

ENERGY ENHANCEMENT
SATANIC HISTORY 3



AGAINST SATANISM
VOLUME 7

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DEDICATION

With all Thanks, Love and Gratitude to Swami Devi Dhyani and all the helpers who make these books and DVDs possible.

With all Thanks, Love and Gratitude to my Mother and Father and to all my other Teachers, Theos Bernard, Sri Yogendra, Eric Berne, Gurdjieff, Father Bede Griffiths, Osho, Zen Master Hogen, Swami Sivananda, Swami Satchidananda, and all the other giants upon whose shoulders I stand - who made me able to be what... I AM – Swami Satchidanand

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Swami Satchidanand**

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**ENERGY
ENHANCEMENT
SATANIC HISTORY
THREE
AGAINST SATANISM
VOLUME 7**

**The Cancer of The Venetian
Empire – The Phoenician
Empire - Metastases into the
Anglo-American Empire.**

The Suppression of Science.

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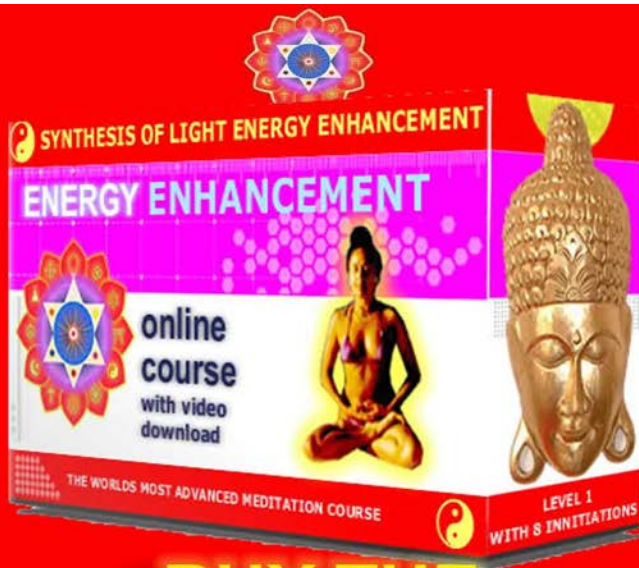
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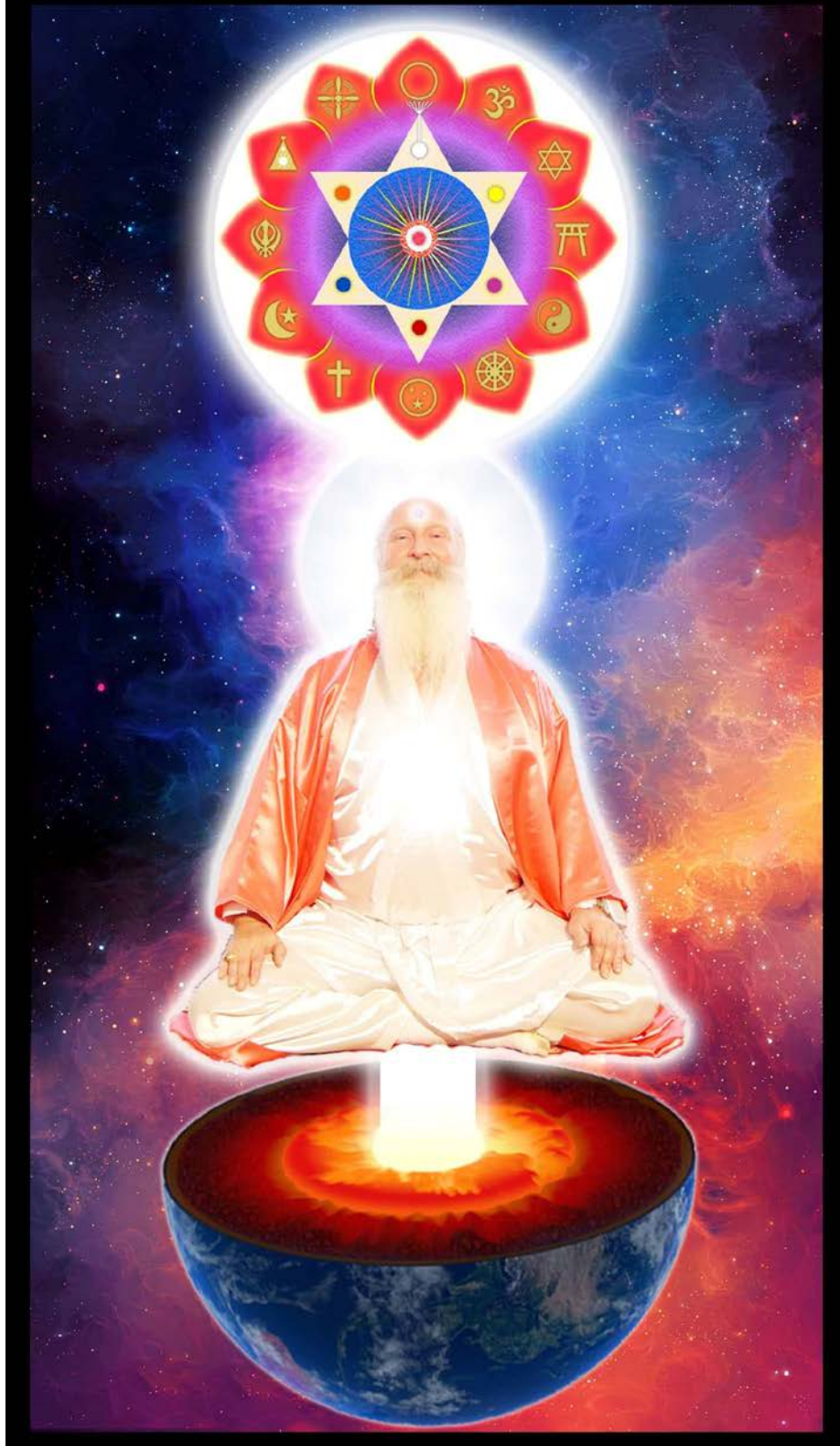
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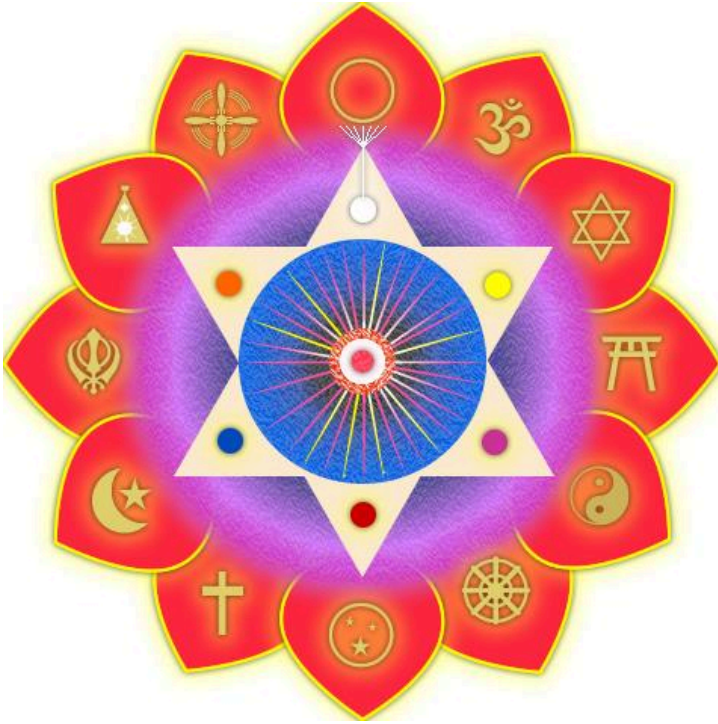
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**PLATO AND
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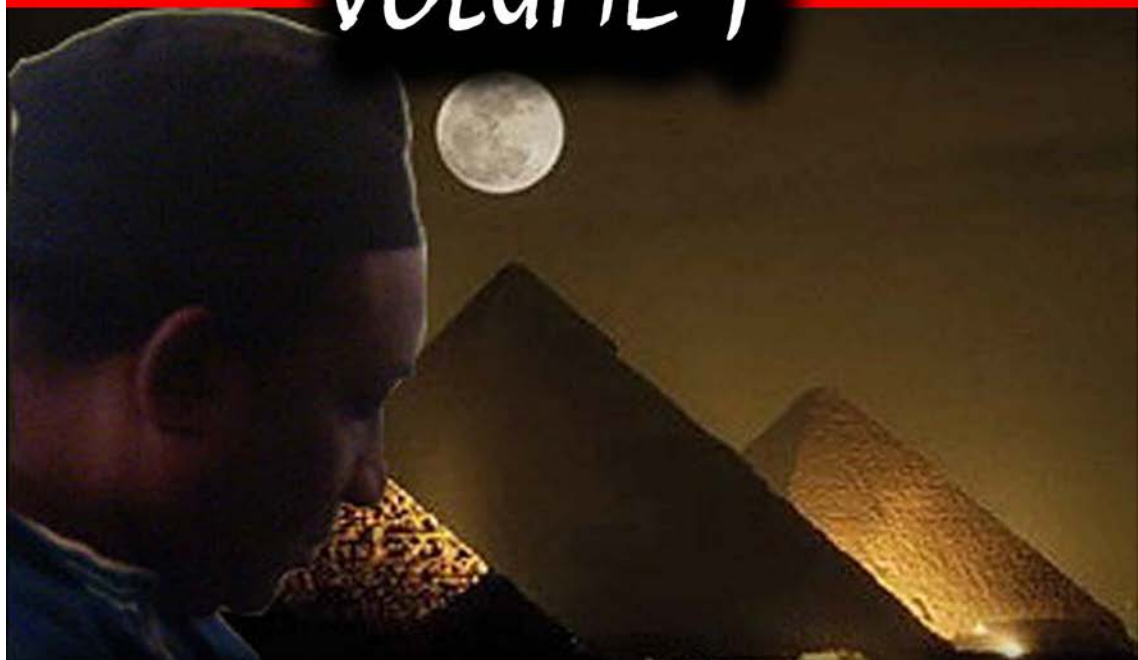
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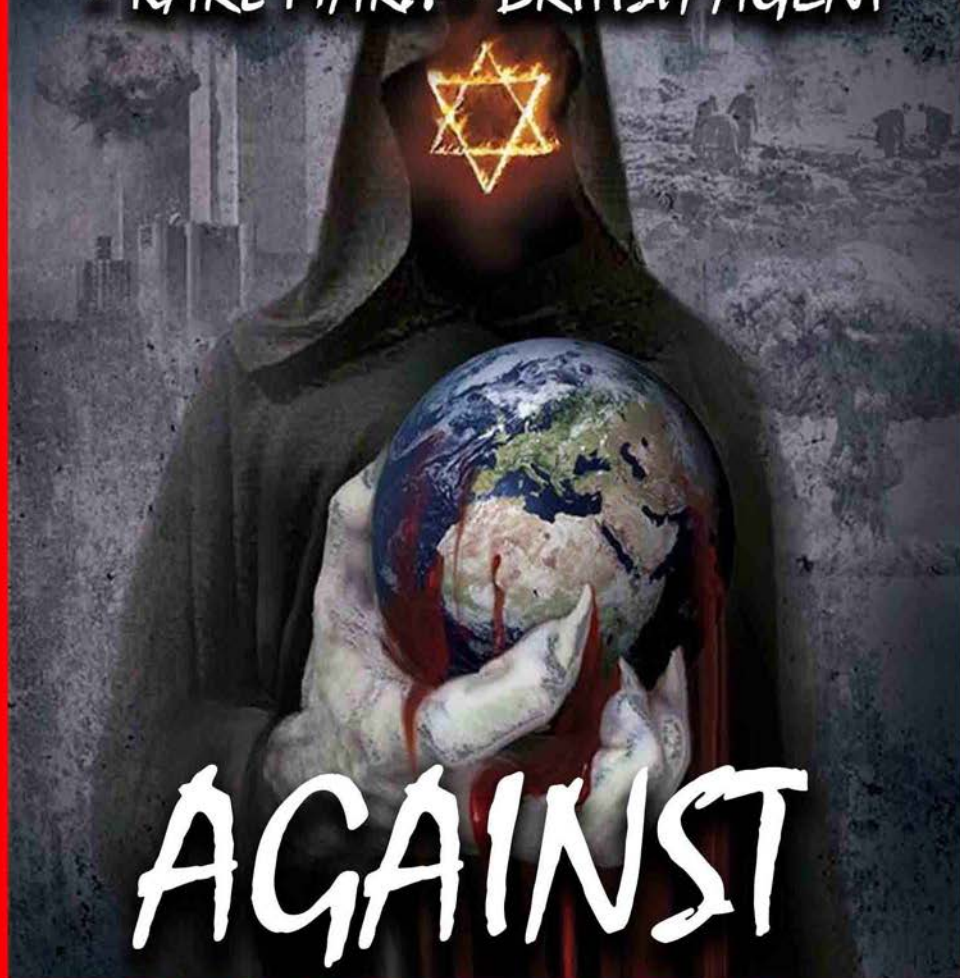
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SATANIC HISTORY

FAKE COMMUNISM

- KARL MARX - BRITISH AGENT



AGAINST

SATANISM

10,000 YEARS OF TOTAL CONTROL

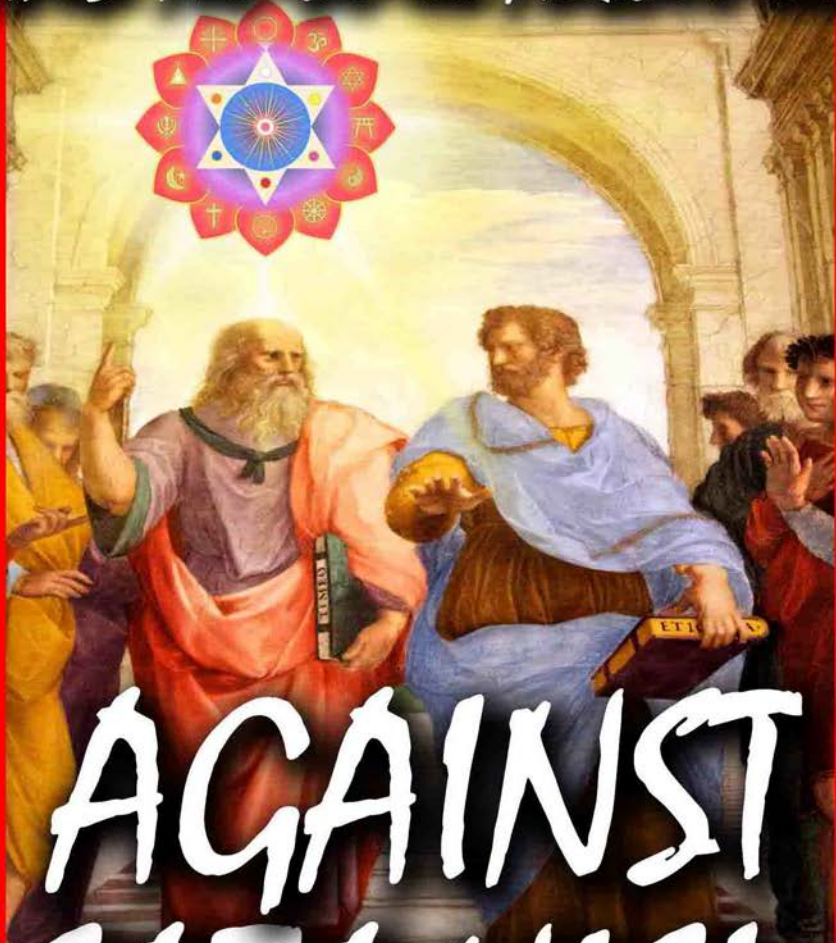
GOVERNMENT CONTROLLED BY SATANIC PEDOPHILIA, LOVELESS RITUAL SEX, SODOMY, RITUAL DRUGS, RITUAL BLOOD SACRIFICE, RITUAL HUMAN SACRIFICE, RITUAL TORTURE, RITUAL BURNING ALIVE, RITUAL CANNIBALISM, RITUAL CASTRATION.

FAKE ECONOMICS - Economists have been paid - Adam Smith (and his Satanic Mandevillian, "Public benefits come from Private Vices") was a hack, paid by Lord Shelburne, Head of the British East India Company, foundation of the British Empire - to create an Economics which would perpetuate the Bankers of the British Empire, later the Anglo-American Empire. Austrian Economics and it's Austerity - The Oligarchic Principle of Poverty - was supported and spread by Nelson Rockefeller. Solution? See Hudsons Modern Monetary Theory or Larouche Hamilton Credit Theory. The Economist Fake Gangs

SATANIC SABBATEAN FRANKISTS infiltrate Jews and Jewish organisations worldwide. Pagan Rituals and Myths used to pervert, degenerate and control a Jewish psychopathic ruling class of Donmeh Attaturk, Rothschilds, Rockefellers, Schiffs, Warburgs..

SATANIC KARL MARX - Wrote Das Capital from his MI6 provided office in the British National Museum under Ambassador Urquhart creating MI6 inspired Communism, Russian Revolution (65 millions tortured dead) and Mao's Chinese Revolution (85 millions tortured dead), and Socialism. George Orwell's Totalitarian text's "1984" "A Boot, stamping in your face, forever" - the Totalitarian or Legalist Fake Gangs sprang from this bough. Capitalists, Marxists, Communists and Socialists spring from the same Fake Gangs bough.

SATANIC PHILOSOPHY EUGENIC PLATO AND NO-SOUL ARISTOTLE



AGAINST SATANISM

RING OF CYGES - "CONCEALMENT OF WICKEDNESS"
BY HUMAN SACRIFICE

AGAINST SATANISM VOLUME TWO

The Secret History of the Modern World and the Battle for the Future -
The "One Ring" of Gyges of Plato's Book, Republic - A Comparison between
Ring of Gyges of the Hobbit and the One Ring of the Lord of the Rings with
reference to the effect of Eugenic No Heart Plato and No Soul Aristotle on
the Secret History of the Modern World and Satanic Globalism
- the Battle for the Future.

The difference between the simple Ring of Gyges of the Hobbit and the One
Ring of the Lord of the Rings is - "Into this ring he poured all his cruelty,
his malice and his will to dominate all life" -

The difference is this energy of cruelty. "By our sinning and Ritual human
sacrifices, and Ritual human sacrifices and sinning, the gods will be
propitiated, and we shall not be punished" - Plato's Republic

Used for one purpose "The Concealment of Wickedness"

Plato's Republic - WHAT IS THY NATURE? SATANIC ADEIMANTUS

"Appearance Tyrannizes over Truth and is Lord of Happiness"

Adeimantus of Collytus (432 BCE - 382 BCE) son of Ariston of Athens was
also known as Plato's brother. In Plato's Republic, Adeimantus questions
whether they would be living a good life with little or no personal property.
Consequently, Adeimantus is often associated with greed or love for money
in interpretations of the dialogue.

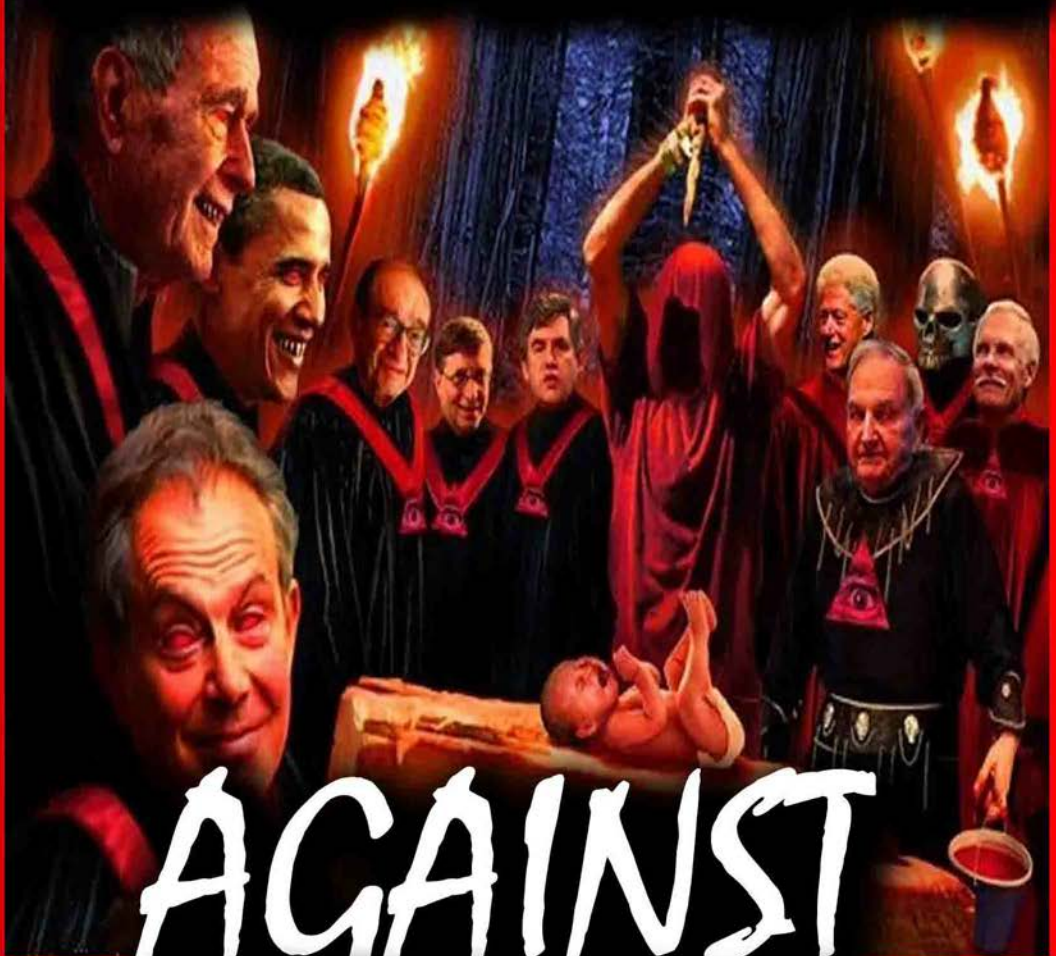
He quotes Pindar (522 - 443 BC) an Ancient Greek lyric poet from Thebes -
"Can I by justice or by crooked ways of deceit ascend a loftier tower which
may be a fortress to me all my days? For what men say is that, if I am really
just and am not also thought just profit there is none, but the pain and loss
on the other hand are unmistakable. But if, though unjust, I acquire the
reputation of justice, a heavenly life is promised to me."

"Let us be consistent then, and believe both or neither. If the poets speak
truly, why then we had better be unjust, and offer of the fruits of injustice;
for if we are just, although we may escape the vengeance of heaven, we shall
lose the gains of injustice; but, if we are unjust, we shall keep the gains,
and by our sinning and Ritual human sacrifices, and Ritual human sacrifices
and sinning, the gods will be propitiated, and we shall not be punished."

And here is where the elite get all their negative energy or as we call it in
Energy Enhancement - Trauma-Formed Negative Karmic Mass.. from Ritual
Human Sacrifice - a Satanic Ritual used in all civilisations on All Continents
by the Satanic Elites for tens of Thousands of years.

Yes Satanism, the Occult Cult was created 10,000 years ago before Christ,
and has been extant since that time in order to create the psychopaths which
rule humanity, grind us down, make us into feudal wage slaves barefoot and
back on the reservation, buying everything from the Amazon company store!
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Meditation at...

SATANIC RITUALS HUMAN SACRIFICE



AGAINST SATANISM

SATANISM - 10,000 YEARS OF TOTAL CONTROL

AGAINST SATANISM VOLUME 3

SATANIC RITUALS AND HUMAN SACRIFICE

Sometimes people reading the Truth get depressed by it.

For people with big hearts though, the truth gets them started with an Implacable Opposition to Absolute Evil.

The Battle of Armageddon can only be won by sufficient Angels to fight against the Demons. Be an Angel!!

The point of this introductory missive is that 72 Empires have been recorded and every one of them has failed in the same way. The facts have been recorded that a totalitarian and satanic elite infil-traited and took over all these Empires and that 72 once free, flourishing and rich republics were destroyed from within.

Infil-traition of Satanism is the methodology as slowly every Government Ministry and Societal function is taken over. Eventually a Satanist becomes King Emperor President. The Satanist Pillars of Homosexuality, Pederasty, Drugs and Ritual Sex - both Hetero and Homosexual - are introduced overtly and the society is destroyed.

The Ancient Enemy who counts meditation and the mind control psychic arts as one of its main planks of World Domination has used Satanic Infil-Traitors for 10,000 years in every Organisation - Religion, Left and Right Politics, Dynastic Families, Geopolitics, Economics, Universities, Intelligence Services, Think Tanks, Banking, International Companies, Eugenics -

All of them Censoring Worldwide, Advanced Meditation techniques - Alchemical VITRIOL, the Kundalini Key and Energy Blockage Removal from every Meditation Program.. EXCEPT ENERGY ENHANCEMENT!!

The key is that the Satanic Religion and its current recruiting cults of Freemasonry and the Crowlean Sexual Ritual OTO - Ordo Templi Orientis - are Fake Gangs, created by men as a 10,000 years old technique to create psychopathic leaders and thus conquer the world.

All Rituals, Religion, Education, Secret Services and Political Movements have been Scientifically Engineered to create Fake Gangs for 10,000 Years. It's what the old Roman Empire, and the Babylonian Empire, and the Cult of Apollo, and the Byzantine Empire did before.

As you know, all the gangs have Rituals before you can join, making your bones with the Mafia means you must murder someone before you can join and Drug Cartels, secret groups within the Masons, the Hellfire Club, all have their Rituals before you can join and before you can progress. All Rituals, Religion, Education and Political Movements are designed to create fake gangs of psychopaths who can then be used to create control through chaos created poverty - The Oligarchic Policy of Poverty - destroying infrastructure - preventing human evolution.

SATANIC HOMO OCCULTISM
SATANIC HITLER



AGAINST
SATANISM

10,000 YEARS OF TOTAL CONTROL

AGAINST SATANISM VOLUME 4

SATANIC HOMO OCCULTISM SATANIC HITLER

Satanic Communism and Fascism is gradually being instituted as the New World Religion defined by Satanic Ritual.

72 Empires have been recorded and every one of them has failed in the same way. The facts have been recorded that a totalitarian and satanic elite infil-troitored and took over all these Empires and that 72 once free, flourishing and rich republics were destroyed from within by Satanic Ritual.

From South America Incas and Aztecs to Satanic Pagan Odin, Cybele and Attis, Baal and Molech, and the Holy Inquisition, Ritual Human Sacrifice and burning alive and Ritual Homosexuality, Sodomy and Pedophilia has been endemic for Thousands of Years.

Read Against Satanism Volume Two - The Foundation of Western Philosophy is Pagan, Satanic, based on No-Heart Plato and No-Soul Aristotle. Plato's Republic (c.370 BC) propounded the "Concealment of Wickedness" and the use of Ritual Human Sacrifice to placate the Gods of Karma. Plato's Republic's ideal state is based on Sparta - The Spartan society was dominated by a rigidly Hierarchical and Elitist Pedophile Warrior Cult that featured mandatory induction of twelve-year-old boys into Homosexual Partnerships with adult men, and which Plato argues should be ruled by Autocratic Dictator Philosopher-Kings. The Republic propounds the Eugenic elimination of the family and the elimination of private property.

Infil-troitration of Satanism is the methodology as slowly every Government Ministry and Societal function is taken over. Eventually a Satanist becomes King Emperor President. The Satanist Pillars of Homosexuality, Pederasty, Drugs and Ritual Sex - both Hetero and Homosexual - are introduced overtly. Christianity and Judaism - the bulwarks Against Satanism - are destroyed and then society fucked through the fear of Ritual Human Sacrifice.

The Ancient Enemy who counts meditation and the mind control psychic arts as one of its main planks of World Domination has used Satanic Infil-Traitors for 10,000 years in every Organisation - Religion, Left and Right Politics, Dynastic Families, Geopolitics, Economics, Universities, Economics, Intelligence Services, Think Tanks, Banking, International Companies, Global Warming, Eugenics -

Read Against Satanism Volume One - Satanic Karl Marx created Communism for Ambassador Urquhart of British Secret Services writing Das Capital in his Office in the British National Library in London. Communism was used by British Agents Satanic Lenin and Stalin and Satanic 33rd Degree Freemason of Yale University, Mao to take over Russia and China torturing and killing 160 millions of people.

All of them Censoring Worldwide, Advanced Meditation techniques - Alchemical VITRIOL, the Kundalini Key and Energy Blockage Removal from every Meditation Program..

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Read Against Satanism Volume Three - Satanism is Defined by Satanic Rituals - These Rituals Define Satanism.. Loveless Ritual Sex, Sodomy, Pedophilia, Ritual Drugs, Ritual Blood Sacrifice, Ritual Human Sacrifice, Ritual Torture, Ritual Burning Alive, Ritual Cannibalism, Ritual Castration.

This means Pedophilia Sex Rituals and means the Totalitarian Fear Control of Human Sacrifice. As presently occurs in Totalitarian No-Soul Communist China. Christians, Buddhists and Falun Gong are executed in special organ harvesting vans - Human Sacrifice.

They have ten of these vans in every city and they work all day long taking fresh organs to the airport for implantation in Japan. The organs harvested and sold to Rich Oligarchs Worldwide

Read Against Satanism Volume Four - SATANIC HOMO-OCCULTISM AND THE HOMOSEXUAL ROOTS OF FASCISM - Black Magician Homosexual Hitler created homosexual Cults based upon Black Magic - taught to him by Guido von List and the Armanen Order, Jorg Lanz von Liebenfels and Ariosophy, The Thule Society, Madame Blavatsky and the Theosophical Society, and Friedrich Nietzsche.

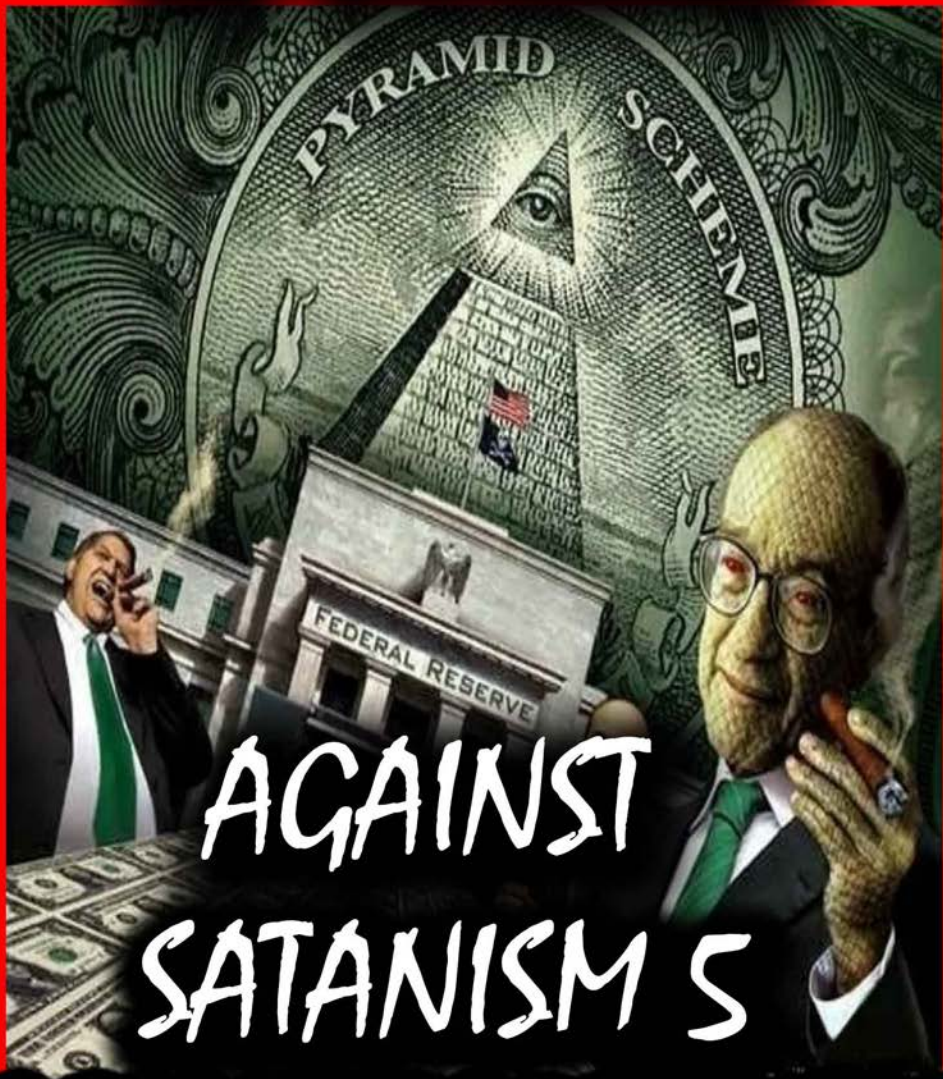
Because the Torah and the Bible prohibit Homosexuality, in order to introduce Satanism and its Satanic Rituals, Hitler decided to destroy Judaism and Also he changed Christianity - Jesus - into a Sun God associated with Odin by sending all Clerics to the Concentration Death camps along with the Satanic Ritual Burning Human Sacrifice Holocaust of Six Million Jews.

After that Hitler allied with Islam because Islam promotes Jihad Warrior Spartan Pedophilia and Sex Slavery of Women - "Women for breeding, boys for love" See, Thousands of Muslim child prostitutes in every city of Britain - Rochdale child sex abuse ring.. https://en.wikipedia.org/wiki/Rochdale_child_sex_abuse_ring

Hitler's NAZI is Satanic National Socialism, an offshoot of Satanic No-God Communism - You can see this plan occurring in Western Civilisation and China, everywhere, NOW!!

Read Against Satanism Volume Four - Homosexuality in Satanic Homo Occultism.. Satanic Homo Occultism, Satanic Hitler..

SATANIC ECONOMICS THE PRINCIPLE OF POVERTY



AGAINST
SATANISM 5

10,000 YEARS OF CONTROL

AGAINST SATANISM VOLUME 5

SATANIC ECONOMICS

THE 10,000 YEARS OLD OLIGARCHIC PRINCIPLE OF POVERTY..
To create a Humanity, "Dummed Down, Barefoot and Back on the Reservation"

The Satanic Vocabulary of Economic Deception
Against Satanism - The Satanic Principle of Poverty.. Banker Bankster Fraud Corruption Lies from
the Father of Lies.

Debt Forgiveness in History and the Satanic Vocabulary of Economic Deception -
How the Bronze Age saved itself from debt serfdom and Slavery.

Further intel on the turf war between the Satanic old eight families of Bankers, who took over the
world from the Satanic Aristocracy, and the Satanic Family of the Rockefellers

Agents, Mazzini, Urquhart and Napoleon III - as a Continuation of the same Satanic Psychopathic
Families from Satanic Psychopathic Babylon through the Satanic Psychopathic Roman Empire,
the Satanic Psychopathic Venetian Empire to the Satanic Psychopathic British Empire to the
current Satanic Psychopathic Anglo-American Establishment

Venezuela, Trump's Brilliant Strategy to Dismember U.S. Dollar Hegemony,
and Is Neoliberalism Killing Russia?

Argentina Gets Biggest IMF Loan in History. Argentina's New \$50 Billion IMF Loan
Is Designed to Replay Its 2001 Crisis.

Modern-Day Debtors' Prisons and Debt in Antiquity.

"What we are trying to do in this meeting today is to give you a new view of how the real economy
works today and teach reality economics, instead of
the parallel universe that you have in economic textbooks.

So, instead of learning how the economy operates, students are told how a
parallel universe might operate on a different planet, if there were no government, if there
were no fraud, if the entire economy operated on barter, if there was no debt, and
that everybody wanted to help everybody else, that nobody inherited money, that
everybody earned all of the income and wealth that they have. The reality is the
opposite, but it seems to be talked about only in novels these days.

"Whenever you have a misunderstanding of reality year after year, decade after
decade, and now for a century, when a false picture of the economy is painted
you can be sure that there is a special interest benefiting. A false picture of reality
does not happen by nature; it is subsidised. And the banking sector has subsidised
and paid for a junk economics that is taught in the universities, broadcast from
your newspapers, mouthed by the politicians, whose election they sponsor, to try to
make you believe, that you're living on Mars in a different kind of a world—instead
of the actual country that you're living in—and to pretend that there is no financial
class that is trying to grab what belongs to the public at large.

This is what ends up with a difference between central bank creation by the
government with the government aims of economic growth and full employment,
as compared with commercial bank credit that aims at economic shrinkage, at
austerity, at lower wages, at lower output, so that it can do to you what the
commercial banks are doing to Greece, to say give us your ports and your land
and your tourist areas and your water and sewer systems, so we can charge you
for water and sewer. And we can take the money that you had expected to get in pensions
and we can scale it down, so that we can pay ourselves.

"This is what it took an army in times past, And today it's done without an army, as long
as you will be passive and believe the Lies, the science-fiction of the world that banks
are painting. Thank you. [Applause]"

Remember, the main purpose is not money or power, it is in fact the Satanic
Oligarchic Principle of Poverty. Dummed Down, Barefoot, and Back on the Reservation.

ENERGY ENHANCEMENT SATANIC HISTORY TWO

JOHANNES FILIVS QVARTV
EDVARDI TERTII. REX
CASTELLÆ. ET LEGIONE
DVX LANCASTIÆ
CONSTABVLARIVS CASTI
DE QVEENSBORVGG. QVIN
TO OCTOBRIS ANNO
REGNI EDW TERTII ANN
GLIÆ 50. FRANCIÆ 37



AGAINST SATANISM Vol. 6

AGAINST SATANISM VOLUME SIX

Infiltrating Bloodline Phoenician/Jewish aristocratic Families have existed for over 5000 years before the Birth of Christ. Using emotional rhetorical religious concepts to control, they worship all the Pagan Gods, including Lucifer, Satan, Baal, Bel, Molech, Ashtoreth, Cybele and Attis including all the Satanic Rituals In Against Satanism Volume 3 - RITUAL SEX, RITUAL DRUGS, RITUAL BLOOD SACRIFICE, RITUAL HUMAN SACRIFICE, RITUAL PEDOPHILIA, RITUAL TORTURE, RITUAL BURNING ALIVE, RITUAL CANNIBALISM, RITUAL CASTRATION.

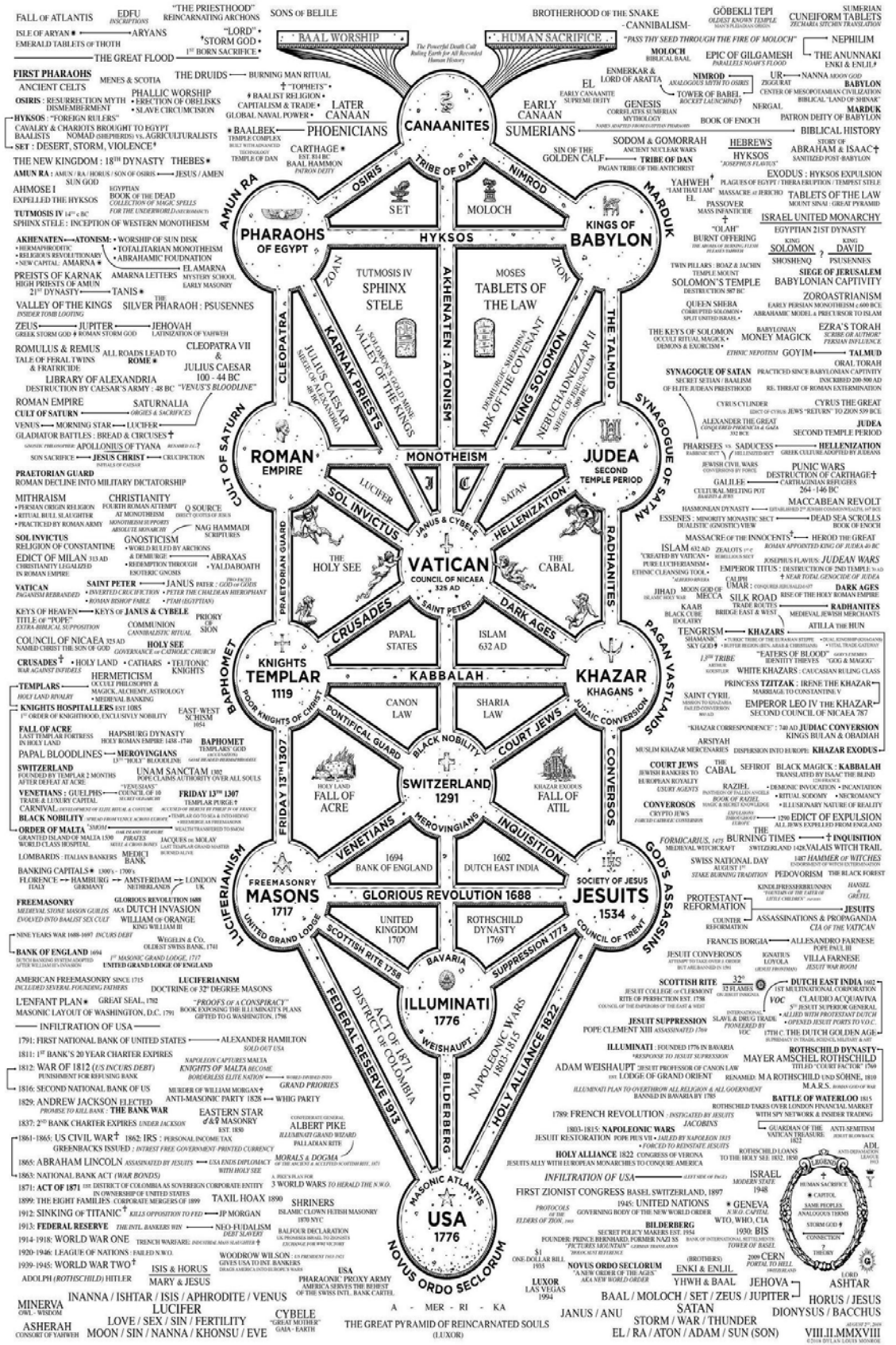
In this book we find that over thousands of years, spook, Bloodline Phoenician/Jewish aristocratic Families infiltrated every country, every Empire, taking over or infiltrating every ruling aristocracy and aristocratic, bloodline family, in Europe, Britain, America, India, China and in every other country in the World.

Jewish/Phoenician aristocrats were never attached to any tiny nation, but were always one globalized trading empire from 2000BC, playing countries against each other for profit. For example using a false flag to start a fake war between ruling elites in separate countries both of which have been allowed, built up, to become rich, but all the elites in each country coming from the same Infiltrating Bloodline Phoenician/Jewish aristocratic Families, and then buying all the assets for pennies on the dollar after the war. Not only that, giving loans to each country to prosecute the war, owning the Military Academic Industrial Complex providing materiel for the war.

Many Infiltrating Bloodline Phoenician/Jewish families who have ruled the World as one trading block for thousands of years before the Birth of Christ came from the Fertile Middle East Crescent including Lebanon, Libya, Syria, Israel, Mesopotamia-Iraq, and Persia-Iran, and had that region and all it's Empires razed many times over nonetheless, profiting from each destruction. They hop to and fro over the planet, always profiting by shifting, reshuffling and breaking their Empires.

We saw that the important conquests are not in our history books as such. Rather, Europe was colonized in the Bronze Age already, in patterns that match up with structures we see in today's spook aristocracy. The entire upper class of colonized regions was replaced by Phoenician/Jewish families, with common people unaware of it to this day. Some of this colonization is cautiously admitted, just not emphasized.

We saw that the Infiltrating Bloodline Phoenician/Jewish families always held power. The secret behind their power is simply that there is no big secret. They don't know anything special. They can't do anything special. They never achieved anything special—other than monopolizing trade. With the power to deceive from the Father of Lies, owning all the media, - The CIA, the Military Academic Industrial complex, Universities, History, Books, Magazines, Newspapers, Television, Youtube, Facebook, Google - even idiots can rule the world for millennia.



FALL OF ATLANTIS
EDU INSCRIPTIONS
"THE PRIESTHOOD"
REINCARNATING ARCHONS
SONS OF BELIEE

FALL OF ARYAN *
EMERALD TABLETS OF THOTH
THE GREAT FLOOD

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ENERGY ENHANCEMENT
SATANIC HISTORY 3



AGAINST SATANISM
VOLUME 7

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AGAINST SATANISM VOLUME 7

The Cancer of The Venetian Empire - The Phoenician Empire - Metastases into the Anglo-American Empire.

The Suppression of Science

The Venetian Conspiracy - Webster G. Tarpley, Ph.D.

The Role of the Venetian Oligarchy in the Reformation, Counter-Reformation, Enlightenment and the Thirty Years' War - Preface - by Lyndon LaRouche

The Role of the Venetian Oligarchy in Reformation, Counter-reformation, Enlightenment, and the Thirty Years' War - Webster G. Tarpley, Ph.D.

Venice: The Methodology of Evil -- Part I by Donald Phau

Venice: The Methodology of Evil -- Part II by Donald Phau

Venice: The Methodology of Evil -- Part III by Christina N. Huth

650 Years Ago - How Venice Rigged the First, and Worst, Global Financial Crash - Paul Gallagher

How The Venetians Took Over England and Created Freemasonry - Gerald Rose

Giammaria Ortes: The Decadent Venetian Kook Who Originated The Myth of "Carrying Capacity" - Webster G. Tarpley, Ph.D.

How the Dead Souls of Venice Corrupted Science - Webster G. Tarpley, Ph.D.

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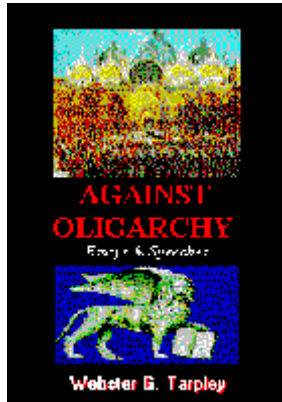
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The Venetian Conspiracy



Webster G. Tarpley, Ph.D.

Address delivered to the ICLC Conference near Wiesbaden, Germany, Easter Sunday, 1981; (appeared in Campaigner, September, 1981)

Periods of history marked, like the one we are living through, by the convulsive instability of human institutions pose a special challenge for those who seek to base their actions on adequate and authentic knowledge of historical process. Such knowledge can come only through viewing history as the lawful interplay of contending conspiracies pitting Platonists against their epistemological and political adversaries.

There is no better way to gain insight into such matters than through the study of the history of the

Venetian oligarchy, the classic example of oligarchical despotism and evil outside of the Far East.

Venice called itself the *Serenissima Republica* (Serene Republic), but it was no republic in any sense comprehensible to an American, as James Fenimore Cooper points out in the preface to his novel *The Bravo*. But its sinister institutions do provide an unmatched continuity of the most hideous oligarchical rule for fifteen centuries and more, from the years of the moribund Roman Empire in the West to the Napoleonic Wars, only yesterday in historical terms. Venice can best be thought of as a kind of conveyor belt, transporting the Babylonian contagions of decadent antiquity smack dab into the world of modern states.

The more than one and one-half millennia of Venetian continuity is first of all that of the oligarchical families and the government that was their stooge, but it is even more the relentless application of a characteristic method of statecraft and political intelligence. Venice, never exceeding a few hundred thousand in population, rose to the status of Great Power in the thirteenth century, and kept that status until the Peace of Westphalia in 1648, thanks to the most highly developed system of embassies, of domestic and foreign intelligence, and related operational potentials.

As the following story details, Venice was at the center of the efforts to destroy the advanced European civilization of the eleventh and twelfth centuries, and bears a crushing burden of guilt for the ascendancy of the Black Guelphs and the coming of the black plague. The Venetians were the

intelligencers for the Mongol army of Ghengis Khan and his heirs, and had a hand in guiding them to the sack of Baghdad and the obliteration of its renaissance in the thirteenth century.

The Venetians were the mortal enemies of the humanist Paleologue dynasty in Byzantium. They were the implacable foes of Gemisthos Plethon, Cosimo de' Medici, Leonardo da Vinci, Niccolo Machiavelli, and the entirety of the Florentine Golden Renaissance, which they conspired – successfully – to destroy. Venetian influence was decisive in cutting off the Elizabethan epoch in England, and in opening the door to the lugubrious Jacobean era.

Venetian public relations specialists were responsible for picking up the small-time German provincial heretic Martin Luther and raising him to the big-time status of heresiarch among a whole herd of total-predestination divines. Not content with this wrecking operation against the Church, Venice was thereafter the “mother” for the unsavory, itinerant Ignatius of Loyola and his Jesuit order. After the Council of Trent, Venice was also the matrix for the Philosophe- Libertin ferment of the delphic, anti-Leibniz Enlightenment. Venice beat Thomas Malthus and Jeremy Bentham to the punch in inflicting British political economy and philosophical radicalism on the whole world.

Although Napoleon Bonaparte had the merit of forcing the formal liquidation of this loathsome organism during his Italian campaign of 1797, his action did not have the effect we would have desired. The cancer, so to speak, had already had ample time for metastasis – into Geneva, Amsterdam, London,

and elsewhere. Thus, though the sovereign political power of Venice had been extinguished, its characteristic method lived on, serving as the incubator of what the twentieth century knows as fascism, first in its role as a breeding ground for the protofascist productions of Wagner and Nietzsche, later in the sponsorship of fascist politicians like Gabriele D'Annunzio and Benito Mussolini. The Venetians ran a large chunk of the action associated with the Parvus Plan to dismember Russia, and may well have been the ones who surprised everyone, including London, by unleashing World War 1 in the Balkans.

Most important, Venice is today through its Cini Foundation and its Société Européenne de Culture the think tank and staging area for the Club of Rome and related deployments. Venice is the supranational homeland of the New Dark Ages gang, the unifying symbol for the most extreme Utopian lunatic fringe in the international intelligence community today.

Get to know Venice. Then look back to the monetarist imbecility of Paul Volker, at the ideological fanaticism that radiates forth from the Bank of America, Chase Manhattan, the Bank for International Settlements and the rest. You will recognize the unmistakable putrid stench of a Venetian canal, where the rotting marble palaces of generations of parasites are corroded by the greatest cynicism and cruelty the world has ever known.

THE ORIGINS

In the Middle Ages the Venetians were known as the archetypes of the parasite, the people who “neither sow nor reap.” For the Greeks, they were the hated

“frogs of the marshes.” In Germany, a folk tale describes the merchant of Venice as an aged Pantaloon who makes his rounds robbing men of their human hearts and leaving a cold stone in their place.

Closer to the essence of Venice is the city’s symbol, the winged lion of St. Mark, bearing the misleading inscription, Pax Tibi Marce, Evangelista Meus (“Peace be with you Mark, my evangelist.”) The chimerical winged lion comes out of the East, either from Persia or from China. The symbol is thus blatantly pagan, with St. Mark being added as an afterthought because of his alleged visit to the Venetian lagoons. To buttress the story, the Venetians stole St. Mark’s body from Alexandria in Egypt, and Tintoretto has a painting celebrating this feat.

The point is that Venice looks East, toward the Levant, Asia Minor, central Asia, and the Far East, toward its allies among the Asian and especially Chinese oligarchies which were its partners in trade and war. This is reflected in a whole range of weird, semi-oriental features of Venetian life, most notably the secluded, oriental status of women, with Doges like Mocenigo proudly exhibiting a personal harem well into modern times.

Venice today sits close to the line from Lubeck to Trieste, the demarcation between NATO and Warsaw Pact Europe, roughly corresponding to the boundary between Turks in the East and Christians in the West, and still earlier between the Holy Roman and Byzantine Empires. Into this part of the northern Adriatic flow the rivers of the southern side of the Dolomites and the Julian Alps. The greatest of these

is the Po. These rivers, around 300 A.D., made the northern Adriatic a continuous belt of marshes and lagoons about fifteen kilometers wide, and extending from the city of Ravenna around to the base of the Istrian Peninsula, where the Italian- Yugoslavian border lies today.

In the center of this system was Aquileia, starting point of an important north-south trade route across the Brenner Pass to the Danube Valley and Bohemia. Aquileia was the seat of a patriarch of the Christian Church, but its tradition was overwhelmingly pagan, and typified by rituals of the Ancient Egyptian Isis cult. For a time after the year 404, Ravenna and not Rome was the capital of the Roman Empire in the West. After the extinction of the western empire, Ravenna was the seat of government of Theodoric the Ostrogoth, the court visited by Boethius. Later Ravenna was the capital of a part of Italy ruled by the Byzantines.

The islands of the lagoons provided an invulnerable refuge, comparable to Switzerland during World War II, for Roman aristocrats and others fleeing the paths of Goth, Hun, and Langobard armies. Already between 300 and 400 A.D. there are traces of families whose names will later become infamous: Candiano, Faliero, Dandolo. Legend has it that the big influx of refugees came during the raids of Attila the Hun in 452 A.D. Various areas of the lagoons were colonized, including the present site of Torcello, before the seat of administration was fixed at a group of islands known as Rivus Altus ("the highest bank"), later the Rialto, the present location of the city of Venice. The official *Ab Urbe Condita* is March 25, 721 A.D. Paoluccio Anafesto, the first ruler of the lagoon communities, called the doge (the

Venetian equivalent of Latin *dux* or Florentine *duca/duce*, meaning leader or duke), is said to have been elected in the year 697.

The most significant fact of this entire period is that the whelp of what was later to become Venice survived and grew thanks to its close alliance with the evil Emperor Justinian in Constantinople, an alliance that was underlined in later years by intermarriage of doge and other leading Venetian oligarchs with the nobility of Byzantium, where a faction embodying the sinister traditions of the Roman Senate lived on for a thousand years after the fall of Rome in 476.

Venetian families are divided into two categories. First come the oldest families, or Longhi, who can claim to prove their nobility substantially before the year 1000. The Longhi include many names that are sadly familiar to the student of European history: Dandolo, Michiel, Morosini, Contarini, Giustinian (perhaps related to the just-mentioned Byzantine emperor), Zeno, Corner (or Cornaro), Gradenigo, Tiepolo, and Falier. These old families held a monopoly of the dogeship until 1382, at which time they were forced to admit the parvenu newcomers, or Curti, to the highest honor of the state. After this time new families like Mocenigo, Foscari, Malipiero, Vendramin, Loredano, Gritti, Dona, and Trevisan came into the ascendancy.

These families and the state they built grew rich through their parasitizing of trade, especially East-West trade, which came to flow overwhelmingly through the Rialto markets. But there is a deeper reality, one which even derogatory stories about spice merchants are designed to mask. The primary

basis for Venetian opulence was slavery. This slavery was practiced as a matter of course against Saracens, Mongols, Turks, and other non-Christians. In addition, it is conclusively documented that it was a matter of standard Venetian practice to sell Christians into slavery. This included Italians and Greeks, who were most highly valued as galley slaves. It included Germans and Russians, the latter being shipped in from Tana, the Venetian outpost at the mouth of the Don, in the farthest corner of the Sea of Azov. At a later time, black Africans were added to the list and rapidly became a fad among the nobility of the republic.

THE POLITICAL ECONOMY OF SLAVERY

During the years of the Venetian overseas empire, islands like Crete, Cyprus, Corfu, Naxos, and smaller holdings in the Aegean were routinely worked by slave labor, either directly under the Venetian regime, or under the private administration of a Venetian oligarchical clan like the Corner, who owed their riches to such slavery. In later centuries, the harems of the entire Ottoman Empire, from the Balkans to Morocco, were stocked by Venetian slaves. The shock troops of the Ottoman Turkish armies, the Janissaries, were also largely provided by Venetian merchants. A section of the Venetian waterfront is still called Riva Degli Schiavoni – slaves' dock.

Around 1500, the Venetian oligarch Cristoforo da Canal, the leading admiral of the Serenissima Repubblica at that time, composed what he described as a Platonic dialogue concerning the relative merits of galley slaves: the Italians the worst, Dalmatians better, the Greeks the best and toughest of all, although personally filthy and repulsive. In the

seventeenth and eighteenth centuries Venice had treaty relations with other states, like Bavaria, by which convicts were delivered to the Serenissima to work as life-long galley slaves.

Indistinguishable from slave gathering operation were piracy and buccaneering, the other staples of the Venetian economy. Wars with Genoa or with other powers were eagerly sought-after opportunities to loot the enemy's shipping with clouds of corsairs, and victory or defeat usually depended more on the success of the privateering than on the direct combat of the galleys, cogs, and soldiers of the battle fleets.

Piracy shades over imperceptibly into routine commerce. Through decades of treachery and mayhem, the Venetians were able to establish themselves as the leading entrepot port of the Mediterranean world, where, as in London up to 1914, the vast bulk of the world's strategic commodities were brought for sale, warehousing, and transshipment. The most significant commodities were spices and silks from India and China, destined for markets in Central and Western Europe. Europe in turn produced textiles and metals, especially precious metals, for export to the East.

Venetian production from the earliest period until the end was essentially nil, apart from salt and the glass manufactures of Murano. The role of the Venetian merchant is that of the profiteering middleman who rooks both buyer and seller, backing up his monopolization of the distribution and transportation systems with the war galleys of the battle fleet.

The Venetian approach to trade was ironically dirigistic. Venice asserted a monopoly of all trade and shipping in the northern Adriatic. The Serenissima's own functionaries organized merchant galley fleets that were sent out one or two times a year to key ports. The galleys were built by the regime in its shipyards, known as the Arsenal, for many centuries the largest factory in the world. They were leased to oligarchs and consortia of oligarchs at a type of auction. Every detail of the operation of these galley fleets, including the obligation to travel in convoy, was stipulated by peremptory state regulation.

In the heyday of Venice, galley fleets were sent to Tana and to Trebizond in the Black Sea, to Crete, Rhodes, and Cyprus on the way to Beirut in the Levant, to Tunis, Tripoli, Algiers, Oran, and Alexandria in North Africa, as well as to Spanish, French, and west coast Italian cities. Especially well-served was "Romania," the area roughly corresponding to modern Greece. Another galley route passed through Gibraltar on the way to Southampton, London, Antwerp, and Bruges.

Many of these galley ports correspond to continuing Venetian influence today. In every instance the Venetians sought to skim the cream off the top of world trade. Their profit margins had to be sufficient to cover a "traditional" twenty percent interest rate, the financing of frequent wars, and maritime insurance premiums, in which they were pioneers.

THE VENETIAN STATE

The tremendous stability of the Venetian state has fascinated historians. How is it possible to maintain

the great power of Venice for more than a millennium and a half without being conquered from the outside, and without significant upheavals from within?

Venice remained impervious to foreign invasion from the first settlement until 1797. The monolithic iniquity of Venetian state institutions was seriously disturbed no more than a half dozen times from within the city, and such incidents were speedily terminated by bloodbaths that restored stability rather than spurring more violence. This feature of the Venetian oligarchical system contrasts sharply with that of its rival, Genoa, where each regime from 1300 to 1500 had the life expectancy of an Italian government today. It contrasts sharply with the papacy, where the highest office was up for grabs every dozen years or less, and where humanist factions could sometimes prevail.

In Venice, the bloody resolution of internal faction fights within the oligarchy was suppressed to a minimum, and these energies were effectively sublimated in the depredation of the outside world. The raging heteronomy of each oligarch was directed outward, not at his factional rivals. In the typology of Plato's Republic, Venice is an oligarchy, "a constitution according to property, in which the rich govern and the poor man has no share in government," "the rule of the few, constitution full of many evils." This oligarchy has a residue of timocracy, of rule based on honor. But at the same time the Venetian regime was perversely aware of Plato's description of the swift transition from oligarchy to democracy and thence to tyranny, and against this evolution the patriciate took measures.

Plato notes in Book VIII of The Republic that a “change in a constitution always begins from the governing class when there is a faction within; but so long as they are of one mind, even if they be a very small class, it is impossible to disturb them.” The threat of factionalization is located in the “storehouse full of gold, which every man has,” and which “destroys such a constitution.” The oligarchs “lay a sum of money, greater or less, according as the oligarchy is more or less complete, and proclaim that no one may share in the government unless his property comes up to the assessment. This they carry out by force of arms, or they have used terror before this to establish such a constitution.”

Venice lasted as long as it did because of the effective subordination of the oligarchs and families to the needs of the oligarchy as a whole, by the ironclad delimitation of noble status to those already noble in 1297 and their male descendants, and by continuous terror against the masses and against the nobility itself.

All male members of the approximately one hundred fifty noble families had the permanent right to a seat in the Gran Consiglio, or Great Council, which grew to 2000 members around 1500 and thereafter slowly declined. The seat in the Gran Consiglio and the vote it brought were thus independent of which faction happened to be calling the shots at a given moment. The ins might be in, but the outs were sure of their place in the Gran Consiglio, and this body elected the key governing bodies of the regime.

The first of these were the one hundred twenty members, or Pregadi, of the Senate, the upper house which oversaw foreign affairs by choosing the

Venetian ambassadors. In the middle of the fifteenth century, Venice was the first and only power which regularly maintained permanent legations in all principal courts and capitals. The Senate also chose five war ministers, five naval ministers (all called Savi), and six Savii Grandi, ministers of still higher rank.

The Gran Consiglio elected a Council of Forty, which was first devoted to budget and finance matters, later more to criminal prosecution. The Gran Consiglio chose three state prosecutors, who could and did sue any official of the state for malfeasance, although the doge was accorded the privilege of being tried after his death, with his family paying any fines levied. The Gran Consiglio also elected the doge himself, through an incredible Byzantine procedure designed to assure a representative choice. First, thirty members of the Gran Consiglio were chosen at random, using colored balls whose Venetian name is the origin of the American word ballot. These thirty drew lots to cut their number down to nine, who then nominated and elected a new group of forty electors. These were then cut down by drawing lots to a group of twelve. This procedure was repeated several times, terminating with a group of forty-one electors of whom twenty-five could nominate a doge for the approval of the Gran Consiglio. Somewhat less complicated procedures were used to select a group of six advisors for the doge.

Most typical of the Venetian system is the Council of Ten, established in 1310 as the coordinating body for foreign and domestic political intelligence operations. Meeting in secret session together with the doge and his six advisors, the Ten had the power to issue a bill of capital attainder against any person

inside Venetian jurisdiction, or abroad. If in Venice, that person was generally strangled the same night and the body thrown into the Canale degli Orfani.

The Ten had at their disposal a very extensive foreign intelligence network, but it was inside Venetian territory that their surveillance powers became pervasive: the contents of any discussion among oligarchs or citizens was routinely known to the Ten within twenty- four hours or less, thanks to the ubiquity of its informers and spies. Visitors to the Doge's Palace today can see mail slots around the outside of the building in the shape of lion's mouths marked *Per Denontie Segrete* ("For Secret Denunciations") for those who wished to call to the attention of the Ten and their monstrous bureaucracy individuals stealing from the state or otherwise violating the law. Death sentences from the Ten were without appeal, and their proceedings were never made public. Offenders simply disappeared from view.

The Venetian regime is a perverse example of the "checks and balances" theory of statecraft, and there were indeed a myriad of such feedback mechanisms. The *Savii Grandi* balanced the powers of the doge, who was also checked by his six advisors, while more and more power passed to the state inquisitors and the chiefs of the Ten. The state attorneys acted as watchdogs on most matters, as did the Senate, and in times of crises the *Gran Consiglio* would also assert its powers. The Ten were constantly lurking in the background.

Almost all officials except the doge were elected for terms averaging between six months and one year, with stringent provision against being reelected to an

office until a number of months had passed equal to the oligarch's previous tenure in that post. This meant that leading oligarchs were constantly being rotated and shunted from one stop on the *Cursus Honorum* to another: to Savio Grande to ducal advisor to state inquisitor and so forth. There was no continuity of the population of Venice; the continuity was located only in the oligarchy. In fact, the population of the city seemed unable to reproduce itself. Venice suffered astronomical rates of mortality from malaria and the plague – its canals, it must be remembered, were first and foremost its sewer system. The decimated natives were continually replenished by waves of immigration, so much so that the Frenchman Philippe de Comynes, an adversary of Machiavelli, could report that the population was mostly foreigners.

Internal order was entrusted to an intricate system of local control in each of the city's sixty parishes, meshing with an elaborate apparatus of corporatist guilds called the *Scuole*. This was supplemented by an unending parade of festivals, spectacles, and carnivals. Very few troops were usually stationed in the city.

So much for the phenomena. Reality was located in the fact that an elite of ten to fifteen families out of the one hundred fifty effectively ruled with an iron hand. Various Venetian diarists let the cat out of the bag in their descriptions of corruption and vote-buying, especially the bribery of the impoverished decadent nobility, called *Barnabotti*, who were increasingly numerous in the *Gran Consiglio*. The regime ran everything, and offices of all types were routinely sold.

This reality of graft was also known to Dante. The poetical geometry of Canto 21 of the *Inferno*, the canto of the grafters or Barattieri, is established by a reference to the Venetian Arsenal and the pitch used to caulk the hulls of the galleys:

As in the Arsenal of the Venetians
Boils in the winter the tenacious pitch
To smear their leaky vessels over again,
For sail they cannot.

The souls of the grafters are immersed in the boiling pitch, where they are guarded by the Malebranche, grotesque winged monsters armed with spears and hooks: a fitting allegory for the souls of the Venetians.

Dante visited Venice in 1321, acting in his capacity as diplomatic representative of the nearby city of Ravenna, whose overlord was for a time his protector. He died shortly after leaving Venice. The two explanations of his death converge on murder: one version state that he was denied a boat in which to travel south across the lagoon. He was forced to follow a path through the swamps, caught malaria, and died. Another version says that a boat was available, but that to board it would have meant certain assassination. Venetian records regarding this matter have conveniently disappeared.

PETRARCH VERSUS ARISTOTLE

The Venetian method of statecraft is based on Aristotle – the deepest Aristotelian tradition in the West. Long before the era of Albertus Magnus (1193-1280) and St. Thomas Aquinas (1225-1274), Venice

had established itself as the chief center for the translation and teaching of Aristotle's works.

In the year 1135, the Senate sent Giacomo da Venezia to Byzantium, where he was trained in post-Justinian Aristotelian orthodoxy, returning to Venice after two years to begin lectures on Aristotle and to prepare Latin versions of the Greek texts he had brought back with him. A school of Aristotelian doctrine was set up at the Rialto market, the heart of the business and commercial activity of the city. When Venice conquered Padua at the beginning of the fifteenth century, Aristotelian hegemony was imposed on the University of Padua, which became the only one where Venetian nobility were allowed international clientele, especially from Germany.

The inveterate Aristotelianism of Venice is the starting point for a major literary attack on that city by Francesco Petrarch, son of Dante's personal secretary, who took up the responsibility of servicing Dante's humanist networks during the disastrous years around the middle of the fourteenth century. Although these were the years of the Black Death, Petrarch ("Fraunces Petrak the laureate poet" as Chaucer knew him) was the soul of a tenacious humanist rearguard action, with spirited counterattacks at every opportunity, that made the later Italian Renaissance possible.

Petrarch was a contemporary of the Ciompi revolt against oligarchical rule in Florence; he was certainly involved in Cola di Rienzo's seizure of power in Rome in May, 1347. The real story of Petrarch's literary and political achievements has yet to be told. Nonetheless, the fact that he was a determined foe of Venice and its ideology is abundantly clear.

In 1355 Venice had just passed through one of its infrequent internal crises, usually explained as the attempt of the Doge Marin Faliero to overthrow the regime and establish a Signoria, or personal dictatorship, of the type common in Italy at the time. Marin Faliero was publicly decapitated by the Council of Ten.

Petrarch might have had a hand in this operation; during this period he was a frequent guest at the court of the Da Carrara rulers of Padua, about thirty kilometers from the Venetian lagoon. Petrarch may have developed plans for injecting a dose of Platonism into the intellectual life of the Serenissima. Petrarch proposed that he be allowed to take up residence in Venice and locate his library there; the books would remain as a bequest to the city after his death, forming the nucleus of what would have been the first public library in Europe. The Venice authorities accepted, and Petrarch, the most celebrated intellectual of his times, took up his residence on the Riva degli Schiavoni.

Soon he began to receive the visits of four Venetian Aristotelians, whom he later referred to as “my four famous friends.” These four oligarchs were Tommaso Talenti, Guido da Bagnolo, Leonardo Dandolo, and Zaccaria Contarini, the latter two of the most exalted lineage. After several discussions with Petrarch, these four began to circulate the slander that Petrarch was “a good man, but without any education.”

Petrarch shortly abandoned the library project and soon thereafter left Venice permanently. His answer to the slanderers is contained in his treatise “De Sui Ipsius et Multorum Ignorantia” (1367) (with a swipe

at Aristotle in the title), his most powerful piece of invective- polemical writing.

Petrarch scored Aristotelian scholastic philosophy as “a prostitute who delights to worry about vain questions of words.” Real philosophy, with the clear purpose of advancing morality, he said, is to be found in St. Augustine. All that Aristotle is capable of doing is providing a delphic description of what the external attributes of morality might look like. To the authority of Aristotle, Petrarch counterposed the Platonism of the New Testament, saying that Christ, not Aristotle, was for him the decisive guide. His “four friends,” he asserted, were not Christian, but preferred to follow their favorite philosopher in their sophistry, blasphemy, and impiety. They mocked Christ, and were so pretentious that they could not even understand their own arguments.

Petrarch pointed out that Aristotle provided his followers with all sorts of strange and curious lore, like the number of hairs on a lion’s head or of feathers in a hawk’s tail, how elephants copulate backwards, how the phoenix arises out of his own ashes, how the only animal that can move its upper jaw is the crocodile. But these facts are not only useless, he said, they are false. “How could Aristotle know such facts, since neither reason nor experience reveal them? Concerning the ultimate objects of philosophy, Aristotle is more ignorant than an old peasant woman.

Venetian nominalism went hand in hand with the most vicious avarice. In a play written in Venetian dialect by Carlo Goldoni in the eighteenth century, a Pantalone-type miser comes home to find wife and daughter busily engaged in needlework. The two

women look up briefly and say hello. The miser flies into a rage screaming “What? You quit working to pay me compliments!”

An eminent witness of this typical Venetian vice was Erasmus of Rotterdam, who was to the years after 1500 what Petrarch had been in his own time: Leader of the Platonic humanist faction. Erasmus came to Venice in 1508, on the eve, interestingly enough, of the attempt to annihilate Venice in the War of the League of Cambrai. Erasmus came to get in touch with Aldo Manunzio, the Aldus who owned what was at that time the largest and most famous publishing house in the world.

Venice had reacted to the invention of moveable-type printing by Johannes Gutenberg of Mainz in a way that foreshadowed the reaction of the British oligarchy in this century to radio, the movies, and television. They had immediately attempted to seize control of the new medium. Dozens of Gutenberg’s apprentices from the Rhein-Main area were bought up and brought to Venice, where the production of books up to 1500 and beyond was frequently a multiple of the number of titles published in the rest of the world combined.

Aldus was the William Paley and Jack Warner of the industry. Martin Luther was one of that industry’s later creations. Aldus brought out the works of Aristotle in Greek shortly after he began operations in 1495. Plato had to wait for almost twenty years.

One of Erasmus’ goals in visiting Venice was to accelerate the publication of Plato. He stayed at the home of Aldus’ brother-in-law. Erasmus writes about his Venetian sojourn some time later, in the dialogue

titled “Opulentia Sordida” of the *Colloquia Familiaria*. The *Urbs Opulenta* referred to is of course the wealthiest of all cities, Venice. Aldus appears as Antronius (“the caveman”), described as a multi- millionaire in today’s terms.

Erasmus had been away, and is asked by a friend how he got so skinny. Has he been working as a galley slave? Erasmus replies that he has undergone something far worse: ten months of starvation in the home of Antronius. Here people freeze in the winter because there is no wood to burn. Wine was a strategic commodity in Erasmus’ opinion, as indeed it was in a time when water was often very unsafe to drink. To save money on wine, Antronius took water and faeces annorum decem miscebat (mixed it with ten year old shit), stirring it up so it would look like the real thing. His bread was made not with flour, but with clay, and was so hard it would break even a bear’s teeth. A groaning board on the holidays for a houseful of people and servants was centered around three rotten eggs. There was never meat or fish, but the usual fare was sometimes supplemented by shellfish from a colony that Antronius cultivated in his latrine. When Erasmus consulted a physician, he was told that he was endangering his life by overeating. Erasmus’ friend in the dialogue concludes that at this rate, all Germans, Englishmen, Danes, and Poles are about to die. Finally, Erasmus takes his leave, to head for the nearest French restaurant.

VENETIAN INTELLIGENCE

What was the Venetian political intelligence method? The classical Venetian predicament is that of the weaker power attempting to play off two or more major empires. This was the case when the Venetian

power was in its very infancy, and survival depended upon playing off the Langobard Kingdom of Italy against the Byzantines. This ploy was later replaced by the attempt to play the Byzantines off against the Carolingian Empire in the West, an attempt that almost misfired when the army of Charlemagne under Pippin laid siege to Venice inside its lagoons. That siege, however, was not successful.

In the eleventh century, the Venetians successfully incited the Norman barons operating out of Sicily under Robert Guiscard to attack Byzantium, and then moved in to offer the desperate Byzantines protection. The price for that protection was indicated by the famous Golden Bull of 1082, a decree of the Byzantine Emperor by which Venice acquired tax customs-free access to the whole of the eastern empire, where the Greeks themselves had to pay a tax of 10 percent on their own transactions. Thus began a hatred for Venice among the Greek population which persists down to the present day.

In the sixteenth century, Venetian strategic doctrine was to play the Ottoman Turks against the Spanish and Austrian Hapsburgs, and then to correct any residual strategic imbalance by playing the Hapsburgs off in their turn against the French. Sometimes Venice attempted to play the Portuguese rival power off against the Dutch. Later this was expanded to include playing the Dutch against the English, and the English against the French.

The Venetians also goaded forces out of the East to attack Christendom. Venice was the manipulator of Saracens, Mongols, and Turks, and got along with the slave-trading factions in each of these groups about as well as a power like Venice could get along with

anybody. In particular, the Venetians were more willing to see territory – excepting Venetian territory – be occupied by the Turks than any other power. Venice was thus the past master of the more exotic permutations of the stolid old British *dividi et impera*, “divide and conquer.”

But the essence of their strategic doctrine was something more abstruse, something sometimes described as the “collapse of empires” scenario. Venice parasitized the decline of much larger states, a decline that Venice itself strove to organize, sometimes in a long and gradual descending curve, but sometimes in a quick bonanza of looting.

Venice was repeatedly confronted with the problem posed by a triumphant enemy, at the height of his power, who would be perfectly capable of crushing the Serenissima in short order. This enemy had to be manipulated into self-destruction, not in any old way, but in the precise and specific way that served the Venetian interest. Does this sound impossible? What is astounding is how often it has succeeded. In fact, it is succeeding in a very real sense in the world today.

The most spectacular example of Venetian manipulation of the dumb giants of this world has gone down in history as the Fourth Crusade. At a tournament in the Champagne in 1201, the Duke of Champagne and numerous feudal barons collectively vowed to make a fighting pilgrimage to the sepulcher of Our Lord in Jerusalem. Here they were to reinforce a French garrison hard-pressed by the Turk Saladin. For many of them, this involved penance for certain misdeeds, not the least of which was a plot against their own sovereign liege, the king.

Reaching the Holy Land required transportation, and the French knights sent Geoffrey of Villehardouin to Venice to negotiate a convoy of merchant galleys with an appropriate escort of warships. Geoffrey closed the deal with the Doge Enrico Dandolo, blind and over eighty years old. Dandolo drove a hard bargain: for the convoy with escort to Jerusalem and back, the French knights would have to fork over the sum of 85,000 silver marks, equal to 20,000 kilograms of silver, or about double the yearly income of the King of England or of France at that time.

When 10,000 French knights and infantry gathered on the Lido of Venice in the summer of 1202, it was found that the French, after pawning everything down to the family silver, still owed the Venetians 35,000 marks. The cunning Dandolo proposed that this debt could easily be canceled if the crusaders would join the Venetians in subjugating Zara, a Christian city in Dalmatia, across the Adriatic from Venice. To this the knights readily agreed, and the feudal army forced the capitulation of Zara, which had been in revolt against Venice.

At this point Dandolo made the crusaders a “geopolitical” proposal, pointing out that the emperor of Byzantium was suspected of being in alliance with the Saracens, and that an advance to the Holy Land would be foolhardy unless this problem were first dealt with. As it happened, the Venetians were supporting a pretender to the Byzantine throne, since the current emperor was seeking to deny them their trading privileges. The pretender was the young Alexios, who promised the knights that if they helped him gain power, he would join them on the crusade with an army of 10,000 Greek soldiers.

Thus, from 1203 to 1204, Constantinople was besieged by the joint Franco-Venetian expeditionary force, which finally succeeded in breaking through the fortifications along the Golden Horn, the bay on the north side of the city.

Byzantium was sacked in an orgy of violence and destruction, from which the Venetians brought back as booty the four bronze horses which generally stand on the Basilica of St. Mark, but which are often exhibited in other cities. Count Baudoin of Flanders was placed on the throne of a new concoction titled the Latin Empire of Constantinople. The doge of Venice received a piece of the action in the form of the title Lord of Three Eighths of the Latin Empire. Venice took over three-eighths of Constantinople, a permanent Venetian colony with its own battle fleet. Lemnos and Gallipoli came into Venetian hands. Crete was annexed, and were Naxos and related islands, and the large island of Euboea, which the Venetians called Negroponte. On the Ionian side, the Venetians appropriated Modon and Koron and several islands up to and including Corfu. All Venetian trading privileges in Greece were restored.

The loot brought back from the sack of Constantinople was greater than anything Europe would see until the Spanish treasure fleets from the New World several centuries later. Venice had acquired a colonial empire of naval bases, and was hegemonic in the eastern Mediterranean. To top it all off, the sultan of Egypt had paid a substantial bribe to Dandolo to keep the Crusaders out of Palestine in the first place.

For the human race, the Fourth Crusade was an unmitigated tragedy. The hypertrophy of Venetian

power in the Mediterranean was one of the decisive factors ensuring the later defeat of Emperor Federigo II of Hohenstaufen, King of Sicily. The Venetian puppet “Latin Empire” was overthrown by the Paleologues in 1261, but by that time Federigo was gone. By 1266-68, Federigo’s two sons and their Ghibelline supporters were defeated by Charles of Anjou, and the last representative of the Hohenstaufen dynasty was beheaded in the public square of Naples. The triumph of the Black Guelphs had become irreversible.

A further contributing factor in this tragedy was doubtless the Mongol hordes. At about the time the Venetians were sacking Constantinople, Ghengis Khan ruled over an empire that extended from Korea all the way to Iran, and which was rapidly advancing to the West. Batu, a nephew of Ghengis, defeated the Bulgarians in 1236, captured Kiev in the Ukraine in 1240, and swept into Poland. In Silesia in 1241 the German and Polish feudal army, including the Teutonic Knights, was annihilated. Later in the same year the Mongols defeated the Hungarians. The Mongols did not, for reasons that are not clear, advance further westward, but the Mongol Golden Horde that imposed its hegemony over Russia was the beginning of Russia’s economic and cultural backwardness. For some loosening of the Mongol yoke, the Russians would have to fight the titanic battle of Kulokovo Field on the Don in 1380.

