

From the desk of Pierre Beaudry



**GABRIEL HANOTAUX
AND THE
HISTORICAL MISSION OF FRANCE**



by Pierre Beaudry, 5/24/2008

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INTRODUCTION

During the last decades of the nineteenth century, the Lincoln and Mc Kinley forces in the United States, the Bismarck faction in Germany, the alliance of Nicholas II of Russia with President Carnot of France, were all

oriented toward a common policy of general welfare centered around the building of great infrastructure projects throughout Europe, Asia, Ibero America, and Africa. The main vectors of this American system policy were the trans-Siberian railroad in Russia, the German sponsored Berlin to Baghdad railroad, and the French sponsored trans-African railroad. These grand design projects were all in direct continuation with the successful Lincoln policy of building the 1869 Trans-Continental railroad in the United States.

In this report, I intend to show how the French economic strategy of the last 20 years of the nineteenth century was developed around that American system policy direction, especially centered on an extraordinary group of men who built the French Third Republic. This universal anti-British economic policy, rallying primarily the United States, Russia, France, and Germany, was represented by a small group of French Ministers and Presidents who ended up being either defeated or assassinated by the genocidal British Empire. The history of this French republican faction was written by historian and Foreign Affairs Minister Gabriel Hanotaux, who was both a diplomatic witness and an active participant in these projects.

Ultimately, these development policies were destroyed because the British Empire assassinated the leadership of this French humanist movement and manipulated the *hobereaux* agrarian policy of William II of Germany. Consequently, Bismarck was removed from his strategic position of Chancellor in 1890, the President of the French Senate, Jules Ferry was assassinated in 1893, the President of the French Republic, Sadi Carnot, was assassinated in 1894, and the President of the United States, William Mc Kinley was also assassinated in 1901. Thus, with these obstacles out of the way, the British Empire opened the murderous floodgates of World War I.

During the period going from 1890 to 1945, French-German relations were essentially centered on the revanchist question of Alsace-Lorraine territorial rights that such British diplomats as Austen Chamberlain, manipulated through the “spirit of Locarno” in 1925, for the benefit of a bankers war triggered by the Synarchist Movement of Empire (SME). Similarly, during the last decade of the nineteenth century, the so-called British geo-politicians fabricated another revanchist little war between the Austrian-Hungary Empire and the Russian Empire over Bosnia-Herzegovina. If one trigger were to fail, the other one wouldn't. Those were

the trigger mechanisms by means of which World War I and World War II were set up and launched.

These two European regions, whose backward *hobereaux* parasite nobility was controlled under British, German, Austro-Hungarian, and French synarchist sponsorship, became the two cockpits of war that the British Empire launched against the French railroad projects for Africa, in order to stop the expansion of the American system economics, worldwide. Today, the same British war faction behind the Lisbon Treaty is spreading terror in the corridors of power in Europe. This being the situation, no one should be surprised to hear, for example, that the current French President, Nicolas Sarkozy, is a descendent of the same Hungarian *hobereaux* British agents that pushed Bismarck out of power and ignited the powders of World War One.

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1- THE SO-CALLED BRITISH GEOPOLITICAL GAME OF ALSACE-LORRAINE: THE LOTHARINGIE.

Since the dismemberment of the Charlemagne Empire, the so-called geopolitical game of the Venetians, and of the British after them, was to return to the confrontation between France and Germany. From that moment on, this Franco-German fight had become the sport of British kings for several centuries. The name of the game had nearly disappeared in the French language, but the Germans had kept it alive in theirs. It was called “Lothringische”, Lotharingie, that is, the old name for the kingdom of Lothar, the Lorraine region of France, which had become throughout the centuries the traditional revanchist piece of real-estate that British and French central banking imperialists always used as their pretext for another European war. The Rhine River had originally been falsely identified by the Roman historian, Strabo, as the “natural” border of France; stretching from the Alps to the North Sea. As is well known, this region west of the Rhine River, is one of the richest mining areas of Europe and had been used as a geopolitical trap for anyone who wanted to sink and drown himself in the blood pool of his European brothers.

The kingdom of Lothar came into being when the Charlemagne Empire was partitioned at the Verdun Treaty of 843, only a few months after Charlemagne’s grandsons, Charles the Bald and Louis the German swore eternal “brotherly alliance” to each other against their older brother, Lothar, at the Oath of Strasburg of 842. This Venetian-run operation ended up by dividing the whole of Europe into three enemy kingdoms, whose central portion known, then, as the kingdom of Lothar, or Lotharingie, became the manipulated imperial bone of contention for the control of Europe between the British, the French, the Spanish, the Austrians, and the Germans ever since. This brotherly perfidious action has often been the mark of relationship between France and Britain. It was under the same spirit of treachery that French President Nicholas Sarkozy, recently, called for a “brotherly alliance” with the British oligarchy.

This territorial stretch of land, known historically as Lotharingie, stretched from Italy to the Netherlands, and had become the centerpiece of the fascist coups d’Etat of Boulanger in 1887, of the Lyautey coup in 1927, of the La Rocque coup in 1934, as well as of the synarchist grab of raw materials between World War I and World War II, and the Laval coup of

Vichy in 1940. Lotharingie today represents the European cockpit for World War III and the center of destruction of European nation-states with the Maastricht Treaty and the Lisbon Treaty. The recent attempt at the destruction of the sovereignty of Luxembourg and of Belgium has to be viewed as a return to this old Venetian Lotharingie imperial strategy.

