
CHARLEMAGNE'S ECONOMICS OF “AGAPE”

Submitted for the festschrift of Lyndon LaRouche's 95th birthday

by Pierre Beaudry, 8/23/17

INTRODUCTION

“Excepting extraordinary cases such as the economic and related reforms under Charlemagne, virtually all European civilization, to the present day, expresses an imperialist (i.e., monetarist) system of society, as typified in effects by the four principal manifestations of the Roman Empire, from the original Roman Empire of Caesar Augustus through the British empire of Queen Elizabeth II today.” (Lyndon LaRouche, [Reflections on a Work by Nicholas of Cusa: The Strategic Situation Now](#), originally published on November 29, 2010, republished in EIR, August 4, 2017.)

“That our own people (nostrum familiam) be well treated and never reduced to poverty by anyone.” Charlemagne, [Capitulare de villis](#).

Since Lyndon LaRouche is the modern statesman who has contributed the most to the Economics of “agape,” this report on Charlemagne is dedicated to him for his 95th birthday, September 8, 2017: Happy birthday Lyn!

The Capitularies of Charlemagne have been identified throughout history as the founding principles of the Holy Roman Empire; nothing is further from the truth.



Figure 1 Charlemagne (742-814) by Jean-Louis Ernest Meissonnier.

Charlemagne's Capitularies were written for the improvement of his domain, representing an ideal-form of economics of mankind, especially the *Capitulare de villis*¹ (Farm Legislation). These Capitularies also established a system of justice and morality such "that no one shall presume through fraud to plunder or do any injury to the holy churches of God, to widows, orphans or strangers; for the Emperor himself, after God and his saints, has been constituted their protector and defender." (*Capitulary of 802*)

A "Capitulary" is a legislative act of government that Charlemagne wrote as a royal ordinance for the exploitation and administration of his domain, which included most of what is known today as Western Continental Europe, that is, present-day Germany, France, Italy, Switzerland, northern Spain, Holland and Belgium.

Charlemagne's economics are generally viewed as a form of *manorialism*; that is, a seignorial system of social and political economy which made the landlord, and the peasants farming under them, entirely dependent on the King, somewhat like the Father, the Son, and the Holy Ghost relationship relying on each other as three persons in One Single God. Manorialism originated in the Roman farm system during the late Roman Empire, but Charlemagne transformed it into a unique form of economy based on the Christian notion of *agape* and the *Filioque*; that is to say, on the self-generating process of a triply-connected process of solving the problem of poverty for the benefit of all of mankind. Charlemagne required a dialogue similar to that reflected in the Holy Trinity in order to realize his objective; thus, he created a unique form of interaction among *the worker, the landlord, and himself* by treating them as if the minds of the workers proceeded from both the Father and the Son; that is, as if the relationship of the lord and his working people were to be modeled in the living example of the divine nature of God the Son and his consubstantial (*homoousious*) relationship to God the Father. Such a relationship always has to be mediated through a third person in order to express the creative process of axiomatic change.

¹ [Noctes Gallicanae, Karoli Magni, Capitulare "De villis."](#) This French translation accompanied with the Latin original is better than any of the English translations I have read. According to historian Max Bloch, the undated and unsigned Latin manuscript was written by Charlemagne between the years 770 and 800 AD. See Marc Bloch, *Revue historique* (Paris), Presses universitaires de France, Fascicule: 1923. 1. Année 48. T. 143. (mai-août)

The purpose of this form of *agapic economic* outlook was to free the general population from poverty, and most of all from the poverty of the mind. Charlemagne's system of economics was based on *the benefit of others*, as it was later conceived and applied in the principle of the Peace of Westphalia of 1648, and then later reflected in the General Welfare Principle of the American Constitution of September 17, 1787.

Historically, this principle of *agapic economics* goes back to Plato. The dynamic was based originally on the three successive steps of Plato's principle of discovery of a higher principle in the *Meno* dialogue; that is, through a three step process of *perplexity, awe, and laughter*. From the standpoint of religion, the principle of agape was introduced in the [Nicene Creed](#) under the name of what became known as the *Filioque* during the first Ecumenical Council of Nicea-Constantinople of 325-382 AD. The original Latin liturgical formulation of the *Filioque* said: "*Credo ... et in Spiritum Sanctum, ... qui ex Patre Filioque procedit.*" ("*I believe ... in the Holy Spirit, ... who proceeds from the Father and the Son.*")²

Today, this form of self-expanding expression is reflected in the "win-win" economic development policy of the current President of China, Xi Jinping, which, itself, is a reflection of Lyndon LaRouche's anti-entropic economic development policy, in opposition to the geopolitical form of British imperial economics. As Lyn identified in his fundamental self-expanding economic principle:

"The increase of both the actual and the potential population-densities, during the recent thousands of years, is the outcome of the continued and interdependent *generation, transmission, and efficient assimilation of scientific and technological progress*.

"This signifies, that the transformation of land and productive powers of labor, which reflect directly the causal impact of scientific progress *per se*, has the following qualities of impact upon potential population-density.