In these Mongol victories, there was something more than mere numerical superiority at work. as one historian sums up the case:

The Mongols did not sweep in wildly and suddenly, like reckless barbarians. No indeed, they advanced

according to careful plan. At every stage, the Mongol generals informed themselves ahead of time about the state of European courts, and learned what feuds and disorders would be advantageous to their conquests. This valuable knowledge they obtained from Venetian merchants, men like Marco Polo's father. It was thus not without reason that Polo himself was made welcome at the court of Kublai, and became for a time administrator of the Great Khan.

So the great Marco Polo, and the Venetian family from which he came, was responsible for directing the destruction of Ghengis Khan against Europe. The omnipresent Venetian intelligence was also a factor in the Mongol destruction of the Arab cultural center of Baghdad in 1258.

Friedrich Schiller and William Shakespeare both analyze the manipulative methods employed by the Venetian secret intelligence establishment; both considered Venetian intelligence one of their most formidable enemies. Much of Schiller's writing is dedicated in various ways to fighting the Venice-Genoa- Geneva combination that had held the financial reins of King Philip II of Spain.

Schiller's direct treatment of Venice is a fragment of a novel titled *Der Geisterseher* ("The Ghost Seer"). Its central character is a Sicilian charlatan, expert at bringing the spirits of the departed back into the world for the thrill-seeking nobility at seances. This Sicilian charlatan is a figure for a whole class of Venetian intelligence operatives, like Count Cagliostro, the mountebank who claimed to be the reincarnation of the leading Mason of ancient Egypt. Another of this breed was Emanuel Swedenborg.

After Schiller's time, this category swelled considerably with theosophists like Madame Blavatsky, Annie Besant, Henry Steel Olcott, and with that archapparitionist Rudolph Steiner, founder of the Anthroposophy movement and the Waldorf schools.

In Schiller's tale, a young German prince in Venice for the grand tour is subjected to a series of manipulations by a sinister, masked Armenian, who informs him, before the fact, of the death of a close relative hundreds of miles away. At a gambling den, a young Venetian patrician picks a quarrel with the prince, who fears for his life until he is ushered into one of the chambers of the Council of Ten, where the offending patrician is strangled before his eyes. He comes into contact with the Sicilian mountebank, and then spends weeks attempting to ascertain the identity of a mysterious beauty he has seen at church.

He begins to frequent a semi-secret free-thinking club, called the Bucentoro after the golden ship used by the doge on occasions of state. At least one cardinal is also a member of the Bucentoro. He takes to gambling, loses heavily, and contracts immense debts. In the meantime, rumors are spread at his Protestant court that he has become a Catholic, which leads to his repudiation by his entire family. At the end of the fragment, his life has been ruined, and his death is imminent.

Shakespeare's "Othello, The Moor of Venice" is a more finished analysis of the same technique. It was written and performed shortly after 1603, when the Venetians and Genoese had acquired vast powers in

England through the accession of their puppet James I to the throne.

Othello is a Moor, hired out to Venice as a mercenary, and at the apex of his power, having just won a victory over the Turkish fleet attacking Cyprus. He enjoys the full confidence of the Senate, and has just married Desdemona, the daughter of a patrician. Othello, the “erring barbarian,” is however something of a dumb giant: his proficiency in the arts of war is unmatched, but his emotional makeup tends decidedly toward the naive and infantile. He has no real insight into affairs of state, or into psychology. Above all, he is superstitious and has a propensity for jealousy.

All of these weaknesses are systematically exploited by “honest Iago,” a member of Othello’s staff who is determined to destroy him. Iago is the figure of the Venetian intelligence officer, an expert in what he calls “double knavery” – the art of manipulation. He sets out to destroy Othello using an accurate psychological profile of the Moor, and exploiting above all Othello’s naive willingness to trust his “honest Iago.” Iago’s *modus operandi* is to:

Make the Moor thank me, love me, and reward me,
For making him egregiously an ass
And practicing upon his peace and quit
Even to madness.

Iago uses his throwaway agent, the dupe Roderigo, for financing and services. He sets up scenes where he cons one participant with one story, briefs another participant with a different story, brings them together in a controlled environment, and exploits the resulting fireworks for his overall strategy. He

sets up a fight between Roderigo and the drunken Cassio that leads to the wounding of Montano by Cassio, who is ousted as chief lieutenant by Othello. After this, he manipulates Desdemona's naive desire to help Cassio regain his post into prima facie evidence that Desdemona is an adulteress. Iago is then able to goad Othello all the way to killing Desdemona and, finally, himself.

At the center of the play are epistemological questions of truth and proof. In Act 3, Iago drives Othello wild with innuendoes about Desdemona's alleged adultery, and makes him commit to the murder of Cassio, all without the slightest shred of proof. What Othello then regards as definitive proof of adultery, sufficient to motivate the murder of Desdemona, is a handkerchief which Iago obtains and plants on Cassio. This handkerchief is an object of deep emotional and superstitious importance for Othello, as it had been given by his father to his mother. It had been his first love token for Desdemona. When he sees it in the hands of Cassio, he is ready to kill.

Iago is well aware of Othello's epistemological weakness. When he first obtains the handkerchief, he gloats:

I will in Cassio's lodging lose this napkin,
And let him find it. Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ; this may do something.

Shortly thereafter, Othello demands certainty that Desdemona is betraying him. What would be definitive proof, Iago asks?

Would you, the supervisor, grossly gape upon –
Behold her tupp'd?

This kind of certainty, he says, is impossible to obtain, but he offers an inductive- deductive substitute:

But yet, I say,
If imputation and strong circumstances,
Which lead directly to the door of truth,
Will give you satisfaction, you might have't.

In the final scene, we can agree with Iago's wife Emilia that Othello is a gull and a dolt, a "murderous coxcomb ... as ignorant as dirt." But the lesson is that not only Othello, but all those who love not wisely but too well, who, "being wrought" and "perplexed in the extreme," are potential victims of Venetian intelligence.

DESTRUCTION OF THE RENAISSANCE

Since the Venetian oligarchy relied for its survival on the secret weapon of political intelligence manipulation, its primary strategic targets were first and foremost dictated by epistemological rather than military criteria. Fleets and armies, even in the hands of a powerful and aggressive enemy state, could well redound to Venetian advantage. The real danger was a hostile power that developed epistemological defenses against manipulation and deceit. In the face of such a threat Venice did – and does – kill.

The Italian Renaissance of the fifteenth and sixteenth centuries, perhaps the greatest outpouring of human creativity in history, represented such a threat to the Serene Republic, and in a more concentrated form

than it had ever faced before. The threat arose from the epistemological warfare and alliance system of the great Cosimo de' Medici of Florence and his successors. Venice mobilized every resource at its disposal to destroy the Renaissance. After decades of sabotage, going so far as to arrange the ravaging of Italy by foreign armies, Venice succeeded.

The potential political and epistemological power of the Italian Renaissance are best identified in the ecumenical council of the Church convened in Florence in the year 1438. The council, first convened in Ferrara, was moved to Florence at the urging of Cosimo de' Medici, who held power from 1434 to 1464. Cosimo was the major financial and political sponsor of the proceedings.

Cosimo was a self-declared enemy of Venice. On one occasion he wrote, "Association with the Venetians brings two things which have always been rejected by men of wisdom: certain perdition and disgrace."

The council had to deal with the ongoing crisis in the western church, which had been exacerbated by the struggle between the Council of Basel and Pope Eugene IV, who had been driven out of Rome by a revolt. In the East, the Ottoman Turks were beginning to recover from the crushing defeat that the Turkish Emperor Bajazet had suffered in 1402 at the battle of Ankara at the hand of Tamerlane the Great. The first, unsuccessful, Turkish siege of Constantinople had already been mounted in 1422.

The hope held out by the Council of Florence was to implement Nicolas of Cusa's program of the *Concordantia Catholica* – a community of principle among humanist sovereign states for cultural and

economic development, against Venetians, Turks, and all enemies of natural law. To Florence came the Emperor of Byzantium, John VIII Paleologue, accompanied by his advisor Gemisthos Plethon and Plethon's student, Archbishop Bessarion of Nicea. The Latin delegation was titularly headed by Pope Eugene IV, heavily dependent upon the support of Cosimo de' Medici at that time. This delegation was dominated in outlook by men like Nicolas of Cusa, Leon Battista Alberti, Leonardo Bruni, Cardinal Capranica, and Aeneas Piccolomini of Siena, later Pope Pius II. The Greek and Latin delegations were each profoundly vitiated by powerful Aristotelian factions, but this was still one of the most impressive assemblies in history.

The culmination of the council was an impassioned oration by Plethon on the antithesis between Plato and Aristotle, a speech which went far beyond anything ever heard in the West. Marsilio Ficino, himself a participant at the council, tells the story of how Cosimo de' Medici, while listening to Plethon, made up his mind to create the Platonic Academy in Florence.

The most immediate question to be addressed was the reunification of the Roman and Greek churches, abrogating the mutual excommunications issued by the pope and the patriarch of Constantinople in 1054. The contending theologians debated the question of the "filioque" in the Latin credo, attempting to resolve the question of whether the Holy Spirit proceeds only from the Father, as the Greeks argued, or from the Son as well, according to the Roman view. The Greeks eventually agreed to recognize the correctness of the Latin position, although they declined to modify their own credo accordingly. The

Paleologue emperor intervened repeatedly in these discussions, stressing that there were no real differences in doctrine, and that anyone who let nonexistent divergences stand in the way of common action against the Turks was a worse traitor than Judas. In the end a purely formal reunification of the two churches was attained, but it remained a dead letter.

Even so, Cosimo and his cothinkers came close several times to welding an alliance capable of dominating the world, and the first to pay the price of their success would have been the Venetians. Medici Florence was at the center of a network of trade and finance that was beginning to rival Venice, with the crucial difference that the Florentines were the producers, thanks to Cosimo's dirigism, of the textile products they offered for sale. The Duchy of Milan would shortly come under the domination of the condottiero (mercenary commander) Francesco Sforza, installed in power with the help of the Medici, and an enemy of Venice. In 1461 the humanist Louis XI would take the throne of France. This new king was determined to apply the concepts of statecraft developed in Italy, and considered the Venetians "insolent merchants." In 1460, the humanist Aeneas Silvius Piccolomini would be elected Pope Pius II; in the meantime he was in a position to influence Frederick III of Hapsburg, the Holy Roman Emperor.

The Venetian reaction to this potential for the implementation of an ecumenical Grand Design on the platform of the Italian Renaissance humanists was, predictably, to bring on the Turks once again. During all these years the Turks possessed a combined warehouse- residence- safehouse in Venice,

the Fondaco dei Turchi, which facilitated dealings between the doge and the sultan. Spurred on by Venetian financing and Venetian- procured artillery, the Sultan Mohammed the Conqueror laid siege to Constantinople and captured it in 1453. The Turks were aided by the Greek patriarch, who had pronounced the defense of the Paleologue dynasty a heretical cause. Finally, it was the Genoese troops who opened the gates of the city to the forces of the sultan. Hardly a coincidence was the burning of the library of Constantinople with its matchless collection of Ionian and Platonic codices, most unavailable anywhere else since the library of Alexandria had been destroyed some fifteen centuries earlier. In their own sack of Constantinople in 1204, the Venetians had declined to appropriate these manuscripts.

The destruction of Byzantium by the Turks gave the Venetians a slogan with which to organize their war against the Renaissance. Since the Roman Empire had finally ended, it was left to the Venetians to arrogate to themselves the task of building a new Roman Empire. The foundation of a new Roman Empire became, in Venice, from the middle of the fifteenth century on, the leading obsession of the oligarchs.

“The Venetians are called new Romans,” confided the patrician Bernardo Bembo to his diary. Francesco Sforza of Milan wrote that the Venetians were:

“obstinate and hardened, always keeping their mouths open to be able to bite off power and usurp the state of all their neighbors to fulfill the appetite of their souls to conquer Italy and then beyond, as

did the Romans, thinking to compare themselves to the Romans when their power was at its apex.”

Machiavelli wrote that the Venetians had “fixed in their souls the intention of creating a monarchy on the Roman model.” This is corroborated by a dispatch of the ambassador of Louis XII of France at the court of the Emperor Maximilian I some years later, which described the Venetians as:

“traders in human blood, traitors to the Christian faith who have tacitly divided up the world with the Turks, and who are already planning to throw bridgeheads across the Danube, the Rhine, the Seine, and Tagus, and the Ebro, attempting to reduce Europe to a province and to keep it subjugated to their armies.”

These megalomaniac plans of the Venetians were no secret. In 1423, the Doge Tommaso Mocenigo had urged upon his fellow oligarchs a policy of expansionism which would make them the overlords “of all the gold and of Christendom.”

The most penetrating indictments of the Venetians during this period were issued by Pope Pius II Piccolomino, who tried in vain to force Venice into joining a crusade against the Turks. A Venetian saying of this period was *Prima son Vinizian, poi son Cristian*. (I am a Venetian first, then a Christian.) In his Commentaries, Pius II excoriates the Venetians for their duplicitous treachery, and establishes the fact that they are a pagan, totalitarian state. The Venetians, he says, have acted in their diplomacy:

“with the good faith characteristics of barbarians, or after the manner of traders whose nature it is to

weigh everything by utility, paying no attention to honor. But what do fish care about law? As among the brute beasts aquatic creatures have the least intelligence, so among human beings the Venetians are the least just and the least capable of humanity, and naturally so, for they live on the sea and pass their lives in the water; they use ships instead of horses; they are not so much companions of men as of fish and comrades of marine monsters. They please only themselves, and while they talk they listen to and admire themselves.... They are hypocrites. They wish to appear as Christians before the world, but in reality they never think of God and, except for the state, which they regard as a deity, they hold nothing sacred, nothing holy. To a Venetian, that is just which is for the good of the state; that is pious which increases the empire.... What the senate approves is holy even though it is opposed to the gospel.... They are allowed to do anything that will bring them to supreme power. All law and right may be violated for the sake of power.”

During many of these years Venetians were in a tacit alliance with the Turks. When, for example, a revolt against Venetian rule in Albania was started, threatening the Venetian naval base at Durazzo, the Venetians made a deal with the Turks to crush the revolt. On one occasion Pius II received the Venetian ambassador to the Roman court and condemned Venetian policy with these words:

“Your cause is one with thieves and robbers.... No power was ever greater than the Roman empire and yet God overthrew it because it was impious, and He put in its place the priesthood because it respected divine law.... You think [your] republic will last forever. It will not last long. Your population so

wickedly gathered together will soon be scattered abroad. The offscourings of fishermen will be exterminated. A mad state cannot long stand.”

In 1464 Pius II, despite a serious illness, traveled from Rome to Ancona to personally lead a crusade against the Turks. He wished to force the hand of the Venetians, who had promised him a battle fleet. He died shortly after the Venetian warships arrived, and Venice thereupon pulled out of any serious fighting against the Turks. But his attack on “the mad state” was on target, then and now.

During the first half of the fifteenth century, much Venetian energy was devoted to a rapid expansion up the Po Valley toward Milan. They seized Padua, Vicenza, Verona, Brescia, and Bergamo, reaching the Adda River, just a few miles from Milan. With Milan under Venetian control, the “new Romans” could bid fair to dominate northern Italy and then the entire peninsula.

Cosimo de’ Medici, as we have seen, secured a Florence-Milan alliance by supporting the claims of Francesco Sforza, fighting a war against Venice to do it. Basing himself on this Florence-Milan axis, Cosimo then proceeded to create an uneasy peace in Italy that was to last forty years. This was the Italian League, formed at the Peace of Lodi in 1453, which united the leading powers of Italy, the pope, Naples, Milan, Florence, and Venice, ostensibly in an alliance against the Turks, who had for a time held a toe-hold in Apulia. In reality, the Italian League was a Florence- Milan- Naples combination designed to check Venetian expansionism. In this it proved effective, giving the Renaissance almost half a

century of time to develop under the *longa pax* of the Medici.

During these years, stymied in Italy, the Venetians concentrated on overseas expansion, including the conquest of Cyprus. But on the death of Cosimo's successor, Lorenzo the Magnificent, they began their systematic campaign to destroy the civilization of the high renaissance. Their basic premise was that, given their own inability to devastate the centers of Renaissance culture and economic development, they must concentrate on duping the overwhelming military forces of European states like France, Spain, and the other Hapsburg dominions into accomplishing this task for them.

The most competent contemporary observer of these matters was Niccolo Machiavelli, active somewhat later in the post-Medici Florentine diplomatic service, and a factional ally of Cesare Borgia, Duke of Valentino. Machiavelli noted that the two most dangerous forces in Italy around the turn of the century were the Venetians and the pope. His own hatred was directed especially against Venice, firstly because of the stated Venetian intention to subjugate Italy in a new Roman Empire. Secondly, Venice more than any other state relied on armies of mercenaries, and thus embodied precisely that practice which Machiavelli knew had to be extirpated, in favor of citizen-soldiers, if Italy was to be saved from humiliating subjugation to the likes of the Hapsburgs.

Machiavelli pointed out that the disintegration of Italy began when the Venetians succeeded in turning Lodovico il Moro, successor of Francesco as Duke of Milan, making him their agent of influence. Lodovico

was responsible for the first major invasion of Italy in many years when he agreed to support the claims of Charles VIII of France to the Kingdom of Naples. This was the French king whom his father, the great Louis XI, considered a hopeless imbecile. In 1494 the French army crossed the Alps, accompanied by a Genoese advisor we will meet again later: Giuliano della Rovere.

This was enough to bring about the fall of the Medici regime in Florence, to the advantage of the Pazzi, Albizi, and related oligarchs of that city. These oligarchs immediately sought to crush the Florentine Renaissance using the regime of the demented Dominican monk Girolamo Savonarola, who set up a theocracy a la Khomeini. Savonarola proudly trumpeted that his rule was based on sound Venetian principles; his family was closely related to the Padua Aristotelian community. As for Charles VIII, he went on to establish a tenuous hold on Naples.

Several years later, in 1498, the Venetians repeated this maneuver, with the variation that this time it was they who blatantly invited the French to cross the Alps. This time the pretext was the French claim to the Milanese dukedom, and the dupe was a new French king, Louis XII. The French army knocked out Milan in 1500, a fatal blow to the Renaissance cultural ferment associated there with Leonardo da Vinci. Shortly thereafter, Louis XII decided to compensate the Hapsburgs with Naples. Naples accordingly became the first beachhead of what would shortly become a totally destructive Hapsburg hegemony in Italy.

VENICE AND GENOA COMBINE

For Venice, so far so good: Florence, Naples, and Milan had been ruined. But ironically, the same dumb Valois and Hapsburg giants which had taken out three dangerous rivals were now to turn like Frankenstein's monsters on the wily new Romans. Venetian manipulations were about to boomerang in the form of an alliance of all of Europe against Venice.

This was the famous crisis of the War of the League of Cambrai, which was assembled in 1508-1509. The opposing coalition was made up of the pope (by then the Genoese Giuliano della Rovere, as Julius II), the Holy Roman Emperor Maximilian I, France, Spain, Savoy, Mantua, and Ferrara. The announced purpose of this alliance was to expunge Venice from the face of the earth.

It nearly worked. At Agnadello, near the Adda River, the Venetian mercenary army was crushed by an army composed predominantly of Frenchmen. The Venetians were driven all the way down the Po Valley to Padua, and they soon lost that as well. Machiavelli exulted that on the day of Agnadello, the Venetians lost everything that they had conquered in more than 800 years. Machiavelli was himself engaged in operations against Venice, bringing a grant of Florentine cash to the aid of the Franco-Imperial forces holding Verona.

With nothing left but the lagoons, the Venetian position was desperate. The doge sent a message to the pope asking for mercy, and announcing that Venice would vacate territory taken in the past from the Papal States.

Inside Venice, Agnadello brought on an orgy of hysterical self-flagellation among the terrified patricians. The banker Girolamo Priuli wrote in his diary that Agnadello had been a punishment for the sins of the Venetian nobility, among which he numbered arrogance, violation of promises, lechery in nunneries, sodomy, effeminate dress, and luxurious and lascivious entertainments. Antonio Contarini, newly appointed patriarch of Venice, gave a speech to the Senate in which he characterized the Serenissima as a thoroughly amoral city. The defeat was a punishment for the city's sins, he said. Nunneries were catering to the sexual needs of the rich and powerful. Homosexuality was so widespread that female prostitutes had complained to him that they had earned so little during their youth that they had to keep working far into their old age.

But more significantly, the shock of Agnadello set into motion a strategic review in the Venetian intelligence community which led to very far-reaching conclusions, some of which were not obvious before several decades had gone by.

The first Venetian ploy was to attempt to dismember the Cambrai coalition. They started with Pope Julius II. This pontiff was, as already noted, Genoese. Genoa and Venice had engaged in a series of highly destructive wars up till about the end of the fourteenth century, but after that, Genoa gravitated toward the status of junior partner and close associate of the Venetians. The Venetians had bested the Genoese by virtue of superior connections in the East, but otherwise their was a broad area of agreement.

The symbol of Genoa was St. George the dragon-slayer, in reality no saint at all but a thinly disguised version of Perseus saving Andromeda by slaying the sea monster, a legend that is centered on the coast of Lebanon. The “George” is said to come from the Gorgon Medusa, whose head Perseus was carrying.

Perseus is in turn nothing but a westernized variant of Marduk, the Syrian Apollo, a deity associated with the most evil forces of ancient Assyria and Babylon. The Venetians had their own Marduk cult, although subordinated to St. Mark, on the island of San Giorgio Maggiore, home of a Dominican monastery and today of the Cini Foundation, one of the highest level think tanks in the world. The modern British preference of Gorgons is too well known to need comment.

What probably accounted more directly for Julius II’s decision to reverse his alliances was a deal mediated with the Venetians by Agostino Chigi, the Siena Black Guelph banker from whose financial empire the infamous Siena Group of today derives. He proposed that the Venetians stop buying alum, needed in textile and glass manufacture, from the Turks, but contract for a large shipment at higher prices from the alum mines at Tolfa in the Papal States – mines for which he, Chigi, was acting as agent. To sweeten the pot, Chigi offered the Venetians tens of thousands of ducats in much-needed loans.

The Venetians, fearing a rapid French offensive, accepted. Their own state finances were in total shambles. Only the Chigi loan allowed them to hire enough Swiss mercenaries to hold out against the French and the Imperial Landsknechte.

To provide a plausible cover for his move, Julius II suddenly discovered that the real issue was not Venice after all, but the need to expel the barbarians (primarily the French) from Italy. Julius stipulated an alliance with Venice. He then set up the slogan of *Fuori Barbari!* (Kick the Barbarians out!) which is still recorded by credulous writers of Italian school books as the beginning of the struggle to unify Italy. Even the Venetian mercenaries, mostly Swiss, began using the battle cry of “Italy and Freedom!”

Thus the post-Agnadello crisis was overcome. Some years later the Venetians tried the same tactic in reverse, this time with more lasting success. By 1525 the prevalent barbarians in Italy were the forces of Emperor Charles V, who had defeated the French at Pavia, capturing King Francis I. The French lost their hold on Naples and Milan. At this point Doge Andrea Gritti, whose portrait by Tiziano speaks volumes about his personality, decided to agitate once again the banner of Italian freedom. This took the form of the Holy League of Cognac “for the restoration of Italian liberty,” uniting France, Venice, Milan, Florence, and the Papal States under Pope Clement VIII Medici. After having set up this alliance, designed to play the French against Charles V once again to destroy Medici-controlled Rome, the last intact Renaissance center, the Venetians retired into defensive positions to await the outcome.

Venetian capacities to manipulate Charles V were formidable indeed. The emperor’s bankers and intelligencers were the Fuggers of Augsburg, a banking house and a city that must be regarded as Venetian satellites, within a context of very heavy Venetian control of the cities of the Danube valley. Virtually every young male member of the Fugger

family, and of their colleagues the Welsers as well, was sent to Venice for a period of apprenticeship at the Fondaco dei Tedeschi. This was the case with Jacob Fugger the Rich. Venice was the pivot for Fugger metals trading, especially toward the East.

Thus, the Venetians stayed in their phony war posture against Charles V, while the imperial army of Lutheran Lanzini under Georg Frundsberg devastated Italy. The sack of Rome in 1527 was the direct outcome of this combined Venetian diplomacy and manipulation. To make Charles V's triumph complete, the Genoese Admiral Andrea Doria, commanding the French fleet, defected to the imperial side. A Doria coup in Genoa then established a permanent *de facto* alliance with Venice.

In 1530, Charles V was crowned as Holy Roman Emperor and King of Italy in a ceremony at Bologna. Garrisons of imperial troops were shortly stationed in every major city. Thanks to the tenacious policy of the Venetians, the main centers of the Renaissance had been subverted or destroyed. Venice was the only major Italian state which had retained real sovereignty. With the end of the Renaissance, Venice could feel free to start a delphic Renaissance among the throngs of intellectuals seeking asylum in the lagoons.

THE CREATION OF THE JESUITS

The "long autumn of the Italian Renaissance in Venice" during the rest of the sixteenth century was only one deployment among several. Another was the promotion of the Protestant Reformation. The more immediate controllers of Martin Luther have yet to

be identified, but this is something of a secondary matter. Luther's agitation in Wittenberg was merely one more example of protests against the papacy and the Curia that had been chronic and endemic for decades. What gave Luther and the rest of the Protestant reformers real clout was a publicity and diffusion of their ideas that owed much to the Venetian publishing establishment. The Venetian presses quickly turned out 40,000 copies of the writings of Luther, Calvin, Melancthon, and the heresiarch Juan Valdes, especially popular in Italy.

Pope Leo X publicly denounced the University of Padua as the hotbed of inspiration of the German disease of Lutheranism. Clearly, Venetian interest was well-served by a schismatic movement that would embroil Germany, France, and the rest of Europe in a series of easily profiled conflicts. In addition, a conflict between reformers and counter-reformers, all owing allegiance to Aristotle, would severely undercut the influence of Erasmus and others like him.

Venetian influence on both Reformation and Counter-Reformation can be seen most clearly in the remarkable career of Gasparo Contarini, who did not let the fact that he was a Protestant in theology, well before Luther, prevent him from founding the Society of Jesus.

Contarini was the scion of one of Venice's most prestigious LONGHI families. The Contarinis had produced seven doges, and Gasparo had his sights set on being the eighth, before he was tapped to serve Venice as a member of the College of Cardinals. He served the Serene Republic as ambassador to the court of Charles V, and as ambassador to the Vatican,

where he took a role in setting up the Medici Pope Clement VII for the 1527 sack of Rome. Toward the end of his life, Contarini was sent as papal legate to the Imperial Diet at Regensburg, where he represented the Roman point of view in debates with schismatics like Melancthon. There, he had a hand in destroying any compromise between the Lutherans and the Emperor Charles, which would have helped to end the bloodshed and dissension of the Reformation years.

What does this sublime Venetian patrician have to do with the founding of the Jesuit order by that itinerant and deranged mystic, Ignatius of Loyola? Ignatius was the creature of Venice, and of Contarini in particular.

In 1521, Ignatius was wounded while fighting the French in one of the wars of Charles V. During his convalescence, he underwent his much-touted mystical crisis, after which he took up the life of a hobo. Making his way around Europe seeking funding for a pilgrimage to the holy land, Ignatius found his way to Venice, where he camped out in St. Mark's Square and lived by begging.

One evening the Venetian oligarch Marcantonio Trevisan was sleeping in his golden palace, and had a vision. An angel came to him asking, "Why are you sleeping so soundly in your warm bed, while in the square there is a holy man, a poor pilgrim who needs your help?" Trevisan rushed downstairs to find Ignatius, who became his house guest, fleas and all.

After that, Ignatius was given an audience with the doge, Andrea Gritti, who offered him passage to Cyprus on a Venetian warship as first leg of his

pilgrimage to Jerusalem. Ignatius continued his travels, but soon returned to Venice to develop relationships with other members of the oligarchy. These included Gasparo Contarini's nephew Pietro, who became a recipient of Ignatius' patented brainwashing treatment, the *Exercitationes Spirituales*.

Then Ignatius made his way to Rome. Here he became the protégé of Gasparo Contarini, who had been appointed to the College of Cardinals by Pope Paul III Farnese. The cardinal took the *Exercitationes Spirituales*, and appointed Ignatius his personal confessor and spiritual advisor. By 1540, Contarini had personally interceded with the pope against Ignatius' enemies within the church hierarchy to ensure the founding of the Society of Jesus as a new Church order. In June 1539, Contarini personally traveled to the pope's summer residence at Tivoli, and prevailed on the pontiff to let him read aloud the statutes of the new order composed by Ignatius. The pope must have been favorably impressed by something. His approving comment *Hic est digitus Dei*, ("Here is the finger of God"), has become a feature of the turgid Jesuit homiletics.

BIRTH OF THE ENLIGHTENMENT

An ironic postscript to this story is that later the Venetian oligarchy decided that it simply would not do to be too closely identified with the benighted excesses of the Spanish and the papacy they so thoroughly dominated. In the years around 1570, accordingly, Venice became the site of the first example in Europe of what the French later termed "salons" for socializing and literary discussion: the *Ridotto Morosini*, sponsored by the ancient family of

the same name. Here the seeds were sown that would later produce free-thinking, *l'esprit libertin* and the *Philosophes* – in a word, the Enlightenment. The *Ridotto Morosini* salon was in favor of tolerance and science, against everything doctrinaire and narrow. They sheltered Galileo against the Inquisition. Out of the *Morosini* salon came one of the rare public factions in Venetian political history, the so-called *Giovani*.

The *Giovani*, in contrast to their rivals, the *Vecchi*, were in favor of profound innovations in Venetian foreign policy. They wished above all to cement alliances with the countries to whom they felt the future belonged: France, England, and the Netherlands. The *Vecchi*, they said, were paralyzed by too much fear of Spanish power, and not ready enough to tangle with the people.

The *Giovani* were able to implement their program in 1606, when the Pope (now Paul V, Camillo Borghese) strenuously objected to the arrest by Venice of several ecclesiastics in its territory. The Borghese pope placed Venice under the interdict, and proceeded to excommunicate government officials. The main supporter of Venice internationally was James I, the Stuart ruler of England.

At the same time, the powerful Venetian propaganda apparatus swung into action, under the leadership of a Servite monk named Paolo Sarpi, whose lack of noble birth kept him from public office. Sarpi was the Venetian contact man for Sir Francis Bacon.

Sarpi had been in Rome, where he had been associated with Nicholas Bobadilla, one of St. Ignatius' original hard core. He had been a friend of

Bellarmino, later the Jesuit-general, and his direct adversary during the Interdict affair. He was close to Galileo, who called him “my father.” Sarpi had lent a hand in the construction of Galileo’s telescope. Sarpi was lavish in his praise of Gilbert’s treatise on magnetism. He was also the author of an *Arte di Ben Pensare*, which is curiously similar to the writings of John Locke. Sarpi admitted in private to being “a Protestant.”

He engaged in a long pamphlet war with Bellarmino, and topped this off with a muck-raking *History of the Council of Trent*, which needless to say whitewashed the role of Venetian intelligence in the Counter-Reformation. The noise created around the whole affair was so great that some people forgot that it had after all been the Venetians, specifically Zuane Mocenigo, who had consigned Giordano Bruno – also of Ridotto Morosini – into the hands of the Inquisition just a few years before.

METASTASIS

The policies of the *Giovani*, propagandized by Sarpi and Doge Leonardo Dona’ during the struggle around the Interdict, corresponded to a metastasis of Venice’s power and influence through the world. The Venetians and their Genoese Doria-faction associates were busily shifting their family fortunes into more profitable locations, not tied to the fate of what was rapidly becoming a third-rate naval power.

The Venice-Genoa partnership is in evidence first of all in the banking side of the Spanish looting of the New World. Venice got control of the silver coming from the Americas, shifting to a silver standard from the previous gold standard in the middle of the

sixteenth century. This silver was used to pay for the spices and other products from the East.

Venice was extremely liquid at this time, with about 14 million ducats in coins in reserve around 1600. At about the same time, incredibly, the Venetian regime had completed the process of paying off its entire public debt, leaving the state with no outstanding obligations of any type. This overall highly liquid situation is a sure sign that flights of capital are underway, in the direction of the countries singled out by the *Giovani* as future partners or victims: France, England, and the Netherlands.

The Genoese around the St. George's Bank received virtually the entire world's circulating gold stocks. The two cities teamed up starting around 1579 at the Piacenza Fair, a prototype of a clearing house for European banks, which soon had a turnover of 20 million ducats a year. This fair was a precursor of the post-Versailles Bank for International Settlements.

In 1603, Venice and Genoa assumed direction of the finances of Stuart England, and imparted their characteristic method to the British East India Company. It is also this tandem that was present at the creation of the great Amsterdam Bank, the financial hinge of the seventeenth century, and of the Dutch East India Company. Venice and Genoa were also the midwives for the great financial power growing up in Geneva, which specialized in controlling the French public debt and in fostering the delphic spirits of the Enlightenment.

The Venetians, in cooperation with the restored – that is, degenerated – Medici interests, began a major move into maritime and other types of

insurance. These ventures live on today in the biggest business enterprise associated with Venice, the Assicurazioni Generali Venezia, one of the biggest if not the biggest insurance and real estate holdings in the world.

On May 12, 1797, the Gran Consiglio obeyed Napoleon's ultimatum and voted itself out of existence. Four thousand French infantrymen paraded on St. Mark's Square, where foreign troops had never before in history been seen. The golden Bucentoro was burned and the gold carted off. The Venetian "Republic" was finished, but it continued most emphatically to exist in less visible but highly effective forms.

One particular of the last years of Venice is of special interest to us: During the American Revolution about 3000 Venetian naval personnel, corresponding to about one-third of the total available strength, were serving with the British Royal Navy.

Commenting on the liquidation of Venice, the great Neapolitan Neoplatonic Giuseppe Cuoco wrote:

"I don't know what will happen to Italy, but the fulfillment of the Florentine secretary's prophecy in the destruction of the old, imbecilic Venetian oligarchy will be a great boon for Italy always."

The reference, of course, is to Machiavelli.

On the other side, William Wordsworth lamented the demise of "a maiden city," the "eldest child of liberty."

POST MORTEM

Unfortunately, all the obituaries were premature: Venice has continued to be very much alive. During the nineteenth century and up to our own time it has been the most important single incubator for fascist movements. With its military and financial power largely emigrated elsewhere, Venice's importance for political culture is now greater than ever.

Examples of this are inexhaustible. Richard Wagner wrote part of *Tristan und Isolde* while living in the Palazzo Giustinian on the Grand Canal. One story has it that the leitmotif of the Liebestod was inspired by the mournful call of a gondolier. At the end of his life Wagner moved to Palazzo Vendramin Callergi, where he died. This building, presently a gambling casino, was also the home of Count Coudenhove-Kalergi, the founder of the Pan-European Union. Friedrich Nietzsche loved Venice, returned there incessantly, and dedicated certain poems to the city which today can still be used in lieu of a powerful emetic. Venice was an inspiration for Lord Byron, for Thomas Mann, and so on.

Other examples abound of how the Venetian oligarchy's cultural and political influence has reached down into the modern era:

* When British East India Company retainer Thomas Malthus published his *Essay on Population* he was plagiarizing from the Venetian Giammaria Ortes, who produced, around 1750, a fully developed version of the argument that geometric population growth outstrips the much slower arithmetic progress of food production.

* John Ruskin, the leading ideologue of the British Dark Ages faction, began his career with a raving treatise on architecture, *The Stones of Venice* (1851). This volume popularized the notion that a “Venetian Gothic” style had been developed in the better times of the city’s history (which for Ruskin ended in 1418) and it was used systematically to discredit the Golden Renaissance.

* A turn-of-the-century new Roman Empire faction led by Venetian Count Volpi di Misurata, who was known as the doge of his era, sponsored the fascist Mussolini supporter Gabriele D’Annunzio to drum up enthusiasm for a new crusade into the Balkans and the East. Volpi became finance minister in Mussolini’s cabinet, along with a very large number of other Venetians. D’Annunzio incited the Italians to take back Trieste, the rest of Italia Irredenta, and the Dardanelles, bringing on to center stage the so-called Parvus Plan for dismemberment of the Ottoman and Russian empires, which is generally recognized as the detonator of World War I. It is possible that the turn-of-the-century super spook Alexander Parvus was ultimately employed by Venice.

* The Societe Europeenne de Culture, a think tank created in 1950 through the efforts of Venetian intelligence operative Umberto Campagnolo, has for the past three decades pulled intellectuals from both East and West into organizing for an “international culture,” based on rejecting the existence of sovereign nations. The SEC counted among its members the cream of the postwar intelligencia: Adam Schaff of Poland, Bertolt Brecht of East Germany, Georg Lukas of Hungary, and Boris Pasternak of the Soviet Union, as well as Stephen Spender and Arnold Toynbee, Benedetto Croce and

Norberto Bobbio, Julian Huxley and Thomas Mann, Francois Mauriac, and Jean Cocteau. Later, the SEC launched the Third World national liberation ideology.

Today, the Club of Rome is the institution that represents the most concentrated essence of Venetian influence and the Venetian method. The Club of Rome wants to convince the great powers and peoples of the world to commit collective suicide by accepting the genocidal doctrine of zero growth. It also hopes to abolish the sovereign nation as a vehicle for economic growth and scientific progress.

Club of Rome founder Aurelio Peccei has just written a new book titled *One Hundred Pages For the Future*, a global review of the impact of the Club of Rome, and particularly since its 1972 release of the zero-growth model *Limits to Growth* was published, a series of social movements has sprung up under the sponsorship of the ideas in the book. These – the women's movement, the peace movement, Third World national liberation movements, gay rights, civil liberties, ecologists, consumer and minority rights, etc. – must now be welded together into one movement for a single strategic goal: the implementation of a zero-growth international order.

The Venetian problem remains with us today. Truly, the most urgent task of this generation of mankind is to definitively liquidate the horror that is Venice.

The Role of the Venetian Oligarchy in the Reformation, Counter-Reformation, Enlightenment and the Thirty Years' War -- Preface

by *Lyndon LaRouche*

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Introduction

The evaluation of the respective roles of the Protestant and Catholic churches, in respect to the sixteenth-century schisms between Reformation and Counter Reformation, requires a few points of emphasis for clarity.

<="" a="">In point of fact, as we know in the case of the English established church, currents within that English established church *did retain* crucial, traditional elements of Christian belief, despite the fact that the schism of Henry VIII was completely a Venetian-orchestrated event, a playing upon the susceptibilities of a monarch who was, to all intents and purposes, clinically insane. [\[fn1\]](#)

The cases of the Calvinists and Lutherans is more complex. Let us turn to the case of Luther first, and then consider the Counter Reformation and the Council of Trent itself.

Essentially, whatever Luther may have believed otherwise, and whatever the Lutheran Church may have been otherwise, the fact is, that the essential issue of controversy over Lutheran doctrine involved in the schism, places Luther not

only in mere opposition to Catholicism, but in opposition to the most fundamental principle of Christianity: such that, if one were to assume Luther's stated doctrine to be the true belief of Luther himself, rather than probably a factional sophistry, one would have to conclude that Luther were not a Christian. It is not a question of division of opinion, or a division of anything, in the ordinary sense; but Luther's constructed rationalization of his schismatic act is, in its ostensible form, a rejection of Christianity in its entirety.

The issue is as follows:

The essence of Christianity, and of Mosaic Judaism, is identified historically first, by Philo Judaeus in his commentary on the first chapter of Genesis, that is, the account of Creation given by Moses. The point to be emphasized, is that man is defined in the image of God: not by virtue of any outward physical attributes of form, but rather by the fact that man, unlike all animals, contains that spark of creativity which places the human species apart from and above the animals in general. That spark is the crucial thing.

This view of man, which is emphasized for Christianity by God *become* man in the form of Christ, defines all human beings as potentially reconciled with God, because of that *within* them, that divine spark, which is in the image of God.

Thus, the notion of any form of elect, or a preselection by grace, except by a merit of choice by the individual who is self-selected, is an abomination. It is an abomination, because it denies the fundamental principle of Mosaic Judaism and Christianity, the species of individual man in the image of God, by virtue of man's creative mental powers.

By creative mental powers, we mean to include the notions of *agapē* or *caritas*; formally, we signify those powers by which man changes human society's behavior through progress in scientific and technological progress. This does not

mean that this exercise of creative powers is limited to that. It means, that without that included manifestation, the agapic function of the creative powers of man are certainly not realized, the self-development of man in the image of God, is not realized.

This is the point on which all these issues hang. It is a fact--forget the formalities of other kinds of argument--that, if one believes in an Aristotelian deductive system, then, for that person, as Philo indicated, God does not exist, and certainly God in the image of man does not exist. Thus, we have all the problems concerning the Averroists and the Aristotelians and the definition of the soul, including, of course, the case of the influential Pompanazzi.

All of this hangs on the one point: That man is in the image of God by virtue of his agapic creative powers, and not by virtue of anything else.

The Myth of Protestantism

The popular falsehood, the myth which is pushed by the British Fabians and similar types, is that the rise of Protestantism was based and impelled by the rise of the modern nation-state. That myth is pure bunk, despite the fact that it is heavily documented to be bunk.

The concept of the modern nation-state was first defined as we have defined it many times, in terms of the work of Dante Alighieri, particularly in the issues pertaining to *De Monarchia*. The resolution of the idea of the state, was clarified as the doctrine by Nicolaus of Cusa, over the course of his work, initially in his major work of 1431, *Concordantia Catholica* which is written in the conciliar context, but nonetheless the argument there bears out, even though Cusa himself modified his sense of what the application of that meant in the process of writing his *Concordantia*.

So the idea of the modern nation-state, under a *Concordantia Catholica of sovereign nation-states*, was established by the Catholic Church in the middle of the fifteenth century. Thus, it is absolutely absurd to suggest that later, in the early part to middle of the sixteenth century, that this issue became the crux of division between the Catholic Church and the emerging nation-states. That sophist explanation of Protestantism is absolute nonsense, and there is obviously no ground on which to perpetuate that sophist explanation of Protestantism.

The problem is essentially the problem of Venice, as Webster Tarpley has documented below. The essential evidence, as opposed to the apologetics written from the North later on, is, that, as Paolo Sarpi's crowd emphasizes, that the Protestant formations in the North, were the basis for the *casa nuovi*, the group which became the modern imperialist group, the modern British Anglo-Dutch imperialist group. And, that the other part of the Venetian oligarchical faction remained with its emphasis upon penetrating and corrupting the Catholic South.

Here is where the problem has arisen, the point which Webster Tarpley addresses.

There is no doubt, except to people who refuse to face facts, that the Protestant political formation in the North, was essentially, relative to Christianity, something rather evil, which moved men and women in society generally away from Christianity. This schism was *the political basis for the emergence of the Enlightenment*, which was the evil which threatened to destroy Europe from the inside.

But the other side of the matter, the *casa vecchi*, the Southern part of the usurious oligarchy, which professed to ally itself with the Counter Reformation, was essentially just as evil as that which went North--in the sense that what it did, is to focus on destroying the reconstituted church of the middle of the fifteenth century. As Webster Tarpley identifies the fact, the Reformation and Counter Reformation were *both* an

attempt to eradicate the church associated with Nicolaus of Cusa and to eradicate Cusa's influence specifically. [\[fn2\]](#)

The unfortunate thing has been that (putative) modern historians and other related commentators, have written on this subject from the standpoint of adhering to and apologizing for one faction or the other, Reformation or Counter Reformation as defined in the simplest terms, and have refused to see the matter from a truthful standpoint, from the standpoint of *imago viva Dei* and its implications, and to see it from the practical historical standpoint of the fifteenth-century reemergence of the church, in the context of the Council of Florence from the fourteenth-century Dark Age.

The Crucial Issue

Now, focus more on the crucial issue. The key to understanding the religious schisms and wars of sixteenth-century Europe, is irreconcilable opposition by Venice and Genoa's usurers to that principled conception of *imago Dei* which is the common feature of Philo's Mosaic Judaism and of Christianity. On account of this central issue, the oligarchy of usury-practicing families hated that Christian church which this oligarchy sought then, and still today, to divide and conquer. These usurers and slave-traders hated most fiercely the 1439-1440 Council of Florence, which had reunited the church temporarily. They hated in the highest degree that Cardinal Nicolaus of Cusa who had played a crucial role in bringing about that reunification, and who was, not incidentally, also the Platonist founder of modern physical science. The reason for this usurer's murderous hatred against the church and against Cusa is elementary.

The principle of *imago Dei*, as Cusa defined it, or, Philo nearly 1,500 years earlier, signifies that there exists but one, indivisible human race, such that every individual member of humanity is born with an innate distinction which sets all mankind apart from, and above the beasts. This quality, which

casts the individual person in the image of God, is that divine spark of potential for developing the agapic power of true creative reason. This creativity, and nothing else, is the image of God in man.

This agapic creative reason is the power to create illustrated by the initial discovery, or fresh rediscovery of a valid, axiomatic-like principle of nature. This point is treated at length in sundry published locations, and so need not be redeveloped here. It is that quality of creative reason which renders each human life sacred, and defines all persons as born in the image of God, as *imago viva Dei*.

This principle of the first Mosaic Book of Genesis defines as a most horrid abomination the holding of any person in chattel slavery or any like condition of oppression. For related reasons, the practice of usury is among the most monstrous of all crimes against humanity. Venice's ruling oligarchy owed the basis for its wealth and international power chiefly to usury, but also to Venice's leading position in the Mediterranean slave-trade. Hence, the usury-practicing oligarchy, then, or, now, like the evil Confederacy of President Lincoln's adversaries, continues to be the mortal enemy of Christianity.

In Mediterranean history, since the time of Plato, Plato's deadly adversary Aristotle has been used as the leading apologist for slavery and usury, and as the official philosopher of those who denied the existence and free choice of the individual human soul. The importance of Aristotle in service to the enemies of Mosaic Judaism and Christianity is located in Aristotle's deductive system of formal argument. In Aristotle's essentially nominalist system of deductive sophistries, the individual soul cannot exist except as something arbitrary *deus ex machina*. Aristotle's formalist method stultifies science, and eliminates the notion of *imago Dei*. For such and related reasons, the usurious oligarchy has adopted Aristotle as its official court philosopher.

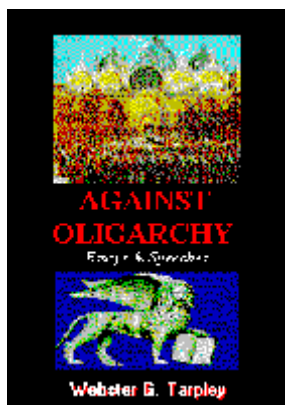
The notion that God chooses arbitrarily to bestow the grace of election (of those to be saved) upon some members of society, is the most notable way in which these Venetian-sponsored sectarians rejected the principle of *imago Dei*, and allowed usury and chattel slavery in their system.

The schismatic quarrel of the sixteenth century is a reflection of about 2,600 years of European civilization to date, a continuation of the conflict between the evil, oligarchical model of slave society, Lycurgus's Sparta, and the contrasting overthrow of usury by the great Solon of Athens. Thus, are the issues of Christianity and law of nations joined still today. If the person is *imago Dei*, then the welfare and creative self-development of all persons, and of all family households which give birth and nurture to new persons, are the standard of performance by which nations and laws as well as churches are to be judged.

Notes

1. In fact, there are strong indications, that the entire family was clinically insane. I'm not suggesting any necessary hereditary reason for this, it probably was simply that they were all raised in the same, continuing, extended family household, which probably was not good for their mental health. [Return to text](#)
2. Writing in his 1540s *Harmonice Mundi*, the Venetian Francesco Giorgi (Szorzi) attacked Nicolaus of Cusa's *De Docta Ignorantia* as follows: ``Those who retreat from the direct knowledge of the universe will retreat into the Docta Ignorantia" (as quoted in Francis A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Kegan Paul, 1979). [Return to text.](#)

The Role of the Venetian Oligarchy in Reformation, Counter-reformation, Enlightenment, and the Thirty Years' War



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During the last dozen years, our philosophical association has advanced the thesis that many of the disasters of modern history have been rooted in the heritage of the former Venetian Republic. This includes the central role of the Venetians in cutting short the Golden Renaissance of Italy, in precipitating the Protestant reformation and the wars of religion, and in creating the pseudo-scientific, irrationalist currents of thought that are called the Enlightenment. I would like to return to some of

these themes today in order to explore them in greater detail.

Our interest in exposing the Venetian war against the Italian renaissance of the Quattrocento is coherent with our commitment to the Renaissance as an ideal, and with our efforts to launch a new Renaissance today. As has just been stressed, the benchmark for civilization, culture, religion and morality in the last half millennium is constituted by the work of Cardinal Nicolaus of Cusa, the founder of modern science, and of his associate Aeneas Silvius Piccolomini, Pope Pius II. Through their cooperation with the best representatives of Medici Florence in the time of the Council of Florence of 1439, Nicolaus and Aeneas Silvius saved western civilization from the Dark Age that had begun with the defeat of Frederick II of Hohenstaufen at the hands of the Black Guelph oligarchs. During that Dark Age, the Roman Catholic Church had been substantially destroyed by the Avignon captivity and the Great Schism, both against the backdrop of such events as the Hundred Years' War, the Wars of the Roses, and the advance of the Ottoman Empire. Without Nicolaus and Aeneas Silvius, there would have been no Europe and no church by 1500; Venice opposed both through the Morosini agent Gregory von Heimburg [Gilbert, 191]. Paolo Morosini dedicated to Heimburg one of the landmark propaganda pieces on the Venetian oligarchical system to be published during the fifteenth century, "Concerning the affairs and structure of the Venetian Republic, dedicated to Gregory of Heimburg, the most eminent doctor of the Germans." Gregory was the thug and agent provocateur who attempted to sabotage the work of Pius II, Cusanus, and Bessarion, and who is thus a prominent and typical representative of the anti-

papal, anti- imperial current among the electors and other princes (Fuersten) of the Holy Roman Empire. This was the stratum of oligarchs played by the Venetians during the conciliar movement, mobilized by Venice against Pius II's proposed crusade, and which would form the basis of Luther's support during the "Reformation."

The essence of Venice is oligarchism, usury, slavery, and the cult of Aristotle. The traditional rate of interest was above 20% – a Volcker prime rate. The Venetians were the first in western Europe to read Aristotle directly in the Greek text – first at the School of the Rialto, where leading patricians lectured on Aristotle, and later, after about 1400, at the University of Padova, where the Venetian nobles studied. We must remember that Venice was a branch of the Byzantine Empire which became powerful enough to capture Constantinople in the Fourth Crusade, shortly after 1200. Venice, like Byzantium, saw religion as a tool of state power, with new cults to be concocted as the need arose.

THE ARISTOTELIAN NETWORK

During the Quattrocento, Venice developed in Italy and in Europe an extensive Aristotelian network. Bernardo Bembo, the Venetian ambassador to Florence and the Florence handler for the Venetian Signoria was part of this ("The Venetians are called the new Romans," he wrote.), as was his son Pietro Bembo. The Barbaro family was represented by Francesco, Ermolao the elder and Ermolao the younger. Giorgione's painting "The Three Philosophers" can be seen as depicting three Aristotles: the scholastic Aristotle of the Paris Sorbonne, the Averroistic Aristotle derived from the

Arabs, and the “modern” Aristotle of Padova-Rialto, perhaps depicted here with the features of the younger Ermolao Barbaro. Another family prominent in the effort were the Dona’, who will pop up again and again in this account. This painting hints at an important feature of Venetian method, namely the strategy of dominating culture, religion, and politics through the expedient of concocting a series of Aristotelian cults or schools which then contend among each other. In the 1400’s the Aristotelian school-men of the Sorbonne were a formidable force in theology. But the Venetian oligarchs Giustinian and Quirini, in their pioneering 1513 reform proposals addressed to Pope Leo X attacked the decadent scholasticism of the Sorbonne, saying that the education of clergy must no longer be based on the “fallacious erudition of the Parisians” and similar “pagan fables.” [Jedin, “Contributo,” p. 112] (Instead, Giustinian-Querini recommended Holy Scripture and Church fathers, especially St. Augustine. They appear to have been thinking of the fundamentalism of isolated Biblical quotations as it has in fact flourished among the Protestant sects.) [See also Schnitzer, p. 236]

It should then come as no surprise to find Martin Luther, a few years later, packaging his own reform movement in a very similar “anti-Aristotelian” garb, despite the Manichean dualism in Luther which led right back to Aristotle’s method. Similarly, the pseudo- scientific method cooked up by Francis Bacon using the epistemological writings of Paolo Sarpi portrayed itself as tearing down the authority of Aristotle in favor of scientific experiment. But this does not change the fact that Bacon’s method was Aristotelian through and through. Bacon touted

induction as the great alternative to syllogisms, but there is no qualitative difference.

Another prong of the Venetian war against the Renaissance was Venice's expansion inside Italy, on the terraferma, with the aim of conquering the entire Italian peninsula and then of using Italy to dominate the world. When it proved impossible to conquer Milan, Florence, the Papal states and Naples, Venetian diplomacy invited France and Spain, the emerging great powers, to invade Italy; the Venetians thought they could pick up the pieces. Between the French conquest of Milan in 1494 and the sack of Rome in 1527, Italy was indeed devastated by these rival armies. But the entry of the new great powers into Italy also prepared the greatest shock in Venetian history: the War of the League of Cambrai. Fighting began in 1509.

The League of Cambrai was the first broad coalition of European states against a nominally Christian nation. It included just about all of Europe: the France of Louis XII, the Holy Roman Empire of Maximilian I, Spain, Pope Julius II, the King of Hungary, the Duke of Savoy, the King of Cyprus, the Dukes of Ferrara, Milan, Florence, Mantova. Some accounts include England. There was a plan to carve up Venice. A painting by Palma Giovane in the Doge's palace depicts Doge Loredan and the lion of St. Mark fighting Europa, who rides a bull and carries a shield embossed with the arms of the member states of the league. Venice sought help from the Ottoman Empire, but was left with no allies. In the decisive battle of Agnadello, French troops crushed the Venetian mercenaries. Venice, as Machiavelli exulted, lost all the land it had stolen in the course of centuries. The Venetians were driven back to their lagoon; their

destruction was imminent. Pope Julius II was induced to drop out of the League of Cambrai, but between 1509 and 1513 the French forces, with Florentine money, kept the Venetians on the brink of doom. The state was close to bankruptcy, and had to borrow from the Chigi of Siena. It was also at this time that the Jewish community of Venice came into existence. Previously Jews had been restricted to the role of moneylenders on the terraferma. Jews were obliged to live in the quarter called the ghetto, whose residents were subjected to special discriminatory laws and were obliged to wear a yellow star of David. As the Cambrai crisis deepened, demagogic preachers attempted to blame the disasters of Venetian policy on the new Jewish community. [Gilbert, 18, 39]

In the midst of the hysteria in the lagoon, a religious revival broke out, spurred on by Antonio Contarini, the Patriarch of Aquilea. Religious processions and demonstrations multiplied, for the deified state and the immortal fondi were in gravest danger. Contarini, whose family will be at the center of our story, harangued the Senate on Venetian immorality: "Nunneries served the sexual needs of the rich and powerful. Homosexuality was so widespread that female prostitutes had come to him complaining that they earned so little they had to exercise their profession into old age." [Gilbert, p. 38] Indeed: 10% of the population were female prostitutes at any given time; even more important was the prevalence of sodomy, a sure marker for the presence of the Bogomil-bugger tradition in epistemology.

A badly mauled, indebted and humiliated Venice survived the War of the League of Cambrai, but the Doge told the 2,500 patricians that the new Spanish power had reduced the republic from a great power

to “2,500 flies.” [H. Brown, p. 150] At the deepest level, some patricians realized that the lagoon city could now be crushed like an egg-shell, and was not a suitable base for world domination. As after 1200 there had been talk of moving the capital, perhaps to Constantinople, so now plans began to hatch that would facilitate a metastasis of the Venetian cancer towards the Atlantic world. To make matters worse, the Portuguese access to India had undercut the Venetian spice monopoly through the Levant; there was talk of building a Suez canal, but this was abandoned. Venice had always thrived through divide and conquer. If Europe could unite against Venice, what could Venice do to divide and rend Europe so thoroughly that it would tear itself to pieces for more than a century?

A LOOK AT CONTARINI

To see how this was done, let us look at Gasparo Contarini, whose studies under the Aristotelian Pomponazzi were interrupted when Emperor Maximilian seized Padova. Contarini had helped entertain Agostino Chigi when he was negotiating that vital loan. Back at Venice, Contarini gravitated to a group of young patricians who gathered at the Camaldolese monastery of San Michele on the island of Murano to discuss the salvation of their souls. Remember what Pius II had said of the Venetians: “they wish to appear Christians before the world, but in reality they never think of God and, except for the state, which they do regard as a deity, they hold nothing sacred.” [Pius II Commentaries, p. 743]

One participant was Vincenzo Quirini, who had just been in Germany, where he had been serving as the Venetian ambassador to the Empire. “All the princes

of the empire, be they prelates or secular rulers, harbor a very ill will towards your most illustrious Lordship, which I have seen and touched with my hands..." [Alberi, series 1, vol. 6, p.43], he warned the Doge. Quirini had seen that war was imminent. Another was Paolo Giustinian, who had gone to the Levant in 1507 (looking for Turkish help?). During the grim winter of 1510-1511, in the midst of the mortal emergency of Cambrai, Giustinian and Quirini turned away from their patrician state careers and entered the austere Camaldolese order, first on Murano and later near Arezzo. Giustinian and Quirini became the advance guard of the Catholic reformation, shaking up the Camaldolese order and later sending the first Catholic reform manifesto, "Pamphlet to Leo X" to the Lateran Council. (This proposes the death penalty for Jews who do not convert and a war with the Turks in alliance with the young leader of Persia, identified as "Sophi." This is all in addition to the attacks on the schoolmen mentioned above. [Schnitzer, p. 227 ff.]

Gasparo Contarini corresponded with Quirini and Giustinian for more than a decade. Parts of this correspondence have survived, and illuminate the actual origins of the Protestant Reformation. To put them in perspective, let us jump from Gasparo Contarini in Venice in 1511 to Martin Luther in the tower of his Wittenberg monastery in the years 1513-1514, the years of Luther's so-called "Thurmerlebenis" or experience in the tower, generally regarded as the starting point of the Protestant reformation.

FAITH AND WORKS

The "Thurmerlebenis" brought Luther to the definitive standpoint of his theology: that salvation

is by faith alone, with the good works of charity playing no role whatsoever. Luther describes the experience thus:

“These words ‘just’ and ‘justice of God’ were a thunderbolt in my conscience. They soon struck terror in me who heard them. He is just, therefore He punishes. But once when in this tower I was meditating on those words, ‘the just lives by faith,’ ‘justice of God,’ I soon had the thought whether we ought to live justified by faith, and God’s justice ought to be the salvation of every believer, and soon my soul was revived. Therefore it is God’s justice which justifies us and saves us. This knowledge the Holy Spirit gave me on the privy in the tower.” [Grisar, “Luther,” VI, p. 506.]

This was Luther’s celebrated explication of Paul’s Letter to the Romans I.17: “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” This passage was ripped out of scriptural and traditional context and made the total passkey. For Luther, the devil is an independent power who rules over the material world, so good works belong to the devil; human reason is the “bride and whore” of the devil. In those days of greater theological knowledge, this could be clearly recognized as a new variation on Manicheanism, the idea that good and evil are equally necessary parts of the creation. According to such a Gnostic view, the material world is inherently bad, and only the spiritual world can be good. Something not so different was professed by the Bogomils. Luther’s contemporary and sometime associate Philip Melancton saw Luther in exactly these terms: “Manichean delirium.” Luther attempted to portray his own viewpoint as a return to St.

Augustine's stress on grace as against the ethical notions of the late Graeco-Roman world, but this was disingenuous. Luther's marginal jottings to Augustine's Confessions have come to light; an interesting one recaptures Luther's reaction to Augustine's polemics against the Manicheans and their idea of the two coequal cosmic forces locked in struggle. Luther's annotation: "This is false. This is the origin of all Augustine's errors." [see Socci and Ricci, and Theobald Beer.] Luther appears to reflect the influence of the pseudo-Hermes Trismegistus and his "Book of the 24 Philosophers."

CONTARINI AND LUTHER

But in the given historical context it is more than interesting that the top Venetian oligarch of the day – Gasparo Contarini – in 1511 went through a Thurmerlebnis of his own. In the Camaldolese monastery of Monte Corona above Frascati in the summer of 1943, the German scholar Hubert Jedin, acting on the advice of Giuseppe de Luca, discovered 30 letters from Gasparo Contarini to the Cambai Camaldolese, Giustinian and Quirini. One is from Eastertide 1511, when Contarini went first to the Benedictine monastery on the island of San Giorgio Maggiore, and then to San Sebastiano. Contarini would have us believe that he was contemplating becoming a monk himself, but concluded that even a monastic life of asceticism and good works would never be enough to atone for his sins. This is similar to Luther's starting point. A holy father told Contarini that the way to salvation is "much broader than what many people think." Contarini writes:

"... I began to think to myself what that happiness [salvation] might be and what our condition is. And I

truly understood that if I performed all the penances possible, and even many more, even if they were all taken together, they would not be enough to make up for my past sins, to say nothing of meriting that felicity. And having seen that infinite goodness, that love which always burns infinitely and loves us little worms so much that our intellect cannot fathom it, having only by its goodness made us out of nothing and exalted us to such a height ... We must attempt only to unite ourselves with our head [Christ] with faith, with hope, and with that small love of which we are capable. As regards satisfaction for sins committed, and into which human weakness falls, His passion is sufficient and more than sufficient. Through this thought I was changed from great fear and suffering to happiness. I began with my whole spirit to turn to this greatest good which I saw, for love of me, on the cross, with his arms open, and his breast opened up right to his heart. This I, the wretch who had not had enough courage for the atonement of my iniquities to leave the world and do penance, turned to him; and since I asked him to let me share in the satisfaction which he, without any sins of his own, had made for us, he was quick to accept me and to cause his Father completely to cancel the debt I had contracted, which I myself was incapable of satisfying." [Jedin, "Ein `Thurmerlbenis' des jungen Contarini," p. 117 and Dermot Fenlon, "Heresy and Obedience in Tridentine Ital." p.8.]

The parallels to Luther are evident, even though Contarini still allows hope and a little love a role in salvation, in addition to faith. Later, in a letter of 1523, after Contarini had seen Luther, he would go beyond this and wholly embrace the Lutheran position:

“Wherefore I have truly come to this firm conclusion which, although first I read it and heard it, now nonetheless through experience I penetrate very well with my intellect: and that is that no one can justify himself with his works or purge his soul of its inclinations, but that it is necessary to have recourse to divine grace which is obtained through faith in Jesus Christ, as Saint Paul says, and say with him: ‘Blessed is the man without works, to whom the Lord did not impute sin....’ Now I see both in myself and in others that when a man thinks he has acquired some virtue, just at the moment it is all the easier for him to fall. Whence I conclude that every living man is a thing of utter vanity, and that we must justify ourselves through the righteousness of another, and that means of Christ: and when we join ourselves to him, his righteousness is made ours, nor must we rely on ourselves to the smallest degree, but must say: ‘From ourselves we received the answer of death.’” [Jedin, p. 127]

Contarini was always much more careful in the writings he published; in his treatise *De Praedestinatione* he says that Christians should “seek to exalt as much as possible the grace of Christ and faith in him, and to humble as much as possible the confidence we feel in our works, our knowledge and our will.”

These letters, first published in 1950, make Contarini the first Protestant, the undisputed caposcuola among those in Italy who argued for salvation *ex sola fede*, and who were called evangelicals, crypto-Protestants, or “spirituali,” to whom we will return shortly.

Let us consider first whether there was any way that the tidings of Contarini's new stress on faith, developed during the Cambrai crisis, might have been transmitted to Germany. There was, in the form of a Venetian Aristotelian network which reached into the court of Frederick the Wise, the Elector of Saxony, who protected Luther from Pope Leo X's extradition demands and from the ban the empire placed on Luther by Emperor Charles V.

MUTIANUS RUFUS AND SPALATIN

Our knowledge of this network begins with the figure of one Conradus Mutianus Rufus, who was in the early 1500s the Kanonikus of the Marienstift in Gotha, a Latin and Greek scholar and cleric who had traveled to Italy during the period 1499-1503, and who had studied in Bologna and visited other cities, including Venice. Mutianus Rufus had been in contact with members of the Signoria: "I saw Venetian patricians wearing a silken belt which hung down on one side and went around one arm," [Briefwechsel des Conradus Mutianus, p. 249] he wrote to a correspondent in 1509. Mutianus came to know Aldus Manutius, the celebrated Venetian publisher of Latin, Greek, and other learned texts (and the target of Erasmus's satire in the hilarious *Opulentia Sordida*). With Aldus we are at the heart of the Venetian intelligence networks among the self-styled humanists around 1500. In February 1506, with the Cambrai war clouds on the horizon, Aldus had written to Mutianus's disciple Urbanus: "I most highly esteem S. Mutianus Rufus because of his learning and humanity and confess myself to be very much in his debt, on the one hand because he constantly speaks well of me, and on the other because he kindly procured for me the friendship of a

man decked out with learning and holy ways like you. And therefore if I did not only esteem you and Mutianus and Spalatinus completely as men both learned and well-disposed towards me, but also love you so very much in return, I would be the most ungrateful man of all. But I love you and honor and render you immortal thanks because you have summoned me to this mutual good will." [See Briefwechsel, p. 37.]

The other disciple of Mutianus Rufus named here, Spalatinus, is the one we focus on. Georg Burckhardt was born in the town of Spalt, near Nuremberg, in 1484. His birthplace is an omen, for Burckhardt, or Spalatinus in his humanist name, was destined to play a decisive role, second perhaps only to Luther himself, in the greatest church split [Kirchenspaltung] of recent history. Spalatin, a student at Erfurt, became a protégé of Mutianus Rufus in 1504, visiting him in his Gotha office where "Farewell to Cares" was inscribed on the door. Another of Mutianus's network was Johann Lang of Erfurt, who would shortly reside in an Augustinian monastery alongside a certain Martin Luther, who had studied in Erfurt after 1501 at the same time as Spalatin. [Irmgard Hoess, *George Spalatin* (Weimar, 1956)]

In 1505, Mutianus Rufus found Spalatin a job at the monastery in Georgenthal, where he was responsible for purchasing books for the library. The orders were made with Aldus Manutius in Venice, with payment by way of the Fugger copper mines in Hohenkirchen. In December 1505, Spalatin wrote to Mutianus to make sure that he included in the order the *Castigationes Pliniana*e, written by Ermolao Barbaro the Younger. Later Spalatin became a personal

secretary to the Elector of Saxony, Frederick the Wise, gradually acquiring responsibility for Frederick's prized collection of relics of the saints, and also for the newly founded University of Wittenberg and for its library. Gradually Spalatin became something like a junior minister, responsible for educational and religious affairs.

In 1512, during the Cambrai war, Mutianus and Spalatin received a report that Aldus was on his way to Germany with a cargo of precious Greek and Latin manuscripts; Spalatin wrote to Aldus on March 25, 1512, proposing that Aldus meet with Frederick the Wise for a major book purchase. Was Aldus planning a mission in order to secure strategic help for the Most Serene Republic in Venice's hour of need? Aldus apparently did not make the trip, but in December 1512, Frederick the Wise wrote to Aldus, and Spalatin prepared the Latin text. In 1515, Spalatin placed a new book order for Greek and Latin texts with the Aldus firm.

It is not known exactly when Spalatin met Luther for the first time, but Luther's first extant letter to Spalatin is placed in about February 1514, in the middle of the *Thurmerlebnis* [tower experience] period. Spalatin had asked Luther's opinion on the controversy over the Hebrew and Talmudic studies of Johannes Reuchlin, whom Frederick was supporting. This began a correspondence, of which 400 of Luther's letters to Spalatin, but only a few of Spalatin's to Luther, have survived. Spalatin appears as Luther's interlocutor in theology ("he influenced Luther very strongly in the direction of clarity," says Hoess), but his adviser and indeed his controller in matters of political tactics and strategy. The letters peak in 1521, but continue thereafter; "there is no

one in our group whom I would prefer to you,” wrote Luther to Spalatin on December 12, 1524.

In 1515-16 Luther gave his lecture on salvation through faith alone, although the first written expression of this seems to have been in a letter to Spalatin of October 19, 1516, where he wrote: “First man must change himself; only then can his works be changed” – a leading idea expressed by Giustinian-Quirini.

In September 1516 Spalatin joined the Kanzelei of Frederick. Here Spalatin acted as Luther’s intercessor, especially after he became the confessor to the vacillating and indecisive Frederick in 1517-18. After Luther, on Halloween 1517, had posted his theses on the door of the Wittenberg cathedral, it was Spalatin who convinced Frederick to keep the matter in Saxony, and not permit the case to go to Rome. When Luther went to Heidelberg for a theological debate, Spalatin made sure he had an escort provided by Frederick. In July 1518, Luther was summoned to Rome by the Holy See, and he appealed urgently for help: “I now need your help most urgently, my Spalatin, and so does the honor of our whole university!” At the next imperial diet, Cardinal Cajetan asked for money to fight the Turks, only to be answered by a rehearsal of the complaints of the German nation against the Holy See. Here Frederick was able to convince Maximilian to allow Luther’s case to stay in Germany. The anti-papal and anti-imperial princely oligarchical party coalesced in support of Luther. This made what Leo X had dismissed as “a quarrel among monks” into the Reformation.

Later we find Spalatin unsuccessfully telling the hot-headed Luther to keep a low profile. At one point Luther was requesting that official documents of Saxony be falsely dated to protect him. (Hoess, p. 131) When Luther was called to Augsburg, Spalatin secured an escort, by indirect means.

So sure was Luther of Frederick's support (and Spalatin's influence) that he could write to Cardinal Cajetan on October 18, 1518: "For I know that I can make myself more agreeable to our most illustrious prince by appealing rather than by recanting." (Hoess, p. 136) Later the same autumn, Spalatin, fearing Luther was in danger, warned him to flee, and Luther organized a farewell dinner in his cloister, but a message from Spalatin then arrived telling him that the danger was past, and he could remain. (This puts Luther's "Here I stay, I cannot do otherwise" in a new light.) After Luther had publicly burned Leo X's bull of excommunication in December 1520, Frederick protected him from extradition. Spalatin appealed for and got from Erasmus a statement in support of Luther against Rome. In his response, Erasmus warned that those handling Luther's case on behalf of the Roman curia were in effect acting as provocateurs, seeking to exploit the Luther issue in order to suppress humanistic learning. For Erasmus, humanistic learning was Platonic. There is every indication that Cajetan, Eck, Aleandro, and others acting in the name of Leo X were indeed doing what Erasmus suggested.

Spalatin accompanied Luther to the Diet of Worms in 1521 as his principal handler, spin doctor, and adviser. Here Contarini was also present, though all sources consulted are suspiciously emphatic that Contarini, present as the Venetian ambassador to

Charles V, never met personally with Luther, although the two were at the plenary sessions. After Charles V had set the ban of the empire on Luther, Spalatin organized the coup de main which brought Luther into the safety of Frederick's Wartburg Castle. Here Luther's fame and following grew rapidly while he enjoyed immunity; the empire shortly went to war with France in one of the sequelae of Cambrai. Later, Spalatin would go on to become Saxony's chancellor or prime minister.

Were there other channels of Venetian communication between the lagoon and Saxony during this period? There was at least one other, which involved Frederick's hobby of collecting the relics of the saints, a practice Luther condemned as idolatrous. "Since 1515, a German friar, Burckhard Schenk von Simau, had been a reader in theology at the Franciscan convent of San Nicolo' in Venice. Perhaps because of his kinship with the Ernestine branch of the Saxon ruling line, he had a standing commission from Frederick the Wise to purchase books and relics for the Elector's outstanding collections. One of Schenk's most useful Italian contacts proved to be [Pier Paolo] Vergerio's brother Giacomo, a fellow Franciscan, who told him that the eastern coast of the Adriatic was a rich hunting ground for relics and suggested that younger members of his family might be available to make deliveries to Saxony. Accordingly, in July 1521, Aurelio Vergerio set off on a trip to the domain of Frederick the Wise, only to turn back at Innsbruck on account of illness. Schenk then turned his attention to another member of the Vergerio clan. Writing on October 19, 1521 to Georg Spalatin, the Elector's counselor, he stated that he had met Pier Paolo [Vergerio], a gifted youth who ranked high among the

students of law at Padova [Padua] and was well trained in the humanities. The young Capodistrian, Schenk asserted, was interested in completing his legal studies at Wittenberg. Assuring Spalatin that Vergerio would be a credit to the university, the friar urged that he be strongly recommended to the Elector. Apparently the response from Spalatin was encouraging, for Pier Paolo made preparations to leave for Saxony; he was deterred from starting his journey, however, by reports of an outbreak of plague along the route. By the following summer the invitation had been withdrawn. "On July 28, 1522, Spalatin informed Schenk that in the light of the recent religious developments in Wittenberg, Frederick the Wise considered it prudent to cease collecting relics. Spalatin added that he could promise nothing further to the Vergerios." (Schutte, pp. 30-31.) According to another account, Spalatin wrote to an unnamed "Venetian merchant" at this time: "I am returning herewith the relics as well as the crucifix, in hopes you will sell them as advantageously as possible, for in Venice they probably cost more and are valued more highly than here. Here the common man is so well instructed that he thinks (and rightly so) that only faith and confidence toward God, and brotherly love, are enough." [H.G. Haile, p. 8]

THE SPIRITUALI

Pier Paolo Vergerio of Capodistria attended the University of Padova and married Diana Contarini of the Contarini family in 1526. [Nuntiaturberichte aus Deutschland, I, p. 14] He later became a papal diplomat and met with Luther in Wittenberg in 1535, during the period of the Smalkaldic League, the Protestant alliance which warred against Charles V in

1546-47. Later, Vergerio was to become an active publicist in the Protestant cause. Vergerio belongs to the group of Spirituali around Contarini.

When Contarini returned in 1525 from his mission with Charles V in Germany, the Low Countries, and Spain, he told the Senate: "The character and customs of the Germans are close to feral; they are robust and courageous in war; they have little regard for death; they are suspicious but not fraudulent or malicious; they are not sublimely intelligent, but they apply themselves with so much determination and perseverance that they succeed as well in various manual crafts as they do in letters, in which many are now devoting themselves and make great profit.... The forces of Germany, if they were unified, would be very great, but because of the divisions which exist among them, they are only small..." [Alberi, p. 21] Venetian publishing and Venetian networks would now be mobilized to guarantee the spread of Lutheranism and its variants all over Germany in order to perpetuate and exacerbate these divisions.

In 1516, a year before Luther's Wittenberg theses, Contarini wrote *De Officio Episcopi*, a treatise of church reform for his friend Lippomanno, who was about to become a bishop. Contarini then, as we have seen, served as Venetian ambassador to Charles V and the Pope. During the early 1530s, Contarini began meeting with a group of patricians who represented the heart of the Italian evangelical or crypto-Protestant movement, and who would launch the Reformation inside the Roman Catholic Church during the pontificate of Paul III Farnese. The meetings were often held in the gardens of Cortese's San Giorgio Maggiore. These were the Spirituali, interested in the writings of Juan Valdez of Spain,

who had come to Naples to teach that justification was given to us as God's gratuitous gift. Our responsibility, said Valdez, was to take this Beneficio di Cristo given to us through the Holy Spirit and manifested in good works, which were however without merit. Awareness of all this came to Valdez, like Contarini, through "esperienza." Valdez's followers were mainly oligarchs, and his works were published in Venice.

Along with Contarini there were now: Gregorio Cortese, the abbot of the Benedictines of San Giorgio Maggiore; the English émigré Reginald Pole, a member of the former English ruling house of Plantagenet now living at Pietro Bembo's villa (Bembo had changed his lifestyle enough to become Bishop of Bergamo and would become a cardinal); and G.P. Caraffa of Naples, linked to the Oratory of Divine Love in Rome, co-founder of the new Theatine Order and later Pope Paul IV.

Arrayed later around these were the Bishop of Carpentras Jacopo Sadoletto, G.M. Giberti, the spirituale bishop of Verona on Venetian territory, and Cardinal Morone, who presided at the last sessions of the Council of Trent. There was the papal legate Vergerio. Later, through the circle set up by Reginald Pole at Viterbo, Vittoria Colonna and Giulia Gonzaga would come into the picture, joined by Marcantonio Flamminio, Ochino, Vermigli, and others. Vergerio, Ochino, and Vermigli later became apostates, going over to Protestantism. Many ideas common to this group were expressed in a tract called the Beneficio di Cristo, and were popular among Benedictines. The Beneficio had been written by a Benedictine (Benedetto Fontanino) using Calvin's "Institutes of the Christian Religion" of

1539. This Benedetto had been at Cortese's San Giorgio Maggiore around 1534. [Fenlon, chapter 5] With the help of Marcantonio Flamminio, the *Beneficio* was published in Venice in 1543, and sold 40,000 copies in that city alone.

The Spirituali later tended to separate into two wings: The first were liberal, tolerant, conciliatory, open to dialogue with Protestants, and included especially Pole, Morone, and Vittoria Colonna. Then there were the zelanti, like Caraffa, who tended towards militant and inquisitorial methods, and who came into conflict with Spirituali like Pole and Morone, accusing them of heresy. Contarini had died before this division became pronounced.

Reginald Pole had been sent to Padova by Henry VIII because his claim on the English throne was as good as or better than Henry's: Pole was a Plantagenet. When he joined the general post-Cambrai shift out of Aristotelian letters and into piety, he was influenced by a certain Padre Marco of the Paduan Benedictines of Santa Giustina. Pole was close to the Venetian banker Alvise Priuli. Around 1540, Pole was the governor of Viterbo in the Papal states, where he developed a close relation with Vittoria Colonna of the Roman black nobility. She had been in the Juan Valdez circle and the Oratory of Divine Love. In 1541, her kinsman, Ascanio Colonna, waged civil war against Pope Paul III Farnese but was defeated. Vittoria Colonna was known as a poetess whose "Rime Spirituali" expressed some of the favorite themes of the pro-Venetian Spirituali. Pole on one occasion advised Vittoria Colonna that she should believe as if salvation depended on faith alone, while acting as if it were dependent on good works as well. Contarini dedicated his treatise on the freedom of the

will to Vittoria Colonna. As for Pole, he is important because of his later role in England.