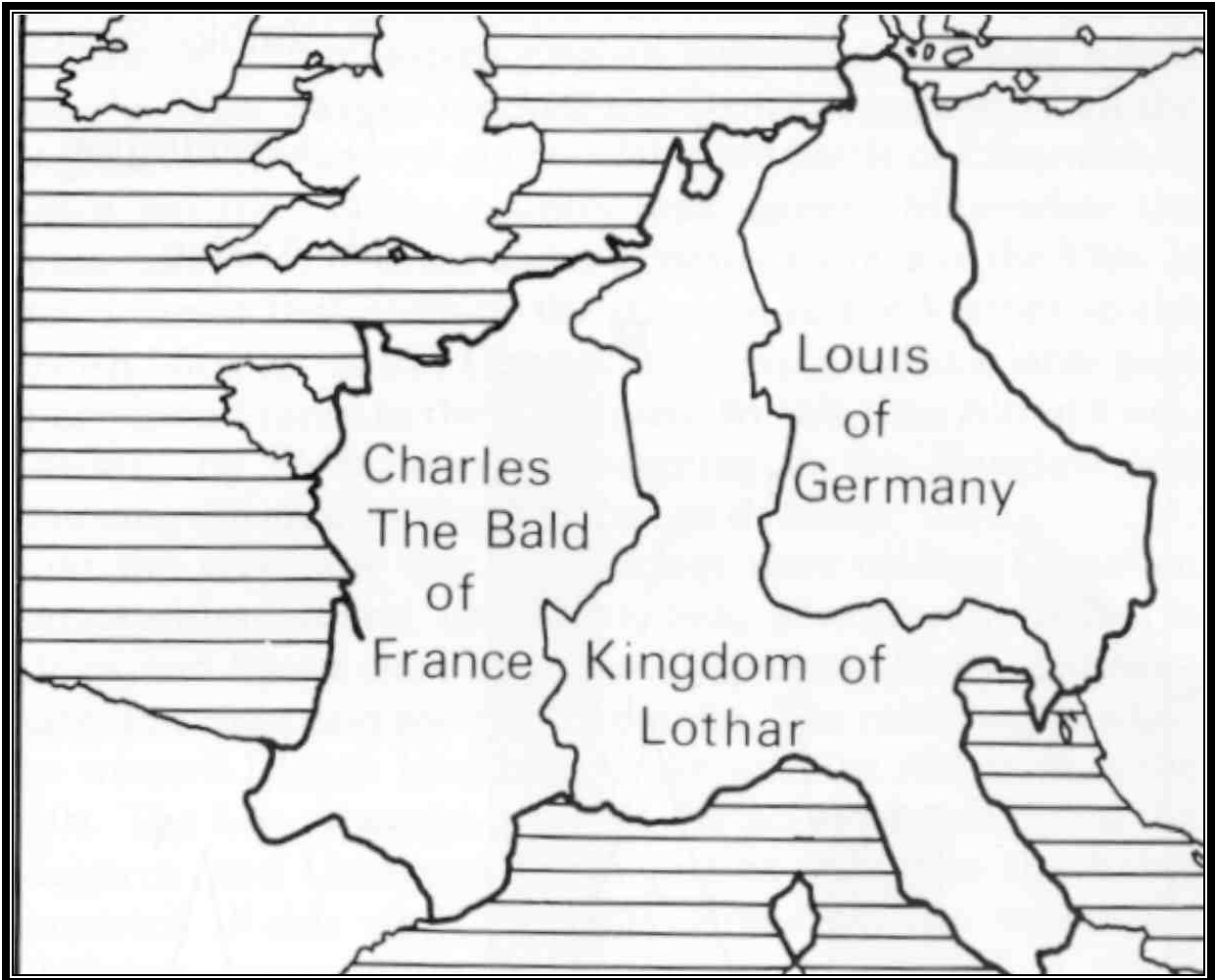


Figure 1. The dismemberment of Charlemagne’s empire at the Verdun Treaty of 843, and the creation of the Kingdom of Lothar (Lothringische).

2- CARDINAL CHARLES LAVIGERIE: BRING THE AFRICAN CONTINENT BACK TO CIVILIZATION.



Figure 2. Cardinal Charles Lavigerie

It was President Carnot who, in 1887, proceeded to stop the return to a Lotharingie imperial policy led by General George Ernest Boulanger (1837-1891) and it's royalist-fascist faction by flanking the Ultramontane Catholic upper clergy of France that was supporting the Boulanger colonial initiatives. Through the education reforms of Premier Jules Ferry, the peace initiative of Minister of War, Charles Freycinet, the presidency of Sadi Carnot, and the mobilization of the Minister of Foreign Affairs, Gabriel Hanotaux, the initiatives of Cardinal Charles Lavigerie with the support of Pope Leon XIII, succeeded in reorienting the French clergy toward supporting the Third Republic with the creation of secular education in France and great industrial projects for the benefit of Africa. Carnot, and Hanotaux worked with African Cardinal Charles Lavigerie, Archbishop of Algiers and of Carthage, who had collaborated with Jules Ferry in their fight against the African slave trade and for the extension of French railroad technology and education throughout French Africa.

Lavigerie was the Saint Augustine of the nineteenth century with a policy of setting the example rather than proselytizing. He was a close ally of Pope Leon XIII, who had personally given his blessings to his missionary work in Africa. Lavigerie was also the crucial mediator of disputes between the Papacy and the French Third Republic. It was through Lavigerie, for example, that Leon XIII had made his successful intervention into the French clergy by giving his full support to the French institution of the Third Republic that the Monarchists and the right wing Catholics kept attempting to destroy. In a letter to the French Cardinals and Bishops, written on May 3, 1892, during the Carnot presidency, Leon XIII said:

“When, in a society, there exists a constitutional and established power, the common good becomes attached to that power and one must reasonably gravitate around it. It is for these reasons, and in that sense, that we have already said and we repeat to the French Catholic people: Accept the Republic, that is to say, the constituted power as it exists: respect it, submit to it as representing the power emanating from God.” (Gabriel Hanotaux, *Histoire de la Nation Française*, Tome V, Troisième volume, Paris, Plon, Op. Cit., p. 632.)

That papal command, resonating throughout all of the Catholic churches of France, produced a shockwave effect whose reverberations produced a paradigm shift in the cultural matrix of France as a whole during the last decade of the nineteenth century, especially in the wake of the Education reforms of Jules Ferry. This change had been the crowning of a series of thoughtful legislations that had prepared the terrain for this historical change.

During the preceding decade, from 1878 to 1892, the policy of France, in all matters, was based on the “general welfare” of the French population as a whole, as opposed to the welfare of the monarchist interests. That period of expansion also witnessed the expulsion of the Jesuits from France, the secularization of education, the separation of Church and State, a protectionist policy for agriculture, and the opportunity for developing great railroad routes, canal projects, and new port facilities for France and its colonies. This represented for France an axiomatic change; but, as in the case of all axiomatic changes, the introduction of a new principle always causes exciting new anomalies.

The process of colonization of Jules Ferry had caused a very interesting anomaly which developed between the Catholic Church and the French Government: the more the French Church and the French State were separated, the more the catholic missions of the colonies and the military were unified in the colonies, and the more Pope Leon XIII gave his support to the Third Republic. What caused this anomaly to flourish was the fact that the French government had encouraged religious institutions to orient their missionary work toward scientific and technological progress and civilization for the benefit of the colonies. What does that mean?

This meant that the new process of discovery of the African continent was based on the principle that man is created in the image of God, and that he is essentially oriented to the future. This was how Hanotaux, inspired by Jeanne d'Arc, restored Africa back to its dignity and to history. He began by restoring for the world as a whole, the truth about Jeanne d'Arc's work and her ability to make lawful predictions. What passed for prophecies, at the time of Jeanne, were, in fact, legitimate strategic forecasts.

In his book written for the purpose of buttressing the beatification of Jeanne, Hanotaux made the point about her ability to determine in advance what was going to happen in the near future: "Four things she predicted which did, in fact, happen: first, she forecast that the English were to be ruined and that the siege of Orleans would be lifted; second, that the King would be crowned at Reims; third, that Paris would be returned to the obedience of the King and, finally, that the Duke of Orleans would return from England..." (Gabriel Hanotaux, *Jeanne d'Arc*, Paris, Hachette et Cie, 1911, p. 104.) All of those forecast were made and realised according to plan. Thus, as the sublime militarization of Jeanne's mission forecast the sovereignty of France, so, in the same manner, the militarization of great civilizing ideas projected by Hanotaux and his associates, forecast sovereignty for African nations.

These changes were also accompanied with the creation by Cardinal Lavigerie of a new missionary order, the White Fathers of Africa, which spearheaded a humanistic movement for the elimination of slavery and for bringing Africa to civilization. The mission involved a series of crucial republican presidents and their ministers such as Minister of War, Charles de Freycinet, President of the Senate, Jules Ferry, Presidents of the Republic, Sadi Carnot and Jules Meline, Undersecretary of State for the Colonies, Eugene Etienne, and Foreign Minister Gabriel Hanotaux, whose common

mission had been explicitly to secure the American system of protectionism against British free trade, internally, and against the same British control of slave-trading and slave labor, externally. This group of French statesmen realized that free trade and slave trade was the same thing; that is to say, your labor is free.

During the last decade of the nineteenth century, the deputy of Oran Algeria, Eugene Etienne, created the *Committee for French Africa* bringing around him a number of key parliamentarians, writers, and industrialists for the purpose of designing the new colonization policy. The Committee included, among others, the journalist Jaluzot, the director of refinery and the West Algerian railroad, Peytel, the president of the Credit Union of Marseille, Jules Charles Roux, and representatives for Batignolles and Schneider. This was just one of many examples of influential groups of public-private alliances committed to the industrialization of Africa.

As I reported elsewhere, the enemies of this colonizing effort were grouped around the Synarchy Movement of Empire (SME): Général Boulanger, Maréchal Lyautey, Colonel La Rocque, and Pierre Laval, who were funded and supported by the colonial royalists and the Ultramontane Catholic faction of Joseph de Maistre, for the purpose of organizing fascist coups d'Etat in 1887, 1927, 1934, and 1940 in order to destroy the Third Republic. [See my report of 5/7/2008 on *FRENCH GOVERNMENT ARCHIVES ON THE FASCIST COUPS D'ETAT OF 1927, 1934, AND 1940*. Annie Lacroix-Riz, {*Le Choix De La Défaite*}, Armand Colin, Paris, 2007, 671 pages.]