² [The "Nicene Creed" in Latin & English.](#)

“1) The fertility of the land, for production and for human habitation, is increased;

“2) The physical productivity of labor is increased;

“3) The *per capita* physical standard of living of labor's households (market-basket) is improved...”³

1. CHARLEMAGNE'S LEGISLATION OF *AGAPE* AND THE *FILIOQUE*

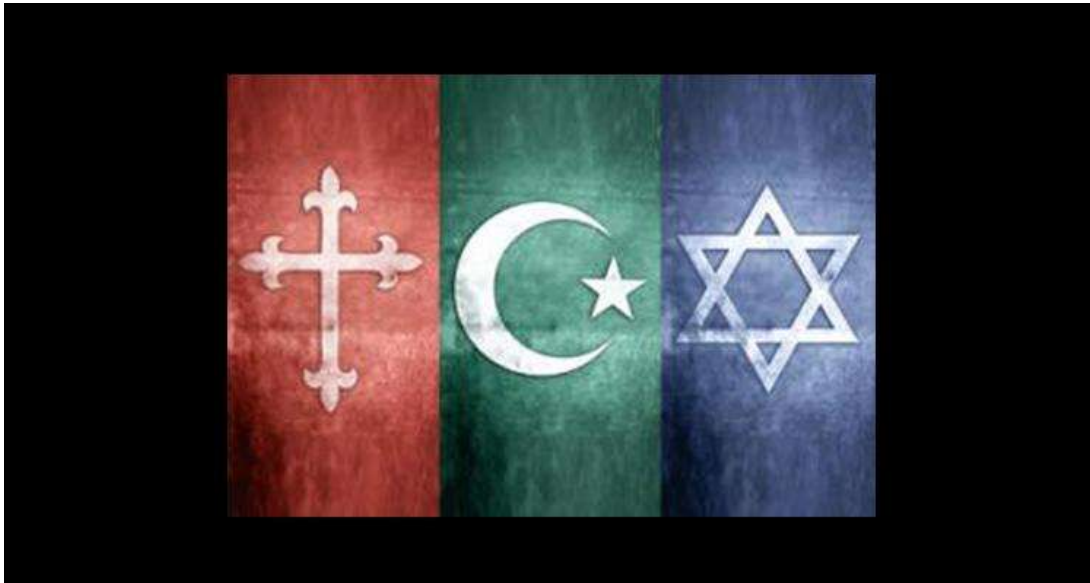


Figure 2 Muhammad, Son of Abraham, Brother of Moses, and Successor of Jesus.

At the turn of the Ninth Century, Charlemagne had already established a form of manorial court economy based on a triply-connected dynamic among *the peasant farmer, the landlord, and the King himself*. Such a centralized triply-connected legislation was also based on an ecumenical agreement among the three

³ See Lyndon LaRouche, [*The Science of Christian Economy*](#), Schiller Institute, Washington D.C. 1991, In Defense of Common Sense, p.10.

religions of the Book, where Christian, Hebrew, and Muslim leaders and scholars had the task and responsibility to recover, reproduce, and circulate ancient texts and educate the populations of Europe, Asia, and Africa in multiple languages through the monasteries, synagogues, and mosques for the benefit of all of mankind.

In the small, the Carolingian economy of the royal household was the model for the rest of the world. This principle was very simply written up as rules of conduct in what became known as the Charlemagne Capitularies.

The [Capitulare de villis](#) (Farm Capitulary) are a series of legislative and administrative rules that Charlemagne wrote for his landowners and clergymen to adopt as directives for a just and fair treatment of “his” workers by the administrators of his domains in monasteries and cities throughout his kingdom. *It was a private form of economics established for the purpose of the public good, as opposed to a public form of economics established for the purpose of the private good.* Today’s form of looting the public domain for privatization is the inversion of Charlemagne economics. Rosa Luxembour’s description of the [Capitulare de villis](#) clearly shows that she fully understood that crucial difference:

“After all, it appears from the documentation of Charlemagne that this is not a public economy of the German Empire, but the private economy of the emperor. However, if we were to oppose these two concepts, we would surely commit an error of historical proportion in regard to the Middle Ages. Yes, indeed, the capitularies concern the economy of Emperor Charles’ farms and domains, but he ran his domains as a prince, not in particular. Or more precisely, the emperor was a landlord of his lands, as any important noble landlord of the Middle-Ages, especially during the time of Charlemagne, was an emperor in the small; that is to say, by virtue of being a free and noble proprietor of the soil, he enacted laws, raised taxes, and dispensed justice for all the people of his domains. The economic provisions taken by Charlemagne were indeed acts of government, as evidenced by

their very strength: they are one of the 65 "capitularies" written by the emperor and published at the annual meeting of the Peers of the Empire."⁴

The primary objective of the Capitularies was to assure justice for "the poor, the widows, and the orphans." Charlemagne's *Capitulare de villis* is a Christian form of economy based on the principle of *agape*, or love of mankind. In a sense, the Capitularies represent an economic application of the three-mind-problem located in Saint Paul: "For now we see as in a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (*I Corinthians 13, 12*, King James Version.) In a dialogue between Alcuin and Charlemagne, Alcuin showed how to solve the three-mind-problem which lies at the root of the *Filioque*.⁵

