior authority of the Babylonian Oligarchical Model, which is based on treating the barbarians as wild animals.

Quite to the contrary, when one is guided by the principle of *agape*, as Alcuin was, contrary to oligarchical population control of the gods of Olympus, one can realize that Alcuin was, indeed, the author of the Carolingian Renaissance, the author of a lawful form of governing which led subsequently to the sovereign nation-state of Louis XI, to the Leibnizian idea of a

Republic, and to the Constitutional Republic of the United States. In other words, Alcuin's notion of government was based on the power of reason rather than the power of the royal authority. The central political idea of Alcuin, therefore, was that "***authority must be derived from reason, while reason cannot be derived from authority***" In a word: ***right makes might, might does not make right***. In a nutshell, that principle was the whole political and legal philosophy of Alcuin.

Armed with this fundamental ***principle of reason*** Alcuin tested its strength in both the political and religious realms, by applying it as an instrument of peace forged against the Ultramontane policy of Venice. I will also show how this ***principle of reason*** was used in the context of the most important event of the Seventh Council of Nicaea II, which involved both the iconoclastic issue raised by Byzantium and the issue of the ***Filioque*** raised by Charlemagne. With this principle in mind, we can now look at the implications of Wallach's book with the appropriate corrective lens. Wallach's general hypothesis was the following.

"His (Alcuin) so-called Rhetoric is here seen as Charlemagne's via regia, and not merely a rhetorical textbook. New evidence reveals that Alcuin was the editor of Charlemagne's Libri Carolini, the official Frankish protest against the Byzantine worship of images decreed by the Seventh Ecumenical Council of Nicaea II, in 787. The proof here offered of Alcuin's anonymous authorship of some of Charlemagne's political documents confirms the great influence which the deacon from Northumbria exercised on Frankish political life." (Wallach, Op. Cit. p. 4)

Because Wallach's introduction was mistaken on the question of ***terror***, his entire outlook on Alcuin's politics will tend to be tainted correspondingly, especially on the question of authority. However, as I will show later, on the question of Alcuin being the author of the Carolingian Documents, Wallach was right. The author of the Carolingian policy was not Charlemagne but Alcuin.

2. THE TWO POWERS OF ALCUIN VERSUS THE ULTRAMONTANE POLICY OF VENICE.

Alcuin's political conception of government is based on a harmonic relationship between the State and the Church (***regnum et sacerdotum***). In taking this Augustinian position, Alcuin was flanking the Ultramontane policy of Pope Gelasius I (492-496), who had already defined the authority of Rome from the standpoint of Venice and of the traditional imperial view of the Babylonian Oligarchical Model. Here is what the Venetian inspired Pope Gelasius I had written in a letter to the Byzantine Emperor, Anastasius I:

"There are indeed, Augustus Emperor, two [principles] by which this world is mainly ruled, the sacred authority of the popes (auctoritas sacra pontificum) and the royal power (regalis potestas). Of these two, the weight of the priests (pondus sacerdotum) is much more important (tanto gravius), because it has to render account

for the kings of man themselves at the divine tribunal. For you know, our most clement son, that although in dignity you occupy the leading place among mankind, yet you must bend the neck to the leaders who have charge of divine things and look to them for the means of your salvation.” (A. K. Ziegler, *Pope Gelasius I, and his teaching on the relation of Church and State*, Catholic Historical Review, 27, (1942), 412-437.)

There is no doubt that Alcuin understood very well the implication of these two principles, which defined explicitly the Ultramontane policy of the Pope of Rome, and he could never endorse them. For every French King, Ultramontanism always meant that the superior authority of the Pope over kings represented a return to the Roman Empire, a return to the Whore of Babylon. Those two very same principles also became the fundamental synarchist principles separating authority (*auctoritas*) from power (*potestas*), as developed by Joseph de Maistre and Saint-Yves d’Alveydre.

What Alcuin ascribed to was two different and separated kinds of powers; one is a secular power (*potestas secularis*), the other a spiritual power (*potestas spiritualis*). Though these two powers may be separated, the relationship between them is not of superiority of one commanding the other, but of each one being created for the benefit of the other, a relationship of mutual duty to each other, where the secular power protects and defends the Church and its priests, while in the spiritual power of the priests intercede as mediators between the secular powers and God. Alcuin’s conception of the two powers is valid for all kingdoms, including the Carolingian Kingdom. However, for the Carolingian Emperor, Alcuin defined additional responsibilities.