As an example of how Cardinal Lavigerie spearheaded this effort against the slave trade and slave labor, note this intervention he made in London to plead his case in 1888.

“In his address to the British and Foreign Anti-Slavery Society in London in 1888, Cardinal Lavigerie referred to the situation: “The Tuaregs are the most frequent purveyors of these troops of human beings.

“Their hearts are as hard as the irons of their lances, and a handful of raw sorghum each evening, with a drop of water, are all that they give to the slaves, who travel, carrying the horrible slave yoke. If anyone falls it is instant death - the experienced eye of the merchant can judge whether his victim is likely to escape from him

by death before the end of the journey. If he feels sure of this, he finishes him off with one blow of his club - the hyenas and the jackals will come and devour their flesh, leaving blanched skeletons to mark the road to the markets of Morocco or Fez.”
(*Bought out of Slavery*, in *Missionaries of Africa*, White Fathers, Cypress Grove, Templeogue, Dublin, June 2007, No 120.)



Figure 3. Wearing the Slave Yoke.

The barbaric Tuaregs slave-trading tribesmen who were building this road of human bones across Africa were ignored by both the British financial interests and French monarchists and had become a bestializing sore in the Timbuktu region where the French Trans-African railroad was to cross in Mali, and where the new French capital of Africa was to be built.

Lavigerie made appeals to European governments not merely to actively boycott the slave trade, but also to enlist military contingents to intervene against human traffic militarily. In an address delivered during that same year in the Saint Sulpice Church, in Paris, Cardinal Lavigerie stated: “

Charity, however great, will not suffice to save Africa...Our Holy Father the Pope (Leon XIII), after appealing to charity, then appeals to force, but a pacific force, which would be employed not for attack but for defense.[...] What is really needed is that the European States, among whom the Congress of Berlin, has, to borrow an expression of its own, parceled out the unclaimed districts of Equatorial Africa, should maintain, each in its own territory, a sufficient military force in every place where the inhuman traffic prevails.” (Richard F. Clarke, S. J., *Cardinal Lavigerie and the African Slave Trade*, Negro University Press, New York, 1889, p. 339.)

During the lifetime of Lavigerie there were at least half a million black men bought and sold in the interior markets of Africa every year. Slowly, the alert to public opinion made its way into European governments and the use of military force succeeded in curbing the slave trade plague, but was never able to stamp it out completely. As Victor Hugo pointed out, it is by teaching the natives how to educate and free themselves from slave labor that is likely to become the most hopeful method of civilizing.

The impetus for the French policy of bringing the railroad across Africa came from a different outlook than that of Britain. It came from the United States and the extraordinary optimism created by the transcontinental railroad and the new transcontinental trade potentials put forward for the development of all nations at the Philadelphia Exposition of 1876.

Two years after the historical marker of Philadelphia 1876, the French gave their own impetus to this wave of optimism at the Paris Exposition of 1878, marking the beginning of the most productive economic period that France had ever seen. The Suez Canal had been built, and minister Freycinet was launching the internal French railway system during that year. The decision to build the Panama Canal was also taken up as a French project at the 1879 Paris Exposition.

Moreover, the most fascinating aspect of Freycinet’s economic policy was his anti-slave labor principle. Freycinet established that the most important economic principle was the Leibniz principle of least action as it applies to the economic progress of human labor; that is, technology replacing hard labor. Freycinet stated the principle as an expression of the

American principle of the “pursuit of happiness:” “*economic progress is defined as the highest satisfaction for the least action.*” (Pascal Blanque, *La vie et l'œuvre de Charles de Freycinet a travers les archives du fonds Freycinet de l'Ecole Polytechnique*. SABIX Bulletin No. 7.)

So, the traces of the 1870 war with Germany had faded away; the royalist Maréchal Mac-Mahon (Duke of Magenta) had been able to keep the revanchist faction quiet during his Presidency (1873-1879), and the era of great projects began to spring everywhere in France with the idea of developing a world of peace through development based on international railroads, sea faring ports, and canals. France was in her first politically optimistic mood since the revolution of Jean Baptiste Colbert and the building of the Languedoc Canal du Midi by Pierre-Paul Riquet in 1664.

For example, on June 30, 1878, Paris became the “City of Lights.” All of main streets of Paris were illuminated at night for the first time with electricity. This was seen throughout the nation as the confirmation that the common good policy of the French Third Republic, recently established in 1875 and led by republicans instead of monarchists, was an effective functioning governing body.

By January 1879, Victor Hugo had joined Cardinal Lavignerie in launching the first series of conferences on the development of Africa sponsored by the Cercle Saint-Simon. Hugo had emphasized that the most profoundly lasting means to eradicate slavery in Africa was colonization. Though the Saint-Simoniens were a positivist cult infecting the Ecole Polytechnique at that time, the social impact of the new ideas was causing such cultural optimism everywhere that even the worst social tendencies were steered toward the general welfare and the common good.

The republican election of the January 5, 1879 was a landslide victory demonstrating that the Third Republic was the only force able to hold the nation together and develop a humanist colonization policy abroad. Republicans won 66 seats against 16 for the Monarchists. The election of the French President Jules Grevy followed in the same spirit, with a great majority of 563 electoral votes against 153 for the monarchist opponent presidential candidate, General Chanzy. The time had come for a true second French economic revolution and for great humanitarian works to be realized.

3. CHARLES DE FREYCINET: THE TWO LEGS OF THE THIRD REPUBLIC POLICY.

In 1879, while the Ecole Polytechnique railroad engineer and future Minister of National Defense, Charles de Saulces de Freycinet (1828-1923), was creating railroad projects throughout France (the Freycinet Plan of 1879), the same ideas were being promoted and disseminated by the French explorer, Savorgnan de Brazza who was operating with the support of the French Ministry of the Navy and the Society of Geography. Simultaneously, the French finance minister Leon Say succeeded in giving the Third Republic the authority for extending public credits for great projects. That may be the only time when the Banque de France was not governing the country. Two amazing singularities were notable during that first period: Charles de Freycinet and Jules Ferry.

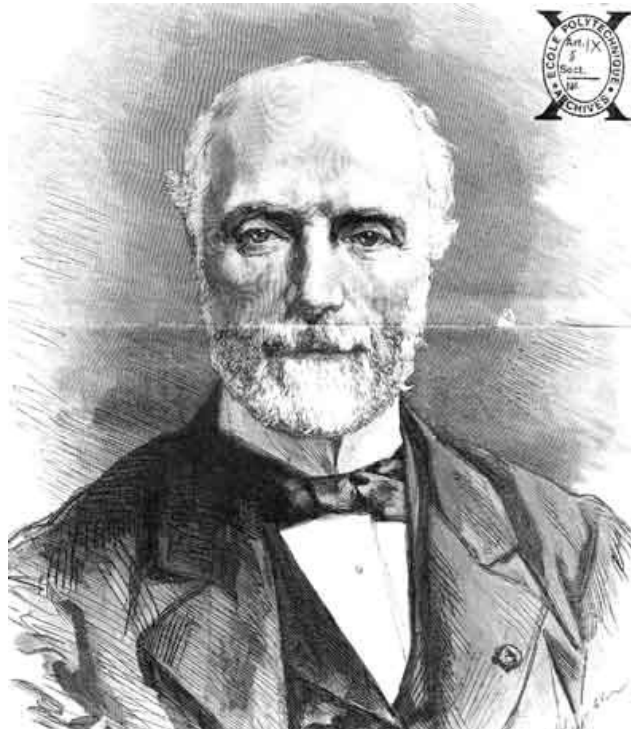


Figure 4. Charles de Freycinet

After his graduation from the Ecole Polytechnique (X, 1848, Mines), Charles de Freycinet (1828 -1923) was hired as a State Engineer in mining where he became responsible for a government program to solve the problem of polluted industrial cities in France. He made a study of the Adour Basin, then at Chartres in 1854, and in Bordeaux in 1855. In 1856, he was hired for a few years as the Chief of Exploitation for the French Southern Railroad, where he did a study of least action for the French rail system. Freycinet was a Leibnizian who used the calculus to study the cost of railroad ramps (1860). In 1862, Freycinet returned to work for the government where he was called upon to make a study of how to clean up industrial cities in Belgium, Switzerland, France, and England. His reports on hygiene were used as evidence that a Republican policy of “urban hygiene, electrical lighting, and running water” was superior to a monarchist policy of obscurantism and goring.