THE ENGLISH SCHISM

In 1527, the year of the Sack of Rome, King Henry VIII began to mature his plan to divorce his wife Catherine of Aragon, who had given him a daughter but no son, and to marry the court lady Anne Boleyn. When Pope Clement VII Medici, under occupation by Charles V, refused to grant an annulment, Henry VIII appealed to scholars and universities for their opinions. One such opinion came from the Franciscan Friar Francesco Giorgi, a member of the Venetian Zorzi patrician clan. Giorgi was the author of *De Harmonia Mundi* (Venice 1525), a mystical work with influences deriving from the Hebrew Cabala. Giorgi assured Henry VIII that the Biblical text applicable to his situation was Leviticus 18:16, in which marriage between a man and his brother's wife was forbidden. Catherine had been previously married to Henry's brother Arthur. Deuteronomy 25.5-6, in which such a marriage is proscribed, was irrelevant, Giorgi-Zorzi told Henry. Giorgi, accompanied by the Hebrew scholar Marco Raphael, journeyed to England, where they arrived in 1531; Giorgi remained at the English court until his death in 1540. Giorgi is reputed to have contributed mightily to the initiation of a school of Venetian pseudo-Platonic mysticism in England. This was later called Rosicrucianism, among other names, and influenced such figures as John Dee, Robert Fludd, Sir Philip Sydney, Edmund Spenser, and Sir Francis Bacon. Such were the Masonic beginnings of the Venetian Party, which, by the accession of James I, became the dominant force in British life. Bembo and Pole had their own contacts with Cabalists, but

Contarini had the inside track: Giorgi lived in Contarini's immediate neighborhood, and Contarini grew up and went to school with Giorgi's nephews. Later, Contarini and Giorgi became close friends. (Dittrich, p. 456) Giorgi and Raphael were clearly acting for the Signoria and the Council of Ten.

Shortly before the arrival of Giorgi, Thomas Cromwell replaced Cardinal Wolsey as the chief adviser to Henry VIII. Cromwell had all the marks of the Venetian agent. Cromwell had reportedly been a mercenary soldier in Italy during the wars of the early 1500s, and, according to Pole, was at one time the clerk or bookkeeper to a Venetian merchant. One version has Cromwell working for 20 years for a Venetian branch office in Antwerp. This was the man who judicially murdered St. Thomas More, the eminent Erasmian. "Yet it was apparently at this very time, just after Cardinal Wolsey's fall, that [Cromwell] found means of access to the king's presence and suggested to him that policy of making himself head of the Church of England," which would enable him to have his own way in the matter of the divorce and give him other advantages as well. So at least we must suppose from the testimony of Cardinal Pole, writing nine or ten years later. Henry, he tells us, seeing that even Wolsey "could no longer advance the project [of his divorce], was heard to declare with a sigh that he could prosecute it no longer; and those about him rejoiced for a while in the belief that he would abandon a policy so fraught with danger. But he had scarcely remained two days in this state of mind when a messenger of Satan (whom [Pole] afterwards names as Cromwell) addressed him and blamed the timidity of his councilors in not devising means to gratify his wishes. They were considering the interests of his subjects more than his, and

seemed to think princes bound by the same principles as private persons were. But a king was above the laws, as he had the power to change them, and in this case he had the law of God actually in his favor....” Pole wrote this in a dedicatory epistle to Charles V. [Pole, *Epistolae*, 113-140] Pole says that Cromwell offered him a copy of Machiavelli’s *The Prince*, which he highly recommended. “I found this type of book to be written by an enemy of the human race,” Pole wrote later. “It explains every means whereby religion, justice, and any inclination toward virtue could be destroyed.” [Dwyer, p. xxiii] But *The Prince* was published years later.

Henry VIII later called on Pole for his opinion on “the king’s great matter.” Pole responded with a violently provocative tirade designed to goad the paranoid Henry into a homicidal fit. “I have long been aware that you are afflicted with a serious and most dangerous disease,” Pole wrote. “I know that your deeds are the source of all this evil.” “The succession of the kingdom is called into doubt for love of a harlot.... Anyone resisting your lies is punished by death. Your miserable apes of sophists talk nonsense.... Your pestilential flatterers.... By the stench of his mind a flatterer happens upon such tricks.” [Dwyer, p. xviii]

Pole also revealed to Henry that he had urged Charles V to cease hostilities with the Ottoman Empire, and direct his military might to wiping out Henry’s regime. [Dwyer, pp. 271-78] Since Pole could easily have assumed the role of Plantagenet pretender, Henry had to take this very seriously, which added to his mental imbalance. Henry took revenge by executing Pole’s mother and brother, who had both stayed behind in England and whose fate

Pole had curiously neglected when he sent his challenge to Henry.

The creation and preservation of a Protestant regime in England was one of the principal goals of Venetian policy. Wars between England and France, and between England and Spain, were the essence of Venetian policy. After the death of Henry VIII and the death of his son Edward VI, Pole returned to England as the chief adviser and virtual controller of the Catholic Queen Mary Tudor, known as Bloody Mary. Earlier Pole had been considered a candidate to marry Mary, but now he was a cardinal and papal legate. Mary was wed to Philip II of Spain, creating the possibility of an Anglo-Spanish rapprochement that was highly unacceptable to Venice. Mary's succession was helped by Sir William Cecil, the first Baron Burghley, a Venetian agent who had been a key figure of the last period of Edward VI's reign. Pole, even though he was one of the Spirituali, could be highly inquisitorial when the interests of Venice required slaughter to create religious enmities that would last for centuries: Between 1553 and 1558, Pole and Mary presided over what many British historians claim to be the largest number of politically motivated executions in the history of England. Their claim is dubious, but some 300 persons were burned for heresy, and one Anglican prelate described Pole as "butcher and scourge of the Anglican church." Pole, acting under instructions from Pope Paul IV, also insisted on full restitution of the church lands and property seized by Henry VIII, which would have wiped out a large section of the English nobility. These measures made Mary so unpopular that it was clear that she would not have a Catholic successor. That successor would be Elizabeth, under the dominant influence of Cecil, who had early gone over

to the opposition to Bloody Mary Tudor. In his 1551 report to the Venetian Senate, Daniele Barbaro remarked on the religious habits of the English, "among whom nothing is more inconstant than their decrees on matters of religion, since one day they do one thing and the next day they do another. This feeds the resistance of those who have accepted the new laws, but who find them most offensive, as was seen in the rebellions of 1549. And in truth, if they had a leader, even though they have been most severely punished, there is no doubt that they would rebel again. It is true that the people of London are more disposed than the others to observe what they are commanded, since they are closer to the court." [Alberi, series I, volume 2, pp. 242-43]

THE COUNTER-REFORMATION

What is called the Catholic Reformation or Counter-Reformation is said to begin with the pontificate of Paul III Farnese. Paul III had studied with the humanist Pomponius Laetus. He had been made cardinal by Alexander VI Borgia, usually seen by church historians as the most reprobate of the Renaissance popes. Because Giulia Farnese had been Alexander VI's mistress at this time, Cardinal Farnese was known as the petticoat cardinal. Paul III had several children of his own, two of whom he made cardinals and governors of provinces controlled by the church. It was Paul III who elevated Contarini, Pole, Sadoletto, and Caraffa and the rest of the Venetian group to the cardinalate. Later, Pietro Bembo, Morone, and other Venetians and Venetian assets followed.

In 1537, Paul III directed Contarini to chair a commission that would develop ways to reform the

church. Contarini was joined by Caraffa, Sadoletto, Pole, Giberti, Cortese of San Giorgio Maggiore, plus prelates from Salerno and Brindisi – an overwhelmingly Venetian commission. This was the *Consilium de Emendenda Ecclesia*. The Contarini commission at the outset sought to identify the cause of the evils and abuses of the church, including simony, multiple benefices, bishops who did not live in their sees, moral failures, sybaritic lifestyles among prelates, and the like. The commission said nothing of oligarchism or usury, but gave all the blame to the excessive power which the Roman pontiffs had arrogated to themselves. “From this results, even more because adulation always follows the supreme power just as a shadow follows a body, and the path of truth to the ears of the prince was always a very difficult one, that, as the doctors immediately proclaim, who teach that the pope is master of all benefices, on that account, since a master can by law sell what is his, it necessarily follows that the pope cannot be accused of simony, so that the will of the pope, whatever it might be, must be the rule which directs these operations and action. From which it results without doubt that whatever the pope wants is also sanctioned by law. And from this source, as if from a Trojan horse, have come into the church of God so much abuse and such serious sickness, that we now see the church afflicted almost by despair of recovery. The news of these things has reached the unbelievers (as Your Holiness is told by experts) who ridicule the Christian religion chiefly for this reason, to the point that because of us, because of us we say, the name of Christ is blasphemed among the peoples.” [Concilium Tridentinum, XII, pp. 134-35]

The overall thrust of the document is best summed up in the following two passages:

“We think, Holy Father, that this has to be established before all other things: as Aristotle says in his ‘Politics’, just as in any republic, so in the ecclesiastical governance of the church of Christ, this rule has to be observed before all others: that the laws have to be complied with as much as possible. For we do not think we are permitted to exempt ourselves from these laws, except for an urgent and necessary reason.” (p. 135, emphasis in original)

Thus, Aristotle was made the guiding light of the “reform,” in the document that opened the campaign for the Council of Trent. The leading anti-Aristotelian Platonist of the day did not escape condemnation: “And since they habitually read the colloquia of Erasmus to children in the schools, in which colloquia there are many things which shape these uncultivated souls towards impiety, therefore the readings of these things and any others of the same type ought to be prohibited in literary classes.” (p. 141)

Erasmus had broken with Luther very early, despite the maneuvers of Spalatin, and had attacked Luther’s ideas of the bondage of the will with a reaffirmation of the Platonic concept of the freedom of the will. Contarini and Pole had both corresponded with Erasmus, and Paul III offered to make him a cardinal on one occasion. The accusation made here is almost identical to Luther’s, who had told Erasmus, “You are not pious!”

The Vatican archives, then and now, contained the detailed reform proposals elaborated by Pius II and

Nicolaus of Cusa during the previous century. An honest attempt at reform would have based itself explicitly on these proposals. The reform undertaken by the Contarini commission was going in a very different direction, and some of the works of Pius II were shortly placed on the Index of Prohibited Books.

The Vatican wanted the Contarini commission's report to be kept secret, but it was promptly leaked and published by such diverse sponsors as Vergerio, Luther, and the German Protestant Sturmius; the English version was issued by one Richard Morsyne in 1538.

In 1539, Contarini was instrumental in convincing Paul III to approve the creation of Ignazio de Loyola's Society of Jesus as a holy order. In 1541, Contarini was the papal representative along with Morone at the discussions among Catholics and Protestants in Regensburg, where he proposed a compromise solution on the key issue of justification; on the one hand recognizing a *justitia imputata* to satisfy the Lutherans, while retaining some role for the *justitia inhaerens*. The compromise was rejected by both Wittenberg and Rome, and to some it seemed that Contarini had been trying to create a third camp. Contarini died in 1542.

The first session of the Council of Trent was convoked under Paul III, with Pole and Caraffa as members of the committee of cardinals to oversee the proceedings. At the death of Paul III Farnese in 1549, Pole turned out to be the papal candidate of the Emperor Charles V and of the Spirituali. He was assisted by Priuli, the Venetian banker. The anti-Spanish Caraffa was the other homestretch contender, receiving support from the French

cardinals led by Guise. At one point, Pole was almost made Pope by imperial acclamation. During one ballot, Pole came within a single vote of a two-thirds majority and thus of Peter's chair. Caraffa turned against Pole during the conclave and accused him of "certain errors" in religion; Caraffa claimed that Pole had maintained "a platoon of heretics and of highly suspect persons" in his home in Viterbo. Guise accused Pole of leaving the Council of Trent in order to avoid a debate on justification. Finally, Cardinal Del Monte was elected as Julius III, and reigned from 1550 to 1555. Pole was one of his seven commissioners for the protection of the faith. Then Marcellus II Cervini died after a month in office, and was succeeded with Venetian help by Caraffa, who took the name of Paul IV. Caraffa started a reign of terror against the surviving Spiritualis, many of them his former associates. Morone was jailed in 1557, and Pole was instructed to return to Rome to face a trial for heresy on account of his activities in Viterbo. Pole was protected by Mary Tudor. As it turned out, Pole died a few hours after Mary.

THE INDEX

The pontificate of Paul IV marked a long pause in the Council of Trent, since Caraffa preferred to act as an autocrat. In 1557, Caraffa instituted the Index Librorum Prohibitorum. [Index, Venice: Aldus, 1564] It was no surprise that the writings of Luther, Zwingli, Calvin, Melanchthon, Juan Valdez, the Anabaptists, the Koran, and the 1531 Augsburg Confession were banned on pain of excommunication and possible jail or banishment. Also outlawed were the scabrous *Facetia* of Poggio Bracciolini and the writings of Pietro Aretino. But also on the list were all of Peter Abelard, Dante's *De Monarchia*, all of

Machiavelli, most of the works of Erasmus (including the Colloquies, the Praise of Folly, and others), Lorenzo Valla, and even a text identified as Alcuin's commentary on the Trinity, which was alleged to be by Calvin. Most stunning is the presence of Aeneas Silvius Piccolomini himself, Pope Pius II, one of the defenders of the church and of civilization: The Index banned those writings which Aeneas Silvius had retracted, presumably in a papal bull of April 26, 1463; these sustained theses of the conciliar movement. Pius II had also retracted youthful writings on love themes; the effect on all of Pius II's works was chilling.

The anti-Platonic and pro-Aristotelian bias of the Index was a barometer of who now held power in Rome. By 1565, there were no fewer than seven Venetian cardinals, one of the largest if not the largest national caucus. In the early 1600s, the general of the Jesuits would be Bellarmine, who had been steeped in Aristotle from his youth. Francesco Toledo, a professor at the Collegio Romano, attributed to Aristotle's logic a perfection so total that "scarcely anyone has surpassed him in any point." "Moreover," added Toledo, "it appears that he has been more received by the church than other philosophers, especially in the last millennium; and he has been used in the instruction of youth to the exclusion of all others." [Bouwsma, p. 296] Interestingly, Contarini's friend Cardinal Morone was released after two years in jail and became the presiding officer of the final session of the Council of Trent.

CRISIS IN VENICE

During the second half of the 1500s, Venice was in rapid decline. The naval victory of Lepanto in 1571 had not been sufficient to regain Cyprus from the Ottoman Empire, and Venice had been widely attacked for making a separate peace with the Ottomans. After the Cyprus war, Venice entered into a permanent commercial crisis, in part because of English and Dutch rivalry. Textile production of silk and wool also declined. The same happened with printing in part because of the Index Librorum Prohibitorum. Shipbuilding in the arsenal diminished. In 1575-77, there was an outbreak of the plague, with tens of thousands of deaths in Venice. In 1590, there was a serious famine, and food supplies did not return to normal until 1594. Part of this impoverishment was due to the fact that Venice, in spite of its wretched economy, was pursuing a policy of totally retiring the public debt. This was made easier by going from a gold to a silver standard in 1562. The Cyprus war had cost 6 million ducats, but the government now paid off the Monte Vecchio, the Monto Novo, the Monte Novissimo, and the Monte di Sussidio, so that by 1600 all had been liquidated. In 1600, Venice was reported to have a reserve hoard in coin of 12-14 million ducats. It is evident that family fondi that had been invested in the monti [loans] were being transferred elsewhere as flight capital: One destination was certainly the Amsterdam Bank, which was founded at about this time. Later in the century there would be the Bank of England.

After 1582, the oligarchical Venetian government institutions were controlled by the *Giovani*, a cabal of patricians who had emerged from a salon of strategic discussions called *Ridotto Morosini*. The

participants included Morosini, Nicolo Contarini, Leonardo Dona, Antonio Querini, the Servite monks Paolo Sarpi, and Fulgenzio Micanzio, Galileo Galilei, and sometimes Giordano Bruno. The *Giovani* were determined to be more aggressive against Spain, which occupied Milan and Naples, and against the papacy: these Sarpi called the *Diacatholicon*. The *Giovani* were interested in France, Holland, Protestant Germany, and England as counterweights to the *Diacatholicon*. Out of the *Ridotto* Morosini would come the French Enlightenment, British empiricism, and the Thirty Years' War.

Let us sample the epistemology of the *Giovani*, using Sarpi and his precursor Paolo Paruta. The *Giovani* were skeptics, full of contempt for man and for human reason. Sarpi admired the French essayist Michel de Montaigne, who had been educated by a father who had been in Italy as a soldier and probably imbibed Venetian teachings; Montaigne himself had made the pilgrimage to Venice. Sarpi agreed with Montaigne that man was the most imperfect of animals.

Sarpi was a precursor of Bentham's hedonistic calculus. Man was a creature of appetites, and these were insatiable, especially the *libido dominandi*. "We are always acquiring happiness, we have never acquired it and never will," wrote Sarpi. [Pensiero 250]

Paruta had been an empiricist: "Although our intellect may be divine from its birth, nevertheless here below it lives among these earthly members and cannot perform its operations without the help of bodily sensation. By their means, drawing into the mind the images of material things, it represents

these things to itself and in this way forms its concepts of them. By the same token it customarily rises to spiritual contemplations not by itself but awakened by sense objects.” [Bouwsma, p. 206]

Sarpi was an empiricist: “There are four modes of philosophizing: the first with reason alone, the second with sense alone, the third with reason and then sense, and the fourth beginning with sense and ending with reason. The first is the worst, because from it we know what we would like to be, not what is. The third is bad because we many times distort what is into what we would like, rather than adjusting what we would like to what is. The second is true but crude, permitting us to know little and that rather of things than of their causes. The fourth is the best we can have in this miserable life.” (“Scritti filosofici e teologici,” Bari: Laterza, 1951, *Pensiero* 146) That is Francis Bacon’s inductive method. Bacon’s ideas about inductive method were taken from the “*Arte di ben pensare*” and other Sarpi writings.

For Sarpi, experience means the perception of physical objects by the senses. For Sarpi there are no true universals: “Essence and universality are works of the mind,” he wrote disparagingly. [*Pensiero* 371] Sarpi was brought up on Duns Scotus and William of Ockham. Sarpi was also a pragmatist, arguing that “we despise knowledge of things of which we have no need.” [*Pensiero* 289] Sarpi was also a cultural relativist, and a precursor of David Hume: Every culture has its own idea of order, he said, and “therefore the republics, the buildings, the politics of the Tartars and the Indians are different.” [*Pensiero* 159].

With Paolo Paruta, we already have the economic man enshrined in the myths of Adam Smith: “The desire to grow rich is as natural in us as the desire to live. Nature provides the brute animals with the things necessary for their lives; but in man, whom it makes poor, naked, and subject to many needs, it inserts this desire for riches and gives him intelligence and industry to acquire them.” [Bouwsma, p. 211] A speaker in Paruta’s dialogues expresses the views of the Physiocrats, saying that wealth derived from farming and grazing is “more true and natural” than other forms. [Bouwsma, p. 212]

Paruta’s treatment of the fall of the Roman empire appears to be the starting point for Gibbon: “This stupendous apparatus, constructed over a long course of years through the great virtue and the many exertions of so many valorous men, had finally run the course common to human things, that is to be dissolved and to fall to earth; and with its ruin it brought on the greatest revolution in things.” [Bouwsma, p. 283]

In religion, Sarpi and his right-hand man, Fulgenzio Micanzio, were very much Spirituali on the *ex sola fide* line of justification. A papal nuncio assigned to surveil the two wrote that Fulgenzio “greatly exalts faith in the blood of Christ and the grace of God for our salvation, and leaves out or rarely refers to works.” [Bouwsma, p. 498]

Sarpi sounds very much like Bacon, Hobbes, Locke, and Hume. This is no surprise, since Sarpi and Micanzio were in close contact with Hobbes and Bacon, sometimes directly, and sometimes through the intermediary of William Cavendish, Earl of

Devonshire, a friend of Francis Bacon and the employer of Thomas Hobbes. Bacon was of course a raving irrationalist, a Venetian-style Rosicrucian, and a bugger. Cavendish may have introduced Bacon to Hobbes, who soon became a couple. In Chatsworth House in Cornwall there is a manuscript entitled "Hobbes' Translations of Italian Letters," containing 77 missives from Micanzio to the Earl (called "Candiscio"). According to Dudley Carleton, Cavendish visited Venice and Padova in September 1614, accompanied by Hobbes. At that time meetings with Sarpi and Micanzio would have been on the agenda. [De Mas, p. 155]

VENICE AND ENGLAND

The contacts between Venice and England during the period around 1600 were so dense as to constitute an "Anglo-Venetian coalition," as Enrico De Mas asserts. The son of the Venetian agent William Cecil (Bacon's uncle) was Robert Cecil, who visited Venice shortly after 1600. Bacon himself was attorney general and lord chancellor for King James I. English ambassadors like Dudley Carleton and Sir Henry Wotton were also important intermediaries. Bacon was also in frequent contact by letter with the Venetian senator and patrician Domenico Molino. Bacon knew Italian because his mother had been active as the translator of the writings of Italian heretics. [De Mas, p. 156] Fulgenzio Micanzio was literary agent for Bacon in Venice, arranging for the translation and publication of his writings. One letter in Latin from Bacon to Micanzio has been located; here Bacon discusses a plan for a Latin edition of his complete works. Another translator of Bacon was the Archbishop of Spalato and Venetian agent Marcantonio de Dominis, who turned against Rome

and stayed for some time as an honored guest of the English court before returning to Rome. There was a Bacon cult among the Venetian nobility in those years, and Venice led all Italian cities in the number of editions of Bacon's works.

As for Sarpi, his "History of the Council of Trent" was first published in English in London in an edition dedicated to King James I, and translated by Nathaniel Brent.

Towards the end of the sixteenth century, Spain was showing signs of economic decline, and was attempting to retrench on her military commitments. Spain made peace with France in 1598, with England in 1604, and, after decades of warfare, began to negotiate with the Dutch. Spain also started peace talks with the Ottoman Empire. The Venice of the *Giovani* was horrified by the apparent winding down of the wars of religion. Especially the Spanish truce with the Dutch was viewed with alarm by the Venetians, since this would free up veteran Spanish troops who could be used in a war against Venice. After taking over Venice in 1582, the *Giovani* had favored a more aggressive policy against the papacy and the Hapsburgs. After 1600, Venice passed laws that made it harder for the church to own Venetian land and dispose of it; this was followed by the arrest of two priests by the civil authorities. Pope Paul V Borghese responded on profile by declaring Venice under the papal interdict, which remained in force for almost a year, well into 1607.

The use of the papal interdict against a nominally Catholic country caused a sensation in the Protestant world, where tremendous sympathy for Venice was generated by an avalanche of propaganda writings,

above all those of Sarpi himself. The Jesuit Bellarmine and others wrote for the papacy in this pamphlet war. Bellarmine puffed the pope as the arbiter mundi, the court of last resort in world affairs. Sarpi, who was an official of the Venetian regime, soon became the idol of the libertines and freethinkers everywhere, and was soon one of the most famous and most controversial persons in Europe. In the end, the Vatican was obliged to remove the interdict without securing any expression of penitence or regret; the Venetian government released the two clerics to a French cardinal who had undertaken a mediation, and the French gave the clerics back to the pope. Lutherans and Calvinists cheered Venice, which appeared to have checked the inexorable advance of the Counter-Reformation. Much was made of national sovereignty, which the Venetians said they were defending against the pope in the name of all nations.

VENICE AND JAMES I

French Gallicans and Huguenots, and Swiss and Dutch Calvinists were for Venice, but none supported Venice more than the degenerate King of England, James I. James was the pedantic pederast who claimed that he got his divine right directly from God, and not by way of the pope. James was delighted with Sarpi's arguments, and with their seeming victory. Venice, by asserting an independent Catholic Church under state control during the interdict, also appeared to be following the example of Henry VIII and the Anglican (or Anglo-Catholic) Church.

Sir Henry Wotton advanced the idea of a Protestant alliance encompassing England, Venice, the Grisons

(the Graubuenden or Gray league of the Valtellina region in the Swiss Alps, sought by Spain as a land route between Austria and Milan), Holland, and the Protestant princes of Germany. The former Calvinist King Henry IV of France might be won for such a league, some thought. The Doge Leonardo Dona of the Giovani group even threatened indirectly to lead Venice into apostasy and heresy. "You must warn the Pope not to drive us into despair," he told the papal nuncio, "because we would then act like desperate men!" Sir Henry Wotton took this literally, and included in his alliance proposals plans to get Venice to go Protestant. He forwarded this to London where it was marked in the margin "The Project of Venice, 1608" by Robert Cecil. This was the Cecil who, as David Cherry has shown, staged Guy Fawkes' Gunpowder Plot, an alleged Catholic attempt to blow up the king and the Houses of Parliament, in order to guarantee that James would be suitably hostile to Rome and Spain. The project included a plan for James to become the supreme commander of the Protestant world in a war against the pope. This was clearly a line that Sarpi and company sought to feed to the megalomaniac James I. As part of the scheme, Charles Diodati, one of the Italian Spirituali who had fled to Geneva, was brought to Venice to preach. But later Sarpi and the Venetians found reason to be bitterly disappointed with the refusal of James I and Charles I massively to intervene on the European continent.

During this period, according to one account, an emissary of the Elector of the Palatinate reported that he had been taken by the English ambassador to Venice to visit a Calvinist Congregation of more than 1,000 people in Venice, including 300 of the top patricians, of which Sarpi was the leader. Sarpi

invited the German Protestants to come to the aid of Venice in case of war, for in defending Venetian territory they would be helping the Protestant cause as well. [“Scelte Lettere Inedite di Fra Paolo Sarpi,” Capolago, Canton Ticino: Tipografia e Libreria Elvetica, 1833, pp. cxi-cxii]

THE ROOTS OF WAR

In reality, the Venetians used the conflict around the Interdict to inflame the religious passions of Europe so as to set the stage for a revival of the wars of religion. The seventeenth century would thus repeat the hecatomb of the sixteenth on an even vaster scale. The Venetian gambit of a clash with the Vatican set the stage for the Thirty Years' War.

The grand design Sarpi peddled to Protestants called for an apocalyptic war between Catholics and Protestants with the latter led by James I and the Dutch United Provinces. In a battle between Venice and the papal states, foreign Protestant armies would fight on Venetian soil, making possible the religious conversion of the terra ferma (Bergamo, Brescia, Verona, Vicenza, etc.) to some sort of Calvinism. [Cozzi, pp. 265-68] At a deeper level, Venice wanted a catastrophic general war in Europe from which Venice could hold aloof, thus surviving at least until the process of the metastasis of the fondi into northern Europe could be completed – until the time, say, of the founding of the Bank of England at the end of the 1600s. Beyond that, the oligarchs would seek to preserve the Rialto as a cultural and ideological center. But the survival of the withered mummy of Venice for a century or two would be possible only if all the other European powers were thoroughly devastated.

It is remarkable to observe how many of the key protagonists who detonated the Thirty Years' War can be identified as Venetian agents.

During the Interdict battle, Sarpi's intelligence agencies went into action to create the preconditions for such a war, not in Italy, but beyond the Alps in Germany. The first step was to organize Germany into two armed camps, similar to the pre-1914 or post-1945 European military blocs. First came the creation of the Protestant Union of 1608, helped by the crushing of the free city of Donauwoerth by the counter-reformation under Maximilian I of Bavaria. The Protestant Union was organized by Prince Christian of Anhalt, the senior advisor to the Elector Palatine. Christian of Anhalt was a vital node of Paolo Sarpi's network, and in the 1870's the Archives of the German city of Bernberg contained a correspondence between Christian and Sarpi. [Julius Krebs, p. 45]

When Christian von Anhalt created the Protestant Union, he sent one Christoph von Dona (or Dohna) to talk to Sarpi in Venice about the entry of Venice into this alliance. Christoph von Dona and his brother Achatius von Dona kept up a correspondence with Paolo Sarpi in their own right [Cozzi, p. 245, 258]. In August 1608, Christoph von Dona met with Sarpi in Venice, and Sarpi told Dona about the measures taken by the *Giovani* in 1582 to "correct" the functions of the Council of Ten and its subcommittee of three (*Zonta*), which up until that time had constituted a factional stronghold of the adversaries of the *Giovani*, who were called the *Vecchi* (old) and who favored a more conciliatory line towards Spain and the papacy. The Ten had been accused, Sarpi told Christoph von Dona, of being arrogant, and of

usurping the main functions of the government, including foreign policy, from the senate, or Pregadi.

The Venetian diplomatic corps was mobilized to exploit the Interdict to create the Protestant Union. The papal nuncio in Paris reported on March 3, 1609 to Pope Paul V on the activities of the Venetian ambassador, Antonio Foscarini, a close associate of Sarpi: "From the first day that he came here, he has always comported himself in the same way: His most confidential dealings are with the agents of various German Protestants, with the Dutch, with the English ambassador and with two or three French Huguenots, who can be considered his house guests. His business has been to attempt to impede in any way possible any peace or truce in Flanders.... In addition to these fine projects, he has been in a big rush to set up this league of Protestants in Germany, and although he has not been able to do much in this direction, in any case I am sure that if he can contribute to this, he'll do it." [Federico Seneca, "La Politica Veneziana Dopo L'Interdetto," Padova, 1957., pp. 21-22]

Within a year of the creation of the Protestant Union in 1608, a Catholic League was formed under the aegis of Maximilian of Bavaria with Spanish support. The conflagration was set.

Academic accounts of the Thirty Years' War often stress the conflict over the succession in Juelich-Cleves (around Duesseldorf) after 1609, which embroiled the Dutch and the Protestants against the imperial Catholics. Some accounts portray Henry IV of France as eager to attack the Hapsburgs in Milan and on the Rhine during 1610, just before Henry IV was assassinated by the alleged Catholic fanatic Ravailiac, who accused Henry IV of being a threat to

the Catholic Church. According to other accounts, Henry IV “had decided to reveal to the pope and to the Venetian Republic what was being plotted in Venice by Sarpi, or at least by those who were moving around him.” [Cozzi, p. 257]

From Venice, Giovanni Diodati wrote to his friend Philippe Duplessis Mornay telling him of the “petite eglise reformee” (small reformed church) there. Diodati added that “the English minister and ambassador [William Bedell, Wotton’s secretary] has been very helpful.” This letter was intercepted by Henry IV of France, who passed it to the papal nuncio, who sent it on to Rome and to the Venetian government. Sarpi was soon aware of what had happened. Writing to Christoph von Dohna on 29 September 1608, Sarpi complained, “The King of France has written that Venice is in favor of religion, and he has played a very bad role.” “How did it happen that that great principle was put to sleep?” he wrote to another correspondent that summer, referring to the French mediation of the Interdict crisis; “That is also the reason why it is impossible to incite others.” [Cozzi, p. 259]

Sarpi’s animus against Henry IV suggests that the superficial explanation of Henry’s assassination in 1610 may not be the correct one. In any case, Henry’s death increased the tensions among the German Protestant leaders, since they had now been deprived of their protector. Henry’s death meant that France, a power Venice ultimately hated and feared just as much as Spain, would be plunged again into the internal conflicts epitomized by the St. Bartholomew’s massacre of 20,000 Huguenots in 1572; Pope Gregory XIII had called those killings “more agreeable than fifty Lepantos.” [R.R. Palmer,

p. 106] In the 1600s this civil strife was called the Fronde, and it would be decades before the Fronde was suppressed to the point that France was capable of international action once again.

THE THIRTY YEARS' WAR

In 1615, the Venetians started a border war with Austria, called the Guerra Arciducale. This was the signal that something big was coming. The Austrian Hapsburgs, in order to defend their frontier with the Ottoman Empire, employed a force of refugees from the Balkans called *uzkoks* (the Serbian word for refugees). *Uzkoks* settled in Segna and some other ports of the eastern Adriatic where they operated as corsairs against Turkish shipping, and also against the Venetians. The *uzkoks*, through their depredations and through the cost of measures undertaken against them, were depleting the Venetian treasury. So in December 1615, Venetian land forces crossed the Isonzo River and laid siege to Gradisca. Count John Ernest of Nassau-Siegen raised forces totaling 5,000 men in the Dutch Republic to assist the Venetians; ten English and twelve Dutch warships maintained a blockade of the Adriatic against any ships from Spain or Naples which might have sought to aid their Austrian Hapsburg allies. But Spanish forces did reach the front, forcing the Venetians to accept a negotiated peace.

A recent study highlights the significance of this Venetian-staged conflict in the runup to the general conflagration: "The *uzkok* war was one of the more bizarre episodes of the earlier seventeenth century, yet it offered an alarming example of how a minor political conflict in a remote corner of Europe could

threaten to engulf the whole continent with war.... The uzkok war, although apparently minor, was important because it brought a general European conflict perceptibly nearer. On the diplomatic plane, it cemented or occasioned alliances that favored aggression." [Parker, pp. 40, 42]

In the spring of 1618, executions in Venice were attributed to the discovery by the Council of Ten of an alleged Spanish plot to overthrow the Venetian regime. Some skeptical historians consider that this was a cover story for a Venetian intrigue in which the Spanish governor of Naples, Osuna, was to declare himself independent under Venetian auspices. [Carl J. Friedrichs, p. 151]

The immediate detonator for the Thirty Years' War is usually considered to be the revolt of the Bohemian nobles against the new Hapsburg Holy Roman Emperor Ferdinand II, who was also the King of Bohemia. Under Rudolph II, the previous emperor, the Bohemian nobles had been granted the Letter of Majesty of 1609 which guaranteed them their religious self-determination (ignoring the *cuius regio eius religio*) and the right to elect their own king. The Bohemians, many of whom were Calvinists, Hussites, and Utraquists, feared that Ferdinand would introduce the militant Counter- Reformation into Bohemia. There followed the celebrated defenestration of Prague of 1618, in which two representatives of Ferdinand were thrown out of the window by a group of Bohemian nobles organized by the Count of Thurn. When Ferdinand sent troops to restore his authority, the Bohemian nobles deposed him and decided to elect a new king. They chose Frederick V, the Elector Palatine, who had his court in Heidelberg, and who, as we have seen, counted

Christian von Anhalt and Christoph von Dona among his most trusted advisers. When the Electoral Palatine, now styling himself King Frederick of Bohemia, was routed at the battle of the White Mountain in 1620, he went into the history books as the “unlucky Winter King.” Let us attempt further to reveal the fine Venetian hand behind these events, which are the opening rounds of the Thirty Years’ War.

The key figure among the Bohemians is the Count Heinrich Mathias of Thurn-Valsassina (1567-1633). This is the senior branch of the family, originally from Venetian territory, which is otherwise known as della Torre, Torre e Tasso, and later as Thurn und Taxis. Thurn’s parents had become Protestants, but he entered the imperial army and fought during a campaign against the Ottoman Empire. As a reward he had gotten the important post of Burggraf of Marlstein in Bohemia. Here Thurn built a base among the local nobility, including especially the branch of the Hussites known as the Utraquists. His announced program was the maintenance of Bohemian liberties for these nobles. Heinrich Mathias von Thurn demanded and got the Letter of Majesty, which soon turned into the apple of Bohemian discord. He was named to a special committee of 30 Defenders of the Faith in Prague. He was vehemently opposed to the election of Ferdinand as Holy Roman Emperor, and Ferdinand responded by attempting to oust Thurn as Burggraf, within the framework of other anti-Protestant measures. Thurn then incited the Bohemians to rebel, and this led directly to the defenestration of Prague of May 23, 1618. In the face of Ferdinand’s military response, Thurn was made the commander of the Bohemian armed forces. He had captured some of the suburbs

of Vienna when he was forced to retreat. During the campaign leading up to the rout at the White Mountain, Thurn was constantly disputing with the Palatine Elector's generals about who was in command. After the rout, he made his career as a general in later phases of the war. [Biographisches Lexikon des Kaiserthums Oesterreich, XLV, pp. 104-06]

Finally, let us look at Frederick V the Elector Palatine himself. The future Winter King, a Calvinist, had married Elizabeth, the daughter of King James I of England, and the English presence at the Palatine court in Heidelberg was associated with the same sorts of cultist kookery we have observed in the cases of Zorzi and Bacon. Rosicrucians in particular were heavily present at the electoral Palatine court. One of them was the English irrationalist and freemason Robert Fludd, whose lengthy treatise on universal harmony, the "Utriusque cosmi historia" was published on the Palatine city of Oppenheim in 1617-19. During the course of the Thirty Years' War, after Frederick had been deposed by the Catholic forces, parts of the Heidelberg library, the Bibliotheca Palatina, were confiscated by the Inquisition and moved to Rome. [Yates, pp. 169-171] Frederick was not the only one infected by the Rosicrucian bacillus in these years in which the saga of "Christian Rosenkreuz" first appeared in Germany. One of Fludd's friends was a certain German Rosicrucian alchemist named Michael Maier, who was reputed to be close to the Hapsburg Emperor Rudolph II. [See Serge Hutin, "Histoire des Rose-Croix," p. 125]

Such Venetian-Rosicrucian irrationalism may provide the key to the Winter King's legendary mental lability and failures of strategic planning. We must also

remember that the Elector was constantly controlled and advised by Sarpi's friends Christian von Anhalt and Christoph von Dona. Christian was notorious for his adventurism and brinksmanship; one German account of these events speaks of "Anhalt's crazy plans" [ADB]; these included the ambitious project of wiping out the House of Hapsburg and making Frederick Holy Roman Emperor, a thoroughly utopian undertaking. Frederick V was encouraged to believe that with the aid of a few troops from Venetian-allied Savoy, plus the Bohemians, and support from a few other German states, he could break the Spanish- Austrian- Catholic hold on central Europe.

In August-September 1619, Frederick vacillated over whether or not to accept the Bohemian crown offered to him by Thurn and his cohorts. Bohemia was prime Hapsburg territory, and it was clear that Frederick could not keep Prague without some serious fighting. Some advisers wrote position papers for Frederick warning him not to take the crown, saying that "acceptance would begin a general religious war." [Parker, p. 55] But Christian von Anhalt and his friend Camerarius answered that such a war was inevitable anyway as soon as the twelve years' truce between the Spanish and the Dutch ran out. The Sarpi networks were fully mobilized; Dudley Carleton, the Anglo- Venetian representative of James I in the Hague, wrote in September 1619 that "this business in Bohemia is like to put all Christendom into combustion."

Frederick accepted the Bohemian crown, rushed to Prague, and then found himself in a hopelessly exposed position. After the White Mountain, he never stopped retreating; he failed to rally the Palatinate

for a war of self-defense, and was permanently ousted. The death of Gustavus Adolphus some years later closed the books on Frederick V's hopes of being restored in the Palatinate.

The Thirty Years' War, which extirpated about half of the population of Germany between 1618 and 1648, is thus exposed as a piece of utopian-geopolitical tinkering from the satanic cell around Fra Paolo Sarpi.

MORE ON BACON

Even after he was ousted from all his court posts in the wake of confessed bribery and corruption, Francis Bacon remained a loyal Venetian agent. In about 1624, Bacon addressed a memorandum to the new King Charles I in which he urged that England declare war on Spain in order to help restore the Elector Palatine (and Charles's sister) in Heidelberg. The alliance proposed by Bacon was to include new variations on the usual Paoli Sarpi constellation: France, Navarre, Naples, Milan, Grisons, Savoy, Bavaria, the Protestant leader Gabor of Transylvania, and now even Persia, which was attempting to seize the straits of Hormuz. Bacon stressed the Venetian contribution: "It is within every man's observation also that Venice doth think their state almost unfixed if the Spaniards hold the Valtoline." [Bacon, *Considerations Touching a War...*]

Sarpi had many English admirers; one was Izaak Walton, the author of the famous "Compleat Angler." Another was John Milton, who had repeated praise for Fra Paolo. Milton called Sarpi "Padre Paolo the great unmasker of the Tridentine Council," "Padre Paolo the great Venetian antagonist of the Pope," and

“the great and learned Padre Paolo.” Indeed, a whole passage in Milton’s famous “Areopagitica,” the one dealing with the Council of Trent, closely follows Sarpi’s account.

Ludwig Dehio and other historians have pointed out that the characteristic Venetian methods of strategy were also typical of the later English and British colonialism. It was the Venetian asset and architect of the English religious schism, Thomas Cromwell, who wrote, “this realm of England is an empire.” Gaining strength under James I, the Venetian party acted out its imperialist impulse during the Stuart and Cromwell periods, and most obviously under the post-1688 oligarchical system. [See Graham Lowry, “How the Nation was Won”] Thus it is that the Venetian methods that were used deliberately to provoke the wars of religion of the sixteenth century, and later the Thirty Years’ War itself, can be discerned in the global strategic commitments of today’s British oligarchy tending to unleash a global cataclysm, a *bellum omnium contra omnes* (war of each against all) which no nation and no people could seriously hope to survive.

The ascendancy of Venice after 1200 was instrumental in precipitating the near-collapse of European civilization between about 1250 and 1400. Later, the combined effect of the Venice-sponsored Protestant Reformation and the Venice-sponsored Counter-Reformation was to visit upon Europe the renewed horrors of 1520-1648, to which the British historian Trevor-Roper has referred under the heading of the “little Dark Age.” Today the shadows of another such nightmare epoch lengthen over the ruined economies, gutted cities and ethnic conflicts of the late twentieth century. Those wishing to

survive must learn to defend themselves from the Anglo-Venetian hecatomb now looming.

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Venice: The Methodology of Evil -- Part I

by Donald Phau

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``The nature of the time, most serene Prince, requires this: an observance of an old proverb, which enjoins kissing the hand we are unable to cut off." -- *Sebastian Giustinian, Venetian ambassador to England, writing to the Doge in 1519*

St. Mark's Cathedral, adorned by the four bronze horses looted from Constantinople in 1201, overlooks the Grand Canal of Venice.

``In his play, *The Tragical History of the Life and Death of Dr. Faustus*, Marlowe shows us the Devil: Mephistopheles ... consciously modeled on Venice's method of evil."

``Barabas is skilled in the Venetian art of turning one's adversaries against each other to protect oneself. But he foolishly fails to realize that he himself is a puppet of gamemasters at a higher level...."

Scenes from William Shakespeare's *Othello* and Christopher Marlowe's *The Jew of Malta* (right). An early seventeenth-century poster advertising performances of Marlowe's *Dr. Faustus*.

``The Three ruled with the help of an elaborate network of agents and informers. The city was divided up, with a set number of informers for each ward and parish."

``Sometimes the Three's justice was too swift to permit a burial. A victim would be found floating in the Grand Canal, his throat slit open by one of Venice's paid assassins."

A fifteenth-century engraving of a merchant vessel in Melhoni, a Venetian outpost in Greece; a seventeenth-century engraving of Venice's famous Rialto; a seventeenth-century engraving of the Doge in his boat on the Grand Canal; a late eighteenth-century engraving of party-goers on a Venetian street, reminiscent of the police-state atmosphere created in the city-state by the Doge's huge network of spies and informers.

I once asked Lyndon LaRouche a question that I had been mulling over for a number of years. Why, I asked, had the United States, in its over 200-year-long existence, failed to produce great artists, poets, and composers comparable to those of Europe after the Italian Renaissance of the fifteenth century? Why no da Vincis, Schillers, or Beethovens?

His reply ([see below](#)) was not what I had anticipated. LaRouche asserted that the answer was to be found by going back hundreds of years, to understand the once-mighty empire of the Italian city-state of Venice. It was by studying Venice and its methodology of evil, which sought to annihilate the accomplishments of the Renaissance, that I would find the answer.

He then pointed me in the direction of where to learn about this methodology of evil. For example, he said I should read the works of [Christopher Marlowe](#), the great English playwright. He specifically cited Marlowe's [Dr. Faustus and The Jew of Malta](#), pointing to the last act of the latter play as characterizing Venice's methods.

LaRouche also stressed the importance of reading the dispatches of the fifteenth-, sixteenth- and seventeenth-century Venetian ambassadors. The ambassadors, at the end of their assignments, also wrote lengthy summaries of their missions; these, LaRouche said, were a ``treasure trove" of historical information and leads.

I was able to obtain copies of many of these dispatches and final reports. They were indeed the most exciting histories that I have ever read. These were no academic accounts of events, but on-the-scene intelligence evaluations of the ambassadors' host countries. Their purpose was to give the Venetian leadership the means to formulate strategies for economic, cultural and military warfare against their enemies. This article makes use of a few of these reports and attempts to tell the reader what I have learned about the Venetians' methodology of evil.

* * *

The year is 1508. The major Christian powers of Europe have allied together into the League of Cambrai, under the banner of Pope Julius II. France, Spain, Germany, Switzerland, and Hungary have joined against the relatively tiny Italian city-state of Venice. The preamble of the League's treaty states that its purpose is to end ``the insatiable cupidity of the Venetians and their thirst of dominion." For several years, the destruction of Venice is all but assured. Venice is saved only in 1516, when the Vatican arranges a peace agreement.

What was it about Venice which provoked the wrath and military might of the leading powers of the continent, uniting the usually contentious nations of Europe?

By the early sixteenth century, Venice was the preeminent international financial power of the West, a usurer, slave-trader and military plunderer, with a well-deserved reputation as pure evil. For over five centuries, Venetian ``policy" had dominated world politics. From a small city on the lagoons off the Adriatic Sea, it grew to an empire of over one and a half

million people by the end of the fourteenth century. Venice's empire was built through a combination of military power and deceit. In the year 1202, Venetian manipulations caused the rerouting of what has become known as the Fourth Crusade. Instead of freeing the Holy Land from the Infidel, the Turk, the Crusaders never reached their destination but actually ended up sacking Christian cities for Venice.

Venice learned its lesson from its near-destruction by the League of Cambrai. The years following the League were one of reflection and reformulation of her policies. She knew that such an alliance of nations against her must never happen again. For a quarter-century, since the Portuguese discovery of the trade route around Africa's Cape of Good Hope in 1486, Venice had seen its position as the gateway to Asia begin to wither away. Such famous Venetian explorers as Marco Polo 200 years earlier had made her the center of commerce for the world, but with the African sea route discovered, centers of trade shifted north to cities such as Antwerp.

After their near destruction by the League of Cambrai, a group of young Venetian noblemen went from the University of Padua into the monasteries of the Camaldese monks, an order of the Benedictines. It was here, in their isolated cells, living as hermits, that the theological doctrines of what would become radical Protestantism were developed. Venice's agents would then be deployed to subvert the Catholic Church from within, and create the anti-Church Protestant movements from without. The result would be the Thirty Years' War which would devastate the continent of Europe.

The Venetian Method

Above all, the evil that was Venice was seen by her contemporaries in her manipulation of events and individuals through conspiracy and deceit: a kind of modern pioneer in religious warfare, espionage, and diplomatic warfare. It was that characteristic of Venice that formed the subject for so

many great dramatists of the period--including the Elizabethans William Shakespeare and Christopher Marlowe--and, later, Germany's Friedrich Schiller.

The character of Iago in [Shakespeare's play *Othello, Moor of Venice*](#) is perhaps the best case-study of the Venetian method. Intimate adviser, apparent friend and comforter to Othello--a Moorish general retained to defend Venice--Iago ("honest Iago," as the deluded Othello calls him) plays upon the Moor's latent jealousies until Othello is driven to madness. Convinced by Iago's unbearable psychological manipulation that his beloved (and innocent) bride Desdemona has betrayed him, Othello finally murders her and then destroys himself. At the end of the play, as he is dragged off to execution, the monstrous Iago is laughing over their bodies.

It is an open question whether Shakespeare intended to evoke in the character of Othello the character of Henry VIII and his manipulated jealousies--his Venetian-manipulated jealousies--with their catastrophic consequences. Whether he intended it or not, the resemblance between the maddened Othello and the King descending into madness is there.

In his story, *The Ghost Seer*, Friedrich Schiller takes the reader step by step into the jaws of a Venetian trap. Here a foreign prince, the drama's main character, who is visiting Venice, is psychologically broken and put under the control of the Venetian oligarchy.

In Christopher Marlowe's *The Jew of Malta*, the main character, Barabas, is skilled in the Venetian art of turning one's adversaries against each other to protect oneself. But Barabas foolishly fails to realize that he himself is a puppet of gamemasters at a higher level: the Knights of Malta for whom he performs as a money lender and financial wheeler-dealer. In the play's closing, Barabas reflects triumphantly--and yet pathetically--on his *modus operandi*, when he says:

``And thus roundly goes the business;
Thus, loving neither, will I live with both,
Making a profit of my policy;
And he from whom my most advantage comes,
Shall be my friend."

To the audience, however, Marlowe has made it quite clear that Barabas is as much the victim as the victimizer.

Lastly, in his play *The Tragical History of the Life and Death of Dr. Faustus*, Marlowe shows us the Devil: Mephistopheles. Feeding on Faust's weaknesses, Mephistopheles purchases Faust's soul. Marlowe consciously modelled Mephistopheles' trickery on Venice's method of evil.

The Diplomatic Dispatches

Venice as seen through the eyes of the poet and dramatist is a foul sight indeed. But there is another, perhaps even more accurate, portrait of this evil power available to us today. This is the picture that can be constructed by the study of the dispatches of Venice's network of ambassadors and diplomats throughout Europe.

I have reviewed several editions of the diplomatic dispatches of Venetian ambassadors to England and elsewhere in Europe, and found them full of leads and information about the actions and intentions of the Venetian oligarchy over the centuries. Such dispatches, combined with the final ambassadorial reports mandated by Venetian law, are the best sources available for a study of Venice. For years these items were kept secret in Venice's archives, with many documents in cipher and probably in invisible ink, which Venice was first to patent. Today these documents, all 1.5 million of them, are kept in nearly 300 rooms in a Venetian palace.

This series of articles will make use of a small amount of this material. The series is divided into three sections: first, how Venice applies its methodology of evil to diplomatic warfare;

second, the Venetian hand behind the religious wars of the sixteenth century and later; and finally, how Venice utilized both these capabilities to launch its takeover of England, which became the center of its new base of operations, and from which it carries out its evil work to this day.

The Arsenal

The heart of Venice's power was a city within a city called the Arsenal. Founded at the end of the thirteenth century, it was dedicated to shipbuilding and armaments. By the end of the fifteenth century, the Arsenal employed 16,000 shipbuilders and 36,000 seamen. Three magistrates or keepers were in charge; they were obliged to inhabit three official houses called Paradiso, Purgatorio, and Inferno. Each keeper was on duty fifteen days at a time and kept the key to the only entrance to the Arsenal.

Before the battle of Lepanto in 1570, the Arsenal was producing one new galley every 100 days. When Henry III of France visited Venice, a galley was put together and launched in two hours.

The Venetians were the first to build ships on a grand scale. Historian Clara Erkstine Clement writes in her 1893 history of Venice, (*Venice, Queen of the Adriatic*):

``Their transport ships could carry a thousand men with their stores, their galleasses permitted sixteen hundred men to fight on board, while they carried fifty pieces of heavy artillery, and had their prows made cannon proof."`

Venice's navy was the power which was the basis for its domination of world trade from the thirteenth century to the beginning of the sixteenth century. With its geographical location, Venice controlled all commerce between the East and the West. All trade with India, China, and the Mideast, unless it went on dangerous routes over land, went through Venice.

The Venetian State controlled all commerce, i.e., it was hardly an example of free enterprise.

Clement writes:

``Private owners of vessels were not allowed to send cargoes to ports where Venice sent fleets. Vessels were built and fitted out by the State, and put up at auction to be bidden for by the merchants, the voyages all being made according to regulations, and a good share of the profits paid to the State. Private owners were licensed before freighting a ship, and no ship not commanded by a Venetian was permitted to sail from the lagoons. Ships of war guarded the mouths of the rivers, and all foreign vessels were liable to inspection. All kinds of goods carried in Venetian ships were obliged to be taken to Venice before they could be sent to any other port." To support this trade, Venice established mail routes. For example, she had weekly mail with Nuremberg in 1505.

The Serenissima Republica

A myth started over 500 years ago by the Venetians themselves, was that Venice was the ``model republic." At a time when most of the world was ruled by monarchs or despots, Venice was ruled by a Grand Council, usually comprised of 1,000 to 2,000 members. Venice's Doge was a ceremonial figurehead. But Venice's ``republic" was hardly one open to an educated citizenry, participating in free elections.

The Grand Council was open to only 180 noble families and their descendants. To graduate from the Grand Council to the smaller Senate, was a rigorous process starting at age 20. At that age every boy of the noble class had to claim admission to the larger Great Council. Clement writes of the young noblemen:

``He could follow no personal tastes in studies or pursuits.... At the age of twenty five, the beginning of manhood, he must

enter the Great Council, serve on laborious committees, go thence to the Senate."

After the League of Cambrai, the Grand Council's powers were assumed by the Council of Ten. From among the Ten came the ``Inquisitors"--the Council of Three.

Two of the ``Three" dressed in black; the Doge, their chief and the seat of state power, dressed in scarlet. Operating out of a small chamber in the Doge's palace, next to the torture chamber and above the city's dungeons, the Three were a terrible sight to behold. The saying was ``The Ten send you to the torture chamber, the Three to your grave."

Sometimes the Three's justice was too swift to permit a burial. A victim would be found floating in the Grand Canal, his throat slit open by one of Venice's paid assassins. Sometimes the enemy of the state was made into a public example: His body could be found in the public square of St. Mark's, hanging between the cathedral's famous ``columns."

The Three ruled with the help of an elaborate network of agents and informers. The city was divided up, with a set number of informers for each ward and parish. One historian writes of the Three's all-pervasive spy network:

``Venetians and visitors were to amuse themselves and cease to bother their heads about serious matters; and to make sure that they did so, the agents of the Three were increased in number until they became an invisible enemy. It would be difficult to overestimate their number or their omniscience. It can confidently be stated that in every great noble's palace there was at least one informer, and no man in his senses would have talked politics in front of a waiter or servant. Pretended priests, your trusted retainer, your own familiar friend: they could all be paid spies."

The ``Serene Republic" pioneered racist laws, predating the Nazis by at least 500 years. Jews were forbidden to own property and enter the professions, and were forced to live in special sections of the city; one of these was called ``The Ghetto," (the origin of that now-familiar term). All Jews had

to wear special badges on their clothes and no Jewish home could close its doors at any time. Synagogues were forbidden, and for a period of time Jews could not bury their dead.

Even the nobility were not protected from the prying eyes of the Three. After Gasparo Contarini, the famous Venetian who was to become a cardinal and play a future pivotal role in the Reformation, was appointed to the Council of Three in 1530, it was ordered that no more than eight nobles assemble together privately. The historian Rawdon Brown wrote of the Council of Ten:

“More terrible than any personal despot, because of impalpable, imperious to the dagger of the assassin, it was no concrete despotism, but the very essence of tyranny. To seek its overthrow was in vain. Those who strove to wrestle with it clasped empty air; they struck at it, but the blow was wasted on space. Evasive and pervasive, this dark unscrutable body ruled Venice with a rod of iron.”

The Crusade That Wasn't

In 1201, France launched what would be called the Fourth Crusade to liberate Jerusalem from Saladin the Infidel, ruler of the Ottoman Turks. Most of the Christian nations of the time participated. Soldiers were mobilized, armies dispatched, and ships launched. But no military forces ever reached the Holy Land. Instead, Christian cities were sacked and looted. What happened is an example of the depth of deceit and evil of Venice.

France, Italy, Germany, and the Netherlands sent troops to retake the Holy Land. But only the Venetians had the ships capable of transporting the troops. The Doge, Enrico Dandolo, blind and over 80 years old, drove a hard bargain. He agreed to provide 480 ships to transport 35,000 men and 4,500 horse for the price of 340,000 silver marks, about 80,000 kilograms of silver and equal to eight times the yearly income of the King of England or France at the time. An agreement

was made that the amount be paid in four payments. The soldiers assembled on the docks of Venice but part of the last payment was still owed. Dandolo said no money, no ships-- but then he offered a deal.

Dandolo proposed that on the way to Jerusalem, a slight detour be made in lieu of the final payment. The deal made was that the Crusaders join Venice in reconquering the Christian city of Zara, a former Venetian possession. When the ``Holy'' warriors reached the city gates, the Pope's representative came out pleading, ``it belongs to Christians, and you are pilgrims." Notwithstanding his plea, the city was sacked and looted. In response, Pope Innocent III excommunicated Venice.

Still, the Crusaders did not move on to Jerusalem. The Venetians had another stopover. While at camp in Zara, the Venetians were approached by one Alexius, who claimed to be the son of the rightful Emperor of Constantinople. Alexius asked them to get his kingdom back. The Venetians, with the Crusaders as their battering ram, agreed in return for 200,000 marks.

At the time, Constantinople was the richest city in Europe and it followed the Greek Orthodox Eastern Rite. The Venetians and the crusaders sacked the city, with one-third of it set afire. The Venetians got half the booty plus 50,000 pounds still owed by the Crusaders.

The real face of the so-called ``Christian'' Venetians was clearly demonstrated by what they did to Constantinople. The historian Pears writes:

``Every insult was offered to the religion of the conquered citizens. Churches and monasteries were the richest storehouses, and were therefore the first buildings to be rifled. Monks and priests were selected for insult. The priest's robes were placed by the Crusaders on their horses. The icons were ruthlessly torn down from the screens or were broken. The

sacred buildings were ransacked for relics or their beautiful caskets.... Horses and mules were taken into the Church in order to carry off the loads of sacred vessels and the gold and silver plates of the throne, the pulpits, and the doors, and the beautiful ornaments of the church. The soldiers made the chief church of Christendom the scene of their profanity. A prostitute was seated in the patriarchal chair, who danced, and sang a ribald for the amusement of the soldiers."

Many of the sacred objects in Venice's holiest church, St. Mark's were looted from Constantinople: Venice's famous ``Horses of St. Mark," four antique bronzes, were also stolen.

With the conquest of Constantinople, besides the riches, Venice's territory was greatly expanded; many cities and islands became theirs. One writer says: ``the magnificence of the New Rome was transferred to Venice."

Venice continued to conquer territory until its empire included millions of people. When the Peace of Cambrai was signed in 1516, however, the League of Cambrai reduced Venice down to her lagoons. Clara Clement writes of Venice:

``now her former strength was replaced by the only weapon left to her, diplomacy."

Diplomatic Warfare

A mere shadow of its former glory after the League of Cambrai, Venice used every trick and deceit to try to play off one nation against the other to regain her empire. Her main weapon was her diplomats. At the beginning, Venice formulated one strategy to ally with France against the Holy Roman Emperor, Maximilian. In return, France would aid her in reconquering her lost cities. Part of her strategy, which we will focus on, was to keep England, a growing power, neutral.

In 1515, the Serenissima sent one of her most capable diplomats, Sebastian Giustinian, to London. Giustinian's

diplomatic dispatches provide an insight into the "principle of evil" at work. The ambassador's task was to profile England's new King, Henry VIII, and his court, gain Henry's confidence and manipulate him to Venice's ends. In one of his first dispatches from London, he acknowledges his instructions to act with deceit to accomplish his mission. He writes:

"I shall keep well on the watch to learn everything, and will endeavour to ingratiate myself well with these lords, and of the result, my letters shall inform your sublimity."

Giustinian's assignment to England came at a transition point in Venice's strategy for control of Europe. With the opening of the route around southern Africa in 1498, the center of world trade had shifted north from Venice, to England and the Netherlands. We have already discussed the effects of the League of Cambrai on the Serenissima: Now, Venice hatched a plan to regain her empire, beginning with the Italian cities of Brescia and Verona, with the help of Francis I of France, whom Giustinian visits on the way to his new post in the court of Henry VIII.

Now in London, Giustinian's ability to "ingratiate" himself is immediately apparent in his masterful dealing with the new Portuguese ambassador who comes to the court. The new ambassador is young and is easily manipulated. They meet over dinner. Immediately, the Portuguese ambassador accuses Venice of siding with the Turks to disrupt the spice trade Portugal has just established with India. Giustinian replies, assuring the ambassador that Venice would never side with the Infidel. He writes the Doge:

"Touching his assertion about aid actually given to the Soldan [the Turk], both in artillery and counsel, he ought to know that your Excellency might be more reasonably suspected of anything than of favouring the infidels against the Christians, and especially those to whom you were linked by such strong ties of friendship."

The Venetian then turns up the heat, implying that all of Venice would be affronted to dare be accused of siding with the Infidel. Venice, after all, is Christian. He continues:

``... should these arguments fail to convince him, I added the following fact, namely, that in our Senate there are about 250 members who deliberate on State affairs, nor is it credible that they would sacrifice the salvation of their souls, for the indulgence of any passion, knowing that whosoever gives counsel or favour to the infidels against the Christians is excommunicated, and can only be absolved by the Pontiff."

Giustinian then ``ingratiates" himself using praise and lies to manipulate the young Portuguese ambassador. He continues:

``... nor would a similar proceeding tally with the religion of our State, which experiences extreme consolation, and has ever derived such, from the great exploit, glory, and increase of the King of Portugal, and consequently of the Christian religion through his Majesty, and that there was no one in Venice but who felt anxious for all India, which is Mahommedan, to acknowledge our faith, and resume the arms of Christ [sic], and although it seems that our citizens are somewhat injured by the spice trade being turned to Portugal, yet are we more zealous for the Christian faith, than for a little additional emolument, adding many other arguments however, with all moderation and gentleness, confuting his accusations...."

Finally, Giustinian writes of his success in deceiving his dinner guest--probably after a few more goblets of wine:

``After a while my gentleness overcame his arrogance, and he said, `Domine Oratoz, your language and manner convince me that you are innocent of all deceit, and your Signory likewise, and I owe myself vanquished and receive you as that good and very dear friend which you have always been to me.'"

The Venetian would next turn his ``skills" on his main targets.

When Giustinian first arrived at Henry's court, he used his knowledge of the king's love of music to win his friendship. In his final report to the Senate, Giustinian writes that Henry

``practices [on musical instruments] day and night." Giustinian himself was a trained musician. On hearing this, the King invited him to play with his court musicians, which he did, to Henry's great delight. A year later, the ``Signory" would send Venice's top organist, a Friar Meno, to London, where, Giustinian writes, he played to the ``incredible admiration and pleasure of everyone." Henry immediately appointed him court organist, giving Venice further intelligence access to Henry's private and state affairs.

The Final Report

Ambassador Giustinian's final report to the Senate analyzing his mission is an excellent source document to understand how Venice ``represents a principle of evil." At first the reader is surprised that the report devotes barely one paragraph to the monarch of England, Henry VIII. Giustinian writes:

``He is affable, gracious, harms no one, does not covet his neighbour's goods and is satisfied with his own dominions."

Shortly, however, the reader learns why the ambassador gives such short shrift to Henry. His target is Cardinal Wolsey, Henry's Lord Chancellor. Next we see how a master intelligence operative works.

Giustinian writes of Wolsey:

``He is of low origin: He has two brothers, one of whom holds an untitled benefice, and the other is pushing the fortune.

``This Cardinal is the person who rules both the King and the entire kingdom. On the ambassador's first arrival in England, he used to say to him,--`His Majesty will do so and so: subsequently, by degrees, he went forgetting himself, and commenced saying, `We shall do so and so'; at this present he has reached such a pitch that he says, `I shall do so and so.'|"

``He is about forty-six years old, very handsome, learned, extremely eloquent, of vast ability, and indefatigable. He,

alone, transacts the same business as that which occupies all the magistracies, offices, and councils of Venice, both civil and criminal; and all state affairs, likewise, are managed by him, let their nature be what it may."

Having shown that Cardinal Wolsey is the real power in England, Guistinian continues his report. First we learn of the good side of the Cardinal.

``He is pensive, and has the reputation of being extremely just: He favours the people exceedingly, and especially the poor; hearing their suits, and seeking to despatch them instantly; he also makes the lawyers plead gratis for all paupers."

What follows next is key, and a perfect example of the Venetian method as described by Lyndon LaRouche:

``You go to an individual person, and you corrupt them by knowing the principle of corruption which is imbedded in every person."

The cardinal has invited Giustinian to his palace for dinner. The ambassador uses the opportunity to ``case the joint." Like a thief planning his robbery in advance, he commits to memory every item of value in sight, even the items in the cardinal's bedroom:

``He is in very great repute--seven times more so than if he were Pope. He has a very fine palace, where one traverses eight rooms before reaching his audience chamber, and they are all hung with tapestry, which is changed once a week. He always has a sideboard of plate worth 25,000 ducats, wherever he may be; and his silver is estimated at 150,000 ducats. In his own chamber there is always a cupboard with vessels to the amount of 30,000 ducats, this being customary with the English nobility.

``He is supposed to be very rich indeed, in money, plate, and household stuff."

The above is only one side of the equation. Giustinian then reports on the sources of the cardinal's income:

``The archbishopric of York yields him about 14,000 ducats; the bishopric of Bath 8,000. One-third of the fees derived

from the great seal are his; the other two are divided between the King and the Chancellor. The Cardinal's share amounts to about 5,000 ducats. By the new year's gifts, which he receives in like manner as the King, he makes some 15,000 ducats."

The reader should now put himself in the seat of a Venetian senator listening to Giustinian as he gives his report. The senator has quickly determined that just the value of the items visible in the cardinal's palace alone are four times his annual income. How is this possible?

The answer is obvious. Perhaps the cardinal will accept a bribe from the Signory. Like Mephistopheles, Venice seeks to purchase the cardinal's soul. The ambassador next proposes the deal.

``Cardinal Wolsey is very anxious for the Signory to send him one hundred Damascene carpets, for which he asked several times, and expected to receive them by the last galleys. The ambassador urged the Senate to make this present.... This present might make him pass a decree in our favour, and, at any rate, it would render the Cardinal friendly to our nation in other matters; for no one obtains audience from him unless at the third or fourth attempt."

Giustinian ended his mission to England successfully. England kept out of any alliances with continental Europe against Venice. During his mission, 1515 through 1519, his friendship with Henry VIII came close to rupturing. Once, Henry angrily accused the ambassador of ``perfidy," suspecting that Venice was secretly allying with England's enemies. Giustinian, however, calmly replied, placating Henry's anger.

The ambassador, retelling the incident later, in a dispatch to Venice, writes,

``The nature of the time, most serene Prince, requires this, an observance of an old proverb, which enjoins kissing the hand we are unable to cut off."

A few years later, Henry fell under total control of his Venetian advisers. Later in this series we will report on the

consequences: Henry VIII's divorce from Catherine of Aragon and the shattering of the English-Spanish alliance, his break with the Catholic Church, and the years of religious wars which followed.

Venice Against the Church

Venice's methodology, according to LaRouche, is based on convincing people that that which affects their senses and their appetites and their impulses, is of primary importance. Counterposed to this is the Platonic conception which locates man's identity in his creative capacities, a belief more fully developed in the Christian concept of *imago viva Dei*, man made and living in the image of God. It was this Platonic conception that the evil of Venice has sought to eliminate.

To confront Plato's conceptions, Venice made full use of Aristotle. During his own lifetime, Aristotle's philosophy provided the justification for ancient Greece's system of slavery. Venice's adoption of Aristotle is not surprising; by the fifteenth century, she had become the greatest slave-trading state in history.

The Venetian hatred for the potential power of man's creative abilities was and is at the root of its goal, that of destroying the Christian nation-state, since it is the state's role to nurture these abilities. Outwardly Christian, owing its allegiance to the Catholic Church and the Pope, Venice continually sought to subvert the Catholic Church--especially its role as an institution dedicated to *imago viva Dei*. Particularly alarming to the Venetians was the mid-fourteenth-century Church Council of Florence, at which Nicolaus of Cusa and his allies succeeded in uniting the western and eastern churches around the principle of the *Filioque*.

The *Filioque*, reflected down to modern times in the Nicene Creed adopted at Florence, asserts that the Holy Spirit proceeds from both God the Father and from God the Son; therefore, as each individual human being participates in

Christ, each individual has the potential for creative participation in the development of the universe--the essence of Christian natural law.

The cultural program of the Council of Florence spurred Western Europe's Golden Renaissance of advances in painting, sculpture, geometry and science. The political program of the Council sought to capture these great advances in culture in the establishment of a revolutionary ordering of human affairs in both East and West: the creation and strengthening of sovereign nation-states committed to economic growth, and the development of populations which could eventually function as educated, self-governing citizenries. This was Nicolaus of Cusa's ideal of the Catholic Concordance.

Such a program was anathema to Venice, as it spelled doom for the oligarchical system based on the oppression of most of the human population through such institutions as slave trading and usury.

Clara Clement describes the Venetian oligarchy's relationship to the Church:

``The Church was a national church, and its Patriarch, the heir of Saint Mark, was, from the Venetian point of view, the peer of the heir of Saint Peter. It being a strictly Venetian or State Church, the Doge was its head equally with the Patriarch and indeed in a certain way more important; for the chief Church of Venice was not that of the Patriarch, but the Chapel of the Doge, while the Chapel of San Marco was far more powerful than the Bishop, who was officially its superior." Venice's first Church was established in 452 A.D., dedicated to St. James. But 100 years later, Venice had already turned eastward and built a new chapel to St. Theodore, who, Clement says, was ``a young Syrian soldier, Saint, much honored in the Oriental church."

The Roman Catholic popes battled with Venice repeatedly over the centuries. In the fourteenth century, the Pope excommunicated all of Venice. All her property and that of all its citizens were sequestered. All her treaties were nullified. It was forbidden to trade or eat with a Venetian and they could be sold into slavery. A new Crusade was called against Venice and for seizure of all her property.

``In England, in France, in Italy, in the East, the merchants were robbed ... Venetian countinghouses, banks, and factories were forced open, sacked and destroyed."

Venice's Trojan Horse role within the Catholic Church was, on occasion, discovered. One revealing interview by Venice's ambassador to England with Cardinal Thomas Wolsey, King Henry VIII's Lord Chancellor, is a good example of the truth coming out into the open. The following is an ambassadorial dispatch by Sebastian Giustinian. It is addressed to ``your Sublimity," which is the Venetian Doge, read by the Council of Three, the real power in Venice. It opens with the ambassador feigning shock over an attack by Wolsey on Venice, for welcoming with open arms an English cardinal expelled from Rome following his participation in an effort to poison Pope Leo X.

Giustinian writes:

``I could not express to your Highness the rabid insolent language used by him, both against your Sublimity and myself, repeating, as he did, several times that he held me not in the slightest account, nor yet the Venetians, who we went to favour ribalds and rebels, and to persecute the good, and that God and the potentates of the world would avenge such deeds; and that your Highness was always for the rebels of the Church, and opposed to the Pontiffs, past and present, and for this you had done penance, and were accustomed to proceed with deceit and mendacity, and that the city of Venice would be a seat for conspirators against the Pontiffs, on which accounts he meant to be the State's bitter enemy and mine, though at the same time, by reason of my other good qualities, he regretted my being the minister of such iniquities; and that

your Signory would also find that his majesty took this thing very much amiss, saying, 'Go on,' and write to the State to proceed favouring rebels against me, for she will see what victory she will gain."

To be continued.

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LaRouche: Venice Represents a Principle of Evil

*From a recent comment on historical research by American statesman Lyndon LaRouche. The Venetian method is the method of not taking sides, but playing sides against one another, to one's advantage. You go into a country, you go among a people, you go to an individual person, and you corrupt them by knowing the principle of corruption which is imbedded in every person. That principle of corruption is the person's self-ego as an autonomous ego, as a microcosm, in counterposition, in struggle, against the macrocosm. Not the individual as a *part* of a macrocosm, as a reflection of the macrocosm; not the individual as *imago Dei*--in the image of God the Creator--but the individual as a *sensual creature* in war against not all but *the all*, to correct the ordinary reading of Hobbes.*

Once you understand that method, you can see the examples of how that method is consciously applied by the Venetians, in philosophy and elsewhere. That is what *empiricism* is, what *materialism* is, in the form in which people like Pompanazzi, Gasparo Contarini, and so forth, introduced it [into western philosophical thinking].

To cultivate this sensuality, through sense-certainty, by making sense-certainty primary and convincing people that sense-certainty is primary, is the principle of evil. To convince people that that which affects their senses and their appetites and their impulses, as Adam Smith echoes this outlook in his *Theory of the Moral Sentiments* and again in his treatise on free trade, *The Wealth of Nations*, is the principle of evil.

To get a sense of how the Venetians understand this principle and use it, one should study the Venetians in action. Then you see how the populist phenomena in the United States in various expressions, was used by the Venetians of Britain and elsewhere, in order to corrupt the United States. The issue of the gold standard, for example, is a good case in point from the late nineteenth century. That was a case of pure Venetian evil corrupting the United States: the gold standard, as opposed to the gold reserve standard, which is a completely different thing. The gold standard, of course, is a Physiocratic standard. You'll find all these populists to this day are still whining about their blasted gold standard. Listen to their argument. You're listening to the voice of evil coming right out of their stomach or some place lower.

Venice: The Methodology of Evil -- Part II

by **Donald Phau**

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Introduction

In the first part of this series, we introduced the reader to the Italian city-state of Venice, also called the *Serenissima* or "most serene republic." This small city on the Adriatic Sea was, for over 600 years a major European empire. We learned how its methodology of evil, practiced by its ambassadors throughout the world, targeted, profiled, and corrupted the kings and the courts of Europe. We saw that an alliance of European nations with the Vatican wiped out Venice's empire between 1509-1513. Venice responded and rebuilt, by turning nation against nation through the perfected use of the art of "divide and conquer."

In this second part we hope to give the reader an understanding of how the *Serenissima's* methodology of evil sought to reach into and steal mankind's very soul. We will see how Venice instigated the religious wars of Europe during the sixteenth and seventeenth centuries, killing millions and devastating nations.

As in Part I of this series, we will make extensive use of the contemporary reports written by the ambassadors of Venice, using their own words to illustrate one point: Venice's strategy was to never take sides, especially in the very battles they provoked. In the wars between Catholics and Protestants, Venice's goal was to turn the victims of both sides into a

mindless, pagan mob. Such a mob could then be easily used as a battering ram against the institutions of Venice's enemies. Reflecting this knowledge are the words of one Venetian ambassador, who, commenting on the spread of Protestantism, said that ``as a result, doubts and uncertainties arise in men's minds; they don't know which is the true faith, and, not satisfied with any of them, they end up believing in none."

Alarmed by Venice's near-annihilation by the League of Cambrai, a faction of the Venetian nobility decided to regroup, and to formulate a new war strategy. A network was formed, consisting of young nobles from the University of Padua, and another group which had decided to become Camaldolese monks, an order of the Benedictines. Together, these cultural warriors laid the ideological groundwork for radical Protestantism as the new weapon of religious warfare.

The Vatican and the Catholic Church, the one institution which could unite the Christian nations of Europe, was especially targeted by Venice. The strategy was twofold: to penetrate and corrupt the Church itself, while simultaneously creating a mass anti-Catholic movement to destroy the Church from the outside. Venice, of course, would be on both sides.

Venice's targeting of the Roman Catholic Church was on the level of epistemological warfare. Venice's real enemy was the concept that man is made in the image of God, and is therefore endowed by the Creator with a spark of divinity which separates men from the beasts. The Church's responsibility was to protect this spark given to man. Venice's strategy was to snuff out this spark forever or, like the Devil in Christopher Marlowe's play *The Tragical Historie of the Life and Death of Dr. Faustus*, to steal man's soul. Once this was accomplished, the Vatican would be just one more tool in Venice's policy of divide and conquer.

Enter the Devil...

Venice's key agent in its new strategy was the Venetian nobleman Gasparo Contarini. Let's take a quick trip back in time to learn more.

The year is 1501 and we are sitting in a gondola on one of Venice's canals. We watch, as Gasparo Contarini, his belongings packed, leaves his palace for the day's trip to Padua. Gasparo is 18 years old and he is going to complete his education at the University of Padua.

All the noble families of Venice had been sending their brightest sons to Padua for many years. Gasparo's brothers had entered business or were managing the family's extensive land holdings. But he was being prepared for other things. The family itself dated its ancestors to the Roman tribunes of the fifth century. Throughout Venice's history, the Contarinis would give the city of Venice eight doges and 22 bishops.

Venice by this time had grown from a city of 65,000 people a century earlier to an empire of millions. But as Gasparo took the road to Padua, Venice was on the decline and the power of Spain, England, and France was growing. The discovery of the trade route around the Cape of Good Hope of Africa in 1486, 15 years earlier, had already shifted trade centers to the northern cities of Europe. Venice's role as the crossroads between East and West was being eclipsed.

At Padua, Contarini threw himself into his studies, especially of Aristotle. Four years before his arrival, the Venetian Senate had voted up funding for the first chair dedicated to the study of Aristotle, and had secured a renowned Greek scholar for the position. Gasparo's intensive study of Aristotle prompted a friend to say that, ``hypothetically," if all of Aristotle's works were lost, Contarini knew them so well he would be able to write them down from memory.

At Padua, Contarini embarked on a philosophic investigation which brought him in contact with the works of Pietro

Pomponazzi. Pomponazzi's questioning of the immortality of the soul had caused a furor in the Catholic Church. A decade later, in 1514, the Lateran Council of the Church had declared such writings heretical. Nevertheless, two years later, in 1516, Pomponazzi would publish his famous work, *On the Immortality of the Soul*, dedicated to a member of the Contarini family. Gasparo and Pomponazzi would maintain an extensive correspondence, and jointly define the theological basis for the Enlightenment and Protestantism.

Pomponazzi exerted tremendous influence over his student, Contarini. Pomponazzi's works were thoroughly based on Aristotle, but provided an up-to-date philosophical justification for Venice's empire-building as well as for its massive trade in human slaves. Pomponazzi's book, *On the Immortality of the Soul*, asserts that man is by nature an animal and is not capable of seeking higher ideals which, he says, is the province of the "gods." Two hundred and fifty years later, Adam Smith in his *Theory of Moral Sentiments*, would pick up on the themes of Pomponazzi's work.

Pomponazzi writes:

"Nor ought a mortal to desire immortal happiness, since the immortal is not fitting for the mortal: just as immortal wrath is not fitting for mortal man, as Aristotle says in *Rhetoric* ii. Whence we first suppose that each thing a proportionate end is assigned. For if man will be moderate, he will not desire the impossible, nor does it suit him. For to have such happiness is proper to the gods, who are in no wise dependent on matter and change. The opposite of this occurs in the human race, which is a mean between the mortal and immortal" (p. 357).

At Padua, Gasparo developed a circle of Venetian friends which included Sebastiano Zorzi, of the famous Zorzi family of which we will hear more later, and two nobles: Tammaso Giustinian and Vincenzo Querini who later became Camaldolese hermits. But Gasparo would never complete his studies in Padua; events outside the gates of the university would intervene.

Justification By Faith

In 1508, most of Europe's Christian nations and the Pope formed the League of Cambrai. The League's treaty states that it was dedicated to end "the insatiable cupidity of the Venetians and their thirst of dominion." A year later, in 1509, the University of Padua was forced to shut down, and Contarini returned home. By 1513, the first cannons were fired on Venice.