With respect to Charlemagne, Alcuin considered him as unique and infallible, and called him *pontifex*, the defender and protector (*defensor et rector*) of the Church, but also with the responsibility for preaching and for spreading the Catholic faith. Alcuin considered that it was impossible to corrupt Charlemagne, and that is why he considered that he was competent to make reforms within the Church. Alcuin actually made Charlemagne the titular head of the Carolingian Church.

It is clear that Charlemagne did not agree with the Ultramontane policy of Rome. He made that quite clear when he presented his official policy in a letter to Pope Leo III, written in 796, four years before the same Pope crowned him Emperor. Charlemagne wrote to him this inspired statement:

“It is our part with the help of Divine Holiness to defend by armed strength the Holy Church of Christ everywhere from the outward onslaught of the pagans and the ravages of the infidels and to strengthen within it the knowledge of the Catholic faith.

It is your part most holy Father, to help our armies with your hands lifted up to God like Moses, so that by your intercession and by the leadership and gift of God, the Christian people may everywhere and always have the victory over the enemies of his Holy name.”

Charlemagne's letter was directly inspired, if not written, by Alcuin, himself. Every word was weighed and crafted very carefully with a gifted power of reason, making sure that the "Divine Holiness" would serve as final authority as opposed to the "holy Father." Note that "Holiness" does not apply to the Pope but to God. Furthermore, the letter shows Alcuin's recurring themes of "defending" the Church and of "defeating "everywhere" (*undique*) the enemies of Christianity. The comparison of the Pope to Moses is also a very well chosen reference to Charlemagne's ecumenical work, given his relationship to Harun al-Rashid and to Bulan, the king of the Jewish Khazar Kingdom.

3. POWER AND WISDOM: THE TWO GIFTS FROM GOD.

In order to confirm solidly this anti-Ultramontane policy of Alcuin, I have retranslated three of his letters to Charlemagne. Those letters illustrate the relationship between the two powers and they stress the essential political requirement of proportionality between reason and wisdom.

1. Letter from Alcuin to Charlemagne, dated 795:

"People should consider themselves blessed to have such a protector (rector) and preacher (predicator) as Charlemagne, who wields both the sword of triumphal power (potestas) and the trumpet of Catholic preaching; who also, like his Biblical prototype, David, everywhere subdues the nations with his victorious sword and who appears before the people as a (predicator) of God's law. Under Charlemagne's shadow the Christian people possesses security, because he appears formidable (terribilis) everywhere to the pagan nations." (Alcuin, *Epist.* 41. (Dummler 84).)

2. Letter from Alcuin to Charlemagne, dated 799:

"May God help Charlemagne everywhere in subduing enemy nations through the triumph of his fearfulness (ut triumpho terroris vestri inimicos undique subsiciat gentes) and may he bring the wildest spirits into submission to the Christian faith. The authority of Charlemagne's power (potestas) proves he is the king, and his persevering diligence in spreading the word of God makes him a preacher. It is on these grounds that divine grace has enriched Charlemagne in an extraordinary manner through these two gifts namely, the power of earthly felicity and the fullness of spiritual wisdom. May he advance in both gifts until he reaches the happiness of eternal beatitude." (Alcuin, {*Epist.*}, 178 (Dummler 194).)

3. Letter from Alcuin to Charlemagne, dated 802:

"Charlemagne's imperial dignity, ordained by God, is destined for nothing else but to guide and help the people. Power (potestas) and wisdom (sapientia) are given to those elected by God; power, so that the ruler may suppress the proud and defend the humble against the unjust; wisdom, so that the ruler with pious care may rule and

teach his subjects. Divine grace has exalted and honored the emperor's incomparable sublimity through those two gifts by sending the fear of his power (terrorem potentiae) over all the peoples everywhere, so that they may come to Charlemagne in voluntary surrender, whom war in earlier times could not subject to his rule, and so that they may live in peace." (Alcuin, *Epist.*, 257 (Dummler 414).)

These two gifts of wisdom and power that Alcuin said Charlemagne received from God are the same two gifts that Leibniz had identified in his *Outline of a memorandum (1671)* when he wrote that *"The beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merit, and even the form of the Republic, that each may understand of what he is capable, and be capable of as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful."* (Gottfried Leibniz, *Outline of a Memorandum: on the Establishment of a Society in Germany for the Promotion of the Arts and Sciences (1671)*, in *The Political Economy of the American Revolution*, EIR, 1995, p. 215-216.)