Charles de Freycinet (1828 -1923) embodied the ideal of the scientist-engineer-politician that Leibniz had advocated for economic development in his Memorandum of 1671. Leibniz had clearly stated his principle for a healthy republic, when he wrote:

“Monopoly is avoided, since this Society always desires to give commodities at their fair price, or even more cheaply in many cases, by causing manufactured goods to be produced locally rather than having them imported. It will especially preclude the formation of any monopoly of merchants or a cartel of artisans, along with any excessive accumulation of wealth by the merchants or excessive poverty of the artisans – which is particularly the case in Holland, where the majority of merchants are riding high, whereas the artisans are kept in continual poverty and toil. This is harmful to the republic, since even Aristotle maintains that the artisanship ought to be one of the worthiest occupations. *Nam Mercaturs transfert tantum, Manufactura gignit.* [For trade can carry only as much as the factories produce.]

“And why indeed should so many people be poor and miserable for the benefit of such a small handful? After all is it not the entire purpose of Society to release the artisan from his misery? The farmer is not in need, since he is sure of his bread, and the merchant has more than enough. The remaining people are either destitute or government servants. Society can likewise satisfy all of the farmer’s own needs providing it always buys from him at a reliably fair price, whether that is

cheap or dear. We can thereby ensure for all eternity against natural food shortages, since Society can then have what amounts to a general grain reserve.

“Through establishment of such as Society, we eliminate a deep-seated drawback within many republics, which consists in allowing each and all to sustain themselves as they please, allowing one individual to become rich at the expense of a hundred others, or allowing him to collapse, dragging down with him the hundreds who have put themselves under his care. An individual may or may not run through his own and other’s funds.” (G. W. Leibniz, *Outline of a Memorandum: On the Establishment of a Society In Germany for the Promotion of the Arts and Sciences (1671)*, in *The Political Economy of the American Revolution*, EIR, Washington D.C. 1996, pp. 224-25.)

Freycinet was a follower of this anti-monopoly principle of justice and a direct descendent of the Leibniz school of Monge, Carnot, Poncelet, in opposition to the positivist degenerates who were destroying the Ecole Polytechnique during his days.

The works of Freycinet were in direct opposition to the evil advocacy of living in squalor promoted by British Parson Malthus who had recommended that poor people “live in marshy areas.” As a matter of fact, the Academy of Moral Sciences honored Freycinet for his revealing report on “*Women and Children Labor in English Manufactures.*”

In 1865, Freycinet became Chief Engineer for the French Mining Industry and was recognized rapidly as the archetype of the engineer-scientist-statesman that the Third Republic needed to promote as a model citizen who is committed to the general welfare of all of the people. Freycinet was the republican model that Ferry had in mind when he pronounced his famous political testament at the moment he accepted the Presidency of the Senate:

“Our republic is open to everybody; it is not the property of any sect, of any group, not even of the group of men who founded it. She gathers within her all men of good faith and good will. It would be truly misunderstanding the profound rallying movement that operates inside of the masses, and which, in spite of incidents and accidents, pursues its imperturbable march, because it is directed by the force of history and

by the highest interest of the fatherland.” (Quoted from Ferry by Hanotaux, Op. Cit., 1929, p. 618.)

On matters of economics, Freycinet promoted the idea of development and improvement of the labor force, based on scientific and technological progress as a replacement for manual labor. Among some of his most important contribution was the establishing of the rule of hygiene whereby sanitation in the cities depended primarily on running water. In his report on “*Principles for Sanitation in Cities (1870)*,” Freycinet created a hygienic revolution in accordance with the principles of Louis Pasteur. Public hygiene became as important as public works and the two became the two legs of the Republican political program for the Third Republic. For a moment, the Third Republic became a Leibnizian institution! These kinds of innovations in general welfare make it clear why the fascist Synarchy Movement of Empire wanted to use the students of the Ecole Polytechnique to destroy the Third Republic.

In January 1876, Freycinet was elected Senator for the Seine region on a Gambetta ticket. Minister of Public Works in December 1877, he then prepared great works for the construction of the French railroad network across the country. The Plan was implemented nationwide in 1878-1879. In 1887, Freycinet (X 1848 Mines) ran for President of France, but he lost to another polytechnique student, Sadi Carnot (X 1857, Ponts et Chaussees). In 1888, he became Minister of War under Carnot and succeeded in negotiating a lasting peace with Russia. This was the most important flank against the British attempt to get the revanchist French faction to start a new war with Germany. Because of that, both Freycinet and Carnot had been accused of being anti-patriotic and anti-revanchist.

This was the first time in the history of France that an actual republican government was running on the crucial issues of the general welfare. The Electoral Platform stated: “Fighting against insolubility, obscurantism, and the propagation of diseases. Public hygiene is the strong axis of the republican policy. [...] Public health is as important as public works. » (Pascal Blanque, *La vie et l'œuvre de Charles de Freycinet a travers les archives du fonds Freycinet de l'Ecole Polytechnique*. SABIX Bulletin No. 7.)

It is also crucial to understand that Freycinet wrote a scathing attack against the reductionist oligarchical teaching at the Ecole Polytechnique, notably against Lagrange. The following extract from Freycinet's 1860 book on *Infinitesimal Analysis*, should make the point quite clear:

“The reader should note that in this expose of the different phases of infinitesimal analysis, we have not said a single word of the method of Lagrange, who occupies, nonetheless, an important place in the history of mathematics. This omission is willful. Such a method could not, indeed, be part of the infinitesimal analysis, strictly speaking, because it had as a precise purpose the rejection of all ideas relative to infinity, and had the intention of replacing them by purely algebraic considerations.

“This great geometer, confused by the problems raised by the Leibniz analysis, rejected simultaneously the notion of limit and the one of the infinitely small, and considered them as being foreign to the spirit of analysis, which, as he said, “should have no other metaphysics than the one which consists in the first principles and the first operations of the calculus.”

“Furthermore, it is clear that the idea of limit and, consequently, that of the infinitely small, which is merely another expression of it, far from being introduced in the calculus artificially, is suggested by the very nature of things and that it is not up to us to throw them out.” (Charles de Freycinet, *L'ANALYSE INFINITESIMALE, ETUDE SUR LA METAPHYSIQUE DU HAUT CALCUL*, Paris, Mallet-Bachelier, 1860. p. 253.)

4. JULES FERRY: THE VOLUNTARIST COLONIZER OF AFRICA.



Figure 5. Jules Ferry

Jules Ferry (1832-1893) was a great humanist and a courageous man of principle born in Saint Die, Lorraine. Ever since France had become a nation-state under Louis Onze, Saint Die had been a great science city. It was Jean Pelerin Viator, secretary of Louis Onze, who had created the Vosges Gymnasium as a geography and printing school of the Brotherhood of the Common Life. During the 1879-1881 period when Freycinet implemented his program of great public works in sanitation and railroads, Jules Ferry, who is considered as the father of the French republican movement, introduced a major reform in education and launched the colonization of Africa by establishing Tunisia as a French protectorate.