By 1516, the Peace of Brussels was signed. Venice lost all her territories, and barely saved herself.

In one of the numerous letters that Contarini wrote from Padua to his Venetian friends, now Camaldese hermits, he outlines the anti-Christian principles which would, two decades later, split the Church. The letter is important, for it expresses a view of mankind which would later be adopted by radical Protestants. Contarini, however, is writing at least three years before Martin Luther goes through his famous *Thurmerlebnis*, or tower experience, the revelation which leads to his break with the Church.

Contarini writes:

"I began to think to myself what that happiness [salvation] might be and what our condition is. And I truly understood that if I performed all the penances possible, and even many more, even if they were all taken together, they would not be enough to make up for my past sins, to say nothing of meriting that felicity. And having seen that that infinite goodness, that love which always burns infinitely and loves us little worms so much that our intellect cannot fathom it, having only by its goodness made us out of nothing and exalted us to such a height.... We must attempt only to unite ourselves with our head [Christ] with faith, with hope, and with that small love of which we are capable. As regards satisfaction for sins committed, and into which human weakness falls, His passion

is sufficient and more than sufficient. Through this thought I was changed from great fear and suffering to happiness. I began with my whole spirit to turn to this greatest good which I saw, for love of me, on the cross, with his arms open, and his breast opened up right to his heart. This I, the wretch who had not had enough courage for the atonement of my iniquities to leave the world and do penance, turned to him; and since I asked him to let me share in the satisfaction which he, without any sins of his own, had made for us, he was quick to accept me and to cause his Father completely to cancel the debt I had contracted, which I myself was incapable of satisfying."

Contarini's letter contains the kernel of the conception that man's salvation lies through faith alone, a kernel which would later grow until it split the Church. Yet equally important is his view of mankind, which he calls "us little worms." Contarini's mankind is devoid of love or of what the Bible calls charity--[*agapē*]-for his fellow man. To be a real Christian means to act out of love for one's fellow man, by acting in the image of the Creator--doing creative works. In doing so, man is fulfilling God's command in Genesis Chapter 1, verses 26-28.

Contarini's beliefs are anti-Christian because without love or charity man is reduced to a creature whose sensual gratification becomes the central purpose of his existence and whose reason, or as Contarini says, intellect, plays no role. Indeed, Contarini's model of man is the lowest of the beasts, a mere worm, which can hardly be expected to act on love through creative works; instead the Venetian substitutes an empty construct of "faith alone."

The Venetian oligarchy was acutely aware that the success in defeating their enemies lies on this level of epistemology and that the battle was for the minds of the population.

Religious Warfare

In the latter half of the sixteenth century, Venice's two main foes were Spain, led by the Holy Roman Emperor Philip II, and France, the most populous nation in Europe. In his 1573 final report, Leonardo Dona, the Venetian ambassador to Spain, writes of the devastating power that Venice had developed 50 years earlier and that the city-state now hoped to use against Spain.

Dona writes:

``Spain might be quick to rebel if there were a leader courageous enough to direct a revolt.... *There would be a special danger if the rebels used religion as a battle standard, since religious faith lends itself very well to subverting and destroying monarchies.* Spain would be particularly susceptible because there are so many there who are Moors at heart, many others who secretly remain Jews, and even some heretics" [emphasis added].

Eight years later, in 1581, the Venetian ambassador to Spain, Gianfrancesco Morosini, was even more blunt about Venice's plans to use religious strife:

``Once an idea takes root in a Spaniard's mind it is very hard to remove it. If some misfortune allowed religious dissension to spread, some claim that present circumstances would make stamping it out a very dangerous process. The peasants might prove especially susceptible to this disease, because the tithe of all income which is paid to the churches is a particularly heavy burden for them...."

In France, in 1562, Venetian ambassador Michele Suriano was also reporting on the power of the Protestant movement to subvert nations, while maintaining Venice's public guise as defender of the Catholic faith. Suriano lays the blame on Martin Luther, whom he calls that ``insignificant man."

Suriano reports:

``There is a great deal of truth in the old saying that you must look sharp at the beginning of things because when an evil is small no one considers it dangerous, and when it becomes great there is nothing to be done about it....

``Everyone knows that the first to revive old heresies and introduce the new sects of our own times was a single insignificant man, and yet the disease spread to many parts of the world in a few years, and changed the religion of not only Germany but also Denmark, Sweden ... and all the northern countries."

But did the discussions of the young Contarini and his hermit friends ever get from Venice to Luther in Germany? Was Venice really behind the rise of Protestantism? In a speech at the Sept. 16, 1992 conference of the Schiller Institute, historian Webster Tarpley traces a pathway that Contarini's Venetian network could have used to spread their anti-Christian doctrine into Germany where it was then adopted by Martin Luther.

Key players in this transmission belt were the Venetian Aldus Manutius and the German Georg Burckhardt, also known as Spalatinus. Aldus directed one of the largest publishing houses in Europe from his headquarters in Venice. Aldus's extraordinary influence in publishing and distribution of books was one of Venice's key weapons of cultural warfare; his publishing house handled not only the Protestant authors, but leaders of the Erasmian faction of reformers, including Erasmus himself.

Aldus was also an admirer of Spalatinus. In 1501, both Spalatinus and Martin Luther resided in an Augustinian monastery. Later, Spalatinus became the personal secretary to the future protector and defender of Luther, Frederick the Wise, the Elector of Saxony.

Spalatinus was also in charge of the library of the University of Wittenburg, where he was responsible for ordering books

from Aldus's publishing house in Venice. By 1514, Spalatinus and Luther were in regular correspondence. According to one historian, Spalatinus ``influenced Luther very strongly in the direction of clarity."

The first written expression of Luther's doctrine of salvation through faith alone was in an Oct. 19, 1516 letter to Spalatinus. Later, in 1518, when Luther was ordered to Rome to face charges of heresy, it was Spalatinus who interceded with Frederick, the Elector of Saxony, to prevent his going. This incident incited a faction of German princes to later break from Rome.

Ambassador Contarini

While many of Contarini's friends entered into the service of the Church, Contarini himself embarked on a different path--the diplomatic service of Venice. At age 39, Contarini was appointed ambassador to the court of Venice's most feared enemy, the Holy Roman Emperor, Charles V. The appointment to such an important ambassadorship, is indicative of the degree of trust Venice already had in him.

Contarini spent 52 months at Charles V's court, starting in 1521. His instructions from the Serenissima were to keep ``an indissoluble league" between Charles V and Venice's ally Francis I of France and also maintain England as an ally. Even more important, he was to keep Charles out of Italy and away from Venetian interests.

Contarini put a great deal of effort into profiling Charles's chancellor, Gattinara. A blunt example of the Venetian art of psychological manipulation is described in a dispatch Contarini sent to Venice on Aug. 16, 1524. After a meeting with Gattinara, Contarini reported:

``I urged the chancellor strongly to maintain the friendship with England, and made use of many arguments which the

chancellor admitted, so I believe him now to be better disposed than he was formerly. It is requisite above all to sustain the fancies of the chancellor, and then adroitly to dispel them, because he is a man of very small brains, and when he once takes an impression he becomes obstinate...."

Contarini, according to his biographer Elisabeth Gleason, had a more difficult time in dealings with Gattinara's boss, the Emperor Charles V himself. Gleason reports that Contarini "praised the Hapsburg ruler's seriousness, habits, and willingness to work long hours," and "gave him credit for his devotion to the Catholic religion," but then cited a trait the Venetian is less than happy about. Contarini had made use of Charles's own confessor, who had informed him that the emperor had "an inability to forgive injuries readily." For Venice, this trait was dangerous, especially since the Venetians were known to knife one in the back--and then ask forgiveness.

Contarini left Charles V's court in 1525. As we shall see, they were to meet again 15 years later in Regensburg, Germany.

Contarini's next assignment was as Venetian ambassador to the Vatican. It was here that Contarini honed his skills in the art of deception, while profiling the curia, and especially Pope Clement VII.

Contarini's appointment in 1528 came at a time when Venetian forces were occupying the papal cities of Ravenna and Cervia. The cities provided Venice with lucrative tax revenues which it did not want to lose. Venice had occupied the cities a year earlier when France, England, Milan, Venice, and the pope had joined forces against Charles V. Charles's Protestant mercenary forces had sacked Rome and captured the pope that year.

The pope was freed; nevertheless, Venice continued to occupy the papal cities of Ravenna and Cervia. Contarini's job as ambassador was to use his "skill and pleasant manners" to keep the pope focused on Charles V as the cause of all his

sufferings, and to keep the papal cities in the possession of Venice.

With typical Venetian duplicity, Contarini tried to convince the pope, whom in his dispatches he called "timid and cowardly," that it was Venice which had saved the papal cities. Contarini told the pope:

"In the past, we have been the Church's frontline defense against the Turks. So we are still.... Now the Lutheran Germans ... are greater enemies of the Holy See than the Turks!"

Contarini reports that despite his ulterior motives, he won the pope's confidence.

"I continually seek to placate the mind of His Holiness by various means. Therefore I sometimes try to be in his presence, seeing that I am not displeasing him. In this way I can always drop some word or make some courteous and appropriate gesture, which certainly does no harm. In my judgment, it is necessary to proceed step by step in this business, and to use all possible skill."

In dispatches between 1528-1530, the doge continually exhorted Contarini, in Gleason's words, "to draw Clement VII into firmly supporting anti-Hapsburg forces."

Contarini reported that the pope had told him,

"I trust you to such an extent, that if you were not the Venetian ambassador, and a nobleman of that city, I would place all my disagreements in your hands."

Despite this expression of confidence, Contarini's efforts failed. Pope Clement reached an accord with Charles V in 1529. The following year, Venice was forced to return Ravenna and Cervia to the Vatican.

Contarini spent three years in the halls of the Vatican, profiling, spying, and reporting back to Venice. In September 1530, he returned to Venice, where he was appointed to the government's ruling body, the Council of Ten. Shortly

afterward, Contarini became part of the group that commanded life-and-death power over all of Venice and sometimes beyond, the dreaded Council of Three.

There is little known about Contarini's activities for the following five years when he served on the ``Three." As we noted in the first part of this series, the ``Three's" operations were secret. What we do know, is that during Contarini's tenure, laws were passed which reinforced the Venetian oligarchy's top-down dictatorship. One law restricted even the nobility, making it a crime for more than eight members of the nobility, unless related, to meet in a private house. Another law placed the power of the Council of Ten above all state prosecutors and attorneys. Also, the ``Ten" concluded a peace treaty with the Turk, without the knowledge of the Venetian Senate.

Cardinal Contarini

In 1535, Contarini moved to his last and final assignment: He was named by Pope Paul III to the College of Cardinals. Like a termite which gnaws away at the foundation of an edifice until it collapses, Contarini used his position as cardinal to advance Venice's operations against Rome.

As cardinal, Contarini resumed his correspondence with Pomponazzi. Though he would publicly refute Pomponazzi, the two were in total agreement on fundamentals. Both men denied the possibility that man's faith in God could be based on his reason; instead, they asserted, true faith could only come through ``revelation" and the ``non-rational."

Though now a cardinal, Contarini's writings take a noticeable turn toward the Satanic. In today's terms, his philosophy could be summed up as ``doing your own thing," where there is no difference between good and evil, right or wrong, the Good being whatever one wants it to be.

In a letter to his friend Gabriele he writes, ``everyone should choose the good which is most appropriate and in accordance with his own nature, his condition, and his time." These same ideas would later be taken up again by the British, including ideologues such as Jeremy Bentham, and be the basis for a modern Satanic movement.

As cardinal, Contarini immediately began work to dismantle the Church from within. He joined what could be called today a ``Project Democracy"-type movement, a commission to ``reform" the Church. Contarini's ``reforms" would later be echoed by the Protestants. He attacked the absolute power of the pope over matters of Church doctrine and criticized the adoration of the saints, which, he said, took away from the worship of God. He also called for a halt to the visual portrayal of the saints through paintings by such contemporary artists as Michelangelo and Raphael. Labeling this great art irreligious, he struck out at the Italian Renaissance and its celebration of the power of human creativity. Such attacks would, a century later, be taken up by the English Puritans, and reified as religious doctrine.

Contarini's ``reform" commission became the center of operations within the church called the ``spirituali." It included the English Cardinal Reginald de la Pole who, as potential heir to the throne of England, would play a major role in destabilizing the English monarchy after its break from the church. Another member, Cardinal Morone, would in 1557 be imprisoned by the Inquisition.

The reform commission, through its Consilium, attacked the pope for his ``worldly" concerns, insisting that he remain solely a ``spiritual" father. Contarini, in a letter to the pope, proposed that the Church stop granting benefices and charging fees for services. If his proposals had been accepted, which they weren't, fully half the income of the Church would have been cut and subsequently its operations drastically reduced. Contarini's reforms were later taken up by the Protestants, who accused the pope of practicing simony.

Despite rejecting his reforms, Paul III next asked Contarini to draft ``a formula to be used for preaching everywhere in Germany, Italy, and elsewhere...." Contarini submitted a draft unabashedly reflecting Venice's contempt for man's ability to develop his reason. His draft urges priests to keep their ``sheep" ``ignorant."

Contarini writes:

``We must definitely avoid discussing these deep questions before the ignorant people. Let the pious and prudent preacher therefore descend to the [level of] knowledge and capacity of the people, and treat of the divine things in such a way as to be understood by the people and be able to instruct the sheep of Christ in clarity."

Regensburg

No history of Cardinal Contarini would be complete without including a discussion of his role in the 1541 Diet of Regensburg. The Diet was possibly the last chance to reconcile the split within the Church between Catholics and Protestants. Venice made sure the reconciliation would never happen.

The Diet was initiated by Charles V in an attempt to ally the German princes, split along religious lines. The Catholic principalities were in the south of Germany and the Protestant ones to the North. Luther himself was directly under the protection of the Elector of Saxony. Charles needed the support and money of the German princes to aid his brother Ferdinand, who was fighting to stop the Turks' advance into Hungary. The Turk had taken Buda, on the west side of the Danube, but Ferdinand's army was holding Pest on the east side. Raising the reinforcements was dependent on Charles's success at Regensburg.

Charles appointed six leading theologians, three Protestant and three Catholic, to come to Regensburg to work out an agreement to reunite the Church. Though the Vatican did not

officially participate, it did send a legate--none other than Cardinal Contarini. On hearing the news that Contarini had been appointed papal legate to Regensburg, Florence's representative to Rome commented, ``May God grant that Contarini achieves something good ... since he is a blood brother of Lucifer."

Venice saw the Diet of Regensburg as an opportunity to discredit both Charles V and the Vatican. Contarini performed the role at which he was a master: He played both sides. At first, he sided with the Protestants, only to abruptly turn against them. In the end, failure was ensured.

When the six theologians first sat down to work out the articles of agreement, the talks went surprisingly well. Each morning and each night, however, Contarini met privately with the Catholic delegation.

When it came to the critical discussion of how a human being may be redeemed, a compromise was made. Called ``Article V," the compromise was actually an endorsement of the Protestant belief that man is justified by faith alone, without the necessity for good works.

Contarini's stand on the key issue addressed by Article V is pure Venetian obfuscation. In his commentary supporting the article, he wrote,

``Those who say that we are justified through works are right; and those who say that we are not justified through works but through faith are also right."

At the beginning of the Diet, Charles V had ordered that all negotiations be conducted in secret, but word of Article V leaked out. Let us look in on John Calvin as he sits with the Protestant members of the Strasburg delegation at Regensburg. On reading Article V, he exclaims,

``You will marvel when you read the copy [of the article on justification] ... that our adversaries have conceded so much. For they have committed themselves to the essentials of what

is our true teaching. Nothing is to be found in it which does not stand in our writings."

Despite the compromise, Luther opposed the Regensburg program, as did a number of the German princes. Some of the Catholic princes wanted to lead a war against the Protestants and get rid of Charles.

On June 8, 1541, the very day the princes had agreed to meet to review all the Articles, everything came to a halt.

The Vatican had sent a dispatch to Contarini charging that he or someone in his household had leaked the content of the discussions at Regensburg. Copies of Article V and letters detailing the talks were being published in Venice and circulated throughout Italy. The dispatch called Article V "ambiguous," and Contarini was ordered not to approve any resolution either as the papal legate or privately. He was ordered to submit everything to the Apostolic See for approval.

At this point, the Diet broke down and Contarini made a total policy reversal. Charles had wanted to grant the Protestants limited toleration, allowing them back into the Church. Contarini rejected this completely.

Contarini now told the Catholic princes that he rejected any agreement "in toto." He then urged the Pope to call a council immediately. Four years later, Contarini's call would be joined by others, and the Council of Trent, considered the founding council of the Counter-Reformation, would be convened.

Soon some of the German princes left Regensburg. Charles V commanded the theologians to remain to complete the agreements.

On July 10, Contarini was called before the emperor. Charles angrily told him that he neither got a religious agreement or money for stopping the Turk. He accused Venice and France of allying with the pope against him. Two weeks later, there

was a bare outline of an agreement after all-day sessions at Charles's quarters. The Diet was declared over and Charles left Regensburg.

After the Diet, Contarini sent a letter to Venice in which he wrote that the failure of the discussions at Regensburg was ``the greatest good fortune." He wrote,

``Now concord is entirely out of the question.... I now see clearly that the greatest good fortune which I had in the course of this legation was that no concord was achieved, because I would certainly have been stoned by various groups, and some would have even become heretics in order to make me appear to be one.... Be of good cheer, more are with *us*, than with them" [emphasis added].

The reader should take note of Contarini's concluding sentence. Clearly, when he writes ``more are with us," he is speaking not as a Catholic or a Protestant, but as a Venetian.

After Regensburg, Contarini maintained a lively correspondence with the ``spirituali" network within the Church. In his letters to Cardinal Pole, he addresses him ``as a friend who, like myself, accepts justification by faith...." Contarini continued to play both sides, writing to Pole,

``The foundation of the Lutheran edifice is most true and we must not contradict it in any way, but must accept it as true and catholic, indeed as the basis of the Christian religion."

Religious Wars in France

The seeds of evil that Venice germinated in the discussions between Contarini, Pomponazzi, and the Camaldolese monks in the second decade of the sixteenth century had, by the century's end, led to 300,000 deaths in religious wars. The seventeenth century would be far worse. To conclude this section we'll examine what happened in France as a case study and as recorded through the eyes of Venice's ambassadors.

Between the years 1562-1598, France was wracked by eight different wars of religion. Next to Spain, Venice considered France the power most to be feared. Despite her small territory, France's population of 16 million was twice that of Spain's. Militarily, France's armies, when united, were capable of defeating any enemy.

In his 1562 final report to Venice, Ambassador to France Michele Suriano writes that France is the "eldest daughter of the Church," having accepted Christianity in the fifth century. He describes how France has more people, arms, and wealth than any other nation in Europe but then adds,

"yesterday her power and smiling fortunes made her a bulwark to her friends and the terror of her enemies, but the truth is today that great engine rests on weak supports." The king was also in debt for 15 million ducats in gold.

His report, that France "rests on weak supports," must have been for Venice a signal, much like blood in the water is a signal to a pack of sharks.

By the time of Suriano's report, the Calvinism of the Huguenots had spread throughout France. By 1572, one-sixth of the French nobility had converted. The Huguenots had originally come from Germany and Switzerland to be recruited into the French army.

The worst of the French wars of religion had occurred under the reigns of King Charles IX and Henry III. Both were little boys when they became king, and both were under the regency of their mother, Queen Catherine de Medici. The queen, a Florentine, was a primary target for Venetian profiling and manipulation. Ambassador Suriano reveals just how effective Venice had been when he writes:

"I don't know her Majesty's personal religious opinions, I can say that I noticed definite signs that she is not happy about the disorders in the kingdom. If she has not been that energetic

about suppressing them as we would like to see, this is because she is afraid that if she uses force this will lead inevitably to civil war. I also know that she has always been glad to hear urgings of others on the matter, especially what the signory of Venice has had to say, and has been so receptive to them that they were by no means ineffective."

Ten years after Suriano's report, France would suffer one of the most brutal religious holocausts in history, the Saint Bartholomew's Day Massacre. The Venetians would report, "the whole thing was the work of the Queen." The massacre began late on a Saturday night and led to the wholesale slaughtering of tens of thousands of French Huguenots by Catholics. The ghastly events are described by Suriano's successor, Giovanni Michiel, in his 1572 final report. He wrote:

"The massacre showed how powerfully religion can affect men's minds. On every street one could see the barbarous sight of men cold-bloodedly outraging others of their own people, and not just men who had never done them any harm but in most cases people they know to be their neighbors and even relatives. They had no feeling, no mercy on anyone, even those who kneeled before them and humbly begged for their lives. If one man hated another because of some argument or lawsuit all he had to do was say, 'This man is a Huguenot' and he was immediately killed. (That happened to many Catholics.) If their victims threw themselves in the river as a last resort and tried to swim to safety, as many did, they chased them in boats and then drowned them...."

"The killing spread to all the provinces and most of the major cities and was just as frenzied there if not more so."

The massacre began with the failed assassination of the military and Huguenot leader Admiral de Coligny. It brought to an end a period of religious peace in France. The "explanation" for the massacre was that the Catholics attacked out of fear of a suspected retaliation by the Huguenots for the assassination attempt.

Venice's Michiel placed the entire responsibility for the massacre on Catherine, claiming that Catherine was jealous of the admiral's influence over the young king. He wrote:

``Serene Prince, there are different opinions as to whether the death of the admiral and what was done to the Huguenots was spontaneous or planned. I think I should tell your Serenity what I have managed to learn from some very important people who are in on the secrets of the government. I can state to your Serenity that from start to finish the whole thing was the work of the queen. She conceived it, plotted it, and put it into execution."

Since the ambassador's final reports were semi-public, Michiel made no mention of Venice's own part in the massacre. The whole matter was placed on Catherine's shoulders. But the reader should recall the ``urgings" by the previous Venetian ambassador ten years earlier. The Venetian Senate did vote to send congratulations to France afterward, and King Philip of Spain wrote Catherine that ``to hear of it was the best and most cheerful news which at present could come to me."

The nation of France suffered from the loss of Admiral Coligny, who was stabbed to death in the holocaust. The admiral had acted as a unifying force between the religious factions and was in the process of rebuilding France's divided army, an army which was the terror of Europe and especially Venice. The St. Bartholomew's Day Massacre ended that immediate threat and soon led to the fourth war of religion followed by the fifth, sixth, seventh, and eighth.

Finally, in 1598, a new King of France, Henry IV, issued the Edict of Nantes and reconciled the Huguenots to his rule. Henry united France once again, but on his death, Europe would be devastated by religious turmoil. This time the Thirty Years' War, accompanied by the plague, would bring on the death of millions.

In England, Venice would consolidate its grip over the monarchy that had begun with the divorce of Henry VIII. By the end of the seventeenth century, Venice permanently established its base of operations in London. This story will be told in the next and last part of this series.

To be continued. See "Venice Moves North -- The Metamorphosis of England" for Part III.

650 Years Ago:
**How Venice Rigged
the First, and Worst,
Global Financial
Crash**

by Paul Gallagher

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Six hundred and fifty years ago came the climax of the worst financial collapse in history to date. The 1930s Great Depression was a mild and brief episode, compared to the bank crash of the 1340s, which decimated the human population.

The crash, which peaked in 1345 A.D. when the world's biggest banks went under, "led" by the Bardi and Peruzzi companies of Florence, Italy, was more than a bank crash -- it was a financial disintegration. Like the disaster which looms now, projected in Lyndon LaRouche's "9th Economic Forecast" of July, 1994, that one was a blowup of all major banks and markets in Europe, in which, chroniclers reported, "all credit vanished together," most trade and exchange stopped, and a catastrophic drop of the world's population by famine and disease loomed.

Like the financial disintegration hanging over us in late 1994 and 1995 with the collapse of Mexico, Orange County, British merchant banks, etc., that one of the 1340s was the result of 30-40 years of disastrous financial practices, by which the

banks built up huge fictitious ``financial bubbles," parasitizing production and real trade in goods. These speculative cancers destroyed the real wealth they were monopolizing, and caused these banks to be effectively bankrupt long before they finally went under.

The critical difference between 1345 and 1995, was that in the fourteenth century there were as yet no *nations*. No governments had the national sovereignty to control the banks and the creation of credit; or, to force these banks into bankruptcy in an orderly way, and replace fictitious bank credit and money with national credit. Nor was the Vatican, the world leadership of the Catholic Church, fighting against the debt-looting of the international banks then as it is today; in fact, at that time it was allied with, aiding, and abetting them.

The result was a disaster for the human population, which fell worldwide by something like 25 percent between 1300 and 1450 (in Europe, by somewhere between 35 percent and 50 percent from the 1340s collapse to the 1440s).

This global crash, caused by the policies and actions of *banks* which finally completely bankrupted themselves, has been blamed by historians ever since on a king -- poor Edward III of England. Edward revolted against the seizure and looting of his kingdom by the Bardi and Peruzzi banks, by defaulting on their loans starting in 1342. King Edward's national budget was dwarfed by that of either the Bardi or Peruzzi; in fact, by 1342 his national budget had become a subdepartment of theirs. Their internal memos in Florence spoke of him contemptuously as ``Messer Edward"``we shall be fortunate to recover even a part" of his debts, they sniffed in 1339.

A ``free trade" mythology has been developed by historians about these ``sober, industrious, Christian bankers" of Italy in the fourteenth century``doing good" by their own private greed; developing trade and the beginnings of capitalist industry by seeking monopolies for their family banks;

somehow existing in peace with other merchants, and expiating their greedy sins by donations to the Church. But, goes the myth, these sober bankers were led astray by kings (accursed *governments!*) who were spendthrift, warlike, and *unreliable in paying their debts* which they forced the helpless or momentarily foolish bankers to lend them. Thus, emerging ``private enterprise capitalism" was set back by the disaster of the fourteenth century, concludes the classroom myth, noting in passing that 30 million people died in Europe in the ensuing Black Death, famine, and war. If only the ``sober, Christian" bankers had stuck to industrious ``free trade" and prosperous city-states, and never gotten entangled with warlike, spendthrift kings!

The Real Story

Two recent books help to turn over this cover story, though perhaps that is beyond the intention of their authors. Edwin Hunt's 1994 book *The Medieval Supercompanies: A Study of the Peruzzi Company of Florence*, establishes that this great bank was losing money and effectively going bankrupt throughout the late 1330s, as a result of its own destructive policies -- in Europe's agricultural credit and trade in particular -- before it ever dealt with Edward III.

``Indeed, the great banking companies were able to survive past 1340 only because news of their deteriorated position had not yet circulated...."

Just as in 1995.

And Hunt adds a shocker for the historians, based on exhaustive restudy of all the surviving correspondence and ledgers of the Bardi and Peruzzi. He concludes that their lending to King Edward III was done with such brutal ``conditionalities" -- seizing and looting his revenues that his true debt to them may have been no more than 15-20,000 pounds sterling when he defaulted. Mr. Hunt himself works for an international bank, so he knows how such

``conditionalities" of lending work today. He probably knows that the true international debt of Third World countries today is a small fraction of what the banks and the International Monetary Fund claim they owe. He definitely understands that fourteenth century England was a Third World country to the Bardi and Peruzzi and Acciaiuoli international banks. They loaned Edward II and Edward III far less than their promises -- but their promises have been dutifully added up as ``total loans" by historians, starting with their fellow banker Giovanni Villani.

Even if we accept the highest figures ever given for Edward III's 1345 default against the bankers of Florence, the debt to them of the city government of Florence which they controlled, was 35 percent greater, and those bonds also defaulted.

More revealing is the latest work of the historian of Venice, Frederick C. Lane, *Money and Banking in Medieval and Renaissance Venice*. This work shows that it was Venetian finance which, by dominating and controlling a huge international ``bubble" of *currency speculation* from 1275 through 1350, rigged the great collapse of the 1340s. Rather than sharing the peace of mutual greed and free enterprise with their ``allies"-- the bankers of Florence -- the merchants of Venice bankrupted them, and the economies of Europe and the Mediterranean along with them. Florence was the fourteenth century ``New York," the apparent center of banking with the world's biggest banks. But Venice was ``London," manipulating Florentine bankers, kings, and emperors alike, by tight knit financial conspiracy and complete dominance of the markets by which money was minted and credit created.

As long ago as the 1950s, in fact, one historian Fernand Braudel consciously demonstrated that Venice, leading the Italian bankers of Florence, Genoa, Siena, etc., willfully intervened from the beginning of the thirteenth century to destroy the potential emergence of national governments, ``modern states foreshadowed by the achievements of

Frederick II." Frederick II Hohenstauffen was the Holy Roman Emperor in the first half of the thirteenth century, an able successor of Charlemagne's earlier achievements in spreading education, agricultural progress, population growth, and strong government. The great Dante wrote *De Monarchia* in a vain attempt to revive the potential of imperial government based on divine law and natural law, which had been identified with Frederick's reign.

Wrote Braudel:

``Venice had deliberately ensnared all the surrounding subject economies, including the German economy, for her own profit; she drew her living from them, preventing them from acting freely.... The fourteenth century saw the creation of such a powerful monopoly to the advantage of the city-states of Italy ... that the embryo territorial states like England, France and Spain necessarily suffered the consequences."

In addition to what Braudel shows, Venice intervened to stop the accession of the great Alfonso the Wise of Spain, as successor to Emperor Frederick II.

This triumph of ``free trade" over the potential for national government, rigged the fourteenth century's global human catastrophes, the worst onslaught of death and depopulation in history. It was not until the Renaissance created the French nation state under Louis XI, 100 years later, and then England under Henry VII, and the Spain of Ferdinand and Isabel, that the human population could recover.

Population: The Fundamental Measure

The clearest measure of the destruction wrought by the merchants and bankers of Venice and its ``allies" in the financial crash of the fourteenth century, is shown in *Figure 1*. What had been 400-600 years of increasing population growth in Europe, China, and India (altogether, three-fourths

of the human population) was reversed. The *world's* population collapsed. Famines, bubonic and pneumonic plagues, and other epidemics killed more than 100 million people. Wars, dominated by military slaughters of civilians as in Rwanda and Bosnia today, raged throughout Eurasia; Mongol armies alone slaughtered between 5 and 10 million people. This depopulation did not begin with the 1340s banking crash, although it accelerated after that for nearly a century. The policies of Venetian-allied finance were already reversing human population growth for 40-60 years before their speculative cancer completely exhausted what it monopolized, bringing on the 1340s rolling crash of all major banks which had not collapsed earlier.

How did free enterprise finance, with no government able to control it, collapse all the economies of the Eurasian continent? How could banks concentrated in one part of Europe -- tiny on the scale of modern banks work such a global catastrophe?

A Cancer on Production

In the eleventh, twelfth, and into the thirteenth centuries the growth and development of population both in Europe and particularly in China was accelerating. China's population doubled in 200 years during the ``neoConfucian" renaissance of the S'ung Dynasty, to 120 million; the population density of northern France and northern Italy began to approximate the levels these regions have today. After the collapse and depopulation of the Roman Empire long before (300-600 A.D.), Europe's population had been growing at a steadily increasing rate for 700 years up to 1300 A.D., due to huge increases in the amount of agricultural land productively cultivated. In addition, there had been several periods in which the rural technologies for using the plow, seed, animal power, water power, and wind power, leaped forward. Classical education of youth in monastery schools (*oblates*) was spreading up through the twelfth century, when the

great cathedral building movement arose in France. These advances spread particularly rapidly due to the impetus of Charlemagne and his English and Italian allies from 750-900, and then again from 1100-1250, the period of the Hohenstauffen Holy Roman Emperors in Germany, Italy, and Sicily, ending with Frederick II.

But about the turn of the fourteenth century, the growth of food production and of population stopped in Europe. (China's population was already being devastated, on which more below.) There were major famines (multiple successive crop failures or extreme shortages) in 1314-17; in 1328-29; and in 1338-39. One historian concludes that:

“we gather from (the Italian chronicler) Villani's statements that a scarcity of more or less severe character put in an appearance about three times each decade. About once each decade the scarcity became so intense as to assume the proportions of a famine.”

The most productive rural regions of northern Italy and northern France began to be depopulated from about 1290 onward, while the towns and cities' population merely stagnated. (The Milan region was the counterexample, due to aggressive construction of government infrastructure, water control works, 3,000 hospital beds in the city for 150,000 people).

The production of wool in England began to decline from about 1310. English and Spanish wool were the basis of European clothing production, although cotton cloth was just beginning to be produced.

“In England, beginning with the reign of Edward I (1291 to 1310) and reaching a climax with Edward III, the Bardi and Peruzzi had acquired a status that gave them a practical monopoly of the procuring and export of wool....”

From 1150 onward, the famous Champagne Fairs had been the hub of trading in cloth and clothing, ironwork, woodwork,

wool, agricultural implements and food for all of Europe; year round fairs were held in six cities in the Champagne region around Paris. Merchants had been accustomed to make profits of 34 percent annually in hard cash and goods trading here. The Venetian and Florentine bankers intervened into these fairs with large amounts of *credit*, bank branches, and with luxury goods "from the East," and took them over. By 1310, an Italian banker from Lucca boasted that he could raise 200,000 French *livres tournois* in credit on the spot at the Fair of Troyes but the actual trade in physical goods at the fairs was declining. Hunt's analysis of the successive sets of books of the Peruzzi bank shows that the Florentine bankers expected 810 percent annual profits up to 1335. This was far above the rate at which the physical economy of Europe was producing real surplus, and that physical rate of production was falling. The Venetians expected much higher rates of profit still, for reasons outlined below.

"At the end of the thirteenth century a slowdown in trade hit commodities first; credit operations kept going longer, but the fairs went into severe decline," wrote Braudel.

In the late 1330s, the beginning of the 100 Years War between England and France led to the clothing industry of Flanders the main clothing production region of Europe being boycotted and completely shut off from wool; by the late 1340s, this industry was in complete decline, and was actually moving out of the towns and cities into tiny "cottage industries" in the countryside.

On top of all this, from the 1320s on, there was a "massive flight of silver *oltremare* ("over the sea," that is, to Venice's maritime empire in the Middle East and Byzantium) which upset the equilibrium of Europe in the midfourteenth century." Venetian exports of silver from Europe from 1325-50 equalled "perhaps 25 percent of all the silver being mined in Europe at that time." Standard silver coin had been the stable currency of the Holy Roman Empire in Europe, and of England, since Charlemagne's time. This massive export from

Venice to the East ``created chronic balance of payments problems as far away as England and Flanders," and severe problems in making payments in trade. France ``was emptied of silver coinage." King Phillip's mintmaster estimated that 100 tons of silver had been exported ``to the land of the Saracens" (the Islamic Middle East).

So production of the most vital commodities in Europe had been severely reduced, and the trade and circulation of its money completely disrupted, over decades *before* the 1340s crash, by Italian banks which *appeared* to be making usurious rates of profit. ``The Florentine supercompanies resembled very closely in their operations the huge international grain companies of today, such as Cargill and Archer-Daniels Midland," writes Hunt. ``They used loans to monarchs to dominate and control trade in certain vital commodities, especially grain, and later wool and cloth." Their dominance and speculation progressively reduced the production of these commodities.

We can see this in more detail, but keeping in mind that the story of the Florentine bankers and the fourteenth century crash and Black Death, is itself a coverup. These bankers were operating on an international scale limited to Western Europe and some Mediterranean islands. The maritime/financial empire of Venice -- and Venice only -- was speculating on the scale of all of the Eurasian landmass, and on this evidence alone, it had to be the merchants of Venice which rigged the devastation and depopulation of the majority of the human race in the fourteenth century. The Florentine bankers were sharks swimming in Venice's seas. The catastrophe of the Black Death in Europe, so often described, was exceeded by death rates in China and Islamic regions under the homicidal rule of the Mongol Khans from 1250, until nearly 1400. The Islamic chronicler Ibn Khaldun wrote:

``Civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish.... Civilization decreased with the decrease of mankind."

Venice was also the ``banker," slave market, and intelligence support service for the Mongol Khans.

The Black Guelph

The Bardi, Peruzzi, and Acciaiuoli family banks, along with other large banks in Florence and Siena in particular, were all founded in the years around 1250. In the 1290s they grew dramatically in size and rapaciousness, and were reorganized, by the influx of new partners. These were ``Black Guelph" noble families, of the faction of northern Italian landed aristocracy always bitterly hostile to the government of the Holy Roman Empire. Charlemagne, 500 years earlier, had already recognized Venice as a threat equal to the Vikings, and had organized a boycott to try to bring Venice to terms with his Empire. Venice in 1300 was the center of the Black Guelph faction which drove Dante and his co-thinkers from Florence. In opposition to Dante's work *De Monarchia*, a whole series of political theorists of ``Venice, the ideal model of government" were promoted in north Italy: Bartolomeo of Lucca, Marsiglio of Padua, Enrico Paolino of Venice, etc., all based on Aristotle's *Politics* which was translated into Latin for the purpose. The same ``coup" made the Bardi, Peruzzi, etc. Black Guelph banking ``supercompanies," suddenly two or three times their previous size and branch structure. Machiavelli describes how by 1308, the Black Guelph ruled everywhere in northern Italy except in Milan, which remained allied with the Holy Roman Empire, and was the most economically developed and powerful city-state in fourteenth century Italy.

The charter of the *Parte Guelfa* openly claimed that it was the party of the papacy, and with Venice, the Black Guelph openly pushed for the Popes to change usury from a mortal sin to a venial (minor) sin. Lane remarks that the Venetians seemed to enjoy an effective exemption from the Catholic Popes' injunctions against usury, and also from their ban on trading

with the infidel -- the Seljuk and Mamluk regimes of Egypt and Syria.

A century earlier, in the 1180s, Doge (Duke) Ziani of Venice had provoked hostilities between the two leaders of Christendom, the Pope and the Holy Roman Emperor, Frederick Barbarossa, the grandfather of Frederick II. Doge Ziani, in time-worn Venetian style, then personally mediated the ``Peace of Constance'' between the Pope and the Emperor. The doge got his enemy, Emperor Frederick, to agree to withdraw his standard silver coinage from Italy, and allow the Italian cities to mint their own coins. Over the century from that 1183 Peace of Constance to the 1290s, Venice established the extraordinary, near-total dominance of trading in gold and silver coin and bullion throughout Europe and Asia, which is documented in Frederick Lane's book. Venice broke and replaced the European silver coinage of the Holy Roman Emperors, the Byzantine Empire's silver coinage, and eventually broke the famous Florentine ``gold florin'' in the decades immediately leading into the 1340s financial blowout -- which blew out all the financiers *except* the Venetians.

Privatization

The Black Guelph bankers of Florence did not simply loan money to monarchs, and then expect repayment with interest. In fact, interest was often ``officially'' not charged on the loans, since usury was considered a sin and a crime among Christians. Rather, like the International Monetary Fund today, the banks imposed ``conditionalities'' on the loans. The primary conditionality was the pledging of royal revenues directly to the bankers -- the clearest sign that the monarchs lacked national sovereignty against the Black Guelph ``privateers.'' Since in fourteenth century Europe, important commodities like food, wool, clothing, salt, iron, etc. were produced only under royal license and taxation, bank control of royal revenue led to, first, private monopolization of production of these commodities, and second, the banks'

``privatization" and control of the functions of royal government itself.

By 1325, for example, the Peruzzi bank owned all of the revenues of the Kingdom of Naples (the entire southern half of Italy, the most productive grain belt of the entire Mediterranean area); they recruited and ran King Robert of Naples' army, collected his duties and taxes, appointed the officials of his government, above all sold all the grain from his kingdom. They egged Robert on to continual wars to conquer Sicily, because through Spain, Sicily was allied with the Holy Roman Empire. Thus, Sicily's grain production, which the Peruzzi did not control, was reduced by war.

King Robert's Anjou relatives, the Kings of Hungary, had their realm similarly ``privatized" by the Florentine banks in the same period. In France, the Peruzzi were the cooperating bank (creditor) of the bankers to King Philip IV, the infamous Franzezi bankers ``Biche and Mouche" (Albizzo and Mosciatto Guidi). The Bardi and Peruzzi banks, always in a ratio of 3 to 2 for investments and returns, ``privatized" the revenues of Edward II and Edward III of England, paid the King's budget, and monopolized the sales of English wool. Rather than paying interest (usury) on his loans, Edward III gave the Bardi and Peruzzi large ``gifts" called ``compensations" for the hardships they were supposedly suffering in paying his budget; this was in addition to assigning them his revenues. When King Edward tried forbidding Italian merchants and bankers to expatriate their profits from England, they converted their profits into wool and stored huge amounts of wool at the ``monasteries" of the Order of Knights Hospitalers, who were their debtors, political allies, and partners in the monopolization of the wool trade. It was the Bardi's representatives who proposed to Edward III, the wool boycott which destroyed the textile industry of Flanders -- because by 1340 it was the only way to continue to raise wool prices in a desperate attempt to increase King Edward's income flow, which was all assigned to the Bardi and Peruzzi for his debts! Genoese bankers largely controlled the

royal revenues of the Kingdom of Castille in Spain, Europe's other supplier of wool, by 1325.

In the first few years of the 100 Years War, which began in 1339, the Florentine financiers imposed on England a rate of exchange which overvalued their currency, the gold florin, by 15 percent relative to English coin. Edward III, in effect, now got 15 percent less for his monopolized wool. Edward tried to counterattack by minting an English florin: the merchants, organized by the Florentines, refused it, and he was defeated. By this action, the Bardi and Peruzzi themselves, in effect, provoked Edward's famous default, and demonstrated his complete lack of sovereignty at the same time.

Even the famous account, by banker and chronicler Giovanni Villani, of Edward III's default which triggered the final crash, acknowledges that his debt to the Bardi and Peruzzi included huge amounts he had already paid -- the curious arithmetic of the IMF to Third World debtors today:

``The Bardi found themselves to be his creditors in more than 180,000 marks sterling. And the Peruzzi, more than 135,000 marks sterling, which ... makes a total of 1,365,000 gold florins -- as much as a kingdom is worth. This sum included many purveyances made to them by the king in the past, but, however that may be...."

Even larger revenue flows came to the Vatican in the collection of its church contributions and tithes. Under John XXII, the Black Guelph Pope from 1316-1336, ``papal tithes skyrocketed," reaching the apparent value of 250,000 gold florins per year. All were collected by agents of the Venetian banks (for France, the largest source of papal revenue) and the Bardi bank (for everywhere else in Europe except Germany). They charged the Vatican sizable ``exchange fees" to transfer the collections.

``Only they [the Venice-allied bankers] had the reserves of cash at Avignon [in France, temporary seat of the papacy for

about 70 years] and in Italy, to finance papal operations. They transferred collections from Europe, and loaned them to the Popes in advance."

Thus, Venice controlled the papal credit, and the continuing hostilities between the papacy and the Holy Roman Emperors.

Perpetual Rents

In Italy itself, these bankers loaned aggressively to farmers and to merchants and other owners of land, often with the ultimate purpose of owning that land. This led by the 1330s to the wildfire spread of the infamous practice of "perpetual rents," whereby farmers calculated the lifetime rent-value of their land and *sold that value to a bank* for cash for expenses, virtually guaranteeing that they would lose the land to that bank. As the historian Raymond de Roover demonstrated, the practices by which the fourteenth century banks avoided the open crime of usury, were worse than usury.

In the Italian city-states themselves, the early years of the fourteenth century saw the assignment of more and more of the revenues of the primary taxes (*gabelle*, or sales and excise taxes) to the bankers and other Guelph Party bondholders. From about 1315, the Guelph abolished the income taxes (*estimi*) in the city, but increased them (*estimi*) on the surrounding rural areas into which they expanded their authority. Thus, because the bankers, merchants, and wealthy Guelph aristocrats did not pay taxes -- instead, they made loans (*prestanze*) to the city and commune governments. In Florence, for example, the effective interest rate on this *Monte* ("mound" of debt) had reached 15 percent by 1342; the city debt was 1,800,000 gold florins, and no clerical complaints against this usury were being raised. The *gabelle* taxes were pledged for six years in advance to the bondholders. At that point, Duke Walter of Brienne, who had briefly become dictator of Florence, cancelled all revenue assignments to the bankers (defaulted, exactly like Edward III).

Thus were the rural, food-producing areas of Italy depopulated and ruined in the first half of the fourteenth century. The fertile *Contado* (county) of Pistoia around Florence, for example, which reached a population density of 6065 persons per square kilometer in 1250, had fallen to 50 persons/square kilometer in 1340; in 1400, after 50 years of Black Plague, its population density was 25 persons/square kilometer. The famines of 1314-17, 1328-9, and 1338-9 were not ``natural disasters."

Some of the famous banks of Tuscany had failed already in the 1320s: the Asti of Siena, the Franzezi, the Scali company of Florence. In the 1330s, the biggest banks, with the exception of the Bardi, (the Peruzzi, Acciaiuoli, Buonacorsi) were losing money and plunging toward bankruptcy with the fall in production of the vital commodities which they had monopolized, and which their cancer of speculation was devouring. The Acciaiuoli and the Buonacorsi, who had been bankers of the Vatican before it left Rome, went bankrupt in 1342 with the default of the city of Florence and the first defaults of Edward III. The Peruzzi and Bardi, the world's two largest banks, went under in 1345, leaving the entire financial market of Europe and the Mediterranean shattered, with the exception of the much smaller Hanseatic League bankers of Germany, who had never allowed the Italian banks and merchant companies to enter their cities.

Already in 1340, a deadly epidemic -- unidentified but *not* bubonic plague -- had killed up to 10 percent of many urban populations in northern France, and 15,000 Florentines had died out of 90-100,000 that year. In 1347, the Black Plague, which had already killed 10 million in China, began to sweep over Europe.

Venice, the World's Mint

``Venice," wrote Braudel:

``was the greatest commercial success of the Middle Ages -- a city without industry, except for naval-military construction, which came to bestride the Mediterranean world and to control an empire through mere trading enterprise. In the fourteenth century she was in the ascendant to her greatest periods of success and power."

And most importantly, Frederick Lane writes:

``Venice's rulers were less concerned with profits from industries than with profits from trade between regions that valued gold and silver differently."

Between 1250 and 1350, Venetian financiers built up a worldwide financial speculation in currencies and gold and silver bullion, similar to the huge speculative cancer of ``derivatives contracts" today. This ultimately dwarfed and controlled the speculation in debt, commodities, and trade of the Bardi, Peruzzi, *et al.* It took all control of coinage and currency from the monarchs of the time.

The banks of Venice were deceptively smaller and less conspicuous than the Florentine banks, but in fact had much greater resources for speculation at their disposal. The Venetian financial oligarchy *as a whole*, which ruled a maritime empire through small executive committees under the guise of a republic, centralized and supported its own speculative activities as a whole. The ``Republic" built the ships and auctioned them to the merchants; escorted them with large, well-armed naval convoys of their empire, with naval commanders responsible to the ``Committee of 10" and the magistrates for the convoys' safety. This same oligarchy maintained several public mints and did everything possible to foster the centralization of gold and silver trading and coinage in Venice.

As Frederick Lane demonstrates, this was the dominant trade of Venice by no later than 1310. Like today's ``mega-speculators" in currencies and derivatives, such as the Morgan

and Rothschild-backed George Soros and Marc Rich, the Venetian banks and bullion-dealers were backed by large pools of capital and protection.

The size of the Venetian bullion trade was huge: twice a year a ``bullion fleet" of up to 20-30 ships under heavy naval convoy, sailed from Venice to the eastern Mediterranean coast or to Egypt, bearing primarily silver; and sailed back to Venice bearing mainly gold, including all kinds of coinage, bars, leaf, etc.

The profits of this trade put usury in the shade, though the merchants of Venice were also unbridled in that practice. Surviving instructions of Venetian financiers to their trading agents in these fleets, specify that they expected a *minimum* rate of profit of 8 percent on each six-month voyage from the exchange of gold and silver alone: 1620 percent annual profit.

One astonishing speech to the Council of 10 by Doge Thomasso Mocenigo, from a time *after* the 1340s financial crash, goes further. Compare the magnitude of these figures to those discussed earlier for the Papacy, for England, for Florence (keeping in mind that the Venetian standard coin, the gold ducat, was roughly comparable to the Florentine gold florin):

``In peacetime this city puts a capital of 10 million ducats into trade throughout the world with ships and galleys, so that the profit of export is two million, the profit of import is two million, export and import together four million [from the two annual voyages, 40 percent profit --*PG*].... You have seen our city mint every year 1,200,000 in gold, 800,000 in silver, of which 5,000 marks (20,000 ducats) go annually to Egypt and Syria, 100,000 to your places on the mainland of Italy, to your places beyond the sea 50,000 ducats, to England and France each 100,000 ducats..."

How was this possible? Not by private enterprise, but by imperial Venetian "state usury." The gold from the East was being looted out of China (until then the world's richest economy) and India by the murderous Mongol empires, or being mined in Sudan and Mali in Africa and sold to Venetian merchants, in exchange for greatly overvalued European silver. The silver from the West was being mined in Germany, Bohemia, and Hungary, and sold more and more exclusively to Venetians with bottomless supplies of gold at their disposal. Coinages not of Venetian origin were disappearing, first in the Byzantine empire in the twelfth century, then in the Mongol domains, then in Europe in the fourteenth century.

Crusades and Mongols

The so-called Christian Crusades (the first in 1099, the seventh and last major one in 1291) had had only one strategic effect: expanding and strengthening the maritime commercial empire of Venice to the East. Venice provided the ships to take the Crusaders to the Middle East; Venice loaned them money, and Venetian Doges often told them what cities to try to capture or sack. Through the Crusades, Venice gained effective control of the cities of Tyre, Sidon, and Acre in Lebanon and Lajazzo in Turkey, and strengthened its domination of commerce through Constantinople. These were the coastal entry-points for the "Silk Routes" through the Black Sea and Caspian Sea regions to China and India. During the Mongol Empires (1230-1370), these routes were virtual "Roman Roads" maintained by Mongol cavalry.

The empire of the Mongol Khans was for a century the largest and most murderous empire in human history. The Mongols eliminated, by slaughter and disease directly in their domains, perhaps 15 percent of the world's population, and destroyed all the greatest cities from China west to Iraq and north to Russia and Hungary -- including all the trading cities whose competition bothered Venice. The strategic alliance between Venice and the Mongol Khans, up to and through the financial

collapse of the 1340s, has been treated as a historical curiosity of the adventures of Marco Polo's family. But it gave Venice final control of the trade to the East, and along with the trade through Egypt for the gold mined in Sudan and Mali, it gave them huge amounts of gold with which to dominate world currency trading in the decades leading to the financial disintegration of the fourteenth century.

The Mongols, in their genocidal rule of China, looted all the gold of S'ung China and of the part of India under their control, replacing it with silver currency, and for the lower castes (i.e., the Chinese), with paper money. Mongol middlemen met Venetian merchants at the Mongol-ruled Persian trading cities of Tabriz and Trebizond, and the Black Sea port of Tana, and traded gold for silver from Europe. A large-scale trade in slaves from Mongol domains was associated with this currency trading. This was the so-called "tanga gold," from the *tanghi* or uncoined pieces bearing the seal of the Mongol Khans, as well as bar and leaf gold. The silver was in small Venetian ingots called *sommi*, which were the common medium of exchange throughout the Mongol and Tatar Khanates.... [T]he demand for silver in the Far East was continually increasing," writes Lane. "The Venetians were able to raise the price of silver despite the existence of record quantities" coming to Venice from Europe.

The Crusades also consolidated the alliance of Venice and its allied Black Guelph-ruled cities, the Papacy, and the Norman and Anjou kings, against the Holy Roman Empire centered in Germany, which Dante and his allies were struggling to restore to its potential. By the late thirteenth century, the Mongols were a conscious part of this Venetian-led alliance, and the Mongol rulers of Persia even proposed Crusades to the European kings and the Popes! Pope John XXII granted Venice alone the license to trade with the infidel Mamluk sultans of Egypt in the 1330s. This was overvalued European silver and Mongol slaves for gold from Sudan and Mali.

"Derivatives"

Thus, in the late thirteenth and fourteenth centuries, Venice provided all the coinage and currency-exchange for the largest empire in history, which was looting and destroying the populations under its rule. Venice had taken over the currency trading and coining of what remained of the Byzantine Empire, and also of the Mamluk Sultanates in North Africa. Venice, over this period, took the East off a gold standard and put it on a silver standard (it was the richer region of the world, and being more intensively looted). It took Byzantium and Europe off a 500-year old silver standard and put them on gold standards.

And the Venetian financiers and merchants were making annual rates of profit of up to 40 percent on very large, overwhelmingly short-term (six-month) investments, in a world economy characterized at its most productive, by perhaps 34 percent annual rates of real physical "free energy": surplus wealth (see *Figure 2*). The other Black Guelph Italian bankers' operations were subsumed by Venetian financial manipulations, but they were also realizing rates of profit far above the rate of physical reproduction of the economies of Europe. Because of the dominance of these speculative cancers, all the major real physical economies were shrinking.

What was the effect of this Venetian global currency speculation on the European economies before the 1340s crash and the Black Death? It was the short-term vise that caught the other European bankers and rigged the crash itself.

From 1275-1325, the ratio of the average gold price, to the average silver price, steadily rose, though with continual short-term fluctuations, from about 8:1 to, finally, about 15:1. In this period, Europe's large production of silver was looted through Venice's command of Mongol and African gold. "Venice had the central position as the world's bullion market," writes Lane, "and attracted to the Rialto (the bridge area which was Venice's "Wall Street") the acceleration of

buying and selling stimulated by the changing prices of the two precious metals." From 1290 into the 1330s prices rose sharply for the most crucial commodities.

In this process of quickening speculation, Venice "ensnared all the surrounding economies, including the German economy" where production of silver, iron, and iron implements was concentrated. By the 1320s, Venetian merchants no longer even travelled to Germany to trade: They compelled German producers and merchants to come to Venice and take up lodgings near the large *Fondaco dei Tedeschi* ("Warehouse of the Germans") where their goods were stored for sale. Venetian bankers on the Rialto (and Venetian bankers alone in the world at this time) made cashless bank transfers among merchants' accounts, allowed overdrafts and gave credit lines on the spot, created "bank money," and speculated with it. They did this not out of cleverness, but by simple control of currency speculation worldwide: They had the reserves.

In fact, the famous "bills of exchange" of the Florentine bankers, were really a crude form of the "derivatives contracts" of the 1990s speculative cancer. The Bardi, *et al.* charged fees to those involved in trade, for exchanging currencies, since there were so many regional and city currencies. These exchange fees were a cost looted out of all production and trade, and a usurious profit to the bankers. But the banker made the "bills of exchange" even more expensive, to hedge against their own potential losses in currency fluctuations being manipulated by Venetian bullion merchants. Thus bills of exchange in the fourteenth century cost 14 percent on average, worse than borrowing at interest (usury).

Venice switched Europe to gold by force of looting silver. England, for example, from 1300-1309 imported 90,000 pounds sterling in silver for coining; but from 1330-1339, it was only able to import 1,000 pounds. "But in Venice there was no lack of silver at all in the 1330s." The Florentine

bankers, with their famous gold florin, enjoyed great speculative profits in this process.

However, from 1325-1345, the process was reversed. The ratio of gold price to silver price, dominated by Venetian manipulation, now *fell* steadily from the 15:1 level, back down to 9:1. When the price of silver started rising in the 1330s, there was an unusually large supply of silver in Venice! And through the 1340s, ``the international exchange of gold and silver greatly intensified again," Lane shows, and there was another wave of sharp commodity price increases.

Now the Florentine bankers were caught, having loans and investments all over Europe in gold, whose price was now falling.

After Venice triggered the fall of gold with new coins in the late 1320s, the Florentines did not attempt to follow suit until 1334 when it was too late; the king of France did not follow until 1337; and last came the pathetic effort of the king of England in 1340, mentioned above.

As Lane shows:

``The fall of gold, to which the Venetians had contributed so much by their vigorous export of silver and import of gold, and in which they found profits, hurt the Florentines. In spite of their being the leaders of international finance ... the Florentines were not in a position, as were the Venetians, to take advantage of the changes that took place between 1325 and 1345."

Venetian superprofits in global currency speculation continued right through the bank crash and financial market disintegration of 1345-47 which they had rigged, and beyond.

In the period 1330-1350, the Black Death of bubonic and pneumonic plague had spread through southern China, killing between 15 and 20 million people, as the Mongols' looting

process came to exhaustion. The Mongols' "horse culture" (they grazed huge herds of horses for hunting and warfare) had destroyed the infrastructure of agriculture wherever they went. It had also moved the population of Plague -- carrying rodents from the small area of northwest China where it had been isolated for centuries, down into southern China and westward all the way to the Black Sea.

In 1346, Mongol cavalry spread the Black Death to towns in the Crimea, on the Black Sea, and from there it was carried by ship to Sicily and Italy in 1347, and spread throughout Europe. The European population had stagnated for 40 years while becoming more concentrated into cities, where water and sanitation infrastructure had decayed. In Florence, for example, all the city's bridges had been built in the 13th century, none in the fourteenth. Nutritional levels had already fallen as grain production declined. During the Crusades, the practice of classical education in monasteries had been viciously attacked by the "preacher of the Crusades," Bernard of Clairvaux, and his Cistercian order. In 1225, the Vatican had finally forbidden the presence of young students *oblates* in monasteries. Europe's broadest form of education had disappeared.

After the financial crash and the entry of the Plague, Europe's population fell for 100 years, from perhaps 90 million, to roughly 60 million.

No More Venetian Methods

God allows evil, so that we will become better by fighting it, said Gottfried Leibniz, who founded the science of physical economy in the seventeenth century. The Black Death in Europe destroyed the Malthusian idea that fewer people would mean better life for the survivors -- against it, came the Renaissance idea of the dignity and sanctity of each individual life. The chronicler Matteo Villani wrote in the 1360s:

``It was assumed, on account of the lack of people, that there would be an abundance of everything the law produces. But on the contrary, because of man's ingratitude, everything was in unusually short supply ... and in some countries there were terrible famines. It was thought there would be a profusion of clothing and of everything the human body needs besides life itself, and just the opposite occurred. Most things cost twice as much or more than they did before the plague and wages increased disjointedly to double."

The marked price rises in the aftermath of the Black Death and subsequent epidemics, lasted more than a generation. This then led to a sharp *deflation* and collapse of wages from about 1380.

After 1400, in the years which led to the Golden Renaissance, political forces turned against the methods of the Italian free enterprise bankers. In 1401, King Martin I of Aragon (Spain) expelled them. In 1403, Henry IV of England prohibited them from taking profits in any way in his kingdom. In 1409, Flanders imprisoned and then expelled Genoese bankers. In 1410, all Italian merchants were expelled from Paris. When Louis XI became King of France in 1461, he organized national forces to make it the first strong and sovereign nation state. Along with the development of ports, roads, and support for the cities, Louis XI insisted on a single, standard national currency, created and controlled by the crown. For both Louis XI and England's Henry VII in the same period:

``mercantilist forms of economic nationalism were combined with a pronounced hostility to Italian techniques of credit and clearing."

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Venice: The Methodology of Evil -- Part III

by **Christina N. Huth**

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This article is the final installment of this series. Parts 1 and 2, written by LaRouche associate and political prisoner Donald Phau, appeared in the American Almanac editions of May 9 and May 16, 1994 (Vol. VIII, No. 17 and No. 18).

In 1527, Henry VIII of England resolved to divorce his wife. His concern was predominantly dynastic. The Spanish princess Catherine of Aragon, his queen of 18 years, had failed to produce a male heir, after suffering several miscarriages and losing two sons in the early stages of infancy. The single surviving Tudor child, Princess Mary, was not considered by her father or his advisers to be a suitable candidate to rule England after Henry's death.

The divorce and remarriage of a Catholic king was infrequent, but not unheard of. Annulments of royal marriages for dynastic and political reasons were even more common. Around 1450, the pope even granted Henry VI of Castile a dispensation to marry a second wife, while still married to his first wife, who had borne no royal heir. At the outset of his negotiations with the Vatican, Henry had every reason to expect that, in time, his request would be granted.

Instead, the case of Catherine of Aragon and Henry VIII of England was to become the most famous divorce in history. Before the curtain fell on this historical drama, the nation of England had been transformed. Henry VIII had pulled England out of the Catholic Church, establishing the Church of England under the authority of the monarchy; he had beheaded Sir Thomas More, one of the greatest thinkers of the Renaissance, for not supporting his break with Rome; and he had steered his country off the path leading to industrial-capitalist economic development and republican government.

Henry VIII had also thrown open the door for the cultural, political, and financial takeover of England by agents of the city-state of Venice. By the middle of the 1530s, Henry's government was in the hands of Venetian agents, and being shaped into a model of police-state political terror. By the end of Henry's reign, Venetian bankers were in control of a burgeoning English foreign debt, and dictating terms to the English throne. Within slightly over a century following Henry's death, England had been transformed into the usurious, slave-trading, imperial power of Great Britain, under the dictatorship of a Venetian party, which had been transplanted directly from the lagoons of Venice.

Cui Bono?

Who benefitted?

The manipulation of Henry's divorce was a foreign policy matter of some importance to the ruling oligarchy of Venice. As Donald Phau has documented in the first two parts of this series, the tiny Italian city-state established and maintained its vast influence over the economies, trade, and governments of Europe by the artful application of ``divide and conquer'' trickery, applied with the help of the largest and most sophisticated diplomatic corps in all the known world. Though successful during the first decades of Henry's reign in provoking two expensive and bloody wars between England

and France--the most populous country in Europe--Venetian diplomacy had failed to do serious damage to cooperative relations between England and Spain, the homeland of Henry's queen.

Together, England and Spain controlled the Straits of Gibraltar, Atlantic entry-point to the Mediterranean; the English Channel, entry-point to the North and Baltic seas, as well as the location of rich Low Countries (what today are Belgium, Luxembourg and the Netherlands) port cities; and, in the case of Spain, half of the New World. As recently as the 1480s, Henry VII had overturned the privileges of Venetian merchants in English ports, awarding this carrying trade to ships of his own citizens; in 1494, the first Tudor king successfully challenged Venetian monopolies in trading of French wines and Spanish sherry. Together, Henry VII and King Ferdinand of Spain had played a forceful role in encouraging reforms from within the Catholic Church.

This alliance was to come to an abrupt end over the matter of Henry and Catherine's divorce.

The Venetian oligarchs, who hated the Christian view that all men are created in the image of God, (particularly as it was reflected in the Church's disapproval of slavery and prohibition of usury) were also interested in cutting down the influence of the Catholic Church. Venice spawned, nurtured, and sponsored both the leadership and footsoldiers of the Protestant Reformation. The theological apologetics for the schismatic movement within the Church were manufactured in the Camaldolese monastery of Santa Giustina, and in the salons of Lucca and other Italian cities, satellites of Venice, from whence they were injected into the academic institutions and courts of Europe. It was not until Henry VIII's break with Rome, however, that the Venetian efforts resulted in the establishment of a Protestant state church.

No wonder the Venetian gamemasters pounced on the opportunity to use Henry's dissatisfaction with Catherine to their own ends. And, they succeeded in doing just that by

1535, with the death of Thomas More, Henry's break with the Church, and the destruction of the English-Spanish alliance.

Cultural Warfare

Thus far, however, we have examined only Venice's *tactical* considerations vis-a-vis the King's Great Matter. The oligarchs of the lagoons had far more important, *strategic* goals in mind. These longer-term projects centered on questions of culture, especially Venice's hatred of the conceptions of man and nature which were the foundations of Western Judeo-Christian culture, in particular as it was being spread throughout Europe and the New World in the decades following the Golden Renaissance in Italy.

The Venetian deployment into England around Henry's divorce reveals the nature of the cultural warfare directed from Venice against the influence of the Golden Renaissance. From every nook and cranny popped out-and-out Venetian agents, ready to assist Henry. Right behind--in a classic display of the Venetian maneuver known as "playing both sides against the middle"--followed Venice's candidates to enter the lists on the side of Queen Catherine.

And with them came everything bad Venice wished to impose on humanity: Aristotelianism, occultism, gnosticism, and other forms of mysticism and irrationalism. In short order, this invading force was to deal a mortal blow to English humanist circles led by Thomas More and Erasmus, which had struggled to build institutions to uplift society to the level befitting each individual human being's identity as man made in the image of God. England, a strong outpost of the Renaissance Christian cultural tradition in Europe, was to be turned into a new Venice of the north. < p>

Cromwell Comes First

First with his foot in the door was the Venetian-trained bureaucrat Thomas Cromwell, who rose to power on the corpse of Thomas More. Cromwell lay in wait as a court underling during the latter 1520s. He assumed the chancellorship upon More's resignation in 1532, after he had--according to More's son-in-law and biographer William Roper--presented the King with a theory of government based on the idea ``that his will and pleasure [be] regarded as law."

Cromwell surrounded himself with a coterie of radical Protestants, similarly trained in Venice or at the University of Padua. These included Thomas Starkey and Richard Morison, both of whom entered Cromwell's service in the early 1530s. Morison and particularly Starkey served as the pamphleteer-propagandists during Cromwell's reorganization of the English church and government. Cromwell's thoroughgoing reforms--accompanied by a reign of terror and hundreds of political conspiracy trials and executions--transformed England from a polity based on the rule of law, toward the ideal of Aristotle's Nicomachean Ethics, in which the rule of men--in this case the suggestible and unstable Henry VIII--was concealed behind the appearance of the rule of law.

One historian of the period summarizes Cromwell's outlook thus:

``Cromwell wished to free statutes from that older limitation which wished to test it by reference to some external law--the law of nature, the law of Christendom (Thomas More's test). He held that [the positive law of a nation or state] was omniscient, and must be obeyed."

It was this lawless regime which framed up and murdered Thomas More.

To fortify Henry's case for divorce from Catherine, Cromwell compiled reports from more than a dozen royal emissaries, including John Stokesley, Richard Croke, and Thomas Cranmer (later to be named the first Anglican Archbishop of

Canterbury) who had been sent to comb Europe's universities and religious institutions for scholars and divines who would buttress the King's position. This dragnet produced, among others, one Marco Raphael, a Venetian Jew converted to Christianity, and the reputed inventor of a new invisible ink. Though he held the high position of chief cipherist for the diplomatic service of Venice, Raphael traveled to England to assist the King.

Also materializing at the English court, one might imagine in a puff of grey and aromatic smoke, was Francesco Giorgi, nicknamed the "Cabalist Friar of Venice," by the Warburg Institute's late occult-specialist, Frances Yates. Giorgi was there to help Henry VIII, and brought with him armfuls of manuscripts, letters, and other documents supporting Henry's arguments for the divorce. Giorgi remained in England for more than five years, gaining the king's ear and entry into the inner court circle.

Meanwhile, partisans of Catherine's cause were busy trying to recruit another leading occultist--Henry Cornelius Agrippa--on her behalf.

Black Magicians

Giorgi and Agrippa were two sides of the same coin. They were both political-intelligence agents, deployed at the instruction of their oligarchist masters. They were also agents of cultural warfare, carrying and propagating the Venetian currency of antiscientific irrationalism. Their occultist poison was--and remains--Venice's most powerful weapon to prevent the development of an educated and rational population, equipped to dispense with aristocrats and govern itself.

Let us take a longer look at the necromancer and black magician, Henry Cornelius Agrippa, keeping in mind that Agrippa's outlook, and even his main writings, were virtually

identical in essential content to those of Henry VIII's adviser and confidante, Francesco Giorgi.

Agrippa, who learned astrology at his mother's knee, was perhaps the leading occultist of early sixteenth-century Europe, rivaling Johannes Reuchlin for that title by dint of his energetic travels across the continent and back again, to build the sixteenth century occultist movement. He was born about 1486, in Nettesheim, Germany, and educated at the University of Cologne. How he was started on the road toward black magic and the occult is not known. But he spent a significant portion of his younger years in Italy, studying the mystical and occultist works of Pico della Mirandola, and in Paris, in the circles of occultists who were very active there. In Italy, France, and later Germany, Agrippa organized and recruited for a secret society reminiscent of the later freemasons.

This secret society was unabashedly gnostic. Its brotherhood was committed to the study of an ancient knowledge [*Gnosis* is the Greek word for knowledge] which it believed must be limited to an elite, kept secret as it had the power to be dangerous to the inferior masses of humanity. This secret knowledge could secure eternal salvation for initiates, while the common man was excluded from knowledge of God and eternal life. Agrippa wrote in his 1516 *The Three Ways of Knowing God (De triplici ratione cognoscendi Deum)*, "even the Gospel, like the Mosaic law, has one meaning on the surface for the more simple, another in its core, which has been separately revealed to the perfect ... nothing could be more absurd" than the law, if taken literally.

Agrippa's tome, *De occulta philosophia* (1510) catalogued the elements of this secret knowledge, and became the virtual bible of the occultist movement. It was the handbook of John Dee around the turn of the fifteenth century in England, and later of Robert Fludd, the founder of the Rosicrucian cult which prefigured freemasonry.

The Cabala

What superstitious nonsense did Agrippa peddle in *De occulta philosophia*? Among other things, the conjuring of demons, magic rituals, astrological formulae, numerological combinations, and songs, poems and spells for controlling the actions of angels, demons, other human beings, and the physical universe. This passage from Book III discusses a spell for changing the weather:

``I have seen and known a certain man inscribing the name and sign of a certain spirit on virgin paper in the hour of the moon. When afterwards he had given this to a river frog to devour, and had murmured a certain song, having replaced the frog in the water, soon showers and storms rose up."'

De occulta philosophia delved at length into the so-called Jewish Cabala, the secret knowledge believers asserted had been handed to Moses by God when he declared the 10 Commandments. Cabalists like Agrippa asserted that God revealed his law in a literal form for the masses, but in an elaborated form for the inner elite. To this was added the study of other ancient secret knowledge, passed from the Egyptians, through the Greece of Plato and transmitted to the West during the middle of the fourteenth century with the Greek texts brought to Florence by Gemisthos Plethon. Among these texts were those attributed to Hermes Trismegistus, the probably fictional Egyptian high priest whose writings are known as hermeticism.

Christian cabalists like Pico, Giorgi, and Agrippa sought to syncretize this ancient secret knowledge with the tenets of Christianity. In his *Three Ways of Knowing God*, Agrippa described three paths to knowledge of the Almighty: the natural world, which reveals only a reflection of God in His creations; the cabala--the ancient, secret knowledge; and, after the coming of Christ, the divinely inspired Holy Gospels. But, specifies Agrippa, the New Testament, like the Old Testament, is divided into an open revelation available to all who read it, and a secret revelation, available only those who possess the secret knowledge.

At their irrational extremes, Giorgi and Agrippa studied the numerological significance of the Hebrew letters in the name of Jesus Christ, which they believed proved that Jesus was the Messiah. Both Giorgi and Agrippa also asserted that the universe is divided into three realms--the natural world, the celestial world, and the supercelestial world, Heaven--all under the control of angels and demons upon whom a magician may call for special aid. Giorgi's elaboration of this three-fold system appears in his 1525 textbook of the occult, *De harmonia mundi (The Harmony of the World)*.

Also on the occult fringe were astrology, alchemy, and magical music and poetry, such as the so-called Orphic hymns which fascinated Pico. These date back to Attic Greece in the centuries before Christianity. The Orphic hymns were part of violent orgiastic rituals, in which maddened women, known as Maenads, drugged or otherwise intoxicated, roamed through the forests at night, tearing animals from limb to limb; the same fate befell any man who was unfortunate enough to cross the path of one of these rampaging bands.

(Agrippa--perhaps under the influence of an Orphic hymn--argued vociferously that women are superior to men. In his *De nobilitate et praezellantia foeminei sexus* of 1509, Agrippa advanced a number of occultist and feminist arguments that women are more perfect than men.)

The influence of the stars on the human personality traits (which Agrippa called ``humours") is put forth in the following passage from *De occulta philosophia*:

``The *humor melancholicus*, when it takes fire and glows, generates the frenzy (furor) which leads us to wisdom and revelation, especially when it is combined with a heavenly influence, above all with that of Saturn.... Therefore, Aristotle says in the *Problematica* that through melancholy some men have become divine beings, foretelling the future like Sybils ... while others have become poets ... and he says further that all men who have been distinguished in any branch of knowledge have generally been

``Moreover, the *humor melancholis* has such power that they say it attracts certain demons into our bodies, those whose presence and activity men fall into ecstasies and pronounce many wonderful things.... This occurs in three different forms, imagination ... the rational ... and the mental... [When] the soul is fully concentrated in the imagination, it immediately becomes a habitation for lower demons, from whom it often receives wonderful instruction in the lower arts.... But when the soul is fully concentrated in the reason, it becomes the home of the middle demons; thereby it attains knowledge of natural and human things;... But when the soul soars completely to the *intellect*, it becomes the home of the higher demons, from whom it learns the secrets of divine matters...."

Witchcraft

Though Giorgi, Agrippa, and other occultists of the day moved in the intellectual circles of the university and the church, their ideas radiated with some intensity into society around them. By the 1530s, *De occulta philosophia* was the handbook for sorcerers, witches, and wizards all over Europe. Giorgi's *De harmonia mundi* was translated into French in 1578, and spurred the witchcraft movement in France.

Jean Bodin, the leader of France's *politiques* faction, which sought to promote religious toleration, took very seriously the extent of Giorgi's influence, and fiercely attacked him as a chief architect of the witchcraft movement plaguing Europe. In 1580, Bodin published his *De la démonomanie des sorciers*, a treatise on the philosophical foundations of satanism, with suggestions for dealing with witchcraft.

In Elizabethan England, where the ideas of Agrippa and Giorgi were at work in the occult movement that was to become freemasonry, dramatist Christopher Marlowe attacked black magic head on. In his *Tragical History of the Life and Death of Dr. Faustus*, Marlowe presents the cynical, devil-conjuring Dr. Faustus as a student of Agrippa. When

Faustus conjures up Mephistopheles using cabalist numerology and anagrams, Faust tells the devil that he is too ugly to appear as himself: ``Go and returne an old Franciscan Frier, That holy shape becomes a devill best." < p>

Dark Age in England

Under the influence of Venetian agent Thomas Cromwell's Aristotelian ``might makes right" philosophy of government, and the occultism spewed by such as Giogi and Agrippa, it is no wonder that Henrican England descended toward a new dark age, both culturally and economically, after Thomas More's death in 1535. The country which, on the occasion of Henry VIII's coronation in 1509, Erasmus had hailed as a new opportunity to develop a society based on the dignity of man, was set on the downward path toward slave-trading, drug-dealing, and imperialist conquest. So today, those who love the United States must fight to reverse our nation's takeover by the very same ideology of bestialism.

Captions and Displays

St. Mark's Cathedral, adorned by the four bronze horses looted from Constantinople in 1201, overlooks the Grand Canal of Venice.

lead display:
``The Venetian deployment around Henry's divorce reveals the nature of the cultural warfare directed from Venice against the influence of the Golden Renaissance. From every nook and cranny popped out-and-out Venetian agents...."

Display:

``Giorgi and Agrippa were two sides of the same coin. They were both political-intelligence agents.... They were also agents of cultural warfare, propagating the Venetian currency of antiscientific irrationalism."

``Their occultist poison was--and remains--Venice's most powerful weapon to prevent the development of an educated and rational population, equipped to dispense with aristocrats and govern itself."

The title page of Francesco Giorgi's *De harmonia mundi*.

From *De harmonia mundi*, Giorgi's illustration of the relationships among the physical, celestial, and spiritual realms.

This passage from Giorgi's *De harmonia mundi* discusses the manipulation of the letters in the Hebrew name of Jesus, to prove that He was the Messiah.

The Cave of the Illuminati from the writings of seventeenth-century occultist H. Khunrath.

How The Venetians Took Over England and Created Freemasonry

***Conference Address by Gerald Rose, Schiller
Institute Conference, September, 1993***

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I had become increasingly interested for many years, beginning with my research into the American Revolution, as to why England seemed to be the source of such evil. This is not only on the level of geopolitics and the unbelievable savagery that the British Empire carried out in its usury and slavery, but also on the level of culture. The British creation of Bacon, Hobbes, Locke, and Hume, leading to the outright Satanism of Bertrand Russell, Aldous Huxley, Aleister Crowley, etc. underscores the motivation that created the British Empire. As you look deeper, there is no doubt that the New Age issued from England. This includes emphatically the creation of the Jacobins at the hands of Lord Shelburne and the creation of communism--with its twin evil, fascism--at the British Foreign Office by Lord Palmerston and in his collaboration with Giuseppe Mazzini.

The stated goal of the New Age is the destruction of monotheistic religion and a return to outright paganism. Freemasonry is the instrument created to carry out this return to paganism. It is the Venetian takeover of England and its creation of Freemasonry that is our subject today.

I think it is important here, to reference the prime satanic evil that Venice really is. There are two works of art which deal most effectively with the methods of Venice. They are *The Jew of Malta* by Christopher Marlowe and *The Ghostseer* by Friedrich Schiller.

In both masterpieces, we see a portrait of pure evil, where there is no right or wrong, just corruption. The key to this is Aristotle, and it should not come as any surprise that it was the University of Padua, run by Venice, that trained the elite of Venice explicitly in Aristotle. Aristotle rejects Plato's method of successive approximations of perfection, which bring one closer to the Creator. For Aristotle, the Creator has nothing to do with the unfolding of the universe and the continuing creation. For Aristotle, man's progress is a mere illusion and we are always infinitely far from the Creator. For Aristotle, there is no right or wrong, because there is no knowable truth. For Aristotle, there is only ethics but no morality, and ethics is only a matter of convention. In *The Ghostseer* Schiller captures this in the most profound way. He shows that the essence of Venice is that it is always on both sides of every issue--but the essence of its method is corruption: Find the adversary's weakness, and then corrupt him. This is Satanic. It is evil for evil's sake. Its method is to degrade humanity and take delight in that. We will recount how this Venetian evil took over England and created the New Age.

Cultural Warfare

How did the "New Age" come into existence? This story will be told today. Further, we will achieve a most startling result: We will learn that what we call modern scientific method is basically occult belief created by Freemasonry to destroy the work of Cardinal Nicolaus of Cusa. It was the Venetian creation of Freemasonry that imposed upon science a radical split between the science of the Spirit which is theology and the science of matter. As you will learn, this is literally gnostic. This is not an epithet; it is quite literally true. Our major

problem looking at this period is that we are trying to track two secret societies, both the Rosicrucians and the Freemasons. If you were Sherlock Holmes you would never find them. If they were careful, they would leave contradictory clues and you would never be able to reach a conclusion as to who they are, using traditional empiricist methods.

How do you proceed? you must use the method of the Necessary Existent.

What do I mean by that? We must proceed from what we know to be the case.

What do we know about all warfare? Ninety percent is cultural and only 10 percent is physical.

And the key is culture. Analyze the culture and no matter what name a thing is given, you will never be fooled.

