



CHARLEMAGNE AND THE DIALOGUE OF CIVILIZATIONS

by Pierre Beaudry, March 24, 2015



INTRODUCTION

“The present option for all deserving humanity, lies essentially, in creating a better future for all mankind, in the option for realizing the seemingly impossible necessity, which makes for the sweetest of the achieved dreams of mankind's achievements: for the sake of realizing that the future of all mankind, is the seemingly impossible.”

Lyndon LaRouche, [*On the Subject of Germany's Role*](#).

What prompted me to write on this strategic question at this time is the statement that General Douglas McArthur made at the end of World War II, when he accepted the surrender of the Japanese military forces on the deck of the battleship Missouri, on September 2, 1945. McArthur had fully realized that “*we have had our last chance*” and that the next war was going to be a war of extension, because he understood that a thermonuclear war was *unsurvivable*. He stated:

"Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. *We have had our last chance* (My emphasis). If we will not devise some greater and more equitable system, Armageddon will be at our door. The problem is basically theological and involves a spiritual recrudescence and improvement

of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past 2,000 years. ***It must be of the spirit if we are to save the flesh*** (My emphasis)." (Statement pronounced by General Douglas MacArthur on the battleship *Missouri* on September 2, 1945, following the surrender of the Japanese Nation. In [General MacArthur Speeches and Reports, 1908-1964](#), compiled by Edward T. Imparato, Col USAF, (Ret), p. 166.)

You ask: "How does McArthur relate to Charlemagne?" It's very simple. McArthur and Charlemagne spoke the same language. When McArthur spoke of the "***last chance***," his voice was the echo inversion of Charlemagne's "***first chance***" to create a permanent peace on Earth based on ***ecumenical eleemosynary economics***. (See my report: [THE CHARLEMAGNE ECUMENICAL REVOLUTION](#))

The point I want to make, here, is that the common ground these two giants stand on is reflected in the last sentence of McArthur's statement: "***It must be of the spirit if we are to save the flesh.***" This is a complete and unique theological expression of causality at the highest level of epistemological theology, precisely in the sense of Charlemagne, Jeanne d'arc, Nicholas of Cusa, and of Johannes Kepler. It is the recognition that the domain of causality is in the hands of mankind and that only mankind, in the image of God, is uniquely capable of making the appropriate changes in order to avoid thermonuclear Armageddon.

The question that causality poses, therefore, is: What is the power of mankind – of the individual human being and of the human species as a whole – in the universe? How does that power work? And, for what purpose does that power work? Take the following cause and effect reality of the present world strategic situation: Why is the London-Wall-Street banking system causing the return of a Nazi threat of world peace by arming Ukraine against Russia? Why did we not heed General McArthur's warning of 1945?

The important thing to concentrate on, here, in this regard, is that the reason why man is the only creature capable of causality is because man is also the only creature capable of taking the full responsibility of discovering what the nature of the atom can do or undo in the universe, and that what it can do or undo is not some irrelevant matter to be gambled with. Why? Because it can do or undo what only God has the power to do or undo.

Therefore, when man is being brought nearest to Divinity, as Charlemagne did over 2,200 years ago, he is also brought nearest to Satanism, as the British Empire is doing today. In fact, mankind has never been so close to heaven and to hell at the same time. The present strategic situation is such an untenable moment of pure evil or of pure goodness that only mankind has the ability and the responsibility to unravel as an impossible Gordian knot through the discovery of the unity of the opposites.

One of the most interesting aspects of the solution to this dramatic connection between McArthur and Charlemagne is that it is not simply a matter of chance, and the outcome is not

submitted to the calculus of probability, as the satanic side of the strategic equation is currently gambling on. The outcome is a matter of Leibnizian proportionality between power and reason. [See my report on Leibniz...]

Since MacArthur was right in identifying this historical “*last chance*” for mankind today, my purpose, here, is not to search through some distant mirror to find what effects would have been the most disastrous to mankind, before this day, as a matter of reflection guiding the course of history. This search had been successfully undertaken and brilliantly realized by Barbara W. Tuchman in her *Distant Mirror, The Calamitous 14th Century*. My search question is different because it is actually to discover how the inversion of this “*first chance*” replicates the principles that made that “*first chance*” possible in the first place, and how they represent the levers against which all of mankind hangs in the balance today.

1. THE LAST CHANCE AND THE CURRENT WORLD STRATEGIC SITUATION

The British will have definitely lost their imperial design when Germany and France join with Russia in a New Just World Economic Order, under the leadership of the BRICS (Brasil, Russia, India, China, and South Africa). This has also been the strategic evaluation of the most insightful article that Pepe Escobar submitted to RT News on February 27, 2015, entitled: [What the BRICS plus Germany are really up to?](#) As Escobar put it in his opening remarks:

“Winston Churchill once said, “I feel lonely without a war.” He also badly missed the loss of empire. Churchill’s successor – the ‘Empire of Chaos’ – now faces the same quandary. Some wars – as in Ukraine, by proxy – are not going so well.

And the loss of empire increasingly manifests itself in myriad moves by selected players aiming towards a multipolar world.” (Pepe Escobar, [What the BRICS plus Germany are really up to?](#))

This sharp insight into the nature of the British “loss of empire” is very significant in relationship with historical truth, because it calls for restoring the history of the human species to its rightful owners; that is, to those who have actually made it as opposed to those who have tried to destroy it.

The demise of the British Empire as the ‘Empire of Chaos’ is something that is not only being wished, and demanded by 54% of the world population represented by the BRICS nations. It is also being demanded by the deeply rooted aspiration of human history itself. And, what is being demanded by human history, today, is not only that Greece be saved from the bankrupted European

Union, because it is the cradle of western civilization, but because Greece is in the unique position of provoking both France and Germany to abandon their own imperial proclivities by retrieving the truth of history as it was written by the grand-children of Charlemagne (742-814).



Figure 1 The BRICS leaders of the Brasil Summit of 2014.

Ever since the destruction of Charlemagne’s alliance with the Christians, the Jews, and the Muslims during the last decades of the 8th century, that is, between Western Europe, Khazaria (Ukraine), and Baghdad, there has been an imperial design to loot the Eastern parts of Europe for the benefit of Western imperial rulers, such as Bonaparte, Hitler, or Elizabeth II.

Unless the Europeans, and most emphatically the German and the French people recognize the necessity to return to a Charlemagne Development policy for the whole of Eurasia, and, most emphatically, by fostering an ecumenical unity of purpose among the three Religions of the Book, there will be no peace in the world, today or ever, and most specifically not in Europe. If history is to guide us, then it can show us the way.

This is another facet of the “*last chance*” because this is the last opportunity that fascism has to rear its head among civilized peoples. The case in point is the Victory Day coming up on May 9, 2015, in Moscow, celebrating the 70th anniversary of the Soviet Army and Soviet people of the Warsaw Pact defeating Adolph Hitler in World War II. Although German Chancellor

Angela Merkel announced that she will refuse to attend the Moscow event for fear of offending the Kiev Fascist Junta, the situation puts her in an historical paradox of great proportion where heaven is closest to hell.

This year is a unique historical opportunity for reversing the trend of the cold war by participating in the 70th Anniversary of the Great Victory of the Soviet Army and Russian people against fascism, and by having the US, UK, France, and Germany jointly thank Russia for having participated in the effort to save the world from the worse scourge that mankind has ever known. The time for this truth of history to be told.

The wonderful thing about this new strategic situation is that things will never be the same. Even your past will be changed, after you've looked back at it from this advanced standpoint. This is what it means to look at the world from the vantage point of changing history by time reversal. As Lyn put it:

“Mankind has to go to places where mankind has never gone before. Now, what you do, of course is reality for the benefit of this gentleman, what we do is we use the experience of the past, from the past, we rely upon that, and then, we go ahead to a point of the future, which we have not yet experienced. So, therefore, we travel all roads, we travel all roads from all places. We go back, we rehearse the past, we reperfect the past, we reject the form of the past what we have accepted before and go to a higher level of form of existence. And that's what is necessary. [...] And, that's the future. (Lyndon LaRouche: Policy Committee discussion, March 18, 2015.)

