



THE POWER OF THE PEACE OF WESTPHALIA, PART I

(In commemoration of the 365 year anniversary of the Peace of Westphalia, 24 October 1648; EIR edited version of the Power of the Peace of Westphalia from Nov. 2004[A4-44-1/PB_501])

by Pierre Beaudry, October 24, 2013



Figure 1 *The Remorse of Orestes* by William-Adolphe Bouguereau, 1862.

FOREWORD

The question of the Principle of the Peace of Westphalia is crucial today, because this is the only existing universal physical principle which can destroy oligarchism and the threat of a new World War. Indeed, no other principle, but that of the *Advantage of the other*, can eliminate the worldwide spread of oppression by the British-Dutch oligarchy and its universal proclivity for dividing and conquering nations by setting them up for war, as they are presently doing in Southwest Asia.

This report has two sections: Part I sets the historically specific context in which the Peace of Westphalia principle shaped the political orientation of Europe during the seventeenth and eighteenth centuries. Part II demonstrates how European pessimism dates back to the oligarchical predominance in France of the opposite policy of *Taking Advantage of the other*, under the evil rule of Louis XIV and the accession of the Spanish Bourbon that gave rise to the emergence of British-Dutch liberalism and its cult of monetarism.

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PREFACE

Following the suggestion made by Lyndon LaRouche concerning the massive evidence of European pessimism today, I thought it would be useful and instructive to investigate, for the sake of justice, the historical and strategic circumstances that contributed to this degenerate state of affairs of Europe, especially around the principle which led to the creation of the Anglo-Dutch liberal system of free trade, which has had control over European nations for over 350 years to this day.

*What I intend to establish, here, is the difference between the resourcefulness of the principle of the Peace of Westphalia, that is, the **Advantage of the other**, and the basis for the seemingly endless resourcefulness of **taking advantage of the other** embedded in the Anglo-Dutch Liberal free trade system. The historical evidence will show that it is the machinations of **taking advantage of the other** under the form of monetarism that create pessimism around the world today. I am well aware that not a single people in the world likes to be told the truth about themselves, and especially not by an outsider; however, the truth has to be told, especially about the historical relationship between France and England, if Europe is to have any positive effect in the world again tomorrow.*

It is not easy to identify the reasons why a people falls prey to a generalized form of political impotence, like the French and the British people have done for the past few centuries, but this report will attempt to answer that question by first identifying how the reasons for optimism are found in the principle of the Peace of Westphalia, and, second, by showing that European pessimism is essentially rooted in the British-Dutch model of manipulating European nations into war. This report is written primarily for the intention and the benefit of European and American political leaders with the hope that they will do something about this crisis before it is too late.

INTRODUCTION: THE 'PUNCTUM SALIENS'

*“Athena:
So with forecast of good
I speak this prayer for them
That the sun's bright magnificence
Shall break out wave on wave
Of all the happiness
Life can give, across their land.”*

(Aeschylus, *The Eumenides*, Translated by Lattimore)

During the last 362 years, that is, since 1651, England has been at the center of a design to create a One World Empire by, first, creating a monopoly of pirating commerce at sea, and, today, by pirating the current bankrupt world financial system with its central banking empire.

After the successful Peace of Westphalia in 1648, organized by the envoy of Pope Urban VIII, Cardinal Gilles Mazarin, the Venetians were forced to adjust their religious warfare system into transferring their political and monetary control away from the Catholic camp, centered around the Church in Rome, into the Protestant camp, centered around the British-Dutch free trade stronghold of Amsterdam and London. This was not a change of strategy, but simply a change of venue. The reason for that change, however, was due to the fact that the momentary victory of the principle of *agape* of the Peace of Westphalia had gained too much of a stronghold in the Catholic churches, especially those of

France, Austria, Spain, and Italy, and was beginning to impact the Protestant networks of Germany through the influence of Gottfried Leibniz. The British-Dutch oligarchy decided this had to be stopped.

The historical event of the Peace of Westphalia of 1648 was as crucial a moment and as determinant a turning point as the Council of Florence of 1439. What the Peace of Westphalia succeeded in accomplishing was to put an end to 140 years of wars that the Venetians had been manipulating and provoking since the breakdown of the League of Cambrai in 1508.

For the first time in the history of governments and of diplomacy, the Peace of Westphalia had established a *Code of Nations*, which was based on the Christian principle of man created in the image of God, a principle of foreign policy, which in practice, meant the fostering of *the Benefit, Honor, and Advantage of the other*, that is to say, for the benefit of helping neighboring peoples and nations according to their economic needs, not for the interest of one's own nation. Mazarin had instituted this new code of government conduct for the purpose of population growth and for the advancement of scientific, technological, and cultural development of all nations of the world, thus, with the conscious intention of increasing proportionately the power of mankind over the universe.

In a violent reaction to this extraordinary historical breakthrough, the Venetians unleashed the dogs of war, again, immediately after 1648, by first capturing the insane King of France, Louis XIV, and by fabricating for him a synthetic religious cult, based on the false *oligarchical principle* of divine rights of princes, which was introduced in France under a new form of Gallicanism, explicitly for the purpose of opposing the principle of the Peace of Westphalia and of repudiating the Edict of Nantes. This edict established by Henry IV on April 13, 1598, had ended religious wars in France, and established religious tolerance for the first time in Europe. This anti-Westphalia principle was also used by the Venetians to establish the flip side of the *folie des grandeurs* of Louis XIV, that is, by creating the synthetic British-Dutch Empire of the Seas. This Anglo-Dutch Liberal monster was not only destructive then, as this report will reveal, but has carried its destruction for over 350 years until today, and has imposed itself worldwide as the head of the current Synarchy International syndicate of central bankers, currently controlling the bankrupt world monetary system.

The Venetians were able to launch their operations to destroy the Peace of Westphalia because, unlike the period of 1642 to 1648, Mazarin was not able to keep them in check. However, after the death of Mazarin in 1661, the Venetians were able to rekindle the fires of suspicion and hatred between France and the rest of the European nations, and were able to strike a decisive blow against the Peace of Westphalia with total impunity by creating an Anglo-Dutch control through the League of Augsburg in 1688.

Thus, 40 years after the signing of the Peace of Westphalia, those who had immortalized themselves in the great event of putting an end to the Thirty Years War were either dead or forgotten, and there was barely a public reference in memory of the historical transformation that had occurred then throughout Europe. Although, as the record shows, there were constant reminders to the ministers and the ambassadors of France, and the *Code of Nations* of the treaties of Munster and of Osnabruck remained the official and explicit foreign policy of the Ministry of Foreign Affairs of France, although Louis XIV and Louis XV kept ignoring the treaty as a guiding principle and continued to violate it by waging wars. The treaty of Westphalia was officially repudiated during the French Revolution, under the Convention of Danton and the offensive war of General Dumouriez, in 1792.

Meanwhile, during the period of the mid-1680s, Leibniz and his networks were continuing to work on the need to return to the ecumenical Westphalia principle. At the same time Leibniz was creating a scientific revolution with his calculus and its application to planetary motions. In 1687, as the guest of the Landgrave, Ernst von Hessen-Rheinfels, Leibniz wrote a memorandum on the reunification of the churches. The interventions of Leibniz against John Locke on the subject of *human understanding* were precisely the right polemics to rise with a population that was otherwise being bestialized by the Venetians and their new British-Dutch Empire. The questions of *animal versus man*, of *sensual versus cognitive*, of *money versus creativity*, and of *oligarchical versus agape*, represented the very heart of the battle Leibniz was involved in. However, the networks of Leibniz were not in a position to determine the outcome of the events in Europe. They realized that the application of the Westphalia principle was no longer viable in Europe, and they decided to reorient their efforts toward the New World. It was through the efforts of the Leibnizian networks of Moses Mendelssohn in Europe, and Benjamin Franklin's associate James Logan in America that the moral principles of the Peace of Westphalia were introduced on these shores. (See Philip Valenti, *The Leibniz Revolution in America, 1727-1752*, EIR, August 13, 2004.)

Thus, the destruction of the Peace Westphalia in Europe unleashed the dogs of war, necessarily so, because the destruction of the principle it embodied gave license to libertine actions of the likes of Thomas Hobbes and John Locke that would never have occurred had Westphalia prevailed. The peoples of Europe became susceptible to the poison of the Venetian-created Anglo-Dutch liberalism, which continued to plague mankind even after the American Revolution. No true republican revolution occurred or was even possible in Europe for that specific reason. And so, even until now, the poison of the Anglo-Dutch Liberal system remains the infectious center of the disease-ridden European continent today.

Because the so-called *divine oligarchical rights of kings* has recently been transferred to the *divine oligarchical rights of bankers*, the world has reached the point whereby, unless we destroy this Anglo-Dutch Liberal system during the immediate period ahead, and replace it with a worldwide foreign policy application of the principle of the *Advantage of the other*, the entire world, and civilization as we know it, will be plunged into the worst global dark age of warfare and pestilence that mankind has witnessed in the last thousand years.

1. THE LEIBNIZIAN PRINCIPLE OF PROPORTIONALITY

As French historian Louis-Pierre Anquetil wrote about the motivation behind French wars throughout history, the most solemn pledges of friendship between men have always been formulated in peace treaties. The language of most of these treaties has begun with the impressive sounding and eternal words: ``*Let there be a perpetual peace and amity between this nation and that nation.*'' These are not futile utterances. They do mean what they say, but only under certain truthful conditions.

However paradoxical the case may be, it is in the language of the same peace treaties that one will also find the subtlest forms of hypocrisy and of hatred that have been stirred between different peoples; because such treaties generally set the boundary conditions between two wars, and the declarations of former treaties often serve as motivation, argument, and even as trigger mechanisms for

the next war. At best, the clauses of such treaties were written by the powers in conflict in such a manner as to act as a palladium that would secure one against the suspicions of an adversary. But, such assurances of concord and lasting peace were, more or less, immediately followed by hostilities, because the calculations of suspicion which enter into the language of the parties have not been dealt with in truthful terms--and cannot be dealt with simply by contractual agreements.

CARDINAL JULES MAZARIN

Cardinal Jules Mazarin was the great strategic genius behind the Peace of Westphalia of 1648. He was the most important representative of the French humanist and republican tradition of Europe since Cardinal Nicholas of Cusa's Council of Florence in 1439.

Mazarin began his political career as a Prime Minister to Anne of Austria and Louis XIII, and then later, to Louis XIV. He replaced Cardinal Richelieu in 1643, and immediately set out to convene meetings for peace negotiations. He actually governed France until his death in 1661.

It was Mazarin who instituted the principle of the *Advantage of the other*, that is, the Christian principle of *agape*, which had once served in France as the principle of unification of the kingdom by the heroic deeds of Jeanne d'Arc, and by the *common good* policy of Louis XI which established the first nation state, the *commonwealth* of France. Mazarin went a step further and succeeded in establishing this principle as the *Code of Nations*, a foreign policy principle which ruled all of the nations of Europe for a period of 140 years.

Mazarin was the sworn enemy of financial and military oligarchism which was represented at the time by Venice and the Habsburg empire, and which followed precisely the opposite principle of *taking advantage of the other* by treating human beings as animals and humanity as collective cattle to be herded and culled through wars, whenever it was for the benefit of a few oligarchical families.

Thanks to his powerful strategic thinking and his skillful negotiating capabilities, Mazarin succeeded in fighting off the House of Habsburg, and the Venetians both, and put an end to the Thirty Years War. Even though he was exiled twice in 1651 and 1652, Mazarin led the League of the Rhine (1658) which assured the help of France into the economic development of German territories, and which eventually led to the creation of the German nation state.



The only peace treaty in European history that does not lend itself to hypocrisy and fallacy of composition, is the Treaty of Westphalia, because the great Cardinal Mazarin imbibed it with the living

principle of *the Benefit, Honor, and the Advantage of the other*. (See Box) That political and moral principle of gratuitous and benevolent conduct is aimed specifically at eliminating suspicion among nations, and, therefore, at eradicating the very source of misunderstanding and war. This reality leads us to two principal but opposite considerations.

Figure 2 Cardinal Jules Mazarin (1602-1661)

The only principle which can put a dead stop to suspicion between two enemies, is the principle of optimism of the *Advantage of the other*, because it is the only principle which can give to someone a service, or an advantage, that is free of grief and pain, and which does not demand compensation in return. The advantage is one way only. What do you require from us that will ensure peace and development for your people? This principle has the power to eliminate war altogether. That power is efficient, because it enables people to progressively decrease their propensity for suspicion and their fear of being attacked, and to proportionately increase happiness far beyond whatever material advantage is involved in a peace agreement.

Furthermore, the *Advantage of the other* must be applied proportionally to all nations, small or large. Mazarin, for example, applied the principle proportionately to both the sovereignty of the Austrian Empire as well as to the sovereignty of the Bishopric of Mainz, for when a small glass is full, it is just as full as is a tall glass. At the end of the Thirty Years War, the *Advantage of the other* disregarded all the inequalities of political forces and conferred immortality on whoever chose to apply the principle. This equity of proportionality produced such an effect that the mere fact of activating it created both the happiness of the other and a proportional increase of his freedom and independence of action. In that sense, the principle represents that which all peoples of the world aspire to, and produces for them only beneficial economic growth. Thus, the republican principle of the Peace of Westphalia is the only principle capable of killing the selfish spirit of ambition and of competition, which comes between individuals and nations, poisoning their relationships. Once competitiveness is removed, then hierarchy also disappears.

Now, how does this principle involve equity of proportion, as opposed to equity of equality? Leibniz showed that the proportion must be such that it measures our actions with respect to what we are able to understand by the power of our human reason, just as what we understand must be in balance with what we are capable of accomplishing. At any given time, within a social environment, the potential of all individual human beings is the same, but their actualization is different with respect to reason and to action. If our actions surpass the measure of our understanding, we become tyrants; if our understanding is beyond our ability to act, then we become slaves. Leibniz understood this universal proportionality as being the fundamental characteristic of beauty in a Republic:

“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." (Gottfried 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, 1996, p. 215.)

Such a principle represents the best of all possible political and economic offerings that every part of humanity can ever hope to benefit from, because it is the only principle that, when internalized, grows with time only. As Francois Rabelais expounded at the end of his story of war between Gargantua and Picrochole: ``*Such is the nature of gratuitousness. Time, which gnaws and fritters all things away, only augments and increases the value of benefits [to others]. For one good turn freely done to an intelligent man grows continuously by his generous thoughts and remembrances.*'' (Francois Rabelais, Gargantua, Paris, Edition Gallimard, 1965. Translation P.B.)