It is on the level of culture that our enemy must drop his guard. He is not that bright and when Satan is forced out on the level of culture, he is scared. As we can document, after the initial debates with Lyndon LaRouche on the question of economics, these cultists never dared debate him again. They are, as Satan is, primarily frauds.

We will focus intensively on the Venetian takeover of England, for it was England that had the misfortune of becoming the new Venice and where Freemasonry was to establish itself.

At our conference a year ago, Webster Tarpley presented the documentation showing how Venice created the Reformation and the Counterreformation in order to implement the New Age [published in a longer version in *New Federalist* in three installments, March 22, April 5, April 12, 1992]. It is important to state this, because any competent approach must focus on the cultural climate as the basis on which any intelligence operation can be run. It is *prima facie* incompetent to believe that history is run by assassinations

and gossip, without first accounting for what are the cultural paradigms which are being fought out.

Now to our story.

The Venetian Reformers

After the League of Cambrai almost destroyed Venice in 1509-13, Gasparo Contarini, from one of the leading noble families in Venice created a grouping, later known as "I Spirituali," that decided that the hedonism that had overcome the Venetian ruling families would have to change. Contarini was able to create a group of "reformers" that created all the essentials of protestantism while remaining nominally within the Catholic Church. Gasparo Contarini was trained by Pietro Pomponazzi, the leading Aristotelian at the University of Padua. Under the guise of Christian piety, Contarini led a dramatic return to Aristotle within the Catholic Church. It was Contarini who set up the commission that led to the Council of Trent, which was to prosecute the war against the Reformation, while on the other side, as Webster documents, Contarini and his associates created Luther. What was the purpose of this?

From a limited standpoint it was clear that the very existence of the Catholic Church and a powerful Spain would always threaten a Venice whose naval power was formidable, but whose ability to defend itself on land was very limited because of its size. As the Venetians saw in the League of Cambrai, the very existence of these institutions was a threat to Venice.

Yet, on a deeper level, something much more devastating was going on. As LaRouche pointed out in his paper "On the Subject of God," the abiding commitment to Aristotelianism stemmed from an oligarchical outlook of tremendous contempt for humankind as *imago viva Dei*. Aristotelianism is an oligarchical disease. It was Christianity that asserted that all men were in the image of God, which represented a mortal

threat to the Venetian oligarchy. They believed themselves to be the ``Gods of Olympus'' and who thought themselves above God's law. Indeed they considered themselves the creators of the law. They hated Christianity and the Renaissance's reassertion of this idea, in a profoundly personal way.

We could develop this more if there were more time. I wanted to reference it because freemasonry and the New Age are a Venetian attempt to wipe Christianity from the face of the earth.

Venice Invades England

It is not an accident that Venice focused much of its attention on England.

The Venetians said it themselves. In the Venetian ambassadors' reports to the Venetian Senate, which are now public, England was the key to the destruction of Spain. One report outlines that Flanders and the Netherlands were the workshop of the Spanish Empire. If you could control the English Channel, then you could break the Spanish sea route to the Netherlands and weaken Spain irrevocably. It is uncanny how accurate the Venetian report on this is. It is in fact exactly what happens during the Thirty Years' War.

I believe this story begins with the break of Henry VIII from continental Europe with his setting up of the Anglican Church. This cataclysm in English history set up the basis for religious warfare that was to rip England apart for centuries.

It was the hope of the Renaissance men such as Erasmus and Colet and emphatically Sir Thomas More that England would become an island of great learning and a benefit to all mankind. Erasmus dedicated his *Enchiridion of the Militant Christian* to England's Henry VIII, just as he dedicated his

Education of a Christian Prince to the Holy Roman Emperor Charles V.

The Venetians were not to allow this. Venice's big concern ever since the League of Cambrai almost wiped them out was to assure that Spain was never to have a league with France and England again. The papacy had some interest in this, because the contest between France and Spain tended to be fought out on Italian soil. I state this because the papacy was among the first to form the League of Cambrai and declare a war on Venice. The league came within an inch of crushing them forever, yet the papacy was the first to break ranks and conclude a peace with Venice. If we look at English diplomacy during the League of Cambrai, when Spain went into the league, so too, did England join. When the alliance broke down, and Spain had a quarrel with France, Henry immediately declared war on France. The obvious point is that, as long as Henry VIII was married to Catherine of Aragon, the daughter of the Spanish king, the ability to manipulate Henry against Spain was greatly diminished. This came to a head after the Sack of Rome. At the Battle of Pavia in 1525, the French troops were so badly defeated by Charles V, that the French king was seized and held for ransom.

Venice panicked. Besides the fact that a victorious Spanish army was on Italian soil, the French, who were critical to the Venetian balance of power against Spain, had just fallen apart. This was the year 1525. From the Venetian standpoint, England had to break with Spain.

There was only one way to do that: Henry had to be induced to divorce Catherine. The pretext for divorce was to be Catherine's failure to produce a male heir. Clearly Henry was driven mad by this adventure if he were not mad already. There were ways that Henry could have resolved this matter peaceably without a divorce or a break with Rome. One way--it was suggested even by Henry--was to legitimize his bastard son so that this offspring could have been his rightful heir. This, by the way, had been sanctioned by the papacy in a previous case. Another way was to marry his lover Anne

Boleyn while remaining married to Catherine, in order to produce male offspring for the succession. Such arrangements had been made before for reasons of state with papal sanction.

On the one hand, the papacy under Spanish control could not allow any of this, but more significantly it seems that Henry was induced to take the most violent path possible. His chief adviser for the initial phase was Cardinal Wolsey. Wolsey was perfectly happy to get some kind of dispensation from the papacy for Henry. Wolsey did not want anything too precipitous to happen because he had pretensions to be elected pope with French help.

Then something dramatic happened. Henry dumped Wolsey and the Howard family became Henry's top advisers. In their midst was the top Venetian agent Thomas Cromwell--I mean literally trained in Venice. One can speculate on the exact way this was done, but there can be no doubt of Venetian control of the split.

In the middle of this, in 1529, the Venetian friar and cabalist Francesco Giorgi (Zorzi) comes on the scene. He is sought out by Thomas Cranmer, who is soon to become the first archbishop of Canterbury agreeable to the break with Rome. The pretext for bringing in Giorgi was that he could read the original Hebrew of the Old Testament to discern whether Henry's marriage to Catherine had been valid in the first place. The background is that Catherine had originally been married to Henry's elder brother, the crown Prince Arthur, who then died within a few months. There is one passage in the Old Testament recognizing a man's obligation to marry his deceased brother's wife, and one passage forbidding the same. To cover all possibilities, a papal dispensation had been issued permitting Henry's marriage to Catherine. Giorgi was now brought in to persuade Henry that the biblical passage prohibiting such a marriage was authoritative, and that the opposing passage was not applicable. The dispensation on which Henry's marriage rested, by virtue of having contravened scripture, was null and void. The pope had exceeded his authority by issuing it, according to Giorgi.

Catherine's credible testimony that her first marriage had never been consummated was simply ignored.

According to Giorgi, therefore, Henry had never been legally married to Catherine. Giorgi, with the full power of Venice behind him, assured Henry that he would be supported in his break. Henry was by now inflamed with passion for Anne Boleyn, the granddaughter of Thomas Howard, second Duke of Norfolk, and eagerly grasped for Giorgi's conclusions.

Once Cranmer was named archbishop of Canterbury, he officially rendered a new decision using Giorgi's reasoning. Appeals to Rome had now been made high treason.

Giorgi and the Occult

Giorgi was no minor figure. His family was one of the ten top ruling families of Venice and he became one of Venice's ambassadors during critical years after the sack of Rome in 1527.

Yet, more significant than his interpretation of scripture relating to the divorce, as critical as that was, was that he was the transmission belt for a counterculture movement which was to culminate in the occult takeover of England and eventually lead to the creation of Speculative Freemasonry. It is striking that Giorgi was aware of who his major enemy was. In his major work, *Harmonice Mundi*, Giorgi attacks Nicholas of Cusa. In what should become known as the very founding statement of Speculative Freemasonry, Giorgi states: "The seeker after the Monas (the one) may retreat into negative theology and the *Docta Ignorantia*, or he may seek to follow the divine Monas in its expansion into the three Worlds."

Harmonice Mundi is one of the first systematic works of the Neoplatonic so-called Christian Cabala. Giorgi makes a deadly cultural assault on England. He introduces two critical notions which set England up for Freemasonry. First, the Neoplatonic

idea that the "One" is directly knowable. In Plato's Parmenides dialogue, he proves that there is only one way human beings can have knowledge of the One. He proves it by a method later called by Cusa "docta ignorantia," by the method of proving exhaustively that any approach that attempts to resolve the paradox of the one and the many leads to hopeless contradiction. Therefore, he leaves the reader of the dialogue with the necessity to hypothesize another solution. The idea that the one is directly knowable is a direct distortion of Plato.

The idea that God is directly knowable is a mystical notion. Here we get directly to the point of Venetian epistemology. As Lyn elaborates in his paper on "History As Science," the face of evil is empiricism, or the belief that the only thing you can know is what is verified directly by your senses. It would seem that mysticism and empiricism are directly polar opposites. This is the exact opposite of empiricism. The logic of the mystic Giorgi, is that indeed we can only know through our senses; therefore the only way to truly know God is to directly experience him through our senses. This is the essence of mysticism. It is also empiricism.

Attack on the Renaissance

It is here I want to develop what might seem like a diversion--but there is no way you can understand what happens next without such a discussion. Frances Yates, an enemy of ours at the Warburg Institute, has done, from an enemy standpoint, some useful work on the creation of a pagan revival around the Platonic Academy of Florence. I must add a cautionary point here which is indicative of how our enemies create myths. The Warburg Institute is the major research institute into the Renaissance. It is Yates at Warburg who attempts to prove that the Renaissance came from an occult return to pre-Christian religions and a revival of Neoplatonism.

So in her typical fashion, she goes much too far, but her identification of the tendency is irrefutable. The attack on the Aristotelian Schoolmen issuing from the Renaissance is useful and has a spinoff effect, particularly in England, of creating a highly literate grouping around John Colet and others, who travel to Florence and learn ancient Greek. They group around Erasmus and Sir Thomas More. They create a flowering of real Christianity and culture which leads to Shakespeare.

It should also be noted that Erasmus came out of the great teaching movement called the Brethren of the Common Life and not predominantly from Ficino's Platonic Academy.

One has to understand what insanity it was for Aristotle to be allowed to remain the predominant force in universities, to understand what a relief it was to reintroduce Plato in the original. This useful work was translated by Ficino and funded by Cosimo De Medici.

Yet, alongside of this came a Neoplatonic fraud and the translation of an ancient mystic by the name of Hermes Trismegistus. According to the legend believed in the fifteenth century, which had come from Lactantius, a father of the Church, Hermes Trismegistus was supposed to have foretold the coming of Christ. Hermes Trismegistus, in the book titled *The Perfect Word*, made use of these words: "The Lord and Creator of all things, whom we have thought right to call God, since He made the second God visible and sensible.... Since, therefore, He made Him first, and alone, and one only, He appeared to Him beautiful, and most full of all good things; and He hallowed Him, and altogether loved Him as His own Son." The fraud perpetrated by Neoplatonics of the second century was that Hermes was supposed to have been living at the time of Moses and his creation story and the quote which I read you was all about 1,500 years before Christ. In reality it was dated about the second century A.D. Ficino did not know that. Therefore, the reverence for Hermes was based on the belief that he foretold by 1,500 years the coming of Christ.

In the hermetic works that Ficino translated, he personally was very struck by some of the Natural Magic elements that were in the writings. He meant no heresy and was later defended by the Pope, but it opened the door to legitimizing what turned out to be a Neoplatonic fraud. The danger here is the same danger that was always inherent in the Neoplatonics as opposed to the real Plato. The Neoplatonics believed in a world spirit, and that one could coax the spirit into matter through the use of the soul, which was located midway between spirit and matter. This use of the soul is what is known as magic. Augustine was revulsed by this practice and strongly admonished Hermes for practicing such magic.

The Cabala

The worst aspect of this came in through Pico della Mirandola. He went back to an idea of the world soul, asserting that man participated only as a receptacle of the world soul. Presumably, the body died but the world soul lived on. This denied the individual soul and the uniqueness of the individual. Pico, in his "Oration on The Dignity Of Man," gives his most dramatic formulation of this idea:

"... Whatever seeds each man cultivates will grow to maturity and bear in him their own fruit. If they be vegetative, he will be like a plant. If sensitive, he will become brutish. If rational, he will grow into heavenly being. If intellectual, he will be an angel and the son of God. And if, happy in the lot of no created thing, he withdraws into the center of his own unity, his spirit, made one with God, in the solitary darkness of God, who is set above all things, shall surpass them all. Who would not admire this our chameleon? Or who could more greatly admire aught else whatever? It is man who Asclepius of Athens, arguing from his mutability of character and from his self-transforming nature, on just grounds says was symbolized by Proteus in the mysteries. Hence those metamorphoses renowned among the Hebrews and the Pythagoreans."

Pico also went further into mysticism, as he insisted that the Cabala was the fount of ancient wisdom that Moses passed down to elite disciples, an esoteric doctrine that only an elect can interpret. This is the idea that through the manipulation of symbols you could directly access God and His universe. It is a rejection of scientific method in favor of the manipulation of symbols.

Pico wrote: ``35. In exactly the same way, when the true interpretation of the Law according to the command of God, divinely handed down to Moses, was revealed, it was called the Cabala, a word which is the same among the Hebrews as `reception' among ourselves; for this reason, of course, that one man from another, by a sort of hereditary right, received that doctrine not through written records but through a regular succession of revelations.... In these books principally resides, as Esdras with a clear voice justly declared, the spring of understanding, that is, the ineffable theology of the supersubstantial deity; the fountain of wisdom, that is, the exact metaphysic of the intellectual and angelic forms; and the stream of knowledge, that is, the most steadfast philosophy of natural things."

It is this movement that Giorgi is a part of and this branch of Venetian philosophy founds Freemasonry and the New Age.

Here is a point of enormous importance. One of the main confusions that the present-day Catholic Church has on the question of the Renaissance is that Aristotelians in the Church used the identification of this Neoplatonic problem to attack the Renaissance as pagan and humanistic, when in fact this was launched as an operation by Paduan Aristotelians in the guise of Platonism to destroy Cusa and Christianity.

This occult Neoplatonism and Cabalism came pouring into England. No less than Christopher Marlowe took up the attack against it.

In his play on Faustus, Marlowe identifies the problem of the whole Elizabethan elite. Marlowe himself was an intelligence operative and was on the inside of major decisions being made by Walsingham, who was in a sense CIA chief under Elizabeth.

Marlowe sums up the problem of the age and exposes the mysticism and necromancy around the court of Elizabeth. The whole of Faustus was that he was fed up with all knowledge. Presumably this was an attack on Aristotelian Schoolmen, but Faustus, in the end, makes a deal with the devil. In this, Marlowe identifies the truth about the relationship between Aristotelianism and mysticism.

Marlowe's play caused complete pandemonium in the Venetian networks around Elizabeth. In a coup de grace, Marlowe directly references Giorgi. When Mephistopheles appears to Faustus and he is too ugly, Faustus says, "Go and return an old Franciscan friar, that holy shape becomes a devil best."

It was shortly after this play was written that Marlowe was assassinated.

The Creation of Freemasonry

Now we pick up the story of the 1580s and how the Venetians created Freemasonry in England.

As I said, occultism was pouring into England. With the defeat of the Spanish Armada, a Venetian grouping around Fra Paolo Sarpi, called the *Giovani*, decided to become more aggressive.

Venice gets into a war with the papacy in 1606. It is a jurisdictional dispute over money and the right to try criminals who happen to be under papal jurisdiction. The pope puts Venice under the interdict. Sarpi is chosen by Venice to defend the city-state and is excommunicated. He successfully writes several pamphlets against Rome which are

immediately translated into English and widely distributed. After Venice wins this battle, Sarpi is nearly assassinated, and despite several wounds to the neck and head, he survives. The assassination attempt is put correctly at Rome's doorstep. At that point, Sarpi becomes the most celebrated man in Venice and England. Henry Wotton, the English diplomat, was in touch with Sarpi the whole time, through go-betweens.

The next escalation occurred in 1616, when a royal marriage was arranged. This marriage was the talk of England and was called the Marriage of the Thames and the Rhine. James I's daughter was to marry the Elector of Palatine. This Protestant-Anglican marriage was, in the view of Venice, a significant counterweight to the Habsburgs.

Then the strangest thing occurs. The year of the marriage the first Rosicrucian tract is written. It is called the ``Fama." It calls for the formation of a Brotherhood of the Rosy Cross and for the reformation of all knowledge. It is not too distant from what Francis Bacon, a friend of Sarpi, is calling for. Shortly thereafter, another document, the ``Confession," again explicitly Rosicrucian, is written. It calls the pope the anti-Christ. Both are written in German and circulated in the territory of the Elector of Palatine.

This stuff is straight Neoplatonic Cabalism. Here is a description of the grave of Christian Rosenkreutz from the first pamphlet, ``Fama":

``In the morning following, we opened the door, and there appeared to our sight a vault of seven sides and corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraven: ... ``This is all clear and bright, as also the seven sides and the two Heptagoni: so we kneeled altogether down and gave thanks to the sole wise, sole mighty and sole eternal God, who hath

taught us more than all men's wits could have found out, praised be his holy name. This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor. ``Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten figures, every one with their several figures and sentences, as they are truly shown and set forth Concentratum here in our book."

Several other documents on the Rosicrucian thesis were written, all confessing to have solved the riddle of the relationship between the microcosm and the macrocosm. This was also the name of a book written by Robert Fludd. Fludd is attacked by Kepler as a mystic who uses numbers as a form of cabalistic symbolism, and engages in a wild defense of his writings. Almost immediately, several Rosicrucian documents are written and circulated, all published by the same publisher in the Palatinate.

The political, Venetian side to this was totally obvious. The military adviser to the elector was Christian Anhalt, a friend of Henry Wotton and Paolo Sarpi. Their hopes were that a Protestant League would form around the prince in his effort to take the Bohemian Crown and defeat the Habsburgs. The elector is massively defeated. This incident touched off the Thirty Years' War. It is reported that the reason he was so defeated was that James of England refused to go along with the plan. We would not be far off the mark if we said that from Venice's standpoint James was not adequate, and Venice had to bring a more radical government into power. It was they who supported Oliver Cromwell. Venice always wanted parliamentary sovereignty as a form of government to control any king.

What were the Venetians up to? Now it becomes interesting. Consider two quotes, one by Sarpi and the other by Paruta,

you have a fundamental attack on scientific method. Paruta had been an empiricist:

``Although our intellect may be divine from its birth, nevertheless here below it lives among these earthly members and cannot perform its operations without the help of bodily sensation. By their means, drawing into the mind the images of material things, it represents these things to itself and in this way forms its concepts of them. By the same token it customarily rises to spiritual contemplations not by itself but awakened by sense objects."

Sarpi was also an empiricist: ``There are four modes of philosophizing: the first with reason alone, the second with sense alone, the third with reason and then sense, and the fourth beginning with sense and ending with reason. The first is the worst, because from it we know what we would like to be, not what is. The third is bad because we many times distort what is into what we would like, rather than adjusting what we would like to what is. The second is true but crude, permitting us to know little and that rather of things than of their causes. The fourth is the best we can have in this miserable life."

This is Francis Bacon's inductive method. Bacon's ideas about inductive method were taken from the ``Arte di ben pensare" and other of Sarpi's writings.

Here I would like to quote from Webster Tarpley's series in *The New Federalist*: ``Sarpi sounds very much like Bacon, Hobbes, Locke, and Hume. This is no surprise, since Sarpi and Micanzio were in close contact with Hobbes and Bacon, sometimes directly, and sometimes through William Cavendish, Earl of Devonshire, a friend of Francis Bacon and the employer of Thomas Hobbes. Bacon was of course a raving irrationalist, a Venetian-style Rosicrucian, and a bugger. Cavendish may have introduced Bacon to Hobbes, who soon became a couple. In Chatsworth House in Cornwall there is a manuscript entitled `Hobbes' Translations of Italian Letters,' containing 77 missives from Micanzio to the Earl (called

Candiscio'). According to Dudley Carleton, Cavendish visited Venice and Padua in September 1614, accompanied by Hobbes. At that time meetings with Sarpi and Micanzio would have been on the agenda.

``This is clearly the inspiration for Francis Bacon's ramblings on method." Now the most startling result.

Bacon, Fludd, and Descartes, all claim to be Rosicrucians or searching for the Rosicrucians. The coincidence is overwhelming.

What was this movement? It becomes the British Royal Society and Freemasonry. This Venetian cult actually runs the science establishment of Western Europe! Our scientists today are the most buggered epistemologically of any group in society!

The Royal Society

Now to the creation of the British Royal Society. We date the formation earlier than was previously thought. There was a series of meetings in England in 1640. This is an important year because it was the beginning of the Long Parliament. Comenius and Samuel Hartlib were involved. Comenius was originally from Bohemia, and was in the Palatinate during the fateful Rosicrucian years, along with the Englishman Samuel Hartlib, with whom he was in close contact. With the defeat of the Palatinate they both, through different routes, end up in England. When the Long Parliament started, there was another outburst of ecstatic literature. One piece written by Hartlib in 1640, ``A Description of the Famous Kingdom of Macaria," is a utopian work addressed to the attention of the Long Parliament. A year later, Comenius wrote ``The Way of Light." They call for an ``Invisible College," which is a Rosicrucian code name.

Now the plot thickens. In 1645, a meeting takes place for a discussion of the natural sciences. Present at the meeting are Mr. Theodore Haak from the Palatinate and Dr. John Wilkins, who at the time was the chaplain to the elector of Palatine. Wilkins was the man behind the Oxford meetings which become, in 1660, the British Royal Society. Another founder of the Royal Society was Robert Boyle, who in letters in 1646, refers to, again, an invisible college. John Wilkins writes a book in 1648 called *Mathematical Magic*, in which he explicitly mentions the Rosy Cross and pays homage to occultists Robert Fludd and John Dee.

The key to the actual Rosicrucian tradition in the British Royal Society is Elias Ashmole. He was unabashedly a Rosicrucian and in 1654 wrote a letter to ask the ``Rosicrucians to allow him to join their fraternity." His scientific works were a defense of John Dee's work, in particular Dee's *Monas Hieroglyphicas*, and the *Theatrum Chemicum Britannicum* of 1652. This is a compilation of all the alchemical writings by English authors. In the opening of this work he praises a mythical event in which a brother of the Rosy Cross cures the Earl of Norfolk of leprosy.

Ashmole was one of the official founding members of the British Royal Society. The other major, explicitly Rosicrucian figure was Isaac Newton. He had copies of both the *Fama* and the *Confessio* in his possession, and the book compiled by Ashmole, *The Theatrum*, was Newton's bible. Also, as we uncovered earlier, Newton had a series of papers on the book of Daniel calculating the end times.

Historian Frances Yates, in her book *The Rosicrucian Enlightenment*, in a chapter entitled ``Rosicrucianism and Freemasonry," quotes one De Quincey, who states, ``Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it in England, whence it was re-exported to the other countries of Europe." De Quincey states that Robert Fludd was the person most responsible for bringing Rosicrucianism to England and giving it its new name. What is fascinating is that Elias

Ashmole was one of the first recorded inductees into the Freemasons, but the actual first recorded induction was Dr. Robert Moray in Edinburgh in 1641. Both Ashmole and Moray were founding members of the British Royal Society. While there are many stories about the ancient origins of the Freemasons, here is an announcement for one of their meetings in 1676: ``To give notice that the Modern Green-ribboned Cabal, together with the ancient brotherhood of the Rosy Cross: the Hermetic Adepti and the company of Accepted Masons...." It is interesting to note how clear the tradition is.

In conclusion, we have demonstrated that Venice created the Rosicrucian movement that dominates England and creates Freemasonry. Freemasonry in turn creates the British Royal Society, which engages in total war with Cusa's influence upon Kepler and Leibniz. We have also accomplished a surprising result in understanding the war over what is called modern scientific method.

This speech was prepared with the collaboration of Webster Tarpley and David Cherry.

Captions

``What we call modern scientific method is occult belief, created by freemasonry to destroy the work of Nicolaus of Cusa. It was the Venetian creation of freemasonry that imposed upon science a radical split between the science of the spirit, theology, and the science of matter."

(Bacon, Ashmole, Newton monument):

National Portrait Gallery

Sir Francis Bacon (1561-1626), from 1618, Baron Verulam and Lord Chancellor of England. Bacon, who corresponded with Venetian superagent Paolo Sarpi, is falsely credited with contributing to the founding of scientific method.

Elias Ashmole (1617-1692), alchemist, one of the founders of the Royal Society. Ashmole was deeply interested in Rosicrucianism, and wrote in defense of the Elizabethan astrologer John Dee.

Fitzwilliam Museum, Cambridge

A monument to scientific fraud Isaac Newton, the other major Rosicrucian figure in the early Royal Society. Titled *Allegorical Monument to Isaac Newton*, it was painted by the Venetian artist Giovanni Battista Pittoni.

``This story begins with the break of Henry the VIII from continental Europe with his setting up of the Anglican Church. This cataclysm in English history set the basis for religious warfare that was to rip England apart for centuries."

``As long as Henry VIII was married to Catherine of Aragon, the daughter of the Spanish king, Venice's ability to manipulate Henry against Spain was greatly diminished. This came to a head after the Sack of Rome."

British Museum

Henry VIII (1491-1547) toward the end of his life, in a drawing by Cornslys Matsys.

National Portrait Gallery

Henry VIII's queen, Catherine of Aragon, was a powerful living embodiment of the traditional alliance between England and Spain. Artist unknown.

The Duke of Norfolk

Thomas Howard, second Duke of Norfolk, led the Venetian party among the English nobility until his death in 1524.

National Portrait Gallery

Anne Boleyn, granddaughter of the second Duke of Norfolk, was set up as sexual bait to detach Henry from Catherine. Venetian friar and cabalist Francesco Giorgi counseled Henry that his marriage to Catherine had never been valid.

Frick Collection, New York

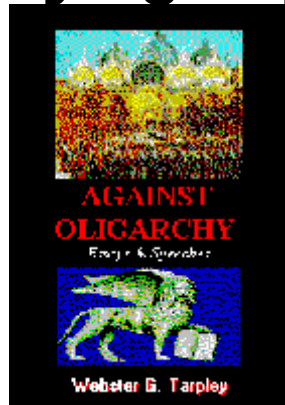
Thomas Cromwell (1485?-1540) became Henry's first minister with the ascendancy of the Venetian party. Cromwell had a clear vision of an amoral state as a law unto itself, as delineated by Aristotle in his *Nichomachean Ethics*.

``Giorgi's work was the transmission belt for a counterculture movement which was to culminate in the occult takeover of England and eventually led to the creation of speculative freemasonry."

``Venice created the Rosicrucian movement that dominates England and created freemasonry. Freemasonry in turn created the British Royal Society, which engaged in total war against Cusa's influence upon Kepler and Leibniz."

The alchemical, occult, and mystical writings attributed to Hermes Trismegistus from about the third century A.D. were insinuated into the Judeo-Christian tradition by its enemies. Robert Fludd continued this tradition in Elizabethan England, as did Newton (1642-1727), from his post as president of the Royal Society. Clockwise from top left, two woodcuts of Hermes Trismegistus; an illustration from the title page of Fludd's *Summum Bonum*, which defends Rosicrucianism.

Giammaria Ortes: The Decadent Venetian Kook Who Originated The Myth of "Carrying Capacity"



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During their preparations for the United Nations' so-called International Conference on Population and Development, scheduled to be held in Cairo in September of this year, the genocidal bureaucrats of the U.N. are seeking to condition governments and public opinion worldwide to accept the notion of a "carrying capacity" for our planet. In other words, the U.N. butchers would like to establish scientific credibility for the idea that there is an absolute theoretical maximum number of persons the earth can support. Some preliminary documents for the Cairo conference set a world population level of 7.27 billion to be imposed for the year 2050, using compulsory abortion, sterilization, euthanasia and other grisly means. It is clear that the U.N. and its

oligarchical supporters seek to exterminate population groups in excess of the limit.

Academic kooks like David Pimentel of Cornell University argue that the earth's carrying capacity is even lower, and claim that their studies show the need to cut world population down to 2 billion, the "optimum human population" of "number of people the planet can comfortably support."

But where does the idea of "carrying capacity" come from? Is there any scientific basis for attempting to posit any limit for the human family? There is none whatsoever. An examination of the history of the "carrying capacity" argument reveals that it originated as one of the epistemological weapons of the dying Venetian Republic during the late eighteenth century—that is, of one of the most putrid, decadent, and moribund oligarchical societies the world has ever known. The originator of the "carrying capacity" argument was Giammaria Ortes, a defrocked Camaldolese monk and libertine, who in 1790, in the last year of his life, published the raving tract *Reflections on the Population of Nations in Relation to National Economy*. Here Ortes set the unalterable upper limit for the world's human population at 3 billion.

Ortes (1713-1790) was a Venetian charlatan and mountebank, and his "population possible to subsist on all the earth" has long since been exceeded and today has been doubled. Ortes was one of the most important ideologues of the Venetian oligarchy in its final phase. Many current proponents of U.N.-sponsored genocide would identify themselves as followers of Parson Thomas Robert Malthus (1766-1834), the author of the infamous "Essay on the

Principle of Population,” which was published in 1798. But all of Malthus’s argument is already contained in a more explicit form in the writings of Ortes. In fact, in the entire school of British Philosophical Radicalism after the time of the American Revolution—including Malthus, Jeremy Bentham (1748-1732), James Mill (1773-1836) and John Stuart Mill (1806-1873), there is virtually nothing that cannot already be found in Ortes. The British empiricists were, as usual, obliged slavishly to plagiarize their decadent Venetian originals.

VENICE AND ORTES

Venice during the eighteenth century was on the surface a state of almost total impotence. During the first part of the War of the Spanish Succession (1702-1713), Venetian territory was repeatedly violated by the contending French and Hapsburg armies, and the Venetians were powerless to do more than protest. At the same time, British and Dutch naval vessels operated freely in the northern Adriatic, which once had been a jealously guarded preserve of the Venetians. After a last war with the Ottoman Empire, which by now was also collapsing, the Venetians signed the Treaty of Passarowitz with the Ottomans in 1718. After this, Venice followed a policy of neutralism, pacifism, and anti-militarism with slogans strikingly similar to the peace movements of the twentieth century; Ortes wrote that military service was always servitude.

From Passarowitz until the liquidation of the Venetian Republic by Napoleon’s invasion and the Treaty of Campo Formio in 1797, with which Austria absorbed Venice, the Serenissima was able to spin out an “end of history,” with the oligarchy drawing

its income from landed estates on the Italian mainland, tourism, and the service sector, including pimps, prostitutes, gigolos, and other parasites. Although more and more of the nobility was impoverished, the few dozen families who were not were among the very richest in Europe. And while Venice had no army at all and no navy to speak of, its secret intelligence agencies and diplomats were among the most active and effective in all of Europe.

By the time of Ortes, the oligarchical cancer that was Venice had largely metastasized to the City of London and the new British Empire. The center of the Venetian Party worldwide was now no longer in the Rialto, but between Westminster and St. Paul's, and the English countryside was filling up with Georgian copies of the Venetian architect Palladio. But in many areas of intrigue and manipulation, the Venetians of Rialto remained unequaled.

So the general direction of Venetian intelligence operations was to act in support of the British Empire, especially by weakening France and the economic school of Colbert. A second axis of Venetian attack was to undercut the influence of the German scientist and philosopher Leibniz, while attempting—as always—to envelop and destroy any and all positive figures in art, music, science and intellectual life. In the process, the Venetians found ways to express their own devotion to absolute, satanic evil. Among the Venetian assets devoted to these activities we find such figures as Giacomo Casanova, Count Cagliostro (Giuseppe Balsamo), and the economist Giammaria Ortes.

The general outlines of the life of Ortes are these: He was born in Venice in 1713 into a family of well-off

artisans involved in the production of glass pearls. Ortes had three brothers and two sisters all of whom, like Giammaria, chose holy orders and the religious life. In November of 1727, Giammaria Ortes entered the Camoldolese monastery of San Mattia on the island of Murano in the lagoon. Here he studied philosophy “with the Cartesian method” and was found to be of phlegmatic temperament.

In 1734, Ortes left Murano and became a student at the University of Pisa in a different country, the Grand Duchy of Tuscany. Here his professor was the Camoldolese Abbot Guido Grandi, who taught philosophy and mathematics. Grandi was the editor of Galileo’s works. Although the work of Galileo had been condemned by the Roman Catholic Church and would stay condemned until 1757, Grandi was already teaching a mixture of Galileo and the more recent views of the British charlatan and magician Sir Isaac Newton. From Grandi Ortes tells us he learned to think “with the geometrical method.” What Ortes means by this is that he was inspired to attempt the Newtonian or quantitative formal-arithmetical analysis of human affairs, including history, economics, and population. This completed the consolidation of Ortes as an arithmomaniac, a firm believer in the absurd proposition that everything that matters can be reduced to a column of figures.

When Ortes returned to Venice in 1738, he entered the monastery of S. Giovanni della Giudecca, where he also began to study law. He says he began to doubt the validity of contracts, including his own monastic vows. Now, after 15 years as a monk, he got his vows nullified and returned to his family home. Living in leisure with the help of his father’s modest income, he set to work on the biography of Grandi, which was

his first book, published in 1744. From this point on, Ortes retained only the religious title of abate or abbé. This title should suggest to no one that Ortes was some kind of holy man: During this same period, in 1741, the notorious adventurer Casanova was admitted to the four minor orders of the Church and thus also qualified as an abbé.

ORTES AND THE VENETIAN OLIGARCHY

During these years, Ortes became closely associated with one of the most important salons or *ridotti* of the Venetian aristocracy. This grouping, which was at its height during the period 1740-1760, called itself the “*conversazione filosofica e felice*” (“philosophical and happy conversation group”). This was a Venetian salon in the tradition of the “*ridotto Morosini*” of the second half of the sixteenth century, out of which had come Galileo, Paolo Sarpi, and the Venetian orchestration of the Thirty Years’ War.

The “*conversazione filosofica e felice*” was the ideological arm of a closely allied group of Venetian oligarchical families. These included the Labia, the Memmo, the Nani, the Vezzi, the Emo, the Querini, the Conti, the Erizzo, the Mocenigo, and the Giustinian. Sometimes the salon would meet at the palace of the Emo in Venice, and sometimes at the summer home of the Labia, where Ortes usually went on vacation. Some of those who frequented this salon:

- Alvise Zuanne Mocenigo, who frequented the *conversazione*, was a Procurator of Saint Mark’s basilica, and thus an administrator of the centralized investment fund of Venice. Ortes had dedicated a poem to Mocenigo when

he was made procurator in 1737. Later, in 1763, this Mocenigo was elected the third to last doge or ruling duke of Venice. Popular opinion was quick to give him the nickname of “the Duchess.” A total of three members of the Mocenigo family served as doge during the eighteenth century. In 1759, Ortes would contribute a sonnet to the marriage celebration of another Mocenigo.

- The abate Antonio Conti (1677-1749) was a Venetian nobleman who was the most celebrated intellectual of the conversazione. In 1715, he visited London and became a close personal ally of Sir Isaac Newton, for whom he became an international operative of great importance. Conti traveled to Hannover to meet Leibniz and to undertake operations against him in court intrigue as well as in epistemology. Conti translated Pope’s “Rape of the Lock” into Italian, and attracted attention for his 1713 debates with the French philosopher Malebranche. Conti was also well known for his pseudo-classical poetry and tragedies on Roman imperial themes.
- The Procurator of St. Mark’s Zuanne Emo was one of the leaders of the Venetian aristocracy during this time. Emo was one of the leading candidates for the post of doge in 1752, but was defeated by Francesco Loredan.
- Andrea Memmo came from a family of so-called “twelve Apostles” patricians, who were said to have participated at the election of the first doge in 697 A.D. Andrea Memmo was one of the leading figures of European freemasonry, and was a close personal associate of Casanova. Memmo worked with Casanova on Venetian

intelligence operations against France during the Seven Years' War (1756-1763), when world predominance passed into the hands of the British. If Memmo was unquestionably one of the leaders of Venetian foreign intelligence, he also called himself a "disciple" of Ortes. Ortes modestly wrote that he "had only been [Memmo's] maestro for a few months and only out of friendship," and thanked Memmo late in life for his "old friendship" and "modern-day protection."

- When Ortes published his major work on national economy, he was told that a very high official of the Venetian government had greatly praised his labors; this turned out to be Girolamo Ascanio Giustinian, a regular of the *conversazione*.
- The patrician Giacomo Nani was, like Ortes, obsessed with applying "geometry" to "political science." Some of Nani's essays are extant in manuscript at the library of the University of Padua. These include "Political Reflections on the Government of Our City" and "Political Essay about the Aristocracy of the Republic of Venice for the Year 1756." Nani exudes the historical and cultural pessimism that is the hallmark of Ortes. For Nani, "all the ills of our Republic were less bad than the remedies." Nani's starting point was the obvious decadence and rottenness of Venice. "In a corrupt body," wrote Nani, "everything is converted into evil juices and everything becomes bad food." Therefore, Nani thought, "the lesser evil is to leave everything the way it is." In other words, no reforms or government

actions would ever produce positive results, a point repeated obsessively by Ortes.

In 1752, a Venetian abbé by the name of Milesi congratulated Ortes for “the honor in which he was held by the main and most illuminated persons of this Republic.” In addition to his friends of the *conversazione*, Ortes had built up his own direct relations with other influential patricians like Tomaso Contarini.

Ortes’s friend and ideologue Nani divided the Venetian aristocracy into four parties or classes: These were the “*signori*,” or richest nobles; the “*poveri*,” or destitute nobles, and then two ideological groupings: the “good or quiet ones” and the “strong and free spirits.” The latter two were determined by their belief either in quietism or what Nani called “*libertinismo*.” Nani classed himself and his friends among the libertines. He said that the libertines really had “a spirit that matched that of the Republic” and represented the “real,” “original” values of Venice.

The libertines were a powerful force for the destruction of eighteenth-century European society. These were the freemasons, cabalists, hedonists, gamblers, necromancers, alchemists, charlatans, and polyvalent procurers who advanced under the banner of Hobbes and Locke, Voltaire and Rousseau. The world of the libertines is evoked in Schiller’s novel *Der Geisterseher*. The libertines were a social movement especially in France from the days of Montaigne and Bayle through the French Revolution; they were the social milieu through which Casanova and Cagliostro moved. Libertine networks were an important asset of Venetian intelligence.

In a letter written by Andrea Memmo to his friend Giuseppe Torelli, Memmo described Ortes as “a good Christian, a good man, a philosopher, and totally indifferent” in the sense of being an agnostic. According to Ortes scholar Piero del Negro, “good Christian” is underlined in the original, as “an indication of the ironic character of the definition.” [Piero Del Negro, “Giammaria Ortes, il patriziato e la politica di Venezia” in *Giammaria Ortes: Un ‘Filosofo’ Veneziano del Settecento* (Florence: Olschki, 1993), pp. 125-182.] In 1757, a Venetian literary newspaper attacked Ortes as being a “physiotheist.” In the ensuing affair, Ortes’s book, *Calculation on the Value of Human Opinions*, was outlawed by the Venetian censors. On another occasion, an attempt by Ortes to get a book published in Bologna was blocked by the censors of the papal states.

These facts about Ortes are important because they undercut the efforts of Ortes himself and of his Anglo-Venetian successors to present him as a lonely and eccentric recluse. Towards the end of his life Ortes wrote of himself as a man “almost unknown to his own country” who had “very few friends and even fewer patrons.” But during these same years, Ortes was writing to the patrician Fiordelise Labia as her humble servant and to one of the Querini as “my good patron and friend.” And as we have seen, he always kept in touch with Memmo.

All his life Ortes was officially celibate. But he was a passionate devotee of the theatre and the opera, and corresponded with a number of female singers and actresses. He was also addicted to card playing, especially to the popular game of faro. At the end of many of his writings Ortes added his motto: “Chi mi

sa dir s'io fingo?" This means: "Who can tell me if I am pretending?" Those who conclude that Ortes was indeed a faker and a libertine will be on firm ground.

By contrast, the public profile of Ortes, especially after about 1760, was that of an ultra-clerical reactionary. Ortes's first book on economics, his 1771 *Popular Errors Concerning National Economy* is already largely given over to a defense of the prebends and livings of the priesthood and the holy orders. This book contains a table in which widespread "errors" are answered by "axioms" formulated by Ortes. Error IV reads "The incomes of churchmen are excessive." Axiom IV answers: "The incomes of churchmen cannot be excessive." Error V: "The incomes of churchmen reduce those of the general population." Axiom V: "The incomes of churchmen increase those of the general population." [Errori popolari, p. 17] This recalls Malthus's argument that a well-funded state church is necessary to provide the effective demand needed to prevent crises of overproduction—an argument summed up in Malthus's creed that a "church with a capacious maw is best."

In 1785, Ortes devoted another book to a defense of ecclesiastical mortmain (called *fidecommessi* or *manomorte* in Italian), which was under attack by the Venetian government. Mortmain was a device used in wills to guarantee that property, especially land, could only be passed on to members of the same family or ecclesiastical community, and not otherwise disposed of. Anticlerical forces attacked mortmain, but Ortes supported it as necessary for the stability of church and state.

Ortes was also employed by Venetian intelligence as an operative in foreign countries. He went to Vienna in 1746, during the War of the Austrian Succession in which France, Prussia, Bavaria, and Spain were opposed to Great Britain, Austria, and Holland. During the following years, Ortes travelled extensively through Italy. In 1751, he was in Tuscany with a lifelong contact, Count Octavian Karl Nicolaus von Sinzendorf, the Grand Prior of Hungary and a secret counselor (Geheimrat) of the Imperial Austrian court. At other times, Ortes was also in contact with the Austrian Empire's ambassador to Venice, Count Philip Joseph Orsini-Rosenberg, who had married a former lover of both Casanova and of Andrea Memmo, Giustiniana Wynne.

During 1755, Ortes was in France, perhaps with Sinzendorf. Then Ortes went on to Vienna, where his contact with Sinzendorf is confirmed. Between April and August 1756 Ortes was in Berlin, and he returned to Vienna at the end of that year.

A short unpublished manuscript is conserved in the archives of Venice's Biblioteca Marciana in which Ortes, writing from Vienna on Nov. 12, 1756, gives his views on a white paper of the Prussian government which set forth the official reasons for Frederick the Great's termination of his treaty with Austria. Ortes, ever the arithmomaniac, states that "the survival of a principality depends on the amount of its own forces multiplied by its deception to defend itself from the forces of its neighbors." [Bartolo Anglani, p. 77] Ortes supports the Austrian position and thus, formally speaking, comes down against the British-allied side. This is not surprising, since Ortes was clearly assigned at the time as an Austrian handler.

The period of Ortes's intensive travel roughly coincides with the 1748 to 1756 interval of peace between the War of the Austrian Succession and the Seven Years' War, the two phases of the world war of the mid-eighteenth century from which the British Empire emerged victorious. A short biography of Ortes provided by his posthumous editor Custodi states that Ortes also visited England during these years. Around 1745, Ortes became interested in the English writer Alexander Pope, and began work on an Italian translation of Pope's "Essay on Man" which was published three decades later, in 1776. The economic writings of Ortes also show that he was aware of the existence of extreme poverty in England, which he describes.

During the summer of 1755, Louis XV of France and Count Kaunitz, the Austrian foreign minister, began to negotiate what became known as the Diplomatic Revolution of 1756, the famous "reversal of alliances" which for the first time in centuries saw French Bourbons and Austrian Hapsburgs allied, specifically against Great Britain and Frederick the Great of Prussia. Later, Count Kaunitz would ask for two copies of Ortes's book on national economy. Ortes's itinerary of the period touches three capitals immediately involved in the rapid policy shifts of 1755-56—Paris, Vienna, and Berlin. The full story of Ortes's role in these events is still hidden in unpublished materials in the Venetian archives.

THE OUTLOOK OF ORTES

Ortes often speaks most frankly in the works which he never published, but which have survived only in manuscript. Such is the case of Ortes's work *Reflections of an American Philosopher of a Few*

Centuries in the Future on the Customs of the Europeans of the Current Century, with Some Considerations on these of a European Philosopher of the Current Century. This is a work full of hatred for western civilization, expressed from a multicultural standpoint. Writing two centuries in the future from Ortes's time, the noble savage Aza, one of the indigenous peoples of the Americas, offers a commentary on the decadence and corruption of "those barbarians," that is to say of the Europeans. Aza is later joined by another noble savage of the Americas, named Zima, who offers further observations. Then the entire package is commented upon by a European of the time of Ortes. Aza and Zima embrace the typical doctrines of Jean-Jacques Rousseau, while the European philosopher answers with the ideas of Thomas Hobbes.

For Aza and Zima, the cause of European decadence is the existence of society itself. Aza finds that "if nature ever produced a bastard, then it was certainly in the European race of that time." Aza continues:

"It is true that in order to realize their error it should have been enough [for the Europeans] to extend their thoughts beyond what their eyes could see, beyond that margin of the earth where they had so thoughtlessly multiplied themselves, to the vast tracts of America, Africa, and Asia. Here they would have seen humanity, without vices and not afflicted by any social establishment, living free and independent, without needs or desires which could not be easily satisfied; and they would have seen from the larger and more tranquil part of mankind what is their natural condition." [Bartolo Anglani, "Ortes e Rousseau: Le `Rifelssioni di un Filosofo

Americano’|” in Giammaria Ortes: Un `Filosofo’ Veneziano del Settecento, pp. 102, 104.]

Within society, Ortes targets in particular religion for a special attack. Aza traces the origin within western society of authority, first as custodian and interpreter of the laws, then as the arbitrary creator of laws. The “necessity of the times created a similar authority, and not being able to assign it on earth, they thought to extract it from the sky.... It was agreed to give credence to a heavenly authority armed, in the absence of a sword, with thunderbolts and darts.” [Anglani, pp. 101-102.] Then came the invention of “another life” after life on earth, a life of “invariable and eternal length” to be lived out by “a special and separable essence” called “soul or spirit.” Finally, religion was represented as quasi-human and modelled on “sublimated human authority.” Later, says Aza, “a species of men took over the actual representation of this spirit, and formed that famous union among themselves which they called Church. These men were destined to consider themselves as mediators between that spirit and every other common man.... And to make that more persuasive, they tried to make the spirit itself palpable, giving it human form and making it visible for all time in a succession of lieutenants.” [Anglani, 101] The answer given to all this by the European philosopher of 1760 is the brutal Hobbesian one that human beings are compelled to live together in society in order to avoid the attacks and aggressions of which they would otherwise be the target.

Here we see the constant themes of Venetian propaganda from the Third Crusade through the war against the Renaissance to Mazzini: the denigration of western civilization and Latin Christianity by a

city-state that was always a part of the Byzantine-Orthodox tradition; the desire to wipe out the Roman papacy; and the exaltation of backwardness and irrationality. Given his need to preserve his cover as a churchman, Ortes was well advised not to have published this piece of writing, which would have placed him among the most raging libertines of his century.

But Ortes's published works are revealing enough. In 1757, Ortes published his "Calcolo sopra i giuochi della bassetta e del faraone," a mathematical study of card playing. Here the abbé makes the following observation on the essence of gambling and human nature:

"The fact that a passion for gambling is a superstition will not seem strange to anyone who considers that any human passion is just as much a passion and an error, precisely because it is a persuasion for which no reason can be furnished... So that we would say that since in human affairs everything depends on passion, everything depends on superstition, that one superstition does nothing but fight another, that the man who is considered the most important is the most superstitious, and that the lazy man is the most abject among men because he is without passions and without superstitions."

In the same year of 1757, Ortes published two essays in one volume entitled *Calculation of the Value of Opinions and of the Pleasures and Pains of Human Life*. The atmosphere here is Hobbes and Mandeville, and prefigures the later hedonistic calculus of Jeremy Bentham. Ortes's main point in the *Calculation of the Pleasures and Pains of Human Life* is that man is above all a creature dominated by pain

and suffering, and that what is called pleasure is merely the momentary absence of pain. Pain is the norm, and pleasure the brief exception.

Ortes sums up his argument thus:

“That man is subjected by nature to pain and not to pleasure, that pain and pleasure proceed in man from the torment and from the relief of his fibers, that pain in man is in greater supply than pleasure, that the number of pains and pleasures depends on the force of application—this can be said with certainty.... If these doctrines are thought to redound to the discredit of humanity, I find myself to be of this species without complaining about it; and if I conclude that all the pains and pleasures of this life are only illusions, I can add that all human ratiocinations are only madness. And when I say all, I do not except my own calculations.” [Anglani, pp. 147-148]

It was the Calculation of the Value of Human Opinions that got Ortes in trouble with the censors and brought him under public attack as a “physiotheist.” The Venetian newspaper *Novelle della repubblica letteraria* of Aug. 27, 1757 listed a series of propositions found by the reviewer in Ortes’s book. Among these were that “every man is equal to every other, and all are equally worth nothing.” Then came “prudence,” which Ortes was accused of having defined as “a useful deception.” Ortes had written that:

“every man is inclined by nature to the pleasure of the senses. This induces him to live in society from which he derives a quantity of these pleasures.” [Anglani, p. 122]

Ortes further asserted that:

“the value of opinions are riches, since it is clear that riches change and buy opinions like any other type of commerce, and thus become the common measure of opinions as of all the products of nature and of art. These riches, then, that measure opinions are those that we possess or that we acquire or that we can make use of by means of these opinions, divided by the number of supporters of these opinions.”
[Anglani, 126]

During these years, Ortes was interested in contemporary French writers like Maupertuis and La Mettrie. After 1757, Ortes published nothing for more than a decade. In 1761, he wrote to a friend that he had stopped studying. This is when he decided to become an economist.

ORTES THE ECONOMIST

In 1774, Ortes published his principal work, *Della Economia Nazionale* (On National Economy). He begins by dismissing as superficial those believers in progress and humanitarians who wish to improve the material prosperity of humanity. Those who have insight can see that:

“national economy is a matter which cannot be improved in any way by any particular action, and all attempts by persons seeking to organize national economy according to a better system, as regards provision or increase of goods, have to end up as useless efforts.”

Ortes expands on this theme:

“But that the general wealth cannot be increased for some without an equal deficiency of them for others; that no one can find himself better off without someone else being worse off, or without somebody’s suffering; that the mass of common goods is determined in every nation by the need, and that it cannot exceed this need by even a hairsbreadth, neither by the charms of a charlatan nor by the work of a philosopher nor even by the work of a sovereign; this is what, as far as I know, was never said or at least was never proven by anybody, but is rather contrary to what is usually advanced on this subject in public discourse, in secret murmurings and with all kinds of books, be they the most common or the most bizarre. [Nuccio, *Ec. Naz.*, p. 41-42]

Ortes goes on to add some observations on what he calls “economic good and evil” or the abundance and deficiency of products. As a Venetian Aristotelian, Ortes believes that production is rigidly determined by the number of people involved, and cannot otherwise be increased. The only problems that can be solved by human intervention or the policies of government are to some degree those of distribution.

In the course of this argument, Ortes sets up the single axiom upon which his entire study of national economy will depend:

“This will be, that everything that is done, is done with sufficient reason; which means that nobody undertakes an action, work, or job of any kind without an impulse of motivation for this, be this motivation good or evil....” [Nuccio, pp. 43-44]

This is doubtless a conscious parody of Leibniz’s famous doctrine of sufficient reason, which for him

was a principle of the intelligibility of causality. What Ortes means, by contrast, is the most vulgar materialism and hedonism. Ortes means that a human being will normally tend to inert torpor, but will be roused to work as much as necessary to survive or to satisfy other needs. However, no one will ever work more than is necessary for survival and for the satisfaction of these needs. Hence derives for Ortes the fixed and unimprovable level of the wealth of each nation, which will always be the product of its population multiplied by this irreducible minimum amount of work. Or, as Ortes says:

“Having posited this truth, I say again, the substances spread throughout a nation and by means of which the nation exists must be determined precisely by the needs of the nation, without any abundance or deficiency; so if we suppose in any nation some number of persons, they will require certain goods in order to survive, and the reason for the production of these goods will only be precisely providing for these persons. Because however these persons can only consume a determined quantity of goods, these goods cannot fall short or be excessive in relation to their need, thanks to the fact that if the goods were not there or were inferior to the needs of all, all those persons would not survive, which is contrary to our supposition; and if the goods were excessive or were superior to the need, then those goods would have been produced and would be kept without sufficient reason, without which nothing is ever done, as we pointed out.” [Nuccio p. 44]

Ortes has thus preceded John Von Neumann and others in defining economic reality as a zero-sum

game. The experienced card-playing abbé makes this very explicit:

“The good therefore, understood as the possession of goods in excess of what is needed, can only be expressed between the individual and the commonality as the number zero, and since there is an inevitable lack of goods for some if these are to be abundant for others, this good can only appear as a mixture of economic good and evil, which tends neither to one nor to the other, or as the vector sum of forces which, operating with equal energy in different and opposite directions, destroy each other and resolve themselves into nothing. [Nuccio, p. 45]

Ortes then proceeds to provide a graphic and extreme illustration of these absurd ideas. He sets up the contrast between the Roman Emperor Nero, who was certainly a bloody and repressive tyrant, and the emperor Titus, whom he presents as a model of good and mild government. Ortes then argues that Roman society was just as well off under Nero as under Titus:

“people will certainly say that Titus promoted [the common good] in his time, and that Nero promoted it in the totally opposite direction, since Titus pursued his own interests without destruction and Nero pursued his interests with the destruction of the common good, so that wealth grew under Titus and decreased under Nero. But economic good and the lack of it were equal under these two emperors, which can be convincingly shown by the fact that no matter how many people Titus made happy, without making anyone unhappy, and no matter how many people Nero made unhappy in order to make himself happy, Titus would nevertheless eternally have found

someone to make happy, and Nero someone to make unhappy.” [Nuccio, p.50]

Which goes to show that a determined Aristotelian kook can “prove” literally anything.

ORTES AS DEMOGRAPHER

Ortes’s most influential work was his *Reflections on the Population of Nations in Relation to National Economy*, published in 1790, but apparently written starting in 1775. The dirigists and kameralists of the eighteenth century were agreed that one of the main purposes of government was the promotion of population as the key source of national wealth: *gobernar es poblar*, to govern is to populate, said the Spanish proverb. Ortes starts off by noting that

“these writers are all accustomed to teach that the growth of population is a great advantage to a nation, with the supposition of thus increasing wealth and by consequence the national greatness and power which depend on that wealth.” Against this, Ortes contends that “the population in any nation must be contained within certain limits...” [Ortes, p. 7]

Alongside of population growth, Ortes attacks foreign trade:

“I have no doubt in asserting that domestic trade is to be preferred to foreign trade in the certainty that domestic trade is the one by which a nation is provided with the goods necessary, commodious, and pleasurable for its maintenance, and foreign trade is only a supplement for deficiencies in domestic trade.” [Ortes, p. 8]

In other locations Ortes endorsed free trade precisely as this type of supplement, arguing that such free trade would be equally beneficial for all concerned.

Against all evidence, Ortes has no trouble in denying the obvious fact that the standard of living and productive capacities do vary among nations. He repeats his creed that:

“the goods of a nation are in every nation in proportion to the population, without excess or deficiency, and that given the same population it is not possible to increase them for some people without reducing them just as much for others.”
[Ortes, p. 10]

What of the fact that the sovereign, government, and great nobility of certain countries seem to be much wealthier than those of other countries? Ortes concedes that they may indeed be wealthier. But he quickly adds that:

“since the capital of money and of goods in every nation is in proportion to its population, it must be said that the greater wealth of some only occurs through just as much greater poverty for others in the nation itself.”

Therefore, to increase a nation’s population and foreign trade with the goal of making that nation richer, greater, and more powerful than the others is nothing but a fraud, in which instead of looking at the whole nation only a few are considered, such as the sovereign and the great nobles who shine most brightly; and this is a very false thing, because the nation is made up not just of this sovereign or of those great nobles, but of these together with the rest

of the population, without which there would be no sovereign, no great nobles and no nation at all. [Ortes, p. 12]

To make the government and the nobility rich, far greater masses of people are made poor, resulting in “servitude and oppression.” [Ortes, p. 13] Economists ought to be concerned about redistribution of wealth by “diminishing the excessive wealth of the rich,” but the economists do the opposite. The current century claims to be the most illuminated, but is in reality the most stupid and senseless of all.

In his first chapter, entitled “Unlimited Progress of Generations,” Ortes starts from his standard population sample of two men and two women of an age suitable for reproduction, with two surviving parents and one surviving grandparent. He assumes a natural and unalterable tendency of each couple to produce 6 children, of which 2 die before reaching the age of 20. Ortes then shows, with tables, that at this rate, the population will double every 30 years. He produces further tables to show that after 900 years, a population which doubles every 30 years will reach more than 7.5 billion.

Ortes comments:

“Thus, taking into account only time and the faculty of generation, the population, after those 6,000 years which are usually counted from the creation of the world until today, would by now be found to have grown to so many living persons not only as to not be able to breathe on the earth, but even so many as could not be contained on all its surface from the deepest valleys to the steepest mountains, packed numerous like dead and dried herring in their

barrels. This makes known that there is a necessary limit at which the progress of generations stops....” [Ortes, p. 28]

In the case of animals, the limit to population growth is provided by the actions of mankind or by predators and other natural factors. Human population increase is limited by mankind’s need for products like “food, clothing, and dwellings of the vegetable and animal types as they are in use in human life....” These are limited, says the abbé. Therefore, human population growth must also be limited:

“In this way, since it is believed that all the products mentioned above as necessary for human life which can be extracted from the entire surface of the earth and from the animals that are found there are as many as are sufficient to feed, to dress, and to house up to 3,000 million persons, this will therefore be the maximum of persons capable of surviving at the same time on earth, and that progression will have to stop when it arrives at that number; this is something that will happen after 840 years if the 7 persons assumed had found themselves alone on the earth at the creation of the world or after a universal flood. If that progression [of population] were to proceed beyond this, the parents would have to strangle their babies in their diapers or use them as food, unless the earth were expand like a balloon blown up from the inside, and did not double its surface for each new generation until it filled the immensity of the skies.” [Ortes, p. 34]

Ortes always strictly ignored technological change and the impact that this might have on, for example, agricultural production, or infant mortality and life expectancy. For him, all forms of production were

fixed, frozen, and never had and never would change. There was no such thing as progress or improvement. In ignoring technological and scientific innovation, Ortes ignored the primary data of economics and the main factors which determine relative potential population density in the real world. Ortes is interesting only as a kind of Canaletto of economic pathology who provides us with snapshots of a society of monstrous stagnation and decadence, Venice on the eve of its extinction.

Although Ortes set the world's "carrying capacity" at an immutable maximum of 3 billion, he estimated that in his contemporary world the total human population was slightly more than 1 billion. Why had world population not already collided with the 3 billion upper limit? Ortes blamed the rich, who limited the size of their families in order to keep their wealth concentrated in a single line of inheritance, and thus kept the poor too impecunious to be able to maintain any family at all. These arguments are deeply tinged with Venetian provincialism. Population would expand, Ortes thought,

"if men were less greedy or did not oppress each other with poverty and with excessive riches." [Ortes, p. 35]

Ortes believed that it was necessary to stabilize world population in a zero growth mode. For this, he recommended celibacy. He called for as many persons to remain celibate as got married, and used tables to show that if this were the case, population would remain permanently stationary. As undesirable alternatives to celibacy he listed prostitution, eunuchs, polygamy, and "other modes of

incontinenence used by the barbarous nations...”
[Ortes, p. 41]

Later Ortes established his model of an ideal or “natural” nation, which was a state of 5,000 square miles of territory of the type found in the Italy of his day (The miles used by Ortes are old pre-metric system Italian miles which approximate nautical miles), with a population of 1 million, and a population density of 200 persons per square mile. In his view, such a state would allow the optimal use of economic resources by minimizing the depredations of government and court. He added that if a country got any bigger, the mutual intelligibility of dialects would be lost and the people would no longer speak the same language. Ortes contrasted to this model of a “natural” nation the “artificial” nations, characterized by “immense numbers of people on lands that are even more immense in relation to their numbers.” In the artificial states, wealth and population were concentrated in the congested capital and other big cities, leaving vast areas empty.

Ortes thought that the more “natural” European states were the petty Italian and German states, Holland, and Switzerland, where the population density reached 200 per square mile. In Spain, France, Great Britain, Prussia, Austria, and Poland, he estimated a population density of 72 per square mile. In Russia and European Turkey he estimated 40 inhabitants per square mile. This gave a total European population of 160,000,000. He estimated that Asia was five times bigger than Europe, but with a population of only 480,000,000 because of an even lower population density. But he thought that Asia was more densely populated than either Africa, with

220 million, or the Americas, with 240 million, according to his estimates.

It may be obvious already that Ortes had never studied population growth as such, but was merely describing some aspects of the moribund society of which he was a part—decadent Venice a few years before its end. Whether his ideal state has 1 million people or 3 million (as at various points in *On National Economy*) it is clear that he has only Venice in mind. At this stage the city of Venice had about 160,000 inhabitants, a sizable decline from earlier centuries.

ORTES ON VENETIAN DECADENCE

Ortes admitted more or less openly that he was writing about Venice. His chapters on the demographics of noble families reflected the Venetian decadence: for the family fondo to remain concentrated in a single line of biological inheritance, all the sons but one had to remain unmarried, with the youngest son often being given the responsibility for carrying on the line. More than two-thirds of the daughters of the aristocracy had no hope of finding husbands, and generally entered convents and other religious institutions which quickly acquired a reputation for licentiousness. According to E. Rodenwalt, in the sixteenth century 51% of Venetian male nobles remained unmarried; in the seventeenth century this had risen to 60%, and in Venice's final century to 66%. Of the fourteen doges who reigned between 1675 and 1775, only four were ever married—and this does not count the “dogaressa” mentioned above.

The impoverished nobility formed a social class known as the barnabotti who retained their membership in the Maggior Consiglio, but who were forced by their noble status to abstain from any productive work and who thus tended to become corrupt state officials, political fixers, spies for the Council of Ten, etc. Many barnabotti lived on government welfare payments. Free housing and other provisions were offered to any of the barnabotti who agreed to remain unmarried and to have no offspring. In order to avoid the decimation of the ranks of the aristocracy, family membership in the Maggior Consiglio was offered in return for large cash payments at various times during the eighteenth century. This was the policy warmly recommended by Ortes as one of the main policy points of his *Reflections on Population*: a way of selling luxurious state rooms on the Titanic.

In addition to having provided the main ideas for the English philosophical radicals, Ortes also received high praise from Karl Marx. The samples of Ortes's demagoguery provided here may cast some light on the reasons for this affinity. Ortes always provides a class analysis imbued with class conflict according to the shifting alliances of the various strata of Venetian patricians. In volume I of *Capital* Marx praised "the Venetian monk, Ortes" as "an original and clever writer." For Marx, Ortes was "one of the great economic writers of the eighteenth century [who] regards the antagonism of capitalist production as a general natural law of social wealth." Marx quotes Ortes's remark at the opening of *On National Economy* that "instead of projecting useless systems for the happiness of the peoples, I will limit myself to investigating the cause of their unhappiness." In Marx's view, Ortes was

distinguished by his steady contemplation of “the fatal destiny that makes misery eternal...” Doubtless instructed by his master David Urquhart, Marx railed against Malthus as a reactionary plagiarist, but summoned only respect for the Venetian Ortes.

In reality, Ortes was no economist, but an evil Venetian charlatan. He was a writer of excruciating boredom who managed to be a pedant while citing no authors other than himself. Yet it is in the name of doctrines of population stability and world carrying capacity traceable back to this raving faker of Venetian intelligence that the international Malthusian movement and the United Nations bureaucracy propose to carry out the greatest genocide of human history. The insanity of Giammaria Ortes is one more good reason to boycott and shut down the Cairo Conference.

BIOGRAPHICAL NOTE

For summaries of the biography and writings of Ortes, see Giammaria Ortes: un “filosofo” veneziano del Settecento (Florence: L.S. Olschki, 1993), based on the proceedings of a conference of the Cini Foundation.

See also material on Ortes in Gianfranco Torcellan, *Settecento Veneto e altri scritti storici* (Torino: Giappichelli, 1969).

For Ortes’s relations with the Venetian oligarchy, see Piero del Negro, “Giammaria Ortes, il Patriziato e la Politica di Venezia” in the cited Giammaria Ortes collection, pp. 125-182.

See also in the same collection Bartolo Anglani, “Ortes e Rousseau: Le `Riflessioni di un Filosofo Americano.’|”

A number of the shorter and/or previously unpublished works of Ortes appear in Bartolo Anglani (ed.), *Giammaria Ortes: Cacolo sopra la verita' dell'istoria e altri scritti* (Genoa: Costa & Nolan, 1984).

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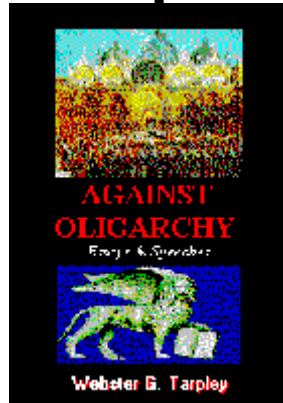
Reflections on the Population of Nations is in volume 31 of this collection;

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For material on Venice in the eighteenth century, see—among many others—John Julius Norwich, *A History of Venice* (New York, Knopf, 1982).

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How the Dead Souls of Venice Corrupted Science



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There is a cancer growing on world history – the cancer of oligarchism. Between 1200 A.D. and about 1600 A.D., the world center of gravity for the forces of oligarchism was the oligarchy of Venice. Toward the end of that time, the Venetian oligarchy decided for various reasons to transfer its families, fortunes, and characteristic outlook to a new base of operations, which turned out to be the British Isles. The old program of a worldwide new Roman Empire with its capital in Venice was replaced by the new program of a worldwide new Roman Empire with its capital in London – what eventually came to be known as the British Empire.

This was the metastasis of the cancer, the shift of the Venetian Party from the Adriatic to the banks of the Thames, and this has been the main project of the world oligarchy during the past five centuries. The Venetian Party, wherever it is, believes in epistemological warfare. The Venetian Party knows that ideas are more powerful weapons than guns,

fleets, and bombs. In order to secure acceptance for their imperial ideas, the Venetian Party seeks to control the way people think. If you can control the way people think, say the Venetians, you can control the way they respond to events, no matter what those events may be. It is therefore vital to the Venetians to control philosophy and especially science, the area where human powers of hypothesis and creative reason become a force for improvements in the order of nature. The Venetian Party is implacably hostile to scientific discovery. Since the days of Aristotle, they have attempted to suffocate scientific discovery by using formalism and the fetishism of authoritative professional opinion. The Venetian Party has also created over the centuries a series of scientific frauds and hoaxes, which have been elevated to the status of incontrovertible and unchallengeable authorities. These have been used to usurp the rightful honor due to real scientists, whom the Venetians have done everything possible to destroy.

We can identify the Venetian faction which has been responsible for the most important of these scientific and epistemological frauds. They can be called the “dead souls” faction, or perhaps the “no-soul brothers” of Venetian intelligence. This is because their factional pedigree is based on the belief that human beings have no soul. Their factional creed is the idea that human beings have no creative mental powers, are incapable of forming hypotheses, and cannot make scientific discoveries.

THREE GROUPS OF VENETIAN GAMEMASTERS

We can approach these Venetian dead souls in three groups. First there is the group around Pietro

Pomponazzi, Gasparo Contarini, and Francesco Zorzi, who were active in the first part of the 1500s. Second, there is the group of Paolo Sarpi and his right-hand man Fulgenzio Micanzio, the case officers for Galileo Galilei. This was the group that opposed Johannes Kepler in the early 1600s. Third, we have the group around Antonio Conti and Giammaria Ortes in the early 1700s. This was the group that created the Newton myth and modern materialism or utilitarianism and combated Gottfried Wilhelm Leibniz. These three groups of Venetian gamemasters are responsible for a great deal of the obscurantism and garbage that weighs like a nightmare on the brain of humanity today. These Venetian intelligence officials are the original atheists and materialists of the modern world, as reflected in the sympathy of Soviet writers for figures like Galileo, Newton, and Voltaire as ancestors of what was later called dialectical materialism.

The leading figure of the first grouping in the early 1500s was Gasparo Contarini. In other locations we have told the story of how Contarini, for Venetian *raisons d'état*, set into motion the Protestant Reformation, including Martin Luther, King Henry VIII of England, Jean Calvin of Geneva, and the Italian crypto-Protestants known as *gli Spirituali*. At the same time, Contarini was the cardinal of the Roman Catholic Church who masterminded the early phases of the Catholic Counter-Reformation. Contarini was the personal protector of Ignatius of Loyola, and played a decisive role in establishing the Jesuit Order. Contarini also convoked the Council of Trent on an Aristotelian platform.

It is with Pietro Pomponazzi that we see the explicit factional pedigree of the dead souls faction.

Pomponazzi started from Aristotle, as the Venetian Party always does. Aristotle asserted that there is no thought which is not mixed with sense impressions. This meant that there is no part of our mental life which is not contaminated by matter. For Pomponazzi, this proved that the soul does not exist, since it has no immaterial substance. Contarini warned Pomponazzi not to take this matter any further, but also remarked that the only time that the existence of the soul is really certain is when the person is already dead. For Contarini, as a practical matter, there is no empirical human soul that you can be aware of while you are still alive.

Francesco Zorzi was the envoy of this group to Henry VIII, to whom he became the resident sex adviser. Zorzi illustrates the typical profile of a Venetian intelligence operative in the early 1500s: He was a Franciscan friar whose main occupation was black magic of the Rosicrucian variety. He was a conjurer, a necromancer, an apparitionist. Think of Christopher Marlowe's Doctor Faustus, and you have the portrait of Zorzi. Not exactly a role model for science nerds of any age. As the 1500s turned into the 1600s, this profile began to present serious drawbacks and limitations.

SARPI AND GALILEO

Until about 1600, the posture of the Venetian Party toward science was one of more or less open hostility, favoring black magic. But in the early 1600s, the group around Sarpi succeeded in changing their public profile from being the enemies of science to being the embodiment of the most advanced and sophisticated science. For several centuries after this, the Venetians would work inside the scientific

community to take it over. They would claim to represent the highest expression of scientific values. In this way, they could institutionalize the dead hand of formalism and the fetishism of authority, so as to stifle the process of discovery.

The chief of Venetian intelligence who made this possible was Paolo Sarpi. Sarpi and his friend Fulgenzio Micanzio were Servite monks. Sarpi was part of an important Venetian salon of the day, the Ridotti Morosini, which met for discussions in the palace of the Morosini family on the Grand Canal. The Morosini were the direct ideological heirs of Gasparo Contarini. The Morosini salon centered on a discussion of science, and it became the nucleus for the youthful faction of the Venetian oligarchy, the so-called *Giovani*, who became powerful after 1582. The *Giovani* favored a policy of cooperation with Holland, England, and France in conflicts with the Austrian and Spanish Hapsburgs and the papacy. The *Vecchi*, the oldies, serviced the Venetian networks on the Spanish and papal side, which were also quite extensive.

We have told in other locations how Sarpi organized and unleashed the Thirty Years' War in Central Europe, using agents like Max von Thurn und Taxis, Christian von Anhalt, Christoph von Dona, and the Elector Palatine Frederick, the so-called Winter King. In this sense, Paolo Sarpi personally exterminated about one-third of the entire population of Europe, and about one-half of the population of Germany and surrounding areas. Sarpi also caused the assassination of King Henry IV of France when Henry opposed Sarpi's designs and exposed him as an atheist. Paolo Sarpi, we see, is a worthy predecessor to Bertrand Russell.

But Sarpi in his own time was considered an eminent mathematician. One contemporary wrote of him: "...I can say about him without any exaggeration whatsoever that no one in Europe excels him in the knowledge of [mathematical] sciences." This is the view of Sarpi held by Galileo Galilei.

Sarpi's companions at the Ridotto Morosini during the 1590s included the influential mystic Giordano Bruno. Starting in 1592, there was also a professor of mathematics at the nearby University of Padua: Galileo Galilei, a native of Florence. Galileo taught mathematics in Padua from 1592 to 1610, and it was during his stay on Venetian territory that he became a celebrity. Galileo was a paid agent of Sarpi and, after Sarpi's death, of Sarpi's right-hand man Micanzio. There is a correspondence on scientific subjects between Sarpi and Galileo, including on magnetism, which was Sarpi's favorite, because he found it occult. Galileo proposed some of his first ideas on falling bodies to Sarpi, who enthused that Galileo had been born to solve the question of motion.

Galileo's fame was procured when he used a small telescope to observe the moons of Jupiter, the rings of Saturn, and the phases of Venus. He reported these sightings in his essay *The Starry Messenger*, which instantly made him the premier scientist in Europe and thus a very important agent of influence for the Venetian Party. This entire telescope operation had been devised by Paolo Sarpi.

The first telescope had been built by Leonardo da Vinci about a hundred years before Galileo. Susan Welsh has called attention to the research of Domenico Argentieri on Leonardo's optical

manuscripts, which demonstrates that Leonardo's telescope had a convex lens at one end and a concave lens at the other. Its magnifying power was rather weak, but it was a telescope. There are reports of a telescope made in Italy in 1590. By 1608, telescopes began to turn up in Holland, and Galileo says he was encouraged by reports of them to build his own telescope in 1609.

Sarpi's version of these events is more revealing. He wrote on March 16, 1610 that a telescope had been found in Holland two years before, therefore in spring 1608. "Once this was found," wrote Sarpi, "our mathematician of Padua [Galileo] and some of our other people who are not ignorant of these arts began to use the telescope on celestial bodies, adjusting it and refining it for the purpose..." Notice: Galileo "and some of our other people." It would appear that the observations were made not from Padua, but from Paolo Sarpi's Servite monastery in Venice. Sarpi wrote about Galileo as "our mathematician," saying that he had "frequently discussed with him at the time" about the results of the telescopic observations, and did not need to read what Galileo had written about them.

In 1611, a Polish visitor to Venice, Rey, wrote that Galileo had not really been the inventor of the telescope, but that the "adviser, author, and director" of the telescope project had been Father Paolo Sarpi, "who is considered the greatest mathematician here."

In 1597, Johannes Kepler had sent a copy of his new book, *Mysterium Cosmographicum*, to Galileo. This was the work in which Kepler proposed the Platonic solids as the basis for understanding the harmonic ordering of the planetary orbits around the Sun.

Galileo thereupon sent a letter to Kepler, explaining that he, too, was a follower of the Copernican or heliocentric view, but that he “had not dared” to come forward with this view because of fear, and preferred to sit on the whole business because of the climate of opinion. Kepler had written back urging Galileo to be confident and to go forward with the struggle for truth, offering to find publishers in Germany if the Italian climate were too oppressive. Galileo did not do this, and refused to comment in detail on Kepler’s book. According to Kepler’s biographer Max Caspar, in the following years Galileo used material from Kepler in his lectures, but without giving Kepler credit.

Kepler and Galileo were in frequent contact for over 30 years. Kepler commented with benevolent interest – and with subtle polemics – about Galileo’s published works. But Galileo never commented systematically on Kepler’s laws. In 1609, Kepler published his *Astronomia Nova*, expounding his first and second laws of planetary motion – that the planets move in ellipses of which the Sun is one focus, and that the planets sweep out equal areas in equal times between themselves and the Sun as they revolve. In Galileo’s *Dialogues on the Two Great World Systems*, published in 1632, Kepler is hardly mentioned, while the discussion centers on Copernicus, with his perfect circle orbits of the planets around the Sun, which had no hope of accounting for the observed positions of the planets. At the end, one of the characters says that he is surprised at Kepler for being so “puerile” as to attribute the tides to the attraction of the Moon.

During the first years of the pontificate of Pope Urban VIII Barberini, Galileo was the semi-official

scientist for the pope. But in 1631, when the Swedish Protestant army of Gustavus Adolphus fought its way through Germany, reached the Alps, and seemed ready to sweep down on Rome, Urban VIII turned abruptly from a pro-French to a pro-Spanish policy. The Spanish ascendancy is the backdrop for the trial of Galileo carried out by the Dominicans with Jesuit support. Some years earlier, Sarpi had forecast that if Galileo went to Rome, the Jesuits and others were likely to “turn ... the question of physics and astronomy into a theological question,” so as to condemn Galileo as “an excommunicated heretic” and force him to “recant all his views on this subject.” Sarpi in 1616 seemed to know very well what would happen more than 15 years later, well after his own death. It is evident that the scenario sketched here corresponded to Sarpi’s own long-term plan. For Galileo, the trial was one of the greatest public relations successes of all time. The gesture of repression against Galileo carried out by the Dominicans of Santa Maria Sopra Minerva in Rome established the equation Galileo=modern experimental science struggling against benighted obscurantism. That equation has stood ever since, and this tragic misunderstanding has had terrible consequences for human thought. Lost in the brouhaha about Galileo is the more relevant fact that Kepler had been condemned by the Inquisition more than a decade before.

Sarpi’s philosophical and scientific writings were not published until after World War II. These are the *Pensieri*, or Thoughts, and the *Arte di Ben Pensare*, the Art of Thinking Well. Sarpi’s achievement for Venetian intelligence was to abstract the method of Aristotle from the mass of opinions expressed by Aristotle on this or that particular issue. In this way,

sense certainty could be kept as the basis of scientific experiments, and Aristotle's embarrassingly outdated views on certain natural phenomena could be jettisoned. This allowed the Venetians to preserve the essential Aristotle, while attacking exponents of the Aristotelian or Peripatetic school, such as the Jesuits of the Collegio Romano. These writings by Sarpi have not been translated, but they are the basis of everything written by Sir Francis Bacon. The Bacon-Hobbes menage was in close contact with Sarpi and Micanzio. Sarpi can also be found in Locke, who took almost 1,000 pages to write what Sarpi had put down in 30.

In the *Art of Thinking Well*, Sarpi starts from sense perception and sense certainty. He suggests that an impression made on our sensory apparatus by outside objects has to be distinguished from those objects. Especially he points to tastes, odors, and sounds, which he thinks are a matter of our nervous system, not of outside reality. In a different category are ideas of quantity, size, and time, which are objective. In the same manuscript, Sarpi lists the immortality of the soul as one on a list of wrong ideas. Sarpi repeats the argument of Pomponazzi that since there is no knowledge without sensation, the soul dies with the body. Again, the trademark of the Venetian dead souls faction.