And, as Lyn put it: “They don't teach you that at school.” Similar to this personal case of “this gentleman,” there exist in different civilizations several historically valid universal cases of such situations of paradigm change, where the process of transformation has not been yet completed; either because of missed opportunity or because the opportunity has been prevented from happening. This does not mean that such situations can never be changed; it simply means that their potentials are still in the future. So, the point I wish to make is that the process of transformation represented by Charlemagne and the Jewish King of Narbonne represents such a situation, which not only can be changed, but must also come to be realized in the immediate future ahead.

2. CHARLEMAGNE'S FUTURE AND HOW THE IMPOSSIBLE BECOMES POSSIBLE

After the Umayyad Caliphate of Spain fell in 751, the father of Charlemagne, Pepin le Bref (the Short), made an alliance with the Abbasid Caliphate of Baghdad, Al-Mansur. Although the exchange of Embassies intended to secure a cooperative effort against the Umayyads (Saracens) of Spain, the Embassy that Pepin le Bref sent to Al-Mansur in Baghdad in 765 was meant to be much more than a mutual defense pact. What the Baghdad Caliphate meant for the Carolingian leadership was an opening to the East that had been forbidden by the Zeisian powers since time immemorial. The intention was to create a unity of purpose between Europe and China in a permanent way.

For example, nine years earlier, in 756, Al-Mansur sent an army of 4,000 men to assist the Chinese emperor of the Tang Dynasty in his efforts to put an end to the An-Shi Rebellion initiated by General An Lushan who had declared himself emperor of North China, in 755. Thus was established the first Sino-Arab relations through the old Silk Road that the Chinese people had created during the Han Dynasty (206 BC – 220 AD).

This kind of exchange between the East and the West was the long term intention of the exchange between the Carolingian Kingdom and the Abbasid Caliphate which lasted at least two hundred years. The exchange soon became, under the relationship between Charlemagne and Haroun Al-Rashid, an ecumenical partnership among the three religions of the Book which included a mission to open Europe to the East with multifaceted cultural interactions with Asia, a dialogue of civilization most notably, through the Jewish community of the Radhanite Jewish Merchants organized out of Narbonne, France and Baghdad, Iraq.

It is not known exactly when this ecumenical idea took root, but the idea of a partnership among Christians, Jews, and Muslims must have taken form at the time when Charlemagne nominated a Jewish King, Rabbi Makhir, “nasi” (prince) of Narbonne, to rule over Narbonne, in Southern France at the end of the 8th Century.

According to Arthur J. Zuckerman, the Jewish historian of the middle ages, Abraham ibn Daub, had preserved a tradition written about 1161, about the fact that King Makhir was a descendant of the house of David. Zuckerman wrote:

“Then King Charles sent to the King of Baghdad [Caliph] requesting that he dispatch one of his Jews of the seed of royalty of the House of David. He hearkened and sent him one from there, a magnate and sage, Rabbi Makhir by name. And [Charles] settled him in Narbonne, the capital city, and planted him there, and gave him a great possession there at the time he captured it from the Ishmaelites [Arabs]. And he [Makhir] took to wife a woman from among the magnates of the town; *...* and the King made

him a nobleman and designed, out of love for [Makhir], good statutes for the benefit of all the Jews dwelling in the city, as is written and sealed in a Latin charter; and the seal of the King therein [bears] his name Carolus; and it is in their possession at the present time. The Prince Makhir became chieftain there. He and his descendants were close [inter-related] with the King and all his descendants.” (Arthur J. Zuckerman, *A Jewish Principdom in Feudal France, 768-900*, Columbia University Press, New York, 1972, p. 59-60 with reference to [Abraham ibn Daud](#) in his [Sefer ha-Qabbalah](#).)

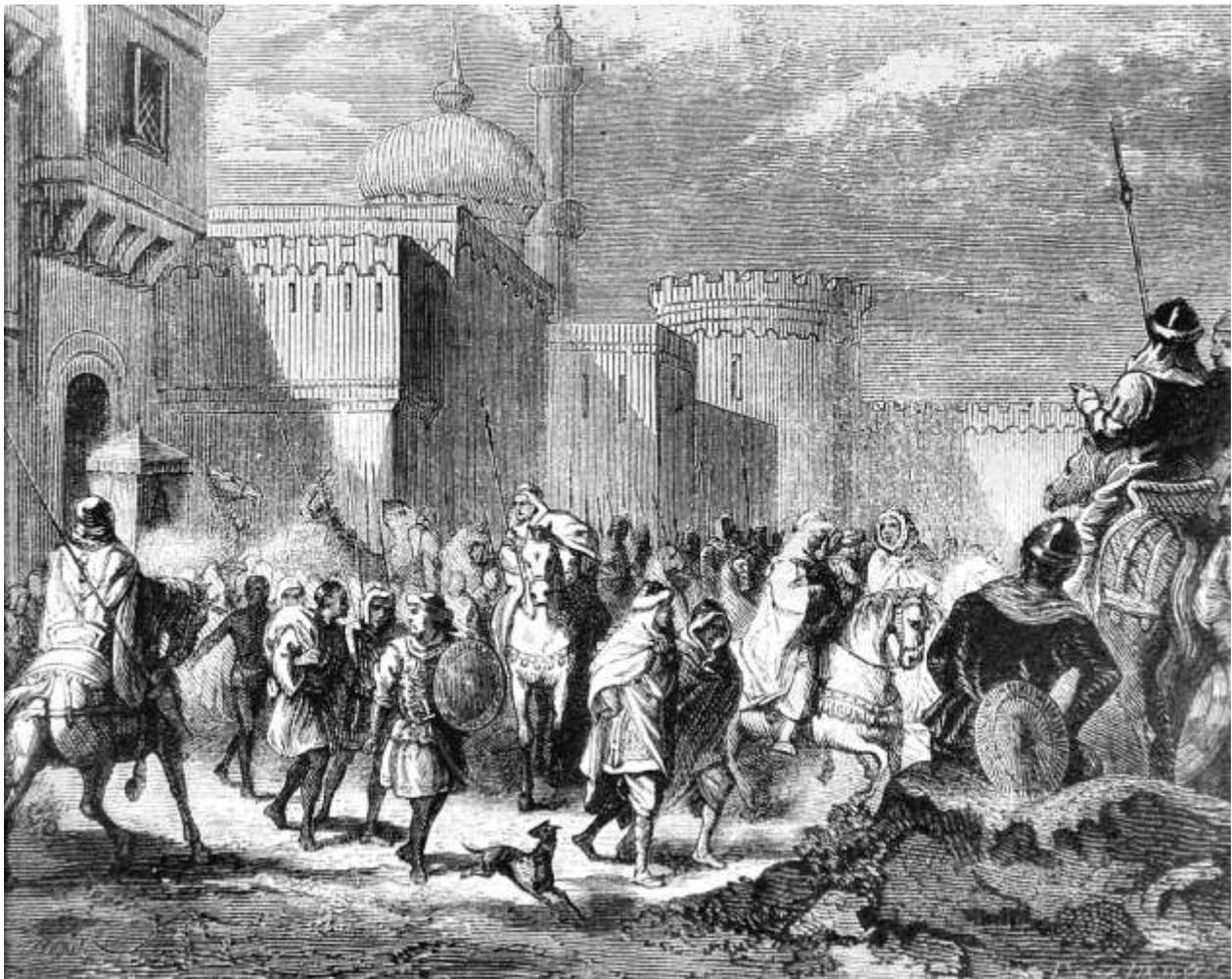


Figure 2 Muslim troops leaving the city of Narbonne to Pepin le Bref, in 759, after 40 years of occupation.