Alcuin's dialogue on rhetoric showed Charlemagne how to convince an opposing party to accept his way of thinking by using a "rhetorical device" where the opponent is forced into accepting something which goes against his own apparent interest. This could be called the *Trebuchet principle*, that is, the means by which to transform a bestial human being, like a pagan, into a real human being, where the reasoning power replaces brute force. Alcuin argued as follows:

"You shall hear a concrete example and then perhaps you will believe it possible. There was once a philosopher who conducted a disputation with a certain Xenophon and his wife, and began by questioning the latter: 'Tell me, I beg of you, O wife of Xenophon, if your neighbor had finer gold than you have, would you prefer her gold or your own?' 'Hers,' she replied. 'What if she had clothing and other ornaments of greater worth than yours, would you prefer yours or hers?' She responded, 'Hers, indeed.' 'Come, then,' said the questioner, 'What if she had a better husband than you have? Would you then prefer your husband or hers?' At this Xenophon's wife blushed. The philosopher then began to question Xenophon. 'I ask you, O Xenophon,' he said, 'If your neighbor had a better horse than you have,

⁴ Translated by P. Beaudry from Rosa Luxemburg, *INTRODUCTION A L'ECONOMIE POLITIQUE (1925)*, copie électronique par Jean-Marie Tremblay, Professeur de Sociologie, Cegep of Chicoutimi, Québec, March 1, 2002, p. 21.

⁵ On the question of Charlemagne and the *Filioque*, see my report: [ALCUIN AND CHARLEMAGNE](#).

would you prefer your horse or his?' 'His,' Xenophon answered. 'What if he had more productive land than you have, which would you prefer to possess?' 'Undoubtedly the more productive,' he said. 'What if he had a better wife than you have? Would you prefer her? To this question Xenophon also made no answer. Then the philosopher said: 'Since you both fail to give me the one answer that I wish to hear above all, I myself shall tell what each of you has in mind. You, O woman, wish to have the best husband, and you, O Xenophon, desire beyond all else the choicest wife. Therefore, if you Xenophon, do not succeed in making yourself the most excellent man in the world, and if this woman fails to make herself the most perfect wife, then each one of you will continue to prefer a more nearly perfect mate; you Xenophon, will wish yourself the husband of a woman perfect beyond the perfection of your present wife, and she will wish herself the wife of a man perfect beyond your present perfection.'⁶

Alcuin's assertion throws both husband and wife into a state of perplexity before they make the discovery that they are the subjects of the change, because they are forced to admit that they both wish to become the best companion for the benefit of the other, rather than to covet their neighbor's wife or husband for their own benefit. That's the sort of dilemma that is solved in Charlemagne economics, because it calls for an axiomatic change in the minds of individuals.

The *Filioque Principle* does not relate to a religious principle of belief, but rather relates to the epistemological principle of discovery of the creative process of change. In that sense, the best way to illustrate this two thousand year old principle is with a Platonic geometrical thought experiment; that is, with the triply-connected Keplerian sphere generating the Five Platonic Solids as Plato developed in his *Timaeus*.

⁶ Wilbur Samuel Howell, *The Rhetoric of Alcuin and Charlemagne*, Russell & Russell. Inc., New York, 1965, p.117. See my report on [ALCUIN AND CHARLEMAGNE](#), 1/18/2007, p. 17.

“First, start with the Kepler sphere which represents a triply-connected process 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 other two.

“The sphere comes into being when the action on the diameter proceeds from both the least-action of the central region of negative curvature and the isoperimetric-action of the surface region of positive curvature. Thus, the sphere is generated by a triply-connected action when the diameter rotates in all directions as the motivator (Motivführung) of a self-generating system.

“A creative form of least-action is caused by the dissonant rotation of the diameter proceeding by time reversal from the future surface back to the center, isochronically. This form of inverted creative least-action generates lines, points, and surfaces by triply-folding circular action on itself. The same least-action principle applies to classical artistic composition and to political organizing. The net result of the triple process is an increase in energy-flux-density to the human mind.

“The secret of this least-action process lies in discovering how the diameter is able to rotate through the whole process in all directions without the convenience of sense perception. The question is: Will mankind ever realize that this process of the Filioque is the way to discover the truth of self-development?”⁷

⁷ See Pierre Beaudry's Galactic Parking Lot Home Page, [THE TRIPLY-CONNECTED PROCESS OF THE FILIOQUE](#).

2. THE PRINCIPLE OF AGAPE IN THE “[CAPITULARE DE VILLIS](#)”

In the [Capitulare de villis](#), Charlemagne established the system of duties and tasks in which the landlords, or the administrator of his domains, must swear allegiance to him and his principle. The principle is established very clearly in the very first two articles: 1. The work shall be produced for the King's dominions alone; and 2. None of his people is to live in poverty.