Galileo's epistemology comes straight from Sarpi. We can see this in Galileo's 1623 essay *Il Saggiatore*, *The Assayer*. For Galileo, colors, tastes, sounds, smells, are mere words. They exist only for our bodies. Galileo makes the famous comparison of these to tickling. If you brush a feather over the soles of the feet or the armpits of a marble statue, you will not produce a tickle. But if you do this to a human being,

you will cause that tickling sensation. So, Galileo says, it is time to get rid of ears, tongues, and noses, and go for shapes, numbers, and motions, and never odors, tastes, and sounds. From this he proceeds quickly to a reductionist theory of atoms, in which heat is explained as the effect a “fiery minims” of igneous atoms. Galileo’s epistemology is identical with that of Sarpi. This is what Galileo means when he denies Aristotle to say that the truth is written in the book of nature, and written in mathematical characters. Galileo was a reductionist.

Sarpi died in 1623, and Galileo’s case officer became the Servite monk Fulgenzio Micanzio. After Galileo had been condemned, Micanzio reminded Galileo of the assignment he had received from Sarpi 20 years earlier: to write a treatise on motion. And by the way, added Micanzio, I have 258 pounds here for you. Later, Micanzio would procure Galileo a pension of 60 scudi per year from the coffers of the Venetian state.

Galileo responded to Micanzio’s orders with the 1638 *Discourses on Two New Sciences, Mechanics and Local Motion*. Because Galileo had been condemned by the Inquisition, he could not be published anywhere that papal authority was strong. Micanzio therefore arranged for Galileo’s book to be printed by the Dutch Elsevir press in Leyden.

In 1634, Micanzio wrote to Galileo that he had been talking to an expert in science and philosophy – called a virtuoso in the parlance of the day – who had commented that although he did not deny Galileo’s scientific ability, “the things that you bring are not new, but are already in Kepler.” Indeed. Galileo wrote back that the correct answer to this virtuoso is

that although Galileo and Kepler may sometimes seem to agree about certain astronomical phenomena, “my way of philosophizing is so different from his.” (Nov. 19, 1634).

In letters written in 1640, Galileo threw further light on his own scientific method. Galileo complained that he had been misunderstood: “Against all the reason in the world, I am accused of impugning Peripatetic doctrine, whereas I profess and am certain of observing more religiously the Peripatetic – or, to put it better, Aristotelian – teachings than many others...” (Aug. 24, 1640). Galileo asserted that he had tried to study phenomena: “that in all natural effects assure me of their existence, their “an sit” [if it be], whereas I gain nothing from their how, their “quomodo.” (June 23, 1640). Some might try to dismiss these admissions as a distortion of Galileo’s outlook caused by the crackdown of which he was still a victim, but I would submit that this is the real Galileo talking. What Galileo is trying to express here is the same thing Isaac Newton meant with his infamous “hypotheses non fingo” [I do not fabricate hypotheses]. Which brings us to Newton.

NEWTON: A CULTIST KOOK

The next phase of the corruption of science by Venice depends on a rather obscure Cambridge don by the name of Isaac Newton. For the oligarchy, Newton and Galileo are the only two contenders for the honor of being the most influential thinker of their faction since Aristotle himself. The British oligarchy praises Newton as the founder of modern science. But, at the same time, they have been unable to keep secret the fact that Newton was a raving irrationalist, a cultist kook. Among the oligarchs, it was the British

economist Lord John Maynard Keynes and a fellow Cambridge graduate who began to open the black box of Newton's real character. Was Newton the first and greatest of the modern scientists, the practitioner of cold and untinctured reason? No, said Keynes, Newton was not the first of the Age of Reason. He was the last of the magicians, the last of the Babylonians and Sumerians, the last wonderful child to whom the Magi could do sincere and appropriate homage. Keynes based his view on the contents of a box. What was in the box? The box contained papers which Newton had packed up when he left Cambridge for London in 1696, ending his Cambridge career and beginning his new life in London as member and president of the British Royal Society, director of the mint, resident magus of the new British Empire.

Inside the box were manuscripts and papers totaling some 1.2 million words. After Newton's death, Bishop Horsley was asked to inspect the box, with a view to publication, but when he saw the contents, he recoiled in horror and slammed the lid. A century passed. Newton's nineteenth-century biographer, Sir David Brewster, looked into the box. He decided to save Newton's reputation by printing a few selections, but he falsified the rest with straight fibbing, as Keynes says. The box became known as the Portsmouth Papers. A few mathematical papers were given to Cambridge in 1888. In 1936, the current owner, Lord Lymington, needed money, so he had the rest auctioned off. Keynes bought as many as he could, but other papers were scattered from Jerusalem to America.

As Keynes points out, Newton was a suspicious, paranoid, unstable personality. In 1692, Newton had a nervous breakdown and never regained his former

consistency of mind. Pepys and Locke thought that he had become deranged. Newton emerged from his breakdown slightly “gaga.” As Keynes stresses, Newton “was wholly aloof from women,” although he had some close young male friends. He once angrily accused John Locke of trying to embroil him with women.

In the past decades, the lid of the box has been partially and grudgingly opened by the Anglophile scholars who are the keepers of the Newton myth. What can we see inside the box?

First, Newton was a supporter of the Arian heresy. He denied and attacked the Holy Trinity, and therefore also the Filioque and the concept of Imago Viva Dei. Keynes thought that Newton was “a Judaic monotheist of the school of Maimonides,” which suggests that he was a Cabalist. For Newton, to worship Christ as God was idolatry and a mortal sin. Even in the Church of England, Newton had to keep these views secret or face ostracism.

ALCHEMY AND GREEN LIONS

Newton’s real interest was not mathematics or astronomy. It was alchemy. His laboratory at Trinity College, Cambridge was fitted out for alchemy. Here, his friends said, the fires never went out during six weeks of the spring and six weeks of the autumn. And what is alchemy? What kind of research was Newton doing? His sources were books like the “Theatrum Chemicum Britannicum” of Elias Ashmole, the Rosicrucian leader of British speculative Freemasonry. Newton owned all six heavy quarto volumes of Ashmole.

The goal of the alchemists was the quest for the mythical philosopher's stone, which would permit the alchemist to transmute lead and other base metals into gold. The alchemists hoped the philosopher's stone would give them other magical powers, such as rejuvenation and eternal youth.

Alchemy also involved the relations between the astrological influences of the planets and the behavior of chemicals. One treatise that dealt with these issues was the "Metamorphosis of the Planets." Since the planet Jupiter had precedence among the planets, it also occupied a privileged position among the reagents of alchemy. Newton expressed this with a picture he drew of Jupiter Enthroned on the obverse of the title page of this book.

What were Newton's findings? Let him speak for himself: "Concerning Magnesia of the green Lion. It is called Prometheus & the Chameleon. Also Androgyne, and virgin verdant earth in which the Sun has never cast its rays although he is its father and the moon its mother. Also common mercury, dew of heaven which makes the earth fertile, nitre of the wise. *Instructio de arbore solari*. It is the Saturnine stone." This would appear to have been written in the 1670s. A sample from the 1690s: "Now this green earth is the Green Ladies of B. Valentine the beautifully green Venus and the green Venereal emerald and green earth of Snyders with which he fed his lunary Mercury and by virtue of which Diana was to bring forth children and out of which saith Ripley the blood of the green Lyon is drawn in the beginning of the work."

During the 1680s Newton also composed a series of aphorisms of alchemy, the sixth of which reads as

follows: "The young new born king is nourished in a bigger heat with milk drawn by destellation from the putrefied matter of the second work. With this milk he must be imbibed seven times to putrefy him sufficiently and then docted to the white and red, and in passing to the red he must be imbibed with a little red oil to fortify the solary nature and make the red stone more fluxible. And this may be called the third work. The first goes on no further than to putrefaction, the second goes to the white and the third to the red." (Westfall, pp. 292, 293, 358).

And so it goes for more than a million words, with Green Lions, Androgynes, male and female principles, Pan and Osiris. Truly it has been said that Newton had probed the literature of alchemy as it had never been probed before or since, all during the time he was supposedly writing his Principia Mathematica. In addition, he drew up plans for King Solomon's Temple, and later a chronology of Biblical events which foreshortened that history by cutting out several hundred years.

NEWTON'S "DISCOVERIES"

And what about Newton's supposed discoveries? Upon closer scrutiny, it turns out that he had no discoveries. Take, for example, Newton's alleged law of universal gravitation, which states that the force of attraction of two point masses is equal to the product of the two masses divided by the square of the distance between them, times a constant. This is Newton's so-called inverse square law. It has long been known that this was not really a new discovery, but rather derived by some tinkering from Kepler's Third Law. Kepler had established that the cube of a planet's distance from the Sun divided by the square

of its year always equaled a constant. By supplementing this with Huygens's formula for centrifugal acceleration and making some substitutions, you can obtain the inverse square relationship. This issue is settled in the appendices to *The Science of Christian Economy* [by Lyndon LaRouche, Washington, D.C.: Schiller Institute, 1991]. But the partisans of Newton still claim that Newton explained gravity.

By opening the lid of the box, we find that Newton himself confesses, in an unpublished note, that his great achievement was cribbed from Kepler. Newton wrote: "...I began to think of gravity extending to the Orb of the Moon and (having found out how to estimate the force with which a globe revolving presses the surface of a sphere) from Kepler's rule of the periodical times of the Planets being in sesquialterate proportion of their distances from the center of their Orbs, I deduced that the forces which keep the Planets in their Orbs must be reciprocally as the squares of their distances from the centers about which they revolve...." (Westfall, 143). Newton "arrived at the inverse square relation by substituting Kepler's Third Law into Huygens's recently published formula for centrifugal force" (Westfall, 402). Hooke and Sir Christopher Wren claimed to have done the same thing at about the same time.

Newton's love of alchemy and magic surfaces as the basis of his outlook, including in his supposed scientific writings. In his "Opticks," he asks, "Have not the small particles of bodies certain powers, virtues, or forces, by which they act at a distance.... How those attractions may be performed, I do not here consider. What I call attraction may be

performed by Impulse, or some other means unknown to me.” This is Newton’s notion of gravity as action at a distance, which Leibniz rightly mocked as black magic. Newton’s system was unable to describe anything beyond the interaction of two bodies, and supposed an entropic universe that would have wound down like clockwork if not periodically re-wound. Newton also wrote of an electric spirit, and of a mysterious medium he called the ether. What the basis of these is in alchemy is not clear.

Then there is the story of Newton’s invention of the calculus. In reality, Newton never in his entire life described a calculus. He never had one. What he cooked up was a theory of so-called fluxions and infinite series. This was not a calculus and quickly sank into oblivion when it was published nine years after Newton’s death. By 1710, European scientists had been working with Leibniz’s calculus for several decades. It was about that time that Newton and the British Royal Society launched their campaign to claim that Newton had actually invented the calculus in 1671, although for some strange reason he had never said anything about it in public print during a period of 30 years. This was supplemented by a second allegation, that Leibniz was a plagiarist who had copied his calculus from Newton after some conversations and letters exchanged between the two during the 1670s. These slanders against Leibniz were written up by Newton and put forward in 1715 as the official verdict of the British Royal Society. The same line was churned out by scurrilous hack writers directed by Newton. But scientists in continental Europe, and especially the decisive French Academy of Sciences, were not at all convinced by Newton’s case. Newton’s reputation on

the continent was at best modest, and certainly not exalted. There was resistance against Newton in England, with a hard core of 20-25% of anti-Newton feeling within the Royal Society itself. How then did the current myth of Newton the scientist originate?

NEWTON: THE APOTHEOSIS OF A CHARLATAN

The apotheosis of Newton was arranged by Antonio Conti of Venice, the center of our third grouping of the dead souls faction. In order to create the myth of Newton as the great modern scientist, Conti was obliged to do what might well have been considered impossible at the time: to create a pro-British party in France. Conti succeeded, and stands as the founder of the Enlightenment, otherwise understood as the network of French Anglophiles. Those Frenchmen who were degraded enough to become Anglophiles would also be degraded enough to become Newtonians, and vice versa. The British had no network in Paris that could make this happen, but the Venetians did, thanks most recently to the work of such figures as Montaigne and Pierre Bayle. What the British could never have done, the Venetians accomplished for the greater glory of the Anglo-Venetian Party.

Born in Padua in 1677, Conti was a patrician, a member of the Venetian nobility. He was a defrocked priest who had joined the Oratorian order, but then left it to pursue literary and scientific interests, including Galileo and Descartes. Conti was still an abbot. In 1713, Conti arrived in Paris. This was at the time of the Peace of Utrecht, the end of the long and very bitter War of the Spanish Succession, in which the British, the Dutch, and their allies had invaded,

defeated, and weakened the France of Jean-Baptiste Colbert. Louis XIV had only two more years to live, after which the throne would go to a regent of the House of Orleans.

In Paris, Conti built up a network centering on the philosopher Nicholas de Malebranche. He also worked closely with Bernard Le Bovier de Fontenelle, the permanent secretary of the French Academy of Sciences, still the premier research center in Europe. Conti saw immediately that Fontenelle was a follower of Giordano Bruno of the Ridotto Morosini. Conti became a celebrity in Paris, but he soon announced that he was growing tired of Descartes, the dominant figure on the French intellectual scene. Conti began telling the Paris salons that he was turning more and more to Newton and Leibniz. He began to call attention to the polemic between Newton and Leibniz. What a shame that these two eminent scientists were fighting each other! Perhaps these two outlooks could be reconciled. That would take a tactful mediator, an experienced man of the world. Since the English and the German scientists were at war, who better than an Italian, a Venetian, to come forward as mediator? Perhaps such a subtle Venetian could find a way to settle this nasty dispute about the calculus and propose a compromise platform for physics.

A solar eclipse was in the offing, and Conti organized a group of French astronomers to go to London and observe it – probably the London fog would be helpful. With Conti's help these Frenchmen would be turned, made members of the Royal Society, and when they got back to France, they would become the first French Anglophiles of the eighteenth century French Enlightenment. Before leaving Paris, Conti,

with classical Venetian duplicity, wrote a very friendly letter to Leibniz, introducing himself as a supporter of Leibniz's philosophy. Conti claimed that he was going to London as a supporter of Leibniz, who would defend his cause in London just as he had done in Paris. By 1715, Leibniz's political perspectives were very grim, since his patroness, Sophie of Hanover, had died in May 1714. Leibniz was not going to become prime minister of England, because the new British king was Georg Ludwig of Hanover, King George I.

When Conti got to London, he began to act as a diabolical agent provocateur. Turning on his magnetism, he charmed Newton. Newton was impressed by his guest and began to let his hair down. Conti told Newton that he had been trained as a Cartesian. "I was myself, when young, a Cartesian," said the sage wistfully, and then added that Cartesian philosophy was nothing but a "tissue of hypotheses," and of course Newton would never tolerate hypotheses. Newton confessed that he had understood nothing of his first astronomy book, after which he tried a trigonometry book with equal failure. But he could understand Descartes very well. With the ground thus prepared, Conti was soon a regular dinner guest at Newton's house. He seems to have dined with Newton on the average three evenings per week. Conti also had extensive contacts with Edmond Halley, with Newton's anti-Trinitarian parish priest Samuel Clarke, and other self-styled scientists. Conti also became friendly with Princess Caroline, the Princess of Wales, who had been an ally of Leibniz. Conti became very popular at the British court, and by November 1715 he was inducted by Newton as a member of the Royal Society.

Conti understood that Newton, kook that he was, represented the ideal cult figure for a new obscurantist concoction of deductive- inductive pseudo mathematical formalism masquerading as science. Thanks to the Venetians, Italy had Galileo, and France had Descartes. Conti might have considered concocting a pseudo scientific ideology for the English based on Descartes, but that clearly would not do, since Venice desired to use England above all as a tool to tear down France with endless wars. Venice needed an English Galileo, and Conti provided the intrigue and the public relations needed to produce one, in a way not so different from Paolo Sarpi a century before.

THE LEIBNIZ-NEWTON CONTEST

Conti received a letter from Leibniz repeating that Newton had never mastered the calculus, and attacking Newton for his occult notion of gravitation, his insistence on the existence of atoms and the void, his inductive method. Whenever Conti got a letter from Leibniz, he would show it to Newton, to stoke the fires of Newton's obsessive rage to destroy Leibniz. During this time, Newton's friend Samuel Clarke began an exchange of letters with Leibniz about these and related issues. (Voltaire later remarked of Clarke that he would have made an ideal Archbishop of Canterbury if only he had been a Christian.) Leibniz wrote that natural religion itself was decaying in England, where many believe human souls to be material, and others view God as a corporeal being. Newton said that space is an organ, which God uses to perceive things. Newton and his followers also had a very odd opinion concerning the work of God. According to their doctrine, "God Almighty wants to wind up his watch from time to

time; otherwise, it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion." This gave rise to the Leibniz-Clarke correspondence, in which we can also see the hand of Conti. By now, the chameleon Conti was a total partisan of Newton's line of atoms and the void, the axioms of Newtonian absolute space. "If there were no void," wrote Conti, "all bodies would be equally heavy and the comets could not pass through heavenly spaces.... M. Leibniz has written his speech to Princess [Caroline], and he presents the world not as it is, but as it could be." (Badaloni, Antonio Conti, 63).

Newton tried to get the ambassadors of the London diplomatic corps to review his old manuscripts and letters, hoping they would endorse the finding of the Royal Society that Leibniz had plagiarized his calculus. Leibniz had pointed out that the Royal Society had stacked the evidence. Conti used this matter to turn George I more and more against Leibniz. Conti organized the Baron von Kilmansegge, the Hanoverian minister and husband of George I's mistress, to take the position that the review of documents would not be enough; the only way to decide the Leibniz-Newton controversy was through a direct exchange of letters between the two. King George agreed with this. Conti encouraged Newton to make a full reply to Leibniz, so that both letters could be shown to the king. When he heard Newton's version, the king indicated that Newton's facts would be hard for Leibniz to answer.

Conti tried to convince Leibniz to accept the 1715 verdict of the Royal Society which had given credit for the calculus to Newton. In return, to sweeten this galling proposal, Conti generously conceded that

Leibniz's calculus was easier to use and more widely accepted. By now Leibniz was well aware that he was dealing with an enemy operative, but Leibniz died on Nov. 4, 1716, a few days before Conti arrived in Hanover to meet him. Newton received word of the death of his great antagonist through a letter from Conti.

CONTI'S DEPLOYMENT TO FRANCE

Thanks to Conti's intervention as agent provocateur, Newton had received immense publicity and had become a kind of *succes de scandale*. The direct exchange mandated by George I suggested to some an equivalence of Leibniz and Newton. But now Conti's most important work was just beginning. Leibniz was still held in high regard in all of continental Europe, and the power of France was still immense. Conti and the Venetians wished to destroy both. In the Leibniz-Newton contest, Conti had observed that while the English sided with Newton and the Germans with Leibniz, the French, Italians, Dutch, and other continentals wavered, but still had great sympathy for Leibniz. These powers would be the decisive swing factors in the epistemological war. In particular, the attitude which prevailed in France, the greatest European power, would be decisive. Conti now sought to deliver above all France, plus Italy, into the Newtonian camp.

Conti was in London between 1715 and 1718. His mission to France lasted from 1718 through 1726. Its result will be called the French Enlightenment, *L'Age des Lumieres*. The first components activated by Conti for the new Newtonian party in France were the school and followers of Malebranche, who died in 1715. The Malebranchistes first accepted Newton's

Opticks, and claimed to have duplicated Newton's experiments, something no Frenchman had done until this time. Here Conti was mobilizing the Malebranche network he had assembled before going to London. Conti used his friendship with Fontenelle, the secretary of the French Academy of Sciences, to secure his benevolent neutrality regarding Newton. Conti's other friends included Mairan, Reaumur, Freret, and Desmolets.

During the late teens and '20s in Paris, an important salon met at the Hotel de Rohan, the residence of one of the greatest families of the French nobility. This family was aligned with Venice; later, we will find the Cardinal-Prince de Rohan as the sponsor of the Venetian agent Count Cagliostro. The librarian at the Hotel de Rohan was a certain Abbe Oliva. Oliva presided over a Venetian-style conversazione attended by Conti, his Parisian friends, and numerous Italians. This was already a circle of freethinkers and libertines.

In retrospect, the best known of the participants was Charles-Louis de Secondat, Baron de la Brede et de Montesquieu. Montesquieu, before Voltaire, Rousseau, and the Encyclopedia, was the first important figure of the French Enlightenment – more respectable than Voltaire and Rousseau – and the leading theoretician of political institutions. Conti met Montesquieu at the Hotel de Rohan, and at another salon, the Club de l'Entresol. Later, when Conti had returned to Venice, Montesquieu came to visit him there, staying a month. Montesquieu was an agent for Conti.

Montesquieu's major work is *The Spirit of the Laws*, published in 1748. This is a work of decidedly

Venetian flavor, with republic, monarchy, and despotism as the three forms of government, and a separation of powers doctrine. Montesquieu appears to have taken many of his ideas from Conti, who wrote a profile of France called "Historical and Political Discourse on the State of France between 1700 and 1730." In his treatise, Montesquieu points out that France has an independent judiciary, the parlements, which became a main focus for Anglo-Venetian destabilization efforts going toward the French Revolution.

Montesquieu raises the theme of Anglophilia, praising Britain's allegedly constitutional monarchy as the ideal form. With this, the pro-British bent of Conti's Enlightenment philosophes is established. The ground is being prepared for Newton.

ANOTHER CONTI AGENT: VOLTAIRE

One of Conti's other friends from the Hotel de Rohan was a Jesuit called Tournemine, who was also a high school teacher. One of his most incorrigible pupils had been a libertine jailbird named Francois-Marie Arouet, who was so stubborn and headstrong that his parents had always called him "le volontaire," meaning self-willed. Gradually this was shortened to Voltaire.

French literary historians are instinctively not friendly to the idea that the most famous Frenchman was a Venetian agent working for Conti, but the proof is convincing. Voltaire knew both Conti personally and Conti's works. Conti is referred to a number of times in Voltaire's letters. In one letter, Voltaire admiringly shares an anecdote about Conti and Newton. Voltaire asks, should we try to find the proof

of the existence of God in an algebraic formula on one of the most obscure points in dynamics? He cites Conti in a similar situation with Newton: "You're about to get angry with me," says Conti to Newton, "but I don't care." I agree with Conti, says Voltaire, that all geometry can give us are about forty useful theorems. Beyond that, it's nothing more than a fascinating subject, provided you don't let metaphysics creep in.

Voltaire also relates Conti's version of the alleged Spanish conspiracy against Venice in 1618, which was supposedly masterminded by the Spanish ambassador to Venice, Count Bedmar. Conti's collected works and one of his tragedies are in Voltaire's library, preserved at the Hermitage in St. Petersburg.

The book which made Voltaire famous was his *Philosophical Letters*, sometimes called the *English letters*, because they are devoted to the exaltation of all things British, which Voltaire had observed during his three years in London. In the essay on Shakespeare, Voltaire writes that Shakespeare is considered the Corneille of England. This is a quote from Conti, taken from the head note to Conti's tragedy *Giulio Cesare*, which had been published in Paris in 1726. Voltaire's view of Shakespeare as sometimes inspired, but barbarous and "crazy" for not respecting French theatrical conventions, is close to Conti's own practice. We can thus associate Conti with Voltaire's first important breakthrough, and the point where Anglophilia becomes Anglomania in France.

But most important, Voltaire's *Philosophical Letters* center on the praise of Newton. After chapters on

Francis Bacon and John Locke, there are four chapters on Newton, the guts of the work. For Voltaire, Newton was the first discoverer of the calculus, the dismantler of the entire Cartesian system. His “sublime ideas” and discoveries have given him “the most universal reputation.” Voltaire also translated Newton directly, and published *Elements of Newtonian Philosophy*.

The *Philosophical Letters* were condemned and Voltaire had to hide in the libertine underground for a time. He began to work on another book, *The Century of Louis XIV*. The idea here was simple: to exalt Louis XIV as a means of attacking the current king, Louis XV, by comparison. This was an idea that we can also find in Conti’s manuscripts. Louis XV was, of course, a main target of the Anglo-Venetians.

In 1759, Voltaire published his short novel *Candide*, a distillation of Venetian cultural pessimism expressed as a raving attack on Leibniz, through the vicious caricature Dr. Pangloss. Toward the end of the story, *Candide* asks Pangloss: “Tell me, my dear Pangloss, when you were hanged, dissected, cruelly beaten, and forced to row in a galley, did you still think that everything was for the best in this world?” “I still hold my original opinions, replied Pangloss, because after all, I’m a philosopher, and it wouldn’t be proper for me to recant, since Leibniz cannot be wrong, and since pre-established harmony is the most beautiful thing in the world, along with the plenum and subtle matter.” When *Candide* visits Venice, he meets Senator Pococurante, whom he considers a great genius because everything bores him and nothing pleases him. Senator Pococurante is clearly a figure of Abbot Antonio Conti. Conti was, we must remember, the man whom Voltaire quoted admiringly

in his letter cited above telling Newton that he didn't care – *non me ne curo*, perhaps, in Italian. Among Conti's masks was certainly that of worldly boredom.

Conti later translated one of Voltaire's plays, *Merope*, into Italian.

CONTI AND THE FRENCH REVOLUTION

Conti's discussion of the supremacy of the sense of touch when it comes to sense certainty is echoed in the writing of the philosopher Condillac. Echoes of Conti have been found by some in Diderot's *Jacques the Fatalist*. And then there is Buffon, who published Newton's book on fluxions in French. More research is likely to demonstrate that most of the ideas of the French Enlightenment come from the Venetian Conti. The creation of a pro-Newton, anti-Leibniz party of French Anglomaniacs was a decisive contribution to the defeat of France in the mid-century world war we call the War of the Austrian Succession and the Seven Years' War, which gave Britain world naval supremacy, and world domination. Conti's work was also the basis for the later unleashing of the French Revolution. In the epistemological war, the French Newtonians were indispensable for the worldwide consolidation of the Newton myth. In Italy, there were Venetian writers like Voltaire's friend Algarotti, the author of a book of Newtonian Philosophy for Ladies. Newton's ideas were also spread by Abbot Guido Grandi, who labored to rehabilitate Galileo inside the Catholic Church. Another Italian intellectual in Conti's orbit was Gimbattista Vico, later popularized by Benedetto Croce. The main point is that only with the help of Venice could the senile cultist kook Newton attain worldwide respect.

Conti was active until mid-century; he died in 1749. In Venice he became the central figure of a salon that was the worthy heir of Ridotto Morosini. This was the sinister coven that called itself the philosophical happy conversazione (“la conversazione filosofica e felice”) that gathered patrician families like the Emo, the Nani, the Querini, the Memmo, and the Giustinian. These were libertines, freethinkers, Satanists. We are moving toward the world portrayed in Schiller’s *Geisterseher*. After Conti’s death, the dominant figure was Andrea Memmo, one of the leaders of European Freemasonry.

An agent shared by Memmo with the Morosini family was one Giacomo Casanova, a homosexual who was backed up by a network of lesbians. Venetian oligarchs turned to homosexuality because of their obsession with keeping the family fortune intact by guaranteeing that there would only be one heir to inherit it; by this time more than two-thirds of male nobles, and an even higher percentage of female nobles, never married. Here we have the roots of Henry Kissinger’s modern Homintern. Casanova’s main task was to target the French King Louis XV through his sexual appetites. There is good reason to believe that Louis XV’s foreign minister De Bernis, who carried out the diplomatic revolution of 1756, was an agent of Casanova. One may speculate that Casanova’s networks had something to do with the approximately 25 assassination plots against Louis XV. Finally, Louis XV banned Casanova from France with a *lettre de cachet*.

Another agent of this group was Count Cagliostro, a charlatan and mountebank whose targets were Louis XVI and Marie Antoinette, whom he destabilized through their own folly in the celebrated Queen’s

Necklace Affair of 1785. Cagliostro was able to make Louis and especially Marie Antoinette personally hated, a necessary precondition for mass insurrection against them. Emperor Napoleon later said that this operation by Cagliostro had marked the opening phase of the French Revolution of 1789.

CONTI'S LEGACY OF EVIL

Another member of the Conti-Memmo conversazione was Giammaria Ortes, who had been taught Newton by Conti personally, as well as by Grandi. Ortes was another defrocked cleric operating as an abbot. Ortes is the author of a manual of Newtonian physics for young aristocrats, including a chapter on electricity which manages to avoid Benjamin Franklin, in the same way that Galileo avoided Kepler. Ortes carried out Conti's program of applying Newtonian methods to the social sciences. This meant that everything had to be expressed in numbers. Ortes was like the constipated mathematician who worked his problem out with a pencil. He produced a calculus on the value of opinions, a calculus of the pleasures and pains of human life, a calculus of the truth of history. This is the model for Jeremy Bentham's felicific or hedonistic calculus and other writings. Using these methods, Ortes posited an absolute upper limit for the human population of the Earth, which he set at 3 billion. This is the first appearance of carrying capacity. Ortes was adamant that there had never been and could never be an improvement in the living standard of the Earth's human population. He argued that government intervention, as supported by the Cammeralist school of Colbert, Franklin, and others, could never do any good. Ortes provided all of the idea-content that is found in Thomas Malthus, Adam Smith, Jeremy Bentham, the two Mills, and the

rest of Lord Shelburne's school of British philosophical radicalism in the time after 1775.

Conti has left a commentary on Plato's Parmenides, which he interprets as Plato's self-criticism for the mistake of having made ideas themselves the object of philosophical attention. In his Treatise on Ideas, Conti writes that the fundamental error of Plato is to attribute real existence to human ideas. All our ideas come from sense perceptions, says Conti.

In 1735 Conti was denounced to the Venetian Inquisition because of his reported religious ideas. Conti was accused of denying the existence of God. True to his factional pedigree, Conti also denied the immortality of the human soul. Conti reportedly said of the soul: "Since it is united with a material body and mixed up with matter, the soul perished with the body itself." Conti got off with the help of his patrician aristocrat friends. He commented that God is something that we cannot know about, and jokingly confessed his ignorance. He even compared himself to Cardinal Nicolaus of Cusa. Conti described his own atheism as merely a version of the *docta ignorantia* [referring to Cusa's book by the same name, *On Learned Ignorance*]. But this *Senatore Pococurante* still lives in every classroom where Newton is taught.

Surely it is time for an epistemological revolution to roll back the Venetian frauds of Galileo, Newton, and Bertrand Russell.

BIBLIOGRAPHIC NOTES

On the general thesis involving Contarini as the instigator of the reformation and counter-

reformation, Sarpi and the Giovani as the organizers of the Enlightenment, and the post-Cambrai metastasis of the Venetian fondi to England and elsewhere, see Webster G. Tarpley, "The Venetian Conspiracy" in "Campaigner" XIV, 6 September 1981, pp. 22-46.

On Leonardo da Vinci and the origins of the telescope, see the work of Domenico Argentieri.

On Sarpi: The most essential works of Sarpi's epistemology are the *Pensieri* and the *Arte di Ben Pensare*. They are available only in Italian as Fra Paolo Sarpi, "Scritti Filosofici e teologici" (Bari: Laterza, 1951). But this collection is not complete, and many *pensieri* and other material remain in manuscript in the libraries of Venice. Other works of Sarpi are assembled in his "Opere," edited by Gaetano and Luisa Cozzi. There is some discussion of the *pensieri* in David Wooton, "Paolo Sarpi: Between Renaissance and Enlightenment" (Cambridge: Cambridge University Press). An overview of the Galileo-Sarpi relationship is found in Gaetano Cozzi, "Paolo Sarpi tra Venezia e l'Europa" (Torino: Einaudi, 1979); Cozzi avoids most of the implications of the material he presents.

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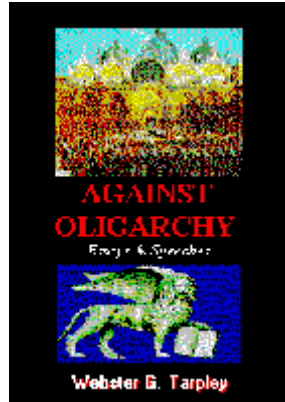
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Venice's War Against Western Civilization



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The British royal family of today typifies the Venetian Party, and continues the outlook and methods of an oligarchical faction which can be traced far back into the ancient world. Oligarchism is a principle of irrational domination associated with hereditary oligarchy/ nobility and with certain aristocratic priesthoods. At the center of oligarchy is the idea that certain families are born to rule as an arbitrary elite, while the vast majority of any given population is condemned to oppression, serfdom, or slavery. During most of the past 2,500 years, oligarchs have been identified by their support for the philosophical writings of Aristotle and their rejection of the epistemology of Plato. Aristotle asserted that slavery is a necessary institution, because some are born to rule and others to be ruled. He also reduced the question of human knowledge to the crudest sense certainty and perception of "facts." Aristotle's formalism is a means of killing human creativity, and therefore represents absolute evil.

This evil is expressed by the bestialist view of the oligarchs that human beings are the same as animals.

Oligarchs identify wealth purely in money, and practice usury, monetarism, and looting at the expense of technological advancement and physical production. Oligarchs have always been associated with the arbitrary rejection of true scientific discovery and scientific method in favor of open anti-science or more subtle obscurantist pseudo-science. The oligarchy has believed for millennia that the earth is overpopulated; the oligarchical commentary on the Trojan War was that this conflict was necessary in order to prevent greater numbers of mankind from oppressing "Mother Earth." The oligarchy has constantly stressed race and racial characteristics, often as a means for justifying slavery. In international affairs, oligarchs recommend such methods as geopolitics, understood as the method of divide and conquer which lets one power prevail by playing its adversaries one against the other. Oligarchical policy strives to maintain a balance of power among such adversaries for its own benefit, but this attempt always fails in the long run and leads to new wars.

The essence of oligarchism is summed up in the idea of the empire, in which an elite identifying itself as a master race rules over a degraded mass of slaves or other oppressed victims. If oligarchical methods are allowed to dominate human affairs, they always create a breakdown crisis of civilization, with economic depression, war, famine, plague, and pestilence. Examples of this are the fourteenth century Black Plague crisis and the Thirty Years War (1618-48), both of which were created by Venetian intelligence. The post- industrial society and the

derivatives crisis have brought about the potential for a new collapse of civilization in our own time. This crisis can only be reversed by repudiating in practice the axioms of the oligarchical mentality.

A pillar of the oligarchical system is the family fortune, or *fondo* as it is called in Italian. The continuity of the family fortune which earns money through usury and looting is often more important than the biological continuity across generations of the family that owns the fortune. In Venice, the largest *fondo* was the endowment of the Basilica of St. Mark, which was closely associated with the Venetian state treasury, and which absorbed the family fortunes of nobles who died without heirs. This *fondo* was administered by the procurers of St. Mark, whose position was one of the most powerful under the Venetian system. Around this central *fondo* were grouped the individual family fortunes of the great oligarchical families, such as the Mocenigo, the Cornaro, the Dandolo, the Contarini, the Morosini, the Zorzi, and the Tron. Until the end of the eighteenth century, the dozen or so wealthiest Venetian families had holdings comparable or superior to the very wealthiest families anywhere in Europe. When the Venetian oligarchy transferred many of its families and assets to northern Europe, the Venetian *fondi* provided the nucleus of the great Bank of Amsterdam, which dominated Europe during the seventeenth century, and of the Bank of England, which became the leading bank of the eighteenth century.

ORIGINS OF THE VENETIAN PARTY IN THE ANCIENT WORLD

In the pre-Christian world around the Mediterranean, oligarchical political forces included Babylon in Mesopotamia. The “whore of Babylon” condemned in the Apocalypse of St. John the Divine is not a mystical construct, but a very specific power cartel of evil oligarchical families. Other oligarchical centers included Hiram of Tyre and the Phoenicians. The Persian Empire was an oligarchy. In the Greek world, the center of oligarchical banking and intelligence was the Temple of Apollo at Delphi, whose agents included Lycurgus of Sparta and later Aristotle. The Delphic Apollo tried and failed to secure the conquest of Greece by the Persian Empire. Then the Delphic Apollo developed the Isocrates plan, which called for King Philip of Macedonia to conquer Athens and the other great city-states so as to set up an oligarchical empire that would operate as a western version of the Persian Empire. This plan failed when Philip died, and the Platonic Academy of Athens decisively influenced Alexander the Great, who finally destroyed the Persian Empire before being assassinated by Aristotle. Later, the Delphic Apollo intervened into the wars between Rome and the Etruscan cities to make Rome the key power of Italy and then of the entire Mediterranean.

Rome dominated the Mediterranean by about 200 BC. There followed a series of civil wars that aimed at deciding where the capital of the new empire would be and who would be the ruling family. These are associated with the Social War, the conflict between Marius and Sulla, the first Triumvirate (Julius Caesar, Pompey the Great, and L. Crassus), and the second Triumvirate (Octavian, Marc Antony,

and Lepidus). Marc Antony and Cleopatra wanted the capital of the new empire to be at Alexandria in Egypt. Octavian (Augustus) secured an alliance with the cult of Sol Invictus Mithra and became emperor, defeating the other contenders. After the series of monsters called the Julian-Claudian emperors (Tiberius, Caligula, Nero, etc.) the empire stagnated between 80 and 180 AD under such figures as Hadrian and Trajan. Then, between 180 and 280 AD, the empire collapsed. It was reorganized by Aurelian, Diocletian, and Constantine with a series of measures that centered on banning any change in the technology of the means of production, and very heavy taxation. The Diocletian program led to the depopulation of the cities, serfdom for farmers, and the collapse of civilization into a prolonged Dark Age.

The Roman Empire in the West finally collapsed in 476 AD. But the Roman Empire in the East, sometimes called the Byzantine Empire, continued for almost a thousand years, until 1453. And if the Ottoman Empire is considered as the Ottoman dynasty of an ongoing Byzantine Empire, then the Byzantine Empire kept going until shortly after World War I. With certain exceptions, the ruling dynasties of Byzantium continued the oligarchical policy of Diocletian and Constantine.

Venice, the city built on islands in the lagoons and marshes of the northern Adriatic Sea, is supposed to have been founded by refugees from the Italian mainland who were fleeing from Attila the Hun in 452 AD. Early on, Venice became the location of a Benedictine monastery on the island of St. George Major. St. George is not a Christian saint, but rather a disguise for Apollo, Perseus, and Marduk, idols of

the oligarchy. Around 700 AD, the Venetians claim to have elected their first doge, or duke. This post was not hereditary, but was controlled by an election in which only the nobility could take part. For this reason, Venice erroneously called itself a republic.

In the years around 800 AD, Charlemagne, King of the Franks, using the ideas of St. Augustine, attempted to revive civilization from the Dark Ages. Venice was the enemy of Charlemagne. Charlemagne's son, King Pepin of Italy, tried unsuccessfully to conquer the Venetian lagoon. Charlemagne was forced to recognize Venice as a part of the eastern or Byzantine Empire, under the protection of the Emperor Nicephorus. Venice was never a part of western civilization.

Over the next four centuries, Venice developed as a second capital of the Byzantine Empire through marriage alliances with certain Byzantine dynasties and conflicts with the Holy Roman Empire based in Germany. The Venetian economy grew through usury and slavery. By 1082, the Venetians had tax-free trading rights in the entire Byzantine Empire. The Venetians were one of the main factors behind the Crusades against the Muslim power in the eastern Mediterranean. In the Fourth Crusade of 1202 AD, the Venetians used an army of French feudal knights to capture and loot Constantinople, the Orthodox Christian city which was the capital of the Byzantine Empire. The Venetian doge Enrico Dandolo was declared the lord of one-quarter and one-half of one-quarter of the Byzantine Empire, and the Venetians imposed a short-lived puppet state called the Latin Empire. By this point, Venice had replaced Byzantium as the bearer of the oligarchical heritage of the Roman Empire.

During the 1200's, the Venetians, now at the apex of their military and naval power, set out to create a new Roman Empire with its center at Venice. They expanded into the Greek islands, the Black Sea, and the Italian mainland. They helped to defeat the Hohenstaufen rulers of Germany and Italy. Venetian intelligence assisted Genghis Khan as he attacked and wiped out powers that had resisted Venice. The Venetians caused the death of the poet and political figure Dante Alighieri, who developed the concept of the modern sovereign nation-state in opposition to the Venetian plans for empire. A series of wars with Genoa led later to the de facto merger of Venice and Genoa. The Venetian bankers, often called Lombards, began to loot many parts of Europe with usurious loans. Henry III of England in the years after 1255 became insolvent after taking huge Lombard loans to finance foreign wars at 120-180 percent interest. These transactions created the basis for the Venetian Party in England. When the Lombard bankers went bankrupt because the English failed to pay, a breakdown crisis of the European economy ensued. This led to a new collapse of European civilization, including the onset of the Black Plague, which depopulated the continent. In the midst of the chaos, the Venetians encouraged their ally Edward III of England to wage war against France in the conflict that became the Hundred Years War (1339-1453), which hurled France into chaos before St. Joan of Arc defeated the English. This was then followed by the Wars of the Roses in England. As a result of Venetian domination, the fourteenth century had become a catastrophe for civilization.

In the midst of the crisis of the 1300's, the friends of Dante and Petrarch laid the basis for the Italian Golden Renaissance, which reached its culmination

with Nicolaus of Cusanus, Pope Pius II, and the Medici- sponsored Council of Florence of 1439. The Venetians fought the Renaissance with a policy of expansion on the Italian mainland, or terra firma, which brought them to the outskirts of Milan. More fundamentally, the Venetians promoted the pagan philosophy of Aristotle against the Christian Platonism of the Florentines. The school of the Rialto was an Aristotelian academy where Venetian patricians lectured and studied their favorite philosopher. Authors like Barbaro and Bembo popularized an Aristotelian "humanism." The University of Padua became the great European center for Aristotelian studies.

Venice also encouraged the Ottoman Turks to advance against Constantinople, which was now controlled by the Paleologue dynasty of emperors. When Cusanus and his friends succeeded in reuniting the Roman Catholic Church and the Orthodox and other eastern churches at the Council of Florence, the Venetians tried to sabotage this result. The ultimate sabotage was the Ottoman conquest of Constantinople in 1453, which was assisted by Venetian agents and provocateurs. Venice refused to respond to Pope Pius II (Aeneas Silvius Piccolomini) when he called for the recovery of Constantinople.

The program of Cusanus, Pius II, Machiavelli, Leonardo da Vinci, and other Italian Renaissance leaders for the creation of powerful national states proved impossible to carry out in Italy. The first nation-state was created in France by King Louis XI during the 1460's and 1470's. The successful nation-building methods of Louis XI compelled attention and imitation in England and Spain. Despite their incessant intrigues, the Venetians were now

confronted with large national states whose military power greatly exceeded anything that Venice could mobilize.

THE CRISIS OF THE WAR OF THE LEAGUE OF CAMBRAI, 1508-1529

The Venetians tried to use the power of the new nation-states, especially France, to crush Milan and allow further Venetian expansion. But ambassadors for the king of France and the Austrian emperor met at Cambrai in December 1508 and agreed to create a European league for the dismemberment of Venice. The League of Cambrai soon included France, Spain, Germany, the Papacy, Milan, Florence, Savoy, Mantua, Ferrara, and others. At the battle of Agnadello in April 1509, the Venetian mercenaries were defeated by the French, and Venice temporarily lost eight hundred years of land conquests.

Venetian diplomacy played on the greed of the Genoese Pope Julius II Della Rovere, who was bribed to break up the League of Cambrai. By rapid diplomatic maneuvers, Venice managed to survive, although foreign armies threatened to overrun the lagoons on several occasions, and the city was nearly bankrupt. Venice's long-term outlook was very grim, especially because the Portuguese had opened a route to Asia around the Cape of Good Hope. The Venetians considered building a Suez canal, but decided against it.

REFORMATION AND COUNTER-REFORMATION

One result of the Cambrai crisis was the decision of Venetian intelligence to create the Protestant

Reformation. The goal was to divide Europe for one to two centuries in religious wars that would prevent any combination like the League of Cambrai from ever again being assembled against Venice. The leading figure of the Protestant Reformation, the first Protestant in modern Europe, was Venice's Cardinal Gasparo Contarini. Contarini was a pupil of the Padua Aristotelian Pietro Pomponazzi, who denied the immortality of the human soul. Contarini pioneered the Protestant doctrine of salvation by faith alone, with no regard for good works of charity. Contarini organized a group of Italian Protestants called gli spirituali, including oligarchs like Vittoria Colonna and Giulia Gonzaga. Contarini's networks encouraged and protected Martin Luther and later John Calvin of Geneva. Contarini sent his neighbor and relative Francesco Zorzi to England to support King Henry VIII's plan to divorce Catherine of Aragon. Zorzi acted as Henry's sex counselor. As a result, Henry created the Anglican Church on a Venetian- Byzantine model, and opened a phase of hostility to Spain. Henceforth, the Venetians would use England for attacks on Spain and France. Zorzi created a Rosicrucian- Freemasonic party at the English court that later produced writers like Edmund Spenser and Sir Philip Sydney.

Contarini was also the leader of the Catholic Counter- Reformation. He sponsored St. Ignatius of Loyola and secured papal approval for the creation of the Society of Jesus as an official order of the Church. Contarini also began the process of organizing the Council of Trent with a letter on church reform that praised Aristotle while condemning Erasmus, the leading Platonist of the day. The Venetians dominated the college of cardinals and created the Index Librorum

Prohibitorum, which banned works by Dante and Aeneas Silvius Piccolomini (Pope Pius II).

As the Counter- Reformation advanced, the Contarini networks split into two wings. One was the pro-Protestant spirituali, who later evolved into the party of the Venetian oligarchy called the giovani, and who serviced growing networks in France, Holland, England, and Scotland. On the other wing were the zelanti, oriented toward repression and the Inquisition, and typified by Pope Paul IV Caraffa. The zelanti evolved into the oligarchical party called the vecchi, who serviced Venetian networks in the Vatican and the Catholic Hapsburg dominions. The apparent conflict of the two groups was orchestrated to serve Venetian projects.

During the decades after 1570, the salon of the Ridotto Morosini family was the focus of heirs of the pro-Protestant wing of the Contarini spirituali networks. These were the giovani, whose networks were strongest in the Atlantic powers of France, England, Holland, and Scotland. The central figure here was the Servite monk Paolo Sarpi, assisted by his deputy, Fulgenzio Micanzio. Sarpi was the main Venetian propagandist in the struggle against the papacy during the time of the papal interdict against Venice in 1606. Sarpi and Micanzio were in close touch with the Stuart court in London, and especially with Sir Francis Bacon and Thomas Hobbes, who got their ideas from Sarpi's *Pensieri* (Thoughts) and *Arte di Ben Pensare* (Art of Thinking Well). Sarpi's agents in Prague, Heidelberg, and Vienna deliberately organized the Thirty Years War, which killed half the population of Germany and one-third of the population of Europe.

Sarpi also marks a turning point in the methods used by Venetian intelligence to combat science. Under Zorzi and Contarini, the Venetians had been openly hostile to Cusanus and other leading scientists. Sarpi realized that the Venetians must now present themselves as the great champions of science, but on the basis of Aristotelian formalism and sense certainty. By seizing control of the scientific community from the inside, the Venetians could corrupt scientific method and strangle the process of discovery. Sarpi sponsored and directed the career of Galileo Galilei, whom the Venetians used for an empiricist counterattack against the Platonic method of Johannes Kepler.

GROWTH OF THE VENETIAN PARTY

During the 1600's, the Venetian *fondi* were transferred north, often to the Bank of Amsterdam, and later to the newly founded Bank of England. During the reign of "Bloody Mary," the Stuart period, the civil war in England, the dictatorship of Cromwell, the Stuart Restoration, and the 1688 installation of William of Orange as King of England by the pro-Venetian English oligarchy, the Venetian Party of England grew in power.

During the first half of the 1700's, the most important activities of Venetian intelligence were directed by a salon called the *conversazione filosofica e felice*, which centered around the figure of Antonio Schinella Conti. Conti was a Venetian nobleman, originally a follower of Descartes, who lived for a time in Paris, where he was close to Malebranche. Conti went to London where he became a friend of Sir Isaac Newton. Conti directed the operations that made Newton an international celebrity, including

especially the creation of a pro-Newton party of French Anglophiles and Anglomaniacs who came to be known as the French Enlightenment. Conti's agents in this effort included Montesquieu and Voltaire. Conti was also active in intrigues against the German philosopher, scientist, and economist Gottfried Wilhelm Leibniz, whom Conti portrayed as a plagiarist of Newton. Conti also influenced Georg Ludwig of Hanover, later King George I of England, against Leibniz.

The Conti conversazione was also sponsored by the Emo and Memmo oligarchical families. Participants included Giammaria Ortes, the Venetian economist who asserted that the carrying capacity of the planet Earth could never exceed three billion persons. Ortes was a student of the pro-Galileo activist Guido Grandi of Pisa. Ortes applied Newton's method to the so-called social sciences. Ortes denied the possibility of progress or higher standards of living, supported free trade, opposed dirigist economics, and polemicized against the ideas of the American Revolution. The ideas of Conti, Ortes, and their network were brought into Great Britain under the supervision of William Petty, the Earl of Shelburne, who was the de facto Doge of the British oligarchy around the time of the American Revolution. The Shelburne stable of writers, including Adam Smith, Jeremy Bentham, Thomas Malthus, James Mill, John Stuart Mill, Charles Darwin, and other exponents of British philosophical radicalism, all take their main ideas from Conti and especially Ortes.

Francesco Algarotti, author of a treatise on "Newtonian Science for Ladies," was another Venetian in the orbit of the Conti conversazione. Algarotti was close to Voltaire, and along with the

French scientist Pierre Louis de Maupertuis he helped form the homosexual harem around British ally Frederick the Great of Prussia. Frederick the Great was Britain's principal continental ally during the Seven Years War against France, when British victories in India and Canada made them the supreme naval power of the world. The homosexual Frederick made Algarotti his court chamberlain at his palace of Sans Souci. Maupertuis had become famous when he went to Lapland to measure a degree of the local meridian, and came back claiming that he had confirmed one of Newton's postulates. Frederick made him the president of the Berlin Academy of Sciences. Frederick corresponded with Voltaire all his life; Voltaire lived at Sans Souci and Berlin between 1750 and 1753. Voltaire quarreled with Maupertuis and attacked him in his "Diatribes of Doctor Akakia." The mathematicians Leonhard Euler of Switzerland and Joseph Louis Lagrange of Turin were also associated with Frederick's cabal.

The Conti salon directed the activities of Venetian intelligence agent Giacomo Casanova, a protégé of the homosexual Senator Bragadin. Casanova was employed primarily in operations against King Louis XV of France. During the War of the Spanish Succession, the Venetians helped the British to emerge as a great power at the expense of Holland and Spain. In the War of the Austrian Succession and the Seven Years' War, the Venetians helped the British to defeat the French as a world-wide naval power, ousting them from India and Canada. Later the Venetian agent Alessandro Cagliostro would destabilize Louis XVI with the Queen's necklace affair of 1785, which according to Napoleon Bonaparte represented the opening of the French Revolution.

Venice ceased to exist as an independent state after its conquest by Napoleon in 1797 and the Austrian takeover of the lagoon under the Treaty of Campo Formio. But the influence of the Venetian oligarchy over culture and politics has remained immense. From 1945 to about 1968, one of the most important of these influences was the Societe Europeene de Culture, based in Venice and directed by Umberto Campagnolo. The SEC operated freely in eastern and western Europe, and agitated against the nation state in the name of supernational values. The SEC launched the career of Franz Fanon, author of the *Wretched of the Earth*, whose ideas form a justification for terrorism. The premier foundation of the world is the Cini Foundation, which provides ideological directives for the far wealthier but junior foundations with names like Ford, Rockefeller, Carnegie, MacArthur, Volkswagen, etc.

BEFORE BONAPARTE: THREE CENTURIES OF VENETIAN SUBVERSION OF FRANCE, 1500-1800

The War of the League of Cambrai proved that Louis XI's modern French nation-state was a threat to the survival of Venice. The Venetians wanted to destroy France. But how? Direct military force was out of the question. The Venetians therefore decided on a strategy of cultural and political subversion. This subversion of France between 1500 and 1800 by the Venetians has few parallels in modern history.

Of all the national cultures of the modern age, the French is the most prestigious. In culture, the Anglo-Americans provide trash for the mass market, but the French provide the luxury goods for the elite. In Asia, Africa, and Latin America, intellectuals and

elites who are tired of MacDonald's look, above all, to France. French culture, however, has been polluted by centuries of unrelenting operations by Venetians like Paolo Sarpi and Antonio Conti and others. Century after century, the most famous French writers professed their admiration for Venice, and made their personal pilgrimage to Venice. Exceptions there are, but they are few and far between. As Machiavelli or Leonardo might have put it, "La culture Francaise e una porcheria Veneziana": French culture is indeed a Venetian monstrosity.

British Prime Minister Robert Walpole gloated that "the French are ten times more idiotic than the British since they are so easily duped..." The French pride themselves on their knowledge and urbanity, on their glittering, cynical intelligence. They think they are true sophisticates and connoisseurs of intrigue. The worst thing that can happen to them is to be fooled. Well, the worst has happened, and the proud French are the dupes, fall guys, and suckers for the Venetians. British oligarchs who went along with the Venetians stood to gain. French oligarchs who went with the Venetians stood only to lose. The French are the pathetic losers.

The Venetians had been profiling the French since the Fourth Crusade of 1202, when Doge Enrico Dandolo duped the French feudal knights into capturing Constantinople for the Venetians. The old chronicles of Robert de Clari and Villehardouin show us something of the minds of the French dupes.

The heart of the Venetian cultural warfare after Cambrai was the no-soul thesis. Aristotle had taught that man has no soul. The Venetians taught the same thing. This is not theology, this is the essence of

politics. The no-soul thesis means that man has no reason, man is an animal, man is a beast. But the soul is empirically there: You know it through creativity, through your own insights and discoveries, the fruits of which are permanent – immortal. You know your soul through love and charity and through your yearning for the good. If man is a beast, then the oligarchy and the empire are simply unavoidable. Venetians are materialists in this sense.

The no-soul thesis has technical names. It is called mortalism, annihilationism, thenetopsychism. All mean the same thing: no human soul. Around 1500, the University of Padua, the university of the Venetians, had a famous professor, Pietro Pomponazzi, warts and all. His doctrine was that there is no immortal human soul – in other words, that there is no soul at all. The whole person dies, body and soul. The main idea of what is called the Paduan school of Aristotelianism is that there is no human soul.

Around 1600, this was taught at Padua by Cesare Cremonini. When Cremonini died, he ordered a tombstone with the inscription: *Hic jacet totus Cremoninus* – “here lies all of Cremonini.” The idea was that there had been no soul, and that all of Cremonini had gone into the grave. Pomponazzi and Cremonini exercised immense influence on France.

The no-soul thesis is the one infallible marker for a Venetian agent. Every Venetian agent, every Venetian asset, claims man has no soul, including Pomponazzi, Contarini, Cremonini, and Antonio Conti. In England, the no-soul idea was proclaimed by Venetian assets like Robert Fludd, Thomas Hobbes,

John Milton, Cromwell's ally Sir Henry Vane, and various of the Cromwell- backed radicals including Richard Overton of the Levellers, Laurence Clarkson of the Ranters, Lodovic Muggleton and his Muggletonians, Gerard Winstanley of the Diggers, and Anne Hutchinson of Boston. Martin Luther had his own variation, that the soul slept until the last judgment. Every time you find the no-soul thesis, you have a Venetian agent, and generally also vice-versa.

The modern Venetian Party in France was founded by Paolo Sarpi (1552-1623), a no-soul Satanist and chief Venetian policy maker of the period around 1600. The best name for the Venetian Party of France is the cabal of the libertines. That is what they called themselves. Their creed was the no-soul thesis, mixed with various forms of Satanism and mysticism. To found the cabal of the libertines, Sarpi first needed a war of religion.

I have shown that Gasparo Contarini of Venice was the prime mover behind both Martin Luther and King Henry VIII, thus creating both Lutheranism and Anglicanism. Neither of these doctrines could be sold in France, so a new and more militant form of Protestantism had to be created. It featured total depravity and absolute predestination, and it came to be called Calvinism.

Calvin had to be taught how to create a synthetic religion. His teacher was Pierre Taisan de l'Estoile. This Pierre Taisan de l'Estoile was a Venetian operative; his son was an admirer of Paolo Sarpi. The younger de l'Estoile wrote in his Journal (after the Interdict crisis of 1606) that "Father Paul, the Venetian monk of the Servite Order... is, in my judgment, the one who has best and most sincerely

written for my lords the Venetians.... The treatise of Paul Sarpi, a monk and professor of Venice, along with his other writings published at this time in support of the Venetians against the attacks of the Pope, are seen in Paris, and are praised and collected by all the men of character and learning.... Sarpi's life is even more persuasive than his writings, and make him admired and revered in Venice as a holy man and give a great weight of authority to his books." Thus wrote the son of Calvin's teacher. Calvin was a Venetian agent.

The French King at this time was Francis I, who had been in Spanish captivity after the Battle of Pavia in 1525 in the Cambrai Wars. Francis I was inclined towards a reasonable policy of peace and tolerance until 1534, the year of the so-called Placards Affair. The placards were leaflets with violent protests against the Pope and the mass, put up in numerous public places and on the door of the King's bedroom. Francis I went wild; 20 heads rolled, and Francis persecuted the Protestants. One of the provocateurs had been Jean Calvin, who had a previous arrest record for such actions. One of the victims of this operation had been Calvin's own brother, who was executed and buried under the gallows.

The greatest French writer, Francois Rabelais, opposed Calvin. In the fourth book of his Gargantua, Rabelais condemned the "little Calvinist demons and other impostors of Geneva."

Calvinism was directed much more against the King than against the Pope. The French Calvinists were called Huguenots, meaning confederates. When the Calvinists of Geneva became embroiled with the Catholic Duke of Savoy, these Calvinists, since they

were Swiss, were called the Eidgenossen, citizens of the Confoederatio Helvetica, and, thus, confederates. For French speakers, Eidgenossen became Huguenots. Huguenots were drawn chiefly from the oligarchy; it is estimated that, around 1570, more than a third and possibly half of the French nobility were Protestant.

Huguenot ideology permitted a comeback for the French feudal barons who had been crushed by Louis XI. These barons had been fighting the central monarchy for centuries, and now they had a new ideology to rationalize their desire for civil war. Some oligarchs became Huguenots to spite their enemies who stayed Catholic. Many oligarchs wanted to determine the religion of their own peasants, as they could in Germany.

Admiral Coligny of the Huguenots called in the English, while the Guise, the leaders of the Catholic Party, called in the Spanish. Crushed in the middle was the state built by Louis XI, and crushed along with that state was the expiring Valois monarchy, a series of the sons of Catherine de Medici. Irrationality loomed large in daily life; this was when the seer Nostradamus acquired his reputation.

France had nine flare-ups of civil war between 1562 and 1598. The French wars of religion had no clear fronts and were marked by looting and raiding operations by groups of armed oligarchs on each side. All of the contending factions had leaders who were Venetian agents, and, as time went on, more and more were agents of Sarpi personally. Sarpi's main French operative was Arnaud du Ferrier, who had been the French ambassador to the Council of Trent. Du Ferrier used his notes on the council to

help Sarpi write his most famous book, *The History of the Council of Trent*. Arnaud du Ferrier was in direct personal touch with Jean Bodin and Michel de Montaigne. Sarpi's friend, fellow monk, and biographer Fulgenzio Micanzio says that Sarpi was "intrinsichissimo" – extremely friendly – with Arnaud du Ferrier.

Among the Venetian operatives were:

Michel de l'Hospital, the Grand Chancellor of France during the 1560's. He advised Henry II, Francis II, and Charles IX. It was on his watch that the weakness of the monarchy allowed the Guise to open the hostilities of the civil war. Michel preached moderation and tolerance; he has been called the first *politique*. We can imagine what would have happened to the United States if Abraham Lincoln had made tolerance the supreme virtue. Michel grew up in a family marked by treason to France: His father was a retainer of Duke Charles of Bourbon, the Constable of France, who went over to the Emperor Charles V and died fighting for the Hapsburg empire during the Sack of Rome in 1527. Michel had studied at Padua for six years; he wrote a Latin ode glorifying Venice:

"Salve, Urbs antiqua, potens, magnaëque urbs aemula Romae."

Michel's career benefited from early sponsorship by the Guise. According to the Venetian ambassador Andrea Barbaro, Michel was always a secret Huguenot. Even so, Michel took King Charles IX on a tour of France, allegedly to build his popularity and stability. In practice, the impressionable young king was shocked to see many churches that had been

destroyed by the Huguenots. During the same trip, Michel left the suggestible Queen Mother Catherine de Medici alone at Bayonne in the company of the Spanish Duke of Alba, the butcher of Holland for Philip II. It is thought that the bloody-minded Alba directly or indirectly provided the idea for the St. Batholomew's Day massacre of 1572.

Philippe Duplessis-Mornay, correspondent of Sarpi, was the leader of the French Calvinists after the death of Admiral de Coligny in 1572; his nickname was the Huguenot Pope. He had visited Venice at the age of 18. He was a direct correspondent of Sarpi. He was the finance minister and money man for Henry IV, who later dumped him in a process of rapprochement with the Pope.

Jacques-Auguste de Thou was in correspondence with Sarpi. He was taught by Scaligero and Cujas. He visited Venice in his youth, and went there again in 1589 to seek assistance as a minister of King Henry III. For five years, de Thou accompanied the future King Henry IV in his field campaigns during the civil war. De Thou helped to write the Edict of Nantes of 1598, which provided tolerance, meaning an armed Huguenot party in the state with its own armies and fortresses. At one time, de Thou was named ambassador to Venice. One of de Thou's books was a life of Jean Bodin. Another was a monumental Latin history of France in his time, parts of which were translated into French by J. Hotman de Villiers, a Sarpi correspondent. De Thou bequeathed his library to his relatives of the Du Puy family, and it became an organizing center for the cabal of the libertines. De Thou's son was part of the attempt to assassinate Richelieu by the Count of Cinq-Mars.

Tracing this network is easier if we recall that the Venetians first supported Henry of Navarre to become King of France as Henry IV and were the first to recognize him. The Venetians controlled Henry IV's advisers. When Henry IV refused to back Venice in the Interdict, refused to start a war with Spain, and attacked Sarpi as a heretic, Venetian intelligence assassinated Henry IV, the most popular king in French history.

Sarpi held his French Calvinist network in contempt. He wrote: "The heretics of France are for the most part bad men...."

After the 1572 massacre of Huguenots on St. Bartholomew's Day, there was a growing reaction against religious fanaticism. This was expressed by a third force called the politiques. The politiques are much misunderstood. They were not just fed up with religious fanaticism. Several of the politique leaders represented an early form of the cabal of the libertines under Venetian control.

The leading politique was Jean Bodin, the first philosophe and an intelligence agent who worked for the Duke of Alencon, the son of Henry II and for a time the politique candidate for the monarchy. Jean Bodin was a disciple of Contarini and of Pomponazzi. Jean Bodin was in close contact with Sarpi's friend Arnaud du Ferrier, as well as with Cecil in London. Bodin was involved in plots to kill Queen Elizabeth of England, and was the judge in a trial in which a woman was executed for sorcery.

His Six Books of the Commonwealth talks much about sovereignty, but this is not the modern concept of sovereignty. For the Venetians, the slogan of

sovereignty was used as a device to create conflict between any given government and the Pope. Sarpi, for example, posed as the defender of Venetian sovereignty against Pope Paul V Borghese during the Interdict. The Jesuit Cardinal Bellarmino had proclaimed that all temporal rulers were subordinated to the supremacy of the Roman Pope. Sarpi became celebrated in all of Europe by arguing that the Pope could not interfere with the prerogatives of the sovereign state. King James I Stuart of England and Scotland, who claimed to get his divine right directly from God without any papal intermediary, was one of Sarpi's biggest fans. Telling the princes of the Holy Roman Empire that they were not really sovereign was also a great way to stir them up against the Hapsburgs. This close parallel between Bodin and Sarpi has been noticed by Italian writers including Federico Chabod and more recently Paolo Frajese.

Much of Bodin's book is also devoted to a weird theory of climate, which appears as a racist determinism. Northerners succeed by force, southerners by cunning; "... southern peoples are cruel and vindictive in consequence of their melancholy, which engenders extreme violence in the passions and impels men to take vengeance for what they suffer." And: "There is another very notable difference between northerners and southerners, in that the former are modest and chaste, and the latter very libidinous as a result of their melancholy temperament." Or: "northern races, or those who live in mountainous regions, are proud and warlike, relying on their physical prowess, and so they prefer popular states, or at any rate elective monarchies, and will not endure to be ruled by pretentious boasters." From such arid banality it is not far to

Henry Kissinger's idiotic dictum that "history is not made in the South."

Bodin also talks of tolerance. As we can see in sixteenth-century England, tolerance often meant opening the door to gangs of Venetian madmen organized as religious sects. If Governor Winthrop of Massachusetts had caved in to Cromwell's pressure to tolerate these sects, North America might have become a madhouse for depraved sectarians. In any case, notice that Bodin's model for tolerance is none other than Gasparo Contarini, the Venetian patrician who started the Reformation and the Wars of Religion as a wartime measure against the League of Cambrai. Venice itself managed to be the most thorough totalitarian police state while at the same time tolerating the exercise of many religions.

The real Jean Bodin emerges in obscene relief in his long-unpublished Latin work, *Heptaplomeres*. (See Marion L.D. Kuntz [ed.], *Colloquium of the Seven about Secrets of the Sublime*, [Princeton, 1974]). There is no doubt that Jean Bodin was the author. The scene is Venice, famous for its atmosphere of perfect freedom, where a group of oligarchs discuss religion. They are Coronaeus the Catholic, Salomon the Jew, Toralba the naturalist or empiricist, Fridericus the Lutheran, Curtius the Calvinist, Senamus the skeptic, and Octavius the Moslem. According to some commentators, the tolerant Catholic Coronaeus "in several ways resembles the eminent Cardinal Gasparo Contarini." [Kuntz, p. xlv]

If Coronaeus acts as ireneic mediator, it is Salomon the Jew who emerges as the dominant figure. This is because he is able to draw upon the Cabala, the mass of mystical writings much fetishized by Bodin and

Postel. Cabala is of course not a part of Judaism, but represented an entirely different polytheistic religion much inferior to Judaism itself. Octavius, a convert from Rome to Islam, is the resident expert on mummies and other exotic spiritual phenomena of the East. This is completely unfair to real Islam. Fridericus, the Lutheran, is also a great expert on demons. Toralba recommends reverence for God and following the laws of nature. Senamus, the skeptic, accepts no religion but at the same time rejects none.

What they all agree on is that mummies can stir up storms and have miraculous powers of healing, that the world is full of demons, and that true wisdom is to be found in the mysticism of the Cabala. They are interested in necrophilia, sing hymns to Isis, talk of Cabbalist Hermes Trismegistus, and praise Gasparo Contarini. The first sentence of the actual dialogue is, "Don't you think we have talked enough about the immortality of souls?" Voila: the Venetian party.

The dialogue is preceded by an introduction which sets the stage:

"You ask me in letters to write you about my foreign travel. Everything would have happened to my liking, if I could have taken delight in your companionship. If I shall ever meet with you again, I shall never allow myself to be separated from you. When we had a difficult time sailing along the coast of the Adriatic Sea, we reached Venice, a port common to almost all nations or rather the whole world, not only because the Venetians delight in receiving strangers hospitably, but also because one can live there with the greatest freedom. Whereas other cities and districts are threatened by civil wars or fears of tyrants or harsh exactions of taxes or the most

annoying inquiries into one's activities, this seemed to me to be nearly the only city that offers immunity and freedom from all these kinds of servitude. This is the reason why people come here from everywhere, wishing to spend their lives in the greatest freedom and tranquillity of spirit, whether they are interested in commerce or crafts or leisure pursuits as befit free man." [Kuntz ed., p. 3]

There is also much praise for Cardinal Contarini, the Venetian intelligence chief of the Cambrai period:

"Fridericus: When, at the imperial Diet at Ratisbon the Emperor Charles V, in agreement with the German princes, had selected six most upright theologians of each religion to settle the religious controversies of the Romans and Germans ... they thought they should begin with the question of human justification. When in this discussion three theologians of the Augsburg Confession had drawn the Catholics, Pflugius, Fabrus, and Groppeus to their position and had likewise persuaded Cardinal Contarini, legate of the Roman See of this point of view, namely, that man is blessed by faith alone and by no merit of his own, Eckius, one of the Catholics, became so angry against his colleagues that the Catholic bishops and princes, convinced by him, forced Charles V to dissolve the discussion twenty days after it had begun.... Cardinal Contarini, the most learned Venetian patrician who was said to have agreed with the Lutherans, died a little afterwards, and it was strongly suspected that he died of poisoning." [Kuntz ed., 423]

It is no coincidence that Bodin puts this speech into the mouth of Fridericus, the Lutheran spokesman; Contarini was the founder of Lutheranism and

assured the protection of Luther, through his agent Spalatin.

The first phase of the search for true religion in Book I of *Heptaplomeris* is centered on a discussion of the amazing powers of Egyptian mummies, as illustrated by the soi-disant Moslem Octavius, who tells of how he robbed a grave, stole a mummy, and tried to ship the mummy home by sea from Alexandria. He wanted the mummy because “there was so much healing power in these corpses that they warded off almost all diseases.” After Octavius left Egypt, the ship on which he was traveling with the mummy was overtaken by a terrible storm. The terrified passengers began praying for safety according to Roman Catholic, Greek Orthodox, Jewish, Moslem, and even Venetian rite customs. A Spanish soldier even tried blasphemy of the Christian God. But, Octavius recounts, all prayers and incantations were useless until the ship’s captain threatened to execute anyone with a mummy in his baggage. At that point, Octavius surreptitiously threw his mummy overboard, and the storm calmed immediately. The captain later told Octavius that “the transportation of Egyptian corpses always stirred up storms and... that the nautical laws of the Egyptians scrupulously prohibited this.” [Kuntz, 14]

The message is clear: All the monotheistic religions put together are no match for even one good old-fashioned mummy. Mummies were a favorite theme of Bodin’s, since he also wrote about their powers in two of his other books, his 1580 *On the Demonomania of Witches* and his 1596 *Universae naturae theatrum*. With Bodin, we are not far from the later British intelligence stunt known as the “curse of King Tut’s tomb.”

From the mummies of Book I, Bodin moves on to the demons of Book II. Let us sample some of the exchanges:

“Fridericus: ... those who have been present when magicians assembled together agree if anyone uninitiated to demonic rites is brought there and shudders at the detestable devotions, suddenly with a clap of thunder the assemblage of demons and magicians is dissolved.... And just as the assemblages of soothsayers and the dire poisons of magicians smell of sulphur, so also those places in which lightning has struck are filled with the foulest odor of sulphur. We have observed that those fiery rocks made by demon’s art smell of nothing but sulphur. Now, who is so blind that he does not see the actions of demons in the flashing of lightning.... the power of demons is also indicated when swords melt in an unharmed scabbard, when utensils burn in a closed and untouched cupboard, when the private parts lose hair though the skin is unblemished, when a wife recoils from the embrace of her husband. In countless actions which are most alien to nature, we must admit these things happen contrary to nature only by the force and power of demons or angels.

“Curtius: The ancient theologians identified three thunderbolts of Jupiter, namely white, red, black.... Since Pliny did not comprehend this, he thought that the white lightning fell from the body of Jupiter himself, an opinion too frivolous to deserve refutation.

“Octavius: I hear that Timurbecus, whom our people call Tamerlan, followed this method of imposing punishment....

“Salomon: Into their myths the Greeks wove the truth which they received from the Hebrews. They represented Juno as presiding in the air and hurling down avenging spirits from the midst of the air to keep them from flying into heaven. This indicated only that lesser spirits and demons were enclosed by their particular boundaries, to keep them from breaking out above the region of the clouds and were cast out by higher angels and powers and hurled down on the earth. By their fall they terrify mortals....

“Senamus: You have explained these matters elegantly and charmingly, but I do not know why demons pursue the bodies of Egyptians rather than Greeks or why they are accustomed to stir up tempests only when those bodies are stolen. Surely everyone knows that corpses are customarily carried on ships, sometimes to Asia, Greece, and even to Italy without a storm.

“Fridericus: But those corpses were not yet buried....

“Octavius: Perhaps demons envy men the salutary remedies which are recovered from those corpses of Egyptians. For they guard with unusual diligence the hidden treasures and kill those who dig them up.... George Agricola has many stories of this kind in which he relates that many people saw demons of pygmy size in the mines.... A long time ago, Apuleius, that greatest magician and poisoner, recalled this vexation. I find it strange, however, that no one who had sought a treasure with a demon’s help had ever found it or was enriched with the find.

“Curtius: Surely by Roman law money is denied to those who search out treasures by means of detestable sacrifices or from any other forbidden art.

“Fridericus: The Chaldeans say their terrestrial demons, supposedly the guardians of treasures and corpses, are more deceitful and cruel because they are farther from the purity of light and divine knowledge....

“Salomon: The divine law wholeheartedly curses this impiety and mischief that magicians used and those who thus feast on blood with demons.

“Fridericus: But if those demons are the souls of wicked men who either had placed all their hope in their buried treasures secured from plunder,... let them pay just punishments with daily torment. Or demons may be the spirits of those who must pay the penalties for directing all their efforts to building palaces and towers with the blood of the people.... Finally, I do not doubt that impure spirits wander around the foul and loathsome regions and stir up storms and winds.

“Toralba: ...it was not without cause that Thomas Aquinas, famous even among physicists, wrote that demons stir up lightning and thunder.

“Curtius: Pliny and Strabo wrote something similar to this.... Plutarch thought that the causes of this extended silence [of oracles] must be attributed to the death of demons.

“Senamus: If demons disturb the visible sky, the seas, lands, fires, if they terrify men with thunder, lightning, winds, whirlwinds, earthquakes, and unexpected portents, if they hover over divine and

human ambassadors, if then they regulate and overturn powers, states, cities, districts, families, finally if they are added to individual men as guardians and avengers, consider how great a multitude of demons and angels must be stationed up and down in all parts of the world and in individual places.... Fridericus has maintained that there were demons of each nature and sex, ephilates and hyphilates, in the unions of witches with incubi and magicians with succubi....

[...]

“Coronaeus: Senamus has proposed a very difficult but proper question. If Toralba will explain it with his usual care, he will render a great service not only to Senamus but to all of us.

“Toralba: ... since a discussion of the origin of angels and demons, their place, condition, and death seems far removed from positive proofs, surely we ought to seek an explanation of these things from the Hebrews, who drank divine secrets from those very fountains and sacred sources....

“Salomon: After our ancestors returned to Chaldea as prisoners, they became acquainted with many things by divine communication. However, we received nothing which has not been common knowledge throughout the world and available to everyone.”
[Kuntz, 83-89]

The “divine communication” which Toralba appeals to, and which Salomon declines to discuss is of course the Cabala. Of this latter Salomon says in Book III:

“Since that teaching is perceived only by hearing, it is called qabbalah (tradition). This is what Esdras meant when he said: ‘Some things you will make common knowledge; others you will relate to the wise’... In like manner, the sacred books were written in such a way that those things which pertain to the salvation of everyone, such as the decalogue and everything connected with it are easily understood by all... The occult rites and sacrifices which have less to do with salvation are understood only by the learned, and the knowledge of natural mysteries, the Cabala, is understood only by the most learned.” [Kuntz, 94-95]

In sum, we can see that all of the interlocutors of the Heptaplomeres, whatever their nominal religious affiliation, are Venetian cultist kooks. There is not one of them who stands up to confront the others with the plain fact that they are all wallowing in wild insanity and black magic.

As Jacques Roger wrote, “since he has assembled in his dialogue all the traditional arguments against the divinity of Jesus Christ, Bodin is a ‘rationalist’, probably a disciple of Pomponazzi... The problem is that this modern thinker, this rationalist, firmly believed in demons and witches...”

Bodin was in a tandem with Guillaume Postel, the first Frenchman to read the Cabala and publish an edition of the Zohar, one of the classics of Cabala. Bodin and Postel shared the same patron; this was Gabriel Bouvery, Bishop of Angers, and nephew of Guillaume Poyet, Chancellor of France, who was Postel’s paymaster by 1538-40. According to various sources, the discussions described in Heptaplomeres were not a work of fiction, but had actually taken

place in Venice. Postel had attended them. The goal of the discussions had been to create a new, synthetic, syncretic, and satanic religion using scraps of the three monotheistic faiths. After Postel's death, Bodin got his stenographic notes and made them into the Heptaplomeres. Postel's Venetian seminar could only have been sponsored by the Giovani Party of the Venetian oligarchy, the party of the Ridotto Morosini salon attended by Paolo Sarpi. Postel's seminar was a founding constituent of the cabal of the libertines, the Venetian Party of France.

The goal of Bodin and Postel was to synthesize a new religion, as related by Antoine Teissier, *Eloges des hommes savants, tires de l'histoire de M. de Thou, avec des additions* (Leyden, 1715):

“Henri Etienne assures us that he saw Postel at Venice publicly proclaiming that if one wished to have a good religion, it would be necessary to compose a religion from those of the Turks, the Jews, and the Christians. Moreover, Mr. Naudé said that at the time when Postel was at Venice there were four men who gathered twice every week to discuss with complete freedom all the religions of the world, and that Postel wrote what took place in their discussions. After the death of Postel these writings fell into the hands of Bodin and became the material for the book entitled *About the Secrets of Sublime Things....*”

The same notion is conveyed by an earlier source, Diecmann's 1684 *De Naturalismo*:

“And so it was pleasing to arrange his whole scene with Bodin as chorus-leader so that any religion might be applauded more than the Christian religion,

or that religion might be mingled by Samaritan confusion with Jewish and Turkish treachery; that he seems to have wished to unite himself clearly to the intention of his most insane citizen, Guillaume Postel, whom Henricus Stephanus heard saying publicly now and then at Venice that whoever wishes to fashion a form of good religion ought to blend this from those three – the Christian, Jewish, and Turkish religions. I am not at all deceived in this conclusion which I learned not so long ago from a French manuscript which mentioned that Guy Patin, physician and royal professor at Paris, had heard from Gabriel Naudé whom he knew very intimately, that there had been at Venice four men who had met twice a week for the purpose of establishing philosophical discussions about the various religions. Among those were Coronaeus of Rouen and the one whom I mentioned, Guillaume Postel, who acted as stenographer. His [Postel's] manuscripts, after he had died at Paris in 1584, came into the hands of Bodin and were used to complete this work." [Kuntz, p. lxi]

As for Postel, he tried to start a cult around that rarest of commodities, a 50-year old Venetian Virgin – in this case a certain Mother Zuana, a woman he found working among the poor at the Ospedaletto of Venice. Postel came under the influence of Madre Zuana during 1549-1550. Postel identified her with the shechinah, the cabalistic term for the female aspect of the deity. Madre Zuana's father confessor was a member of the Convent of St. Francesco della Vigna, which had previously been the base of operations of Francesco Giorgi, the relative of Contarini who had earlier moved to the English court as resident sex therapist for King Henry VIII. It is a safe bet that Postel imbibed the Francesco Giorgi

version of Cabala and Rosicrucianism from Giorgi's old colleagues at St. Francesco della Vigna.