3. THE LITTLE KNOWN STORY OF THE JEWISH KING OF NARBONNE

There are several anomalies to identify in the story of the Jewish King of Narbonne. In 759, as the Carolingian King Pepin le Bref entered in his seventh year in the siege of Narbonne, the town surrendered from the Umayyads Saracens of Spain after about 50 years of occupation. This sudden historical change was caused by an extraordinary ironical twist of history. This unusual event reportedly took place when the Jewish leadership of the town opened the doors to Pepin in answer to a pledge that the King of the Franks had made to give the Jews a third of the city in self-rule along with a considerable amount of land of the Septimanian (Languedoc) region of Southern France. This would be given in exchange for future military collaboration and complete obedience to the Carolingian Franks. As Zuckerman reported:

“After the surrender of Narbonne to the Franks, Septimanian Jewry emerges from the shadows into the limelight. In striking contrast to the Goths’ virtual disappearance from the Narbonnaise immediately after 759, Septimanian Jewry stands out as a highly privileged body richly endowed with estates in freehold by act of the Carolingian kings. The immediate reaction was extreme agitation among the highest authorities in Christendom.” (Arthur J. Zuckerman, *Op. Cit.*, p. 49)

Indeed, nine years after this Jewish-Carolingian alliance, in 768, Pope Stephen III condemned the agreement in no uncertain terms in a letter addressed to the “*Archbishop Aribert of Narbonne and all of the prelates of Septimania and Spain*” in which he stated with extreme violence:

“[...] We have been struck with pain and distressed to the point of death to learn that the Jewish plebeians, always rebelling against God and hostile to our ceremonials, are proprietors, like the Christians of the kingdom, and in the middle of Christian territory, have acquired allodial hereditary lands in the cities and their suburbs, this right having been given to them in exchange for money and with nobility titles given by the Kings of Franks. Christians work the vineyards and the fields of these Jews; Christian men and women live under the same roof as these prevaricators, listening to their blasphemous language, night and day; these miserable men and women always have to humiliate themselves before the demeaning display of such dogs. [...] What communion hath light with darkness: and what concord hath Christ with Belial? And what agreement hath the temple of God with idols?” (Quoted from [*REVUE DES ETUDES JUIVES*](#), Volume 55, A LA LIBRAIRIE A. DURLACHER, Paris, 1908, p. 28)

What Pope Stephen III was demanding of Archbishop Aribert was the actual expropriation of all Jewish property; that is, exactly the opposite of what Pepin had done by giving the King of Narbonne the right to hereditary property ownership and self-government.

Although the epistle letter of Stephen III does not name names, it is clear that the message was an actual reprimand against Pepin, Carloman, and Charlemagne. Zuckerman went further by showing that the message meant to say: “If God himself can, in consequence of the Crucifixion, abrogate promises made to the Jews touching on eternal matters, then assuredly a terrestrial king may well do so in mundane matters.” (Zuckerman, Op. Cit., p. 50) It should be remembered that the radical ultramontane papacy of the middle ages always blamed the Jews for the Crucifixion of Christ, as if the order to kill Christ had come from Jerusalem, and not from Rome. A close friend to Hildebrandt, Stephen III was also educated at the radical Cluny monastery, a known recruitment center of anti-Carolingian Ultramontanism. (See my reports on [THE ULTRAMONTANE PAPACY](#).)

Since the Baghdad invasion of Spain in 761 had been a complete failure, especially, the decisive defeat of Seville, in 763, the Abbasid Caliphate Al-Mansur saw in Narbonne and the increasing Carolingian control of Southern France a welcome alliance that could permanently contain and even prevent any further expansion of the Umayyads of Spain. Since Pepin completely ignored the insane fury of the papacy and had increased Carolingian control over the region of Aquitaine with the military assistance of the Jews of Narbonne, an ecumenical partnership began to take hold among the Carolingian Kingdom, the Abbasid Caliphate, and the Jewish community of Narbonne.

In 765, Pepin made a decisive move by dispatching a diplomatic mission to Baghdad in search of a Jewish King of the House of David to rule over Narbonne. A new world order had begun to emerge among Christians, Muslims, and Jews. Although Zuckerman doesn't go as far as identifying that such an ecumenical idea had been established at that time, his account doesn't exclude it, quite to the contrary. By 767, Pepin's troops accompanied with the Narbonne Jewish forces had conquered four new towns in Southern Aquitaine, notably, Toulouse, Albi, Rodez, and Gevaudan. After three years of absence, in early 768, the diplomatic delegation returned from Baghdad accompanied with Ambassadors from caliphate Al-Mansur. An extraordinary unity of purpose had been established between Pepin and Al-Mansur. This is how Zuckerman identified this extraordinary coincidence of purpose and events:

“Is it only accident that the Frank king's generous grant in 768 to southern Jewry of allodial hereditaments in Septimania and Northern Spain (as appears from Pope Stephen's letter) coincided in time with Pepin's final conquest of Aquitaine and the return of his legation from Baghdad? Or, is there an interrelationship in fact between these events and the claims of the addendum to *ShK* ([Sefer ha-Qabbalah](#)), and the *Gesta* that the Frank King invited a member of the Jewish royal house at Baghdad to settle in Narbonne and, after his arrival, ceded to him significant territory: ‘A great possession’ according to *ShK*; ‘one third of Narbonne’ according to *Gesta*.” (Arthur J. Zuckerman, Op. Cit., p. 77)

The Jewish King, who was in direct lineage with King David, was given the authority to rule over a third of the newly conquered city and was sent over to Charlemagne from the Abbasid Caliphate of Baghdad. The irony of this anomalous development resides in the fact that not only did Pepin and Charlemagne become the guardians and defenders of the Abbasid Caliphate interests in Spain as opposed to the Umayyads, but that this was also, historically speaking, the first and only form of ecumenical partnership among Christianity, Islam, and Judaism ever to be created.

In order to seal this partnership through a family bond, Pepin agreed to have the Makhir of Narbonne take his own sister, Alda, as wife, and whose son, William, became the Count of Toulouse. Thus, by 791, the Jewish-Carolingian Kingdom of Narbonne ruled Southern of France, from Toulouse to the Pyrenees well into the eleventh century. The Jewish King not only ruled over his Jewish subjects, but also over all of the Carolingian subjects of the region. Moreover, all of the successors of Pepin, from Charlemagne, Louis the Pious, and Charles the Bald, repeated the confirmation of this Jewish King of Narbonne and all of his Jewish descendents bore Frankish names and Carolingian titles of Nobility.

Count William of Toulouse, otherwise known as Count William of the Curved Nose, was the first son of the original Makhir, the Jewish King of Narbonne. Zuckerman describes William as a close associate and military commander of Charlemagne who captured Barcelona for the Frank forces in 803. According to Zuckerman, many of the extant historical sources about the Jews of Narbonne have either been destroyed or bowdlerized in order to actually expunge or destroy the memory of their deeds during the Carolingian period. For instance, most of the accounts of William's life are confused with legendary accounts of the *Chanson de Geste*.

For example, most of the deeds of *La Chanson de Roland* or *La Chanson de Guillaume* (Count William of Toulouse), were fraudulent accounts of Carolingian military activities aimed at obfuscating the truth about the ecumenical experiment of Narbonne. A similar fabrication of fantasy ridden stories about Around Al-Rashid had also been fabricated in the following century under the name of *A Thousand and One Nights*.

One of the most notorious stories about William of Toulouse tells how he was a sycophant of Benedict of Anian (Gregorian Reforms) who reportedly convinced him to renounce all worldly goods and become a monk. The establishment of this stricter Benedictine Order, based in Cluny, became the keystone to the Ultramontane perversion of the Papacy for the following centuries until the French Revolution. According to the same story, William established a monastery in the deserted mountains of Gellone, and was canonized Saint [William of Gellone](#), by the Ultramontane Pope Alexander II in 1066.