The first five articles define that the economic benefits of the people must come first, and that the people owe the administrators nothing, because they don't work for them. The point is that the landlords are not working for their own benefit but for the benefit of the common good. They will be given a fair share of the benefits, but the benefits are for the King's people only. This is similar to the General Welfare clause of the American Constitution. This is how Charlemagne expressed his principle of the General Welfare of “his” people or “family,” as he called them:

“1. We wish that our domains (*villae*), which are aimed at serving our own needs, be put entirely at our own service and for no other human beings.

“2. That our own people (*nostrum familiam*) be well treated and never reduced to poverty by anyone.

“3. That the administrators (*judices*)⁸ never presume to put our people at their own service, that they never put them into forced labor, and never force

⁸ The “judices” were the managers or administrators of the royal domains responsible for different districts or “villae.” They were chosen by the King and the Queen, personally, and they had authority over all of the King's people, whether they were free, peasants, or serfs. Their responsibilities included primarily the education of all of the people involved in the farm work of the King's domains. They were also responsible for administrating, policing, and carrying out justice over all of the King's people and lands, with complete authority over the mayors, the deans, the foresters, and other inferior officers, peasants and the serfs, who lived in his districts. Administrators had no jurisdiction over free men from other regions who lived in the King's districts. They were in charge of educating their workforce and of presiding over field work, taking care of livestock needs and providing for war provisions in livestock, poultry, and garden produce. They were free men with great public power under direct orders of the King and Queen to whom they had to give an account of their district activities on a regular basis. See commentaries by Benjamin Guérard, in http://www.noctes-gallicanae.fr/Charlemagne/De_villis_commentaires.htm#judices.

them to cut wood or do any other work for them; and they are not to accept any gifts from them, neither a horse, nor an ox, nor a cow, nor a pig, nor a sheep, not a piglet, nor a lamb, nor anything else, except bottles of wine, garden produce, fruits, or chickens and eggs.

“4. If one of our people commits any violations against our interest, theft, or any other fault against us, he must first repair the entire damage and then, in accordance with our legal prescription, be punished with the whip, except in the case of murder or arson, which must be remedied with a fine. As for a violation committed by other men, let others apply justice in accordance with their own rules; but for a fault committed against us, let them get the whip as we said. As for freemen who live on our crown lands and in our domains, no matter what fault they may have committed, they must abide by their own laws and whatever they will pay as a fine, whether it is with live stock or with some other form of payment, they shall be assigned to our benefit.”⁹

“5. When our administrators must accomplish our work, whether it be sowing or plowing, harvesting, making hay, or gathering the grapes, at the time and place when these tasks must be done, they must supervise the work and educate the workers on how it should be done, so that everything is done properly. If the administrator is not on his land or if he cannot be present at some of these tasks, he should delegate the task to one of our own people or to someone else who is competent to take care of our interests so that the work is conducted properly; and this administrator must take particular care to chose his delegate well so that our interests are in the hands of a man worthy of our confidence.”¹⁰

⁹ This is how the benefit of the other becomes an economic principle of the people under the protection of Charlemagne. Those who wish to abide by his rules will have to swear allegiance to him only, otherwise they will be punished accordingly if they break his rules in defense of his own “family.”

¹⁰ Charlemagne, [Capitulare de villis](https://www.le.ac.uk/hi/polyptyques/capitulare/latin2english.html), translated by P. Beaudry. I do not recommend the British translation: <https://www.le.ac.uk/hi/polyptyques/capitulare/latin2english.html> because it has completely sabotaged the meaning of this crucial opening section on the matter of principle. Take section 5 as an example: “Whenever it falls to our stewards to see that our work is done, whether it be sowing or ploughing, harvesting, haymaking or the gathering of grapes, let each one of them, at the appropriate time and place, supervise the work and give instructions as to how it

This reflects the principle of *agape* by means of which Charlemagne organized the economy of Europe based on the quality of education and security of the future population; a principle based on the ability that each worker has to learn his trade from the best people in his kingdom, or from selected foreigners, and that this worker develop his mind in order to get other people out of poverty. I must stress, here, that the importance of this self-educating process as the right that each farm worker or peasant had under the authority of administrators, or their associates under the rule of Charlemagne, has received very little attention by commentators and historians over the years, because historians were not looking for the principle underlying Charlemagne's education program as an *axiom busting* program; they were looking for "facts" and achievements instead.

However, if one pays attention to the dynamic involved in this educating process, and applies it properly, one will understand that it can only work if one understands that Charlemagne used an *axiom busting* method of education for the population as a whole, and with special attention to pagans. In so doing, Charlemagne was able to prevent the greatest poverty of all, which is the poverty of the mind.

3. CALLING THE KETTLE BLACK: THE BRITISH EMPIRE DEMONIZING CHARLEMAGNE (When Paganism is actually Satanism)

It would probably be one of the greatest historical achievements of all if today mankind were to enter into a just epistemological warfare to the finish with the British Empire, but only with Charlemagne's program in mind, that is, for the benefit of all the poor in the world. Such a victory would mean the return of the spirit of Charlemagne and of Joan of Arc.

should be done, so that everything may be successfully carried out. If a steward is not in his district, or cannot get to a particular place, let him send a good messenger from among our people, or some other man who can be trusted, to look after our affairs and settle them satisfactorily; and the steward shall be especially careful to send a reliable man to deal with this matter."