A staunch enemy of imperialism and a complete advocate of Colbert economics, Ferry became famous for denouncing the Imperial regime of Napoleon III, and calling for overthrowing the Empire. Ferry called for the same justice and economic rights in the colonies as those existing in France. That did not bode well with the oligarchical residues of the previous imperial and monarchist regimes. In 1859, Ferry wrote two major articles

entitled “*On the Origin of the Modern Industrial System in France*” and “*Industrial Concentration*,” (A. Robiquet, *Discours et opinions de Jules Ferry*, Paris 1898, VII, 451-535)

According to the American historian, Thomas Power, it was Ferry who subsidized the explorations of Savorgnan de Brazza to West Africa, and others to Indo-China, Madagascar, the Near East, as well as South America through the government Office of Scientific Missions. “These were declared to have primarily a civilizing mission, to bring the natives French culture, Christianity, and the abolition of slavery.” (Thomas F. Power, Jr., *Jules Ferry and the Renaissance of French Imperialism*, Octagon Books, Inc., New York, 1966, p. 86.) However, Power clearly did not have any understanding of who Ferry really was and what principles made him act as he did. For Power, Ferry was simply a “positivist” and an “anti-clerical imperialist.”

Ferry became successively, deputy of the Seine (1869), Mayor of Paris (1870), Minister of the Colonies (1880), Premier in 1880-81 and 1883-85, and President of the Senate (1890). His reforms represented a complete republican program of *political voluntarist decrees* that included: free, secular, and obligatory primary education for all children 6 to 13 years old (1880-82); freedom of meeting (1881); freedom of the press (1881); freedom of labor unions (1884); municipal reforms (1884); institution of civil divorce (1884).

Under Ferry, secular teachers replaced all religious teachers from Catholic congregations, and they became known as the “Hussars of the Republic”. Ferry’s education reforms were actually revolutionary in that they replaced the teaching of “Catholic religious morality” by “Republican civic morality.” It was Ferry’s exclusion from teaching of unauthorized religious communities that forced an axiomatic change in the French education system. Though he was accused of being the enemy of religion. The was not. He was merely the enemy of those who wanted to use religion against the republic.

After making his education reform, Minister Ferry wrote a public letter to the new teachers. Among other recommendations, Ferry wrote this revealing piece of universal wisdom:

“Your role in matters of moral education is very restricted. Frankly speaking, you do not have to teach anything new, nothing which any honest man does not already know. And when you shall speak of mission and of apostleship, do not be mistaken. You are not the apostle of a new gospel. The legislator did not want to make of you neither a philosopher, nor an improvised theologian. He asks of you nothing that he would not ask of any man with a heart ... You are the auxiliary and, in some regard, the substitute of the father; speak to his child as you would have him speak to yours: with force and authority every time there is an matter of incontestable truth, or a precept of common morality; with the utmost reserve every time you take the risk of touching on a religious sentiment of which you are not the judge. If sometimes you should feel embarrassed and don’t know how far it is permitted to go in your teaching of morality, here is a rule of thumb by which you may conduct yourself. At the moment of proposing a precept to the children, a maxim of some sort, ask yourself if there is, to your knowledge a single honest man who would be offended by what you are about to say. Ask yourself if a single father, present and listening to you in your classroom, were to disagree with what he would hear you say. If so, then, abstain from saying it. Otherwise, speak out firmly. Because what you will be communicating to the child is not your own wisdom, it is the wisdom of the human species...No matter how restricted the circle of action you have traced for yourself might be, make it a mark of honor to never step outside of it. Stay within that limit rather than exposing yourself by crossing the line. You will never touch with too much scruples to this delicate and sacred thing which is the conscience of a child.” (Fresnette Pisani-Ferry, *Jules Ferry et le partage du monde*, Paris, Grasset, 1962. p. 252.)

This is what the monarchist hated in Ferry: his truthfulness. The fight by the royalists to maintain religious teaching was so fierce that their faction in the Senate opposed the education bill and Ferry was forced to proclaim the change by decree, including the expulsion of the Jesuits, on September 19, 1880.

As Prime Minister (1883-85), Ferry turned toward an expansionist colonization policy in Africa and in Asia. Though he was a native son of Lorraine, he refused to turn inward and fall into the royalist trap of “recuperating the lost provinces of Alsace and Lorraine.” Right-wingers attacked him as anti-revanchist, and left-wingers accused him of being an

imperial colonialist. Both reactions came from the fact that Ferry had introduced an “American method” of republican colonizing as opposed to the British style colonial method. This meant the elimination of the slave trade and the introduction of industrial development in the French colonies.

The period between 1878 and 1884 was the definite turning point for the French republic; that is to say, this period marked the end of the French monarchy, the end of the ruling hereditary principle, and its replacement by the principle of general welfare and the “pursuit of happiness.” Ferry made the point quite explicit to the Duke de Broglie in the Senate meeting of December 11, 1884. Ferry made the following insightful declaration of this axiomatic *republican punctum saliens*:

“Monarchical Europe is no longer keeping France quarantined. These facts (the Third Republic political and diplomatic activities) prove that for Europe, as for France, the same demonstration is made, and since Europe has the greatest interest in seeing that France is happy and peaceful, she has to deduce from the experience of the last five years (1878-1884) of the National Assembly, by the experiment of the 6 months since May 16, this great truth, that there is no longer a single hour for the monarchy, that the events have pronounced that from now on, the monarchy could no longer represent in France but one of the worst forms of anarchy.” (Quoted by Fresnette Pisani-Ferry, *Op. Cit.*, p. 265.)

Thus, Ferry had applied the principle of insight and was able to foresee the type of fascist coups d’Etat that the monarchists later launched, starting in 1889, against France, and which led directly to the nazi invasion of 1940. In 1883, Ferry’s government fell precisely because of his farsightedness. According to a March 18, 1893 article of the *New York Times*, Ferry was said to have fallen into a trap laid by Bismarck over his successful invasion of Tonquin. But, that was a cover. Being the number one enemy of General Boulanger, it is not difficult to discover who de Broglie would use to lay traps for him. Ferry’s determination in making internal and external changes scared the monarchists so much that they forced him out of office in 1885. This is how the most serious French threat ever to be devised against the British free trade colonial system had been launched in France under Jules Ferry.

By the time of the Carnot presidency of 1889, France had the strongest republican government ever put together in its entire history: Carnot was President of the Republic, Ferry became President of the Senate, Ribot was Prime Minister, Casimir Perier was President of the Chamber of Deputies, Freycinet was Minister of War, and Hanotaux later came in as Minister of Foreign Affairs, from 1894 (minus 1895) to 1898.

In July 1885, a few months after his Indochina policy had been rejected, Ferry initiated a debate in the Chamber of Deputies where he intervened and gave the decisive axiomatic blow. The character of this axiomatic change within French culture was reflected in the paradigmatic shift that Ferry had introduced in the National Assembly over the colonial question. It was George Clemenceau who represented the opposition in this extraordinary debate.

First, Ferry introduced the popularized idea of British empiricist John Stewart Mill according to which a leading nation like France should find new markets among the colonies. This was received with applause and agreement from the majority of the deputies. Then, Ferry introduced his shocking second point:

“But, gentlemen, there is another more important side of this question, which dominates much more the question that I have just raised...”

“Gentlemen, there is a second point, a second level of ideas that I must also address (...): it is the humanitarian and civilizing side of the question. (...) Gentlemen, we must speak from a higher and more truthful standpoint! It is necessary to say openly that, in fact, the superior races have a right vis-à-vis the inferior races...[Rumblings in several benches from the extreme left.] I repeat that there is for superior races a right, because there is a duty for them. They have the duty to civilize the inferior races...” (Jules Ferry *The Economic Role of Colonization*. Part of a speech given before the National Assembly, July 28, 1885, published in *Le nationalisme Français*, Seuil, Paris, 1983.)