4. THE JEWISH SAINT AND THE PARADOX OF HEAVENLY HELL

As Zukerman pointed out, the church documentation of the period, especially, pertaining to the status of Jews in France during the Carolingian period was not only unreliable, but also in great part fabricated to suit what the Papacy wanted people to believe. In fact, most of the official historical documentation about Narbonne is a completely romanticized history of the period. Thanks to Zuckerman, and a few others like him, this unique and crucial Carolingian Narbonne experiment will not disappear under the skilful hand of the forger. As Zukerman concluded:

“This study has emphasized the unreliability of much of the extant documentation, especially that originating with churchmen, which heretofore has passed as the history of the Carolingian age. This work has demonstrated repeatedly the hand of the forger at work in documents pertaining to the role and status of Jews in the period, with disastrous consequences to a reconstruction of the actuality of the past. Those persons in the diocese of Rheims who created the horrendous forgery of the Pseudo-Isidorian Decretals, and their counterparts elsewhere, were not unmindful of the role and significance of the Jews in Carolingian France. Students of the Carolingian Age may now wish to read the extant documents also from the point of view of the critical role of the Frankish Jewry and its Nasi in the life of the time.” (Zukerman, *Op. Cit.*, p. 378)

The Pseudo-Isidorian Decretals were a collection of about 100 fictitious letters allegedly written by Popes and published during the Carolingian period to exalt papal supremacy and to deform and falsify legislations of Frankish rulers from the six to the ninth centuries. Such falsifications were most emphatically aimed at putting into doubt the legislation of Charlemagne found in his *Capitularies*. (For translations of some of the original economic *Capitularies*, see my report on [ROSA LUXEMBURG AND CHARLEMAGNE](#).)

Such forgeries as the Pseudo-Isidorian Decretals, however, did not escape the critical and insightful mind of some classical artist of the seventeenth century. For instance, one attentive look at *La Vestizione*, (1620) by Guercino, and you will understand that the painting is explicitly addressing the state of mind of the spectator about the identity of William of Toulouse. (See **Figure 3**)

Guercino (squinter) was a nickname given to the 17th Century Italian painter, Giovanni Francesco Barbieri, because he had a childhood incident that left him cross-eyed. However, if you examine his drawings and paintings, you will find that his mind was as sharp as an axiomatic cleaver. What is remarkable about all of Guercino's works is that all of his drawings and paintings are nothing but shadows, nothing else; thus, leaving the spectator to figure out and discover how light expresses a specific state of mind, but only by way of shadows. The way that

Guercino chooses his subjects is by investigating what is to be seen with your mind, and how it is to be seen. Very much like his master, Leonardo da Vinci, Guercino likes to provoke the spectator with what is hidden by using a drawing technique that makes visible what only the mind sees.



Figure 3 William of Toulouse, *La Vestizione* (1620), by Giovanni Francesco Barbieri, aka Guercino (1591-1666) Pinacoteca Nazionale di Bologna.

For example, what is there to be seen in *La Vestizione*? Obviously, the spectator must look for what is being hidden and ask himself why. In this case, the spectator is made to discover that Guercino has painted a state of perplexity about the true identity of the subject, William of Toulouse. The anomaly that gives the story away is the pointing finger of the angel. Why does the angel bring the attention of the spectator to himself? Remember the function of the pointing finger of the angel in [LEONARDO DA VINCI, THE VIRGIN OF THE ROCKS](#).

Here, the pointing fingers of the angel and of the monk have the same function as the angel of Leonardo, which is for the spectator to *pay attention to the intention*. The angel is asking something to Mary and the monk is asking something to the soldier: What are they asking? The question is: Is William uncovering his head because he has been made a *Christian Monk* or is he about to reveal that he is wearing a yamaka, because he has become a *Jewish Saint*? Both the angel and the monk have the right to be perplexed, in heaven and on earth. But, what is the underlying reason for this anomaly? What are they alerting the spectator about? What hidden truth is there to investigate, here?

Such questions may relate to the Papal Decretals, but what is underlying these Papal Decretals? It is known that, during the Carolingian period, rogue Monks, organized from the Benedictine Abbey of Cluny, were hired by bishops of Rome to write fanciful stories about the heroic deeds of Charlemagne and of his leading officers. For instance, William of Toulouse was very famous, because he was the hero of the legendary William of Orange in one of the cycles of the *Chansons de Gestes* which fictionalized the battles that the Carolingians had waged against the Umayyad Saracens of Spain. The important point to stress, here, is not the reliability of written historical evidence, but the ironical significance of the epistemological state of mind reflected by classical artistic compositions on the subject of William of Toulouse. Such compositional sources don't lie; they always perform the truth of the creative intention.

As the story goes, William of Toulouse (later William of Gellone) began to be venerated as a Saint at the time when large numbers of pilgrims began to pass by the monastery of Gellone (a monastery that William had reportedly founded), on their way to Saint John of Compostella in Spain. At the same time, the exploits of a fictional hero, "William of Orange," began to circulate in southern France. Although there exists no reliable proof that Saint William of Gellone was, in fact, the Jewish leader, Count William of Toulouse, the convenience of the fact that such a controversial figure as a Jewish-Carolingian Prince might be identified with the Ultramontane romance of an ultra-catholic and anti-Semitic epic hero, makes for a perfect scenario of identity theft. Therefore, it is not difficult to hypothesize that, under such a circumstantial coincidence, *La Chanson de Roland* as well as *La Chanson de Guillaume* were two identity-theft fantasies composed with the purpose of covering up the truth about the significance of the Jewish King of Narbonne alliance with Charlemagne. Do you smell an Ultramontane rat? I do.

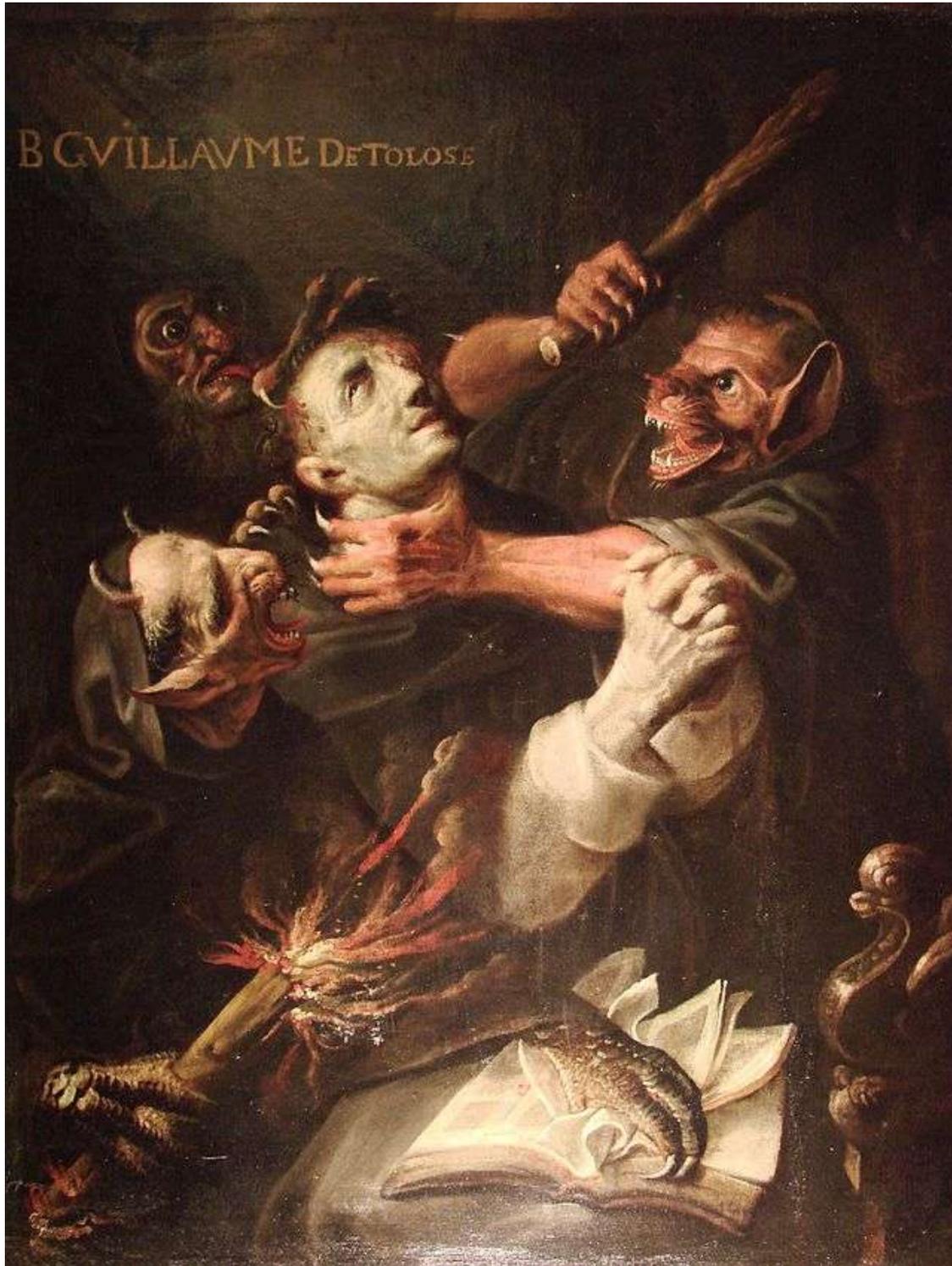


Figure 4 Hammering your personality by means of the *coincidence of opposites*: [William of Toulouse Tormented by Demons](#) by Ambroise Frédeau, 1657 (Musée des Augustins, Toulouse.)