Thus, the economic development policy of *agape*, which Mazarin and Jean-Baptiste Colbert organized throughout Europe after the Peace of Westphalia, allowed 140 years of war and destruction to come to an end, and opened the way for potential unending economic development. That peace instituted some of the greatest infrastructure projects that led, two centuries later, to the unification of the nation-state of Germany. (See Pierre Beaudry, [*The Economic Policy That Made the Peace of Westphalia*](#), EIR, May 30, 2003.) This is how the Peace of Westphalia led its founders to immortality, because a benefit gratuitously given to another has the power to grow beyond the gnawing of time.

On the other hand, in his book on *Motifs des Guerres et des traités de paix de la France*, Louis-Pierre Anquetil foreshadowed the synarchist Saint Yves d'Alveydre in attempting to obfuscate entirely this principle of truth by blaming the cause of wars on the Peace of Westphalia itself. In doing this, Anquetil fell into the sophistry of a classical fallacy of composition and falsified the history of Europe and of the world correspondingly. Anquetil wrote:

“These assurances of a perpetual concord, which are followed almost immediately by hostilities, then by conventions, copied on the previous treaties, and just as fleeting, are common in Europe, since the Peace of Westphalia, which has been called the *code of nations*. Peace negotiators have made it a rule, up until today, of taking it as the basis of their works, or of renewing its dispositions and guarantees at the head of each of their conciliatory acts, as a condition of rigor; however, that Peace never stopped them from altering it, and even from violating these very conditions when politics called for breaking the rule.

“It is, therefore, this *primitive contract*, which has made of Europe a common society, which has been cited since its inception as the safeguard of the real or alleged rights of powers; it is to this famous diploma that France must reach back in order to know the concatenation of interests and motives that led her to take up arms, or has led her to sign the peace and alliance treaties during a period of a hundred and thirty years.” (Louis-Pierre Anquetil, *Motifs des Guerres et des traités de paix de la France pendant les règnes de Louis XIV, Louis XV et Louis XVI*, Paris, De L’Imprimerie de Lesguilliez, Frères, 1798, p. 3. Translation P.B.)

Since Anquetil does not even mention by name the principle of the Treaty of Westphalia, it is to be understood that he had no intention of addressing its effectiveness, and has, therefore, falsified the historical record about the nature of that treaty and the subsequent treaties of peace that followed. The truth of the matter is that subsequent treaties found themselves truncated from the original principle of the Peace of Westphalia, because they shied away from it only to return to outright self-interest. Anquetil completely missed the point that had to be addressed.

When a new physical principle is discovered by a sovereign individual, like Mazarin for instance, and is historically applied to effect a change in some local political geometry of mankind, this application produces a universal effect of goodness that reverberates throughout the planet as a whole. Furthermore, such a new discovery of principle is also accompanied with axiomatic reactions arising from misunderstandings by individuals who feel cheated and threatened in their pretensions and authority by the emergence of the new principle. It is from such a tension between understanding and misunderstanding of the political geometry of Seventeenth Century Europe that we will now proceed to examine in some details the relationships between the Bourbon family of France and its warfare policy leading to the crisis in the succession of Spain.

2. GALLICANISM AND THE ILLEGITIMATE POWER OF KINGS

The reason why there continued to be wars after the Peace of Westphalia of 1648 was not the failure of the principle upon which that peace had been built. The reason stemmed from the characteristic of the ruling social order of Europe at the time, which rejected the use of the *Advantage of the other* as a governing principle of conduct, and replaced it by what came to be known as the absolutism of the *oligarchical principle* of princes. The rejection of the Westphalia principle came from a paradox in which most of the princes of the period were caught, and refused to resolve. Most of the monarchs of Europe refused to realize that the principle of the Peace of Westphalia represented a higher power that threatened the illegitimate power of kings. The reason for this is fairly simple, but difficult to apply.

Every time in history that an authentic creative principle is discovered, it inevitably threatens the illegitimate position of those around it who have a status of authority, triggering in them the fear of losing their advantage and their standing. As a result, the established order is forced to reexamine the axioms, postulates, and definitions of what has held its social authority together in the past, and attempts to reinforce that authority by imposing a new fallacy of composition, a new interpretation of reality, a new "spin" as it were--which brings that decrepit social order that much further from reality and, consequently, that much closer to total collapse. The spin that King Louis XIV used for maintaining and reinforcing his authority was called Gallicanism.

To understand where Gallicanism comes from, it is important to realize that the cult of the Sun King, Louis XIV, was nothing but a revival of the pagan cult of the Roman Empire, the cult of the Beast-Man in silk stockings. The Mithra cult of the Roman Empire was a national religion, which was identified with the power of the imperial state, which itself was a warrior state because war is the natural derivation of the imperial state. Its function was not to change man and make him better as does Christianity. Its

function was for the perpetuation of the state, for the state and by the state. The Curia that controlled the Pantheon of the Donation of Emperor Constantine, for instance, was composed of imperial priests who were also magistrates of the state. This Mithra cult never had a church or a religious doctrine; it had a sacrificial temple and a secret code. The link that tied together the priest-magistrates and the citizens was the blood spilled under the secret rule of *purgative violence*, and the common faith of the cult of Mithra was in the mysteries of Eleusis, of Isis, and of the Phrygian Cybele whose secret initiations were held in underground caves as formerly perpetrated on the infamous Tiberius Isle of Capri. The Mithra cult was constituted into communities, which would be accessible only through a secret type of masonic initiation. French historian, Imbart de La Tour described this roman cult as follows:

“Roman religion was nothing but formalism. Rites, words, actions transmitted by a secret code; nothing which could trouble the soul, loosen the imagination, move the conscience. It confronted man from the outside, without penetrating in the deepest recess of his intimate life. Subordinated to politics and the law, it was more concerned with conserving the State than to transform the individual.

“Contrary to the new religion [Christianity], which was conveying a doctrine, [in the Roman cult] nothing could be created except through pain. As with human beings, the gods suffered, died only to be reborn.... Here is the mystery of the universe, which is also the explanation of life. Man is created in sin, under the domination of the powers of evil, and must first deliver himself from the blemish of his soul, in a way he must die to himself if he wants to be reborn; and he must be reborn if he wishes to get closer to the gods and deserve to survive. However, to be reborn under what circumstances, if not by purification?

“You must be initiated first, regenerated afterwards. By water, by blood, you receive through the sacrifice of the bull the anointing which erases [the sins], you elevate yourself by willingly renouncing yourself to suffering, abstaining yourself, macerating yourself, flagellating yourself, mutilating yourself, to free yourself from forbidden actions and from perverse passions. Achieve sanctity through which you access beatific immortality. Such was the ideal, the meaning of human life.” (Gabriel Hanotaux, *Histoire de la Nation Française*, Paris, Librairie Plon, Tome III by P. Imbart de La Tour, *Histoire politique, des origines a 1515*}, 1920, p.80.)

Such a cult was revived in France under the Beast-Man Louis XIV, and under the Beast-Men Maximilian Robespierre and Napoleon Bonaparte. This also corresponds precisely to the type of so-called “Christianity” that the last two American Presidents, George W. Bush and Barack Obama and their fundamentalist neo-conservatives, believe in today: a cult of purification by *purgative violence*, in which you don't need to think. You just need to believe. Their motto might as well be: ***“I am convinced, therefore, I am right!”***

On the other hand, Christianity contributed to liberating man from beast-like domination and elevated the individual human being to creative thinking, a condition not akin to a worm, but which realizes that man is, indeed, created in the image of God the Creator. When God created the universe, He created it in such a way that man could discover His intention and men would spend their entire lives endeavoring to relive the principles that He had buried hidden into it. This meant that man was created for the explicit purpose of making discoveries of universal physical principles, which the animal is incapable of doing. Contrary to the pessimism of the pagan cult of Mithra, Christianity introduced optimism of life

based on the fundamental principle of love of mankind, *agape*, that is, on the principle which addresses man from the inside of his soul, from the inner-directedness of his power of reason as opposed to his bestial tendency which merely reacts to the other-directedness of an outside force.

From that standpoint, Christ came at a very propitious moment during the collapse of the Roman Empire, not to condemn man but to redeem and save him. This is how Christianity came to replace the gnostic blind belief of paganism by the inner knowledge and spirituality of creative reason. Very rapidly, the new religion became the religion of human fraternity, and became an institution of the true power of reason, using mind as opposed to force in all of man's activities. Christianity abandoned the principle of inequality, which was the law of pagan Rome, and replaced it with a principle of proportionality between reason and action that was exclusively oriented to the benefit of others.

Making your fellow man happy was the new social order. With the advent of Christianity, class distinctions began to disappear. It was because the Roman Empire hated that power of reason that the first Christians were persecuted. For the first time in the history of mankind, the *oligarchical principle* of privileged classes was in the process of being replaced by the principle of the *advantage of the other*, which became a personal governing principle representing the most powerful cement for the political unity of this unique human species.

The fight between paganism and Christianity, however, continued inside of the Church itself in the form of heresies such as Aryanism and Manichaeism. Through such heresies, paganism, that is to say, Gnosticism or Satanism, had a hiding place in the Roman Curia for centuries, and it is still alive today in the form of fundamentalism in both the Catholic and Protestant denominations.

During the Fourth Century A.D., in order to maintain the so-called world order of the Roman Empire, Emperor Constantine established the right of the state to supervise the exercise of religions. This is how the theocentric-synarchist order of ultramontanism was born. Thus, the Emperor became the supreme pontiff of both pagan cults and of Christianity, the head of the Pantheon of gods. This is how the Curia of the Catholic Church of Rome was penetrated by paganism during the Fourth Century, mixing imperial bishops together with a theologian emperor. Gradually, Constantine established himself as the referee of religions and the leader of the bishops. He became the sovereign pontiff of the two Councils of Arles in 314 and of Nicaea in 325 A.D.

It was in reaction to this ultramontane Theocracy of Empire, which the French clergy called *Caesaropapism* that Gallicanism was born, as a means of separating the spiritual domain from the political domain. The wise teachings of St. Ambrose and of St. Augustine have demonstrated that there existed only one religious principle in Christianity, the principle of *agape*, which is capable of producing beneficial effects for the general welfare of all of the people, both religiously and politically: It is the power to love your neighbor and to protect him against the personal interests of political cliques. Any other form of political ambition is nothing but a usurpation of the power of the principle of *agape*.

Ironically, 1,300 years later, it was this very same power of *agape* that Gallicanism was aimed at destroying in France. Although Gallicanism began as a legitimate force against the encroachments of Rome with respect to civil authorities during the Roman Empire, and was later defended by first-rate advocates such as Pierre d'Ailly and Gerson, allies of Cardinal Nicolaus of Cusa and the Brotherhood of the Common life, during the 15th Century, the doctrine of Gallicanism, under Louis XIV, became a means

of implementing the imperial designs of absolute monarchy. Gallicanism became as evil as ultramontanism, the flip side of the same imperial coin.

As Venice, in collaboration with William of Orange, orchestrated its propaganda of fear and suspicion against the territorial ambitions of Louis XIV, by circulating the threat of his becoming a *Universal Monarch*, it also revived the dormant demon of French religious independence from the Church of Rome. This idea was not new, but it served to fortify all of the allies of the Emperor against Louis XIV. It served to buttress the idea of the so-called *divine right of kings*, especially as promulgated by theologian and Gallican court preacher Bishop Jacques Bossuet.

The idea was to establish a superiority of the church of France over the Church of Rome, by way of elevating Louis XIV to the absurd status of a pagan Universal Sun King. Its intention was vicious and perverse. In antagonizing the Protestants, Gallicanism eradicated the ecumenical unity embodied in the principle of the Peace of Westphalia. By antagonizing the Roman Catholics, Gallicanism excluded morality from politics. Essentially, in terms of church doctrine, Gallicanism called for the separation between temporal and spiritual domains, in such a fashion that the moral and political unity of principle underlying the Peace of Westphalia was to be effectively eliminated. This separation of the religious and political unity of *agape*, coincided with the emergence of the liberal policy of the British-Dutch financial system, based on *taking advantage of the other*, which excluded morality entirely from trade and commerce altogether.

Bossuet's idea was to provide King Louis XIV with sufficient moral and legal ground to support his *folie des grandeurs*. He established that the governments of kings were ordained directly by God, and that since kings received their power exclusively from God, their authority was absolute. In his declaration of 1682, Bossuet established four main points to impose the Dogmatic Doctrine of Gallicanism:

1. The temporal authority of Kings is independent of the Church.
2. The spiritual authority of the Council is above the Pope.
3. The ancient rules and customs of the Gallican Church are upheld.
4. The decrees of the Pope are to be ratified by the Bishops.

For all intents and purposes, Louis XIV had used this doctrine of Gallicanism to reject the principle of the Peace of Westphalia, to revoke the Edict of Nantes, and forthwith, eliminate altogether the protection the Edict provided for Huguenot churches and schools, since 1598. An estimated 500,000 Protestants who left France because of this insanity.

Under the guise of securing Louis XIV in his absolute monarchy, Gallicanism, thus, became a radical form of catholic-gnostic resurgence that revived the protestant-catholic conflict throughout France. Louis XIV became the equivalent of the Pope of France which radicalized the split between Protestants and Catholics even more.

As was demonstrated extensively by historian Gabriel Hanotaux, Gallicanism became the strongest ally of both Louis XIV and the Emperor, but for opposite reasons: "The Gallican theory radiated in all of its splendor during the reign of the great King who represented its living and active expression. Tied to the destiny of the monarchy of divine right, it will sink with it during the debacle of the 18th

Century." (H. Besse, reporting on G. Hanotaux, *Recueil des Instructions données aux ambassadeurs de France à Rome de 1648 a 1687*, in *Annales de l'école libre des Sciences politiques*, (Paris: Felix Alcan Éditeur: 1889, p. 729.) [Gabriel Hanotaux (1853-1944) was a French historian and republican statesman who became Minister of Foreign Affairs in the protectionist cabinet of President Jules Meline, and played a crucial role in developing policies for railroad infrastructure across Africa, from Dakar to Djibouti, a policy which was sabotaged by the *entente cordiale* between France and Great Britain, and by the assassination of U.S. President McKinley.

