
OLIGARCHISM VS REPUBLICANISM

Will mankind ever stop repeating the same mistakes of history?

by Pierre Beaudry, 2/22/17

*“How far your eyes may pierce I cannot tell.
Striving to better, oft we mar what's well”*

Shakespeare, *King Lear*, Act 1, scene 4.

INTRODUCTION

Don't try to improve on your bad axioms, just change them. This may not be exactly what the Duke of Albany had in mind in *King Lear*, but we are definitely going to screw up our poor world for a long time to come if we don't change the underlying fallacies it has been built on over the past thousand years or so, since Charlemagne.

The point I wish to make, here, is that only the improvement of what is already good, will work, and not the improvement of what is faulty, and that requires the reintroduction of the *Filioque* under the new epistemological form of the creative process of humanity.

The present “political” state of the Union in the United States resembles the state of hesitation between Republic and Monarchy at the time of the birth of the French Third Republic, in September of 1870 after Germany had recaptured Alsace-Lorraine. The problem with that situation was that the idea behind the Third Republic was born of the fallacy of retrieving this old Lotharingia territory, a

situation which had been persisting since the breakdown of the Kingdom of Charlemagne at the Oath of Strasbourg in 842. This fallacious Third Republic is what has been parading in modern times as the French form of the British Parliamentary System. The point is that the only way to eliminate such a fallacy of composition is to reintroduce Charlemagne's application of the *Filioque* into economic policy, but in its modern form, which is Xi Jinping's win-win policy.

Today, similarly, the United States has become a fallacy of composition under the British controlled invasion of the United States by neo-con imperial forces and their coup d'état of 9/11/01. The time has now come to reverse that British geopolitical system of divide and conquer and replace it with the LaRouche program. As the LaRouche economic recovery program should make the difference in the United States, similarly, the Presidential campaign of Jacques Cheminade should determine the outcome of the next national elections in France in April 2017.

1. PROJECTING BACK ONTO THE LONG WAVES OF HISTORY

My proposal to return to the Charlemagne *Filioque* is not an invitation for the world to become Christian; it is an invitation to resolve the paradox which the *Filioque* represents with respect to the creative process of the human mind.

Take the present strategic situation in Western Europe and in the United States together as a single unified whole and reflect it back to the strategic situation that France was confronted with at the time of the advent of the Third Republic on September 4, 1870. Project the present Administration of Presidency of Donald Trump in the United States and the current candidacy of Francois Fillon of France onto the dimly lit wall of Plato's Cave and attempt to identify what is common between the two, as if the current strategic situation was a replay of the geopolitical interests of nineteenth century Europe. In doing this, the reader will discover how in Christian theology, the paradox of the Holy Trinity was resolved by understanding how the "Spirit proceeds from both the Father and the Son

(*Filioque*),” as Charlemagne proposed to establish the conception in the Christian Creed at the Second Council of Nicaea in 787 AD.

Both Fillon and Trump represent the opportunity of an axiomatic change of the same order of magnitude in world politics, which Lyndon LaRouche and Jacques Cheminade have been advocating for several decades in the form of a return to a Hamiltonian economic program of physical-economic-development and the establishment of a New Just World Economic Order with the BRICS nations. Both individuals reflect the necessity to replace warfare by economic development, abandon geopolitics in favor of world cooperation, replace exclusivity by inclusivity, and establish a policy of win-win instead of war-mongering.

However, both leaders also represent the danger of reverting back to the imperial designs of the nineteenth century, which brought humanity to the brink of extinction with the two World Wars of the twentieth century.

The French Third Republic was created two days after the defeat and



capture of Emperor Louis Napoleon III by Bismarck at Sedan on September 2, 1870. On September 4, Gambetta proclaimed the Republic in the window of the Paris City Hall. The highlight of this French historical event is that by comparison with the current swearing in of Donald Trump as President of the United States with the purpose of restoring the United States to the authority of the people, the Third Republic apparently had a similar purpose of restoring a government of national defense. However, what was lurking behind this Third Republic was not what it was made to appear to be.

Figure 1 Léon Gambetta proclaiming the birth of the Third Republic at the Paris City Hall on September 4, 1870. (Painted by Howard Pyle)

The Third Republic was the construct of a fallacy of composition which was designed to maintain a *status quo* between republicanism and oligarchism, a construct to maintain a continuity of government with an “entente cordiale” among the Legitimists, the Orleanists, the Bonapartists, and the Republicans. This fallacy was bound to fail, yet it lasted until Hitler invaded France in 1940. In fact, this fallacy seemed to have been rigged for the purpose of imposing synarchist fascism over the whole of Europe during the twentieth century. The reason for its failure was never made clear to the French, then, and it is still not clear to the French now. The problem is: is it not obvious to an American either.