This is the paradoxical situation that Alcuin also confronted Charlemagne with, which began to be resolved only when the Frisian leaders started coming down from their northern country, just before Easter, in order to convert to Catholicism, voluntarily, and join the Charlemagne Ecumenical Jewish Company of travelers in collaboration with the Baghdad Abbasid of Harun al-Rashid and the Jewish Khazar Kingdom of king Bulan. The unresisting surrender of foreign nations to Charlemagne's power obviously did not come from a terror policy, except maybe from the terrifying love for mankind that exulted from Alcuin and which had been captured by the brilliant mind of his best student, Charlemagne. It was the Promethean mind of Charlemagne that got other kings, including the Great Harun al-Rashid, to submit to his policy of *gift-exchange* economics, out of sheer admiration. Such was precisely the policy of Alcuin in total opposition to the real terrorists that derived their power from the Ultramontane policy of the Venetians, the Roman Empire, and the Babylonian Oligarchical Model.

The Alcuin policy for the conduct of the king is also coherent with the famous mission that Virgil had suggested to the Roman emperor in the sixth book of the *Aeneid*. Alcuin quoted it to Charlemagne in a letter he wrote him in 799:

"Spare your Christian people and defend the Church of Christ that the blessing of the King above may make you strong against the heathen. We read that one of the old poets, when praising in song the Roman emperors and describing the character that they should have, said, if I recall correctly,

"To be generous to the conquered and war down the proud."
"parcere subiectis et debellare superbos" Virgil. Aeneid (v.853)

*This is a verse that the blessed Augustine explained with much praise in his book **On the City of God**. Yet we must strive more to follow the dictates of the Gospel than Virgil's verses." Alcuin, (Epist. 178 (Dummler 294.)*

Alcuin had also echoed the same idea of proportionality between power and reason in a short poem to Charlemagne.

*"Lift up the conquered and put down the proud
That peace and divine worship may rule everywhere."*

4. THE CAROLINGIAN-AUGUSTINIAN ECUMENICISM.

Alcuin created an exquisite ambiguity when he crafted the coincidence between Charlemagne the Emperor and Charlemagne the Supreme Head of the Carolingian Church. This was a very interesting anomaly between Church and State, which the French historian Arquilliere has recently identified with what he called *la compenetration du temporel et du spirituel*. (H. X. Arquilliere, *L'essence de l'augustinisme politique, Augustinus Magister II* (Paris, 1954), 997 f.) The point is that Charlemagne's political activities were not fundamentally different from his religious functions. They were integrated into a much better idea that former Cardinal Joseph Ratzinger identified as a form of "*Political Augustinianism*," in his *Herkunft und Sinn der Civitas Lehre Augustins, Augustinus Magister II* (Paris 1954), 965 n. 6.) That is more to the point. Maybe someone in Germany can look into that Ratzinger piece.

At any rate, this unity between the political and the religious is what elevated Charlemagne over other kings, and to the level of what I called in a following section, Charlemagne's *Ecumenical Civilization*, that is to say, the same quality that Judah Halevi had identified in his Platonic dialogue, *The Kuzari*, for the superior political leadership of the Jewish king of the Khazar Kingdom, and which is also found in the character of Harun al-Rashid of the Abbasid Renaissance. I recall here the condition set by Halevi for the unification of the *passive intellect* of religion with the *active intellect* of politics. I will go through an extensive discussion of this principle in a subsequent report.

The Kuzari was Halevi's characterization of the King of the Khazars, Bulan, who was attempting to elevate himself to the "*Pleasure of God*," and which corresponded to what Saint Augustine had identified as the state of "immortal felicity" (*felicitatis aeternae*) of the Christian Emperor, and what Ibn Sina called the *Necessary Existent*. I have not yet found in Alcuin's writing anything that explicitly referenced what Halevi described as the Active Intellect, which will later be expressed by the unity between the *vita activa* and the *vita contemplativa* during the Italian Renaissance, but it is clear that Alcuin addressed the same question of "*immortal felicity*" in regards to Charlemagne in another form.

Alcuin's purpose was to help develop in Charlemagne the ability to rule with both domains of the political and the religious, in accordance with Saint Augustine's ideal of the Christian Emperor. And the way to achieve that result was to follow the principle that Augustine

developed in his *City of God*. Charlemagne's biographer, Einhard, acknowledged the importance of Saint Augustine in the education of Charles. He wrote: ***"He took great pleasure in the books of Saint Augustine and especially in those which he called the City of God."*** (Op. Cit., p. 78) One can only imagine both Alcuin and Charlemagne reading and discussing the following prescription for the happiness of the Christian Emperor by Augustine:

24. ***"What Is and How True Is the Felicity of Christian Emperors. When we describe certain Christian emperors as "happy", it is not because they enjoyed long reigns, or because they died a peaceful death, leaving the throne to their sons; nor is it because they subdued their country's enemies, or had the power to forestall insurrections by their enemies in their own land and to suppress such insurrections if they arose. All these, and other rewards and consolations in this life of trouble were granted to some of the worshipers of demons, as their due [See Plato's Republic Book II] ; and yet those pagans have no connection with the kingdom of God, to which to which those Christian rulers belong. Their good fortune was due to the mercy of God; for it was God's intention that those who believe in him should not demand such blessings from him as if they represented the highest good.***