Aside from overseeing a History of the French Nation, Hanotaux has written several history books on the history of France during the Third Republic, a history of World War One, a history of the Versailles Treaty, and a history of the partitioning of Africa (Fashoda-1909). Hanotaux wrote the most authoritative biography of Jeanne d'Arc and was the decisive instrument in bringing about the beatification of Jeanne d'Arc, in 1922.]

It was also the *oligarchical principle* of the divine right of kings that was used as one of the pretexts to turn the French Revolution into terrorist violence, starting with the coup of Bastille Day on July 14, 1789. These four dogmas of Gallicanism were thrown out during the revolution by the Civil Constitution of the Clergy in 1790, but were restored under Napoleon Bonaparte in 1802.

In essence, the fallacy of composition of Gallicanism resided in the attempt to transfer the authority and the sanctity of Man to the divine right of kings. In practice, Gallicanism became a usurpation of people's rights. What was misunderstood and misconstrued, here, was simply the fact that it is Man who is created in the image of God, not the king whose authority is only beholden to God. Once that sophistry was accepted within the social order of Europe, and established as the basis for the *oligarchical principle* of kings, the social order could only disintegrate from there. As the American Revolution has proven, it is the power of reason which endows all of mankind with the *unalienable rights of life, liberty, and the pursuit of happiness* which represents the basis upon which a legitimate government takes its authority.

What Louis XIV did was to find a way to disguise a legitimate separation between Church and State, as can be found lawfully in the American Constitution. Under Louis XIV, Gallicanism simply became the means of eliminating *agape* from politics. That is also the source of what is being reflected in the social characteristic of generalized pessimism in Europe today. When the sense of *agape* is lost, the sense of immortality is also lost. This is what Lyndon LaRouche reminded the world, during his address in Washington, D.C. on Oct. 6, 2004:

"The immortality of the individual soul. What does that mean? Now people teach that as a religious teaching, but do they know what it means politically? Is it just something they have in a church? Or is it something they really understand? What does it mean politically? It means that man, unlike any other living creature, by virtue of our power to discover universal physical principles--'powers' as the ancient Greeks called them. The same powers we associate with technology; the same powers we associate with Classical artistic composition. These powers define man, as what? It's the ability to discover what no animal can know, the great principles which define the order of creation, made, for example, as physical scientific discoveries. Mankind, having discovered what the Creator has constituted in the universe as these principles, is then able to {apply} these principles, to man's work *in* the universe. And thus, transform the

universe, including Earth, to a higher level of existence.” (Lyndon LaRouche, [*The Issue of President Bush's Mental Health*](#), LaRouchePAC, Oct 6, 2004.)

3. HOW MAZARIN PUT THE VENETIANS UNDER HIS WATCH

When the process of the Peace of Westphalia began on July 11, 1643, Mazarin had another major concern in mind, and that was to keep the Venetians as far away from the actual negotiations as possible. He knew that whoever had mastered the art of refining suspicion and lead people to war, as can be demonstrated in the Venetian character of Iago of Shakespeare's Classical tragedy, *Othello*, was also perfectly capable of sabotaging the peace process.

It was well acknowledged that the central banking system of Venice known as the *fondi* had been organized to make loans to whoever wished to start a war. “If you want a war, I have a loan for you,” said the Venetians under their breath. This is how, during a century and a half, the Venetians succeeded in crowning *Suspicion* the Empress of the central bank of Europe, and the Absolute Monarch of the so-called wars of religion. A recommended reading of the *Ghost Seer* by Friedrich Schiller will give the reader an appropriate understanding of the full breadth of this Venetian *intention*.

During 140 years of European wars, from 1508 until 1648, Venice played all of the different cards--Catholics, Protestants, Italy, France, Spain, the Austrian Empire, England, Sweden, the Netherlands, etc.--and always for the same purpose: first for its own benefit, and secondarily for the Habsburg Empire, but always at the detriment of the sovereignty of the nation-state of France and of the national unity of Germany and Italy. That was the reason why Mazarin saw fit to restrain the role and functions of the Venetian Mediator, Sen. Aloysius Contarini, during the negotiations. Contarini was the famous Venetian Senator who successively became Ambassador to the Hague, to London, to Paris, and to Constantinople.

Very early on, during the pre-negotiations, Mazarin discovered that the Ambassador of Venice was leaning more towards the House of Austria, and that was not the role of a Mediator. So, he prevented Contarini from going to the Protestant side in order to avoid any dissension in Osnabruck. In 1644, the French delegation broke all relationship with Contarini, after documents were found proving that he was working for the other side. In his famous book on the history of the Treaty of Westphalia, Father Bougeant, S.J. gave a report from which the reader could draw only one conclusion:

“France accused him [Contarini] of not keeping the balance straight and of leaning more to the side of the House of Austria. From the very beginnings of the negotiations the French complained about several letters he wrote, possibly without taking enough precautions, to the different Venetian residents at the different courts of Europe, which showed that he was too well informed about the House of Austria, as if it had been his primary mission.” (Père Bougeant, S. J. *Histoire du Traite de Westphalie*, Livre Premier, Paris, Chez Pierre-Jean Mariette, 1744, p. 5 Translation P.B.)

Showing Contarini the evidence that he had found, Mazarin confronted him and forced him to submit to the authority of the Papal Nuncio, the Mediator, Fabio Chigi, who was located in Munster. Chigi was the Bishop of Nardo, Italy, and had been the right arm of the Pope and of Mazarin in establishing the principle of the *Advantage of the other*. He was the most important collaborator of Mazarin during the entire period of the negotiations. As for the relationship between Chigi and Contarini, Bougeant had the presence of mind to add this precious remark:

“The powers of the Nuncio and of Contarini had been restricted to the exclusive negotiations of Munster; but, they also acted on the negotiation of Osnabruck when the opportunity or their competence was required. I must also add the fact that if the mediation of Contarini had more extension than that of the Nuncio, since it included both the interests of the Catholics and those of the Protestants, M. Chigi had, by his dignity of Apostolic Nuncio, a superior rank to the Venetian Mediator with respect to the affairs of the Catholic princes. Since it was the Nuncio who had the sole authority to receive the writings, the propositions, and the replies of the Plenipotentiaries, he was the only one who had the guard of them and the authority to sign them. He would call to his home M. Contarini whenever he wished to communicate any affairs. In fact, it was at his home that the Plenipotentiaries used to meet to discuss matters with the Mediators. It is true that the Nuncio did not overplay his authority, but used of it sufficiently to make his superiority felt, in such a manner that Contarini, who was doing most of the work, appeared to be less his equal than his assistant.” (Abbé Bougeant, Op. Cit., p. 7)

This confirms to what degree Mazarin trusted Contarini, and by what means he had to keep a leash on the Mediator of Venice. Mazarin had to keep him under constant watch and restrict his comings and goings during the entire five-year period that these peace negotiations lasted. I must add that it was really thanks to the extraordinary efforts of the Papal Nuncio, Chigi, that the Treaty of Westphalia was not completely sabotaged by the antics of Contarini. There occurred, however, a revealing irony of history, when the peace treaty was signed: Chigi's name did not even appear on the official document of the Treaty of Westphalia, Contarini's was highly noticeable. This goes to show that sometimes, what is not there has more weight than what is there, and that the immortal value of Chigi's actions could never allow the memory of his name to be erased.

4. THE STRATEGIC INTENTION OF THE PEACE OF WESTPHALIA

After Cardinal de Mazarin successfully established the Peace of Westphalia in 1648, and his followers, Jean Baptiste Colbert and Gottfried Leibniz, began to consolidate a generalized policy of economic benefits throughout France, the German territories, and the Austro-Hungarian Empire more generally, every moral political leader was expecting non-stop waves of economic development. However, the insane French King, Louis XIV, in secret collusion with an old imperial ghost that had been chained in the attic of Versailles by the Dukes of Burgundy, was being steered by the Venetians toward the Rhine border fantasy of the old Lotharingian Empire.



Principle of Westphalia

The Treaty of Westphalia of 1648, bringing an end to the Thirty Years' War, which had drowned Europe in blood in battles over religion, defined the principles of sovereignty and equality in numerous sub-contracts, and in this way became the constitution of the new system of states in Europe.

We quote the two key principles:

Article I begins:

"A Christian general and permanent peace, and true and honest friendship, must rule between the Holy Imperial Majesty and the Holy All-Christian Majesty, as well as between all and every ally and follower of the mentioned Imperial Majesty, the House of Austria ... and successors.... And *this Peace must be so honest and seriously guarded and nourished that each part furthers the advantage, honor, and benefit of the other*.... (Emphasis added) A faithful neighborliness should be renewed and flourish for peace and friendship, and flourish again."

Peace among sovereign nations requires, in other words, according to this principle, that each nation develops itself fully, and regards it as its self-interest to develop the others fully, and vice versa—a real "family of nations."

Article II says:

"On both sides, all should be forever forgotten and forgiven—what has from the beginning of the unrest, no matter how or where, from one side or the other, happened in terms of hostility—so that neither because of that, nor for any other reason or pretext, should anyone commit, or allow to happen, any hostility, unfriendliness, difficulty, or obstacle in respect to persons, their status, goods, or security itself, or through others, secretly or openly, directly or indirectly, under the pretense of the authority of the law, or by way of violence within the Kingdom, or anywhere outside of it, and any earlier contradictory treaties should not stand against this.

"Instead, [the fact that] each and every one, from one side and the other, both before and during the war, committed insults, violent acts, hostilities, damages, and injuries, without regard of persons or outcomes, should be completely put aside, so that everything, whatever one could demand from another under his name, will be forgotten to eternity."

[Link to Complete Treaty of Westphalia](#)

Just to resituate the case for the reader: the Peace of Westphalia was signed in Munster for the Catholics and in Osnabruck for the Protestants, on Oct. 24, 1648 (see box). Some historians have mistakenly identified two Treaties of Westphalia, or a collection of treatises. That is wrong. There is only one treaty because there is only one principle. In the immediate aftermath of the successful negotiations,

Mazarin saw fit to maintain a strong force of military alliances between both Catholics and Protestants in order to anchor the peace solidly along the Rhine River, and make sure that the different powers would not fall back upon the thorns of war. It was for that purpose that he created the League of the Rhine.

The clearest example of the kind of threat involved was the postponement for disarmament on the part of the Austrian Emperor Ferdinand III who, for the sake of helping his Spanish relative Philip IV, who refused to sign the treaty, and, therefore, continued to wage war against France, had passed his troops under the flag of the Duke of Lorraine, Charles IV, his chief of adventurers against France, from Nancy to Liege. Therefore, in 1651, in view of this new threat and in order to avoid a rekindling of hostilities, Mazarin regrouped the Electors of Palatinat and of Brandenburg, with the Bishoprics of Mayence, Treves, Cologne, the Elector of Bavaria, the Duke of Brunswick, the Landgrave of Hessen, and others, and created the League of the Rhine. This consolidated both the Catholics and the Protestants into agreeing to economic development, based on the principle of the *benefit of the other*. The reason why the benefit is for the other is because so-called "*mutual benefits*" maintain suspicion.

The sore of war, which had been kept open by the fact that the King of Spain had refused to be included in the Peace of Westphalia, began to cauterize itself slowly during the 1660s, when the new Emperor Leopold was forced to realize that it was "unnatural" for the head of the Empire to be excluded from a league that represented a real military power inside his dominion. Leopold thought he might be better off joining the League of the Rhine rather than seeing a military force grow inside his Empire without his oversight.

The significance of the Peace of Westphalia was not merely the progress of religious tolerance, which gave recognition in Germany to the coexistence of the two reformed religions, Lutheranism and Calvinism, but it was also the first historical application of a religious principle to politics and economics; that is to say, the principle of *agape*, as expressed by Plato in his dialogue *The Republic*, and by St. Paul in I, Corinthians: 13. This, in itself, was an extraordinary historical breakthrough in the government of human affairs. *Agape* was no longer simply a personal governing principle, but had become an intelligible political and diplomatic governing principle. Since 1648, this moral and political principle of *agape* was supposed to become the dominating principle of all the foreign policy decisions of European nations guaranteeing the sovereignty of each.

Though it was the guiding light and the constant reference point of every peace treaty and diplomatic relations for 144 years, until the French Convention of 1792, when it was officially repudiated during the French Revolution, the Treaty of Westphalia was systematically being violated by Louis XIV and by Philip IV. Regardless, it was from the living exercise of this principle into politics and economics, not the diplomatic formality of the Treaty of Westphalia itself that enabled the gradual elimination of suspicion as the source of conflicts between the different peoples.



Figure 3 *Ratification of the Peace of Münster between Spain and the Dutch Republic in the town hall of Münster, 15 May 1648* by Gerard ter Borch (1617-1681)

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The rule of "*he who takes the King, takes religion*" (*cujus regio cujus religio*) may have been maintained and promoted by the princes, but the fact that economic benefits were being exchanged, especially between France and Germany the moral and political advantages were being recognized as the means of gradually overriding every difficulty into uniting both Catholics and Protestants. This was the most important breakthrough for both the spiritual and the physical domains in the entire history of mankind. This is the reason that the revival of Gallicanism in France during the reign of Louis XIV represented, on the old Roman Empire clerical side of the equation, the single-most important means of obstruction to the effectiveness of the application of the Peace of Westphalia, aside from ultramontanism, its twin brother.

Since the recognition that the parceling out of the German principalities had gained in strength under the *Advantage of the other*, in an inverse proportion to the central authority imposed on them by the Emperor, the real power of maintaining the peace was in the hands of the eight main Electors that formed the League of the Rhine. This new unifying power rapidly grew to become a real economic power of reconstruction of the war-torn regions and the crucial impetus for population growth and the

unification of Germany as a nation-state under a "national superiority," over the nominal authority of the Emperor. As long as France guaranteed this real sovereignty, and the principalities defended their right to sign alliances among themselves, which were not directed against the Emperor, the peace was guaranteed. This new ecumenical religious and political power, however, was fallaciously interpreted by the enemies of the Peace of Westphalia, as detrimental to the unification of Germany.