It is not the similarities of the particular cast of characters and events of 1870, 1914, 1940, and 2017 which are of significance by comparison with 842; it is the similarity behind the political principle of the axiomatic difference between Republicanism and Oligarchism; the issue back then, as it is now, is the legitimacy of the governing body. Does the world require “*governments of the people by the people and for the people*” or “*governments of the rich families, by the rich families, and for the rich families?*”

In fact, the fallacy of this long wave of history is to think that you can have both principles as the constitutional founding basis for a nation-state; and the fallacy of the Third Republic was precisely that it established a constitutional regime with a rotating chair for either a King or a President under a British-style parliamentary system. That was the nature of this monstrous concoction: a “*republican monarchy*” is not a viable option. The question therefore is: Will France revert back to such an oligarchical form of parliamentary system and will the United States abandon its Constitutional framework for the benefit of big business families?

Both Trump and Fillon are aiming at putting an end to global imperialism and its geo-political consequences; but, both are also aiming at replacing government by big business; both Fillon and Trump are determined to put an end to Islamic terrorism, and both of them are willing to collaborate with Russia in order to succeed in that objective. (See French Republican Presidential candidate,

Francois Fillon, for the upcoming French national elections in April 2017: <https://youtu.be/u3xdXd3ZdVs.>)

My question to you is: Why does mankind have to barely survive from one period of history to the next, by repeating the same old falsehood, time and time again? *Qui bono?*

2. WHY IS FALSEHOOD A NECESSARY WEAPON IN WARFARE?

“It has been rightly said that the injection of the poison of hatred into men's minds by means of falsehood is a greater evil in wartime than the actual loss of life. The defilement of the human soul is worse than the destruction of the human body. A fuller realization of this is essential.”

Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#)

If you want to go to war you are going to have to lie, because war is essentially based on falsehood. In 1929, British Member of Parliament, Arthur Ponsonby, wrote a very revealing book on the art of using the press as a means to deceive people, attract allies, and mislead the enemy. Ponsonby was an oligarch of the first order. So, what made him spill the beans on the falsehood of warfare?

I venture to say that Ponsonby made a discovery of principle which was more powerful than his oligarchical status. And, because of his oligarchical status, he knew he could get away with telling, at least, some of the truth about the fact that it was the British Government that instigated and launched World War I, and not Germany. Ponsonby's warning was not aimed at denouncing his Government but at alerting the British population against the fallacy of warfare itself, about *“the defilement of the human soul.”* In doing so, Ponsonby showed how falsehood was a weapon aimed at manipulating people and maintaining them under control of liars who wished to go to war. Ponsonby wrote in the introduction of his 1928 book:

“The ignorant and innocent masses in each country are unaware at the time that they are being misled, and when it is all over only here and there are the falsehoods discovered and exposed. As it is, all past history and the desired effect has been produced by the stories and statements, no one troubles to investigate the facts and establish the truth.” (Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#), posted by Geoffrey Miller, on WWI Listserve.)

Furthermore, Ponsonby added: “Man, it has been said, is not ‘a veridical animal,’ but his habit of lying is not nearly so extraordinary as his amazing readiness to believe.” Therefore, it is very useful to reexamine those lies during peacetime and discover how far the media in league with a Government have gone into demonizing an enemy and inflaming popular passion against him in order to justify the actions of those in power and insure the continuity of what needs to be imposed on the will of the people in order to win. If you think that all is fair in warfare, it is because the end result is the financial profit, the power of money over truth. As Ponsonby said:

“The psychological factor in war is just as important as the military factor. The morale of civilians, as well as of soldiers, must be kept up to the mark. The War Offices, Admiralties, and Air Ministries look after the military side. Departments have to be created to see to the psychological side. People must never be allowed to become despondent; so victories must be exaggerated and defeats, if not concealed, at any rate minimized, and the stimulus of indignation, horror, and hatred must be assiduously and continuously pumped into the public mind by means of ‘propaganda.’ ” (Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#), page 2 of 95)

The irony, here, is that this is precisely how the psychological warfare against the world’s populations has been conducted since the beginning of times and especially so, during and since World War I and World War II. However, something has changed profoundly, recently, with the media lying method of propaganda since the election Donald Trump as President of the United States. *The*

fake news has become the news. There is an irony, here, which must not escape the reader, and which is: What happens when the power of Government is opposed to the lies of the media? What happens when the falsehood becomes known to the great majority of the people and the power is restored to the people?

Ponsonby does not answer that question, because, during his time, political power and media worked hand in glove. Nevertheless, with such an inversion of “*fake news*,” one may suspect what might happen to the “ignorant and innocent masses” of the people when the power itself exposes the truth of the falsehood about going to war. What is likely to happen is a complete axiomatic transformation of the whole lying game. How so? ***By discovering that the form of systematic deception of others is revealed for the lie that it is, the people will no longer respond as expected.*** This is the principle that Ponsonby discovered.