"We Christians call rulers happy, if they rule with justice; if amid the voices of exalted praise and the reverend of excessive humility, they are not inflated with pride, but remember that they are but men; if they put their power at the service of God's majesty, to extend his worship far and wide; if they fear God, love him, and worship him; if, more than their earthly kingdom, they love that realm where they do not fear to share the kingship; if they are slow to punish, but ready to pardon; if they take vengeance on wrong because of the necessity to direct and protect the state, and not to satisfy their personal animosity; if they grant pardon not to allow impunity to wrong-doing but in the hope of amendment of the wrong-doer; if when they are obliged to take severe decisions, as much often happen, they compensate this with the gentleness of their mercy and the generosity of their benefits; if they restrain their self-indulgent appetites all the more because they are more free to gratify them, and prefer to have command over their lower desires than over any number of subject peoples; and if they do all this not for a burning desire for empty glory, but for the love of eternal blessedness, ; and if they do not fail to offer to their true God, as a sacrifice for their sins, the oblation of humility, compassion, and prayer.

"It is Christian emperors of this kind whom we call happy; happy in hope, during this present life, and to be happy in reality hereafter, when what we wait for will have come to pass." (Saint Augustine, *The City of God*, Penguin Books, New York, 1967, Book V. Chapter 24.)

Both Alcuin and Charlemagne agreed with that Christian political ideal of *pursuit of happiness*, which Alcuin had also proposed to other kings, as indicated by a letter to King Ethelred of Northumbria, which states, ***"...the bliss of the present age, and the earthly honors that are to become celestial ones."*** It is quite interesting to see that the fundamental principle of the American Constitution, the *Pursuit of Happiness* was explicitly referenced by Saint

Augustine and prescribed by him for the political leadership of the *City of God*. This is real closure between Solon of Athens, Plato, Saint Augustine, Charlemagne, Leibniz, and the American System.

The missionary zeal by which Alcuin was shaping the character of Charlemagne indicates to what degree the way by which Charlemagne was treating the conquered nations had to be changed from his earlier barbarian treatment, and Alcuin was the only one of his advisors who dared to forcefully address these required changes. Alcuin repeated to Charlemagne the same thing that Augustine had said to the Roman Emperors: “*Faith is a voluntary matter, not one of coercion.*” (Alcuin, *Epist.* 111 (Dummler 160.19.) Alcuin was following the same Augustinian idea of ecumenicism and peace. This is the same Platonic philosopher king idea that Judah Halevi also used to address King Bulan, and which made Charlemagne understand and respect that Harun al-Rashid had chosen the Muslim faith because it was the religion that most suited his Active Intellect and for the agreement of his people.

Similarly, this is the pathway that Ibn Sina (Avicenna) (980-1037) had established for the wise political leader of Islam who became as the Necessary Existent by making his public actions coincide with his knowledge. Within the proximate path of the Necessary Existent, the wise leader must also have his actions display the unity of complete knowledge with perfect action for the common good. Ibn Sina wrote:

35. Finding the wisdom (bakimi) of the Necessary Existent.

“Wisdom (bikma), in our opinion applies to two things: to complete knowledge (danish-i taman) and to perfect action. Complete knowledge in thoughts is displayed by recognizing (shinasad) a thing by its essence (mahiyya) and by its definition. In a judgment, complete knowledge of a thing would be evident in asserting all of its causes correctly. Perfection, on the other hand, applies to an act that is determined (muhkam). Perfection is that property which is present in the subject of perfection and in whatever is necessary for its existence. Whatever is necessary to continue the existence of the subject of perfection will exist as far as it is possible for it to subsist in it. Furthermore, that will also exist which is ornament (arayah) and of benefit (sud) to It, although it may not be necessary. And the Necessary Existent knows all things as they are, even with respect to their complete causation (tamami), since its knowledge of things comes not from secondhand information, from intermediaries, but from itself, for all things and the causes of all things are due to it. In this sense wisdom can be attributed to the Necessary Existent and its wisdom consists of having complete knowledge (ilm). The Necessary Existent is that being to Whom the being of all things is due, Which has endowed all things with the necessity of being. It has also bestowed necessity upon things external to Its own necessity in a similar manner. If time permits, we shall write a book on this topic. This idea also appears in the Qur’an in several passages. In one passage it is written, ‘It is our creator, who has given genesis to all things and has set for them their proper path.’ It is also written, ‘He who has ordained, has set the path’, and in another passage, ‘He who has created me, has guided me thereafter on the proper path’. The wise have called the creation (afarinish) of necessity the primary perfection, whereas the creation of multiplicities has been called second perfection.