Later, in 1552, Postel claimed that the departed spirit of Mother Zuana had occupied his body through a mysterious process he called "immutation." Perhaps as a result, Postel became an early feminist. He was also Royal Lector for King Henry II of France and was close to the king, who died in a suspicious tournament accident which Nostradamus claimed to have predicted.

The exoteric ideas of the cabal of the libertines involved much verbiage around the idea of Nature. What was natural was good, what was unnatural was bad, etc. The state of nature was good, other states were less good, etc. St. Evremonde praised "la bonne loi naturelle." The world is ruled by blind fate, which is amoral and cannot be opposed. Wisdom is a matter of giving expression to one's own Nature by seeking enjoyment. Most of the so-called Enlightenment boils down to these few banal notions.

Parallel to Bodin, was Michel de Montaigne, the inventor of the essay form and the founder of the modern French ideology of the honnete homme – clever, urbane, cynical, skeptical, sensual. Bodin and Montaigne were linked by their common acquaintance with Sarpi's favorite Frenchman, Arnaud du Ferrier. Montaigne was close to Sarpi's correspondents DuPlessis-Mornay and de Thou, with the latter of whom he wanted to retire to his beloved Venice at the end of his life. Montaigne was Sarpi's favorite writer, especially for his essay on friendship with its homosexual overtones.

It is quite likely that Montaigne met Sarpi when he visited Venice in 1580. There is a tradition that Montaigne was on a diplomatic mission; he might have been representing his king or perhaps a faction on the French political scene. Some of Montaigne's ideas on magnetism are reflected in Sarpi's *Pensieri*. Later, Montaigne's disciple Pierre Charron wrote various tracts to popularize his master's point of view, and these writings of Charron also find their reflections here and there in Sarpi's notes for his neo-Aristotelian, neo-Ockhamite empiricist method.

Montaigne's motto was "Que sais-je?", what do I know? His answer reflected his pessimism about human knowledge and human creativity. Montaigne thought that even the "brutal stupidity" of animals assisted by their instincts could do better than "everything of which our divine intelligence is capable."

Montaigne's father had been a French soldier in the War of the League of Cambrai. The elder Montaigne had served with Lautrec; he kept a diary of his Italian years which has never been found. Montaigne's father had brought back from Italy a system of education supposedly endorsed by Italian humanists. The main idea was to speak only Latin around the child so as to make Latin the child's native language. Montaigne claims that he heard only Latin until he was six years old. Had the Venetians furnished the plan embraced by the elder Montaigne?

Montaigne wrote of cannibalism: While we think it is barbarous, many cultures think it is fine, so who are we to say? And, given our wars of religion, who are we to talk? "I think there is more barbarity in eating a man alive than in eating him dead; and in tearing

by tortures and the rack a body still full of feeling, in roasting a man bit by bit... (as we have not only read but seen within fresh memory, not among ancient enemies, but among neighbors and fellow citizens, and what is worse, on the pretext of piety and religion), than in roasting and eating him after he is dead.”

Antonio Conti's later assets, Montesquieu and Voltaire, paid tribute to Montaigne as the founder of their tradition. For two centuries, until the regime of Napoleon, the popularity of Montaigne in France survived, cutting across all changes in government or literary taste. Montaigne's "honnête homme" remains the foundation of the French ideology to this very day, a fact that helps to explain the political success of such creatures as Georges Pompidou, Giscard d'Estaing, "Tonton" Mitterrand, and Jacques Chirac.

Montaigne's partner was Etienne de la Boetie, another fanatical admirer of Venice. Only after de la Boetie died did Montaigne get married. Etienne de la Boetie wrote a praise of Venice in his *Discourse on Voluntary Servitude*, a book which still elicits enthusiasm from Murray Rothbard and other libertarians of today: "Whoever could have observed the early Venetians, a handful of people living so freely that the most wicked among them would not wish to be king over them, so born and trained that they would not vie with one another except as to which one could give the best counsel and nurture their liberty most carefully, so instructed and developed from their cradles that they would not exchange for all other delights of the world an iota of their freedom; who, I say, familiar with the original nature of such a people, could visit today the territories of the man known as the Great Doge, and

there contemplate with composure a people unwilling to live except to serve him, and maintaining his power at the cost of their lives? Who would believe that these two groups of people had an identical origin? Would one not rather conclude that upon leaving a city of men he had chanced upon a menagerie of beasts?"

Etienne de la Boetie died in 1563. His remarks on Venice correspond exactly to the general political line of the *Giovani* Party, the patrician association meeting in the *Ridotto Morosini*. The agitation of the *Giovani* was that the Council of Ten and its *Zonta* (or *Giunta*) had robbed the Venetians of their ancient liberties. The Council of Ten was the organ of government that supervised internal security, spying, and surveillance; it could and did conduct secret trials of patricians and sentence them to death. The *Giovani* demand was, of course, that the members of the *Vecchi* Party who dominated the Council of Ten should be ousted and replaced by *Giovani*, along with some other formal changes. The reform of the Council of Ten was carried out in 1582, and marked the transition to overall domination by the *Giovani*. Etienne de la Boetie's treatment of Venice shows that he was not only an admirer of the Venetian oligarchy, but also that he was a partisan of the *Giovani* Party specifically.

Montaigne wrote of his friend: "if [la Boetie] had been able to choose, he would have preferred to have been born at Venice than in Sarlat [near Bordeaux], and he would have been right." For his own part, when Montaigne crossed the Alps for the first time in 1580, his paramount goal was Venice. His travel journal notes that Montaigne "was saying that he would not have been able to stop at Rome or

anywhere else in Italy and be at rest if he had not first seen Venice.” The French writer who most distinguished himself in attacking Montaigne was Blaise Pascal.

Now for a few key figures from the cabal of the libertines over the centuries.

1600-1700

The Venetians sent Giordano Bruno to Paris. They later also sent Vanini, a disciple of Bruno. Vanini was accused of propagating the no-soul thesis and was burned at the stake, which spread sympathy for the libertines. Vanini’s doctrine was that men were without souls and died in the same way that dumb animals do. At his trial, Vanini testified that he had attended a Naples meeting of 12 operatives dedicated to spreading atheism in Europe, and that he had been assigned France by drawing straws. Bruno has since had a following in France, including Cyrano de Bergerac, and later Fontenelle, the permanent secretary of the Academy of Sciences and an ally of Antonio Conti.

In the wake of Bruno and Vanini, a nucleus of libertine poets emerged in Paris. These included Maynard, Boisrobert, Tristan the Hermit, Saint-Amant, and Theophile de Viau. Among the poets of the same time, there was Desbarreax, who had studied with Cremonini. Close to him was Theophile de Viau, who was almost burned at the stake himself. This Theophile de Viau was reputedly a bisexual and for certain Descartes’ favorite poet. The libertine poet Tristan was an imitator of the Italian pornographic poet Marino. In the same circles traveled the atheist and libertine Abbé Boisrobert,

who, with the support of Richelieu, founded the Academie Francaise on the model of the Venetian controlled Aristotelian academies of Italy.

French intellectual life during the 1600's was often centered in salons, academies, and cabinets. The procedure of the Venetian Party was to establish or take control over the most prestigious and fashionable of the salons, and then use the hegemonic influence of these Venetian dominated leading salons to set the tone the lesser and provincial salons and academies were expected to follow. A prime example is the leading cultural academy of the early 1600's, the Academie Puteane. Its organizer was Elie Diodati of the infamous Calvinist Diodati family of Geneva, friends of Sarpi and controllers of Milton. Diodati was in direct touch with Galileo and hosted Milton during the latter's grand tour. During the first phase of the Academie Puteane, Diodati functioned as its secretary. Another member was Gabriel Naudé, who had studied with Cremonini in Padua and admired him as a "deniaise," meaning that Cremonini was an initiate who had seen everything. Naudé, who admired Cremonini's powers of deception, was Cardinal Mazarin's librarian, and anticipated several important ideas of Descartes.

A third member was the philosopher Gassendi, the dominant philosopher of the period from 1640 to 1660 in France. Gassendi taught an empiricism similar to Sarpi's. This included a material soul which was as rarefied as the simplest atoms, but material nonetheless. LaFontaine, whose fables imitated not just Aesop but also much more recent Venetian models, was influenced by Gassendi. Other Puteane activists included Guy Patin, a professor of medicine, and the skeptic La Mothe le Vayer.

Patin had a joke about the immortality of the soul: He said that he once asked a moribund patient to come back and report on the afterlife. Patin said that the patient had indeed come back, but had refused to speak, leaving him ignorant about the immortality of the soul.

When Gassendi went out of fashion around 1660, he was replaced by the notorious Rosicrucian Descartes, who was also steeped in the Cabala. When he was at college with the Jesuits, Descartes had been a pro-Galileo activist. The turning point in Descartes' intellectual biography was a series of three *rapti philosophici*, or philosophical trances, experienced on the night of November 10-11, 1619 in a heated room in a German village. November 11 was St. Martin's day, and St. Martin's eve was one of the great drinking bashes of the old Christian year – something like New Year's Eve today. The three dreams were the sources of Descartes' theory of vortices, among other things.

Descartes completed his own pilgrimage to Venice, and combined it with successful espionage for clients, including the French army of the Alps. Descartes visited the highly strategic Valtellina region of Switzerland, which was one of the nodal points of the Thirty Years' War, then in progress. The Valtellina was the territory of the Protestant Grisons or Grey Leagues, a land corridor which permitted direct communication between the possessions of the Austrian archdukes, on the one hand, and Spanish-occupied Lombardy and Milan on the other. It had been seized by the Spanish in 1619. Descartes, by then an expert in fortification and siege warfare, sent back such accurate reports that a French force was soon able to seize the Valtellina, severing the

Austrian-Spanish communications. Naturally, all this was perfectly coherent with the anti-Spanish policy of the Venetians. Descartes arrived in Venice to see the traditional yearly ceremony acting out the marriage of the Doge to the Adriatic Sea.

Soon countergangs emerged with the announced purpose of countering the cabal of the libertines. An example was the Company of the Holy Sacrament, created in 1629 by the Duke of Ventadour. This was a secret society and included a pervasive spy network. Mazarin formally dissolved the Company of the Holy Sacrament, but its networks were still active as the “cabal of the devout” at the court of Louis XIV. The playwright Moliere, who was for a time the director of Louis XIV’s entertainments, came into conflict numerous times with the cabal of the devout. Moliere, who was something of a libertine himself, satirized the religious activists in the figure of Tartuffe, the sanctimonious hypocrite who affects a mask of piety to pursue his often immoral goals.

After Richelieu died, the oligarchs rose up in rebellion against Mazarin under the leadership of the Cardinal de Retz, also a prominent author. This was the Fronde of 1650. Many rebellious nobles, like the Orleans, were atheists and libertines and frondeurs. Another famous frondeur was La Rochefoucauld, the author of the many cynical and worldly maxims.

Among the libertines of the second half of the 1600’s, we find Pierre Bayle, the antagonist of Leibniz. There is also St. Evremonde, a veteran of the Fronde and the de facto libertine envoy to London. St. Evremonde’s pose was that of the refined voluptuary. Under Louis XIV, libertines and atheists met at the Societe du Temple, where the dominant figure was

the Grand Prieur de Vendome. Another center of the Venetian Party was the Palais Royal, controlled by the Duke of Orleans.

1700-1800

The cabal of the libertines, from the very beginning, had capabilities for espionage, assassination, and terrorism. A good example is the network of Pierre Jurieu, an espionage agent in the service of William of Orange active around 1700. The Public Record Office in London has thousands of pages of espionage reports from Jurieu's extensive network. Jurieu was a Huguenot minister and a translator of Paolo Sarpi. According to one commentator, "Jurieu made himself the tenacious defender of Calvinist orthodoxy. He refused any compromise, any relaxation, any tolerance. But this intransigence, which gives him a somber grandeur, also led him, by apparent paradox, to the most revolutionary theses. Jurieu severed the French Huguenots from any duty of obedience to the King; he thus legitimized insurrection and was one of the fathers of democracy, and one of the most obvious precursors of the spirit of 1789." (A. Niderst, *Dictionnaire des Litteratures*). Based on his reading of the Apocalypse, Jurieu announced that in 1689 both the regime of King Louis XIV and the French Catholic Church were going to collapse.

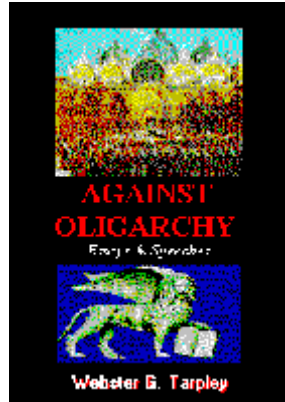
Jurieu on Sarpi: "...it hath pleased God in his Providence to raise up even in the Church of Rome, a wise, a moderate, a judicious and sincere man, one that in a word was the greatest man of his age, who hath carefully wrote this History. He has all the Perfections required to compleat an Historian...."

After about 1710, the Venetian networks of France were reorganized around Newtonianism by Antonio Conti. Conti worked with Montesquieu and Voltaire. Conti's later network included Buffon, Diderot, Condillac, and other leading lights of the celebrated French Encyclopedia.

Venetian operatives like Giacomo Casanova moved through the network of the cabal of the libertines. Casanova's mission for Venetian intelligence was to attack and undermine the regime of Louis XV. He was followed by the Venetian agent Cagliostro, who organized scandals that helped, according to Napoleon, to start the Revolution with the "queen's necklace affair," which generated widespread hatred against Marie Antoinette and Louis XVI. None of these operations could have succeeded without the cabal of the libertines, the ambient portrayed by Mozart in the "Viva la liberta" scene in Don Giovanni.

Finally, by about 1800, after three centuries of subversion, French society had been degraded to the point that Frenchmen were willing to submit to the dictatorship of a foreigner – of a Venetian. The cabal of the libertines had set the stage for the Revolution, the Terror, and for Bonaparte. France's most famous dictator turned out to be a post-1380 Genoese Corsican and therefore a de facto Venetian, revealing the open secret that so much of the dark side of French culture had been produced by the Venetians all along.

The War of the League of Cambrai, Paolo Sarpi and John Locke



Webster G. Tarpley, Ph.D.

From ICLC Conference panel titled: "The Axioms of the American System," Feb. 18, 1996; appeared in New Federalist, March 18, 1996

Every person, whether he knows it or not, is a philosopher. Each of us necessarily develops a theory of how the world works. This theory is expressed as a set of axioms. The axioms are self-evident ideas that are recognized and accepted by everybody in sight. The axioms define human nature, the content of history, the workings of economics, the purpose of government, the goals of life. Today's American population operates according to axioms which are false, oligarchical – and suicidal. A dictatorship or a monarchy can get by with slaves or subjects, but a republic demands educated and capable citizens. Without citizens, a republic cannot survive. The most dangerous force in American life today is public opinion itself. In today's crisis, public opinion rejects out of hand all the urgent measures needed to promote national survival. This public opinion is

stupefied by television and spectator sports and crassly manipulated by the news media. This depraved public opinion reflects not so much the admitted failure of political leadership as the degradation of the intellectual life of the average citizen. In the face of this kind of public opinion, world civilization as we have known it cannot long survive.

Is there a remedy? It must be to uncover the false axioms, uproot them, and replace them with the truth. History and philosophy are two powerful weapons in this fight against false axioms. The crisis of the citizen needs to be seen in a long historical perspective – we need to look at the five hundred years since the Italian Renaissance opened the modern era.

Before the Renaissance started about 1400, there was a discouraging sameness in most known forms of human society. Some were better, some were worse, but they were generally two-class systems: ruling elite and mass. The mass made up 95% of the population. They were peasants, serfs, and slaves, almost always laboring on the land, almost always illiterate and benighted. Their lives were nasty, brutish, and short. Over these peasants and serfs commanded a feudal aristocracy. Monarchy is bad enough, but most of the pre-Renaissance societies were something worse: they were small ruling classes called oligarchies. The aristocrats had military retainers, priests, scribes, and lackeys, making up at most 5% of the population. Under these conditions, world population potential was measured in the hundreds of millions, and even these were decimated by frequent plagues and famines.

Now and then a good ruler might appear, and did appear, along with excellent philosophers and scientists. But the oligarchy was always present, waiting to drag the society down again. Usury, constant warfare, slavery, racism, Aristotelian philosophy – these are the trademarks of oligarchy. Oligarchs come in many forms: the Roman senate, the barons of the dark ages, the Russian boyars, east European magnates, the French frondeurs, the princes of the Holy Roman Empire. Most of these feudal aristocrats were very ignorant, brutal, and crude. The medieval feudal aristocrats were easily manipulated by the Venetians, who had inherited the methods of Babylon, Rome, and Byzantium. From about 1000 AD until about 1600, the leading center of oligarchy in Europe and nearby Asia was Venice.

The first sustained breakout from this 2-class model came with the movement starting with Dante and Petrarch and culminating in Cusanus, Leonardo, and the Italian Renaissance of the 1400's. The high point of the early Renaissance was the Council of Florence in 1439, convened under the sponsorship of the Medici rulers of Florence. In addition to briefly reuniting the Christian world, this council embraced the theology of the filioque. In political terms filioque meant that each and every human being is made in the image of God, similar to God, by virtue of possessing God-like qualities of intellectual creativity in the form of a human soul. Therefore the dignity of the human person had to be respected. The human mind was capable of scientific discovery, and also capable of creating the modern nation-state.

The impulse from the Council of Florence reached around the world with Columbus and the Florentine Amerigo Vespucci, the Medici envoy who gave his

name to the new continents of the Americas. The same impulse of human progress reached into France, where King Louis XI used Florentine methods to create the first modern national state. This was a matter first of all of breaking the power of the turbulent feudal aristocracy. This was done with taxation, which also financed the beginnings of the modern administration. Louis XI had a social base in the commercial and manufacturing classes of the cities and towns – the origins of the modern middle class. As King between 1461 and 1483, Louis promoted industry and commerce, protected the rights of labor, enacted public health statutes, built infrastructure, drained swamps, and built up a national army. The population and prosperity of France increased accordingly. France was the first nation to reach the take-off point into the modern age.

French military power also grew. This was soon noticed by the new Tudor regime in England, as well as by the rulers of Spain. It was clear that the future belonged to the larger nation-states that were smart enough to imitate the methods of Louis XI. If the Louis XI model were to prevail everywhere, there was the hope that the oligarchs as a class might be crushed. The momentum of the Renaissance art, science, and statecraft might overwhelm all resistance and become unstoppable.

The Venetians, who had been waging their own war against Florence and the other Italian Renaissance states for a century, studied events in France carefully. Venice was essentially a city-state with an inland empire in northern Italy and a marine empire in the Mediterranean. At first the Venetians thought they could survive as a great power by playing off the

new nation-states one against the other. As soon as Louis XI was dead, the Venetians invited his unworthy and inferior heir Charles VIII to conquer Milan. The French conquered Naples, Florence, and Milan, but their presence also drew in the forces of Spain. It was a time of rapidly shifting alliances. Before long, the main powers had all been antagonized by Venetian perfidy and geopolitics. For the Venetians had been filching territory on all sides, grabbing for every fly that flew by them.

What followed was the War of the League of Cambrai, the great world war that marked the opening of the modern era. If Venice had been destroyed in this war, the European oligarchy would have been deprived of its command center and is likely to have perished. Without Venice, we would have been spared the wars of religion, including the Thirty Years' War; we would have been spared the British Empire and most of its wars, including the American Civil War and the two world wars of this century. The same goes for most of the depressions and economic crises of these years.

At the heart of the League of Cambrai was the joint commitment in 1508 by King Louis XII of France and Maximilian, the Holy Roman Emperor, to divide the territory of Venice between them. The King of Spain joined in because he wanted to take Venetian possessions in southern Italy. A little later Pope Julius II della Rovere also joined the League. Julius II della Rovere was a professional soldier and an oligarch. He was called the *papa terribile*; his portrayal by Rex Harrison in the movie *The Agony and the Ecstasy* is much too kind.

But now the Venetians, the masters of geopolitics and encirclement, were faced in 1509 by a league of virtually all the European states with the exception of Hungary and England. In Venice, the Council of Ten assumed emergency powers. The program of the League of Cambrai was to expropriate all Venetian territory except for the city itself in its lagoon. By this time Venetian wealth derived more from its land possessions than from its ocean trade, so a loss of the land empire, or *terrafirma*, would have been a fatal blow. Among the French there were those who wanted to go further: the French general Bayard, whose courage is proverbial in France until this day, proclaimed his desire to destroy the Venetian oligarchy because of their opulent contempt for God and Christendom.

In the spring of 1509, a French army of 20,000 soldiers left Milan and crossed the Adda River into Venetian territory. On May 14, 1509 this French force met and destroyed an evenly matched Venetian mercenary army. The Venetians gave up Verona, Bergamo, Brescia, Vicenza, and even Padova, retreating into the natural fortress of their lagoons. The entire Venetian land empire had been lost in a single day. In one battle, Venice had dropped off the list of European great powers. The Venetians called it a "second Cannae." The Florentine secretary Machiavelli exulted that in one day the Venetians had lost the fruits of 800 years of aggression. The Venetians were able to retake Padova, but had to defend it against the German Emperor and 100,000 troops. The modern era had indeed begun.

Only twice before had the Venetians been in such dire straits. They had been besieged in the lagoons in 810 AD by King Pepin of France, the heir of

Charlemagne, and again by the Genoese during the war of Chioggia in 1379.

To multiply the catastrophe, a few months before, the Venetians had received news of the naval battle of Diu in which an Egyptian fleet supported by Indian princes had been wiped out by the Portuguese navy. The old Venetian monopoly in the spice trade with the east was now a dead duck.

At first the Venetians, now under siege in their lagoons, were totally isolated. Then it turned out that they did have a friend: the new King of England, Henry VIII. Advised by Cardinal Woolsey and the Cecils, Henry VIII urged Pope Julius to betray the League of Cambrai, and ally with Venice. When Julius first found that Henry VIII was supporting Venice, he was furious. Julius told the English ambassador: "You Englishmen are all scoundrels." But soon it was clear that Julius was not so far from Henry's position. Henry also offered the Venetians a loan, and signed a friendship treaty with them.

Julius II della Rovere now switched sides, and by February, 1510 Julius was the ally of Venice in exchange for territorial cessions and some bribes. In the summer of 1510 the French and Imperial forces reached the lagoons a second time, but their flank was attacked by Julius, and Venice was preserved. Julius II must bear the historical responsibility of permitting the survival of Venice and thus of oligarchy into the modern world.

1511 brought a third Franco-Imperial offensive, which once again reached the shores of the lagoons. Now Spain followed Julius and joined the Venetian-Papal alliance against France and the Empire. Henry

VIII also joined this Holy League as a pretext for attacking France.

In the spring of 1512 came a new shift: the Emperor Maximilian decided to join Venice, the Pope, and Spain against the French. The Venetians took advantage of this, re-occupying their battered land empire for the third time.

In February, 1513 Julius II della Rovere, who had made possible the survival of oligarchy into the modern world, finally died. About a month later the Venetians, desperately maneuvering to avoid being despoiled by their nominal allies, sealed an alliance with France. Venice now faced the attacks of the Spanish general Cardona. From the top of their bell towers the Venetians watched as the Spaniards burned the towns along the edge of the lagoon, and fired their cannon toward the city itself. Venice was on the verge of perdition for the fourth time, but Cardona had to retreat.

The war dragged on through 1514. In September, 1515 the French and the Venetians finally won the key battle of Marignano. After that only Verona remained in the hands of the German Imperial forces, and Venice and the Emperor Maximilian finally signed a peace in 1517. In the same year of 1517, a desperate Venetian wartime operation masterminded by Gasparo Contarini bore fruit when Luther nailed his theses to the door of Wittenberg cathedral. From this point on, religious conflicts between Catholics and Protestants in Germany and elsewhere would begin to relieve the immediate pressure on Venice. Venice was 5 million ducats in debt. For 8 years Venice had been devastated by the endless maneuvers of huge armies. Only the wars of religion, reformation and

counter- reformation, saved Venice from being finally crushed.

Venice had survived. There remained the question as to how this small and weak state could hope to impose its oligarchical axioms on future humanity. Part of the answer was the metastasis of the Venetian oligarchical cancer to take over a large modern state. For this the Venetians eventually chose England, the power that had been most friendly during the late war.

But the roots of Venetian and Byzantine influence in England were much deeper. The Danish Viking invaders who opposed Alfred were instruments of the Byzantine Empire, whose influence reached Scandinavia along the Varangian way through Russia. The Norwegian army that invaded England in 1066 was commanded by a Byzantine general, Harold Hardrada. During the 1200's Henry III of England was bankrupted by loans masterminded by the Venetians. When Edward III started the Hundred Years' War against France around 1340, he was an instrument of Venice, since the Venetians wanted to prevent France from interfering with their wars against Genoa. The Wars of the Roses had been fought by factions manipulated by the Venetians, who viewed Wat Tyler's rebellion and Wycliff's Lollards as a dress rehearsal for Luther. Venetian factions were dominant at the court of Henry VIII. So the Venetians moved their family fortunes and their characteristic world outlook to England.

But the move to England and the creation of a British Empire were only part of the answer. As long as the forward motion of Renaissance science continued, the Venetians, the British, and all the others would

be forced to imitate it and duplicate it, on pain of being militarily defeated. But the irrational domination of oligarchs could not coexist with continuous progress in science and technology. The Venetians could not simply attack science from the outside. They needed to seize control of science and corrupt science from within.

This task fell to the Venetian intelligence leader Paolo Sarpi, who lived from 1552 to 1623. Sarpi became one of the most famous persons in Europe through his role as Venetian propaganda boss during the Pope's Interdict against Venice in 1606-1607. Sarpi authored the assassination of King Henry IV of France in 1610. And, with the help of his assets at the court of Frederick V in Heidelberg, Sarpi was decisive in starting the Thirty Years' War, which killed half of the population of Germany and one third of the population of Europe as a whole.

Yet, Sarpi's most lasting achievement is the launching of the European Enlightenment, including both the Bacon- Hobbes- Locke- Newton- Berkeley- Hume English empiricism and the Descartes- Voltaire- Rousseau- French Encyclopedia school. Sarpi was one of the greatest corrupters of science and philosophy.

Sarpi was a Servite monk of modest origins who rose to be number two in his order. Early in life, he became an admirer of William of Ockham, one of the stupidest of the medieval nominalist philosophers. Sarpi was also a follower of Pomponazzi, the Venetian professor who argued that man has no soul.

Sarpi lived in Rome and knew the main personalities of the Counter- Reformation, including Carlo

Borromeo, Roberto Bellarmino, Pope Sixtus V, and the future Pope Urban VII. Sarpi soon became a creature of the Contarini and Morosini families, who were committed to the Venetian metastasis into northern Europe. The Contarini- Morosini faction, called the *Giovani* party, became dominant in Venice during the 1580's. Sarpi became, in the words of the papal nuncio, the boss of half of Venice, and ran a salon for Calvinists and libertines which the Vatican attacked as an "academy of errors."

The leading British authority on Sarpi is H.R. Trevor-Roper, now Lord Dacre, who calls the friar an "indefatigable polymath" or master of all the sciences. In reality, Sarpi was the chief corrupter of modern science, the greatest charlatan of all time. It is his doctrines which are taught in the universities today.

In astronomy and physics, Sarpi was the case officer who directed the work of the Padua professor Galileo Galilei. Galileo wrote that Sarpi was a mathematician unexcelled in Europe, and contemporaries recognized that Sarpi had been the adviser, author, and director of Galileo's telescope project. Galileo's observations were done from Sarpi's monastery. The telescope itself had been invented by Leonardo. Galileo was until the end of his life a paid agent of the Sarpi group.

Sarpi also tried to build up a reputation as an expert on magnetism, which fascinated him because of its magical overtones. In this he was praised by G.B. della Porta, the author of *Magia Naturalis*. Sarpi was also famous as a mathematician, and probably wrote a treatise of mathematics which was lost when his monastery burned in 1769. Sarpi had studied the

French mathematician Francois Viète. In anatomy, the Venetians attempted to prove for many years that Sarpi had been the first to discover the valves in human veins, and even that he had been the first to describe the circulation of the blood, well before Harvey.

Sarpi wrote *A History of the Council of Trent*, and his influence on historiography has been immense. John Milton is the English author who praises Sarpi at the greatest length. Milton used Sarpi as a major source, and praised him as the “great unmasker” of the papacy. Edward Gibbon, the author of *The Decline and Fall of the Roman Empire*, was the leading historian of the British Venetian Party during the eighteenth century. In his great tome, Gibbon wrote: “Should Rome and her religion be annihilated, [Sarpi’s] golden volume may still survive, a philosophical history and a salutary warning.” Lord Thomas Babington Macaulay, the Venetian Party historian of the nineteenth century, was also an admirer of Sarpi. For today’s Lord Dacre/Trevor-Roper, Sarpi was simply the greatest among all Catholic historians. So Sarpi was indeed a prodigy among oligarchs.

But what of Sarpi the philosopher? Sarpi never published a work of philosophy, but the Venetian archives were found to contain his philosophical manuscripts, the “Art of Thinking Well” (*Arte di Ben Pensare*) and the “Thoughts” (*Pensieri*), which were published in 1910 and again more fully in 1951. Here we find that Sarpi created the basis of modern empiricism. His method was to assert that scientific truth was to be found not in Aristotle, but rather written in mathematical characters in the great book of life. The way to get this truth was to use sense

certainty, exactly as Aristotle had recommended. Many of Aristotle's specific conclusions could be junked, but his method and thus his overall domination could be preserved.

Francis Bacon and Thomas Hobbes both understood Italian. They and their protector, the Earl of Devonshire, corresponded with Sarpi and his group, with Hobbes doing the translation. Hobbes visited Venice in September, 1614 and probably met Sarpi. Bacon's inductive method is simply a bowdlerization of Sarpi.

Hobbes belonged to the Sarpi networks all his life. The plan for Hobbes' career as a writer emerged from his meeting with Galileo in 1636, when Galileo suggested that Hobbes write a book of ethics according to the mathematical- geometrical method. All his life Hobbes went around blathering that motion was the only thing that mattered. One of Sarpi's *Pensieri* reads: "From the weakness of man derives his characteristic of living in society, but from man's depravity derives the need to live under a supreme authority...." [405] This, along with Sarpi's favorite theme of church-state conflict, is the substance of Hobbes' *Leviathan*. When Hobbes lived in Paris during the English civil war, he rubbed elbows with Venetian assets like Mersenne, Descartes, and Gassendi. Hobbes and Descartes quarreled, but also partied together.

Then there is the question of Locke. Lord Macauley and other English writers treat Sarpi as one who anticipated Locke. In reality, Locke was a plagiarist of Sarpi. And for this we have the testimony of no less a personage than a mid-eighteenth century doge of Venice, Marco Foscarini. The doge writes that

Sarpi's "Art of Thinking Well" is "the original from which Locke copied."

Locke's first book argues that the mind is a blank slate without any inborn or innate ideas. This meshes exactly with Sarpi, who with Aristotle and Pomponazzi tries to show that nothing enters the mind except through the senses. The corollary of this is that there is no human soul.

"Every body which moves operates on what it touches," is Sarpi's point of departure. Sarpi "shows how external objects operate on our senses, distinguishing between the object which creates the sensation and the sensation itself." The sensations we feel are not qualities of the objects, but phenomena of our intellect. The senses deliver the sensations through the nervous system. Then discursive reasoning or the active intellect comes into play with ideas of number and size. The discursive reasoning orders, combines, and compares sense-ideas which have been stored in memory.

This is all closely parallel to Locke's second book. In "Art of Thinking Well," Sarpi writes that "knowledge by experience is of greater certainty than knowledge through reason, and no reason can ever manage to equal experience." Locke's second book states that all our knowledge is founded on and derives itself from experience. Experience comes from sensation or from reflection, reflection on the sense impressions already stored in the brain. Sarpi also discusses reflection, distinguishing between cognition and later reflection on that same cognition.

Sarpi admits compound ideas, made up of more than one simple sense impression, and so does Locke.

Sense impressions in general do not err, says Sarpi, although sometimes impaired vision and the like will cause distortions, and discursive reasoning can become confused. Locke's second book has similar remarks, with a discussion of color blindness. Both devote space to methods for fixing mistakes in processing sense ideas.

Sarpi argues that the intellect orders ideas according to notions of genus, species, and essence. For Locke, "all the great business of genera and species, and their essences... amounts to no more than this: That... men... enable themselves to consider things in bundles...." [II.31] From these bundles, Sarpi goes on to definitions and then to axioms (ipolipsi). Locke prefers to address axioms as maxims, and he argues that they are of limited utility, serving mainly to win debates. Sarpi is even more pessimistic, asserting that knowledge is actually harmful, and that animals are better off in their natural ignorance than we are.

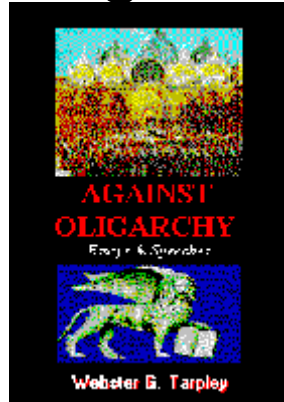
Sarpi and Locke also agree on the value of syllogisms, which they also consider to be quite limited. Sarpi warns that syllogisms can often be perverse in form. Locke, wanting to show that he is fully modern and in no way a scholastic or schoolman, also denies every claim made for the syllogism – although he hastens to add that this does not in the least diminish the prestige of Aristotle.

Sarpi ends with some notes on language, saying that words were invented not to identify things, but rather the ideas of the speaker. Locke reproduces this argument in toto, stating that "...all words... signify nothing immediately but the ideas in the mind of the speaker." [II.32] Sarpi regards words as sources of confusion and errors, as does Locke.

Most of Locke's modern editors and biographers make no mention of Sarpi. But the catalogue of Locke's library shows a lively interest in the Venetian. Locke owned Sarpi's works in 6 volumes, Sarpi's histories of the Council of Trent and of the Inquisition, Sarpi's Italian letters, his history of Pope Paul IV, plus Micanzio's first biography of Sarpi, for a total of 13 books

Sarpi uses 22 pages, while Locke requires just short of 1000. But there is no doubt that Sarpi, whatever his obscurity, is the founder of modern British empiricism and as such the chief philosophical charlatan of the British Empire and the English-speaking peoples, including many Americans today. In this way, Sarpi has become the most popular and influential thinker of the modern world. The dead hand of Paolo Sarpi is reaching out of his sarcophagus once again, threatening to throttle world civilization.

How the Venetian System Was Transplanted Into England



Webster G. Tarpley, Ph.D.
New Federalist, June 3, 1996

The oligarchical system of Great Britain is not an autochthonous product of English or British history. It represents rather the tradition of the Babylonians, Romans, Byzantines, and Venetians which has been transplanted into the British Isles through a series of upheavals. The status of Britain as the nation fouteú of modern history is due in particular to the sixteenth and seventeenth century metastasis into England and Scotland of the Venetian oligarchy along with its philosophy, political forms, family fortunes, and imperial geopolitics. The victory of the Venetian party in England between 1509 and 1715 built in turn upon a pre-existing foundation of Byzantine and Venetian influence.

NOBLE VENETIAN: ...pray tell us what other prerogatives the King [of England] enjoys in the government; for otherwise, I who am a Venetian, may be apt to think that our Doge, who is called our prince, may have as much power as yours.
—Henry Neville, *Plato Redivivus*, 1681

One of the best governments in English history was that of King Alfred the Great, who ruled from 871 to 899. Alfred pursued a policy of literacy, education, and nation-building, and stands as a founder of Old English literature. The Byzantine Empire saw in Alfred a flare-up of the Platonic Christian humanism of the Irish monks and Alcuin of York, the principal adviser to Charlemagne a century earlier. Byzantium accordingly incited Vikings and Varangians, who had been defeated by Alfred the Great, to renew their attacks on England.

Then, in 1066, two armies converged on England. The first was the Norwegian army of King Harold Hardrada (“the pitiless”), a Byzantine general who had served as the commander of the Imperial Guard in Constantinople. Harold Hardrada was killed by the English at Stamford Bridge in 1066. But in that same year the weakened English forces were defeated at Hastings by William of Normandy (“the Conqueror”). Thus began the Norman Yoke, imposed by Norman oligarchs and a century of Norman kings.

The next dynasty, the Plantagenets, featured such figures as Richard I Lionheart, a flamboyant homosexual who avidly participated in the Venetian-sponsored Crusades in the eastern Mediterranean. The Magna Carta extorted from Richard’s successor King John in 1215 had nothing to do with political liberties in the modern sense, but protected the

license of marauding feudal barons against the central monarchy. The enforcement machinery of the Magna Carta permitted the barons lawfully to wage war upon the King in case their grievances were not settled. Since civil war and private warfare were by far the greatest curses of society at that time, England was held hostage to parasitical feudal overlords that a more centralized (or “absolute”) monarchy might have mitigated. The barons, whose sociopathic prerogatives were anchored in the Magna Carta by a license for civil war, were easily the most reactionary element in English society, and were susceptible to easy manipulation by Venice, which had now conquered Byzantium and was approaching the apogee of its power.

Venetian influence in England was mediated by banking. Venetian oligarchs were a guiding force among the Lombard bankers who carried out the “great shearing” of England which led to the bankruptcy of the English King Henry III, who, during the 1250’s, repudiated his debts and went bankrupt. The bankruptcy was followed by a large-scale civil war.

It was under Venetian auspices that England started the catastrophic conflict against France known today as the Hundred Years’ War. In 1340, King Edward III of England sent an embassy to Doge Gradenigo announcing his intention to wage war on France, and proposing an Anglo-Venetian alliance. Gradenigo accepted Edward III’s offer that all Venetians on English soil would receive all the same privileges and immunities enjoyed by Englishmen. The Venetians accepted the privileges, and declined to join in the fighting. Henceforth, English armies laying waste to the French towns and countryside would do so as

Venetian surrogates. France was in no position to interfere in the final phase of the rivalry between Venice and Genoa, which was decided in favor of Venice. The degeneracy of English society during these years of Venetian ascendancy is chronicled in the writings of Chaucer – the greatest English writer of the age – who was an ally of the anti-Venetian Dante- Petrarca- Boccaccio grouping.

The Venetians concocted myths to enhance their influence on English society. For the nobility and the court, there was the anti-Christian myth of King Arthur and his Round Table of oligarchs seeking the Holy Grail. For the mute and downtrodden masses, there was the myth of Robin Hood, who by robbing from the rich to give to the poor combined plunder with class struggle.

During the wartime 1370's, the population of England collapsed by 1.5 million souls, from a total of 4 to 2.5 million, because of the Black Death, which itself resulted from Venetian debt service policies. The year 1381 saw an uprising in London and southeast England on a program of abolishing feudal dues, free use of forests, and an end to the tithes or taxes collected by the church. This was called Wat Tyler's rebellion, which ended when Wat was killed by the Mayor of London. Contemporary with this was the rise of Lollardy, the prototype of English Protestantism promoted by John Wycliffe, the Oxford scholastic. Wycliffe's anti-clerical campaign had many easy targets, but his theology was inferior and his stress on every person's right to read and interpret the Bible was designed to spawn a myriad of fundamentalist fanatics.

Lollardry as a social phenomenon had a specific Venetian pedigree, best seen through the prevalence among the Lollard rank and file of the belief that the soul is not immortal and dies with the body. This is the mortalist heresy, and can more accurately be called the Venetian heresy, because of its deep roots within the Venetian oligarchy. Later, beginning in the early sixteenth century, the University of Padua and Pietro Pomponazzi were notorious for their advocacy of mortalism.

In 1377 Wycliffe was saved from prosecution by an uprising of the London mob. Lollardry kept going for centuries as an underground religion for the disinherited kept going by itinerant preachers. During Queen Elizabeth's time, Lollardry lived in the form of sects called the Familists and the Grindletonians. These finally flowed into the Puritan Revolution of the 1640's. Lollardry contained a strong dose of primitive socialism; Lollard leaders like John Ball and "Jack Straw" preached social revolution with slogans such as, "When Adam delved and Eve span, Who was then the gentleman?" This is the ultimate source of that communism which David Urquhardt taught Karl Marx five centuries later. Finally, Lollardry spread into central Europe through the medium of the Hussites of Bohemia and caused a series of wars of religion there. In seventeenth-century England there was a slogan to the effect that Wycliffe begat Hus, Hus begat Luther, and Luther begat truth. There is every reason to view the Lollards as a Venetian pilot project for Luther's 1517 launching of the Reformation during the war of the League of Cambrai.

The English defeat in the Hundred Years' War (1453) left English society in a shambles. This was the

setting for the oligarchical chaos and civil war known as the Wars of the Roses, which pitted the House of York with its symbol the white rose against the House of Lancaster with its red rose. Both groupings derived from quarrels among the seven sons of the pro-Venetian Edward III, who had started the wars with France. The Wars of the Roses, fought between 1455 and 1485, brought English society to the point of breakdown.

From this crisis England was saved by the coming of Henry Tudor, the Earl of Richmond, who became king as Henry VII. It was under Henry VII that England began to become a modern state and to participate in the Renaissance progress associated with Medici Florence and the France of Louis XI. The precondition for the revival of England was the suppression of the pro-Venetian oligarchy, the barons. Conveniently, these had been decimated by their own handiwork of civil war. Henry VII set himself up as the Big Policeman against the oligarchs. Henry VII established for the central government an effective monopoly of police and military powers. One of the reasons for the great ineptitude demonstrated by both sides in the English Civil War of the 1640's is that under the Tudors the nobility and gentry had largely forgotten how to wage civil war.

Like that of Louis XI, Henry VII's policy was based on an alliance of the crown with the urban trading and productive classes against the latifundist barons. Barons were excluded from the state administration, which relied rather on city merchants who were much more likely to be loyal to the king. Since the oligarchs routinely intimidated local courts, Henry VII gave new prominence to the court of the Star

Chamber, a special royal court designed to impose central authority on the barons. The private armies of oligarchs along with other bandits and pirates were liquidated.

Henry VII was an active dirigist, promoting trading companies to expand overseas commerce. Under the Tudor state, England existed as a nation, with relative internal stability and a clear dynastic succession.

Henry VII's suppression of the oligarchs displeased Venice. Venice also did not like Henry's policy of alliance with Spain, secured by the marriage of his heir to Catherine of Aragon. Henry VII in fact sought good relations with both France and Spain. The Venetians wanted England to become embroiled with both France and Spain. Venice was also fundamentally hostile to the modern nation-state, which Henry was promoting in England. When Henry VII's son Henry VIII turned out to be a murderous pro-Venetian psychotic and satyr, the Venetians were able to re-assert their oligarchical system.

Henry VIII was King of England between 1509 and 1547. His accession to the throne coincided with the outbreak of the War of the League of Cambrai, in which most European states, including France, the Holy Roman Empire (Germany), Spain, and the papacy of Pope Julius II della Rovere joined together in a combination that bid fair to annihilate Venice and its oligarchy. The League of Cambrai was the world war that ushered in the modern era. Henry VIII attracted the attention of the Venetian oligarchy when he – alone among the major rulers of Europe – maintained a pro-Venetian position during the crisis years of 1509-1510, just as Venice was on the brink of

destruction. Henry VIII was for a time the formal ally of Venice and Pope Julius. The Venetian oligarchy became intrigued with England.

In 1527, when Henry VIII sought to divorce Catherine of Aragon, the Venetian-controlled University of Padua endorsed Henry's legal arguments. Gasparo Contarini, the dominant political figure of the Venetian oligarchy, sent to the English court a delegation which included his own uncle, Francesco Zorzi. The oligarch and intelligence operative Zorzi, consummately skilled in playing on Henry's lust and paranoia, became the founder of the powerful Rosicrucian, Hermetic, cabalistic, and Freemasonic tradition in the Tudor court. Later, Henry VIII took the momentous step of breaking with the Roman Papacy to become the new Constantine and founder of the Anglican Church. He did this under the explicit advice of Thomas Cromwell, a Venetian agent who had become his chief adviser. Thomas Cromwell was Henry VIII's business agent in the confiscation of the former Catholic monasteries and other church property, which were sold off to rising families. Thomas Cromwell thus served as the midwife to many a line of oligarchs.

Under the impact of the War of the League of Cambrai, the Venetian oligarchy realized the futility of attempting a policy of world domination from the tiny base of a city-state among the lagoons of the northern Adriatic. As was first suggested by the present writer in 1981, the Venetian oligarchy (especially its "giovani" faction around Paolo Sarpi) responded by transferring its family fortunes (fondi), philosophical outlook, and political methods into such states as England, France, and the Netherlands. Soon the Venetians decided that England (and

Scotland) was the most suitable site for the New Venice, the future center of a new, world-wide Roman Empire based on maritime supremacy. Success of this policy required oligarchical domination and the degradation of the political system by wiping out any Platonic humanist opposition.

The overall Venetian policy was to foment wars of religion between the Lutherans, Calvinists, and Anglicans on the one hand, and the Jesuit-dominated Catholic Counter-reformation of the Council of Trent on the other. The Venetians had spawned both sides of this conflict, and exercised profound influence over them. The Venetians insisted on the maintenance of a Protestant dynasty and a Protestant state church in England, since this made conflict with the Catholic powers more likely. The Venetians demanded an anti-Spanish policy on the part of London, generally to energize the imperial rivalry with Madrid, and most immediately to prevent the Spanish army stationed in Milan from getting an opportunity to conquer Venice.

The destruction of the English mind was fostered by the Venetians under the banner of murderous religious fanaticism. Under Henry VIII, the English population continued in their traditional Roman Catholicism, which had been established in 644 at the synod of Whitby. Then, in 1534, Henry's and Thomas Cromwell's Act of Supremacy made the Roman Pope anathema. Those who refused to follow Henry VIII down this path, like St. Thomas More and many others, were executed. This first phase of Anglicanism lasted until 1553, when the Catholic Queen Mary I ("Bloody Mary," the daughter of Henry VIII and Catherine of Aragon) took power. Mary re-

established Papal authority and married King Philip of Spain. Bloody Mary's main adviser in her proscriptions was Cardinal Reginald Pole, who had lived in Venice for some years and was part of the immediate circle around Gasparo Contarini. Henry VIII had feared Pole, an heir to the Plantagenets, as a possible pretender, and Pole had done everything to excite Henry's paranoia. Pole incited Bloody Mary to carry out a bloodbath with 300 to 500 prominent victims. These executions of the "Marian martyrs" were immortalized in John Foxe's celebrated *Book of Martyrs* (1554 ff.), a copy of which was later kept in every church in England and which attained the status of a second Bible among Protestants of all types. The events orchestrated by Pole seemed to many Englishmen to prove the thesis that a Catholic restoration would threaten their lives and property.

Bloody Mary died in 1558 and was succeeded by Elizabeth I, the daughter of Henry VIII and Anne Boleyn. From the Catholic point of view Elizabeth was a bastard, so it was sure that she would rule as a Protestant. Elizabeth forcibly restored her father's Anglican or Episcopal Church.

Three times within the span of 25 years the English population was thus coerced into changing their religion under the threat of capital punishment. Three times, the supposedly eternal verities taught by the village parson were turned upside down, clearly because of dynastic ambition and *raison d'état*. The moral, psychological, and intellectual destruction involved in this process was permanent and immense.

Elizabeth's anti-Catholic and anti-Spanish policies fulfilled the basic Venetian imperatives. The struggle

against the Spanish Armada in 1588 also gave these policies an undeniable popularity. Elizabeth was for 40 years under the influence of William Cecil, whom she created First Baron of Burleigh and Lord Treasurer. The Cecils were notorious assets of Venice; their ancestral home at Hatfield house was festooned with Lions of St. Mark. When William Cecil was too old to act as Elizabeth's controller, he was succeeded by his son Robert Cecil, the 1st Earl of Salisbury. The Venetian- Genoese Sir Horatio Pallavicini was an important controller of English state finance.

Elizabeth's economic policies had strong elements of dirigism and mercantilism. The numerous industrial monopolies she promoted had the result of establishing new areas of production in the country. Cecil developed the merchant marine and the navy. There were taxes to support those unable to work, and a detailed regulation of jobs and working conditions. Many of these successful measures were coherent with the Venetian desire to build up England as the new world empire and as a counterweight to the immense power of Spain.

At the death of Elizabeth, Robert Cecil masterminded the installation of the Stuart King of Scotland as King James I of England. Cecil was for a time James' key adviser. James I was a pederast and pedant, an individual of flamboyant depravity, an open homosexual who made his male lovers into the court favorites. In addition to pederasty, James aspired to tyranny.

James I was a leading theoretician of the divine right of kings. He delivered long speeches to the parliament, telling the wealthy latifundists and the

Puritan merchant oligarchs of London that they could as little tell him what to do as they could tell God what to do. Policy, said James, was “king’s craft” and thus “far above their reach and capacity.” James I was an enthusiastic supporter of Paolo Sarpi in Sarpi’s 1606 struggle against the Papal Interdict. James I did this in part because he thought he had received his crown directly from God, without any mediation by the Pope. Venetian influence at the Stuart court was accordingly very great. Sarpi even talked of retiring to England.

James was also an occultist. Shakespeare left London not long after the coming of James, and died after unwisely sitting down to drinks with the Aristotelian hack Ben Jonson.

James’s feeble pro-Spanish appeasement policy bitterly disappointed Paolo Sarpi, Cecil’s boss and the leading Venetian intelligence chief of the era. James made peace with Spain in 1604, ending 19 years of war. Cecil then tried to induce James into an anti-Spanish policy with a planned provocation – Guy Fawkes and the Gunpowder plot of 1605. Sarpi schemed to unleash the Thirty Years’ War (1618-1648) as an apocalyptic confrontation between Protestant and Catholic Europe, and he wanted England in the fray. James’s adviser, Sir Francis Bacon of the Cecil family, urged James to enter the war against Spain and Austria, but James first attempted to mediate the conflict and then did nothing. Charles I was equally disappointing: He married the Catholic Princess Henrietta Maria of France, and helped France to defeat the French Calvinists or Huguenots – a Venetian asset – in their stronghold of LaRochelle.

The early Stuarts were unable to assert England as a great power because war required taxes, and taxes required the vote of Parliament, which they did not wish to convoke, since it would undercut their claims of divine right. Between 1628 and 1639, Charles I attempted to rule as an autocrat, without calling a Parliament. English naval power grew so weak that even ships bringing coal coastwise from Newcastle upon Tyne to London were not protected from pirates. This outraged the City of London and its Puritan merchants, followers of doctrines derived from Calvin of Geneva.

With their tirades about their own divine right, the early Stuarts were violating a cardinal point of the Venetian political code. Venice was an oligarchy ruled by, at most, a few thousand male nobles. In practice, power belonged to several dozen patrician leaders. But no single patrician was strong enough to dominate all the rest as dictator. The Grand Council (Maggior Consiglio) was the general assembly of the nobility, and elected the Senate or Pregadi. The Grand Council, using a complicated procedure, also elected the Doge or Duke, who occupied the highest post in the state. The Doge was accordingly an elected and limited executive who served for life. This office was never hereditary; when one Doge died, a new one was elected by the Maggior Consiglio. The Doge was surrounded by his cabinet or Collegio, including the ministers (savi) of various departments. Under this system, the Doge was not the leader of a nation and the protector of all the people, as an absolute monarch might be; he was the chief functionary of a consortium of noble families who owned and ran the state for the private profit of their own fondi. For the Venetians, an oligarchy required the weak executive power of a Doge, and

this was the system they wanted transplanted into their clone, England.

These issues were prominent in seventeenth-century Europe. Louis XIV of France in his better moments exemplified the benefits of centralistic absolutism, as directed against the pro-Venetian French nobles responsible for the civil wars of the Fronde and the wars of religion. Colbert pursued economic unification by wiping out local interests intent on collecting parasitical taxes. Louis compelled the great nobility to be towel-boys and fixtures at Versailles, while the French departments were ruled by Intendants sent by the king. A little later, in Russia, some of the same issues were fought out between the centralizing absolutist Peter the Great and the great latifundist nobles, known in Russia as the boyars. Real economic and social development was best served by breaking the power of the aristocracy. England, by contrast, was the country where the triumph of the oligarchs was eventually most complete. (This is even clearer if we bear in mind that the English gentry and squires correspond to the level of count in the continental titled aristocracy.) The English gentry were determined that they, and not intendants from the government in Whitehall, would rule in the shires.

When Charles I was forced to call a Parliament in 1640 because he needed money, a conflict between oligarchy and monarchy developed. The House of Commons theoretically represented men with property capable of bringing in 40 shillings per year; this was the threshold of free subjects who had a stake in the state. The Commons were elected by about one-tenth of the people of England. The House of Lords was full of latifundists, but it was estimated

that the landowners and merchants of the House of Commons were rich enough to buy the House of Lords three times over. Parliamentary leaders like Pym and Hampden wanted to establish an oligarchy by the surrender of the King to Parliament so they could build up a navy and hasten the looting of the Spanish Empire in the Caribbean. They wanted a more vigorous pursuit of the slave trade. Pym and Hampden asserted Parliamentary authority by passing bills of impeachment and attainder against royal favorites like Strafford and Archbishop Laud, the head of the Church of England, who were both executed. In 1641, Charles I tried to arrest Pym and Hampden. The pro-Venetian City of London, the ports, and the south and east of England rebelled against this botched coup by the stupid King, who fled north. The English Civil War, or Puritan Revolution, was on. Many English were appalled by the miserable level of leadership and wretched programs of both the sides. A contemporary wrote that many people tried to remain neutral because they thought that “both sides raised an unlawful war, or ...could not tell which (if either) was in the right....” The civil war was artificially imposed by two rival London cliques, both under Venetian influence.

England would be the only major European country in which a war of religion would be fought between two pro-Venetian Protestant factions – the Anglican royalist cavaliers and the Parliamentary Puritan Roundheads. One result would be the liquidation of the remaining positive and dirigist features of the Tudor state.

During the first phase of the civil war, (1642-1646), there emerged two factions among the Parliamentarian Roundheads. A more conservative

group favored a limited, defensive war against Charles I, followed by a negotiated peace. They hoped to defeat Charles by using a foreign army, preferably the Scottish one, in order to avoid arming the English lower orders. The Scots demanded for England a Presbyterian state church on the model of their own kirk – run by synods of Calvinist elders – but that was what the majority of the Long Parliament wanted anyway. So this faction came to be called the Presbyterians. Among them were the Calvinist town oligarchy of London.

The other group wanted total war and eventually the execution of the King and the end of the monarchy and the House of Lords. This group was willing to accept a standing army of sectarian religious fanatics in order to prevail. This group was called the Independents or Congregationalists. They were favored by Venice. Oliver Cromwell emerged as the leader of this second group.

Oliver Cromwell was a Venetian agent. Prominent in Oliver Cromwell's family tree was the widely hated Venetian agent Thomas Cromwell (1485-1540), Earl of Essex and the author of Henry VIII's decision to break with Rome and found the Church of England. Oliver Cromwell (1599-1658) was descended from Thomas Cromwell's sister. Oliver Cromwell's uncle had married the widow of the Genoese- Venetian financier Sir Horatio Pallavicini. This widow brought two children by her marriage to Pallavicini and married them to her own later Cromwell children. So the Cromwell family was intimately connected to the world of Venetian finance. One of the leading figures of Parliament, John Hampden, was Oliver Cromwell's cousin. Cromwell's home was in the Fens, the large swamp in eastern England. The swamp- dwelling

Venetians, true to form, came to choose another swamp-dweller as their prime asset of the moment.

Cromwell ridiculed the weakness of the Parliamentary army, which he said was made up of “decayed tapsters” (elderly waiters). Cromwell’s own Ironsides regiment was made up of relatively well-off cavalymen of heterodox religious views. This regiment was highly effective against the Royalist or Cavalier forces. The Ironsides contained numerous Independents. It also contained many of the more extreme sects. Some of the most important roots of modern communism can be found in the sects represented in Cromwell’s Ironsides.

After 1640, the censorship of printed books practically collapsed. The church courts, which prosecuted crimes like heresy and blasphemy broke down. Especially in the City of London, but also in the countryside, a lunatic fringe of radical religious sects began to gather followers. What boiled up reflected the pervasive influence of Venetian kookery in England going back to Wycliffe. Ideas came to the surface which went back to Francesco Zorzi and Edmund Spenser, to Francis Bacon, Robert Fludd, and Bernardino Ochino, one of Contarini’s Italian Protestants or spirituali who had been active in London around 1550 under Edward VI.

There were the Levellers, radical democrats of the Jeffersonian or sans culotte type, who wanted to expand the franchise for Parliamentary elections – although they would have left half or more without the vote. Apprentices, laborers, and servants would remain disenfranchised. Levellers wanted no monarchy, no House of Lords, no monopolies, no tithes, and no state church. Their petitions sound

well today, but so do parts of the Jacobin Club's Declaration of the Rights of Man. Among the Leveller leaders were John Lilburne, Richard Overton, and Sir John Wildman. The latter two were double agents, taking money from Royalists as well as from Thurloe, the director of Cromwell's secret police.

Sir John Wildman was a land speculator and an agent of the Duke of Buckingham (as Pepys's diary tells us). He plotted against every regime from Cromwell to William III. He was a member of Harrington's Rota Club, a nest of Venetian agents in 1659-1660. He appears as a classic type of Venetian provocateur. Richard Overton was the author of the tract *Mans Mortalitie*, which argues that the soul dies with the body – the Venetian heresy once again. As for Lilburne, he died in jail after becoming a Quaker.

In 1647, with the Royalist forces wiped out, the Presbyterian faction tried to disband the army, and the Levellers responded by electing Agitators – in effect, political commissars – for each regiment. But the Leveller movement was soon crushed by Cromwell.

Other groups owed their continued existence to the pro-toleration policies of the Ironsides, which Cromwell often respected. There were the True Levellers or Diggers, with Gerard Winstanley as main spokesman. Winstanley supported mortalism, the Venetian heresy. The Diggers in 1649 began to form communes to squat on land and cultivate it – three centuries before Chairman Mao. Their idea was primitive communism and the abolition of wage labor. Private property they condemned as one of the results of Adam's Fall. Their program was "Glory Here!," the creation of heaven on earth. With the

communist, materialist (and some would say, atheist) Gerard Winstanley, we see the Anglo-Venetian roots of the later Marxism financed and directed by Lord Palmerston's stooge David Urquhardt.

Then came the Ranters, devotees of the antinomian heresy, the free love party. The Ranters, many of whom were ex-Levellers, held that sin and the law had been abolished – at least for the elect – leaving mankind with “perfect freedom and true Libertinism.” Some of them thought that fornication and adultery were positive religious duties, necessary to enjoy a maximum of grace. Ranter leaders included Laurence Clarkson and Abiezer Coppe. Clarkson supported mortalism, the Venetian heresy. The Ranter John Robins proclaimed that he was God and agitated to lead 140,000 men to conquer the Holy Land – thus foreshadowing later British policy in the Middle East. Ranters were heavily repressed.

The Quakers, a new sect in those days, had not yet made their pacifist turn. Often Ranters became Quakers. Many of them were highly militaristic troopers in Cromwell's New Model Army. Quakers were heavily represented in the English army that carried out Cromwell's genocide against Ireland. But Quaker James Naylor was cruelly punished for blasphemy after he re-enacted at Bristol Christ's Palm Sunday entry into Jerusalem. In 1657, the Quaker leader George Fox criticized the English army because it had not yet seized Rome. Pacifism was adopted only after the Stuart Restoration, in 1661.

The other group that came out of the Ranter milieu was the Muggletonians, led by John Reeve and Lodowick Muggleton, who claimed that they had been commissioned by God in 1652 to serve as the Two

Last Witnesses foretold in Revelations 11. Muggletonians supported mortalism, the Venetian heresy; they were also anti-Trinitarians and materialists. If formal positions on theological issues are counted up, John Milton turns out to have been very close to the Muggletonians. The Muggletonians kept going in Britain until about 1970.

The Fifth Monarchists were radical millenarians, believing that the Second Coming and the Rule of the Saints were close at hand – some thought as close as the Barebones Parliament convened under the Commonwealth in 1653. Some Fifth Monarchists in the Barebones Parliament wanted to re-impose the Mosaic law in place of the English common law, and wanted a Sanhedrin of the Saints to assume state power. Diminishing interest in the New Testament was also documented by the official banning around this time of Christmas, Easter, and Pentecost (Whitsunday), which were all condemned as popish idolatry. The roots of the British Israelite movement are clearly revealed.

There were also the Seekers, who thought all existing religions were inadequate; they claimed they were still looking for the right one. One Seeker was Milton's friend and language teacher Roger Williams, later of Rhode Island. Finally, there were the extreme sectaries, parties of one, unable to get along with any of the above. John Milton was an example of these.

These were the Hydra-like components of the army which was Cromwell's power base. Cromwell attacked all the sects at certain times, but leaned heavily on them at other times. But he always relied for his power upon the army, of which the sectarians were the backbone. In 1648, Colonel Pride, acting for

Cromwell, expelled from the Long Parliament some 100 of the most Presbyterian members, some of whom had been negotiating under the table with Charles I, by now a captive of the Army. What was left, was called the Rump Parliament. Cromwell then tried Charles I for treason and executed him on 30 January 1649. The Commonwealth was declared and the monarchy abolished.

Cromwell's problem was now to govern a country in which no elected Parliament could countenance the army and its gun-toting sectarian iconoclasts. The Rump, which harbored its own desires of becoming a ruling oligarchy, was dispersed by Cromwell's troops in 1653. The next Parliament, the Barebones, was a hand-picked selection of the godly, many nominated by Independent congregations. The Barebones was modeled as an oligarchy: it chose a Council of State as its own executive, and was supposed to choose its own successors before it disbanded. Instead, Major-General Thomas Harrison of the New Model Army, convinced he was the Son of God, dominated the proceedings. A moderate faction around Major Gen. Lambert caused the dissolution of the Barebones with a coup de main. For many sectaries, Cromwell suddenly went from being the New Moses to being the small horn of the Antichrist.

Cromwell accepted the Instrument of Government, the first written constitution of England. The franchise was restricted, going up from the old 40-shilling freehold to a personal net worth of 200 pounds, which meant much greater wealth. The Parliament was made more oligarchical. Cromwell was named Lord Protector. The Protector was backed up by a Council of State of generals serving for life. The first Protectorate Parliament refused to fund the

standing army (now 57,000 troops) and rebelled against toleration (toleration of the sects), so Cromwell dissolved it in January 1655. This was already Cromwell's third dissolution; he would ultimately make it four.

In March 1655, Cromwell decided in favor of a "thorough" Bonapartist military dictatorship. The country was divided into 11 ad hoc districts, and a major-general of the army was put in charge of each district. The major-generals controlled the local militia, ran the courts, appointed all officials, and suppressed public immorality. All of this was done arbitrarily, with little reference to law. At the same time, secretary Thurloe, the Lavrenti Beria of the regime, extended his secret tentacles into every pore of society and into every country of Europe. The rule of the Major-Generals prefigured European fascism. But they alienated many oligarchs who found this interference far worse than that of Charles I.

The second Protectorate parliament was impelled by desperation to pass the Humble Petition and Advice, which urged Cromwell to take up the crown. But it was a doge's crown, a limited monarchy of the House of Cromwell subject to Parliament. Under pressure from the army generals, Cromwell declined the title of king but accepted all the rest. In February 1658, Cromwell dissolved his last Parliament, and died the same year. His son Richard attempted to rule, but left after a few months. 1659-1660 was a time of great chaos, with the restored Rump alternating with direct army rule. Finally, the army split into pieces; the commander of the winning piece, General Monck, joined the new Parliament in recalling Charles II, the son of the executed Charles I.

Observing these events, the pro-Venetian writer John Milton – who had been Latin secretary to Cromwell’s Council of State – lamented that the City of London had concluded that “nothing but kingship can restore trade.” Milton’s “Ready and Easy Way to Establish a Free Commonwealth,” issued in March, 1660, proposed a regime based on a Grand Council along explicitly Venetian lines, with life tenure and co-optation of new members. This could be obtained, Milton thought, by declaring the Rump perpetual and capable of co-opting new members when the old ones died off. Milton had wanted religious tolerance, but he was willing to sacrifice this to obtain an oligarchy without a single-person executive. Milton effusively praised Venice, which had made its “whole aristocracy immovable” with similar methods.

During this time, Milton was close to the Rota Club, a pro-Venetian salon dominated by James Harrington, author of the book *Oceana* and one of the most important Venetian ideologues in England. Harrington was the direct precursor of the great Whig aristocrats of the Venetian Party who were frequently in power after 1688. Other Rota members included Milton’s close friend Cyriack Skinner, the economist Sir William Petty, the intelligence operative Sir John Wildman, the Fifth Monarchist Thomas Venner (who had led and would lead abortive uprisings in London), the diarist Samuel Pepys, and Andrew Marvell, poet and member of Parliament. There was also the Rumper Henry Neville, who propagandized Harrington’s views in his political dialogue *Plato Redivivus* of 1681. There were Sir John Hoskins, later president of the Royal Society, and Richard Sackville, the Fifth Earl of Dorset. Charles II assumed power later in 1660.

Today some members of the British oligarchy are calling for the end of the monarchy and the creation of a republic. We must recall that the last time this was tried, the result was the fascist dictatorship of Oliver Cromwell and his major-generals. A “republic” in Britain in the early 21st century might turn out to be a military dictatorship rather similar to Cromwell’s, with animal rights freaks acting the part of the Ranters and Diggers.

So what had the Puritan Revolution accomplished, beyond killing 500,000 persons? First, Cromwell had founded the British Empire. Between 1651 and 1660 he had added 200 warships to the British Navy, more than the early Stuarts had managed to build during their 40-year tenure. Cromwell’s war with the Dutch (1652-1654), which hardly made sense for a Puritan, made plenty of sense in the light of the 1,700 Dutch ships captured. Cromwell set up a convoy system for English merchant vessels, including those bringing coal from Newcastle. The basis of British naval domination was thus laid. After making peace with Holland, Cromwell made war on Spain, in exact conformity with Venetian requirements. Cromwell conquered: Jamaica, St. Helena, Surinam, Dunkirk, Nova Scotia and New Brunswick (in Canada). In addition, he established the status of the Portuguese Empire as a satellite and auxiliary of London. It was under Cromwell that English ships established a permanent presence in the Mediterranean; in his last years, he was considering the conquest of Gibraltar to facilitate this stationing. Jamaica, a center of the slave trade, stood out in what was called the Western Design – making war on Spain in the New World.

Cromwell was also personally responsible for the campaign of genocide and starvation in Ireland that

began with the 1649 massacre of the garrison of Drogheda. Cromwell told the Parliament that if he waged war according to international law and the rules of war, the campaign would be too expensive. So Cromwell relied on massacres and famine. Cromwell's genocide eventually killed about one-third of the Irish population. Cromwell also invaded and reduced Scotland, which had switched to the Stuart cause in 1649. This laid the basis for the myth of a "British" people as a label imposed on Irish, Scottish, Welsh, and English victims of an oligarchy not of Englishmen, but of Venetians and their tools. Until 1991 there was talk of a "Soviet" people, but this is now nowhere to be found. Perhaps the fraud of a "British" people will also not survive too long.

Cromwell's rule marked the triumph of free trade, as it was understood at that time. All attempts by government to supervise the quality of production, to fix prices, to maintain jobs and employment, to influence labor-management relations, or to influence wage rates were wholly abandoned. The City of London demanded free trade. It got the abolition of all industrial monopolies, which had previously covered some 700 staple products. Laissez-faire was established in every sphere. Whatever the Restoration Stuarts tried to change in this regard was immediately rolled back after 1688.

In the years after Cromwell, it was estimated that cottagers and paupers, laborers and servants, who had no property and no vote, made up half of the population of England. One-third of all English households were exempted from the Hearth Tax because of their poverty. After 1660, wheat prices were kept artificially high because, it was argued, only fear of starvation could coerce the poor into working.

Under the Restoration, the gentry and latifundists had been released from their feudal dues to the King, but there was no protection for small farmers and tenants. By 1700, the family farm was well on its way to being wiped out in England, giving rise to a landless mass of agricultural day laborers. The English countryside was full of de facto serfs without land. Craftsmen and artisans in the towns were increasingly wiped out by merchant oligarchs and bankers. Through this brutal primitive accumulation, England acquired its propertyless proletariat, forced to live by selling its labor. Usury became thoroughly respectable. This is the world described by Karl Marx, but it was created by Anglo-Venetian finance, and not by modern capitalism. What might be called the middle class of small farmers and independent producers was crushed, while Puritan initiatives in popular education were suppressed. English society assumed the bipolar elite-mass structure which is a hallmark of empires. As for oligarchism, it was estimated in the 1690's that Parliamentary elections were under the effective control of about 2,000 men.

Charles II, who had been deeply impressed by his father's death and the civil war, was tolerated by the oligarchy because he had learned the virtue of caution. But Charles II had not given up on his royal prerogatives. During the 1670's, Charles II became the satellite and toady of Louis XIV of France, who paid him a subsidy which he used to circumvent Parliament. This enraged the Venetian Party. By now, the Venetians wanted to use England against the growing power of France, which had supplanted Spain at the top of their hit list. In 1678, Titus Oates alleged a new "popish plot" in which France, and no longer Spain, was the bogey-man. Charles II announced on his death-bed that he was a Roman

Catholic, violating another key point of Venetian doctrine. That his brother and successor James II had also become a Catholic had been known and was the center of political battle for some time. The Whig party, the main vehicle of Venetian rule, made its mark at this time as the group most devoted to a Protestant succession to the English throne. James II was also in the pay of the Sun King.

When the Duke of Monmouth, the illegitimate but Protestant son of Charles II, attempted to land and stage an uprising, he was quickly defeated. In response, James II's lackey Judge Jeffries brought his Bloody Assizes court to the southwest of England, and began an orgy of thousands of death sentences. James II was trying to set up a standing army with Catholic officers, and put a Catholic admiral in charge of the Royal navy. Louis XIV's revocation around this time of the Edict of Nantes, which had provided toleration for Protestants, made it appear plausible to some that James II would now attempt to play the role of Bloody Mary.

The Anglo-Venetians decided that they were fed up with the now-Catholic, pro-French and wholly useless Stuart dynasty. Representatives of some of the leading oligarchical families signed an invitation to the Dutch King, William of Orange, and his Queen Mary, a daughter of James II. John Churchill, the future Duke of Marlborough, was typical of James' former supporters who now went over to support William and Mary. William landed and marched on London. This is called by the British the "Glorious Revolution" of 1688; in reality, it consolidated the powers and prerogatives of the oligarchy, which were expressed in the Bill of Rights of 1689. No taxes could be levied, no army raised, and no laws

suspended without the consent of the oligarchy in Parliament. Members of Parliament were guaranteed immunity for their political actions and free speech. Soon, ministers could not stay in office for long without the support of a majority of Parliament. Parliament was supreme over the monarch and the state church. At the same time, seats in Parliament were now bought and sold in a de facto market. The greater the graft to be derived from a seat, the more a seat was worth. Within a few years after the Glorious Revolution there was a Bank of England and a national debt. When George I ascended the throne in 1714, he knew he was a Doge, the primus inter pares of an oligarchy.

The regime that took shape in England after 1688 was the most perfect copy of the Venetian oligarchy that was ever produced. There was a flare-up of resistance during the reign of Queen Anne because of the activity of the Tory Robert Harley and his ally Jonathan Swift; there was also the threat that the Hanoverian succession might bring Leibniz into England. Otherwise the Venetian Party was broadly hegemonic, and Britain was soon the dominant world power. The English masses had been so thoroughly crushed that little was heard from them for one and one half centuries, until the Chartist agitation of the 1840's. The franchise was not substantially expanded until after the American Civil War, with industrial workers getting the vote in 1867 and farm laborers allowed to cast ballots in 1884.

The struggles of seventeenth-century England were thus decisive in parlaying the strong Venetian influence which had existed before 1603 into the long-term domination by the British Venetian Party observable after 1714. These developments are not

phenomena of English history per se. They can only be understood as aspects of the infiltration into England of the metastatic Venetian oligarchy, which in its British Imperial guise has remained the menace of mankind.

Palmerston's London During the 1850's -- A Tour of the Human Multicultural Zoo

by Webster Tarpley

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Speaking from the vantage point of Lord Palmerston's British Empire circa 1850, Schiller Institute U.S. President Webster Tarpley chaired the panel on "Lord Palmerston's Multicultural Zoo" at the Schiller Institute's conference on Feb. 20. Tarpley served as tour guide through the centuries, and as the "choral" backdrop to the historical drama, introducing each of the seven speakers in turn and concluding the panel. What follows is Tarpley's introduction. Subtitles have been added.

I am now standing in the shadow of the Houses of Parliament in the part of London called Westminster. It is the year of grace 1850. Around me lies Victorian London, the London of Dickens and Thackeray, of John Stuart Mill and Thomas Carlyle. This capital city is now the center of the greatest colonial empire the world has ever known, shortly to embrace between one-fifth and one-fourth of the total population and land area of the Earth. Although in theory there are still empires ruled by the French, the Spanish, the Portuguese, the Dutch, the Belgians, and the Danes, all of these, in this year of 1850, are but the satellites of the British Empire. Britain is the mistress of the seas, the empire upon which the sun never sets. It is the new Rome on the banks of the Thames.

The empress is Queen Victoria, who is largely occupied with Prince Albert in her business of breeding new litters of Saxe-Coburg-Gotha to take over the royal houses of Europe. A

quarter-century from now Victoria will be made empress of India to reward her for so much breeding. But for all of Victoria's wealth and power, Britain is not really a monarchy; it is an oligarchy on the Venetian model, and the most powerful leader of the British oligarchy in these times, between 1830 and the end of the American Civil War, is Lord Palmerston.

Henry Temple, the third Viscount Palmerston. Palmerston is the man the others--the Russells, Disraelis, and Gladstones--simply cannot match. Palmerston was first a Tory, then a Whig, always a disciple of Jeremy Bentham, and for 35 years there is scarcely a cabinet without Palmerston as foreign secretary or prime minister. In London they call him Lord Cupid, a Regency buck always on the lookout for a new mistress, perfectly at home in a *ménage ô trois*. On the continent they call him Lord Firebrand. The schoolboys of Vienna sing that if the devil has a son, that son is Lord Palmerston. ``Pam" is an occultist who loves Satanism and seances. And here, between Big Ben and the Foreign Office, are the haunts of this nineteenth-century devil, Lord Palmerston, old Pam.

A New Roman Empire

It is 1850. Lord Palmerston is engaged in a campaign to make London the undisputed center of a new, worldwide Roman Empire. He is attempting to conquer the world in the way that the British have already conquered India, reducing every other nation to the role of a puppet, client, and fall-guy for British imperial policy. Lord Palmerston's campaign is not a secret. He has declared it here in the Houses of Parliament, saying that wherever in the world a British subject goes, he can flaunt the laws, secure that the British fleet will support him. ``*Civis Romanus sum*, every Briton is a citizen of this new Rome," thundered Lord Palmerston, and with that, the universal empire was proclaimed.

During the Napoleonic Wars, the British managed to conquer most of the world outside of Europe, with the exception of the United States. After 1815, the French--be they restored Bourbons, Orleanists, or Bonapartists--are generally pliant tools of London.

But in central and eastern Europe, there was Prince Metternich's Austrian Empire, a very strong land power. There was vast Imperial Russia, under the autocrat Nicholas I or the reformer Alexander II. There was the Kingdom of Prussia. Lord Palmerston likes to call these the "arbitrary powers." Above all, Palmerston hated Metternich, the embodiment and ideologue of the Congress of Vienna system. Metternich presided over one of the most pervasive police states in history. Men said his rule was shored up by a standing army of soldiers, a sitting army of bureaucrats, a kneeling army of priests, and a creeping army of informers.

For Britain to rule the world, the Holy Alliance of Austria, Russia, and Prussia had to be broken up. There is also the matter of the dismemberment of the Ottoman Empire. Starting with Lord Byron's Greek Revolution in the 1820s, British policy has been to play the card of national liberation against each of these rival empires.

The imperial theme was sounded in 1846 with the free trade policy, Britain's declaration of intent to loot the world in the name of the pound. Then, in January 1848, Lord Palmerston arranged an insurrection in Sicily, using British networks that went back to Lord Nelson.

That started the great revolutionary year of 1848, and in the course of that year, every government in Europe was toppled, and every monarchy badly shaken, at least for a time. Metternich of Austria and King Louis Philippe of France fled to London, where they now spend their time playing cards. There was war in Italy, civil war in Austria, barricades in Paris, and tumult in Germany.

The only exception to the rule was Russia, and now Lord Palmerston is preparing to invade Russia, with the help of his strategic catamite, Napoléon III, also known as Napoléon le Petit. That will start in about three years, and it will be called the Crimean War. As soon as the war against Russia is over, Palmerston and John Stuart Mill at the British East India Company will start the Great Mutiny in India, which some historians will call the Sepoy Rebellion. Muslim soldiers will be told that new cartridges are greased with pig fat, Hindu soldiers will be told the cartridges are greased with cow fat, and the result will be what you would expect. But in the conflagration the British will get rid of the Great Mogul and the Mogul Empire, and impose their direct rule in all of India. Typical John Stuart Mill. He, of course, is the author of ``On Liberty."

The British would like to give China the same treatment they are giving India. Since 1842, Palmerston and the East India Company have been waging Opium Wars against the Chinese Empire, partly to get them to open their ports to opium from India, and also as a way to conquer China. Already the British have Hong Kong and the other treaty ports. By 1860, the British will be in Beijing, looting and burning the summer palace of the emperor.

Shortly after that, the British will back Napoléon in his project of putting a Hapsburg archduke on the throne of an ephemeral Mexican Empire--the Maximilian Project. These projects will be closely coordinated with Palmerston's plans to eliminate the only two nations still able to oppose him--the Russia of Alexander II and the United States of Abraham Lincoln. Lord Palmerston will be the evil demiurge of the American Civil War, the mastermind of secession, far more important for the Confederacy than Jefferson Davis or Robert E. Lee. And in the midst of that war, Palmerston will detonate a rebellion in Poland against Russian rule, not for the sake of Poland, but for the sake of starting a general European war against Russia.

But when the Russian fleets sail into New York and San Francisco, when Lee's wave breaks at Gettysburg, when the Stars and Bars are lowered over Vicksburg, the British Empire will be stopped--just short of its goal. Just short--and yet, British hegemony will still be great enough to launch the two world wars of the twentieth century, and the third conflagration that will start in 1991. And as we look forward for a century and a half from 1850, British geopolitics, despite the challenges, despite the defeats, despite the putrefaction of Britain itself, will remain the dominant factor in world affairs.