This historical insight, however, could only be true if one were to realize that the Hundred Years War (1337-1453) between the House of Plantagenet-Lancaster, rulers of England, and the House of Valois of France were to have been the English revenge against the French people for the Charlemagne Thirty Two Years War (772-804) against the Anglo-Saxon culture and pagan religion as the enemy of mankind.¹¹

The moral point to be made in the epistemology of Charlemagne, and which is valid for all times throughout history, can be easily understood and very simply encapsulated in the flaw of character that blinded the minds of Charlemagne's enemies, or the mind of any leader who believes in the Talion principle of revenge. That underlying flaw became deadly when *reputation (company manners) became conscious of itself*.

There lies the key to the whole strategy of the standard of approval based on company manners. Strangely enough, the solution to hatred, revenge, and war is located in the epistemological nature of reputation or one's standard of approval; that is to say, in understanding how to transform *reputation conscious of itself* into *the benefit of others*. However, this is only the beginning of hemostasis; the most difficult part of the healing process is to put an end to *obstinate stupidity*. And, the most obstinate of all stupid people are the *power hungry* people; because they believe they are invincible.

Most people are not *power hungry*; they are *reputation conscious* people who fear the consequences of offending company manners because they fear public confrontation. *Reputation conscious* people fear strangers, foreigners, and most of all, the future, because they fear not being able to control what they don't understand; so, they are quiet for fear of a backlash from public opinion. They are concerned with what their neighbors might think. They will stick to company manners rather than go against public opinion. Most of those people are like Panurge's sheep: they tend to undervalue their own potential and prefer following whoever is the first to jump.

¹¹ You can find a typical British Intelligence propaganda against the Charlemagne principle of *agape* in [Charlemagne's Saxon War](#), November 2015.

The *power hungry* people don't fear the unknown; they feed on it, they thrive on it, and they challenge it. They welcome it with open arms because they know that if they succeed in terrorizing the fearful *reputation conscious* people who surround them, they will win; therefore, they will bluff their way into power and they will tempt fate, for better or for worse.

A good historical example to understand this obturate clinical case is that of the Duke of Burgundy, Charles the Bold (1433-1477). The reason for his failure was not because he was "Bold." The English word "Bold" does not translate properly the French term "Téméraire," which means "obstinate," "stubborn," and "blind with rage." Because of this flaw, Louis XI was able to play him like a yoyo and set him up to be killed at the Battle of Nancy in February 1477. Why did Charles the Bold fail? He failed because he was simply blind with rage.

In the case of the Duke's siege of the Imperial City of Neuss, in 1474, his failure demonstrated that the more he pounded the city, the more the city resisted. The walls were being rebuilt faster than he was able to take them down. Charles the Bold never understood how the people of Neuss were able to win against the best equipped army of Europe during eleven months of siege. Historian Henri Pirenne explained why:

"The popular sentiment made a tragic figure out of him. He was compared with Alexander and the Antichrist. He was identified as a demoniacal and superhuman monster; seven years after his death, the belief of his return was still haunting the Empire [...] For the first time, he gave the spectacle of his terrible obstinacy which blinded his mind and hid reality from him. Without understanding the profound causes of the people's resistance, he spent himself fighting against a shanty. At the same time that he gave the Emperor the time to arm himself, he was giving Louis XI the ability to manipulate him at will."¹²

¹² Henri Pirenne, *Histoire de la Belgique*, Henri Lamertin, Bruxelles, 1903, I, p. 306-07, translated by P. Beaudry.

The epistemological solution to this social problem of “*power hungry*” people lies in understanding the axiomatic nature of the conflict between pagan beliefs and Christian beliefs and social structures; that is, understanding the natural power of *agape*.

This issue was brought to my attention recently by a three part article entitled [Charlemagne's Saxon War: Religio-Cultural Elements](#), written by a complete fool by the name of Dr. Karl E. H. Seigfried, who made the mistake of writing a defense of Saxon paganism against Charlemagne, identifying him as the monster who brought about the “final solution” against the Saxons. I recommend the reading of such a fallacy of composition, only because it is necessary to know how your enemy thinks. The reader can find his pro-pagan arguments in: [THE NORSE MYTHOLOGY BLOG](#).