Henceforth, The Necessary Existent has absolute wisdom (bakim-I mutlaq).” (The Metaphysica of Avicenna (ibn Sina), translated by Parviz Morewedge, Columbia University Press, 1973, p. 70-71.)

This is the pathway of the principle of least action to which Ibn Sina attributed the quality of *Necessary Existent*, and which, in the language of Leibniz would be the least action pathway of *sufficient reason* in the best of all possible worlds. The role of the wise political Islamic leader is therefore to take that pathway for the betterment of mankind, and in doing so, he becomes ecumenical, or, as the Christians say, he becomes creative, that is, God-like; or, as the Jews say, he reaches the level of the Active intellect, that is, the closest proximity with God; or, again, as the Muslims put it, he achieves the highest level of the *Necessary Existent*. Thus, the common pathway of the three religions has been established in harmony with one another.

Moreover, this most exquisite text of Ibn Sina also finds its echo with Nicholas of Cusa in that any explicit reference to God as the *Necessary Existent*, or the *Non-Other*, can only be expressed by a language of privation. Therefore, since, Ibn Sina is dealing here with perfection, and since all contingent quality of existence must be excluded from It, then, the primary quality of God’s being must be Absolute Necessity. Thus, in the series of wise causes which generate things, by necessity, and which are produced for the common good of mankind, in the form of enacted policy, it follows that the contingent effects that are produced by those who love wisdom most, from among the three religions, may have several intermediary causes; however, the one being the most proximate to God, or the more God-like, must also participate with the immortality of the ultimate cause, or the final cause, that is with the wisdom of the Necessary Existent.

5. THE LAUNCHING OF THE CAROLINGIAN RENAISSANCE.

After returning to Ireland in 793, Alcuin wrote the *Rhetoric* for Charlemagne. It was a book of instruction on how to become a Philosopher King, that is, a training manual on the principles of good government, a treatise on kingship based on Cicero’s *De Inventione*.

The royal pathway *via regia* is the pathway of justice *via justitiae*, that is, *agape*. Alcuin is very explicit on this question, not only in the *Rhetoric* but also in many of his *Epistles*. The period of time he lived in was totally devoid of Christian justice. The royal pathway then became the process by which Charlemagne had to consider himself responsible for the moral conduct of his subjects, and for whom he had to set himself as a personal public example. This civic morality (*civiles mores*) of Charlemagne made Charlemagne judge and lawgiver of the Kingdom. In a society based on gift-exchange, the practice of offering gifts, however, excluded the use of bribes. Bribes are contrary to justice. As Alcuin once told King Charles, the son of Charlemagne, who used to bribe his councilors: “*gifts blind the heart of the Wise and change the words of the Righteous.*”

The Palatinate School of the Frankish Kings at Aachen was not created by Charlemagne but by his grandfather, Charles Martel. It was the Monks of Saint Denis, for example, that

educated Charlemagne's father, Pepin the Short. However, shortly before he became Emperor, Charlemagne wrote a number of Capillaries, or Ordinances, for the reform of monasteries. The most important one was under the name of *Karoli Epistola de Litteris Colendis* which Charlemagne addressed to the Abbot of the Fulda in Hesse-Nassau monastery, Baugulf, between 794 and 796. The letter was intended for all of the Bishops and all of the Abbots of his kingdom, and had the explicit purpose of initiating an extraordinary reform of education that would become the foundation of the Carolingian Renaissance. This is the policy impulse that transformed the whole of Europe, and through which Charlemagne was able to institute an *Ecumenical Civilization*. There is no doubt that the letter of Charlemagne had been inspired, if not entirely dictated, by Alcuin himself.

“Charles, by Grace of God, King of the Franks and of the Lombards, and Patrician of the Romans, to Abbot Baugulf and all his community, and to our faithful fellow-Christians: In the Name of Almighty God, Loving Greetings.

“Be it known to your devotion, pleasing to God, that we, together with these faithful, have judged it expedient that throughout the monasteries entrusted by the Grace of Christ to us for governance, in addition to the following of the Regular Life and the discipline of holy Religion, monks who by the gift of God are able to learn should also give due care to the teaching of letters, according to their individual capacity; to the end that even as the Regular Life fosters in monks uprightness of manners, so perseverance in teaching and in learning may order and adorn in them literary form; that those who seek to please God by rightful living may not neglect to please Him also by correct speaking. For it is written: {By your words you shall be justified, or by your words you shall be condemned.} It is better, in truth, to do well than to know; yet knowing is prior to doing. Therefore each man must learn that which he desires to carry out, and the soul will more fully understand its duty when the tongue declares the praises of Almighty God, without offence of falsities.