The truth of the matter has been reported by Zuckerman through the discovery of a rare edition of a manuscript which contains the account of the negotiation of the rendition of Narbonne to the Carolingian Franks. The Zuckerman documentation can be found in Schneegans, F. Ed. Or Eduard, *Die Quellen des sogenannten Pseudo-Philomena und des Officiums von Gerona zu Ehren Karls des Grossen*, Strasbourg, 1891, and *Über die Gesta Karoli Magni ad Carcassonam et Narbonam. Ein Beitrag zur Geschichte des altfranzösischen Epos*. Halle a.d.s. 1897.

A similar irony of artistic composition can be found in another 17th century painting by Ambroise Frédeau, on the same subject of the William of Toulouse conversion. (See **Figure 4**) This time, the epistemological state of mind is the paradoxical axiomatic moment of the impossible state of *coincidence of opposites*.

The Catholic expression of achieving a higher level of energy-flux-density is expressed by sainthood, which is attained, by the grace of God, with the ability that the human soul has of going through hell by way of the leaping inversion of an axiomatic act of renouncing all earthly goods for the love of Christ. Such an act of sanctity implies that the mind is capable of doing the impossible; that is, most emphatically, capable of solving the paradox of the *coincidence of opposites*. The special irony in the case of William of Toulouse lies in his famous ability to chase away demons. Thus, the torment by demons coincides with William's most fervent prayer; that is, of being in a state of mind of *heavenly hell*. This also leaves the spectator in a complete state of perplexity because, how can you be both praying and be taken over by devils? There is, here, definitely, more than meets the eye. And, there is a historical bombshell underneath it all, which has been hidden for over 2,200 years:

The original manuscript of *Seu Gesta Caroli Magni, de Captione Carcassonae et Narbonae Civitatum, et ad constructionem monasterii Grassensis* preserved today at the Public Library of Carcassonne, France, is truly one of the most remarkable documents in Carolingian history, precisely, because it offers to the reader a state of mind which is, quite literally, of *heavenly hell*.

The original manuscript was written in Roman language by an official scribe of Charlemagne named Philomena, of which I have obtained a French translation that was made by a monk by the name of Vidal from the abbey of Lagrasse during the 13th Century. The French translation corresponds literally to the Latin version that Zuckerman used and contains the account of the crucial meeting held between the Jewish delegation of Narbonne and Charlemagne on the subject of the rendition of that city to the Jews by Charlemagne. The pertinent section relates to the section where the Jews reject the rule of the Umayyad leader, Matrand, for an alliance with the Franks.

"The Jews in Narbonne knew by their cabalistic knowledge that King Charlemagne intended to take the city [of Narbonne] and give them lordship over all of

its sea shoreline. They held their council and sent deputies to warn Matrand of the peace they intended to make with the Christian king, otherwise he would lose the city and moreover he would lose himself in no time with all of his people.

"I do not fear what you say,' replied Matrand, 'nor do I want to take your advice, because in a few days I will have such help that I hope will ruin my enemies. I made sure of that by express messengers that came from my father, the Almassor of Cordoba.' – 'You flatter yourself,' said the Jews, 'but we are determined, before we lose everything ourselves, to give ourselves up to the Christian King and obey him in whatever pleases him.' – 'I forbid you,' replied Matrand.

"However, with total disregard with this warning, the Jews elected Isaac and ten others, and sent them, with seventy thousand marks of silver, to the King Charlemagne. Arriving at the site of the army, they were taken to the king, where Isaac, after the usual bows and submissions, [said:] 'Sir, we are Jews and your humble servants. We have realized from our books that Narbonne cannot any longer resist your powerful offensive, so we are throwing ourselves at your feet imploring your majesty to have mercy for all of our people. We know that our exhortation must be so impressed upon your mind that we dared convince ourselves that you will not reject our request and that we will forever be obliged to you.' – 'He who asks for mercy,' said the King, 'merits it.' And, since I am welcoming you under my jurisdiction, I shall put you under my care and protection.

"Sir,' said Isaac, 'please don't think that we might commit some treasonous action, because we owe nothing to Matrand and he has no jurisdiction over us, even though we give certain amounts of money every year. We have a king in Narbonne, who is a descendent of David, and on whose part we come to your majesty to beg you to let us maintain this right to have a Narbonne Jewish King, as we do presently. It is he who sends your Majesty seventy thousand silver marks, and if you wish to have more, let it be understood that everything we have is yours. Be assured that you can storm Narbonne from our side of the city and that you will find no resistance across a hundred fathoms of the city wall. The King granted the Jews all of their demands. » (*PHILOMENA, Chronique Historique du Temps de CHARLEMAGNE*, éd., Louis Fedie, C. Lacour, Éditeur, Nîmes, 2006, p. 114-15. English translation P. B.)

[FRENCH TRANSLATION]

« Les Juifs qui étaient dans Narbonne par leur sortilèges eurent connaissance que le roy Charlemagne prendrait la ville et qu'ils seraient seigneurs de tout le rivage de cète mer. Ils tinrent leur conseil et députèrent quelques uns vers Matrand pour l'avertir de faire paix en quelque façon avec le roy Chrétien, autrement qu'il perdrait la ville et de plus qu'il perdrait lui-même dans peu de temps avec toutes ses gens.

« Je ne crains pas ce que vous dites, répondit Matrand, ni ne veux pas prendre votre conseil, car dans peu de jours j’aurai un tel secours que j’espère de ruiner mes ennemis. Je suis assuré de cela par des messagers exprès qui sont venus de la part de mon beau-père, l’Almassor de Cordoba. Vous vous flattez, dirent les Juifs, mais bien nous sommes résolus, avant que de nous perdre, de nous rendre au roy Chrétien et lui obéir en ce qu’il lui plaira. Je vous le défends, dit Matrand. Mais eux méprisant cète défense élurent Isaac et autres dix, avec septante mil marcs d’argent, l’envoyèrent vers le roy Charlemagne. Étant à l’armée, ils furent conduits vers le roy, auquel Isaac, en cète sorte, après les révérences et soumissions, [dit :] Sir, nous sommes Juifs et vos serviteurs très humbles, nous avons conu dans nos livres que Narbonne ne peut d’avantage soutenir l’effort de votre puissance, c’est pourquoi nous accourons aux pieds de votre majesté pour impétrer telle miséricorde pour tous les nôtres; et savons que la demande est tellement empreinte dans l’âme que nous osons bien nous rassurer que vous ne nous éconduirez notre demande et vous en resterons à jamais vos obligés. Qui demande miséricorde, dit le roy, la mérite et pour ce que je vous reçois sous ma juridiction et vous mets sous ma protection et sauvegarde.

« Sir, dit Isaac, ne croyés pas s’il vous plait que nous pancions à commettre aucune trahison car nous ne tenons rien de Matrand et [il] n’a nulle juridiction sur nous quoique nous lui donnions toutes les années certaines sommes d’argent, car nous avons un roy dans Narbonne de la race de David [et] de la part duquel nous venons à votre majesté, et supplions de nous conserver ce droit et d’avoir notre roy dans Narbonne comme à présent. Il envoie à votre majesté par nous septante mille marcs d’argent que s’il lui en plait d’avantage, nous lui fournirons comme étant tout ce que est à nous sien, qu’elle face donner l’assaut a la ville de notre cote, elle ne trouvera pas de résistance a cent brasse de muraille. Le roy accorda aux Juifs toutes leurs demandes. »
(*PHILOMENA, Chronique Historique du Temps de CHARLEMAGNE*, éd., Louis Fedie, C. Lacour, Éditeur, Nîmes, 2006, p. 114-15.)