The underlying assumption behind all of this is that war works as an established form of solving differences between family interests (oligarchies), as opposed to paying attention to the interest of the people. In other words, ***it is never in the interest of a people to go to war.***

Powerful oligarchs, therefore, will find all sorts of excuses and will seize every opportunity to display their patriotism in order to launch war against other peoples which they consider as obstacles to their interests. As a result, the people must be made to believe that they must put their lives at the service of the nation, while, in reality, they are putting their lives at the service of powerful oligarchies. This is how people are made to “***take up lying as their patriotic duty.***” As Ponsonby reported about the war propaganda of the British Government prior to World War I:

“With eavesdroppers, letter-openers, decipherers, telephone tappers, spies, an intercept department, a forgery department, a criminal investigation department, a propaganda department, an intelligence department, a censorship department, a ministry of information, a Press bureau, etc., the various Governments were well equipped to "instruct" their peoples.

“The British official propaganda department at Crewe House, under Lord Northcliffe, was highly successful. Their methods, more especially the raining down of millions of leaflets on to the German Army, far surpassed anything undertaken by the enemy. In "The Secrets of Crewe House" by Sir Campbell Stuart, K.B.E., the methods are described for our satisfaction and approval. The declaration that only "truthful statements" were used is repeated just too often, and does not quite tally with the description of the faked letters and bogus titles and book covers, of which use was made. But, of course, we know that such clever propagandists are equally clever in dealing with us after the event as in dealing with the enemy at the time. In the apparently candid description of their activities we know we are hearing only part of the story. The circulators of base metal know how to use the right amount of alloy for us as well as for the enemy.” (Arthur Ponsonby, M. P., [**FALSEHOOD IN WAR-TIME**](#), page 3 of 95)

The point to understand about falsehood in warfare is that war is not only cruel, barbaric, and immoral, but it is essentially based on lying. Lying is necessary for war, because its true purpose can never be revealed to the population which is recruited to it. The reasons for initiating war are never “security” and “honor,” as it is usually claimed. The trick is to make believe that the enemy shot at you first and you must go to war in order to defend your people. The truth of the matter is that international disputes are never based on honor, religion, or national interest; unless you are forced to go to war in order to really defend yourself. Wars are based on power and monetary profit which are, themselves, used for desecrating human beings by concealing the highest ideals of humanity and destroying the creative powers of mankind. This is the reason why Ponsonby concluded correctly:

“None of the heroes prepared for suffering and sacrifice, none of the common herd ready for service and obedience, will be inclined to listen to the call of their country once they discover the polluted sources from whence that call proceeds and recognize the monstrous finger of falsehood which beckons them to the battlefield.” (Arthur Ponsonby, M. P., [**FALSEHOOD IN WAR-TIME**](#), page 9 of 95)

Once you have reached such a conclusion, the question is no longer, “how do you know if your government is telling the truth” but, “how can you discover how to know when your government is lying to you?”

3. THE LIES THAT BRITAIN USED TO LAUNCH WORLD WAR I

There was a considerable amount of lies that led the British Oligarchy to launch World War I, but I will summarize here only the three main motives for the purpose of restoring the truth on the stage of Universal History.

First, the British decision to enter the war came from a commitment to France; a commitment that was not known to Parliament, not even the members of the Cabinet, and which was never written in a formal Treaty. It was referred to secretly as "An obligation of honour" (Lord Lansdowne), "A compact" (Mr. Lloyd George), “An honourable expectation” (Sir Eyre Crowe), "the closest negotiations and arrangements between the two Governments." (Mr. Austen Chamberlain). As the most vocal opponent of appeasement towards Germany and the leading Germany-born expert on France and Germany, Sir Eyre Crowe, wrote in 1907 the decisive [Memorandum on the Present State of British Relations with France and Germany](#) which confirms that it was the British who intended to launch war against Germany, but they needed France to back them up. With reference to that *Memorandum*, addressed to Foreign Office in 1907, Crowe wrote to the Foreign Secretary, Sir Edward Grey, on July 31, 1914:

"The argument that there is no written bond binding us to France is strictly correct. There is no contractual obligation. But the Entente has been made, strengthened, put to the test, and celebrated in a manner justifying the belief that a moral bond was being forged. The whole of the Entente can have no meaning if it does not signify that in a just quarrel England would stand by her friends. This honourable expectation has been raised. We cannot repudiate it without exposing our good name to grave criticism.

"I venture to think that the contention that England cannot in any circumstances go to war is not true, and that any endorsement of it would be political suicide." (Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#), page 15 of 95)

This secret arrangement between Marianne and Britannia was in fact the Entente Cordiale between the Third Republic and the United Kingdom signed on April 8, 1904. As I will show below, the universal historical cause was established a thousand years earlier, by the falsehood of the Oath of Strasbourg of February 12, 842, but the immediate cause came from a little known African event that took place in the mosquito infested marshes of Fashoda, in Southern-Sudan.



