



From the desk of Pierre Beaudry



THREE INSIGHTS INTO CHARLEMAGNE'S MIND

by Pierre beaudry, 2/14/2011



1. THE DONATION OF CHARLEMAGNE.

The relationship between Charlemagne and the Papacy represents a fascinating series of colorful events; in fact, one could even go as far as to say, without disrespect for the dignities involved, that this relationship was an amazing series of *quid pro quo*. In any event, this relationship reflected the eternal conflict within the Catholic Church between temporal power and spiritual power, a conflict that has endured inside of the Church of Rome ever since the appearance of the false “Donation of Constantine”(Fourth Century AD), and is still alive today within the Spanish Integrist movement of *Civita Catholica*.

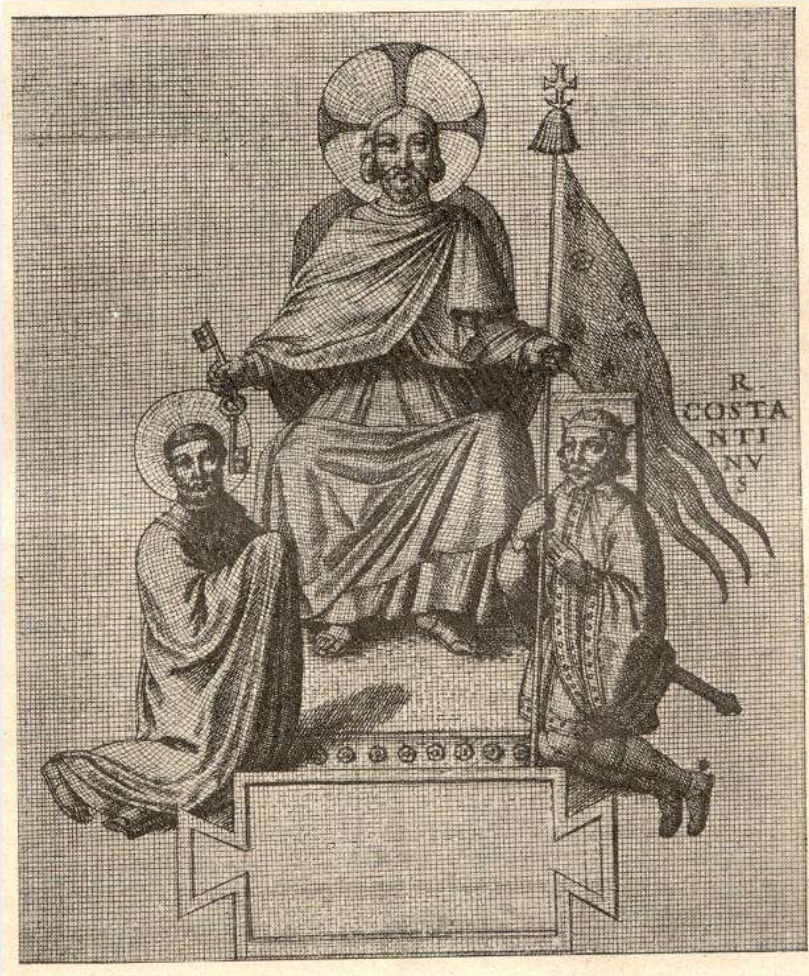


Figure 1. The False Donation of Constantine.

The mosaic of the False Donation of Constantine located originally in the palace of Latran shows on the left, the Roman Pope Sylvester 1st as the beneficiary of the false donation, and on the right the Emperor Constantine I. The so-called donation granted to Pope Sylvester and to his successors the territories of Judea, Greece, Italy, and all of the former western parts of the Roman Empire.