“Now, falsities are to be avoided by all men; but much more, so far as is humanly possible, by those who are openly called to this one thing, the singular serving of truth. Of late years, writings have frequently been sent to us from monasteries, telling us that the brethren are diligent for us in holy and pious prayer. Yet in many of those writings we have perceived goodly feeling clothed in rough writing; the faithful dictation of the heart could not find correct expression in words because of lack of learning.

“We began to fear, therefore, lest this might lead to lamentable want of understanding of the Holy Scriptures, and we all know well that, dangerous as are errors in form, errors of understanding are far more to be feared.

“Wherefore we exhort you, with most humble effort pleasing to God, not to neglect the study of letters but to learn eagerly for this end, that more easily and rightly you may penetrate the mysteries of the Divine Scriptures. For when figures of speech, metaphors and the like, are found amid the sacred text, none can doubt that each

reader is the quicker to gain spiritual understanding as he shall have been the netter instructed beforehand in grammar.

“Let men, then, be appointed for this work, willing and able to learn and keen to teach, and let this be done with that same energy with which we now bid the same. For we would that you, as becomes the soldiers of the Church, should be both inwardly devout and outwardly learned, pure in goodly living and cultured in good speaking; so that whosoever shall visit you, for the Name of the Lord and the repute of your holy life, may both be edified, as he looks upon you, at your outward aspect, and instructed in wisdom, as he listens to you, through your skill in reading and in chant. So shall he, who came only to see, return home inspired both by sight and by hearing, giving joyful thanks to Almighty God.” (Eleanor Shirley Duckett, *Alcuin, Friend of Charlemagne*, Archon Books, Hamden, Connecticut, 1965, p. 124-126.)

That was the main document that launched the Carolingian Renaissance.

6. THE TRÉBUCHET PRINCIPLE AND THE POWER OF INDUCTION

This work is a Platonic dialogue (*disputatio*) between Charlemagne and Alcuin, which was written in 796 and was entitled *The Dialogue of the Most Wise King Charles and the Master Alcuin Concerning Rhetoric and the Virtues*. Alcuin makes clear from the beginning of his dialogue that his purpose is to turn “wild beasts” back into human being. From the onset, Alcuin tells Charlemagne: *“I shall explain the view of the ancients. For there was once a time, as it is said, when mankind wandered here and there over the plains very much as do wild beasts, and men did nothing through the reasoning power of the mind, but everything by sheer brute strength.”* (Wilbur Samuel Howell, *The Rhetoric of Alcuin and Charlemagne*, Russell & Russell, Inc., New York, 1965, p.69.) So, the question is not simply a question of mastering the language for the purpose of making public speeches, but of how to civilize a bestialized population of the dark ages. The elements that Alcuin uses are all relative to court of justice. His tactic is to force the opposing party to accept a proposition, which is against his own interests. The following dialogue between Alcuin and Charlemagne shows this worked like a *trébuchet principle*.

A trébuchet is a French metaphor for a trap, or a snare. The French expression “faire trébucher quelqu’un” means literally to “make someone fall.” Metaphorically, it means to bring someone to do something which is contrary to what he wanted to do. The trébuchet is also a catapult that rendered medieval defenses obsolete. Follow carefully Alcuin’s reasoning in teaching Charlemagne how to deal with some of his enemies:

“30. Alcuin. Induction is a process of argument designed to force an unwilling opponent to assent to your proposition, the method being to use truths not open to question to prove conclusions more open to question.

Charlemagne. *It seems incredible that Induction can force an unwilling opponent to accept our case.*