5. THE POWER OF THE ADVANTAGE OF THE OTHER

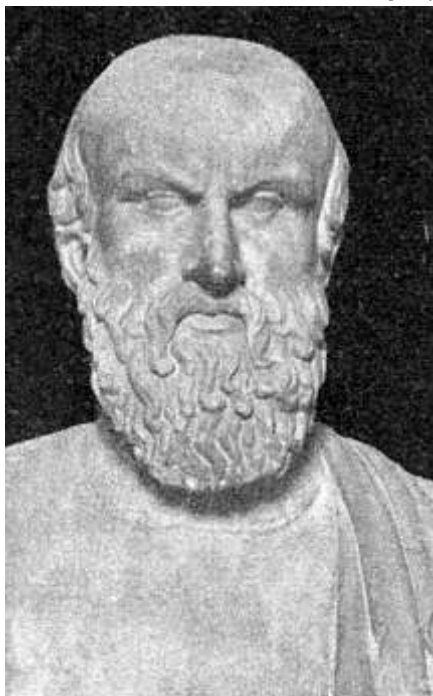


Figure 4 Aeschylus (524-456 BC)

The father of Greek tragedy, Aeschylus, developed the question of *power of justice* most beautifully in his Classical tragedy *The Eumenides*, in which Athena gave the *Furies* access to the power to do good, in spite of their hateful tendency of revenge, transforming them into *benevolent friends*, or *kindly ones*, which is what the Greek word *Eumenides* means. (See my report *THE EUMINEDES*.)

However, before looking at the play, let us look at the etymology of the term "power" in Greek. The Greek word *dunamai*, used especially by Aeschylus and by Plato, represents a paradoxical concept, a metaphor that has contradictory meanings depending on who wields it. For example, the term signifies power, but also potential and force; the action of elevating to a square or to a cube; the action of giving consent and to endure or to bear with; and last but not least, the integral of all of the previous meanings, which is the action of giving value and meaning to something. In a word, *dunamai* is the power of an action that is intended to create a profound change in the universe.

Aeschylus employed all of these meanings most poetically in the third play of his *Oresteia* trilogy, *The Eumenides*. To briefly reprise the plot of his play: During the trial of the son of Agamemnon, Orestes, who had come to seek justice with Athena because he had murdered his own mother, the Furies demanded, out of pure hatred and revenge, that Orestes be condemned and punished by death. On the other hand, Athena, representing Reason, gave a verdict, which the Furies could not agree with, at first. The reader should pay close attention to the means by which Athena succeeded in rallying the Furies to her intention, in the last section of the play, and thus, transformed them into Eumenides. Take, for instance, this crucial passage (verses 892-901), which represents the transformation from the lower domain of the Furies to the higher domain of the Eumenides. The passing from one to the other is nothing short of an axiomatic change.

Chorus: *Lady Athena, what is this place you say is mine?*
Athena: *A place free of all grief and pain. Take it for yours.*
Chorus: *If I do take it, shall I have some definite powers?*
Athena: *No household shall be prosperous without your will.*
Chorus: *You will do this? You will really let me be strong?*
Athena: *So we shall straighten the lives of all who worship us.*
Chorus: *You guarantee such honor for the rest of time?*
Athena: *I have no need to promise what I cannot do.*
Chorus: *I think you will have your way with me. My hate is going.*
Athena: *Stay here, then. You will win the hearts of others, too.*

(*Aeschylus I: Oresteia*, Edited by David Grene and Richmond Lattimore, University of Chicago Press, Chicago, 1983, 892-901.)

Here the idea of powers is explicitly ambiguous and contradictory. When Chorus says at verse 894: “*If I do take it, shall I have some definite powers?*” the term “powers” used by the Furies means “strength,” while, in the mind of Athena, it means “elevating,” “enduring,” and “bearing with.” Those meanings are implicit in Athena’s answer, in the next verse, “*No household shall be prosperous without your will,*” meaning that the Furies will have to become *Eumenides* or *benevolent friends*, and find the strength to endure and bear with the weaknesses of men and help them grow out of their littleness.

Thus, the *Eumenides* will increase their own strength proportionately by increasing the strength of others. As the last statement of Athena says: “*Stay here, then. You will win the hearts of others, too.*” This is precisely and clinically the transformation that the power of the Peace of Westphalia represented and that Mazarin organized the Peace of Westphalia with. It was the same principle of the *Advantage of the other*, represented in *The Eumenides*, which established the founding principle of modern civilization and the city of Athens, itself.

Gerry Rose contributed the following comment, here, by emphasizing that Aeschylus established Athens and particularly the Goddess “Pallas Athene” as the content of Solon’s Athens. Gerry stated:

“While the city existed for hundreds of years before, the actual revolution which establishes Athens as the core of the Greek renaissance is the idea of Justice. This is consciously developed by Aeschylus, who, in dialogue with Homer’s *Odyssey*, conveys the story of the disaster of the return of Agamemnon to Mycenae. It is precisely overcoming the revenge cycle set off by the disasters of the Trojan War which becomes the juridical basis for the real Athens. Sophocles in the play “*Oedipus at Colonus*,” also establishes Athens as a place where the downtrodden can get justice. Justice, for even Oedipus, is, in Sophocles own words, literally the “secret” of Athens. The irony is that when Aeschylus presented this trilogy at the founding of Athens, in 458 B.C., Greece was already more civilized than France ever was in 1648 A.D.” (Gerry Rose, Letter to Pierre Beaudry, November 2, 2004.)

This Greek example shows that we have a lot of catching up to do. However, such a universal quality of goodness as reflected in *The Eumenides* can only be effective when the sacredness of human life is not sacrificed at the altar of personal ambition. Thus, this question of power is central to the perpetuation of the Peace of Westphalia and of civilization as a whole, because it represents the only

means of guaranteeing a good-neighbor policy between governments--that is, guaranteeing everlasting peace. This meant that power was never for the king himself, but only for the people he served.

The Eumenides has been historically misunderstood and systematically misinterpreted by the ancients themselves, but it had been completely forgotten by modern times for an obvious reason. The intention of the British-Dutch ruling oligarchy has been to reduce the human population through a *cycle of revenge*. On the other hand, the intention of *The Eumenides* was to demonstrate how mankind is capable of putting an end to such a *cycle of vengeance*. That is why the play is about the ability for the spectator to render justice on this issue. For Aeschylus, the spectator is a citizen of the Republic and he must be able to take the responsibility to judge and render justice. However, this implies that justice can no longer be the privilege of a ruling oligarchy and that man has the power of reason that is capable of determining what is just and what is unjust. That is also the whole point about the Power of the Peace of Westphalia.

During August 1659, with this same idea of justice in mind, the two Prime Ministers of France and Spain, Cardinal Jules Mazarin and Marquis Luis de Haro, met for several weeks to negotiate a peace on the little Pheasant Island, which straddles the border between France and Spain. The secret negotiation of the Peace of the Pyrenees between the two Ministers is a good example of Mazarin's application of his principle. His letters to the Queen Mother, Anne of Austria, represent an authentic monument of diplomatic documentation, revealing the difficulties Mazarin was confronted with, between the insane posturing of Louis XIV and Philip IV, in the years following the Peace of Westphalia.

The pretext for the negotiations was to establish a family pact, that is, the conditions under which a marriage contract could be drawn up and could be made acceptable as a means of sealing the peace between France and Spain. However, by marrying his daughter Anne of Austria to the French King, Louis XIII, in 1615, Philip III demanded that she resign her right to the succession to the Crown of Spain. Similarly, by giving his daughter Maria-Theresa to Louis XIV, Philip IV imposed the same conditionality 44 years later. Regardless of this intention of Philip and Louis, Mazarin had another intention, which was to establish a relationship between the two countries based on the principle of Westphalia. The difficulty in realizing that second intention resided in the fact that neither Louis nor Philip was interested in giving up their *folie des grandeurs*.

During the Westphalia negotiations between Mazarin and the ambassadors of different countries, the most serious problem to resolve had always been the question of power. The paradoxical question was: ***“How do you increase your power by putting it at the service someone else?”*** This was a most difficult idea to understand for a monarch whose only interest was his own aggrandizement. How can one be powerful by giving one's power away? Isn't that stupid? How can you win by losing? This seemed an insurmountable paradox, and until it was resolved, and this new principle was instituted as the guarantor of a new social order, the danger was to constantly revert back to the rule of force.

That question was posed in all sorts of direct and insinuating ways, and, on some rare occasions, the question came up as a genuine call for help. This was the case between Mazarin and Don Luis de Haro on *Pheasant Island*. After several days of getting to know each other, there occurred a moment of candid confidence on the part of Don Luis, who asked Mazarin: ***“If the King were to lose his two children, as we can foresee the possibility, since they are very weak and the elder is not yet twenty***

months old, we might desire, rather than hope, that France might not take all measures and possible means to go for the succession." (Louis-Pierre Anquetil, Op. Cit., p. 108)

I do not have the letter in which Mazarin discussed this dilemma. However, one can imagine that some truthful discussion must have taken place, after Don Luis let down his guard. The reason this question was so profound, however, is that it touched on the very heart of the power held by the Peace of Westphalia, and Don Luis obviously understood that. The issue, here, is a question of justice. In other words, whenever the question of power came up, Mazarin would address the questions: "Why does a monarch want to increase his power? Is a monarch capable of increasing his power by diminishing the power of another? What is the purpose of power? What is the intention? What is the difference between power and force? Is power the same as might?" And, Mazarin's answer was always the same. No matter how the questions were formulated, his answer was always: ***You can increase your power only by parting with the secrets of power.*** That is, you can only increase your power by applying the principle of the ***Benefit, Honor, and Advantage of the other.*** That was very difficult for people to understand.

On the other hand, Mazarin insisted that if the intention is different than the ***Advantage of the other***, then power is no longer power. Power becomes weakness. Power becomes ugly and hateful, like in the cases of Louis XIV and Philip IV. Power becomes the opposite of power. If it is used by a king to bully another king, then, power becomes might, and might crushes and destroys, while power elevates, and makes things grow. In other words, power is manifested only when it is freely being given to another for ***his*** benefit, and to develop ***his*** ability of increasing mankind's mastery over the universe.

Power never smashes itself in anger against the reef of righteousness. Power is ***agape***. As the Apostle Paul demonstrated in his Corinthian I, 13, power is generous and never envious; it is never righteous nor vengeful; it is patient and always merciful and forgives easily. Power gives and never takes. Because of all of these qualities of leadership, power has no place of its own, and has no need of one, because it builds its home and takes its residence in others, as others take their happiness and rest in it. It is for these reasons that the power of the Peace of Westphalia is able to endure the rages of others, and it never traffics with them for some popularity. Thus, the secret of this Peace of Westphalia thinking is to internalize, ahead of time, what other people are thinking, or are afraid of thinking, about themselves and their fellow man.

The Treaty of Westphalia says it explicitly, that it abolishes all competition, pretensions, and advantages over others, and ***"forgives the sins of the past by leaving all wrongs that have been committed to perpetual Oblivion."*** Such is the beauty of power when it is proportional with reason, and such was the commitment of France in 1648, at the Peace of Westphalia, pledging to entertain a good and faithful neighborly relationship with all nations. Such is the beauty of proportion between power and reason that Leibniz had identified as the basis for his idea of the Republic, and for which the recognition and remembrance of others grow unceasingly.

This is also what Rabelais meant when he said that gratuitousness; that is, what is given with benevolence is the only living power that does not decrease and perish with time. It can only increase as time passes, because it decreases hatred in the same proportion that it increases love. Therefore, this principle of ***agape*** represents the whole of Western civilization itself: the idea of power that founded Athens of Classical Greece in 458 B.C., the sacrifice of Jesus Christ in 33 AD, the Council of Florence in 1439, the Peace of Westphalia in 1648, and the adoption of the American Constitution in 1787. This is

how the idea of power became the power of an idea. The question is: Is the world ready to accept such an idea for the benefit of future generations yet to come?

END OF PART I



THE POWER OF THE PEACE OF WESTPHALIA, PART II

(In commemoration of the 365 year anniversary of the Peace of Westphalia, 24 October 1648; EIR edited version of the Power of the Peace of Westphalia from Nov. 2004[A4-44-1/PB_501])

by Pierre Beaudry, October 24, 2013



6. MONETARISM: THE DIRECT SOURCE OF EUROPEAN PESSIMISM

Now, look clinically a little closer at the marriage contract between Louis XIV and Maria-Theresa and identify the underlying flaw in it. Ask yourself: “How can a principle be sacrificed for the sake of money?” The main article of the marriage contract between Maria-Theresa and Louis XIV was practically word for word, a carbon copy of the former contract between Anne of Austria and Louis XIII. It was all about money. The contract read as follows:

“On condition that the effective payment given to his very Christian majesty of her dowry, consisting of five hundred thousand gold écus, or their equivalent value as stipulated: that is, a third at the consummation of the wedding, another third a year after that consummation, and the last third six months after. The said infante should be held as contented, and shall be content with this dowry, without alleging any future right, or alleging any action which implies that she owes or might owe any property, rights, reasons, or actions in the form of inheritance or greater succession from their catholic majesties, father and mother, nor request any title whatsoever, that she knew or that she was ignorant of, at the time of this renunciation.” (Louis-Pierre Anquetil, *Motifs des Guerres et des traités de paix de la France pendant les règnes de Louis XIV, Louis XV et Louis XVI*, Paris, De L’Imprimerie de Lesguilliez, Frères, 1798, p. 121. Translated by P.B.)

This contract imposed on Louis XIV by the Spanish King shows immediately that its *intention* was not love, nor peace, not even good neighbor relations between the two countries, but money, lots of money for Spain which was bankrupt. Thus, the renunciation to the inheritance, not the marriage, was the *intention* of this wedding contract. And that *intention* was conditional on full payment of the dowry within a period of a year and a half. If the payments of the 500,000 gold écus were not to be made on time, the renunciation became null and void. This masquerade called the Peace of the Pyrenees was signed on November 7, 1659, eleven years after the Peace of Westphalia. The contract had been written with such greed and perversity that instead of sealing the peace, it became the pretext for a new war. In fact it was the continuation of hostilities by other means.

The relationship between Louis XIV and Philip IV was typical of the situation that Leibniz had warned against when the idea of proportionality between *reason* and *power* breaks down. The King of France was preying on the kingdom of Spain like a vulture, while the King of Spain was hoping against hope that the tragic situation of his country could be saved by winning the jackpot dowry of his daughter that he had married to Louis XIV. Both Kings ended up in tragedies because the sublime solution of the Peace of Westphalia had been repudiated. Leibniz had also shown that when there was a harmonic proportion between *reason* and *power*, the result led to the sublime, but when the two were separated from each other, the disproportionate result led to tragedy.

Though it gave Mazarin the appearance of being the pacifier of Europe, the Peace of the Pyrenees was not able to determine a good outcome for the reason just indicated, and he was not able to establish a true peace, in the spirit of Westphalia, which would have included the resolution of the conflict between France, Spain, and Portugal. This was, however, Mazarin's last important negotiation. He died sixteen months later, in early March of 1661.