Seigfried took issue with the *Capitulatio de partibus Saxoniae* of Charlemagne, and took a few of his statements out of context, without giving any reference for the source of the original text. Here is the context in which he made his case. The reader will see what satanic practices Charlemagne had to confront, with the Saxons:

“Law against falsely accusing someone of being a witch and burning or eating him:

“If any one deceived by the devil shall have believed, after the manner of the pagans, that any man or woman is a witch and eats men, and on this account shall have burned the person, or shall have given the person's flesh to others to eat, or shall have eaten it himself, let him be punished by a capital sentence. (Law no. 6)

“Law against human sacrifices to the devil:

“If any one shall have sacrificed a man to the devil, and after the manner of the pagans shall have presented him as a victim to the demons, let him be punished by death. (Law no. 9)

“Law against scheming against Christians:

“If any one shall have formed a conspiracy with the pagans against the Christians, or shall have wished to join with them in opposition to the Christians, let him be punished by death; and whosoever shall have consented to this same fraudulently against the king and the Christian people, let him be punished by death. (Law no. 10)

“Law against Sabbath breaking:

That on the Lord's day no meetings and public judicial assemblages shall be held, unless perchance in a case of great necessity or when war compels it, but all shall go to the church to hear the word of God, and shall be free for prayers or good works. (Law no. 18a)

“Law against idolatry:

“If any one shall have made a vow at springs or trees or groves, or shall have made any offering after the manner of the heathen and shall have partaken of a repast in honor of the demons, if he shall be a noble 60 *solidi*, if a freeman 30, if a *litus* 15. If, indeed, they have not the means of paying at once, they shall be given into the service of the church until the *solidi* are paid. (Law no. 21)

“Law against perverting justice:

“Concerning presents and gifts: let no one receive gifts to the detriment of an innocent person; and if any one shall have presumed to do this, he shall pay our ban. And if perchance the count shall have done this (may it not happen!) he shall lose his office. (Law no. 28)”¹³

It is true that certain people lust for power and wish to assert such a power by having control over others; however, how can that be dealt with? Charlemagne found a very interesting solution to this problem. The most effective practical means he found was to ban retribution. This amazing legislation can be found in

¹³ The English translations can be found in ([Selections from the Laws of Charles the Great](#), translations and reprints by Dana Carleton Munro, Kessinger Publishing, 2004, 33 pages. All of these documents are translated from the *Capitularia Regnum Francorum*, edited by Boretius in Volume I of Section 2 of the *Legum in the Monumenta Germaniae Historia*, published in Hanover 1882.

his Capitulary No. 31 to the Saxon in which he calls for them to pay a fine for every action of deadly or non-deadly revenge against someone. As the document states: "31. We have granted the authority to the Counts within their jurisdiction of including the ban of 60 *solidi* for revenge (*faida*) or the greater crimes; for the lesser crime, on the other hand, we have fixed the ban of the count at 15 *solidi*." (*Ibid.*, p. 5) (If our courts were to apply such legislation today we could probably get the world economy restarted in no time at all.)

However, from the standpoint of epistemology, the way to institute Charlemagne's principle of justice lies in discovering the principle of harmonic proportionality between *power and reason*. This is what Leibniz later understood to be the founding principle of the Republic when he applied his universal principle of preestablished harmony to the domain of human social interaction:

*"All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand what he is capable, and capable as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience."*¹⁴

¹⁴ Quoted from *The Political Economy of the American Revolution*, EIR, 1995, p. 215-16.

4. THE SIGNIFICANCE OF THE OATHS OF STRASBOURG OF 842

From the time that Charlemagne had given mankind the solution to the disease of war, the question that his *Capitularies* posed to the civilized world was: *what is the flaw in us that makes us fall into the trap of geopolitics; that is, which makes us wish war on any part of mankind, including our own people?* Why do Europeans, and more recently Americans, choose war to solve their international problems? Why is revenge and retribution still accepted as a rule of conduct in a modern and civilized society? What is wrong with us, human beings?

War, as an option, has been enshrined into the diplomatic code of Western nations since the [*Oaths of Strasbourg*](#) of 842. Why? Because the underlying assumption of the “right to revenge” had become an acceptable rule of conduct among nations.

Because of the importance of these oaths for understanding geopolitics, I am reproducing the text of them in their entirety below. They represent the highest form of hypocritical diplomacy because they were made with the intention to justify the evil of warfare by manipulating *public opinion* into accepting the overriding principle of self-interest, but, under the cover of brotherly love.

This diplomatic flaw was reported by one of the most honest advisors of Charlemagne, the Abbot of Saint-Riquier, Nithard, who was the son of Charlemagne's daughter Bertha and of Charlemagne's closest advisor, Angilbert.

Nithard made several attempts at reconciling the three grandsons of Charlemagne, Charles the Bald, Louis of Germany, and Lothaire, but without success. He was in attendance at the Oaths of Strasbourg, when the principle that divided Europe was established in both the Roman and Tudesque languages, before their respective troops of the Frankish and Germanic armies. Thus, in 842, the pendulum of European Wars began to swing for all successors of European rulers and has remained swinging for them and for all of their posterities until today.

The reason for this historical strategic fraud is that the problem of the *fear of losing one's reputation* (fear of company manners) became the dominant European principle in public affairs and prevented leaders from using the *Filioque and the agapic triply-connected principle* for solving epistemological issues in the manner that Charlemagne had instituted by his *Capitularies*, which was implicitly established at the 1648 Peace of Westphalia, and which Leibniz had later identified in his *principle of preestablished harmonic proportionality between reason and power*.

During the ceremonial of the Oaths of Strasbourg, not a single official or soldier of the two armies dared say anything publically against such a fallacious declaration. I was not able to find any private account of that fraud either. Therefore, I have to assume that historians have remained silent on this matter until today.