The strained relations between Charlemagne and Pope Hadrian, for example, began when the Pope wrote a letter to remind the King that the donation of those territories had historical precedents in which “*other God-fearing emperors and princes*” had given these rights of ownership to former popes “*for the remission of their sins and the salvation of their souls.*” This veiled threat was taken up as a welcome challenge by Charlemagne and the events that followed stand as a good example of how Charlemagne dealt with disproportionate states of imbalance between power and reason, not only with pagans, but with Christians as well. Here is how Hadrian offered Charlemagne to become the new Emperor Constantine of his time. Unfortunately, the written answer of Charlemagne did not survive.

“And since the time when the Blessed Sylvester, Pope of the Holy, Catholic, Apostolical and Roman Church, was elevated and exalted by the great and most pious Emperor Constantine, and was judged worthy of receiving the power over these western regions; similarly, for these happy times, in which you and I live, the Holy Church of God, that is the one of the Blessed Apostle Peter, should grow and be exalted always further more so that all of the nations that hear this will say: Lord, preserve the King and grant us on the day when we would have invoked you, because a new and most Christian Constantine Emperor has come to us, through which God has decided to give his Holy Church of the Blessed Peter, prince of the apostles, everything that is worthy of receiving.” (Codex Carolinus, no. 60. Collection of 96 letters written to Pepin and Charlemagne by popes Stephen II, Stephen III and Hadrian, quoted by A. Kleinclausz, *Charlemagne*, Librairie Hachette, Paris, 1934, p. 115-16.)

The way Charlemagne treated this fallacy of composition was with a grain of salt and a dash of irony. The result was the absorption of Italy within the Frankish State, which happened very quickly and without bloodshed, on Easter Sunday, April 15, 781, when Pope Hadrian held the youngest son of Charlemagne over the baptismal fonts to change his name from Carloman to that of Pepin, and put a small crown on his head, anointing the four year old boy, King of the Franks. Without missing a beat, Charlemagne, who was the only King of the Franks, officially and with similar pomp declared: *“By the will of God, behold the new King of Italy!”* The issue of the donation was resolved there and then, and Charlemagne gave Hadrian a new King and a *“soft domination”* of Italy instead of the fallacy of composition he was hoping to get. In the history of mankind, there are ironical moments where the power of faith must kneel to the power of reason; the Baptism of Charlemagne’s youngest son, Pepin, was one of those special ironical moments.

However, in order to assure the security of the Papal State, Charlemagne was benevolent and restored to the Papacy the territory of the Sabina region which had been a thorn on the eastern flank of the Duchy of Rome for a long time. Therefore, during this 781 visit to the eternal city, Charlemagne made Hadrian happy on this point. Politically speaking, Charlemagne had made a wise decision, because he judged that the Italian people would have been better protected under the leadership of his son Pepin who immediately took residence there under the wise tutelage of his advisor, Adalhard, rather than under the leadership of the Papacy. Charlemagne had made the right decision. In the conclusion of this ironic chapter, Kleinclausz reported: *“This is how Italy, held by a firm hand without the appearance that anything had been changed in its institutions, came to be located inside of the Frank State. Owing to the energy with which the ancient laws had been applied and new dispositions introduced by recent capitularies, justice and order reigned without disruption.”* (Kleinclausz, Op. Cit., p. 120. Translation by P.B.)

2. THE TRUTH BEHIND THE SO-CALLED MASSACRE OF VERDEN.

In July of 782, after the affairs of Italy had been settled to his satisfaction, Charlemagne returned home to take care of the Saxon problem which had been festering like a bleeding ulcer during three years inside of the Westphalia region. Immediately upon his arrival, he held a council of several days to prepare for a military expedition into Saxony. The reader should know that returning from Spain in 779, Charlemagne had received the intelligence that the Westphalian Saxons, led by the Pagan Widukind, had taken advantage of his absence in order to invade the territory of Francia, burning down Karlsburg, and massacring the civilian population of Franc villages along the right bank of the Rhine River all the way to the Moselle River. This was a very serious matter, but the affairs of Italy were more important strategically at the time, and Charlemagne had to postpone solving the Saxon problem for a few years.