Alcuin. *You shall hear a concrete example and then perhaps you will believe it possible. There was once a philosopher who conducted a disputation with a certain Xenophon and his wife, and began by questioning the latter: 'Tell me, I beg of you, O wife of Xenophon, if your neighbor had finer gold than you have, would you prefer her gold or your own?' 'Hers,' she replied. 'What if she had clothing and other ornaments of greater worth than yours, would you prefer yours or hers?' She responded, 'Hers, indeed.' 'Come, then,' said the questioner, 'What if she had a better husband than you have? Would you then prefer your husband or hers?' At this Xenophon's wife blushed. The philosopher then began to question Xenophon. 'I ask you, O Xenophon,' he said, 'If your neighbor had a better horse than you have, would you prefer your horse or his?' 'His,' Xenophon answered. 'What if he had more productive land than you have, which would you prefer to possess?' 'Undoubtedly the more productive,' he said. 'What if he had a better wife than you have? Would you prefer her? To this question Xenophon also made no answer. Then the philosopher said: 'Since you both fail to give me the one answer that I wish to hear above all, I myself shall tell what each of you has in mind. You, O woman, wish to have the best husband, and you, O Xenophon, desire beyond all else the choicest wife. Therefore, if you Xenophon, do not succeed in making yourself the most excellent man in the world, and if this woman fails to make herself the most perfect wife, then each one of you will continue to prefer a more nearly perfect mate; you Xenophon, will wish yourself the husband of a woman perfect beyond the perfection of your present wife, and she will wish herself the wife of a man perfect beyond your present perfection.' Thus, by making use of premises not open to question, the philosopher has established a conclusion which previously would have been disputed. And he has done this by means of inductive resemblances. If he had asked questions which bore no resemblance to the conclusion intended, the final proposition would perhaps not have been conceded."*

Charlemagne. *This philosopher was not a Christian.*

Alcuin. *Not a Christian, but nevertheless a good rhetorician.*" (Howell, Op. Cit., p. 117)

7. THE CONTREVERSY OF THE FILIOQUE

*"...My name is Alcuine,
and wisdom was always dear
to me..."*

Alcuin's Epitaph.

It was Alcuin who authored most of Charlemagne's political and theological writings. The genius behind Charlemagne was indeed Alcuin. This does not mean that Charlemagne did

not have a great mind and was not a genius in his own right. It simply means that it was Alcuin who educated the genius of Charlemagne.

Wallach identified two controversies, over the *Filioque*. One is the theological rejection by the Byzantine Church of the disputed expression *qui ex Patre Filioque procedit* (who proceeds from the Father and from the Son), the other, which Wallach easily solved, is that Alcuin was the author of the Carolingian Documents, including the Charlemagne Creed. He resolved that first controversy by comparing the style and choice of metaphor between the official Carolingian Documents and the private letters of Alcuin. Wallach showed that there is generally a match. The reader should bear in mind that while Charlemagne was being educated on the *filioque* question with the purpose of restoring the unity of the Church and bring Empress Irene of Byzantium in alliance with the Western Church, Harun al Rashid had forced Empress Irene to pay him an annual tribute. The ultimate purpose was an ecumenical unity among all three Christian, Muslim and Jewish faiths. Such was the higher manifold of faith among the three religions of the book.

It is the other controversy, however, which is the more important issue. Though Wallach did not report the treatment of the *Filioque* question anywhere in Alcuin's writings, he made sufficiently clear, with his usual word comparison method, that the *Filioque* question which appears in Charlemagne's lengthy Creed Letter, was actually written by Alcuin, and in which Alcuin used the *we* of majesty in referring to the personal creed of Charlemagne as "*being our catholic faith, and the idea is ours*" in order to distinguish themselves from the Adoptionist orientation which claimed that Christ was not God but was the "adopted son" of God."

Wallach described the Charlemagne creed as a "*mosaic of quotations from various creeds*" showing that the Catholic creed of the Carolingian time was not yet firmly established at all. This means essentially that this is the creed that was used in the liturgy of the royal collegiate church of Aix-la-Chapelle for a short period of time. Wallach added the following:

"Permission for this liturgical innovation was granted by Leo III as late as 809 – with the exhortation, however, to omit the disputed Filioque. Charlemagne's creed was used at Aix-la-Chapelle until 798, when it was replaced by the symbolum promulgated by Paulinus of Aquileia at the Synod of Friuli in 796 (Conc. 2.187). This profession of faith was adopted by Charlemagne upon the initiative of Alcuin, who had openly expressed his interest in a letter of congratulation addressed to Paulinus on the occasion of the latter's publication of a commentary on the new creed." (Wallach, Op. Cit., p. 155.)

Here, it is clear that the intellectual authorship of this creed is derived from the authority of reason, rather than from the authority of majesty. Wallach is right in asserting that the authorship of this Profession of Faith letter required someone like Alcuin, who was steeped in the different disputed aspect of theology, as well as in the necessary transcendental functions of epistemology, while such functions had never been part of the required duties of Charlemagne.

The second controversy, however, is a more serious issue because it deals with the theological question of heresy, on the one hand, and on the epistemological question of the

transcendental function of the human mind, on the other. Ironically, the issue of religious ecumenicism is not at all a question of theology, but of epistemology.