The following response came from George Clemenceau:

“How many atrocious crimes have been committed in the name of justice and of civilization. I say nothing of the vices that Europeans bring with them: that of alcoholism, of the opium that he spreads, that he imposes if it pleases him. And this is this same system that you are attempting to justify in France in the country of the rights of man!

“I don’t understand why we have not been unanimous, here, in standing up as one man to protest violently against your speech. No, there is no right of nations that are so –called superior to inferior nations. There is the struggle for life, which is a fatal necessity that we must maintain within the limits of justice and law; the more we elevate ourselves within civilization. But let’s not attempt to vest violence with the hypocritical name of civilization. Let’s not speak of right, of duty. The conquest that you advocate, is the pure and simple abuse of power that a scientific civilization imposes on primitive civilizations in order to appropriate man, torture him, extract from him all the strength which is in him for the benefit of the so-called civilizer. This is not a right, this is its negation. To speak of civilization in those terms is to unite violence with hypocrisy.”
(Response of George Clemenceau, July 30, 1885, from the National Assembly debate of July 28, 1885, in *Le nationalisme Français*, Seuil, Paris, 1983.)

Here, Ferry showed he had made the discovery of the higher principle of the Peace of Westphalia which was to orient France toward the future development of the world: *the principle of the advantage of the other* had become a republican duty. As for Clemenceau, all he saw, was the return to the looting of the colonial past under the impulse that “force makes right”: the exploitation of weaker peoples following the British principle of the *struggle of the fittest*.

However, this exchange should be viewed, clinically, not as difference of opinion or a conflict between two personalities, but as a fight between two world views, as a reflection of what the discussions must have been, for example, in the United States on the question of civilization of the Indian populations, between republicans and democrats during the construction of the Trans-American railway.

The manner in which Ferry raised the issue of colonization was utterly provocative and polemical because his intention was to change history.

Therefore, by his “superior races” statement, he forced the underlying assumption of “*racist cultural relativism*” to come out in the open and be put on the table immediately into the debate. It became clear that the evil British Empire principle of the *struggle of the fittest* implied the respect of such racial relativist distinctions. For Clemenceau, ignorant people must have the right to remain ignorant: take away that right and they can no longer be exploited according to the British rule of the game.

In the end, however, in March of 1885, cultural relativism rallied the extreme left and the extreme right who joined forces and the British principle prevailed. Ferry was fallaciously accused of imperialism and was forced out of government. From that day on, the majority of the National Assembly of the French government was never again able to make the distinction between colonialism and colonization until Charles de Gaulle came to power in 1944.

In 1887, after the resignation of the President of the Republic, Jules Grevy, and in spite of the continued manipulations of public opinion, Ferry persisted in his higher principle and refused to go along to get along. He decided to run for President. The British feared Ferry so much that a “lone assassin” was hired to eliminate him. A few weeks after announcing his candidacy for President of the Republic, Ferry was gravely wounded by a gunshot from a Boulangist supporter named Aubertin. Ferry was crippled, but recovered partly, just in time to offer his candidacy in the elections of 1889. This caused such a commotion that his monarchist Boulangist enemies threatened the National Assembly with a Paris insurrection. That is when his most outspoken opponent, Clemenceau, called for the nomination of Sadi Carnot to become President, in his stead. In 1891, Ferry became Senator representing his native Vosges region of Lorraine, but was to die from his assassin’s wound in 1893. Carnot was to be assassinated the following year, leaving Hanotaux and his other collaborators to pursue Ferry’s colonization efforts in Africa.

Hanotaux gave an extraordinary tribute to the memory of his mentor, Jules Ferry. He wrote: “The stoicism of this great statesman who, for fear of going against the interests of the nation, kept a signed peace treaty secret, before it was ratified, the quiet bravery of his suffering from the assassin’s bullet wound which eventually brought his death, after a few years, the magnificent contempt he had for the most odious and unjust unpopularity ever to stigmatize a public official, are all examples worthy of ancient

republics, and which highlight the character of a true statesman: vigor, cold-bloodedness, moderation, courage.” (Hanotaux, Op. Cit, 1929, p. 622.)

5. GABRIEL HANOTAUX: DIPLOMACY AS A CIVILIZING PROCESS.

Gabriel Hanotaux (1853-1944) discovered his passion for the truth in history at the early age of 24 when he wrote a short piece of intelligence investigation about the lies of the Venetians. Hanotaux was a history student at the Ecole des Chartres under the direction of Jules Quicherat, the man who, in 1841, had pioneered the rehabilitation of Jeanne d’Arc by making accessible the background reports of her trial that Hanotaux used for his own book.

First published in 1877, Hanotaux’s article, “*Did the Venetians Betray Christianity in 1202?*” was a crucial breakthrough because, like Ferry, he had also made a discovery of principle. What Hanotaux had discovered was a passion for truthfulness in history; that is to say, truthfulness about the process of the development of mankind, about the directionality of Western Civilization, and about the mission that France had play in history. The question of whether the Venetians cheated Christianity in 1202 or in 1208 was immaterial and irrelevant. The questions of whether they did it out of greed or out of some other interest are also without any significance. What was significant, in Hanotaux’s discovery, was the understanding of the very nature of the Venetian beast and of how to fight successfully against it, as a historian.

Hanotaux came to the following conclusion: “If they [the Venetians] were on this occasion (1202) as everything seems to indicate, the true instigators of the expedition to Constantinople, other motives would have pushed them into this policy. The repression of the revolt in Zara; the throne of Constantinople submitted to an emperor, their creature; vengeance drawn from the favors that Alexis Comene had granted the Pizzans; perhaps the perceived hope of the dismembering of the Greek Empire in their favor—these would have been sufficient motives to throw the policy of the ‘lord merchants’ into the Constantinople adventure.” (Gabriel Hanotaux, *Les Vénitiens ont-ils trahi la Chrétienté en 1002?* Revue Historique, 1877, P. 51.)

Very early on, Hanotaux had made the commitment to contribute to history by redirecting France in an ecumenical foreign policy direction, following the example of Pope Leo XIII, and of the extraordinarily agapic work of African Cardinal Lavigerie.



Figure 6. Gabriel Hanotaux

It was in the same spirit that he had written a book on Jeanne d’Arc (1911) and had directly contributed to her rehabilitation and canonisation.

Hanotaux labored for the future, for the moment when, in the years to come, there would be a reconciliation between science and religion. He wrote:

“I made this *Jeanne d’Arc* especially for the future, with the idea that it could especially help to reconcile. Soon, I will begin the final chapter, that of the condemnation of Jeanne in which I would like to attempt the great conciliation of religion and of science.”

It was also with the same optimism that Hanotaux addressed the African populations at the Geographical Congress held in Oran in May 1902. Hanotaux expressed his total commitment for the future industrial development of Africa. He wrote:

"De Lesseps pierced the isthmus of Suez, making the decisive incision. He thus put the entire Eastern coast of Africa into immediate communication with Europe: from a gulf which was nothing but a dead end, the Red Sea, he made the great route for world trade. Africa has been discovered. It must now be civilized... The day when science will have effectively routed the (tsetse) fly, one of the greatest benefits which can be spread across the planet by human genius will have been achieved. Half of the African continent will be given back to civilization, to life ... Where water is lacking, it will be captured, retained, harnessed and utilized; the problem of the desert will be taken on, and one day, through appropriate cultivation, it will know a kind of richness and fertility...

The exploitation of phosphates, tin, calamine and iron minerals is orienting the until-now exclusively agricultural Algeria and Tunisia towards industrial development. There is no lack of coal... Oil is appearing. In any event, the harnessing of waterfalls will soon furnish African industry with incalculable and inexhaustible energy resources... Is it not a global program to methodically trace, through an international entente, the directions of a transcontinental railroad, regularizing navigation through a vast system of canals, making the interior of Africa an immense buzzing hive where trains and steamships capable of devouring distances will rush towards an immense garage and central depot where the people and merchandise of the universe will converge, is this not the most obvious and imminent of possibilities? But the great benefit which civilization must bring to Africa is firstly peace..., which must count on a precious

auxiliary: labor... Not toilsome, damned and detested labor, but joyous, proud and satisfying labor..."(Gabriel Hanotaux, *The Future of Africa*, Oran Geographical Congress, 1902, in *Fachoda*, pp. 159-177.)