Figure 2 A 1904 postcard of Entente Cordiale

The truth of the matter about this “Entente Cordiale” can be found in the colonialist folie des grandeurs of the Third Republic of France under the second Henri Brisson cabinet, when, in 1898, the anti-German Théophile Delcassé succeeded Gabriel Hanotaux as Foreign Minister and was responsible for the Fashoda incident in Sudan which led to the Entente Cordiale and destroyed the Hanotaux-Carnot project for the construction of a trans-African railroad to be built from Dakar-Fashoda-Djibouti. A few years ago I reported on this matter as follows:

“Obviously, nobody would be stupid enough to blame World War I on Poincaré or on Lloyd Georges. World War I was a big business proposition led by synarchist bankers, notably, the Bank of England and the Morgan Bank in the United States. John Kenneth Turner wrote an interesting note about this.

‘In February, 1917, Representative Calloway, on the floor of Congress, charged the Morgan interests with having, in March, 1915, organized and financed a huge propaganda machine embracing twelve influential publishers and 179 selected newspapers, for the purpose of manufacturing sentiment favorable to American participation in the war. These charges were renewed in May, 1921, by Representative Michelson of Illinois. The latter called attention to the fact that, in his history of the war, Gabriel Hanotaux tells of a conference with the late Robert Bacon, then a member of the Morgan firm, in 1914, in which he and Bacon drew up plans and specifications for a great scare campaign in this country. Hanotaux also suggests that France was ready to make peace in 1914, but was dissuaded by Bacon and other American politicians, who gave assurances that they could ultimately bring America into the war on the side of France.’ (John Kenneth Turner, *Shall it be again*, New York, B. W. Heubsch, Inc., 1922.)
(HANOTAUX : THE HISTORICAL MISSION OF FRANCE PART II)

Delcassé was responsible for concluding with the British the Entente Cordiale which consolidated a vast French colonial empire in North-West Africa

which prevented, to this day, the industrial development of Africa. The Hanotaux-Carnot plan for African development was sabotaged by the British military deployment of Lord Kitchener (including a young recruit by the name of Winston Churchill) who was sent to Fashoda to take control of Southern-Sudan region from Captain Marchand. The British succeeded this military operation without shooting a single shot.

As a result, France was made to gain colonial control over Morocco and greater mobility across West Africa, while Great Britain gained control over Egypt and the Nile region. The discrete entente was made in such a way that it prevented any colonial expansion of Germany. France got the full support of Great Britain and increased greatly its influence over West Africa at the expense Germany, provided the Trans-African railroad project was abandoned. This was confirmed by Crowe in his infamous *Memorandum*. This Entente (Understanding) was the primary motive for the British to launch World War I against Germany. Three years after the Entente was signed, Crowe made the emphatic point that it would be an error to think that the signing of the Entente was construed to prepare for war against Germany. He wrote in his *Memorandum*:

“It was creditable to M. Delcassé’s sagacity and public spirit that he decided to grasp the hand which the British Government held out to him. The attempt has been made to, represent this decision as mainly if not solely influenced by the desire to strengthen the hands of France in a struggle with Germany, since, as a result of the impending collapse of the Russian power in the Japanese war, she was incurring the danger of finding herself alone face to face with her great enemy. This criticism, even if it does not go so far as wrongly to ascribe, to the *Entente* an originally offensive character directed against Germany, will be seen, on a comparison of dates, to be founded in error.” (Sir Eyre Crowe, [*Memorandum on the Present State of British Relations with France and Germany*](#), 1907.)

“*The lady doth protest too much, methinks.*” In 1907, the Anglo-French Cordiale was consolidated by a Triple Alliance Treaty signed by France, Britain, and Russia in order to have France and Russia prepare for a double front war

against Germany. The relevant French crisis and alliances during the first two decades of the twentieth century were the Anglo-French Entente cordiale (1904), the First Moroccan Crisis (1905), the Second Moroccan Crisis (1911), and the Triple Entente of France with Britain and Russia (1907-1918).

Instead of telling the truth, the British Monarchy made believe to their own people that they entered into World War I because Germany had invaded Belgium. That was a very carefully crafted pretext, because George V and his Privy Council not only needed to keep their obligation to France a secret, but they also needed to rouse public enthusiasm for an up and coming all out war against Germany. Foreign Secretary, Sir Edward Grey, had already committed England on the side of France, and Leader of the Opposition, Andrew Bonar Law, had also committed his Conservative Party to support France in the eventuality that Germany was to invade Belgium. When Germany invaded Belgium, it was as if it was God sent. According to Ponsonby, the lies were already cooked and prepared to be dished out:

"The Government already knows, but I give them now the assurance on behalf of the party of which I am Leader in this House, that in whatever steps they think it necessary to take for the honor and security of this country, they can rely on the unhesitating support of the Opposition". (Quoted in "*Twenty-Five Years*," by Viscount Grey).

"We are going into a war that is forced upon us as the defenders of the weak and the champions of the liberties of Europe". ("*The Times*," August 5, 1914).