This is the *via regia* (royal path) that Alcuin keeps referring to in his letters, as well as in the *Creed Letter*, which is never in a straight line, but is rather like a least action pathway that prevents from deviating either to the right or to the left. (*in dexteram vel in sinistram a via regia declinate*). It is important to note here that Alcuin was such a respected theologian and canonist law expert that even the Bishops, who attended the different Synods, requested his expertise. However, what is most extraordinary is the fact that Alcuin was the mind behind the throne, so to speak. He was to Charlemagne as Augustine was to the Church. Wallach does not exaggerate when he wrote: *“So much is quite certain: the king’s confidence in the foreigner from the British Isles as royal councilor and as theological advisor to the Frankish clergy at Frankfurt is without parallel in the entire reign of Charlemagne.”* (Op. Cit., p. 164.)

When one compares the style and choice of metaphor between the official Carolingian Documents and the private letters of Alcuin, especially Alcuin’s letters in comparison with the language of the *Charlemagne Creed*, it becomes evident that the author is the same, because the ideas are the same.

The *Charlemagne Creed Letter*, which I quote below as reproduced by Wallach, is not the complete modern creed of the Catholic Church, but a composite of various parts, or suggested formulations to be taken under consideration by theologians. They seem to be more like a series of suggestions, rather than an actual completed creed. This indicates that the Roman Catholic creed of the 9th century was not yet firmly established during the lifetime of Charlemagne.

“Credimus in unum Deum patrem omnipotentem, factorem caeli ac terrae, visibilibus omnium et invisibilibus...filium Dei unigenitum, natum ex patre ante omnia secula et ante omnia tempora, lumen de lumine... non adoptivum,...et unius substantiae cum patre.

Credimus et in spiritum sanctum, Deum verum, vivificantem omnium, a patre et filio procedentem, cum patre et filio coadorandum et conglorificandum. Credimus eandem sanctam trinitatem...Spiritus sanctum procedentem ex patre et filio, nec patrem aliquando coepisse, sed sicut semper est Deus, ita semper et pater est, quia semper habuit filium. Aeternus pater, aeternus filius, aeternus et Spiritus sanctus ex patre filioque procedens...In qua sancta trinitate nulla est persona vel tempore posterior vel gradu inferior vel potestate minor,...Alius... in persona pater, alius in persona filius,...Spiritus sanctus...perfectus in divinitate Deus, perfectus in humanitate homo ; Deus ante omnia secula ; homo in fine seculi,...in forma Dei aequalis patri, in forma servi minor patre ;...Haec est fides catholica, et ideo nostra,...quia una est fides et unum baptisma et unus dominus noster...Hanc fidem vos, karissimi fratres, firmiter tenere in commune deprecamur...contentiones nominum novitatesque vocum devitate, quia iuxta apostolum non est hereticus nisi ex contentione...Habetote nos cooperatores salutis vestrae, catholicae pacis auxiliares... » (Wallach, Op. Cit., p. 153.)

The letter identifies three different expressions of the Holy Spirit proceeding from the son, *Filioque*, which I have underlined:

1. *Credimus et in spiritum sanctum ... a patre et filio procedentem* (We believe in the Holy Spirit...proceeding from the father and the son)

2. *Credimus eandem sanctam trinitatem...Spiritus sanctum procedentem ex patre et filio* (We also believe in the Holy Trinity...the Holy Spirit proceeding from the father and the son)

3. *Spiritus sanctus ex Patre Filioque procedens* (The Holy Spirit who proceeds from the Father and from the Son). It was this last formulation that became incorporated in the traditional Roman Catholic Creed.

The letter also identified the new form of the heresy which it rejected in the section *filium Dei ... non adoptivum* (the son of God ... not adopted). It would be too long to go into the history of the heresies, but suffice it to say, here, that they started in the first century AD and they were all sophistries, most of which targeted the divinity of Christ. During the Carolingian period, the old Arian heresy (condemned at the first ecumenical council of Nicaea, in 325) was revived again in the form of the Iconoclastic heresy and the Adoptionist heresy. The Iconoclasts wanted to eliminate all of the Icons, holy Images, and statues from the churches. The Adoptionist orientation claimed that Christ was not God but was the “adopted son” of God.” Alcuin and Charlemagne fought these two heresies against the adoptionists, Felix of Urgel and Elipand of Toledo, during the Synod of Frankfurt of 794, who were also banned at the 7th Ecumenical Council of Nicaea II, in 787.

The inclusion of the *Filioque* into the creed was crucial because it indicated that not only the Holy Spirit proceeded from the Father and the Son, but that by becoming Christ-like, man was also becoming God-like and, therefore, was also capable of acting on the universe as a whole by acting in accordance with the absolute transfinite power of God. In that sense, the *Filioque* was the Riemannian transcending function of Charlemagne.