What went wrong? Nothing went wrong in the negotiations between Mazarin and his Spanish counterpart, Don Luis. The *intentions* of the two Kings were wrong. The negotiations were dominated by the unwavering will of two Monarchs who kept holding onto their financial interests, and the so-called legitimate right of their monetarist might. This was a classic expression of the fallacy of *might makes right*. What was wrong was that neither Kings had any legitimacy, and the treacherous moment came when Louis XIV discovered a deadly flaw in the wording of the contract. Louis's lawyer showed him that he could have total control over Spain if he did precisely the opposite that was expected of him; that is, not paying for the dowry. In fact, it was the absolute *sine qua non* money condition attached to the payments of the dowry that led to precisely the opposite effect of what the contract was intended to produce.

During the negotiations with Don Luis, Mazarin had proposed a broader peace, which was to include a true peace policy of France toward Spain with respect to Portugal. This was Mazarin's way of solving a *three-body problem* in the complex domain of diplomacy. The secret of Mazarin's negotiation power lay in the fact that a *three-body problem* gets resolved only when a third nation is able to eliminate the differences between the other two. It is not the nation that is important but the interaction between the three nations, as if to form a higher concept of nation. As Lyn put it about mind: "What you have to do is you have to have the idea of a larger mind, that each individual is a part of a larger mind. And the resources that they represent come together. And therefore they are constantly correcting themselves, a constant correction process." (Lyndon LaRouche, *Executive Meeting*, September 24, 2013) This is also how Carl Gauss later defined congruence between three numbers within the complex domain. It does not always work but it is the only way the problems will be solved, through the power of reason.

However, both Louis XIV and Philip IV rejected the offer. Philip was adamant about restoring the ancestral Spanish authority over Portugal and nothing would derogate from this course. On the other hand, Louis saw no advantages in helping the Portuguese; to the contrary, he did not wish to get into an imbroglio with Charles II of England who was allied with Portugal. When two hard balls keep hitting at each other, there is hardly any possibility to stop them unless a third party, representing the power of reason, is brought in to break the conflict. No matter how impossible the situation appeared, Mazarin went to great lengths to offer his proposal in favor of Portugal, and made the following offer to Don Luis, as he reported it personally in a letter to the Queen Mother with the intention of having her discuss it with her son Louis.

"Since you are so passionate for the advantages of the prince, I also wish to contribute and I pray my master the King to accept a condition that I am about to make, and for which the Prince shall obtain still greater advantages than those he wishes to acquire.

"Upon hearing those words, Don Luis was all ears. Yes, I added, with a force proportional to his attention, yes, I shall pray the King for the prince and his son to be restored in all of their charges and in all of the governments of provinces and places, that they be given even some in exchange with those that have been destroyed, and if this is not enough, let his catholic majesty also obtain all of the conquest that he has already decided to cede to us, providing that he accept to leave Portugal as it was in former times, and, in this way, to stop waging war on all sides." (Louis Pierre Anquetil, Op. Cit., p. 104)

Thus, Mazarin was willing to sacrifice some of the interests of France in order to obtain the happiness of the house of Braganza, via Spain. He was also attempting to bring Philip IV in line with the Aeschylus principle of transforming the *Furies* into the power of *The Eumenides*. But, Louis XIV kept sabotaging Mazarin's mission. (See my report *THE EUMINEDES*.)

It was Louis XIV who ultimately rejected this broader peace dynamic, and with it, the hopes of pacifying Spain and Portugal. In its stead, Louis XIV chose to restrict the peace back to the game of suspicion and to his *folie des grandeurs*. He not only refused to make an opening in favor of Portugal, but he refused to pay the dowry he owed to the King of Spain. That, in itself, became the trigger for a new war. Louis XIV duplicitously deferred his dowry payments until Philip IV died in September of 1665. The purpose of Louis XIV's duplicity was to add the jewel of Spain to his crown and become the *Absolute Monarch* of Europe. Here, in brief, is how the convoluted story unraveled.

Philip IV of Spain married his first wife, Elizabeth of France, daughter of Henry IV, with whom he had two children: Maria-Theresa, the wife of Louis XIV, and a son, Don Balthazar, who died young. Since at the death of Elizabeth, in 1644, and of Philip IV in 1665, all of the rights of succession went to Maria-Theresa, Queen of France, Louis XIV followed the Spanish law of Brabant according to which Maria-Theresa was the legal proprietor of the inheritance of her father and mother. When Philip IV died, Louis XIV called for the execution of this Spanish Law. The council of Spain was outraged and responded by having recourse to the rigorous terms of renunciation of Maria-Theresa and, calling for the indivisibility of the Spanish Empire, claimed that the Brabant law did not apply to Kings as it did to ordinary people. The French responded that this had nothing to do with the renunciation of succession. Louis XIV's claim was that according to the Brabant law, Maria-Theresa had a right to her own property, which was acquired automatically at the death of her father who had just died.

Since Louis refused to pay the dowry, the renunciation contract was considered to be legally null and void. The *sine qua non* clause (meaning *without which nothing*) had clearly stated that the renunciation was to be validated only if the payments of the dowry were made: no payments, no renunciation. It was those three words *sine qua non* that triggered the new war. Thus began the perfidious attempts at the partitioning of Spain.

After the Brabant Law had overshadowed the invalidated dowry contract, in the middle of 1667, Louis XIV, accompanied by his young Spanish wife to the battle field, invaded Spanish Flanders just to show his superiority, to establish his authority, and to most of all collect on his succession. One year later, in 1668, the hostilities between France and Spain ceased and the first Peace of Aix-la-Chapelle was signed. Louis XIV surprised everybody by accepting only small gains although he had superior forces. In fact, he was just showing off. He had something else in mind.

In the meantime, the King of France was preparing some devious arrangements with the Emperor of Austria. Since Emperor Leopold II had married the younger daughter of Philip IV, the infante Margarita-Theresa, he found himself in the same predicament of having to sign a renunciation, like Louis XIV did for Maria-Theresa. This is how, momentarily, the two monarchs found a common sympathy and had begun discussing the advantages of partitioning Spain between them. They signed a secret treaty to that effect in Vienna in 1669. Again, what was missing was the internalization of the principle of the Peace of Westphalia.

This outrageous failure of problem solving brings us to reflect, here, on the reason for the use of the *three-body problem* as the main form of executing the power of the Peace of Westphalia. And, that power comes from looking for trouble and getting yourself into trouble. Since the power of the Peace of Westphalia comes from the love of others, this means that this principle is the guiding light of reason shining on the residing power within the minds of our fellow man, in as much as they reflect the power of doing all that is possible for the common good of mankind; that is, according to the proportion of one's ability, as Leibniz showed in his *Outline of a Memorandum: On the Establishment of a Society In Germany for the Promotion of the Arts and Sciences (1671)*.

So, the principle of the *Advantage of the other* is not simply loving others, but helping others to love others. This is how the *three-body problem* becomes the *modus operandi* of a permanent peace process. Mazarin was urging France to intervene in Spain for the benefit of Portugal. That's the way to get into trouble, because the other two don't expect you to know what they think. To discover that as the essence of one's own self-interest, is to discover that such a peace represents, within itself, a minimum of what is in the human power to accomplish a fusion process between minds. This is how an individual starts becoming a universal; that is, becoming God-like.

According to Leibniz, this human performative power is *thinking in action*, that is, implementation of work for the excellence of others. The problem arises, however, when that power is separated from reason; that is, abstracted from the conscious application of working for the benefit of others. Then, power dissipates, and becomes at once non-existent, or becomes complete impotence, because there is no longer any future. This is when power becomes *pure force*, as in the *Furies* of Aeschylus's play, *The Eumenides*. Then, force translates into conflict of powers, and leads to war again.

This is the trap that Louis XIV kept falling into, again and again. So, when an individual accomplishes everything that is possible for another to benefit others, without harming their free will, then, power resides within shared reason, and is balanced within it, in proportion within it, and that proportion is merely the reflexion of the happiness that another can bring to others, which itself is the shadow of the happiness of God loving mankind. That is the crucial point to understand with respect to the *three-body problem* and the Peace of Westphalia for the future. Thus, ultimately, the intention of the power of the Peace of Westphalia is to make the entire world happy in the greatest glory of God.

As Lyndon LaRouche developed in his paper, [*TOWARD A SECOND TREATY OF WESTPHALIA*](#), (Nov. 29, 2004), the principle of shared reason to be applied to a European-Eurasian treaty agreement, along the lines of the Treaty of Westphalia, finds its root concept in the "monotheistic humanist tradition" which came to be known since ancient Greece, as the *Prometheus Principle*, from the Classical tragedian Aeschylus, and whose crucial function is to shock us, in a meaningful way, that is, in a way such that we can use the said principle to turn the political anomalies of our present times into insightful solutions.

For example, such a Eurasian agreement could not be made on the basis of compromising differences of principle as in a conflict avoidance search for a consensus. LaRouche showed how this could not work in the long run "because that approach, like attempting to compose and ecumenical drafting of a Christian Cannibal's Cookbook, evades what continue to be the ominous conflicts in principle, rather than actually resolving them." ([The Coming Eurasian World](#), November 29, 2004) This

forces us to reflect on how Mazarin and his associates made use of the *Prometheus Principle*, in the manner indicated by LaRouche.

Frederich Schiller had a powerful insight into how this principle of "shared reason" developed itself during the Thirty Years War. Within the lower manifold of the war itself, there began to be discovered, from among the sublime characteristic of certain individuals, the presence of a fundamental emotion which was shared with members of other nations, who had the same faith; that is, the common purpose in the defense of the same faith, broke up the confinement of national borders. Thus, across different borders, the religious issue began to work as a two edge sword. Though the war hardened and fanaticize a lot of soldiers belonging to the same religion, their common bond also opened the hearts of many to the plea of all of the people from other countries. When this common bond grew stronger than the old axioms of hatred and revenge (Cf. *The Eumenides*), then the emotion of a patriot grew into the emotion of a world citizen. Out of this shared cross-border emotion came the realization that the self-interest of each nation rested in the monotheistic humanist tradition of promoting and defending all of the peoples of the world. Thus, by applying the *Prometheus Principle* to the Treaty of Westphalia, Mazarin gave a real foundation to the science of Foreign policy making. For the first time in history, each country began to address the affairs of other nations as an integral part of their own domestic affairs.

7 . LOUIS XIV HIRES THE BRITISH FLEETBUT MEETS HIS WATERLOO

In December of 1672, a new war broke out between France and Holland, which was played up in the name of honor and pride, but which was, again, a mere question of money. Louis XIV based his entire strategic policy on buying allies in order to loot his neighbors. The principle was simple: *you are allowed to elevate yourself by bankrupting someone else*. Does that sound familiar? This was the French method of what today is known as outsourcing, in which Louis XIV approached friends and foes alike. For instance, James II of England liked money, so, Louis XIV bought him off. In 1662, James II sold Dunkirk back to Louis XIV for 5 million francs. Louis also bought him and everybody else in order to break up the triple alliance between Holland Sweden and England that John and Corneille de Witt had organized before William III of Orange came to power.

When this kind of predator behavior becomes dominant among the political leaders, the effect in the general population is outright cynicism, liberalism, and lasciviousness. This is precisely the intention that created the Anglo-Dutch liberal system of monetarist free trade, the most pervasive cause of pessimism in Europe today. This pessimism represented by the Liberal British-Dutch financial system, was dominated by the power of money and the refusal to adhere to any moral principle, let alone the principle of the Peace of Westphalia. And the seat of that pessimism was, as it is today: *What is in it for me? How can I maintain and increase my authority over others? How can I achieve dominion over others? How can I eliminate my competitive in the world today?* This was the pessimism of Louis XIV and of every other Monarch in Europe in the wake of 1648.

On December 10, 1670, Louis XIV and George II signed a treaty whereby, both Kings would provide troops, ships and money for the new war against Holland. Louis XIV hired the British fleet,

which included 30 large ships and ten fire ships, under the command of the Duke of York. Louis paid George II three million francs a year and a pledge to give England a number of Islands from New Zealand after the conquest of Holland. The contract was confirmed with a number of additions on February 12, 1672. And, in April and March of the same year, Louis made similar strategic and financial alliances with the Bishop of Munster, the Bishop of Cologne and a few other German princes who were potential allies of Holland. He bought them all with piles of money. On April 6, 1672, France and England jointly declared war against Holland. Holland was unprepared and had no longer any German allies.

However, by an ironical reversal of the situation, which the Venetians played against Louis XIV, Holland began to turn around her apparent desperate situation. First, during a public riot, set up in August of 1672, the Orangist Party massacred its two main republican adversaries, John de Witt and his brother Corneille de Witt. This opened the way for the Party of William of Orange to achieve a victory, and have him become Stathouder (monarch) with dictatorial powers. Then, in December of 1673, fearing the worst in its provinces of the Low Countries, Spain decided to join the war on the side of Holland. Following this, the Emperor of Austria was convinced to join the alliance with Holland, in August of 1673. Then, the King of Denmark, solicited by the Emperor, created a diversion by declaring war on the King of Sweden who was allied with France. Finally, all of a sudden, in February of 1674, King James II of England, "pressured by his constituency" to stop the war, declared peace with Holland and, in April and May of the same year, the Bishops of Cologne and of Munster also signed a peace with Holland.

There was the reversal that Venice had played very successfully. Within the short period of two years, Holland, which had been entirely isolated two years earlier, found a lot of new allies, while Louis XIV ended up being all-alone without any European allies, except the King of Sweden who had his hands full with Denmark on its flank. Meanwhile, the Dutch had broken open their water dams and flooded the armies of Louis XIV, who was humiliated and was forced to retreat south. The Dutch even had a delegation go to Louis XIV, and demanded public excuses under the threat of coining a medallion commemorating his mistake before the court of history. This led to the Peace of Nijmegen, which was signed in 1678. The result of all of these machinations was aimed at creating the conditions under which William of Orange would take the throne of England against the backdrop of Louis XIV taking the throne of Spain.

In 1685, at the death of his father, Charles I, the Catholic Duke of York, a Plantagenet, became the new Catholic King of England, James II. Three years later, in 1688, James II had a son, Charles-Edward, whose birth pushed away from the throne of England his older sister, Mary, a Protestant who had married the Protestant Stadhouder of Holland, William III of Orange. As we shall see shortly, these events were to be used by Venice, as multiple means of starting new religious wars, and initiate the Commercial British-Dutch Liberal system as a new form of the Venetian Party. Again, the principle of Westphalia had been buried and forgotten, while the Peace of Nijmegen of 1678 led to another disaster, worse than the preceding one.