"It should be clearly understood when it was and why it was we intervened. It was only when we were confronted with the choice between keeping and breaking solemn obligations; between the discharge of a binding trust and of shameless subservience to naked force, that we threw away the, scabbard... We were bound by our obligations, plain and paramount, to assert and maintain the threatened independence of a small and neutral State" [Belgium]. (Mr. Asquith, House of Commons, August 27, 1914.)

"The treaty obligations of Great Britain to that little land (Belgium) brought us into the war". (Mr. Lloyd George, January 5th 1918)" (Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#), page 23 of 95)

Second, the British decision to enter the war came also from the decision between France, Russia, and Britain to accuse Germany of being the sole nation responsible for the war. At the beginning of August 1914, everyone believed that Germany was the sole responsible for the war. The idea was to make Germany pay for the reconstruction after the war. Everyone in the world was told by the British press, most emphatically, that the criminal and evil intention for the war came from Germany. Here is one of the clearest examples of falsehood in warfare:

"It [the declaration of war] is hardly surprising news, for a long chain of facts goes to show that Germany has deliberately brought on the crisis which now hangs over Europe. "*The Times*." August 5, 1914.

"Germany and Austria have alone wanted this war. (Sir Valentine Chirol, "*The Times*," August 6, 1914.)

"And with whom does this responsibility rest ? ... One Power, and one Power only, and that Power is Germany. (Mr. Asquith at the Guildhall, September 4, 1914.)

"(We are fighting) to defeat the most dangerous conspiracy ever plotted against the liberty of nations, carefully, skillfully, insidiously, clandestinely planned in every detail with ruthless, cynical determination. (Mr. Lloyd George, August 4, 1917.)"

"The whole situation of the Allies in regard to Germany is governed by the fact that Germany is responsible for the war," and again, "The Allies must never be tired of insisting that they were the victims of a deliberate aggression" (Lord Northcliffe, Secrets of Crewe House)." (Arthur Ponsonby, M. P., [FALSEHOOD IN WAR-TIME](#), page 28 of 95)

Three months after the signing of the Versailles Treaty, only the President of the United States, Woodrow Wilson, dared reveal the truth about the nature of the conspiracy which was behind World War I, when he stated:

"Why, my fellow citizens, is there any man or woman let me say is there any child here, who does not know that the seed of war in the modern world is industrial and commercial rivalry? The real reason that the war that we have just finished took place was that Germany was afraid her commercial rivals were going to get the better of her, and the reason why some nations went into the war against Germany was that they thought Germany would get the commercial advantage of them. The seed of the jealousy, the seed of the deep-seated hatred was hot, successful commercial and industrial rivalry." (Speech at the Coliseum in St. Louis, Missouri, on the Peace Treaty and the League of Nations (5 September 1919), as published in *The Public Papers of Woodrow Wilson (Authorized Edition)* War and Peace: Presidential Messages, Addresses, and Public Papers (1917-1924) Vol. I, 1927, p. 637.)

And only after this declaration was made public by the president of the United States, did several other governments and press begin to reconsider their lying propaganda and started to recognize that Germany could not have been the only nation responsible for the war and that the responsibility also fell on all European Allies.

I recall, here, for the reader Article #231 of the despicable *Treaty of Versailles* of June 28, 1919, which states: "The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies."

Thirdly, the British decision to enter the war against Germany came ultimately from the same historical reason that all European wars have been fought during the last thousand years; that is, from the lying fallacy of composition established at the Oath of Strasbourg of February 12, 842, when two of the three

grandsons of Charlemagne divided Western Europe into three regions, Francia, Lotharingia, and Germania. The underlying assumption of this oath of allegiance between Louis the German and his half-brother Charles the Bald against their older brother Lothair, was based exactly on the reason that Woodrow Wilson stated at the Saint Louis Missouri Coliseum on September 5, 1919, which is that war is “big business.” The revolt was entirely based on slanders and innuendos against the empress and her accomplice, Bernard of Septimania, who had been presumed to be “guilty of adultery, sorcery, and even an attempted assassination.” (Pierre Riché, *The Carolingians*, University of Pennsylvania Press, Philadelphia, 1993, p. 152.)