This outline represented the Jules Ferry and Freycinet plan for stopping the looting of Africa and for establishing African economic self-sufficiency. It was also against such scientific and technological progress for Africa that the British oligarchy had been forcefully opposed to Ferdinand de Lesseps piercing of the Suez Canal, in 1869. The Ferry-Freycinet-Hanotaux plan further called for a French government sponsored great trans-continental railroad to go from Dakar to Djibouti. As I will show below, the British creation of the Fachoda incident was aimed at putting an end to this great project.

The British policy of "going around Africa" meant more than simply keeping the shipping lanes under the looting authority of the British East India Company; it also meant population control and genocide for Africa by excluding industrial development. This is how Hanotaux discovered that the evil policy of Britain was based on what was not there. For example, before the piercing of the canal, the entirety of western Africa was cut off from Europe. However, with the Suez Canal, eastern Africans then had access to the Mediterranean Sea, and to European civilization.

However, after the successful ousting of President Jules Grevy, in December of 1887, the crowd of the manipulated Parisians threatened civil disturbance if the moderate presidential candidate, Jules Ferry, were to be nominated. This incident became ironically famous when George Clemenceau cried out, "I vote for Carnot!" This call, which was meant to keep Ferry out, also came as an echo from Wattignies-la-Victoire of 1793 when, Lazare Carnot, the grandfather of Sadi, was in danger of going to the guillotine. In a similar National Assembly emergency meeting, an anonymous voice had shouted in defense of Carnot: "But, he is the organizer of the victory!"

Since the monarchists had not realized that Sadi Carnot was made of the same cloth that Ferry came out of, they voted him as President. It was only a few months later that they realized Carnot had also turned his back against the revanchist policy of Alsace-Lorraine, and was moving aggressively toward a historical peace alliance with Russia. Hanotaux wrote:

“Grevy was cloistering himself: Carnot will come out; Grevy was sticking to the past: Carnot will move forward. [...] During Carnot’s presidency, the Russian Alliance was concluded and the colonial expansion took off. This upright man of high tradition will restore, from under the manure of the daily polemics, the true roots of France.” (Gabriel Hanotaux, *Histoire de la Nation Française*, Tome V, (de 1804 a 1926), Paris, Librairie Plon, 1929, p. 626.)

6. SADI CARNOT: RUSSIAN ALLIANCE AND GREAT PROJECTS



Figure 7. President Sadi Carnot by Camille Hanotaux.

Sadi Carnot (1837-1894), grandson of Lazare Carnot, had been initially brought into the government by Leon Michel Gambetta who promoted him to the position of Commissioner of the Republic in charge of national defense. Carnot later became Minister of Finance, and was acclaimed by the National Assembly as the “most honest candidate” for President of the Republic. Gabriel Hanotaux said of him: “This name comes

out of the shadows and out of the ballot box. Carnot, a moderate, honest man, conscientious Minister of Finances, loyal and straight, with a firm courage, had as his main support, during an unbelievable crisis, his name, that was of one of the greatest of republican history. He was elected, and, on that choice, the wheel of destiny began to turn on December 3, 1887.” (Hanotaux, Op. Cit., 1929, p. 626.)

In his « *Réflexions sur la puissance motrice du feu* », published after his death, Sadi Carnot also showed his allegiance to Leibniz, but most extraordinarily to Prometheus. In the introduction to his book, Carnot was looking to the future of Fusion Power in what he called “fire machines” that would “one day serve as a universal motor and obtain preference over animal force, over water falls, and over wind currents. Over the first of those motors, fire has the advantage of being economical, over the other two, it has the incomparable advantage of being able to be used at any time, anywhere, and to never suffer any stoppage in its work. If one day, we perfect the fire machine far enough to the point of rendering it very cheap in combustion and in construction, then it will unite together all of the desirable qualities, and will give the industrial arts such a scope that it is difficult to establish what its full extension would be. ” (Sadi Carnot, *Réflexions sur la puissance motrice du feu, et sur les machines propres a développer cette puissance*, Paris, Bachelier, 1824, p. 2.)

Freycinet, Ferry, Carnot, and Hanotaux represented the political leadership of the American system faction in France. All of them were allied with Russia, especially with Nicholas II, and with Bismarck for the purpose of preventing war and for developing great infrastructure projects in Asia, Ibero-America, and Africa. From a strategic standpoint, their foreign policy was war avoidance at all cost; that is, entirely the opposite of the British strategy.



Figure 8. Ferdinand de Lesseps

For example, the great French diplomat, Ferdinand de Lesseps (1805-1894), had already built the Suez Canal in 1869 and an International Commission of Engineers had nominated him to lead the planning for the Panama Canal construction in 1879. This development policy was totally countered by the British East India Company, which, had been against the Suez and the Panama Canals from the start because they were giving overpowering control of the seas to the Americans, the French, and the Germans.

After the Suez Canal had been built, however, the British oligarchy forced the Egyptian government to sell its shares to British Prime Minister Benjamin Disraeli and the British Empire took control of the Suez Canal, in 1875. Then, the British became more favourable to such great projects. However, they were never able to muster a similar interest in the Panama Canal. As Palmerston put it: “Britain never has permanent friends, nor permanent enemies. She only has permanent self-interests.”

And this is the reason why Britain was a peaceful empire; war was for other nations. Hanotaux wrote, tongue in cheek: “The British had no taste for spilling blood, and considered the apprenticeship of murder as

completely useless. Everyone agreed to say that Britain would never, one day, require a powerful army. In spite of a few shrewd men, everyone in Anglo-Saxon countries agreed that obligatory military service was the business of continentals who would become subject to future dissensions.” (Hanotaux, Op. Cit., 1929, p. 237.) Hanotaux’s assumption was that the imperial expanding design of Germany represented the greatest threat for Great Britain; therefore, Britain’s security and interest lay in the fact that there had to be a war between France and Germany.

7- THE FREYCINET-CARNOT FRENCH-RUSSIAN ALLIANCE

When Bismark was excluded from power on March 27, 1890, Grand Duke Nicholas, the leader of the Russian armies, saw this as an ominous sign that a new danger of war would be looming over Europe, because of his uncle, Edward VII. So, a month later, he went to France, on May 11, 1890, with the explicit intention of making it known to the world that there would not be another European war under his rule. Nicholas II made this extraordinary preventive diplomatic move against the possibility of war in order to accommodate the establishment of the American system of industrial development throughout Europe, Asia, and Africa.

Nicholas II addressed publicly the French Minister of Defense, Charles Louis de Freycinet: “If I have my way, our two armies will only make a single one, in time of war. And it is well known, that this will prevent war. Because nobody will consider attacking both France and Russia united.” This was the policy of “European appeasement” that President Sadi Carnot had worked very hard to establish with the contribution of Russia.