According to the manuscript of the *Gesta*, at the end of eight days of occupation of the city, Charlemagne divided Narbonne into three parts. He gave one third to Archbishop Thomas of Normandy, a second third to the Islamic Vicomte Amalric (Aimeri) of Narbonne, and a last third to the Jews. (See [*ETUDE SUR LA CONDITION DES JUIFS DE NARBONNE*](#) du VIème au XIV siècle, in *REVUE DES ETUDES JUIVES*, Tome 55, Librairie A. Durlacher, Paris, 1908, p. 18.)

5. CHRISTIAN-MUSLIM-JEWISH PARTNERSHIP IN MILITARY POLICY

Narbonne was not the only ecumenical experiment organized between the Carolingian Kingdom and the Baghdad Caliphate. Medieval historian, al-Mas'udi, reported that the Jewish King of Khazaria (Ukraine) had no personal army and that the royal army of the Khazars was a Muslim military force living in Khazaria under special security conditions, which had been agreed upon between King Bulan of Khazaria, and Harun Al-Rashid of Baghdad.

Such a partnership in self-defense between Jews and Muslims in Khazaria was made in the same framework as the one established with the Carolingians and Jews of Narbonne, and was organized personally by Harun Al-Rashid. It was a true dialogue of civilizations. Imagine how safe it would be in the Middle-East, today, if Israel had a Palestinian Army. Such an “impossible” situation is precisely what is required if an ecumenical dialogue of civilizations were to be the founding principle of a permanent peace today in Southwest Asia.



Figure 5 Charlemagne and Haroun Al-Rashid by Julius Köckert, 1856.

The Bolan-Al-Rashid agreement was such a guarantee of peace that if ever the Khazar King was to declare hostilities against Baghdad, the Arsiyah Islamic Army would not fight him. It would have been automatically recalled back to Baghdad. This is how the Islamic historian of the 10th century, Al-Mas'udi, reported this apparently impossible paradoxical arrangement:

“The predominant element in this country [Khazar] are the Muslims, because they form the royal army. They are known in this country as Arsiyah, and are immigrants from the neighborhood of Kwarizm. Long ago, after the appearance of Islam, there was war and pestilence in their territory, and they repaired to the Khazar King. They are strong and courageous and the Khazar king relies on them in his wars. They have continued to reside in his country on certain conditions, one being the open profession of their religion [Islam], with permission for mosques and the call to prayer. Further, the vizierate must belong to them. At present the vizier is one of them, Ahmad ibn Kuya. When the king of the Khazars is at war with the Muslims, they have a separate place in his army and do not fight the people of their own faith. They fight with him against all the unbelievers. At such times about 7,000 of them ride with the king, archers with breastplates, helmets and coats of mail. Some also are lancers, equipped and armed like the Muslim. They also have Muslim judge (qudat). The custom in the Khazar capital is to have seven judges. Of these, two are for the Muslims, two for the Khazars judging according to the Torah, two for those among them who are Christians judging according to the Gospel, and one for the Saqalibah, Rus and other pagans judging according to pagan law, i.e. on theoretical principles. [they do not worship God, nor do they have recourse to reason.] When a serious case is brought up, of which they have no knowledge, they come before the Muslim judges and plead there, obeying what the law of Islam lays down.

“None of the kings of the East in this quarter has a regularly provisioned army except the king of the Khazars. All the Muslims in those parts are known by the name of these people, the Arsiyah, and the Rus and Saqalibah, whom we have mentioned as pagans. They are the army and servitors of the king. In His city are many Muslims, merchants and craftsmen, beside the Arsiyah, who have come to his country because of his justice and the security which he offers. They have a cathedral mosque and a minaret which rises above the royal castle, and other mosques there besides, with schools where the children learn the Qur’an. If the Muslims and Christians there are agreed, the king cannot cope with them.” (D. M. Dunlop, *The History of the Jewish Khazars*, Princeton University Press, New Jersey, 1954, p. 206-207. Quoted from Mas’udi, *Muruj al-Dhahad*, (Meadows of Gold), Paris ed., II, 7-14. (Norman Golb and Omeljan Pritsak, Op. Cit., p. 51)

The most interesting aspect of this military arrangement is the fact that it was impossible for the Jewish King of Khazaria to wage war against Islam, because it would have been the equivalent of waging war against himself. In other words, the contract was essentially a guarantee that the Khazaria Army could only be a peace keeping force.

6. THE RADHANITE JEWISH MERCHANTS OF THE OLD SILK ROAD

The unity of effect of the Narbonne experiment is not located in the experiment, as such, but in the process of the mind solving the question of the *Coincidence of Opposites* by way of the Holy Trinity and of the *Filioque*. In epistemological terms, this means that the unity of principle behind Christianity, Islam, and Judaism is the only governing principle capable of putting an end to warfare by means of eliminating the dynamical evil of using a border people as a geopolitical fool between two other powers.

This Carolingian solution to the *Coincidence of Opposites* was precisely the opposite of what the Cluniac Ultramontane Papacy was doing by blaming the Jews for the Crucifixion of Christ. In other words, the Carolingian intention was to rid civilization of what was known as the so-called “Christian” practice of “*colaphus Judaeorum*,” that is, the despicable Ultramontane Papal tradition of publically humiliating the leader of the Jewish community of Toulouse, on Easter Sunday, by giving him a blow behind the head for having crucified Christ. It was Bernard-Makhir of Auvergne, the son of William of Toulouse who got Charles the Bold to abolish this public wounding of Jews by Christians.

It seems that in those days, the political leadership of the world, most notably exemplified by Charlemagne, Harun al Rashid, and the Radhanite Jewish Merchants of Narbonne, had a better understanding of economics than our present world leaders, because they knew how to accomplish the impossible. At the turn of the 9th Century, for example, Charlemagne and Haroun had created a successful win-win form of eleemosynary economics which they intended to implement throughout Europe, Asia, and Africa. [See my report [CHARLEMAGNE AND HAROUN AL RASHID, PART I](#)]

The economic partnership of Charlemagne, Harun Al-Rashid, and the Jewish Radhanites was based on an agapic form of mutual economic development that Xi Jinping is today advocating in the form of a win-win partnership among the nations of the world. This gratuitous form of economics was considered to be more civilized than the market economy of buying cheap, selling dear, and killing people for profit. However, this true form of agapic economics did not last very long, because its time had not yet come.

This far reaching alliance became the first successful ecumenical trade route in history, establishing an East-West commercial Eurasian Landbridge, which was not based on a market economy at all, but on a *gift exchange* form of economy, a policy of the *advantage of the other* that all of the princes of Europe and Asia practiced among each other from the Atlantic to the China Sea at the instigation of Charlemagne and Haroun al-Rashid. This gratuitous form of economics was considered a more civilized form of economic exchange compared with the venal and competitive free-trade Venetian commodity-exchange form, which was emerging at the

time, and therefore, was oriented more toward a good neighbor relationship rather than toward beating your neighbor to the punch on the stock exchange. Historian, Kevin Alan Brook, also made the point that the Jewish merchants were the backbone of the Silk Road connecting Khazaria to China. He wrote:

“Khazaria was an important trade route connecting Asia and Europe. For example, the "Silk Road" was an important link between China, Central Asia, and Europe. Among the things traded along the Khazar trade routes were silks, furs, candle wax, honey, jewelry, silverware, coins, and spices. [Jewish Radhanite traders](#) of Iraq passed through Itil [Atil] on their way to Western Europe, China, and other locations. The Iranian Sogdians also made use of the Silk Road trade, and their language and runic letters became popular among the Turks. Khazars traded with the people of Khwarizm (northwest Uzbekistan) and Volga Bulgharia and also with port cities in Azerbaijan and Iraq.” (Kevin Alan Brook, *An introduction to the History of Khazaria*, <http://www.khazaria.com>. Click if you wish to [Read More](#) about the New Silk Road.