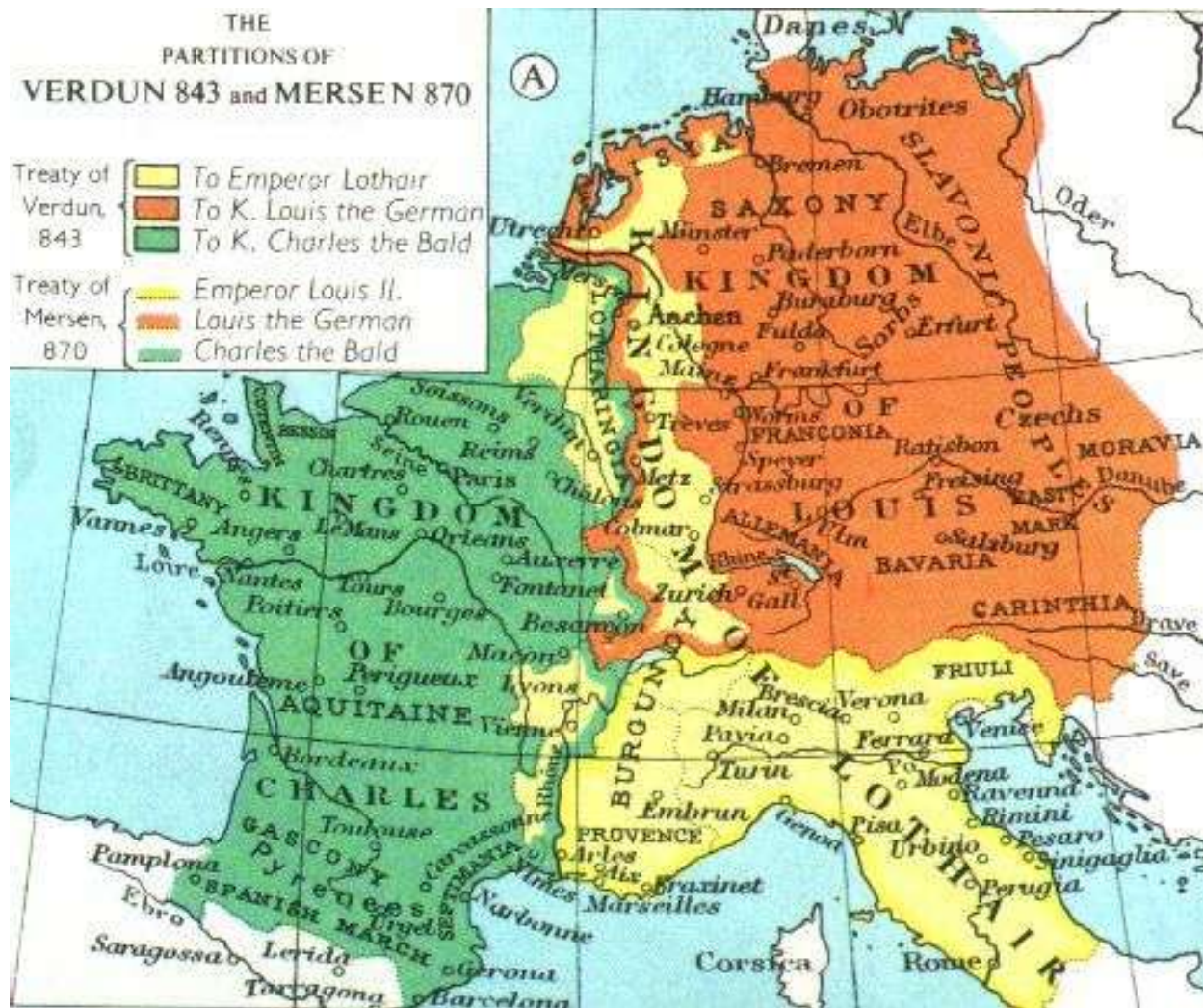


Figure 3 The partitioning of Charlemagne’s Kingdom during the 9th century: Verdun in 843 and Mersen in 870. [Lotharingia](#)

On that day, the Carolingian Kingdom of Charlemagne could not have been better divided by the Norman invaders who were already crawling in all of the bedrooms of Europe. The falsehood of warfare among brothers had destroyed the unity of the European people under Charlemagne. This very little known threefold division of Western Europe was confirmed by the Treaty of Verdun in 843. That partitioning of Western Europe was the more remarkable that it established a fictitious empire in the middle of Western Europe which became nominally the last so-called “Carolingian Empire,” known as “Lotharingia.”

By 869, Charles the Bald and Louis the German agreed to share Lotharingia between them after Lothar's death, because the emperor had not secured his legacy to his bastard son, Hugh. That monstrous partitioning and dismemberment of Charlemagne's Kingdom contained the seed of all of the subsequent divisions and wars over the Netherlands, Alsace-Lorraine, Burgundy, etc., for centuries to come, until today. (See my reports on Charlemagne, and especially: [LOTHARINGIA: THE HISTORICAL TROJAN HORSE INSIDE OF EUROPE](#))

4. THE QUESTION OF “[HOMOOUSIOS](#)” AND ECONOMICS

In 1981, Lyn made a cryptic albeit very fundamental reference to the question of “consubstantiation of the Holy Trinity” with respect to the significance of the *Filioque* and matters of strategy. He wrote:

“In the deepest meaning of strategy, the most important strategic discussions occurring in any part of the world today are being conducted neither in Washington, D.C. nor Moscow, but in connection with ecumenical negotiations involving the highest circles of the Vatican. The strategic issue being discussed, a discussion which might prove to decide the very existence of civilization, or even the continuation of the human species, itself, takes the form of the doctrine of the perfect consubstantiality of the Trinity.” (Lyndon LaRouche, [The Strategic Significance of the Ecumenical Negotiations](#), EIR Vol. 8, No. 29, July 28, 1981, p. 20)