Although Charlemagne had created the beginning of an administration in Saxony and had delegated his authority to several trustworthy Saxon county leaders, the Pagan leader, Widukind, had initiated a revolt that was undermining the entire civilizing process to the point where Charlemagne found himself before a veritable insurrection that was putting in jeopardy the entire Christian mission inside of Saxony. Churches were being burnt to the ground and priests were being chased out of Saxony. The population that had agreed to be baptized a few years before began to revert to their former pagan practices.

Confronted with that horrifying situation, Charlemagne had to act quickly and decisively. He was more and more convinced that he could not win over the souls of vanquished populations simply by their accepting baptism, or worse, by having baptism imposed on them by force. He realized that this was not a question of his prestige, but that the process of civilization was hanging in the balance. The issue was not revenge or even a question of ordinary warfare. The Saxons had started a mutiny against the principle of truthfulness, against the human mind itself. So, Charlemagne had to wage his war on a higher terrain, the terrain of epistemological warfare. The objective was to create a circumstance whereby people could make the difference between living by truth and living by lies. In other words, Charlemagne had to establish that to be Franc meant to be truthful, and that this had to become the law of the land, and no one had the right to betray that law under penalty of death, be they Christians, Pagans, or anything else.

So, although the season was well advanced, Charlemagne called upon his Christian Saxon leaders to form a new military expedition. He travelled to the heart of Saxony at the confluence of the Weser and Aller Rivers, just south of where Bremen is located today, and there, he summoned the Saxon Leaders to come to him and to identify by name all of those who were responsible for the revolt and who had participated in the mutiny. It was learned that the leading organizer of the revolt, Widukind, had fled to Denmark, but, 4,500 other mutineers were identified, assembled, brought to Verden, and executed for treason against the King. Such was Charlemagne's ruthless justice. As Kleinclausz reported:

“In violating one more time ‘following their bad habit’ the pact that linked them with Charlemagne, the Saxons had lied in their sworn faith to Christ and to the King and had committed a crime of infidelity; they were among those who, like Egginhard wrote, ‘believed they could transgress without dishonor both divine and human laws.’ ” (Egginhard, Vita Karoli, 7 quoted by)

Charlemagne's decision to summarily execute 4,500 Saxons was a very grave decision indeed, under any circumstance; however, very few historians have understood why Charlemagne made such a horrific decision. The point, here, is not to debate whether the action was right or wrong, but to look at the situation clinically and to understand the reason why Charlemagne had to make that decision. The issue touches on the degree of degeneration of an entire people after suffering from a long period of collapse in civilized values. The attention has to be focused on that intention. It was not the treasonous act itself that was the problem, but the underlying erosion of the social fabric by the degenerate cowardness of a lying population. Similarly, as The Angelides Report stated: *"First, to pin this crisis on mortal flaws like greed and hubris would be simplistic. It was the failure to account for human weakness that is relevant to this crisis."*



Figure 2. Charlemagne (742-814) receiving the submission of Widukind at Paderborn in 785. By Ary Scheffer (1795-1858)

In fact, the Charlemagne decision pertains to something that is perceivable only through the sixth sense. In the Saxony case, the degeneracy had reached a point at which the dominating characteristic behavior of the people had been so low, that they could only defend themselves by way of lying. Lying had become the new way of life and everybody was induced to cowardly go along to get along with it. Lying had become the social plague of their degenerate life-style. Charlemagne understood that, if he

were to let the scourge of that social behavior become the dominant characteristic of the Saxon people, European civilization as a whole would become completely destroyed within only a few decades. A few years later, in 785, Charlemagne met with the leader of that revolt, Widukind, who accepted to be baptized, and ironically, Charlemagne became his godfather.