As the reader will discover below, the following documentation demonstrates that the European world, since the fated date of the Oaths of Strasbourg of 842 has been founded on a fraud upon the law of diplomatic relations of nations; that is, on the lying principle of *going along to get along*. For over 2,000 years, European geopolitics has been dominated by the legal acceptance of a fallacy of composition in the minds of men, a fallacy justifying retribution as a lawful matter of conduct in foreign affairs. Now, the time has come to put a permanent end to this fraudulent historical assumption.

As LaRouche forecasted, unless this fraud is repudiated soon, publically, and worldwide, the world is very likely to come under a nuclear showdown in the immediate period ahead.

THE OATHS OF STRASBOURG FROM [NOCTES GALLICANAE](#)

by Nithard, son of Angilbert

THE PORTRAIT OF CHARLEMAGNE

“Charles, of good memory and rightly called the Great Emperor by the whole world, died at a happy old age, and left all of Europe full of happiness. He was a man whose wisdom and personality had surpassed the humanity of his time, to the point of appearing to the inhabitants of the whole world as terrible, as amiable, and admirable by all means and through all of his empire. What was clear and luminous in the eyes of all, was that he accomplished a useful work in his nobility. In fact, beyond all that is admirable in what he has done, I confess, he alone succeeded so much, by a controlled terror, to calm down the fiercest hearts as well as the iron hearts of the Franks and the Barbarians that not one of them dared to openly undertake anything in his empire which was not in accordance with the common good. He reigned with happiness for thirty-two years and had controlled over the direction of his empire with total happiness for fourteen years.

[...]

THE JUSTIFICATION FOR THE OATHS OF STRASBOURG

“On the 16th of the calends of March (February 14th, 842), Louis and Charles meet together in the town which formerly was called Argentaria, and which in our

day is commonly called Strasbourg, and they took the Oaths which are reproduced hereafter, Louis in the Romance language and Charles in the Teutonic language. But before declaring their respective Oaths, before the assembled plebs, one in the Teutonic language, the other in the Romance language, they delivered the following speech. Because he was the elder, Louis first began his exordium in these terms:

"How many times since the death of our father [Louis] has Lothaire tried to ruin us, my brother here present and I, striving as you know to the point of criminality. But, since neither fraternal feeling, nor Christian sentiment, nor any means whatsoever, were able, while the law was flouted, to contribute to maintaining peace between us, we finally met to bring the matter before the law of God Almighty, in order to submit to you what He would indicate as due to each of us. In this judgment it is we, as you know who, by God's mercy, came out victorious; it was he who, vanquished, fled with his allies where he felt safe. Now, on this subject, embraced by brotherly love, and not without pity for the Christian people, we have renounced pursuing them and annihilating them, but we have limited ourselves to negotiating, as we did before, so that we may obtain, at least in the future, the rights of everyone to be recognized.

"But after all this, because he refused to submit to the divine judgment, he began again, with hostile feelings, to strike against me and against my brother here present, and moreover overwhelmed our people with fires, looting and crimes. That is why, forced by circumstances, we meet today and to the extent that we believe that you doubt the irrevocable nature of our word and the solidity of our fraternal sentiments, we have decided to swear to each other an allegiance before your eyes. If we do so, it is not because we have been seized with any unjust ambition, but to be further assured of a common success, if God with your help were to give us a return to a peaceful situation. If, however, God forbid, I undertake to violate the Oath which I am going to take with my brother, I release each one of you from the bonds of vassalage which attach you to me as well as the faith which you have sworn to me."

“When Charles had finished speaking the same statement in the Romance language, Louis, because he was the eldest, testified before the troops that he would respect the following Oath in the future.

THE OATHS OF STRASBOURG

« Pro Deo amur et pro Christian poblo et nostro commun saluament, d'ist di in auant, in quant Deus sauir et podir me dunat, si saluarai eo cist meon fradre Karlo et in aiudha et in cadhuna cosa, si cum om per dreit son fradra salvar dift, in o quid il mi altre si fazet ; et ab Ludher nul plaid numquam prindrai, qui meon uol cist meon fradre Karle in damno sit. »

"For the sake of God, for the safety of the Christian people and our common security, from this day on, to the extent that God gives me knowledge and power, I will ensure the safety of my brother Charles here present by bringing him help and anything else, as a man must ensure by right the safety of his brother, this on condition that he does the same for me. And with Lothair I will never conclude any agreement that causes prejudice to my brother Charles here present. "

“When Louis had finished, Charles made the same pledge in Tudesque language before his troops:

“In Godes minna ind in thes Christianes folches ind unser bedhero gealtnissi, fon thesemo dage frammordes, so fram so mir Got gewizci indi mahd furgibit, so haldih tesan minan brudher, soso man mit rehtu sinan brudher seal, in thiu thaz er mig sosoma duo ; indi mit Ludheren in nohheiniu thing ne geganga, zhe minan willon imo ce scadhen werhen.”