The point Lyn was making was that the issue of the consubstantiality of the Holy Trinity was the most significant epistemological paradox to be solved because its mastery contained the solution to the problem of relating the question of creativity to the unity of mind and matter; that is to say, the unity of AMATTEROFMIND. Then, Lyn added this ominous warning:

“Our primary concern in this report is not to discuss in full the doctrine of consubstantiality itself, but rather to make clear to the reader the practical implications of that doctrine's influence, and to prove in terms which are generally accessible from today's observation and experience, that abandonment of that doctrine by Western Christians would tip the balance in society in such a way that the continued existence of the human species would itself be in doubt.” (Lyndon LaRouche, Op. Cit. p. 21)

There exist no real paradoxes in the universe; there are only anomalies which tell us that our minds are in error whenever they are confronted by them and when we refuse to change our ways of thinking in order to understand them.

The matterofmind of the idea of consubstantiation is identified historically by the Greek term *homoousios* (ὁμοούσιος), meaning “**of the same substance.**” This question had been debated, at length, by the fathers of the original Christian Church at the First Council of Nicaea (325-381) in order to solve the problems of heresies relating to the Divinity of Christ.

That problem, viewed from the vantage point of epistemology, poses the question: How can the creative process of matter and mind be understood as being of the same substance; that is, be generated from the same principle? How can the increase in energy-flux-density of mind-power be of the same nature as the increase in energy-flux-density of economic power? This is where the question of the *Filioque* comes in, historically, as a principle of economics under Charlemagne, four centuries after the First Council of Nicaea. The *Filioque* principle became the basis behind the gift-economy of Charlemagne. For example, consider what Rosa Luxembourg reported from Charlemagne's Capitularies:

“At that time, there began to emerge a small contingent of poor people and beggars, due to the many wars or to the disappearance of individual fortunes. The caring for the poor was considered an obligation for society. Already Emperor Charlemagne expressly prescribed in his capitularies: “Regarding Beggars who roam the countryside, we want each of our vassals to nourish these poor people, either on his fief, or in his house, and he is not allowed to let them go begging elsewhere.” Later, it was particular religious convents that housed the poor and gave them work, if they were capable. During the Middle-Ages, while the needy were sure to find a home in every house, caring for the Poor was considered a duty and no contempt was attached to beggars as it is the case today.” (Quoted by Pierre Beaudry in [ROSA LUXEMBURG AND CHARLEMAGNE](#), February 26, 2013.)

This is the principle that was destroyed for all of Europe, when the grandsons of Charlemagne destroyed his Kingdom at the Oath of Strasbourg of 842 (see **APPENDIX**), by eliminating from European civilization, the very principle of the “Benefit of the other,” and especially the poor and needy, which was required to have lasting development and peace on that continent. How can the economics of such a principle be retrieved and reflect the creative process of the Composer of the Universe? That is the question that Europeans must answer today, if they wish to survive the current breakdown of the EU.

What needs to be understood, here, is that the question of the *Filioque* as a gift-economy principle is the same as the question of the “Benefit of the other” as it established the principle of universal Peace at the Peace of Westphalia, in 1642. That is the second historical point that Europeans must rediscover in order to move ahead.

Thus, there is very little chance that Western Europe might recover today, unless the roots of this historical French-German conflict are destroyed and the paradox of the *Filioque* gets resolved by going back to the Charlemagne gift-economy in the modern version which is China's win-win policy.

Furthermore, even though the Carolingian Creed was adopted by the Roman Papacy in 1014, for all of Western Europe, it had never the less been rejected by

the Orthodox Church of Eastern Europe, and that economic schism must be resolved as well by restoring economic ties with Russia. Lyn had noted this more profound historical reason for the division of the Whole of Europe, when he said:

“St. Augustine and the Western Fathers, struggling at the outskirts of the Empire to bring barbarian tribes into civilization, could not afford to make such a compromise on penalty of seeing their evangelizing work fail; the practical issue concealed behind consubstantiality, *homoousios*, and its corollary matter of the *Filioque*, was: how to draw man into civilized life by inspiring him to strive to become "godlike" through imitation of the incarnated Christ, the God-Man who is *homoousios*, consubstantial of God.” (Lyndon LaRouche, Op. Cit., p. 22)

CONCLUSION

“The worship of images, for the establishment of which the Second Council of Nice was called together, was one of those corruptions of Christianity which crept into the Church stealthily and almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case, it would have met with decided censure and rebuke; but making its commencement under a fair disguise, so gradually was one practice after another introduced in connection with it, that the Church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavour was made to root it out, the evil was found too deeply fixed to admit of removal.” ([The Seventh General Council, the Second of Nicaea, Held A.D. 787](#), William Edward Painter, London, 1850, p. III.)