Thus, for the first time since the French-German War of 1870. the weight of European wars was lifted for the benefit of all European nations. Hanotaux conveyed the optimism of this powerful historical turning point. “M. Carnot was then President of the Republic. The loyalty and firmness of his character, the nobility of his figure, with a touch of melancholy, had inspired a high level of confidence in the world. M. de Freycinet, the man of the national defense, the organizer of the French railroad system, the man who established order in the army, the creator of our military High Command, was president of the Council and Minister of War; M. Alexandre Ribot, a considerable parliamentarian, universally respected, was Minister of

Foreign Affairs. Such a “team” could take on any European government leadership. The Republic was honored by this leadership, and was gratified for having created such dignified citizens, by free choice.” (Hanotaux, *Histoire illustrée de la guerre de 1914*, Vol. I, Paris, Gounouilhou Editeur, 1915, p. 20)

The basis for this Franco-Russian alliance, established formally on August 27, 1891 was not merely peaceful and defensive. It represented a program for universal development of the world according to the principle of the American system that had been adopted in both France and Russia. Militarily speaking, the Franco-Russian alliance required a double development: “First a specification in case of conflict calling for the simultaneous intervention of the two armies: this was the business of the military; then, a sanction by the constant agreement of the two government on international questions: this was the business of the diplomats.” (Hanotaux, *Op. Cit.*, Vol. I, 1915, p. 22)

As of May 1895, Hanotaux was, himself, Minister of Foreign Affairs, representing the French diplomatic effort of constructing a community of principle between the two nations. As reported by Hanotaux from the famous toasts of Pothuau of August 26, 1897, “a permanent entente, involving an absolute trust was established between the two diplomacies and the two powers. The express and sustained will of Nicholas II remained faithful to the initiating spirit of [deceased] emperor Alexander III.” (Hanotaux, *Op. Cit.*, Vol. 1, 1915, p. 22)

Thus, from 1890 to 1910, it was the Franco-Russian alliance that made possible the orientation of what Hanotaux called “the period of colonial expansion of European nations.” France developed during that period a true sense of colonisation as opposed to colonialism that the British Empire was pursuing. The difference was manifested essentially in the effort of eliminating slavery and in creating major infrastructure projects for the French colonies; that is to say, based on the principle whereby man is not an animal but is created in the image of God. France was concentrating on Tunisia, Tonkin, Congo, Madagascar, Indo-China, and the entire north-west of Africa.

It was Jules Ferry and his successors who took charge of the development program of Africa, but the main problem was the British Empire. As Hanotaux put it, “Everywhere on the planet the rivalry of

England was present and it exposed our international relations to a number of back handed blows with the German diplomacy.” (Hanotaux, Op. Cit., 1915, p. 24) Regardless, the expansion of colonization continued until 1908 in the spirit of a universal progress of mankind based on the American system.

When the British saw this combination of republican forces creating continent-wide rail systems and opening canals from sea to sea, worldwide, they swore to destroy the United States and France, as well as any other nation that would follow this American system of transcontinental economics. This became the main motivation of the British who decided to launch as many world wars as would be necessary to destroy all nation-states. The Boulanger operation was merely one of several British-run operations launched in France at that crucial turning point in history for that purpose.

8-THE 1889 FASCIST COUP OF GENERAL BOULANGER.

From the beginnings of the Third Republic in 1875 to about 1887, there were no less than twelve different governments in France. Governments would rise and fall within a few months, sometimes a few weeks. The most enduring governments lasted three years, at the most. Thus, French governments were not in power long enough to tackle serious problems, and government officials themselves were only concerned in doing as little as possible, displease as few people as possible, and stay in power as long as possible. In one word, ever since the French people rejected the American system type of republican-monarchy of Jean Sylvain Bailly and Lafayette, in 1791, the French government system has been deliberately built to be dysfunctional. The Third Republic was a parliamentary creature, made by parliamentarians and for parliamentarians. It had nothing to do with popular sovereignty, in comparison with the American Constitutional Republic.

In the Third Republic, all decisions and reforms came from the two reunited chambers. Hanotaux expressed its nature most clearly when he said: “Again, no one had thought for one minute that we should cross the Atlantic; everybody was satisfied with crossing the Channel.” (Hanotaux, Op. Cit., 1929, p. 597.)

For example, after the death of the legitimist monarchist candidate, Comte de Chambord, in 1883, the Orleans Comte de Paris saw his chance to unite the royalists divided between the Legitimists, the Orleanists, and the Bonapartists. The Bonapartists had the decisive margin of power, especially because of the fact that they had a controlling margin of shares in the Banque de France, which had been a creature of Napoleon Bonaparte.

In order to undermine an actual coalition of forces between the French partisans of the development of Africa and the forces of Bismarck, the anti-republican forces took the initiative of launching the first form of French-home-made fascism after Napoleon. December 1885 saw the beginnings of new periods of agitation, trouble, and of tragic despair for the French people. This opened a historical period of dislocation of the Third Republic that lasted no less than 60 years, until the liberation of France by the Americans in 1945.

The sudden departure of President of the Third Republic, Jules Grevy, in December 1887 following a fabricated scandal involving his son-in law, Wilson, the Deputy of the Var, George Clemenceau, maneuvered against the first form of fascism under colonialist General George Ernest Boulanger (1837-1891). Boulanger, initially supported by Clemenceau, turned out to be a racist-opportunist who was captured by the royalists after he had been the commanding officer during the occupation of Tunisia. He was promoted Minister of War during the 1886-87 period and soon became a popular revanchist warmonger against Germany sparked by the Schnaebelle Affair. Guillaume Schnaebelle was a French police commissioner who was arrested for espionage by German border police. When the news came to Boulanger, he called for the French government to give Germany an ultimatum, but the Minister of Foreign Affairs; Leopold Flourens intervened and calmed things down. From that moment on, the republicans could no longer trust Boulanger. This Schnaebelle affair was the precursor to the Dreyfus Affair.



Figure 9. General George Ernest Boulanger.

After this failed war-mongering affair, Boulanger was replaced in the Ministry of War and became the head of his own *revisionist party*. The Boulangist Party ran candidates in 7 departments, and Boulanger himself won a triumphal election in the Paris Department of the Seine et Oise.

The game plan of the oligarchical controllers of Boulanger, led especially by the notorious British agent, Henri d'Orleans, Duke of Aumale, whose intention was not to reestablish the family dynasty on the throne of France, but to destroy the Third Republic by putting in General Boulanger as a fascist dictator, under the control of the Synarchy bankers.

One of the main financial sources behind Boulanger was the legitimist Duchesse d'Usez, the heiress of the Veuve-Cliquot Champagne fortune whose family later funded the other fascist coup of Colonel La Rocque, in 1934. The Duchess was made to believe that Boulanger was going to bring back a Bourbon king on the throne of France, so she put in several million francs. Boulanger took her money and created a daily newspaper, and publicized a lot of his party's electoral campaigns, strategically located within the walls of Paris, in the hope of rallying a majority with police and military support in the capital of France. The idea was to prepare for a coup d'Etat from the streets with controlled mass media.

Boulangier came back to power again with his Paris victory in the election of January 27, 1889. That moment was chosen to launch his coup against the Republic of Carnot. A great mass of people had gathered at Place de la Madeleine, on that day, near the restaurant Durant where Boulangier and his electoral committee were having dinner, waiting for the results of the election, while the crowd was waiting outside for the green light to storm the Elysée.

However, the signal never came. Hanotaux summarised the non-event as follows: “ The crowd waited: one word, one gesture, and a flow of people would have run down the Faubourg-Saint-Honoré Street and taken the Elysée. Suddenly, the shadow of Déroulede disappeared and, below, we saw the man himself (Boulangier) come out. Naquet stayed behind. The affair was over: the coup d’Etat had been cancelled. The crowd dispersed into a quiet night. General “Victory” had lost his nerve. “ (Hanotaux, *Op. Cit.*, 1929, p. 627.)

The Boulangier affair, however, was merely a first step into a series of attempted destabilizations of the Third Republic. As if to avenge the liquidation of Boulangier, the British launched a series of major destabilizations against France, starting with the assassinations of Jules Ferry in 1893, and of President Carnot by the anarchist Caserio in Lyon on June 24, 1894. The two main reasons why the British assassinated Ferry and Carnot were because they had promoted great infrastructure projects and had both prevented another war with Germany by signing a peace treaty with Nicholas II of Russia. As I will show next, a new escalation came with the Dreyfus Affair.

END OF PART ONE