Thus, the Khazars’s conversion to Judaism had become a most powerful economic instrument in the hands of the humanist faction represented by Charlemagne, his Jewish trade Ambassadors, and Haroun al Rashid. It was Haroun al-Rashid who personally deployed the Khazarian leader, Bulan, from Baghdad after Rabbi Yitzak HaSandri converted him along with his court and ministers to Judaism in the city of Radhan, Iraq. This is probably where the term of Jewish Radhanite merchants came from. According to Ukrainian historian, Omeljan Pritsak:

*“The Radhaniya discovered eastern Europe as a commercial base shortly after 750 and, as numismatic data have confirmed, their activity continues until the 830’s [...] It is clear why the Radhaniya were the first traders to enter eastern Europe. With the division of the Mare Nostrum between them about 660, neither Muslims nor Christians could travel and trade freely on the sea, since they were in a continuous state of war. Only former Roman subjects of Jewish faith could travel without danger from Marseille to Qayruwan (North Africa) and from there to Constantinople. (Omeljan Pritsak, *The Khazar Kingdom’s Conversion to Judaism*, Harvard Ukrainian Studies, Vol II, Number 3, September, 1978 p. 25)*

The Radhanites were a multicultural Jewish group of merchants possibly originating from the town of Radhan, a Jewish ecumenical center near Baghdad, and residing at their main homeport of Narbonne with their own King, in southern France. During his audience with Charlemagne, the Jewish Radhanite negotiator said to Charlemagne: *Further we ask of you that there might always be a King of our own nation in Narbonne, as there should be and as there is today. It is at his command that we have come before you. He belongs to the family of David and comes from Baghdad.*” (Cecil Roth, {*The Dark Ages*}, p. 131.)

Charlemagne granted their request. The Jewish King, Rabbi Machir, had been sent by Haroun al-Rashid and was installed as King of the Jews in Narbonne by Charlemagne. There has been a King of the Jews in Narbonne for five centuries, up until the 13th century.

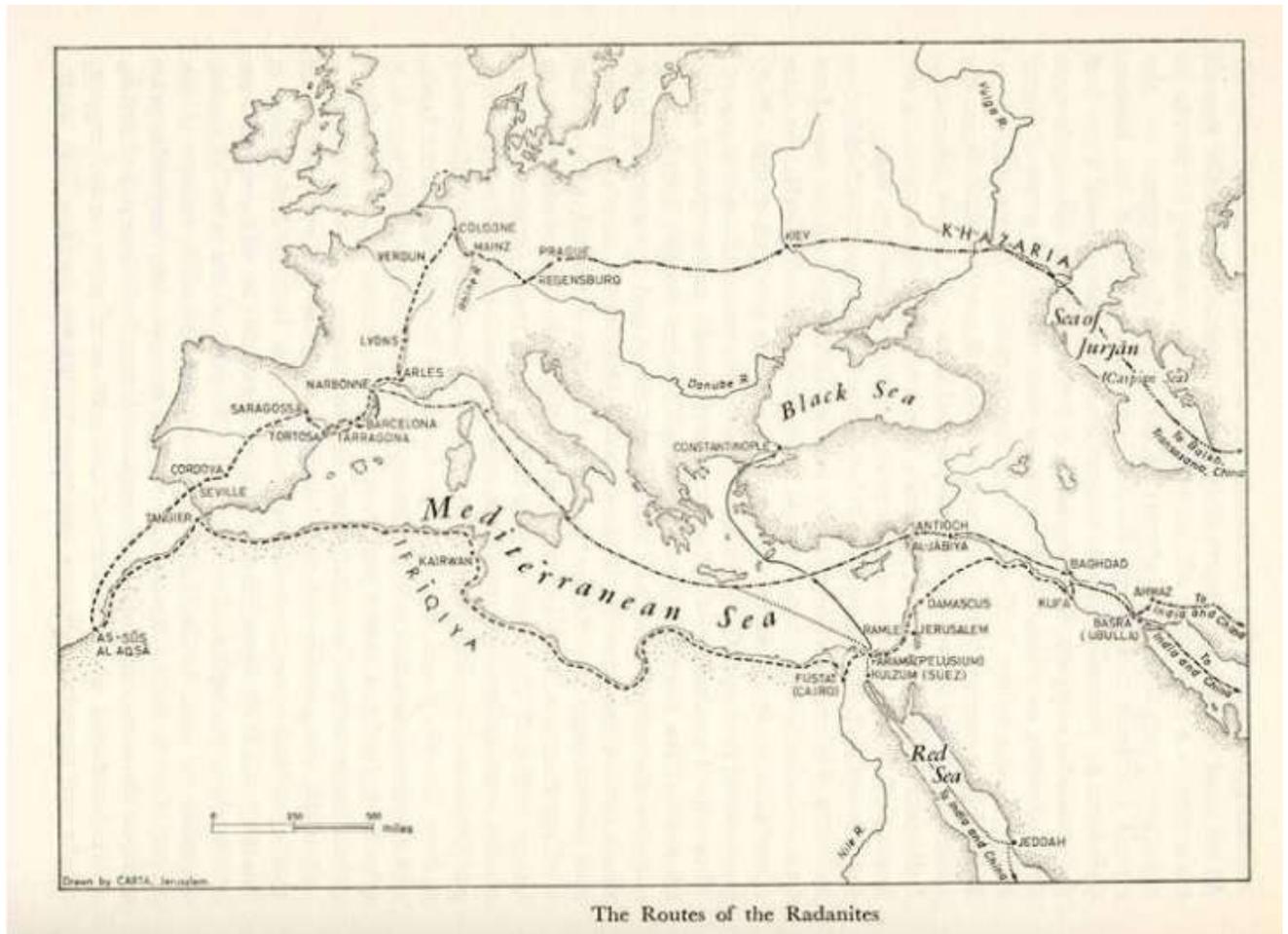


Figure 6 Cecil Roth depicts, here, the two main routes of the Radhanites centered on Narbonne, France, Kiev, Khazaria, and Baghdad, Iraq. [The Jewish Contribution to Civilization.](#)

The name of Radhanite might also come from the Latin name of the Rhone River (*Rhodanus*) in southern France where Jews also lived. It is interesting to note that the period of existence of this Jewish Company, ca. 750-830, coincided perfectly with the period of the Carolingian Renaissance, the Abbasid Renaissance, and the Khazar Kingdom. The Radhanites generally spoke Arabic, Greek, Iraqi, Slavic, Spanish, and Frank, and were a trade union organization that ran the caravans of the Eurasian Landbridge all the way to China and back along the old Silk Road. It was the Radhanites who had nurtured the social and cultural form of *gift-exchange* economy between the East and the West, as an anti-Venetian form of trade. The Radhanites also ran the Charlemagne trade from the cities of Marseille, Regensburg, Vienna, Kiev and Atil. It was the Radhanite Jews who had been initially involved in the conversion of the

Khazars to Judaism, where Bulan adopted the traditional rabbinical form of the Jewish religion. It might be interesting to confirm this by looking up the old records from the Synagogue of Rhadan, at that time.

Addressing the same period of time in their joint publication *Khazarian Hebrew Documents of the Tenth Century*, Norman Golb and Omeljan Pritsak established that “The end of the eighth century was crucial in the history of mideastern Europe, since the rich Avar Empire with its center in the Danube basin was destroyed by the Carolingians. The Khazars could not calmly observe the vacuum which was now present in the section of the Avar State not occupied by the Franks. It is known that in 833 the fortress of Sarkel was built by Byzantine engineers for the Khazars on the Don River. Probably at that time, or a little later, Kiev was fortified...There is evidence that Kiev had active commercial relations with Regensburg, which was the capital of the eastern Carolingians from 843. These ties must have already been established in the ninth century, when the Carolingians were in power. This implies that after the fall of the Avar state, Kiev established relations with the victors, the Carolingians.” (Norman Golb and Omeljan Pritsak, *Khazarian Hebrew Documents of the Tenth Century*, Cornell University Press, Ithaca, 1982, p.49.)