"For the sake of God, for the safety of the Christian people and our common security, from this day on, to the extent that God gives me knowledge and power, I will ensure the safety of my brother Charles here present by bringing him help and anything else, as a man must ensure by right the safety of his brother, this

on condition that he does the same for me. And with Lothair I will never conclude any agreement that causes prejudice to my brother Charles here present. "

“As to the Oaths that the people of each King took in their respective language, the following is in Roman language:

« Si Lodhuuigs sacrament, que son fradre Karlo iurat, conservat, et Karlus meos sendra de suo part lo fraint, si io returnar non l'int pois, ne io ne nels cui eo returnar int pois, in nulla aiudha contra Lodhuuuig nun li iu er.

“If Louis respects the Oath in which he swore fidelity to his brother Charles, and if Charles my lord breaks his allegiance on his side, if I cannot turn him around, nor get anyone else to do it, I Will be of no help to him against Louis.

“The same statement is made by the people of Louis in Tudesque language:

“Oba Karl then eid, then er sinemo brudher Ludhuwige gesuor, geleistit, indi Ludhuwig min herro, then er imo gesuor, forbrihchit, ob ih inan es irwenden ne mag, noh ih noh thero nohhein, then ih es arwenden mag, widhar Karle imo ce follusti ne wirdhit.

“If Charles respects the Oath in which he swore fidelity to his brother Louis, and if Louis my lord breaks his allegiance on his side, if I cannot turn him around, nor get anyone else to do it, I Will be of no help to him against Charles.”¹⁵

I remind the reader that Nithard's father and chief advisor of Charlemagne, Anglibert, was the author of an extraordinary poem written on the subject of the

¹⁵ *The Oaths of Strasbourg*, 842. Translated by P. Beaudry. Aside from the fact that such a discord among the grandsons of Charlemagne had committed such a fraudulent agreement, it had also destroyed the peace option that Emperor Louis the Pious had established by equitably dividing the Empire among his sons in 817. See Ernest F. Henderson, ed., trans., *Select Historical Documents of the Middle Ages*, Book II, No. III, Division of the Empire among the Sons of the Emperor Louis the Pious (817 A.D), George Bell and Sons, London, 1903, p. 201.

genocidal 841 Battle of Fontenoy, which took place in the middle of the three year Carolingian Civil War (840-843), and which I have reported on in [LOTHARINGIA: THE HISTORICAL TROJAN HORSE INSIDE OF EUROPE](#). The poem reveals the plain truth and no further comment should be required:

VERSES ON THE BATTLE THAT WAS FOUGHT AT FONTENOY¹⁶

by Angilbert, father of Nithard

*“When dawn and its first light of day separated that terrible night,
There came not Sabbatical rest, but the fatal meteor of Saturn.
Shattered was the peace among the brothers; a sacrilegious demon rejoiced.*

*As the war cry resonated, here and there began the awful conflict.
Brother prepared death for his brother; uncle for his nephew;
And, the son had no longer filial love for his father.*

*Never a greater carnage had been seen, on any battlefield.
Never so many Christians had met their death in such a river of blood.
Never was there such infernal rejoicing coming out of the triple-mouth of
Cerberus.*

*The all powerful right hand of God protected Lothar,
Saving his life. But, if others had fought as valiantly,
Concord would have soon returned.*

*But, here is the problem! Just as Judas had betrayed our Saviour,
Similarly, dear King, your own generals have betrayed you to the sword.*

¹⁶ Angilbert: [Poème sur la Bataille de Fontenoy](#), translation by P. Beaudry.

Be mindful that the wolf that comes forth carries away the lamb.

*Fontenoy, the peasants call it fountain, but the village that witnessed
The slaughter calls it the ruining of the Frankish blood.
The plains are horrified, the forest is horrified, and the marsh is horrified.*

*May dew or rainfall never refresh these fields
Where such skilful and brave men have fallen in battle.
Father, mother, sister, brother, friends, the dead with tears have wept.*

*And this heinous crime I have witnessed, which I here in verse report,
Angilbert, myself participated in, fighting with the other men.
Alone, among so many, I have survived in the battle's front most lines.*

*By turning my head, I have seen the sinking valley and the top of the hill,
Where the courageous king, Lothar, pressed against his enemies,
And forced them to flee near the brook.*

*On the side of Charles, and also on the side of Louis,
Lies the field in white enshrouded, in the long lines of dead bodies
Resembling birds in the fall when they sit and rest.*

*But, this battle is not worthy of praise. It must not be sung in music.
From the East to the West, from the North to the South
Will be mourned, here, those who have received the shock of death.*

*May this fatal day be damned! Never count it in the cycle of the year!
Let it be eradicated from all minds. May the Sun never shine on it,
And may the break of day never be there when that day rises again.*

*Oh terrifying night, most bitter night, harder than could be endured
When they fell, those brave men, the shrewdest ever in battle skills,
So many fathers, mothers, brothers and sisters, friends have wept.*

*Now the lamentation and weeping I will describe no more.
Each should find the strength to restrain their tears:
On their souls may the Lord have mercy and we pray that He forgives them.”*

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