8. THE VENETIAN LEAGUE OF AUGSBURG SETS A TRAP

During the course of the year 1686, the attempt at redrawing the map of Europe had been insinuated in all of the diplomatic courts of the continent under the guise of preparing to replace the reign of the last surviving Spanish Habsburg King, Charles II of Spain. The expected death of this childless moronic-king was to become the signal for a new world war throughout Europe, in the course of which, the new Venetian plan was to partition the Spanish Empire, and redistribute its pieces between Louis XIV and William of Orange. That was a trap set for the King of France. The plan was to give Louis XIV the impression of ruling on the continent, while William of Orange effectively ruled the world by controlling the seas.

The unfolding of this looting operation began with the renunciation of the Peace of Westphalia, and the instigation of a new war, which lasted ten terrible years, from 1688 until 1698. Conducted by the League of Augsburg and under the watchful eye of the Doge of Venice, this new war had primarily a dual purpose: one was to lure Louis XIV into his old imperial dream of recovering the ancient Rhine River borders of Lotharingia, and the other was to create a One World Liberal Commercial Empire between the Dutch and the English, by transferring the Venetian power to the North; that is, from Venice to Amsterdam and to London.

The decision to go to a defensive war against France by the League of Augsburg had been signed and delivered, a year earlier, at the 1687 Carnival of Venice, after the jealousies and hatred of Louis XIV had been successfully mounted among the leaders of Europe. This new Venetian-run League of Augsburg included the Emperor of Austria, the King of Spain, the Stathouder of Holland, the King of Sweden, the Electors of Palatinate and Bavaria, and the Duke of Savoy. Since there was a close friendship between Louis XIV and James II of England, the idea was to keep Louis distracted and busy with a war on the Rhine, while William of Orange was to take care of the affairs of England. Such were the intention and objectives of the League of Augsburg.

The fears of seeing parts of the Palatinate go to Louis' brother, the Duke of Orleans, by way of a marriage between his sister and the former Elector, convinced the Palatinate Elector to join the League. The fear of losing the family control of Cologne convinced the Elector of Bavaria to join the League. The Emperor was convinced to join the League on the assumption that the Succession of Spain would go to the House of Austria, as opposed to the Bourbons of France, or the Electorate of Bavaria, if Charles II of Spain were to die without a son. Even the Vatican was leaning toward this Venetian League of Augsburg for fear of seeing a resurgence of Gallicanism throughout France.

However, none of the League partners were willing to start the hostilities. It was Louis, who had to start the war first in reaction to a series of well prepared provocations against him, which were made systematically, just to frustrate his *folie des grandeurs*. He was first annoyed, for example, by the kidnapping of his protégé, prince Furstenberg, and then seriously harassed by some outrageous territorial claims made by the Elector of Palatinate.

Finally, as per a prepared Venetian script, in November of 1688, when Louis launched an attack against the Palatinate, the entirety of the German princes and the House of Austria raised as one man against him, while William of Orange crossed the Channel to take the throne of his father-in-law, in England. The first phase of the plan was a complete success. Louis XIV's Rhine Campaign opened the door for William of Orange to invade England, depose King James II, and become the new Netherlands-English ruler under the name of William III.

On November 5, 1688, William of Orange landed in England with his army and forced James II to abandon the throne and flee to seek refuge in France, under the protection of his friend Louis XIV. William III had no difficulty in ascending to the vacant throne of England on November 15, 1788 without any bloodshed. The so-called “Glorious Revolution” had been consummated.

Louis XIV had a stronger army than the Germans had, and was able to very quickly capture the cities of the Rhine from Philipsburg to Mayence, without suffering any great loss of men. However, he was not able to cross the English Channel, or to make any gains at sea, against the Anglo-Dutch alliance. Within a few years, Louis XIV became harassed from all sides by a hornet's nest of insurgencies along the Rhine River and found himself incapable of maintaining the gains he had made earlier. After a period of ten years of more or less continuous warfare, Louis XIV's forces were exhausted and were forced to gradually give up all of their territorial gains. Louis XIV's dream of recovering the territory of Lotharingia was shattered. For lack of resolve, the war was brought to a stop at the Peace of Ryswick, in 1698. In 1693, the former Peace of Westphalia negotiator, Count d'Avaux, had failed to achieve a peace for Louis. In 1694 and 1695, both the Count of Celi and the Sieur de Collieres failed as well to obtain results with direct negotiations. It was only after the King of Sweden intervened as a third party that a peace seemed possible in 1696.



Figure 5 William III of Orange (1650-1702)



Figure 6 Louis XIV (1638-1715)

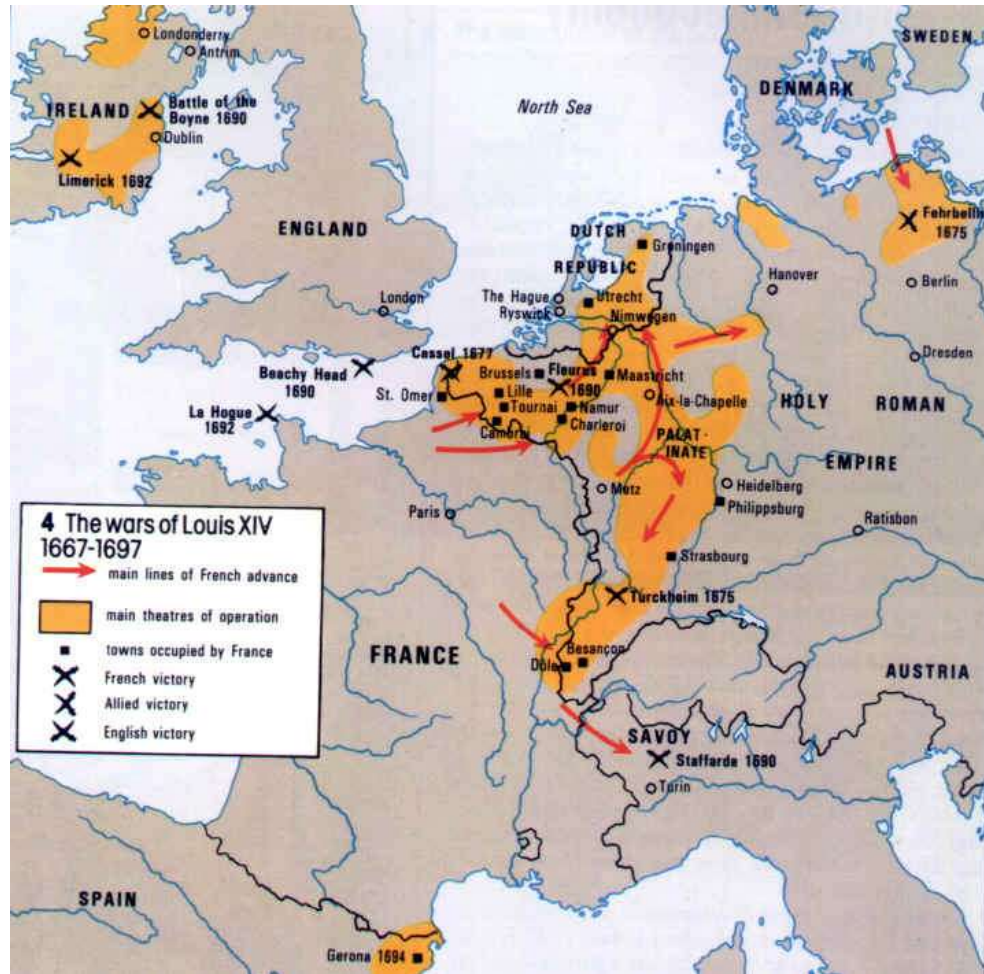


Figure 7 Map of Louis XIV invasions of German territories and the Netherlands during the 17th century.

On February 10, 1697, the French and Sweden ambassadors agreed to return to the Peace of Westphalia and decided that the conditions of the Treaties of Munster and of Nijmegen were to prevail in future negotiations. The Peace of Nijmegen (1678 and 1679) ended the war between Holland and France and gave back to France the territory of Franche-Comte and the fortified towns, of Valenciennes and Condé, north of the Meuse River. The Electors of the Palatinate and of Bavaria were satisfied in having their lands restored, and Louis XIV was required to formally declare that he recognized William III of Orange as the legitimate King of England, which had been one of the objectives of the whole war to begin with. In exchange for this recognition of the British-Dutch alliance, Louis XIV was given priority at taking over Spain by family alliance. The second phase of the Venetian plan for the succession of Spain was underway.

On the other side of the Atlantic, the reaction to the Dutch power grab was perceived as the strategic danger that it was. See box on the Winthrops and the significance of Massachusetts Bay Colony.

LaRouche Replies to Query on Monetarism

March 17, 2012 • 8:00AM

The following was written in reply to a small business owner who wrote in after the March 10 simulcast to ask for a concise explanation of the nature of monetarism.

All monetarist systems are intrinsically imperial systems of oligarchism, simply by virtue of the fact that they are monetarist systems, as this is typified by the moral degeneration of the U.S. constitutional system by the swindle accomplished by the three [skunks]—British spy Aaron Burr, his understudy, Martin van Buren, and Andrew Jackson.

The original U.S. Federal Constitution was based on the principle of a Federal form of national public-credit system, rather than a monetarist system. The principle of Federal credit had come into existence in North America under the Seventeenth-century Massachusetts Bay Colony of the Winthrops and Mathers, a system which had been crushed by the agents of the New (Anglo-Dutch) Venetian party noted for its (and Descartes') orchestration of the Wars of Louis XIV. It was under the flag of that New Venetian Party, that William of Orange, an agent of that party, crushed the Massachusetts Bay Colony.

The establishment of the British empire-in-fact, was secured through the "Seven Years War" (1756-1763) which established the British Empire, an empire which has assimilated the British system through the instrument of Lord Shelburne's establishment of the British Foreign Office: pretty much the way in which today's British Empire has reached out ("The Euro system") to gobble up western and central continental Europe, and to seek to assimilate the United States (under Presidents George W. Bush, Jr. and British puppet Barack Obama).

Or, to sum up that point: All European and extended European empires since the original Roman Empire have been monetarist systems.

Benjamin Franklin had proposed the return to a credit system, like that of the Massachusetts Pine Tree Shilling, as a "modest principle" of a paper currency. Following the battlefield victory of the United States over the British empire, Franklin protégé and young genius Alexander Hamilton led in the creation of the U.S. Federal Constitution with the establishment of the replacement of a monetarist system by a national credit system. Since the virtual traitor and President Andrew Jackson had been used to terminate the U.S. Federal Credit System, the principle of the Constitution had been revived as the "paper money" principle of ("Greenbacks"), and other actions in that direction through President Franklin Roosevelt's Glass-Steagall Law (all traitors, swindlers, or simply fools) have sought to destroy the Glass Steagall Law ever since; those traitors, swindlers, or simply fools, have opposed the Glass-Steagall principle since. Without a return to a Federal credit principle, not only the United States, but the entirety of the trans-Atlantic system were rotten-ripe for economic extinction.

The relevant principle, which all imperial systems of Europe and the trans-Atlantic systems since express, is essentially expressed in a monetarist system. [...]

American historian, Graham Lowry, made the appropriate point in this connection when he wrote: “News of William of Orange's invasion of England reached Boston at the beginning of 1689. The Dutch seizure of the throne presented a strategic opportunity, rather than an occasion for general rejoicing. When the rumors first reached Wait Winthrop, he wrote to his brother Fitz John in Connecticut: ‘Tis generally feared the Dutch are landed in England before this.’ New England's concerns included the danger that could be posed to it, if the Dutch and English crowns were united, rather than constantly warring with one another - a division that New England had often played off successfully in the past.” (Graham Lowry, *How American Was Won*, EIR, 2004, p. 36) And, I might add that the strategic interest of the Winthrops was also reflected in the fact that America had already begun to carry the beacon of hope of the Peace of Westphalia on the shores of the New World.

9. THE ACCESSION OF THE SPANISH BOURBONS TO THE SUCCESSION OF SPAIN

The claim of Louis XIV to the succession of Spain rested on the fact that both he and his father, Louis XIII, had married two Spanish princesses, and the renunciations to the crown of Spain, made by the Spanish princesses, were meant to guarantee that both Spain and France were not to be ruled by a single monarch. In the customary way of attempting to maintain a so-called balance of power in Europe without having to go to war, the Habsburg Emperors had similarly married daughters of the Spanish Kings, Philip III and Philip IV, and were also struck by the same exclusion principle of renunciation from their princesses. However, a third situation existed in the Electorate of Bavaria where the Infant Maria Antonia, whose daughter had married the Elector Prince of Bavaria had made another claim, and the couple's son, the Electoral Prince Joseph Ferdinand, considered he had the best chance to inherit the Spanish throne.

In a nutshell, the disease ridden Charles II, King of Spain, of Naples and Sicily, of Flanders, and Emperor of Mexico and of Peru, was on the verge of dying without an heir. The new Venetian plan was to partition the Spanish Empire and distribute the spoils between the four contending European Houses, the British, the French, the Austrian, and the Bavarian. The execution of this plan began in The Hague, on October 11, 1698. However, as this was done behind the back of the Spanish King, Charles II wrote a new will, in which he reverted his entire inheritance to the Electorate of Bavaria, but the new Elector died in his prime, on February 8, 1699. This led to another partitioning Treaty, which was signed in London on March 13 1700, again, without the knowledge of Charles II. After learning of it, the King of Spain wrote a new will in which he gave Spain to the grandson of Louis XIV, Philippe of Anjou, and stipulated that the Spanish Empire could never be partitioned. Charles II died less than a month later, on November 1, 1700.

The partitioning game was over. However, two weeks later in Versailles, on November 16, 1700, Louis XIV presented his grandson Philippe, Duke of Anjou, to the court and declared: ***“Gentlemen, you see here the King of Spain.”*** The sixty-two-year-old King of France walked pompously before the applauding crowd with his sixteen-year-old grandson the King of Spain, Philip V, at his side. The Ambassador of Spain fell on his knees and declared: ***“What a pleasure. There are no longer any Pyrenees. They have sunk into the ground and we now form a single nation.”*** (Figure 8)



Figure 8 The Ambassador of Spain Recognizing the Duke of Anjou as King of Spain, by Francois Gérard (1824). Note the ironic presence of the artist inside the scene.