Figure 7 Chinese “win-win” map of the New Silk Road. [The Diplomat](#)

Thus, it turns out that there were two trade routes between the Carolingian Kingdom and the Khazar Kingdom. One was strictly a land route to the Western Khazar city of Kiev, and the other was the sea route from Dorestad in the North Sea to Staraja Lagona (Saint Petersburg) to

the border of Volga Bulgaria, and down the Volga to Atil on the Caspian Sea, which is still called today in Arabic, *Bahr-ul-Khazar*, the Khazar Sea. The Regensburg-Vienna-Kiev-Atil route was open after Charlemagne had defeated the Avars on the Danube near Vienna during his Austrian March of 799. The Avars were Mongolian barbarians who had earlier invaded the Austro-Hungarian region of Europe. (For a more complete picture of the Khazar question, see my report [KHAZAR KINGDOM, CHARLEMAGNE, AND HAROUN](#).)

According to historian Cecil Roth, it was the Radhanite Jewish traders of the Carolingian Renaissance that brought the first Greek translations to Europe from their extensive travels through the Islamic world and the Far East through the Silk Road. See my report: [THE JEWISH KHAZAR ECUMENICAL KINGDOM](#).

Cecil Roth gives an important and extensive description of the different routes that the Radhanites would take during and after the reigns of Charlemagne and Haroun al Rashid and how, according to the Postmaster General of the Baghdad Caliphate, the Jewish Radhanite traders were the actual backbone of the trade route between Europe and the Far East. (See **Figure 6**)

“These merchants (Radhanites) speak Arabic, Iraqn, Roman [i.e. Greek], the languages of the Franks, Andalusians, and Slavs. They journey from West to East, from East to West, partly on land, partly by sea. They transport from the west eunuchs, female and male slaves, silk, castor, marten and other furs, and swords. They take ships in the land of the Franks, on the Western Sea, and steer for Farama (Pelusium). There they load their goods on the backs of camels and go by land to Kolzum (Suez) in five days’ journey, over a distance of twenty parasangs. They embark on the East Sea (Red Sea), and sail from Kolzum to el-Jar (Port of Medina) and Jeddah (Port of Mecca); then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail to Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks (Charlemagne. Ed.) to place their goods.

“Sometimes these Jew merchants prefer to carry their goods from the land of the Franks in the Western Sea, making for Antioch (at the mouth of the Orontes); thence, they go by land to al-Jabia, where they arrive after three days’ march. There they embark of the Euphrates for Baghdad, and then sail down the Tigris to al-Obolla. From al-Obolla they sail for Oman, Sind, Hind, and China. All this is connected one with another.

“These different journeys can also be made by land. The merchants that start from Spain or France go to Sous al-Akza (Morocco), and then to Tangiers, whence they march to Karouan and the capital of Egypt. Thence they go to al-Ramla, visit Damascus, al-Kufa, Baghdad, and Basra, cross Ahwaz, Fars, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and, passing through the country of the Slavs, arrive at Khamlif, the capital of the Khazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus, and continue their journey toward Yurt and

Toghozghor, and from there to China.” (Cecil Roth, [*The Jewish Contribution to Civilization*](#), Harper & Brothers Publishers, New York, 1940, p. 251-253)

This is the trade route that the Carolingian Christians, the Jewish Khazars, and the Baghdad Muslims would take during their expeditions. This important passage describes precisely the Ecumenical trade route between the Carolingian Kingdom, the Khazar Kingdom and the Abbasid Caliphate. According to Roth:

“Europe owes to the Jewish Radhanites the introduction of oranges and apricots, sugar and rice, Jardonelle pears, and Gueldre roses, senna and borax, bdellium and asafetida, sandalwood and aloes, cinnamon and galingale, mace and camphor, candy and julep, cubeb and Tamarinds, slippers and tambours, mattresses, sofa, and calabash, musk and jujube, , jasmine and lilac. There is also evidence that some of the more important items of foreign trade came in with the Radhanites, as was perhaps natural. Thus the word ‘douane,’ for the custom house, ‘tariff’, ‘bazaar’, ‘bale,’ ‘fondac,’ or factory, and ‘baggage,’ all occur early, as well as ‘barge,’ ‘barque,’ and ‘sloop.’ There is also probability that the royal breed of horses in France known as limousin, introduced in the ninth century, was due to these Jewish merchants...” (Quoted by Roth, *Op. Cit.*, p. 253-54.)

According to Mas’udi: “The distance from Khurasan (Baghdad) to China along the route we have been describing is around forty days march across cultivated and desert land, with soft sandy soil. There is another route, accessible to pack animals, which takes around four months, but there the travelers are under the protection of the Turkish tribes.” (Mas’udi, *Muruj al-Dhahad*, (Meadows of Gold), Great Journeys Penguin Books, New York, 2007, p. 86)

CONCLUSION

Pepe Escobar ended his article on Germany and the BRICS with the following hopeful outcome of the present strategic crisis:

“So Germany, sooner or later, must answer a categorical imperative — how to keep running massive trade surpluses while dumping their euro trade partners. The only possible answer is more trade with Russia, China and East Asia. It will take quite a while, and there will be many bumps on the road, but a Berlin-Moscow-Beijing trade/commercial axis — or the “RC” in BRICS meet Germany — is all but inevitable.” (Pepe Escobar, [*What the BRICS plus Germany are really up to?*](#))

This is the reason why two leading German figures, German Foreign Minister Frank-Walter Steinmeier and former Chancellor Helmut Schmidt have decided to take the road to the East. In an interview with the German Tabloid, *Built-Zeitung*, on March 12, 2015, Schmidt declared that not only any further escalation in Ukraine could lead to a real war between the United States and Russia, but that any further eastward expansion of the United States and of

NATO into the former territory of the Warsaw Pact has to be understood “against the background of history and be taken seriously.”

The underlying assumption behind this strategic turn of Germany toward peace is not merely for practical economic reasons; the reason is that this can only take place if Germany also repudiates completely the historical tendency that Western Europe has had to invade Russia in the past since the death of Charlemagne. What Escobar has perceived acutely, and which has completely escaped the attention of every other reporter outside of the LaRouche camp, is the significance of abandoning the last dying European Empire, the British Empire and its mindset of monetary speculation.

The intention of the Charlemagne ecumenical economics was aimed at one thing and one thing only; and that was, to eliminate, once and for all, the imperialist use of religion as a pretext for usury and war. What makes the road of Berlin-Moscow-Beijing the only road for peace in the world today, is not the profitable economic practicalities, but the self-sustaining ecumenical unity of purpose of mankind as a whole. The Berlin-Moscow-Beijing axis is not merely a trade/commercial axis; it is also a Christian-Islamic-Jewish axis of peace with the Asian nations. Unless this is stated explicitly in the diplomatic relationships among the partners of the BRICS, the world will not discover how the “*first chance*” and the “*last chance*” of mankind came to meet by inversion and has been kept alive for over 2,200 years. So, the route has been traced from Berlin to Moscow, to Beijing as Lyn indicated:

“China is presently unique for reason of its currently progressive achievements within the bounds of Solar Space. Its achievements on this account, both within the range of the role of the Moon and related concerns, is, also, implicitly, a crucial point of interest for its association with the unique, presently known, and prospective achievements of its discovery of the most essential features of the Solar System, itself. Thus, the present characteristic of mankind's relationship between the development of society and of the Solar System's relationship to the role of mankind's own development, are to be regarded as being interlocked in a matter of future experience, not for the individual as such, but for the future needs of mankind. Thus does the mortal human individual share the mission into the future as did, for one, the mission of Jeanne d'Arc, and such of her successors as Nicholas of Cusa and Johannes Kepler, and their destinies for mankind's now present future, lies within not the human flesh, but mankind's having had a necessary future existence. The essence of that matter is not what the individual has achieved, but in the beauty of what the human individual has fought to become achieved. The future mission of each servant of the cause of their own existence, lies within the future which their experience expresses by and for the mission of mankind, as it had been the fruit of genius or martyr, alike, as for, incidentally, China today.” (Lyndon LaRouche, [*On the Subject of Germany's Role*](#). EIR Online, no. 12, March 20, 2015.)

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