If you have paid attention to the implied metaphor in the above statement about the Second Nicaea Council of 787, you will have noticed that the same epistemological problem arises today with the question of money; for money, in

itself, is not a problem, it becomes a problem when it is believed to be the source of all wealth. In fact, image-worship and money-worship is the same mental disease.

Therefore, the problem of the idolatry of money is the same as the one that Charlemagne had proposed to solve with the idea of introducing the idea of the *Filioque* in the Christian Creed. And the reason for such an idea is simply to be found in the fact that since the idolatrous tendency of the human mind is found in the propensity to serve the creature rather than the Creator, the solution had to be found in discovering the process of creativity, itself. Unfortunately, the Second Council of Nicaea of 787 did not adopt Charlemagne's proposal because their minds were not properly disposed to solve the problem at that time. The irony of history is that, today, the entire population of the world is disposed to solve that problem. Let's see how Charlemagne solved it.

Charlemagne understood that the development of his subjects' minds was the fundamental intention and design of his government. This is the reason why in 809, he called for a Church Council in Aachen to include in the Western Creed the idea of the *Filioque*. As our Creed today says, in the same disposition of mind: "And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son." (*Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit.*)

The purpose of the *Filioque* was not merely meant as a Church reform. Charlemagne was introducing this new idea as a means of changing the way people think in society, and which was aimed at causing an axiomatic transformation in the minds of his people. By introducing this explicit paradox of the Holy Trinity, Charlemagne was introducing the most powerful means of epistemological problem solving ever devised by mankind, which reflected the triply-connected process of creativity.

Since the *Filioque* question has been the most significant controversy between Eastern and Western Christianity, the time has now come to properly understand and solve such a paradox in order to assure the victory of the win-win policy of Xi Jinping and reach out for a peaceful relationship with Russia.

The point is that the *Filioque* has to be taken out of its narrow religious context and be adopted as a means of securing peace and development for the world. How do you do that? The key is to understand the significance of what Lyn means by a triply-connected Riemannian manifold and apply it to a New Peace of Westphalia for the entire world.

First, start with the Kepler sphere, which represents a triply-connected form of constructive geometry whereby the central region is the core, the surface is its extended product, and the diameter is the unifying connection proceeding from the doubly-connected action of the two. The sphere comes into being when the action on the diameter proceeds from both the creative action of negative curvature of the central region and the isoperimetric action of the surface of positive curvature. Thus, the sphere is generated by the triply-connected action of the whole process when the diameter rotates in all directions around the same unique system.

A creative form of least action is generated by the dissonant rotation of the diameter proceeding from the center and the surface of the sphere isochronically. Such a form of creative least action is what generates lines, points, and surfaces only by triply-connected rotation. The secret lies in discovering how the diameter is able to rotate the whole process in all directions without the convenience of sense perception. The question is: Will mankind ever realize that this is the way to discover the truth of history, or will it forever be condemned to repeat the axiomatic fallacies of the past? See: [LANTERNLAND](#) for constructive details.

APPENDIX: THE OATH OF STRASBOURG OF FEBRUARY 12, 842

“So, Louis and Charles met on the 16th day before the calends of March (12 February) in the town that used to be called Argentaria but which is now commonly known as Strasbourg, and they swore the Oath given below, Louis in Romance and Charles in German. But before swearing the Oath, they made speeches in German and Romance. Louis, being the elder, began as follows:

“Let it be known how many times Lothair has — since our father died — attempted to destroy me and this brother of mine, committing massacres in his

pursuit of us. But since neither brotherhood nor Christianity nor any natural inclination, save justice, has been able to bring peace between us, we have been forced to take the matter to the judgement of almighty God, so that we may accept whatever His will is.

“The result was, as you all know, that by the Grace of God we came out as victors, and that he, defeated, went back to his people where he was stronger. But then, motivated by brotherly love and compassion for Christendom, we decided not to pursue and destroy them; instead, until now, we have asked him at least to submit to justice as in the past.

“But he, despite this, not content with God's judgement, does not cease to come after me and this brother of mine with his armies. Moreover, he is devastating our people by burning, pillaging and murdering. That is why we now, driven by necessity, are having this meeting, and, since we believe that you doubt our firm faith and brotherhood, we shall swear this oath between us before all of you.

“This act is not in bad faith, but simply so that, if God gives us peace thanks to your help, we may be certain that a common benefit will come of it. Should I — God forbid — break the oath which I am about to swear to my brother, I release you from my sovereignty over you and from the oath that you have all sworn to me.”

Once Charles had finished off the speech with the same words in Romance, Louis, since he was the elder, then swore allegiance first:

“For the love of God and for Christendom and our common salvation, from this day onwards, as God will give me the wisdom and power, I shall protect this brother of mine Charles, with aid or anything else, as one ought to protect one's brother, so that he may do the same for me, and I shall never knowingly make any covenant with Lothair that would harm this brother of mine Charles.”
(OATH OF STRASBOURG)

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