Francois Gérard, a court painter of the period of the French Revolution, captured the fake dignity for the ridicule that it was. The pants of false dignity drop to the floor when the scene becomes invaded by a surprise disturbance on the left side of the painting. Emerging behind the barely visible Jesuit priest bowing behind the Spanish Ambassador, is the partly highlighted presence of the artist, himself, barging in, ironically, onto the scene with his drawing equipment under his arm and, thus, creating a nuisance of himself, as if to foreshadow a similar fate for the future Philip V. After a fierce contest by the Archduke Charles of Austria (the future Charles III), Philip V was finally recognized by the whole of Europe, at the Treaty of Utrecht, in 1713.

When James II of England, exiled in France, died a year later, on November 16, 1701, Louis XIV immediately recognized his son, James III, as the legitimate King of England, but, it was the Dutch William III of Orange, who became King of England, instead, when he got the British East India Company and the English Parliament to back him up and subsidize him with an army and navy of 40,000 men each, to wage war against Spain. England formally declared war on Spain in May 1702, two months after the death of William III, who was succeeded by his sister-in-law, Queen Anne of Scotland. When the union of Scotland and England became official under Queen Anne, in 1707, England was transformed into what is today known as Great Britain.

Whatever happened to the principle of the Peace of Westphalia? What happened to the principle of harmony and proportionality that Leibniz had emphasized was essential for the Republic? This proportionality between *reason* and *power* is very important because it is precisely what was missing in the false perception of power by the Habsburg, Louis XIV, Philip IV, and William III. After the signing of the Treaty of Westphalia, it was not understood that it was *reason* which had to embody *power*, and thus, the idea of the power of the *Eumenides* was totally ignored as a genuine universal physical principle more generally and as a means of application of the treaty in particular. What happened was that when a separation of the two occurs, it is perceived as if the treaty of Westphalia (*reason*) no longer had sufficient (*power*) to dominate. As a result beast man Louis XIV went on fighting uninterrupted wars leading the nations of Europe from tragedy to tragedy. It is essential, here, to reflect on this situation as this represents an important difference between the tragic and the sublime.

When reason lacks sufficient power to dominate, that is to say, when the proportionality between them is destroyed, tragedy becomes inevitable as revenge returns as the motive for war. This occurs every time *reason* is understood as being separated from *power*, or when *reason* is treated as an abstraction and *power* serves its own purpose. Then, the cognitive connection between the two is lost. On the other hand, when the proportionality is maintained and *power* resides within *reason*, as the case of the Peace of Westphalia demonstrates, the agreements between nations reflect the sublime. In other words, more power cannot be added to the Treaty of Westphalia by adding more powerful princes to it. The power is within reason itself. The question is purely a subjective question. Even if it is not recognized, that power exists as an active force, regardless of the tragedies that occur around it and remains unscathed. Unfortunately, the leaders of that period have had no understanding of that.

In the meantime, the Emperor of Austria attempted to grab the Italian states belonging to the Spanish Crown, only to find the French troops protecting them along with the Spanish army. However, when an alliance between the Austrian Empire, England, and Holland was signed in The Hague, on November 7, 1701, the agreement had been for the Emperor to take over the communes of the Spanish Netherlands, the Duchy of Milan, the Kingdoms of Sicily and Naples. The Anglo-Dutch side of the operation was to grab Spanish and French possessions overseas, with the understanding to never let the French and Spanish Kingdoms unite their forces at sea. The French King was even made to sign an agreement by which he would prevent any technological improvements on Spanish ships.

Those were the tragic stakes during this period of continuous warfare in which several other minor powers of Europe joined the coalition against France, such as the Elector of Brandenburg and several other princes of Germany, who joined in the diet of Ratisbonne, on September 30, 1702, six months after the death of William III, on March 16, 1702. Portugal joined the confederation, on May 16, 1703, which was followed by the adherence of the Duke of Savoy on October 25 of the same year. It was not until 1704 that a new world war began in earnest and horrified the peoples of the two worlds. While the Europeans were, one more time, busy fighting each other on the continent, the British were making other plans.

10. HOW THE BRITISH EMPIRE IMPOSED ITS RULE ON FRANCE

As soon as Louis XIV had pompously imposed his grandson as King of Spain, in 1700, a whole series of wars began in earnest. Queen Anne of Great Britain immediately launched a campaign against Spain, and Louis XIV followed suit by sending twenty infantry and six cavalry battalions to support his grandson Philip V. At the same time, in March 1704, Philip V invaded Portugal with a French-Spanish army, but failed to take Lisbon. Meanwhile, on August 13, 1704, the Duke of Marlborough (the ancestor of Winston Churchill) marched his British army from the lower Rhine River to the Danube to give a stunning blow to Louis XIV at Hochstaedt, a most decisive first time defeat, which cut off the French menace to Vienna. During the same month of August 1704, the British invaded Spain and took Gibraltar, which was barely defended. The British now had realized the old dream of Cromwell, which was to have a commanding position at the entrance of the Mediterranean Sea. One more time, the whole of Europe was at war against Louis XIV.

From that moment on, France and Spain were constantly on the defensive, at sea as well as on land. Year in and year out, wars raged everywhere and Louis XIV began to suffer major defeats, first at Ramilliers and then at Turin, in May of 1706. Things began to be so bad for the French armies that Louis XIV even went as far as to offer the Archduke of Austria the crown of Spain in order to secure for himself the Kingdoms of Naples and of Sicily. In 1707 and 1708, the French lost Milan and Tuscany. Then, in 1709, Louis XIV said he was willing to abandon the Spanish Monarchy totally and give up Milan, Tuscany, the Lower Countries, some Canadian Islands, only to keep Naples, Sicily, and Sardaigne. Louis' biggest fear was to see the British capturing the main island of Corsica in the Mediterranean. While he was concentrating on what the right hand of war was doing, he could not see what the left hand of the British-Dutch magician was doing.

Louis XIV's desperation seemed to be at its highest point when, on May 28, 1709, the Imperial and British negotiators proposed four articles as preliminary conditions for a cease-fire that Louis XIV was begging for. The first was to recognize the Archduke Charles (Charles III) as the King of Spain, and to give Philip V two months to pack up and give the Spanish crown back to the Habsburgs. The second was to cede to the Emperor, the cities of Strasbourg, Brissac, Landau, and all the fortifications on the Rhine from Brissac to Philipsburg. Thirdly, France had to give up to Great Britain the Island of Newfoundland, the fortifications of Dunkirk were to be taken down, the pretender to the throne of England (James III) had to leave France, and Louis XIV had to sign a free trade monetarist treaty with Sir Robert Walpole. Fourthly, along with concessions made to Portugal, the Elector of Brandenburg, the Duke of Savoy, and a few others, Louis XIV had to restitute all that he had taken from the Spanish Netherlands. In one word, everything was to the advantage of the allies and nothing was for the benefit of the Bourbons. Louis XIV was forced to accept all of these preliminaries, at the exception of article 38, which had raised the ghost of the Brabant law. It was Louis' turn to be humbled.

Ironically, it was in a town of the Dutch Brabant region, Gertruydenberg, that the negotiations were held during three long months until it came to a head at the end of July of 1709. The French plenipotentiaries had raised a much unexpected question: ***What if Philip V refuses categorically to give up his crown to Charles III?*** At that point, the allies saw that Louis XIV never intended to stop the war, and realized he was merely buying time. Their answer to that question was not long to come: ***Then, Louis XIV will have to force Philip V down by leading a military intervention against him.***

The hypocrisy and pride of Louis XIV was so extreme that the real perversion of the Beast-Man came out for all to see. Louis XIV offered to pay a million francs a month for the allied armies to do the job of ousting his own grandson Philip V. Was Louis XIV really willing to pay his enemies to wage war against his grandson? Was Louis XIV serious about making peace? The offer represented such madness that the allies kept up the joke and upped the ante on Louis by making the even more ludicrous counter offer to add their own troops located in Portugal and in Spain to assist those of Louis XIV, as long as Louis was willing to lead them against his own grandson. At that point, Louis XIV went into a complete fit of rage and put an end to the entire negotiation process. The British replied in their usual stiff upper lip manner: “*Louis put Philip on the throne with one word; he can take him down with one word.*”

The real question, however, was: *How much blood is required to quench the pride of a Beast-Man?* In their letter of *adieu*, the plenipotentiaries of Great Britain wrote these amazing words: “*When it pleases Him, God will chose his moment to humble those who have been elevated by an unexpected prosperity, and who consider public miseries and the spilling of Christian blood as nothing, while continuing to wage wars when they could have put a stop to them.*” (Louis-Pierre Anquetil, Op. Cit., p. 242)

The war went on raging for another four years. After the death of Emperor Joseph in April of 1711, the title of Emperor went to his brother Charles (Charles III), still pretender to the crown of Spain. This new situation, however, inspired Queen Anne of England to negotiate again with Louis XIV, but there was no longer any question of Philip V abandoning the throne of Spain. Louis XIV introduced new preliminary negotiations for peace in London on October 8, 1711, and an agreement was reached for a new general convention to be held in Utrecht, Holland, on January 12, 1712.

The Peace of Utrecht forced Philip V of Spain to renounce the kingdom of France before British commissioners sent over to testify to the act of resignation. Louis signed a similar agreement relative to the throne of Spain. On January 29, 1713, the first peace treaties were signed between France, England, Prussia, Savoy, Portugal, and Spain. There were a total of seven treaties in all, signed on April 11, 1713, putting an end to 40 years of wars instigated by Beast-Man, Louis XIV, against the nations of Europe.

A glance at the advantages that Great Britain gained at the Treaty of Utrecht bears witness to the fact that the British Empire came out of these wars with a heightened recognition of having become the sole master of the seas and were, therefore, in a position to dictate their new law of monetary free trade to France, most emphatically, and to anyone else on the continent of Europe for that matter.

At the Treaty of Utrecht, France agreed to recognize the protestant lineage controlling the throne of Great Britain and abandoned all rights to the monarchy of Spain. The British obtained the destruction of the Dunkirk fortification, the restitution of the Hudson Bay Company, the Canadian province of Nova Scotia (Acadia), the Islands of Newfoundland with strict limits for French fisheries rights, the Island of St Christopher. In the secret article of the Treaty of Utrecht, Article XII, the British were guaranteed the right to the slave trade of the *Assiento*. The different treaties of Commerce signed at Utrecht gave privileged treatment to British-Dutch free trade across the board. The British Empire was born and will come to full maturity 50 years later with the Treaty of Paris in 1763.

11. THE MARITIME POWER OF PERFIDIOUS ALBION

It is essential, at this point, to pause and examine the underlying axiomatic assumption behind the Venetian strategy with respect to England, which is: ***Encourage the people of terra firma to kill each other over territorial control of the land, and secure your own power by controlling the islands of the world. Become the Cargo god of the seas.***

Since during the fifth century AD, when the first Venetians were forced to establish themselves on the Adriatic Sea islands off the coast of Italy, they always understood that their security and their very livelihood depended on the sea. They had no land to farm on and no mining capabilities to establish industries from. They could have developed a tremendous fishing industry, but they chose not to do it.

Instead, since they did not like to work either, the Venetian oligarchy decided to turn their economic survival into manipulating and exploiting other people by controlling the seas. The maritime system became the resource not only for its survival but also for its evil power. Thus, the Venetian mode of survival became: ***Loot your fellow man or die!*** They truly believed in this delusion which then also became the motto of Great Britain. Today, all European nations have adopted the same pessimistic belief.

Ever since its inception, Venice was the true believer and founder of this evil system of maritime power and became the master teacher to all other countries in the world who wished to follow her historical example. Oliver Cromwell, for instance, realized that one could not become great and dominate the seas if one did not follow the Venetian method. The Venetian model became the English model. The Venetian secret was very simple. Venice taught the English how to create the political and military means of becoming the terrorist power of the seas. This is why the ancient practice of the Venetian Doge, which consisted in the ceremonial tossing of the ring into the Adriatic Sea, is still being carried out today by the British Club of the Isles. Venice was the true ***Lord of the Ring.***

The monetary free trade empire, controlled by the new Venice of the North, this new ***Consolato del Mare***, actually began when, after his successful revolution against Charles I, Oliver Cromwell implemented his infamous Navigation Act, on October 9, 1651. This is when the idea of the future of Great Britain's Empire over the seas began to be officially established, on record, and also began to be an implicit threat to the colonies of the future United States. The Navigation Act dispossessed Holland of its monopoly and shifted it to England. This "piracy" Act required that all merchandise found on ships at sea that were not wholly or partly under the command of English seamen, shall be confiscated.

After a successful war against Holland, the peace of 1654 became the basis upon which the Anglo-Dutch liberal system would guarantee the monopoly of the British East India Company to establish a joint-partnership of private family of imperial piracy of the seas, whose financial centers would be located in the City of London and in Amsterdam. Oliver Cromwell signed a commercial pact with the King of Portugal, John VI, in 1654, by which was set the first example of the exclusivity of British free trade; that is to say, of ***the art of becoming master of someone else's nation while forbidding it from doing the same at home.***

Louis-Pierre Anquetil reported that about ten years after launching this empire of the seas, the King of England, Charles II, acquired Bombay in India in a similar fashion, by marrying one of the daughters of the Queen of Portugal, Louise de Guzman. That marriage alliance opened the floodgates that would make the fortune of Great Britain in Asia. Anquetil noted: ***“That acquisition, contracted in 1662, was the starting point of the enormous power that the English have acquired in India. Their progress was not slow. Before the end of the century, they possessed entire cities and provinces on the two shores of Malabar and of Coromandel, and also in Bengal.”*** (Louis-Pierre Anquetil, Op. Cot., p. 374)

The hallmark of this sort of trade was like that of a magician who brings your attention to what his right hand is doing while he is doing something else with his left. For example, every time the British were making commercial deals on the European continent, it was always with the intention of securing some new acquisition from the other end of the world. At every opportunity, England would insinuate herself into peace treaties and commercial pacts with other European nations, not to participate in European interests, but to insert in such official documents the names of her far away acquisitions in order to be assured, by such official acts of agreements, of the recognition of property, just in case they might become questionable at some future time. Great Britain was also very proud when she succeeded in luring another nation into a war with a third party for her exclusive perfidious interests. Here is how the old Marshal Adrien Maurice de Noailles, the friend of America and the grandfather of Marquis de Lafayette, uncovered this British strategy in Vienna.