In 1935, Heinrich Himmler had a pagan memorial built in commemoration of the 4,500 Saxons executed by Charlemagne in Verden. The *Sachsenhain* (*Grove of the Saxons*) is a monument allegedly made up of 4,500 stones gathered from 4,500 villages of Lower Saxony. The event is today further commemorated by a “heavy-metal” album of rock music titled, *Charlemagne By the Sword and the Cross*, released in 2010 by the well known Satanist-British actor, Sir Christopher Lee. Lee was knighted by Queen Elisabeth in 2009 for his outstanding contribution to the British lying principle.

3- THE CHARLEMAGNE PRINCIPLE OF CIVILIZING.

Charlemagne’s mission of civilizing pagan people was based on the same principle of proportionality between reason and power that Leibniz later established after the Peace of Westphalia, for the purpose of providing a sense of justice in the use of force, while managing large groups of human beings. This principle is particularly useful for establishing balance in social relations, because it has the merit of increasing your strength in the process of hammering your own personality when you are confronted with the truth. Leibniz showed how this principle brought beauty, harmony, and happiness to the people who adopted it. Here is how he formulated his political principle:

"All beauty consists in a harmony and proportion; 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 merits and even the form of the Republic, that each may understand 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. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently, the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience." (Gottfried Wilhelm Leibniz, *1671 Outline of a Memorandum: On the Establishment of a Society In Germany for the Promotion of the Arts and Sciences (1671)*, quoted from *The Political Economy of the American Revolution*, EIR, 1995, p. 215-16.)

That is the only principle which can explain Charlemagne's leadership and solve the paradox of his "*terrifying wars*" against paganism. This power of reason is also the "*weak force*" that later gave Mazarin the strength to sustain the long effort of negotiating the Peace of Westphalia during a period of six years.

In 791, after the Avars had been provoked by the Venetians to league themselves with renegade forces from among the Bavarians, the Saxons, and the Lombards against Charlemagne, and after they had caused hostilities in the Bavarian region during the previous few years, Charlemagne finally went to Ratisbonne, "*in order to take measures that would permit him to protect, with the help of God, his borders against the Avars.*" (*Annales regni Francorum et remaniement*, 782. Quoted by A. Kleinclausz, *Charlemagne*, Librairie Hachette, Paris, 1934, p. 164.)

The Avars were a nomadic and pagan Mongolean people now extinct that had invaded both shores of the Danube River in the Hungarian plains during the 6th century AD, and who had penetrated as far west as Bavaria by the 8th century AD. The conquering of the Avars by Charlemagne was strategically important in order to have his Jewish Radhanite Merchants gain access to the Black Sea, and from there to the Khazar Kingdom and to the Abbasid Caliphate of Haroun al-Raschid.

So, as a matter of general policy, at the beginning of the last decade of the eighth century, and after having secured his Jewish and Islamic ecumenical experiment in Narbonne, the time had come for Charlemagne to begin expanding the same ecumenical outlook with other peoples throughout the interior of the continent, and for the benefit of the peoples living there. This meant changing the political axis of the entire civilized world by causing a shift away from the Venetian control of sea-lanes in favor of continental-routes controlled by local kingdoms and dukedoms. Charlemagne had to create a broader ecumenical economic platform with the new peoples of the East. In doing that, Charlemagne was creating an interesting historical anomaly by the fact that his wars were not oriented toward killing those new populations, but rather, paradoxically, increasing their general relative population density.

The understanding of this anomaly is crucial if you wish to avoid any false underlying assumptions concerning Charlemagne's civilizing mission. The mission of Charlemagne was to advance civilization by bringing down the walls of paganism and establishing the rule of the three religions of the Book based on reason. His primary goal was to unify the nation of Francia under that Christian ecumenical outlook by forcing the submission of pagan regions such as in Aquitaine, Alemania, Bavaria, Thuringia, Saxony, Bohemia, the Abodrites, the Sorabes, and the Wilzes. Beyond that, Charlemagne had to also conquer the Avars and the southern Slavic peoples who populated the eastern Alpine region of Carinthia, Carniola, Istria, and Dalmatia, as well as Croatia and Serbia in the Balkan Peninsula. (See accompanying map.)