It was a century after Cromwell started the empire, during a 1741 council of the King in Versailles, that the de Noailles warned Louis XV against the British menace with respect to Germany. Noailles said to the King:

“The English system is known: it is to arrive by the superiority of money to the superiority of power, and America alone can provide them with that route. England will not be tempted to make war in Germany for the benefit of the Emperor, or for the benefit of any other prince. She would prefer to make it herself with success for herself in America. France must be careful not to be taken in with respect to her true interests, and lose her rich colonies, while with the apparent motivation of a false glory, she would penetrate into Germany in a contest which is foreign to her interest.” (Louis-Pierre Anquetil, Op. Cit., p. 376)

As we shall see, history has proven that the old Marshal was right and that Louis XV made the wrong strategic decision to waste his efforts in a war with Germany. Moreover, the British-Dutch alliance had a very unique way of going about securing controlling shares of the empire of the seas. Historian John D. Bergamini expressed quite bluntly and truthfully how this Imperial economic power on the seas came about.

“England, the chief sustainer of the War of the Spanish Succession as well as its chief beneficiary, had various motives for its role. King William III, inveterate foe of Louis XIV since 1688, was eager to make war on the Bourbons to save the balance of power and to protect his native Netherlands (he wrote to a Dutch official of his determination 'to maneuver' the English people 'gradually and carefully to the brink of war taking care that it remains unaware of what is happening'). The Whigs in the parliament were inclined toward hostilities for reasons of commerce, since England, like the Netherlands, already had a huge commitment to legal and illegal trade with Spanish America. They were aroused by the possibility of the

wealth of the Spanish Main shifting to the control of French entrepreneurs, a possibility that seemed probability after Philip V in late 1701 assigned the Asiento (right to slave trade) to the French." (John D. Bergamini, *The Spanish Bourbons*, New York: G.P. Putnam's Sons, 1974), p.35)

This Whig Party, otherwise known as the *Venetian Party* ran the illegal slave trade, represented the basis for the new bestial-predatory-liberal-Anglo-Dutch financial system and they had no intention of letting the French corner that lucrative market.

By virtue of an ancient treaty called "*El pacto de el Asiento de Negros*," France had been given the "privilege" of exploiting the slave trade of the Spanish colonies of the Americas for a period of eleven years. Anquetil's record show that the French Company called *La Compagnie Française de Guinée* had a charter for the slave trade during the period going from September 1, 1701 until September 1, 1712.

After bankrupting this French Company, and assuring themselves that it would never be revived again, the British signed a 25 year slave trade contract with Spain, on March 26, 1713, which expired on May 6, 1739, but that the British actually pursued with impunity until 1750. Thus, during the first half of the eighteenth century, the British-Dutch alliance had gained total control of the slave trade in all of the Spanish colonies of the Americas, especially the United States and the Islands of West Indies. This represented the bulk of the British-Dutch interest in the succession of Spain. They figured that they could suck more out of the Spanish colonies overseas by free trade than France could take out of Spain by the Spanish succession. The slave trade became the *nec plus ultra* of free trade. Slave free trade truly came to mean that your labor is free!

Next, examine how the British succeeded in their perfidious diplomacy. Look at the Anglo-Prussian alliance of 1756. At this point, however, it is essential to return to the *three-body problem*, again, in order to show how the Venetian-British method created, in the relationship between nations, precisely the opposite conditions that Mazarin had established at the Peace of Westphalia. In substance, the intention behind the 1756 alliance of England and Prussia was to guarantee the destruction of a third nation, France.

First, let it be clear that the interests of England are never located on the continent of Europe, not yesterday, not today either. This British-Prussia alliance was a perfect example of what Lord Palmerston meant when he said: "*England never has permanent friends, she never has permanent enemies, she only has permanent interests.*" That is the reason why, if England was necessary for Prussia, it was because England knew how much Prussia feared the desire of the House of Habsburg with respect to the territory of Silesia, and that the favorable conditions that the Empress, Marie-Therese, was entertaining with the King of France, Louis XV, was not going to be to the advantage of Prussia. Thus, Prussia perceived a crucial need of England in this combination.

On the other hand, England had no need of Prussia; she had no interest in its lands, in its economy, or in its people. As a matter of fact, the British oligarchy hated Prussia, with a passion, and still does to this day. So, why did the British sign an alliance with Prussia in 1756? The British needed to exploit Prussia for the interests of the British Empire. Prussia, as such, was perfectly useless for the British, but it only became useful when it offered the British a way to undermine France.

So, the British asked themselves: "How do we make ourselves necessary to Prussia in order to put France under?" This was the British inversion of the Westphalia diplomacy of the *three-body problem*. Such was the intention of the British behind the Seven Years War. Great Britain's magic trick had been to lure France into sending its best troops against Frederick the Great, as a means of preventing the French navy from having control of the seas. It was in the British Empire's self-interest that the French allies keep the French troops on the continent, as opposed to at sea. The British admiralty successfully played the same trick on Napoleon Bonaparte during his invasion of Spain.

On January 16, 1756, England signed the alliance with Prussia in London. King Louis XV began immediately to court the Empress of Austria with his ambassador to Vienna, comte Louis d'Estrées who later became Maréchal de France and Commanding Officer of the French army of the Rhine, in 1757.

Louis XV made an opposite alliance with Vienna to trade off the British-Prussia alliance, which he signed in May of the same year in Versailles. However, this turned out to be much more than a balance of power game. The Treaty of Versailles of May 1, 1756, included an agreement in which the Empress Marie-Therese would remain neutral during the war between France and England, which had begun at sea during the summer of 1755. France also pledged not to attack the Austrian Netherlands during the same war, and signed a mutual agreement to raise an army of 24,000 men in defense of each other. This last condition was what the British exploited to the maximum.

The King of Prussia was also counting on the support of the Tsar of Russia, Peter III, but the revolution which brought Catherine II to the throne, changed that combination when she joined the Versailles Treaty, instead. Being attacked by the three largest powers of Europe, Frederick II perceived the need for British support more than ever. The infamous Seven Years War began on the continent, when Frederick II invaded the territory of Saxony, on August 9, 1756. This was undoubtedly the most bloody and evil war on the continent, more than a hundred years after the Treaty of Westphalia.

There are some powerful strategic lessons to be learned from the maneuvers that Frederick the Great employed at Leuten, among other places, and that Lyndon LaRouche has used as an example of successfully flanking of an enemy with overwhelming military strength. But, there is also a diplomatic lesson to be learned from this British alliance with the Prussians. The British succeeded in luring the French into spending a formidable amount of forces against Frederick II in order to capture the French colonies overseas. A rapid account of the French loss, outside of Europe, will give an idea of the magnitude of this British-Prussian treachery.

In 1756, the British took Quebec, and in 1758, Louisbourg (Nova Scotia) with the rest of Canada, Cape Breton, the Islands of Guadeloupe, Marie-Galante, the Islands of St. Domingue, Grenade, St. Vincent and Sainte Lucy, in 1761, and La Martinique, in 1762. In 1757, the British took the French colony of India, Chandernagor, which gave them control of the Ganges River. In January of 1761, the British fleet took the French colonies of Pondicherry, and on February 10 of the same year, took Mahe on the coast of Malabar, which put an end to the French East India Company. In 1758, the same British fleet kicked the French out of Africa and took control of French ports on the Senegalese River. Thus, Great Britain took direct control of the gold, ivory and slave trade of Africa. Similarly in the case of Spain. In 1762, the British took the Spanish colonies of Manila in the Philippines, and Havana in Cuba.

It did not take long before the French realized that the British intention was to pin them down on the continent, and loot them overseas. However, Louis XV realized too late that Marshal de Noailles was right in warning him about the British system, in 1741. By the time of signing the Peace of Paris, in 1763, France had lost all of its power overseas and Great Britain had consolidated its One World Order.

12. THE 1756 RESTORATION OF THE PEACE OF WESTPHALIA

On the other hand, even if it was a great loss for France, the Treaty of Versailles of 1756 represented also a major turning point and a great achievement in European history. The two main aspects of the treaty were the pact between France and Austria against the British and the first explicit embrace of the Peace of Westphalia between France and Austria Empire, 108 years after the peace had been signed.

With respect to the Peace of Westphalia, this Treaty of Versailles represented an axiomatic revolution in the courts of Louis XV and of Marie-Therese. This treaty was meant to kill the remaining suspicions between Versailles and Vienna, and open the door to a family pact leading to Louis XVI marrying the daughter of the Habsburg Empress, Marie Antoinette. The interesting anomaly of this alliance, however, is that it completely reversed the role of guarantor that France had made under the political conditions of the Peace of Westphalia for the protection of the secondary powers of Germany against Austria. The new alliance of Prussia and England was such that the actual conditions of the Treaty of Westphalia had to be subverted in order to salvage the principle.

In a rare effusion of enthusiasm on the part of a French Foreign Minister, Cardinal Francois de Bernis, who wrote the Treaty of Versailles and became famous for this “*inversion of alliances*” made the following remarks in his instructions to the French ambassador to Vienna, the Count of Estrees, on October 19, 1756, in which he also warned about the fragility of the edifice which was barely being erected.

“Never had the presence of a Minister of the King, accredited and enlightened, been more necessary at the court of Vienna than now.”

“Considering the Treaty of Versailles alone, which must be viewed like the advent of a union that had long been reputed to be impossible because of ancient prejudices against it, but which is rendered necessary for the happiness and the tranquility of Europe, and which must assure its most sane policy to be based on unshakable foundations, there should be no doubt that there is nothing more essential for France than to guard the growth of an edifice which is barely on its feet, and against which many jealous powers have already tried to hamper the progress of.”

“We also have to agree that such a total reversal of the political system at the courts of Vienna and Versailles can leave in the minds of certain people the traces of ancient suspicion that it is important to erase, and that, regardless of the attention that the sovereigns have put in prescribing a new conduct and a different language to their respective ministers in foreign courts, it is very difficult for the latter to have obeyed equally everywhere all at once, and that

the confidence which unites our masters could have been communicated in the same proportion to all of their subjects.

*“Because of this, you may witness the emergence, at the court of Vienna, of certain fears and false interpretations that a minister would be wise to preempt the danger of by letting it be known where they have originated from (Emphasis added).” (Albert Sorel, *Recueil des instructions données aux ambassadeurs et ministres de France depuis les traités de Westphalie jusqu'à la révolution française*, Autriche, Vol. 4 (Paris, Felix Alcan, 1884), p. 339)*

Though the name of the Peace of Westphalia is not used here explicitly by Cardinal de Bernis, the acceptance of its principle between the two monarchs transpires between the lines of his enthusiasm, and is otherwise communicated explicitly throughout the rest of his instructions. This “*inversion of alliances*” came as a total surprise and was a major breakthrough for world diplomacy because it was the first time since 1508, when the Venetians sabotaged the League of Cambrai, that France and the Habsburg Empire had established a solid and durable peace. For fear of being totally destroyed by this new alliance, the Venetians turned north to Great Britain and Holland. The Anglo-Dutch then had to find another flank against France. That is when the idea of the Coup of the Bastille came about.

In order to bring closure to this tragic period of history, the reader should consider that since even under a monarchy, the French people could be happy, as was demonstrated under the Commonwealth of Louis XI, they could also have created a true Republic under the Monarchy of Louis XVI. This is what Jean Sylvain Bailly and Marquis de Lafayette were attempting to do during the first year of the revolution, and specifically during the Celebration of the Convention of the National Guards, on July 14, 1790. However, Louis XVI was unable to understand that he could have replaced his *oligarchical principle* with a *republican principle*; a change of axioms which would have saved his crown, and his head. The King could not see that *representativity* was the legislative term for the *Advantage of the other*.

As a result, the 1791 Convention of Robespierre first legislated the stupid *principle of equality*, which meant that a lot of heads had to roll, then, the so-called “deputies” (they did not want to call themselves representatives) used the *oligarchical principle* to prevent the entry into the legislature of the *representative principle*, using the legal arguments of J.J. Rousseau on the left, and of Montesquieu on the right. Thus, in its so-called revolution, France became the first nation of Europe to legislate pessimism.

CONCLUSION: ERADICATE THE STUPID OLIGARCHICAL PRINCIPLE

In summary, and in order to understand the full scope of the source cause of pessimism in Europe today, it would be essential to look at the character of the *oligarchical principle* and how it represents the epitome of pessimism. This principle is nothing new and has been recognized and used as long as oligarchies (ruling families) have existed on this planet. Simply put, this *oligarchical principle* is a stupid

form of arrogance of power, which has always abused humanity by lowering people to the rank of human cattle, for the sole purpose of culling them and maintaining an illegitimate control over them.

It was the stupidity of the *oligarchical principle* that caused the breaking up of the Charlemagne empire at the Lotharingian Partitioning of Verdun, in 843 AD, which opened the way for the Normand invasions of France and the subsequent racist Crusades against the Muslim world.

It was the stupidity of the *oligarchical principle* that caused the immense suffering of the Spanish people to accept a moronic prince Charles II as King, when the poor man was not even fit to take care of his own person.

It was the stupidity of the *oligarchical principle* which led Louis XIV to his interminable wars.

It was the very same stupidity of the *oligarchical principle* which fed the ridiculous arrogance of the O.A.S. assassination attempts against the life of President, Charles de Gaulle, during the Thiry trial, in 1963.

In a word, the *oligarchical principle* must be eradicated from the social fabric of European nations and replaced with the power of the *Advantage of the other* if Europeans wish to rid themselves of their pessimism.

The problem today is that this European oligarchical competition for control of the world's resources, as was exemplified by the 1974 policy of Henry Kissinger in his world population reduction policy paper NSSM-200 of 1974, stems from the fact that the British oligarchy is incapable of understanding the Malthusian paradox behind population growth with respect to limited resources. And their lack of understanding of that paradox comes from their refusal to acknowledge that the greatest unlimited resource and the greatest power on this planet is the human mind in proportion with the power of *agape*, the power of the principle of the Peace of Westphalia. It is suicidal not to adopt that species saving principle again, as the basis for governing human affairs of this wretched planet.

As long as policy makers refuse to recognize that *taking advantage of the other* IS the enemy of mankind within us all, we will all remain pessimistic. However, I am confident that once this little problem begins to be addressed openly and denounced publicly, and that the principle of the Peace of Westphalia could be again officially a basis for government policy, then, the populations of European nations will become optimistic again.

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