Figure 3. “*CHARLEMAGNE IN CENTRAL EUROPE. Bavaria with its Slavic annex, Corinthie and the state of the Avars represent the main conquests of Charlemagne in that part of Europe, but in the south, Carniola, Croatia-Liburnie and Serbia also represent contested territory where the Franks and the Lombards from the Friul region were often in conflict with the local Yugo-Slavs who live there.*” (Source, Kleinclausz, Op. Cit., p. 165.)

Charlemagne’s strategy of winning over to his side the pagan tribes on the borders of his Kingdom was to civilize the closest people first by assimilating them to his principled Christian doctrine, and recruit them to fight against the next layer of pagan population living beyond their borders. For example, he used the Franks and the Alemans to civilize the Saxons; then, he organized the Eastern Franks and the Thuringians to civilize the Bavarians, and the Lombards to civilize the Greeks. Later, he used the Provencauxs, the Septimaniens, and Bourguignons to keep the Arabs from spilling over from Spain. Similarly, he used the Franks and the Saxons to civilize the Slavs in the same manner that he used the Lombards and the Bavarians to civilize the Avars. The whole process was a continuous fight for proportionality between reason and power.

Charlemagne had no permanent army, but service was obligatory for everyone, except for the clergy. He would put an army together within a month; only when he needed to wage war, and he would not normally use more than about 5,000 soldiers for each conquest, adding about the same number of personnel to service the troops. Therefore, 10,000 people were the maximum that Charlemagne would mobilize from any region, at any given time. There were never more than one military expedition at a time, and every expedition was always mobilized in the spring. It was Charlemagne who decided when and where a war was going to take place, not his opponent. He would have his entire army mounted on

horseback, marching along both banks of rivers, with his ordinance floating between them. There was no infantry. Thus, he was able to survey every people living along those banks all the way to the Sea, and demand from them obedience through reliable local leaders who would interpret his capitulary marching orders. In this manner, he was able to consolidate his entire domain, and have it protected by trustworthy allies who could move quickly at the lowest possible cost to protect their own borders, using the same method of outreach in depth, and without having to raise a large and costly army of Franks from his western headquarters of Aachen.

Charlemagne created a second historical anomaly by using a higher humanist principle on the basis of which he forged an ecumenical alliance with the Baghdad Caliphate of Haroun al-Raschid and the Jewish Kingdom of Khazaria. By doing that, Charlemagne shifted the power axis of civilization away from the Venetian controlled Mediterranean Sea into the interior of the Eurasian continent with a policy of nation building. Such a shift in power corresponded to a proportional shift to the principle of universal reason as the basis of policy making for the entire civilized world at the time. This was undoubtedly one of the greatest lessons to be learned from Charlemagne's political leadership.

The reason why so many continental water projects were built across Europe after the Peace of Westphalia of 1648, was to immortalize the same power of reason as a universal physical principle of proportionality that Gottfried Leibniz had written about in 1871, advocating the same process of harmony for the creation of the Republic which, I repeat, was "*a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits, 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.*" (Leibniz G. W. Op. Cit., p. 215.) Such was the dynamics of the Charlemagne civilizing principle.

Charlemagne's policy was aimed at creating an Eurasian Land Bridge based on the power of reason as the basis for national cultures to flourish and to collaborate among each other between the East and the West, a scheme that was aimed at eliminating the imperial Venetian overlords, and at keeping them out of the self-development process of nation building in Europe, Asia, and Africa. For the first time in history, therefore, the power of reason, understood properly as a principle of harmony and proportionality, established the basis for an eleemosynary form of economic development which later became the policy of the Peace of Westphalia, as expressed by the principle of "*the advantage of the other,*" also expressed in the "*general welfare*" clause of the American Constitution, against the Venetian market outlook of "*taking advantage of the other.*" The time has now come for us to restore that same principle of proportionality between reason and power, worldwide today.

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