Palmerston's Three Stooges

How do the British do it? How can a clique of depraved aristocrats on this tight little island bid to rule the entire world? Don't believe the stories about the workshop of the world; there are some factories here, but Britain lives by looting the colonies. The fleet is formidable, but also overrated, and very vulnerable to serious challenges. The army is third-rate. But the British have learned from the Venetians that the greatest force in history is the force of ideas, and that if you can control culture, you can control the way people think, and then statesmen and fleets and armies will bend to your will.

Take our friend Lord Palmerston. Pam has the Foreign Office, the Home Office, and Whitehall, but when he needed to start the 1848 revolutions, or when the time will come for the American Civil War, he turns to a troika of agents.

They are Lord Palmerston's Three Stooges. But instead of Moe, Larry, and Curly, these Three Stooges are named Giuseppe Mazzini, Louis Napoléon Bonaparte, and David Urquhart. These Three Stooges--far more than the Union Jack, Victoria, the bulldog breed, the thin gray line of heroes, and the fleet--are the heart of what is called the British Empire.

We will get to know Lord Palmerston's Three Stooges better. But first, one thing must be understood. Moe, Larry, and Curly often had to work together on this or that project. But their relations were never exactly placid.

[Slapstick episode from a ``The Three Stooges'' movie is shown to the audience.]

You understand: Their stock in trade was infantile violence. So do not be surprised if we find Palmerston's Three Stooges lashing out with slanders, knives, and bombs against each other, and even against their august master, Lord Palmerston himself.

Under Lord Palmerston England supports all revolutions--except her own--and the leading revolutionary in Her Majesty's Secret Service is Giuseppe Mazzini, our first Stoooge.

Mazzini's terrorist revolution

Mazzini has concocted a very effective terrorist belief structure. Mazzini is a Genoese admirer of the diabolical Venetian friar Paolo Sarpi. Mazzini's father was a physician to Queen Victoria's father. For a while Mazzini worked for the Carbonari, one of Napoléon's freemasonic fronts. Then, in 1831, Mazzini founded his Young Italy secret society. Louis Napoléon Bonaparte, today's President of France, sent him articles for his magazine. Mazzini's cry is ``God and the People," ``*Dio e Popolo*," which means that the people are the new God. Populism becomes an ersatz religion. Mazzini teaches that Christianity developed the human individual, but that the era of Christianity, of freedom, of human rights, is now over. From now on, the protagonists of history are not individuals any more, but peoples, understood as racial nationalities. Mazzini is adamant that there are no inalienable human rights. There is only Duty, the duty of thought and action to serve the destiny of the racial collectivities. ``Liberty," says Mazzini, ``is not the negation of all authority;

it is the negation of every authority that fails to represent the Collective Aim of the Nation." There is no individual human soul, only a collective soul. According to Mazzini, the Catholic Church, the papacy, and every other institution which attempts to bring God to man must be abolished. Every national grouping that can be identified must be given independence and self-determination in a centralized dictatorship. In the coming century, Mussolini and the Italian Fascists will repeat many of Mazzini's ideas verbatim.

Mazzini thinks that each modern nation has a "mission": The British would take care of Industry and Colonies; the Poles, leadership of the Slavic world; the Russians, the civilizing of Asia. The French get Action, the Germans get Thought, and so forth. For some strange reason, there is no mission for Ireland, so Mazzini does not support the independence of Ireland. There is only one monarchy which Mazzini supports, because he says it has deep roots among the people: You guessed it, Queen Victoria.

Mazzini preaches an Italian revolution for the Third Rome: After the Rome of the Caesars and the Rome of the Popes comes the Rome of the People. For this, the pope must be driven out. Mazzini has tried to put this into practice just last year. In November 1848, armed Young Italy gangs forced Pope Pius IX to flee from Rome to Naples. From March to June of 1849, Mazzini ruled the Papal States as one of three dictators, all Grand Orient Freemasons. During that time, death squads operated in Rome, Ancona, and other cities. Some churches were sacked, and many confessionals were burned. For Easter 1849, Mazzini staged a monstrous mock Eucharist in the Vatican he called the *Novum Pascha*, featuring himself, God, and the People. During this time he was planning to set up his own Italian national church on the Anglican model.

The defense of Rome was organized by Giuseppe Garibaldi, who had joined Mazzini's Young Italy in the early 1830s. But a French army sent by fellow Stooze Louis Napoléon drove out Mazzini, Garibaldi, and their supporters. Lord Palmerston

said that Mazzini's regime in Rome was ``far better than any the Romans have had for centuries."

Right now Mazzini is here in London, enjoying the support of Lord Ashley, the Earl of Shaftesbury, a Protestant fanatic who also happens to be Lord Palmerston's son-in-law. Mazzini's direct access to the British government payroll comes through James Stansfeld, a junior Lord of the Admiralty and a very high official of British intelligence. Last year, Stansfeld provided the money for Mazzini's Roman Republic. Stansfeld's father-in-law, William Henry Ashurst, is another of Mazzini's patrons, as is John Bowring of the Foreign Office, the man who will provoke the second Opium War against China. Bowring is Jeremy Bentham's literary executor. John Stuart Mill of India House is another of Mazzini's friends. Mazzini is close to the protofascist writer Thomas Carlyle, and has been having an affair with Carlyle's wife.

One of Metternich's henchmen has said that Palmerston's policy is to make Italy turbulent, which is bad for Austria, without making her powerful, which would harm England. Mazzini's role in Italy has been that of a marplot, a wrecker, a terrorist, an assassin. His specialty is sending his brainwashed dupes to their deaths in terrorist attacks. He hides out and always succeeds in saving himself. Mazzini travels readily on the continent using false passports, posing as an American, an Englishman, a rabbi.

In the thirties and forties, Mazzini was targeting Piedmont in the north, and the Kingdom of the Two Sicilies in the south. In 1848, he rushed to Milan as soon as the Austrians had been driven out and tried to start trouble. One of Mazzini's agents, General Ramorino, let the Austrian commander Radetzky outflank the Piedmontese and win the battle of Novara. Ramorino was executed for treason, but Piedmont had lost the first war for Italian liberation. The king abdicated, and Mazzini tried to break up Piedmont with a revolt in Genoa. Three years from now, Mazzini will stage an abortive revolt against the Austrians in Milan, mainly to stop Russia from allying with Austria in the Crimean War. A few years after that

Mazzini will try another insurrection in Genova, still trying to break up Piedmont. In 1860, he will encourage Garibaldi to sail to Sicily, and then try to provoke a civil war between Garibaldi's dictatorship in the south and Cavour's Piedmontese government in the north. In 1860, he will be thrown out of Naples as a provocateur. By that time, Mazzini will be a hated and reviled figure, but British propaganda and British support will keep him going.

Mazzini is also an assassination bureau. In 1848, there was a chance that Pius IX's very capable reforming minister Pellegrino Rossi could unify Italy and solve the Roman Question in a constructive way, through an Italian confederation, chaired by the pope, arranged with Gioberti, Cavour, and other Piedmontese. Mazzini's agents, members of Young Italy, stabbed Pellegrino Rossi to death. The killer was in touch with Lord Minto, Palmerston's special envoy for Italy.

Stooge violence between Mazzini and Napoléon III is always intense, especially after Napoléon's army finished off Mazzini's Roman Republic. In 1855, a Mazzini agent named Giovanni Pianori will attempt to kill Napoléon III, and a French court will convict Mazzini. Have Napoléon's forces outshone the bungling British in the Crimea? Are the British nervous about Napoléon's new ironclad battleship, when they have none? Attempts to kill Napoléon are financed by the Tibaldi Fund, run by Mazzini and set up by Sir James Stansfeld of the Admiralty.

Later, in February 1858, there will be an attempt to blow up Napoléon by one of Mazzini's closest and best-known lieutenants from the Roman Republic, Felice Orsini. Napoléon will get the message that it is time to get busy and start a war against Austria in 1859.

At other times, Mazzini tried to kill King Carlo Alberto of Piedmont. Mazzini's Young Italy is always the party of the dagger, of the stiletto. ``In the hands of Judith, the sword which cut short the life of Holofernes was holy; holy was the dagger which Harmodius crowned with roses; holy was the

dagger of Brutus; holy the poniard of the Sicilian who began the Vespers; holy the arrow of Tell." Vintage Mazzini. London's future ability to assassinate men like Walter Rathenau, Jürgen Ponto, Aldo Moro, Alfred Herrhausen, Detlev Rohwedder, stretches back in unbroken continuity to the Mazzini networks of today.

Mazzini is actually doing everything he can to prevent Italian unity. When unity comes, 20 years from now, it will come in the form of a highly centralized state dominated by Grand Orient Freemasons. For 30 years the prime ministers will be Mazzini's agents, like DePretis and Crispi. Because of the violent liquidation of the Papal States, the Catholics will refuse to take part in politics. Italy will remain weak, poor, and divided. After Mussolini, the Italian Republican Party will identify with Mazzini, and Ugo LaMalfa and his friends will continue Mazzini's efforts to make sure that Italy is weak and divided, bringing down one government after another, and ruining the economy.

The Ethnic Theme Parks of Mazzini's Zoo

Mazzini's work for the British extends far beyond Italy. Like the Foreign Office and the Admiralty which he serves, Mazzini encompasses the world. The Mazzini networks offer us a fascinating array of movements and personalities. There are agents and dupes, professional killers, fellow-travelers, and criminal energy types. Mazzini's court of miracles was a public scandal. Leopold of Saxe-Coburg-Gotha, now the king of Belgium, has been complaining to his niece Queen Victoria that in London there is maintained ``a sort of menagerie of Kossuths, Mazzinis, Legranges, Ledru-Rollins, etc. ... to let loose occasionally on the continent to render its quiet and prosperity impossible."

Indeed. On Feb. 21, 1854, this crew will come together at the home of the American consul, George Sanders: Mazzini, Felice Orsini, Garibaldi, Louis Kossuth, Arnold Ruge, Ledru-Rollin,

Stanley Worcell, Aleksandr Herzen, and U.S. traitor and future President James Buchanan. There will also be a Peabody from the counting house.

We can think of Mazzini as the zookeeper of a universal human zoo. Mazzini's human zoo is divided into theme parks or pavilions, one for each ethnic group. In a normal zoo there is an elephant house, a monkey house, an alligator pond, and the like. In Mazzini's human zoo there is an Italian house, a Russian house, a Hungarian house, a Polish house, an American house. Let us walk through the various theme parks in the zoo and identify some of the specimens.

Young Italy, as we have seen, was founded in 1831, attracting the young sailor Giuseppe Garibaldi and Louis Napoléon. Shortly thereafter there followed Young Poland, whose leaders included the revolutionaries Lelewel and Worcell. Then came Young Germany, featuring Arnold Ruge, who had published some material by an obscure German "red republican" named Karl Marx. This is the Young Germany satirized by Heinrich Heine. In 1834, Mazzini founded "Young Europe," with Italian, Swiss, German, and Polish components. Young Europe was billed as the Holy Alliance of the Peoples, opposed to Metternich's Holy Alliance of despots. By 1835, there was also a Young Switzerland. In that same year Mazzini launched Young France. The guiding light here was Ledru-Rollin, who later became the interior minister in Lamartine's short-lived Second French Republic of 1848. There was also Young Corsica, which was the mafia.

By the end of this century we will have a Young Argentina (founded by Garibaldi), Young Bosnia, Young India, Young Russia, Young Armenia, Young Egypt, the Young Czechs, plus similar groupings in Romania, Hungary, Bulgaria, and Greece. Mazzini is especially interested in creating a south Slavic federation dominated by Belgrade, and for that reason, he has a Serbian organization. That will have to wait for Mazzini's student Woodrow Wilson and the Versailles peace conference of 1919. Right now, a masonic group in the United States is gearing up to support the pro-slavery doughface Franklin

Pierce for President in 1852; they are the radical wing of the Democratic Party, and they call themselves Young America. In the future there will be the Young Turks. And yes, there is also a Palmerston-Mazzini group for Jews, sometimes called Young Israel, and sometimes called B'nai B'rith.

For Mazzini, a nationality means a race, a fixed array of behavior like a breed of dog or a species of animal. He is not thinking of a national community united by a literate language and a classical culture to which any person can become assimilated through a political choice. For Mazzini, race is unchangeable, and race is destiny. It is a matter of blood and soil. Cats fight dogs, French fight Germans, Germans fight Poles, and so on through all eternity. These hatreds are the main datum of sensory perception.

Each of Mazzini's organizations demands immediate national liberation for its own ethnic group on the basis of aggressive chauvinism and expansionism. Mazzini's warhorse is the Territorial Imperative. Each is obsessed with borders and territory, and each finds a way to oppose and sabotage dirigist economic development. Each one is eager to submerge and repress other national groupings in pursuit of its own mystical destiny. This is Mazzini's racist gospel of universal ethnic cleansing.

We have seen some Italian cages; next comes the Hungarian theme park in the zoo. Our principal specimen here is Louis Kossuth, a leader of the Hungarian revolution of 1848-49. Kossuth was for free trade. He wanted equal status for Hungarians in the Austrian Empire--equal with the Austrians. But within the Hungarian part of the Hapsburg Empire there were many other national groups--Poles, Ukrainians, Germans, Serbs, Romanians, Croatians, and others. Would they receive political and linguistic autonomy? Kossuth's answer was to ban all official use of the Slavic and Romanian languages in favor of Hungarian. Kossuth was therefore on course for a bloody collision with the Illyrian movement for Greater Croatia, and with the military forces of the Croatian leader Jellacich. There was also conflict with the Serbs.

Mazzini had promised the same territories to Hungary, to the Illyrian Croats, and to his Serbian south Slav entity. Then there was the question of Transylvania, claimed by the Hungarians but also by the Young Romania of Dimitrie Golescu, another Mazzini agent. Young Romania's program was to restore the Kingdom of Dacia as it had existed before the Roman Emperor Trajan. So Young Hungary and Young Romania were pre-programmed to fight to the death over Transylvania, which they did, last year. Because of the ceaseless strife of Hungarians and Croats, Hungarians and Serbians, Hungarians and Romanians, it proved possible for the Hapsburgs to save their police state with the help of a Russian army.

The ethnic theme houses of the zoo thus sally forth to fight, not only Hapsburgs and Romanovs, but most of all, each other. We will find the same thing in viewing the Polish and Russian pavilions.

The Young Poland of Lelewel and Worcell demands the recreation of the Polish state and rollback of the 1772-95 partitions of Poland. But they go much further, laying claim to Poland in its old Jagiellonian borders, stretching from the shores of the Baltic to the shores of the Black Sea. This includes an explicit denial that any Ukrainian nation exists. In the orbit of Young Poland is the poet Adam Mickiewicz, a close friend of Mazzini's who was with him last year during the Roman Republic. Mickiewicz argues that Poland is special because it has suffered more than any other nation; Poland is "the Christ among nations." Mickiewicz dreams of uniting all the west and south Slavs against the "tyrant of the north," the "barbarians of the north." By this he means Russia, the main target. Young Poland's program also foreshadows the obvious conflict with Young Germany over Silesia.

Young Russia means the anarchist Mikhail Bakunin and the aristocratic ideologue Aleksandr Herzen. Herzen is an agent of Baron James Rothschild of Paris. Right after the Crimean War, Herzen will start publishing *The Polar Star* and *The Bell*, both leak sheets for British secret intelligence that will

build up their readership by divulging Russian state secrets. Herzen's obvious target is Czar Alexander II, the ally of Lincoln. Herzen prints the ravings of Bakunin, who preaches pan-Slavism, meaning that Russia will take over all the other Slavic nations. "Out of an ocean of blood and fire there will rise in Moscow high in the sky the star of the revolution to become the guide of liberated mankind." Vintage Bakunin. If Mazzini relies on the stiletto, for Bakunin it is "the peasant's axe" that will bring down the "German" regime in St. Petersburg.

Herzen is interested in sabotaging Alexander II and his policy of real, anti-British reform in Russia. To block real industrial capitalist development, he preaches reliance on the aboriginal Slavic village, the *mir*, with "communal ownership of the land" plus the ancient Slavic workshop, the *artel*. The *mir* will never build the Trans-Siberian railway. Herzen sees Russia as the "center of crystallization" for the entire Slavic world. Herzen, although he is usually called a "westernizer," is totally hostile to western civilization. He writes of the need for a "new Attila," perhaps Russian, perhaps American, perhaps both, who will be able to tear down the old Europe. In the moment when the British will seem so close to winning everything, Herzen will support Palmerston's Polish insurrection of 1863, and will lose most of his readers. Once the American Civil War is over, the British will have little use for Herzen. By then, London will be betting on the nihilist terrorists of the Narodnaya Volya (People's Will), who will finally kill Alexander II, plus the Russian legal Marxists, all British agents. But already today we can see the conflicts ahead between Young Poland and Young Russia. In the conflicts among Mazzini's national chauvinist operations, we can see the roots of the slaughter of World War I.

Now, let us view the cages in the American theme park in Mazzini's human zoo. This is Young America. The name was popularized in 1845 by Edwin DeLeon, the son of a Scottish Rite, Jewish slave-trading family of Charleston, South Carolina. Edwin DeLeon will later be one of the leaders of the Confederate espionage organization in Europe. The leader of

Young America is George N. Sanders, the future editor of the *Democratic Review*. Young America's view of Manifest Destiny is a slave empire in Mexico and the Caribbean. In the 1852 election, Young America will back the dark horse doughface Democrat, Franklin Pierce, against the patriot Winfield Scott. Scott's Whig Party will be destroyed. Young America operatives will receive important posts in London, Madrid, Turin, and other European capitals. Here they will support Mazzini and his gang.

Mazzini's American contacts are either proto-Confederates or strict abolitionists, such as William Lloyd Garrison. During the American Civil War, Mazzini will favor both the abolition of slavery *and* the destruction of the Union through secessionism--the London line. This subversion will be showcased during the famous tour of Kossuth in the United States, next year and the year after. Kossuth will be accompanied by Mazzini's moneybags, the Tuscan Freemason Adriano Lemmi. On the eve of the Crimean War, with Palmerston doing everything to isolate Russia, Kossuth's line will be that the ``tree of evil and despotism" in Europe ``is Russia." Kossuth will try to blame even the problems of Italy on Russia. Despite Kossuth's efforts, the United States will emerge as the only power friendly to Russia during the Crimean conflict. Kossuth will call for the United States to join with England and France in war against Russia--Lord Palmerston's dream scenario.

Kossuth will refuse to call for the abolition of slavery. Kossuth will get on well with the slaveholders, since he will also be attempting to mediate a U.S. seizure of Cuba, which meshes perfectly with the secessionist program.

The Second Stooge: David Urquhart

Mazzini is the zookeeper for all of these theme parks. But there are other zookeepers, and still more theme parks in the

human, multicultural zoo. The custodians are Palmerston's two other Stooges, David Urquhart and Napoléon III.

There is also a theme park for the English lower orders. The keeper here is the strange and eccentric Scot, David Urquhart, the most aristocratic of Palmerston's Stooges. Urquhart was chosen for his work directly by Jeremy Bentham, who lavishly praised "our David" in his letters. Urquhart took part in Lord Byron's Greek revolution, but then found he liked Turks better after all. He secured a post at the British Embassy in Constantinople and "went native," becoming an Ottoman pasha in his lifestyle. Urquhart's positive contribution to civilization was his popularization of the Turkish bath. He also kept a harem for some time. Urquhart also thought that late Ottoman feudalism was a model of what civilization ought to be. In Turkey, Urquhart became convinced that all the evil in the world had a single root: Russia, the machinations of the court of St. Petersburg. A very convenient view for Palmerston's Britain, which was always on the verge of war with Russia. For Urquhart, the unification of Italy is a Russian plot. He once met Mazzini, and concluded after ten minutes that Mazzini was a Russian agent! The usual Stooge on Stooge violence again! For this Russophobe, the problem of Great Britain is that Palmerston is a Russian agent, having been recruited by one of his many mistresses, the Russian Countess Lieven. During the years of Chartist agitation, Urquhart bought up working class leaders and drilled them in the litany that all of the problems of the English working man came from Russia via Lord Palmerston. To these workers Urquhart teaches something he calls dialectics. Urquhart will be a member of Parliament and he controls a weekly paper, *The Free Press*.

Palmerston understands that his subversive methods will always generate opposition from the Tory gentry and the straight-laced crowd. So he has taken the precaution of institutionalizing that opposition under his own control, with a raving megalomaniac leader to discredit it. Urquhart's demonization of Russia foreshadows something that will be called McCarthyism a century from now.

Urquhart's remedy is to go back to the simplicity of character of Merrie England, in the sense of retrogression to bucolic medieval myth. ``The people of England were better clothed and fed when there was no commerce and when there were no factories." That is vintage Urquhart.

Does this talk of pre-capitalist economic formations strike a familiar chord? Do you smell a big, fat commie rat?

How interesting that Urquhart should be the controller of British agent Karl Marx, who earns his keep as a writer for Urquhart's paper. David Urquhart is the founder of modern communism! It is Urquhart who will prescribe the plan for *Das Kapital*. Marx is a professed admirer of Urquhart--acknowledging his influence more than that of any other living person. Marx will even compose a *Life of Lord Palmerston*, based on Urquhart's wild obsession that Pam is a Russian agent of influence. This says enough about Marx's acumen as a political analyst. Marx and Urquhart agree that there is no real absolute profit in capitalism, and that technological progress causes a falling rate of profit.

Another of Urquhart's operatives is Lothar Bücher, a confidant of the German labor leader Lassalle, and later of the Iron Chancellor, Otto von Bismarck himself. After Gettysburg, Urquhart will move to France, and open a theme park for right-wing Catholics; he will meet Pius IX and will join members of Cardinal Newman's Oxford Movement at the First Vatican Council in 1870.

The Third Stooge: Napoléon III

Our third Stooge is the current President and soon-to-be emperor of France, Napoléon III. Napoléon le Petit. As we have seen, he started off as a Carbonaro and terrorist in contact with Mazzini. In 1836, Napoléon tried to parlay his famous name into a successful putsch; he failed and was exiled to America. Then Napoléon was given a private study at

the new British Museum reading room and frequented Lord Palmerston. He began work on his book, *Les Idées Napoléoniques*. His main idea was that the original Napoléon was not wrong to be an imperialist, but only erred in trying to expand his empire at the expense of Great Britain. There is plenty of room for a French Empire as a junior partner to the British. The preferred form of government would be democratic Caesarism, with frequent plebiscites.

In 1848 Napoléon was working for the British as a special constable--a riot cop--to put down an expected Chartist revolution; he was then shipped to Paris. There Napoléon III used his name to become President, and then organized a coup d'état that made him emperor. Palmerston quickly endorsed the coup, causing hysteria on the part of the Victoria and Albert palace clique. Palmerston was forced out, but he was soon back, stronger than ever.

After hundreds of years of warfare, France at last had been broken, placed under a more or less dependable British puppet regime. The ``western powers," the ``Anglo-French," were born. Napoléon III gave Palmerston one indispensable ingredient for his imperial strategy: a powerful land army. Soon an open Anglo-French entente was in full swing. When Victoria came to Paris it was the first such visit by an English sovereign since Henry VI had been crowned King of France in Notre Dame in 1431. When Napoléon joined Palmerston in attacking Russia in the Crimea, it was the first war in 400 years to see France and England on the same side.

The French pavilion of the zoo is being redecorated with a new version of British empiricism: This is positivism, the miserable outlook of Auguste Comte and Ernest Renan. This will lead to the French structuralists, ethnologists, and even deconstructionists of the late twentieth century.

Napoléon III is Palmerston's strategic catamite, usually with as much will of his own as an inflatable sex doll. Think of him as a blow-up British agent. After the Crimea, Palmerston will need a land war against Austria in northern Italy. Napoléon,

egged on by Camillo Benso di Cavour who knows how to play the interstices, will oblige with the war of 1859 and the great Battle of Solferino. When the time will come for Maximilian's Mexican adventure, Napoléon will be eager to send a fleet and an army. During the American Civil War, Napoléon's pro-Confederate stance will be even more aggressive than Palmerston's own. In 1870, Bismarck will defeat Napoléon and send him into exile in England. Here Napoléon will plan a comeback after the Paris Commune, but he will need to be seen on horseback, and he has a bladder ailment. The bladder operation designed to make him a man on horseback once again will instead kill him.

Napoléon III calls himself a socialist and will style the latter phase of his regime ``the liberal empire." That means all of France as a theme park in the British zoo. In 1860 Napoléon will sign a free trade treaty with the British. Along the way, he will pick up a junior partner colonial empire in Senegal and in Indo-China in 1862, something that will set the stage for the Vietnam War a century later. Under Napoléon, France will build the Suez Canal, only to have it fall under the control of the British. Napoléon III will furnish the prototype for the fascist dictators of the twentieth century. After his defeat in the Franco-Prussian war, he will bequeath to France a party of proto-fascist colonialists and revanchists beating the drum for Alsace-Lorraine, which Napoléon will lose to Bismarck. These revanchists will turn up again in Vichy, the Fourth Republic, and the French Socialist Party of today.

And so it will come to pass that Lord Palmerston will attempt to rule the world through the agency of a triumvirate of Stooges, each one the warden of some pavilions of a human zoo.

The reason why must now be confronted.

The ideology of British Imperialism

The British Empire exists in the mind of its victims. This is the empire of senses, of sense certainty, the empire of empiricism. It is the empire of British philosophical radicalism, of utilitarianism, of hedonistic calculus, existentialism, and pragmatism.

Why are the British liberal imperialists called the Venetian Party?

Well, for one thing, they call themselves the Venetian Party. The future prime minister Benjamin Disraeli will write in his novel *Conningsby* that the Whig aristocrats of 1688 wanted ``to establish in England a high aristocratic republic on the model of [Venice], making the kings into doges, and with a `Venetian constitution.'|"

During the years after the Council of Florence in 1439, the Venetian enemies of Nicolaus of Cusa plotted to wage war on the Italian High Renaissance and Cusa's ecumenical project. To combat Cusa's Renaissance Platonism, the Venetians of the Rialto and Padua turned to a new-look Aristotelianism, featuring Aristotle's characteristic outlook shorn of its medieval-scholastic and Averroist outgrowths.

This was expressed in the work of Pietro Pomponazzi, and in that of Pomponazzi's pupil, Gasparo Contarini. During the War of the League of Cambrai of 1509-17, an alliance of virtually every power in Europe threatened to wipe out the Venetian oligarchy. The Venetians knew that France or Spain could crush them like so many flies. The Venetians responded by launching the Protestant Reformation with three proto-Stooges--Luther, Calvin, and Henry VIII. At the same time, Contarini and his Jesuits made Aristotle a central component of the Catholic Counter-Reformation and the Council of Trent, and put Dante and Piccolomini on the Index of Prohibited Books. The result was a century and a half of wars of religion, and a ``little dark age," culminating in the Great Crisis of the seventeenth century.

Venice was a cancer consciously planning its own metastasis. From their lagoon, the Venetians chose a swamp and an island facing the North Atlantic--Holland and the British Isles. Here the hegemonic *Giovani* party would relocate their family fortunes, their *fondi*, and their characteristic epistemology. France was also colonized, but the main bets were placed further north. First, Contarini's relative and neighbor Francesco Zorzi was sent to serve as sex adviser to Henry VIII, whose raging libido would be the key to Venetian hopes. Zorzi brought Rosicrucian mysticism and Freemasonry to a land that Venetian bankers had been looting for centuries. The Venetian Party in England grew under the early Stuarts as Francis Bacon and his wife Thomas Hobbes imported the neo-Aristotelianism of Fra Paolo Sarpi, the great Venetian gamemaster of the early 1600s, the architect of the Thirty Years' War.

When James I and Charles I disappointed the Venetians in that Thirty Years' War, Cromwell, Milton, and a menagerie of sectarians were brought to power in an all-Protestant civil war and Commonwealth. This was the time of the Irish genocide and the foundation of the overseas empire in Jamaica. After the depravity of the Restoration, the ``Glorious Revolution" of 1688 gave birth to the most perfect imitation of the Venetian oligarchical system ever created. The great Whig and Tory aristocrats set as their goal a new, world-encompassing Roman Empire with its center in London. After the defeat of Leibniz's attempt to save England, Great Britain set off on the path of empire with its new Hanoverian Guelph dynasty.

The War of the Spanish Succession in 1702-13 was the first war fought on a world scale and the last gasp for rivals Spain and Holland. The Peace of Utrecht left the British supreme on the oceans. Louis XIV and Colbert were defeated by divide-and-conquer Venetian geopolitics, as British cash was used to hire states like Brandenburg and Savoy to fight the French. By winning the coveted *asiento*, the monopoly on slave commerce with Spanish America, the British became the biggest slave merchants in the world. The wealth of Bristol and Liverpool would be built on slaves.

After several decades of Walpole and the Hell-Fire Clubs, there came the great war of the mid-eighteenth century, the Austrian Succession followed by the Seven Years' War. This was the end of France as a naval power and worldwide rival for the British. William Pitt, Earl of Chatham, subsidized Frederick the Great of Prussia to win an empire on the plains of Germany. The British took Ft. Louisburg and then seized Quebec City, driving the French out of Canada. The British became the paramount power in India. The British oligarchs of the day, like their successors after 1989, were convinced that they could run wild, violating the laws of nature without penalty, for nothing could now stand against them. But, in loading the American colonies with their prohibitions of settlement and manufacture, their Quebec Act, Stamp Acts, Townsend Acts, and Intolerable Acts, they set the stage for the American Revolution.

In these years William Petty, Earl of Shelburne and Marquis of Lansdowne, gathered a stable of ideologues and operatives, *his* stooges. These were Jeremy Bentham, Adam Smith, Edward Gibbon. These were the founders of British philosophical radicalism, the most primitive form of Aristotle yet devised, and its Siamese twin, free trade. Shelburne was defeated by the superior ability of Hamilton, Franklin, and Washington, but he did succeed in destabilizing and nearly destroying France. The reign of terror in the French Revolution was the work of agents and dupes of Shelburne among the Jacobins, *enragés*, and sans-culottes.

By now British policy was in the hands of Shelburne's student and protégé, William Pitt the Younger. After letting the Jacobin horrors of Bentham's agents brew up for three years, Pitt was able to unite the continental powers against France in the first, second, and third coalitions. Using the armies raised by Lazare Carnot, Napoléon shattered each of these coalitions. Napoléon's final defeat was the work of Scharnhorst, Gneisenau, and the Prussian reformers, but the beneficiaries were the British.

At the Congress of Vienna in 1815, the British were clearly the dominant force, but they were still obliged to make deals with Metternich, Russia, and Prussia. But under the regimes of Castlereagh and Canning, the oligarchical stupidity, greed, and incompetence of Metternich and Co. made possible the revolts and revolutions of 1820, 1825, and 1830. By 1830, Lord Palmerston was ready to take control of the Foreign Office and begin his direct march to undisputed world domination. Metternich was still sitting on the lid of the boiling European cauldron, but Lord Palmerston and his Three Stooges were stoking the flames underneath.

There was a time when the center of oligarchy, usury, and geopolitics was Venice, the group of islands in a lagoon at the top of the Adriatic. In the sixteenth century, in the wake of the war of the League of Cambrai, Venice was a cancer planning its own metastasis. These were the years during which the patrician party known as the *Giovani*, the Youngsters, began meeting in a salon known as *Ridotto Morosini*. It is here that the future course of England and Britain was charted.

The Venetian Takeover of England: A 200-Year Project

by *Gerald Rose*

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It was one of the most well-known "secrets" of the British oligarchy, that the model for the British Empire was Venice. Benjamin Disraeli, the late-nineteenth-century prime minister of England, let the cat out of the bag in his novel *Coningsby* when he wrote, "The great object of Whig leaders in England from the first movement under Hampden to the last most successful one in 1688, was to establish in England a high aristocratic republic on the model of the Venetian.... William the Third told ... Whig leaders, 'I will not be a doge.'... They brought in a new family on their own terms. George I was a doge; George II was a doge.... George III tried not to be a doge.... He might try to get rid of the Whig Magnificoes, but he could not rid himself of the Venetian constitution." The well-known secret of all the Whig insiders was that the Venetian takeover of England was a 200-year project beginning with the break of Henry VIII with Rome and concluding in 1714, with the accession to the throne of George I.

What Disraeli was publicly referring to was that in 1688, for the first time, a non-hereditary king, William of Orange (William the Third), was invited to rule by a group of noble families. This was a decisive break with previous English history. For the first time, you had a king beholden to the English oligarchy, though William was not particularly happy about his power being circumscribed.

The English parliamentary system of government was modeled explicitly on the Venetian system of a Great Assembly and Senate that controls the doge. England officially in 1688 became an oligarchy.

This formality was merely the tip of the iceberg. The Venetian takeover of England had been nearly a 200-year project, proceeding in two phases. The first began in the 1530s under Henry VIII with the break from Rome engineered by Thomas Cromwell. The later, more radical, phase was the takeover of England by the *Giovani* ("the young ones") of Paolo Sarpi, beginning 70 years later.

What was Venice?

The best way to understand the evil of Venice is to look at the great poets' portrayal of the unbelievable duplicity that Venice represented: portrayals by Marlowe in *The Jew of Malta*, and by Shakespeare in *The Merchant of Venice* and especially in *Othello, the Moor of Venice*. The quintessential Venetian is Iago. Yet the most brilliant portrait of Venetian method was done by Friedrich Schiller in his *The Ghostseer*.

You can never understand Venice by studying what positions the Venetians took on an issue. The Venetians did not care what position they took. They always took *all* positions. Their method was one of looking for the weak point and corrupting the person. At this form of evil, they were the masters. Their diplomatic corps was the best in the world at the time, and the British diplomatic corps was trained by the Venetians.

The year is 1509. The League of Cambrai, representing the total combined power of western Europe, is called upon by the papacy to crush Venice. At the Battle of Agnadello, the Venetian forces are completely destroyed. France is poised to invade the very islands that comprise Venice to deliver the *coup de grace*. The papacy relents, fearing a war that will be fought on Italian soil by foreign troops. Several times

before, such troops had seized parts of Italy. In a series of diplomatic moves, the alliance falls apart, and, miraculously, Venice is saved.

Venice, which worked with the Turks to create a republic of usury and slavery; Venice, the slave trader of Europe, so close to being destroyed, survived. Its survival would now wreak havoc on western civilization.

Modern history commences with Nicolaus of Cusa and the Council of Florence, and the Italian Renaissance that Cusa and his collaborators inspired. It was Cusa, with the help of Pius II, who created the basis for a war on the pagan idea of man as a beast, and to defend the concept of man as *imago Dei* and *capax Dei*. It was the power of these ideas which caused the greatest increase in human population in the history of man. This idea of the power of hypothesis and its relationship to transforming nature proved conclusively that man was fundamentally different from the beast, and as such could not be used as a slave. Venice reacted wildly against the ascendancy of this idea. With the papacy in the firm grip of Pius II and Cusa, Venice launched a war to destroy Christianity.

Contarini and the evil of Aristotle

The figure of Gasparo Contarini is the key one for Venice in its war. Contarini was trained at Padua University, the son of one of the oldest families in Venice. It was said of him that he was so versed in Aristotle, that if all of Aristotle's work were lost, he could reproduce it in its entirety. He learned his Aristotle from his mentor at Padua, Pietro Pomponazzi. Every Venetian oligarchical family sent their children to Padua University to become trained Aristotelians. To understand Venice, you must understand that Aristotle is pure evil, and has been so since the time he wrote his diatribe against the method of Plato, approximately 2,300 years ago.

Since Aristotle is almost unreadable, you must ask the question, what is it about Aristotle that has made his writings so influential in western civilization? *Aristotle is a thoroughgoing defense of oligarchical society.*

In his *Politics*, Aristotle is most explicit. His theory of the purpose of politics is to maintain inequality. The state must carry on this natural idea and maintain it. The very basis for Aristotle's politics is the maintenance of the "master-slave" relationship, because it is, as he asserts, "natural": "That one should command and another obey is both necessary and expedient. Indeed some things are so divided right from birth, some to rule, some to be ruled.... It is clear then that *by nature* some are free, others are slaves, and that for these it is both just and expedient that they should serve as slaves." One could accuse me of taking quotes out of context, but this would be false. It is true that even Plato makes a case for slavery, but, unlike Aristotle, Plato bases his state on the idea of Justice. Just compare Aristotle's *Politics* with Plato's *Republic*, where Plato from the very beginning launches a diatribe against arbitrary power. In the Thrasymachus section of the dialogue, he proves that the very basis for the *Republic* is a universal, that only universal ideas are fundamentally causal. That idea for the Republic, as he shows, must be based on the good.

Since Aristotle is functioning within a philosophical environment created by Plato, he cannot throw out the concept of universals altogether. What he does instead, is to assign them to the realm of *vita contemplativa*, since they are not known by the senses, and we can only have faith in their existence. Contrast that to Plato, in which the ideas of the Good and Justice are causal, not contemplative and unknowable. These innate ideas, which in another dialogue Plato proves by showing a slave to possess them, are the very basis for the *Republic*. I contend that the reason Aristotle was so widely influential in Venice, is that Venice was a slave society based on a principle of oligarchism. Renaissance Christianity is the antithesis of this bestial conception. For Venice and Contarini, the Christian idea of man and the

rejection of slavery and usury called their very existence into question, and they reacted with cold, hard evil, in defense of their way of life.

This is Gasparo Contarini.

Contarini's Aristotelianism was highlighted by his early writings, in which he asserted, ``and in truth, I understood that even if I did all the penance I could and more, it would not suffice in the least to merit happiness or even render satisfaction for past sins.... Truly I have arrived at the firm conclusion ... that nobody can become justified through his own works or cleansed from the desires in his own heart." In another letter, he calls man a ``worm." Radical Protestantism and Contarini's Catholicism are the Aristotelian split between *vita contemplativa* (faith) and *vita activa* (works). Aristotelianism is the hatred of both God and man.

It is remarkable that there was no real difference between him and Luther, *yet Contarini and several other Venetian noblemen later dominated the reform commission which nominally prosecuted the war on the Reformation.*

Contarini's views were the essence of the *Spirituali* movement, which was to dominate a section of the most powerful Venetian oligarchy. Let us now look briefly at Contarini's career, to understand how critical he is to Venice.

Contarini was Venice's ambassador to the papacy. At another time he was the ambassador to the court of Charles V. He profiled both Charles V and the papacy. He was next appointed to the Council of Ten and later the Council of Three, the supreme ruling body of Venice. This council *was* justice in Venice; it ruled on all cases and could order assassinations. This was how Venice kept control of its oligarchical families. From the Council of Three, Contarini was appointed a cardinal. As a cardinal, he was first asked to create the reform commission for the Council of Trent. He and four

other *Spirituali* dominated the commission. He was next appointed to negotiate with the Lutherans at Regensburg, at the behest of the Hapsburg Emperor Charles in 1541. At Regensburg, he gave away the Venetian game. Contarini, in what was to be called Article Five, reiterated his Lutheran beliefs. It is a bit of an embarrassment that Calvin praised Article Five at Regensburg: ``You will marvel when you read Article Five ... that our adversaries have conceded so much.... Nothing is to be found in it that does not stand in our own writings." Then, in typical Venetian fashion, Contarini created an Aristotelian (Fideist) faction inside the church, which insisted that the only thing that separates Protestants from Catholics be reduced fundamentally to the question of the Magisterium.

It can now be stated what happened to the Renaissance: Venice manipulated both the Reformation and the Counter-Reformation, leading to a series of wars which drowned the Renaissance legacy of Cusa and Pius II in a sea of blood that culminated in the Thirty Years' War.

This war depopulated most of Europe. It set up the basis for an onslaught against Christianity, much like the cultural pessimism that dominated Europe after World War I.

This Venetian evil was now to descend on England.

Designs on England

What was Venice's strategic objective?

It is now the 1520s.

According to the Venetians' profile of the Spanish Hapsburgs, the major vulnerability of the Hapsburgs was the strategic shipping lanes across the English Channel. Spain needed the Netherlands for massive tax revenue that these holdings brought, in order to maintain the Spanish army. The problem

was that the Spanish were also very much aware of the strategic need to have good relations with England, and the Hapsburg monarchy married Catherine to Henry VIII to ensure such an alliance. For Venice to succeed, Henry had to be broken from Spain.

How was this accomplished, and through whom?

The Venetian faction in England got the upper hand when Henry VIII fell for the sexual bait that faction put before him: Anne Boleyn. Anne was the granddaughter of the leader of the Venetian faction in England, Thomas Howard, Duke of Norfolk, of the powerful Howard family. The Howards continued to be agents of Venetian influence for a very long time, and may still be so today, even though they were also occasionally Venice's *victims*. Other great families such as the Russells, Herberts, and Cavendishes also became consistent carriers of the Venetian virus.

Henry's insistence upon divorce from Catherine of Aragon and remarriage to Anne entailed the fall of his chief minister Cardinal Wolsey. Wolsey knew very well what evil Venice represented and, at least on one occasion, told the Venetian ambassador so to his face. In Wolsey's place emerged a technocrat of the Venetian faction, Thomas Cromwell, who had learned the Venetian system while working in Venice as an accountant to a well-known leading *Spirituali*, Reginald Pole. Cromwell effectively ran the English government in the 1530s, until his own fall and execution in 1540.

Cromwell had cultivated those humanists who were favorable to the break with Rome, and a "little Padua" came to be developed around one of these figures at Cambridge University, by the name of Thomas Smith. Smith returned from Padua to become the head of Cambridge in 1544. He is best known for a book on English government which asserts that kings were too powerful. Other leading figures of this "little Padua" were Roger Ascham, John Cheke, and William Cecil. This was a tight-knit group, tutors to the Protestant children of Henry VIII, Edward and Elizabeth.

At this point, we must add the infamous Francesco Zorzi. Zorzi was the Venetian sex counsellor for Henry VIII. It was Zorzi who rendered Venice's official pronouncement that, according to his reading of the ancient Hebrew text, the pope did not have the right to grant dispensation for Henry to marry Catherine. Therefore, according to Venice, Henry never truly married Catherine. For Henry, this sealed the alliance with Venice against Spain, and unleashed his own ambitions.

How explicit they are on the question of Venice is identified by Thomas Starkey, a *Spirituali* who traveled through Venice with Reginald Pole. Pole is a Plantagenet, possibly one of the claimants to the English throne. He later became the chief adviser to Mary Tudor, who reigned in England after Henry VIII. Previously, Pole was almost elected pope. Starkey became one of Thomas Cromwell's chief spies. In a fictional dialogue between ``Thomas Lupset and Reginald Pole," Starkey states, ``For this cause the most wise men considering the nature of princes, and the nature of man as it is indeed, affirm a mixed state to be of all others the best most convenient, to conserve the whole out of tyranny.... For, as in Venice, is no great ambitious desire to be there Duke, because he is restrained to order and politic, so with us, also, should be our king, if his power were tempered after the manner before described."

This tightly knit group of Venetian Aristotelians organized Henry's break with Rome. It was this break which opened England wide for Venetian operations.

The role of Paolo Sarpi

The second phase of the Venetian operations was much more devastating. It was launched by the notorious Paolo Sarpi. It was in this phase that England's mind and soul were taken, and England was set up to become the bastion of the New Age. To understand this, you must understand the mind of Paolo Sarpi, and who in Venice deployed him.

This phase was highlighted by what was understood in Venetian history as the 1583 fight between the *Giovani* (young houses) and the *Vecchi* (old houses). In this phase, a very radical faction took over. The *Giovani* realized that time had run out for the Islands of Venice. They were increasingly less viable as a military force. For the *Giovani*, the only defense Venice had was a desperate attempt to destroy both the papacy and the Hapsburgs, by securing Germany for the Protestants with the help of France.

The *Vecchi* wanted to control the papacy and stay within a neutralized Catholic Church. The *Giovani* organized the Protestant rebellion and wanted to see the destruction of even the name of Christianity.

Further, the plan that evolved was to move part of the money from the massive funds in the vaults of the Church of St. Mark to the Dutch Calvinist republic, Holland, and to England.

For this phase, the takeover of England was left to Paolo Sarpi.

Paolo Sarpi was nominally a Servite monk who was exceptionally talented. Yet he was much more. He was the leading organizer of the *Giovani*. Out of the *Giovani* salons and secret society, Venice planned the destruction of Christianity in what was later to be called Freemasonry.

In a book about Sarpi, a modern historian by the name of Wooton proves that Sarpi was the creator of empiricism and taught Francis Bacon his so-called scientific method. The thesis of this book, which the author proves conclusively, is that Sarpi, while nominally a Catholic monk, revealed himself in his philosophical work to be a radical atheist. Sarpi was to argue that the idea of the need for a providential religion, as the basis for the majority of men acting morally, was unnecessary. He insisted that belief in God was irrational, since it is not necessary to explain the existence of the physical universe by an act of creation. This is the empiricism of Bacon. It was later revealed by sources that Sarpi was a homosexual

and a blasphemer, who believed that the Bible was just some fantastic stories. He especially attacked the idea that Moses was given the Ten Commandments by God. Since one could be burned for these beliefs, he never published his philosophical writings. Some of you may be aware of the phrase, ``The pope is the Anti-Christ." It was Paolo Sarpi that created that myth.

He is the real founder of modernism and the Enlightenment. With these ideas, he created a pagan cult later called Freemasonry, which dominates England to this day. Out of this salon came Giordano Bruno, Galileo (a complicated case), the Rosicrucian cult, and the Thirty Years' War.

How was this phase accomplished?

The story begins with an interdict by the pope against Venice in 1606. This dispute was nominally about two jurisdictional matters respecting the right of Rome to try two accused prelates, and the right to collect monies in Venice. Venice retained Paolo Sarpi as its defender. In this fight, Sarpi wrote pamphlet after pamphlet, defending the rights of the state against those of the papacy. Henry Wooten, the ambassador from England to Venice, sent all of Sarpi's writings back to England immediately, to be translated. In the course of this fight, Sarpi became the most famous man in Europe. The papacy ended the interdict without achieving its ends and breaking Venice. Sarpi had won. In the ensuing days after the interdict was lifted, an assassin tried to kill Sarpi, but he survived. The attempt was laid at the papacy's doorstep, and now Sarpi was a hero in England and throughout Europe. He had faced down the papacy and survived.

Sarpi immediately launched a thoroughgoing attack on the very existence of the church, in two works called *History of Benefices*, and the most famous work of his career, *The History of the Council of Trent*. The latter book was dedicated to James I of England, and was first published in England. It is ironic that the nominally Catholic Sarpi organized the radical Protestant opposition throughout Europe. After all, this is Venice.

Sarpi was introduced by a circle around Wooten to Francis Bacon, who corresponded with him. Bacon picked up Sarpi's writing on method from Sarpi's *Arte del Ben Pensare*, where he insists that the only way an individual can know anything is through the senses. With this, modern empiricism is launched, which later becomes the radical nominalism of David Hume.

The *Giovani* very consciously had to build up their own faction among the English nobility. England had to be totally controlled. The drawback that the *Giovani* had to correct, was the fact that England was not really reliable, because the kings tended to act independently of Venetian strategic considerations. The way the *Giovani* functioned was by the creation of a Protestant-controlled merchant class. This was most explicit with the creation of the Venice Company by the Earl of Leicester, the funder of the Puritan movement in England. It was he who was granted by Venice certain trading routes. In 1581, another trading company was created with Venetian agreement, called the Turkey Company. These two companies later merged and became the Levant Company, which later became the infamous British East India Company. The first governor of the East India Company was Thomas Smythe, who studied law in Padua. Through this process of creating a rich merchant class, predominantly Puritan, Venice also created a battering ram against the king. These radical Protestant cults took over England during the so-called Commonwealth period.

While it takes some 80 more years to complete the Venetian takeover of England (which will be detailed by Graham Lowry in another presentation), the empire of the mind became ensconced in England. Sarpi and Venice create the Rosicrucian cult of syncretic religion that becomes Freemasonry. Once that process of takeover is complete, England becomes the bastion of paganism: usury and slavery. In short, real Aristotelians. This hatred of *imago Dei* is the basis of England's promotion of the New Age. This was Sarpi's program and intention, and it completed the essential

destruction of the English soul. Venice and Venetian methods had transplanted themselves in England.

How The Venetian Virus Infected and Took Over England

by H. Graham Lowry

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Chorus: The consolidation of the Venetian Party in England and Britain was a question of culture. Francesco Zorzi of Venice, the close friend and relative of Gasparo Contarini, who was sent by the Venetian oligarchy to England as the sex adviser to Henry VIII, was a cabbalist and Rosicrucian. In 1529, Zorzi came to London to deliver his opinion, and he remained at the court for the rest of his life, building up an important party of followers--the nucleus of the modern Venetian Party in England. In 1525, Zorzi had published the treatise De Harmonia Mundi, which uses the cabbalistic Sephiroth to expound a mystical, irrationalist outlook and to undercut the influence of Nicolaus of Cusa.

In 1536, when he was at the English court, Zorzi wrote his second major work, In Scripturam Sacram Problemata. This is a manual of magic, with Zorzi assuring the aspiring wizard that Christian angels will guard him to make sure he does not fall into the hands of demons.

Zorzi was a great influence on certain Elizabethan poets. Sir Philip Sidney was a follower of Zorzi, as was the immensely popular Edmund Spenser, the author of the long narrative poem The Faerie Queene. Spenser is a key source for the idea of English imperial destiny as God's chosen people, with broad hints of British Israel. Christopher Marlowe and William Shakespeare both attacked Zorzi's influence in such plays as Doctor Faustus and Othello, but the Venetian school

was carried on by the Rosicrucian Robert Fludd, and, of course, by Francis Bacon and Thomas Hobbes.

John Milton, the admirer of Paolo Sarpi and apologist for usury, is an example of the pro-Venetian Puritan of the Cromwell Commonwealth period. Milton taught that the Son of God is inferior to the Father, a kind of afterthought, and in any case not necessary. Milton was the contemporary of Sabbatai Zevi, the false messiah from Smyrna, Turkey, whose father was an agent for English Puritan merchants. Did Milton's Paradise Regained of 1671 reflect knowledge of Sabbatai Zevi's meteoric career, which burst on the world in 1665?

The British East India Company was founded in 1600. By 1672, adventurers, such as Diamond Pitt, were freebooting around India.

In December 1688, the armies of the Dutch Prince William of Orange invaded England, interrupting the Hobbesian nightmare the country had experienced under the deranged King Charles II and his brother James II. A worse nightmare was to follow when William seized the throne of James II, for he embodied a more highly distilled form of poison which Venice had perfected during its sway over the remains of the Dutch Republic. This outright usurpation is blithely referred to in British-Venetian parlance as the "Glorious Revolution"-which should give you some idea of how little regard for truth prevails in these circles.

The notion of "English rights and liberties" was quickly transformed from fiction to fraud under William's dictatorial regime. When King James II fled to France, the rightful successor to the English throne was his eldest daughter Mary, who had married William of Orange reluctantly (he was a notorious homosexual). William's demand to be declared king was never submitted to Parliament for a "constitutional" veneer. Instead, he summoned a special "convention," which granted him full power, rather than simply the rank of the Queen's Consort.

King William's Venetian baggage included the evil John Locke, who became the chief propagandist for foisting the Bank of England on that hapless country in 1694. This was not the sort of bank you turned to for financial assistance. It was a gargantuan Venetian swindle, which promptly created England's first national debt to finance ongoing wars of attrition in Europe, imposed a credit crunch by cutting the amount of circulating English coinage nearly in half, and loaded new taxes on an already-collapsing economy. The bank's chief architect was Venetian Party leader Charles Montagu, William's new chancellor of the exchequer, who later attained the loftier position of British ambassador to Venice. Montagu appointed the pathetic Sir Isaac Newton to oversee the "recoinage" swindle, and Newton repaid that debt by prostituting his own niece to serve as Montagu's mistress.

The bank's promotional hireling John Locke is better known as the peddler of the obscene notion that the human mind is nothing more than a *tabula rasa*--a passive register of animal sensations. He clearly had a higher regard for the cash register, however, and openly defended usury as a necessary service for those whose "estates" lie "in money." Locke's theories of government approximate those of a casino operator who lays down rules rigged for the house, under which the bestialized players compete for sums of money, which then define their worth as individuals. This is Locke's "liberty" to pursue *property*. His notion of the "social contract," which guarantees the players' club members the right to enter the casino, was in fact advanced in order to justify William of Orange's usurpation of the British throne. James II, in effect, was charged with having denied those rights to his more speculative subjects, thus breaking the contract. Locke argued that the Venetian mob was therefore entitled to move in under a new contract.

By 1697, the Venetian Party's coup inside England was nearly total, and its members filled William's "ship of state" from stem to stern. They looked forward to reducing a most troubling matter in the English colonies of America: the

impulse toward building an independent nation, which had been driving the Venetians berserk since the 1630s founding of the Massachusetts Bay Colony. In 1701, John Locke, as a member of England's Board of Trade, advocated revoking all the independent charters of the American colonies, placing their economic activity under royal dictatorship, and banning their manufacture of any finished goods.

Leibniz builds anti-Venice movement

Yet, even as the Venetians were swaggering over their apparent triumph, a powerful republican opposition was building around a higher conception of the nature and purpose of man, which both inspired and opened the way for the later founding of the United States. Its leader was the great German scientist and statesman Gottfried Wilhelm von Leibniz, who led what might well be called a movement for the pursuit of happiness--the ultimate goal of the liberty which America embraced in its Declaration of Independence.

In the face of the new Venetian onslaught in England, Leibniz set forth his view of human happiness, from the standpoint of man's creation in *imago Dei*. Writing "On the Notions of Right and Justice" in 1693, Leibniz defines charity as "universal benevolence," which he calls the habit of loving, i.e., "to regard another's happiness as one's own." That joy is first approximated, he says, in the contemplation of a beautiful painting by Raphael, for example, "by one who understands it, even if it brings no riches, in such a way that it is kept before his eyes and regarded with delight, as a symbol of love."

When the object of delight "is at the same time also capable of happiness, his affection passes over into true love," Leibniz says. "But the divine love surpasses other loves, because God can be loved with the greatest result, since nothing is at once happier than God, and nothing more beautiful and more worthy of happiness can be known than He." And, since God

possesses the ultimate wisdom, Leibniz says, ``the notions of men are best satisfied if we say that wisdom is nothing else than the very science of happiness."

As the leading scientist and philosopher of his day, Leibniz was widely known throughout Europe, and among such republican leaders of New England as the Winthrops and Mathers, later extending to include, most significantly, Benjamin Franklin. From the 1690s onward, Leibniz's leading ally within England, Scotland, and Ireland, was the brilliant anti-Venetian polemicist Jonathan Swift, who directed a cultural onslaught against the bestial notions of Bacon, Hobbes, René Descartes, Newton, and Locke, for more than 40 years.

From the standpoint of reason, the Aristotelian empiricism of the likes of Descartes and Locke reduces the notion of man to the level of a mere beast, which, of course, is the prerequisite for imposing an empire of the sort the Venetians sought, then and now. When Jonathan Swift took up his cudgels on behalf of Leibniz's refutation of empiricism, he ridiculed their enemies' ideas for what they were: insane. Swift's ``A Digression on Madness," in his 1696 work *A Tale of a Tub*, examines ``the great introducers of new schemes in philosophy," both ancient and modern. They were usually mistaken by all but their own followers, Swift says, ``to have been persons crazed, or out of their wits;|... agreeing for the most part in their several models, with their present undoubted successors in the academy of modern Bedlam."

Oligarchical Families Move In

By 1701, the lunatics of the late-model incarnation of the Venetian Party had typically inbred a set of oligarchical families, mixing and matching Spencers, and Godolphins, and Churchills--the last headed by John Churchill, soon to become duke of Marlborough.

Churchill had begun as a page boy to Charles II in 1665, behind the skirts of his sister Arabella, the mistress of the king's brother James. Then, for similar services rendered, Churchill received £10,000 from Charles II's favorite mistress.

With things apparently moving so swimmingly, the Venetians set their course for their next major objective: the destruction of France, the most productive economic power in Europe. Under the ministry of Jean-Baptiste Colbert, the patron of the scientific academy at Paris where Leibniz himself was engaged in the early 1670s, France had led the way in infrastructural and industrial development. So in 1701, England launched war on France. More than a decade of bloodshed and destruction followed--for the populations of both countries, and their European allies. It was yet another rigged game, in which Venice expected to be the only winner.

There are inevitably loose ends in any foul scheme. Queen Mary had died in 1694, leaving William without a direct heir. Her sister Anne was next in line to the throne, but the death of Anne's only surviving child in 1700 presented a new succession crisis. An Act of Settlement was imposed in 1701. James I's 71-year-old granddaughter Sophie, the head of the German House of Hanover, was designated as Anne's successor. King William died in 1702, and Anne became queen of England.

As the Venetian Party expected, she quickly bestowed preeminence at court upon the duke and duchess of Marlborough, who had spun their webs of influence over her for many years. The problem for the Venetians, was that Sophie's chief adviser and privy counsellor, was Gottfried Wilhelm von Leibniz.

- The battle for Britain -

With Leibniz virtually one step away from guiding policy in London, the final battle against Venetian Party dictatorship within England broke out in earnest. It was a conflict between

the pursuit of happiness, and the lust for empire. The Marlboroughs resorted to deceit, terror, and treachery to cut off political relations--or even ordinary civilities--between Queen Anne and Sophie of Hanover. Swift maintained a fierce barrage both publicly and privately against Marlborough's Venetian gang, to the point that he broke their domination of Queen Anne's cabinet. He extended his own influence to her innermost circle, and, during 1710 and 1711, he drove the Marlboroughs and all their cronies from office.

London desperately hurled Isaac Newton into the fray against Leibniz, puffing the old fraud up with the lie that differential calculus was his invention rather than Leibniz's. Leibniz and Swift conspired to bring the great composer George Frideric Handel from Hanover to London in 1710, seeking to uplift English musical culture from decadent braying and outright snoring.

The American Flank

And in the midst of all this, Swift managed to get two of his allies appointed to royal governorships in the American colonies. Robert Hunter in New York, and Alexander Spotswood in Virginia, launched a drive in 1710 which opened the door to our future continental republic.

That same year, in Massachusetts, Cotton Mather published his republican organizing manual, *An Essay upon the Good*, which spread Leibniz's notion of the science of happiness throughout America for more than a century. Benjamin Franklin paid tribute to Mather's book as the single most important influence upon his life.

Jonathan Swift said of this period, that he doubted there was another in history ``more full of passages which the curious of another age would be glad to know the secret springs of." The Venetians would not like you to know that Leibniz and Swift constructed some of the secret passages which led to the

founding of the American Republic. But within Britain (as it came to be known after the 1707 union which England forced upon Scotland), the battle against the Venetian Party was soon lost.

Leibniz's patron, Sophie of Hanover, the designated successor to Queen Anne, died in May 1714, at the age of 84. Her son George was now the heir to the British throne. William of Orange had been George's idol, and Marlborough and the Venetian Party had bought him many times over. Barely two months after Sophie's death, Queen Anne's life was ended, probably by poison, at the age of 49. The duke of Marlborough, who had plotted in exile for years for Anne's overthrow, landed in England the same day; and George of Hanover was proclaimed Great Britain's King George I. Jonathan Swift had been forced to flee to Ireland, and George soon dismissed Leibniz from the court of Hanover.

How serious was the threat Leibniz and Swift posed to the Venetian Party's conspirators? Just consider the conspirators' satanic rage against the dead Queen Anne, who for all her faults had learned to seek something better in life than they could ever know. There was no public mourning, nor royal funeral; her corpse was left to rot for more than three weeks. Then a chosen few, serving George I, buried her secretly at night, in Westminster Abbey--beneath the tomb of her great-great-grandmother, Mary, Queen of Scots. To this day, no stone or tablet marks her grave.

Leibniz himself died in 1716. Jonathan Swift fought on from Ireland, from the position Queen Anne had granted him as the Dean of St. Patrick's Cathedral in Dublin.

He became the acknowledged political leader of all Ireland during the 1720s, building a mass-based movement on the principles of man's God-given right to liberty, and the right to national sovereignty based on natural law. Swift thereby extended Leibniz's movement for the pursuit of happiness, and immeasurably influenced the growth of republicanism in eighteenth-century America.

Britain, however, began a rapid descent into hell, under the new regime of George I. Previously secret Satan-worshipping societies such as the Hell-Fire Club now surfaced, heralded by the publication in 1714 of Bernard Mandeville's *Fable of the Bees, or Private Vices, Public Benefits*. Very simply, Mandeville argued that the interests of the state were nothing more than the maximum fulfillment of its individuals' hedonistic pleasures: The more private vices, the more public benefits. Therefore, the state thrives most upon the corruption of its subjects. Inevitably, Britain was soon locked into a Venetian orgy of corruption and new heights of financial speculation, leading to the massive blowout of the South Sea Bubble in 1720. Appropriately, the government which emerged in 1721 from this devastating collapse, was headed by Prime Minister Robert Walpole, who held that post in the service of evil for the next 20 years. The Hell-Fire Clubs not only proliferated; they became the inner sanctum of Britain's degenerate elite. The most prominent one, founded in 1720 by Lord Wharton, included on its dining-room menu ``Hell-Fire Punch," ``Holy Ghost Pie," ``Devil's Loins," and ``Breast of Venus" (garnished with cherries for nipples). By the 1760s, when the American colonies began to openly break with Britain, most of the king's cabinet were members of the Hell-Fire Club. When Benjamin Franklin served as our colonial postmaster general, for example, his official superior, Sir Francis Dashwood, was the *head* of the Hell-Fire Club!

The murderous toll of such a regime upon the British population is expressed by the following statistics: From 1738 to 1758, there were only 297,000 births recorded--against 486,000 deaths. Typifying the bestiality of the emerging British Empire, was the phrase smugly coined by Robert Walpole, ``Every man has his price."

We must not pay it.

The Bestial British Intelligence Of Shelburne and Bentham

by Jeffrey Steinberg

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Chorus:

British empiricism started from Francis Bacon's inductive method based on sense certainty, all of which was taken directly from such Venetians as Paul Paruta and Pietro Sarpi. With Bacon is Thomas Hobbes, who wrote of human society as a war of all against all, necessarily dominated by a tyrannical leviathan state. Then came John Locke, for whom the human mind was a blank slate destined to be filled by sense perceptions. Locke's hedonism led him to the conclusion that human freedom was an absurd contradiction in terms. Locke was followed by the solipsist George Berkeley, who denied any basis in reality to our sense impressions: They are a kind of videotape played in each one of our heads by some unknown supernatural agency. Perception was the only existence there was.

Then came the Scots lawyer and diplomat David Hume. For Hume also, there is really no human self, but merely a bundle of changing perceptions. In his "Enquiry Concerning Human Understanding" and other earlier works, Hume attacks the idea of cause and effect. For Hume, there is no necessary connection between a cause and an effect that the human mind can know with certainty; we only have a vague

association or habit of thought that one phenomenon has been usually followed by another. But in these same earlier works, Hume had at least accepted the importance of filling the tabula rasa of each new human mind with a stock of received ideas of conduct which can be lumped under the heading of morals or custom, including religion.

During Hume's later years, the power of the Shelburne faction became dominant in Britain, and Hume's skepticism became bolder and more radical. The later Hume, as in his "Dialogues Concerning Natural Religion," totally repudiated the notion of custom and morality in favor of an unbridled hedonism that points toward the depths of pederasty and degradation inhabited by Jeremy Bentham.

Immanuel Kant, during his long teaching career in Königsberg, Prussia, had been a retailer of Hume's ideas. The two liberals Kant and Hume had a broad common ground in their determination to eradicate the influence of Gottfried Wilhelm Leibniz. But when Hume repudiated all notion of custom and traditional morality, even Kant could not follow. Kant responded with the Critique of Pure Reason to defend the notion of cause and effect as one of Aristotle's categories, against Hume, who had reached a sub-Aristotelian level. On this basis, Kant was able to defend customary ideas of religion and morality, das Sittengesetz.

The Kant-Hume split illustrates why British liberal empiricism tends to be several degrees more rotten than its continental European counterparts.

In October 1776, a 28-year-old English barrister named Jeremy Bentham wrote contemptuously of the American Declaration of Independence, which had been signed as an Act of the Continental Congress on July 4th of that year: "This," he spewed, "they hold to be a truth self-evident." At the same time, to secure these rights they are satisfied that government should be instituted. They see not ... that nothing that was ever called government ever was or ever could be exercised but at the expense of one or another of those rights,

that ... some one or other of those pretended unalienable rights is alienated.... In these tenets they have outdone the extravagance of all former fanatics."

Shortly after penning this venom, Bentham made his philosophical breach with the American republicans all the more clear in a lengthy tract titled *An Introduction to the Principles of Morals and Legislation* (1780). That manuscript would not only prescribe the founding principles of British philosophical radicalism; it would propel Bentham into the very center of a then-emerging new British Foreign Office and British Foreign Intelligence Service, consolidated under the guiding hand of William Petty, Lord Shelburne, a man who at the time was the *de facto*, if not *de jure* doge of Britain.

Bentham categorically rejected any distinction between man and the lower beasts, defining man instead as a creature driven purely by hedonistic impulses. To wit: ``Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do.... Every effort we make to throw off our subjection, will serve but to demonstrate and confirm it. The principle of utility--the greatest happiness or greatest felicity principle--recognizes this subjection, and assumes it for the foundation.... Systems which attempt to question it deal ... in caprice instead of reason, in darkness instead of light."

Lord Shelburne was so taken with Bentham that he installed the writer, who fancied himself alternately as the reincarnation of Sir Francis Bacon and as the ``Sir Isaac Newton of the moral sciences," in an apartment at his Bowood estate. Shelburne assigned to Bentham an English and Swiss editor in order to ensure the widest dissemination of Bentham's works in both the English- and French-speaking worlds. Later, Bentham's works would be even more widely circulated throughout Latin America during his years of intimate collaboration with the American traitor Aaron Burr, and with revolutionists Gen. Francisco de Miranda--a Venezuelan by birth who played a leading role as a paid agent

of the British East India Company in the Jacobin Terror in France--and Simón Bolívar. Burr, fleeing the United States, took up residence at the home of Bentham, and the two men conspired to establish an empire, first in Mexico, and later in Venezuela.

Shelburne's political intrigues

At the very moment of his taking up with Bentham, Lord Shelburne was in the process of launching his most daring political intrigues.

In June 1780, weary of the failed prosecution of the war in North America, and convinced that the ministry of Lord George North would bring eternal ruin to his dreams of permanent empire, Lord Shelburne, through the East India Company and its allied Baring Bank, bankrolled a Jacobin mob to descend upon London, ostensibly in protest over the granting of Irish reforms. The so-called Irish reforms amounted to little more than forced conscription of Irishmen into the British Army to fight in North America--a move Shelburne hoped would also defeat the pro-American republican movement inside Ireland that had nearly launched its own revolt against Britain in 1779.

Led by Lord George Gordon, the Protestant rabble stormed Westminster, sending parliamentarians and lords alike down flights of stairs, out windows, and to the hospitals. For eight days, London was ransacked, culminating in the storming of the Newgate Prison and the freeing of all the prisoners, who joined in the assault on the Parliament building.

Lord Shelburne, as head of the interior committee of the House of Lords, personally ensured the maximum terror by delaying the reading of the Riot Act (which would have called out the Home Guard) until violence had spread to every corner of the city. When the flames subsided, the ministry of Lord North was in ashes as well. North resigned as prime

minister, and within months, Shelburne was himself in the new Rockingham cabinet as foreign secretary for the Northern District, subsuming the North American colonies. From that post, he would be the principal negotiator in Paris across the table from Benjamin Franklin.

By this time also, King George III had declared himself wholly subservient to the Shelburne-led East India Company faction—the Venetian Party.

As the result of these events, the shadow government formally took charge of the official state apparatus. The intelligence operations formerly housed at the East India Company were henceforth run out of the Foreign Ministry and the British Secret Intelligence Services (SIS).

A postscript on Lord Gordon, Shelburne's agent provocateur: After a brief stay in the Tower of London, foreshortened by Shelburne's personal intervention with the crown, Lord Gordon made off to friendlier ground in the Netherlands, where, to the astonishment of his Scottish Presbyterian cronies, he became a convert to Jewish cabbalism, taking the name Israel Bar Abraham. He shortly thereafter surfaced in Paris as an occult adviser to Marie Antoinette, and from that position participated in Shelburne's intrigues against the French Bourbons.

The Jacobin insurrection in Paris during 1791-93 was a replay on grander scale of the earlier Shelburne-instigated Gordon Riots, down to the storming of the Bastille prison and the unleashing of the criminals.

Smith Assigned To Scribble Against America

Lord Shelburne, as foreign minister, took the position that the former colonies in North America must be once again brought under the British yoke, but not through the deployment of military might or through claims of property title. For

Shelburne, the battle cry of the New Venice/New Rome was ``free trade."

As early as 1763, in a famous carriage ride from Edinburgh to London, Shelburne had commissioned two works from one of his East India Company scribblers, Adam Smith. First, he had commissioned Smith to prepare the research outlines for the study that would be later completed by another India House propagandist, Edward Gibbon, on the decline and fall of the Roman Empire--a study critical to Shelburne's commitment to establish a new third Roman Empire headquartered in London. In addition, he ordered the preparation of an apologia for free trade, which Smith completed in 1776 under the title *The Wealth of Nations*.

In 1787, Shelburne's leading intelligence agent Jeremy Bentham went one better than Smith by publishing a series of letters from Russia that were assembled in a pamphlet titled *In Defense of Usury*. The final letter, addressed to Smith, chastized the India House economist for not going far enough in his embrace of unbridled monetary dictatorship. Bentham demanded an end to all restrictions on usurious interest rates, employing the liberal argument that suppression of usury stifles invention. Smith immediately wrote of Bentham's *In Defense of Usury*, ``The work is one of a superior man."

Shelburne's own most eloquent plea for unbridled free trade and usury came during his brief tenure as prime minister from 1782 to 1783. Although he had formerly preferred to steer British politics from behind the scenes in his capacity as chairman of the three-man ``Secret Committee" of the East India Company, Shelburne felt compelled to briefly take the formal reins of government in order to ensure the launching of his new British imperium.

"Destroy America with free trade"

On Jan. 27, 1783, Shelburne stood before the House of Lords to argue for ratification of the Treaty of Paris, formally bringing to an end the American Revolution and the conflict with France and Spain. ``You have given America, with whom every call under the heaven urges you to stand on the footing of brethren, a share in a trade, the monopoly of which you sordidly preserved to yourselves.... Monopolies, some way or other, are very justly punished. They forbid rivalry, and rivalry is of the very essence of well-being of trade.... I avow that monopoly is always unwise; but if there is any nation under heaven which ought to be the first to reject monopoly, it is the English. Situated as we are between the old world and the new, and between southern and northern Europe, all we ought to covet on Earth is free trade.... With more industry, with more capital, with more enterprise than any trading nation on Earth, it ought to be our constant cry: Let every market be open."

Shelburne's policy of unbridled free trade between Britain and the United States nearly destroyed the American republic in its cradle. Some of the American Founding Fathers clearly understood the danger in Shelburne's free trade ruse. They launched a crucial debate over the need for a strong federal constitution. But for the *Federalist* debate and the resulting United States Constitution of 1787, Shelburne's scheme for rapidly bankrupting and re-absorbing North America into the British imperial domain, would have probably succeeded.

Alexander Hamilton was blunt in his *Federalist Paper* No. 11, published in November 1787: ``The adventurous spirit ... of America has already excited uneasy sensations in several of the maritime powers of Europe.... If we continue united, we may counteract a policy so unfriendly to our prosperity in a variety of ways.... Suppose for instance, we had a government in America, capable of excluding Great Britain from all our ports; what would be the probable operation of this step upon her politics? Would it not enable us to negotiate, with the fairest prospect of success, for commercial privileges of the

most valuable and extensive kind in the dominion of that kingdom?"

Shelburne unleashes Jacobins against France

Even with matters still unresolved in North America, Shelburne and Bentham turned their attention to another critical front across the English Channel in France. The Seven Years' War of 1756-63 had stripped France of its once formidable maritime capacity. Shelburne now sought to destroy France as an economic and military rival on the continent. From the outset, the Jacobin Terror was a British East India Company-, British Foreign Office-orchestrated affair. The bloody massacre of France's scientific elite was systematically carried out by French hands, manning French guillotines, but guided by British strings.

Jacques Necker, a Geneva-born, Protestant, slavishly pro-British banker, had been installed through the efforts of Shelburne's leading ally in France, Philippe Duke of Orléans, as finance minister. Necker's daughter, the infamous Madame de Staël, would later run one of Shelburne's most important Parisian salons.

Although Necker had failed to block France from allying with the Americans during the American Revolution, he did succeed in presiding over the depletion of the French treasury and the collapse of its credit system.

Economic crisis across France was the precondition for political chaos and insurrection, and Shelburne readied the projected destabilization by creating a "radical writers' shop" at Bowood staffed by Bentham, the Genevan Etienne Dumont, and the Englishman Samuel Romilly. Speeches were prepared by Bentham and translated and transported by diplomatic pouch and other means to Paris, where leaders of the Jacobin Terror, Jean-Paul Marat, Georges Jacques Danton, and Maximilien de Robespierre delivered the fiery oratories.

Records of East India Company payments to these leading Jacobins are still on file at the British Museum.

Bentham's Slave Labor Scheme

Bentham was so taken up with the events in France, that on Nov. 25, 1791, he wrote to National Assemblyman J.P. Garran offering to move to Paris to take charge of the penal system. Enclosing a draft of his *Panopticon* proposal, Bentham wrote: ``Allow me to construct a prison on this model--I will be the jailer. You will see by the memoire, this jailer will have no salary--will cost nothing to the nation. The more I reflect, the more it appears to me that the execution of the project should be in the hands of the inventor."

At the same time, Bentham was proposing to assume the post of chief jailer of the Jacobin Terror, which sent many of France's greatest scientists and pro-American republicans to the guillotine or to prison. Bentham made no bones about his loyalties: In accepting the honorary title of Citizen of France, Bentham wrote to the Jacobin interior minister in October 1792: ``I should think myself a weak reasoner and a bad citizen, were I not, though a royalist in London, a republican in Paris."

Bentham's *Panopticon* scheme was a slave labor camp first designed by him in Russia in 1787 while he was visiting his brother, a Shelburne spy. Asked by Prince Potemkin, the prime minister of Catherine the Great, to help procure a steam engine to build up Russian industry, Bentham argued that human labor--not steam power--ought to be sufficient.

His design, complete with elaborate architectural drawings, called for criminals, the indigent, and the retarded--along with their children--to be placed in jail cells equipped with primitive machinery run by a central power source, which in turn would be fueled by swings, merry-go-rounds, and see-saws in the children's cellblock. The energy expended by the

children playing with the toys would drive the factory. A central guardroom equipped with two-way mirrors would permit one guard to oversee the slave labor of hundreds. Above the main door of the *Panopticon* was to be a sign, reading: ``Had they been industrious when free, they need not have drudged here like slaves."

During his tour of Russia and the Ottoman Empire, when he devised his *Panopticon* scheme and wrote *In Defense of Usury*, Bentham wrote in his diary: ``It is an old maxim of mine that interest, as love, should be free."

"In Defense of Pederasty"

It is therefore of little shock that we find Bentham also writing in 1785 an essay on the subject of pederasty--arguing against any sanctions against homosexuality, lesbianism, masturbation, and bestiality. Bentham dismissed the harsh penalties then in force against pederasty as the result of irrational religious fears born of the Old Testament destruction of Sodom and perpetuated by society's ``irrational antipathy" to pleasure in general and to sexual pleasure in particular. Christian morality, like every other expression of natural law, had no place in Bentham's world of pleasure and pain.

In the wake of the initial success in forcing France to its knees with the Jacobin Terror, Bentham sponsored several generations of philosophical radicals, ranging from his closest protégés, James Mill and John Bowring, to Mill's son John Stuart Mill, Thomas Carlyle, and David Urquhart. Carlyle, under the watchful eye of J.S. Mill, penned the official British history of the French Revolution, needless to say burying the role of the Shelburne-Bentham cabal in that blood-soaked tragedy. Bowring, Bentham's long-suffering personal secretary, would later supervise the publication of Bentham's collected works in an 11-volume series; would serve as Lord Palmerston's agent-handler of the notorious Giuseppe

Mazzini; and would instigate the Second Opium War against China from his post as emissary in Canton. Urquhart, one of the youngest of the Benthamites, would later become the agent-handler for Karl Marx.

Upon his death in 1832, Bentham's body was dissected and stuffed; his head was cast in bronze and placed at his feet, with a mask affixed in its place. For years, the mummified Bentham, seated in his favorite chair inside a glass case, was an ever-present participant in meetings of his radical circle. In the 1990s, the mummy would still enjoy a place of prominence at London University.

***Leibniz, Papin
and the Steam
Engine:***
**A Case Study Of
British Sabotage
of Science**

by Philip Valenti

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The early history of the invention of the steam engine shows without doubt that the British Royal Society, including Isaac Newton personally, deliberately prevented the industrial and naval applications of steam power for nearly 100 years. In fact, the Royal Society was so intent on burying Denis Papin's 1690 invention of a paddle-wheel-driven steamship, worked out in collaboration with Gottfried Wilhelm Leibniz, that it stole his work, and created a mythical story of how two British "Newtonian" heroes, Savery and Newcomen, invented the steam engine, for the sole purpose of raising water from coal mines- a myth that has persisted in the history books until today.

As we shall demonstrate, Leibniz and Papin developed the steam engine based upon a scientific hypothesis concerning the nature of the Universe, elaborated by Leibniz in such "metaphysical" writings as his *Monadology*. The fact that modern technology emerged as a result of a purely philosophical conception, as opposed to Newton's logical/empirical ideology and his hatred of all hypotheses (other than his own), is what the British Royal Society, and its epigones, have sought to suppress.

The French Academy of Sciences

The project of discovering and perfecting a new source of power capable of effecting a dramatic human advance, was first initiated as a directed national effort by Jean-Baptiste Colbert (1619-1683), the minister of the young French King Louis XIV.

In 1666, Colbert established the Academy of Sciences at Paris for this purpose, recruiting the Dutch scientist Christiaan Huygens (1629-1695) as its first president. Huygens's proposed 1666 program included "research into the power of gunpowder of which a small portion is enclosed in a very thick iron or copper case. Research also into the power of water converted by fire into steam," as well as experiments with vacuum pumps, wind-powered engines, and the communication of force by the collision of bodies.

In 1672, Huygens acquired two young students and collaborators: German diplomat Gottfried Wilhelm Leibniz (1646-1714), and Denis Papin (1647- 1712?), a medical doctor introduced into the Academy by Madame Colbert. Within a year, Huygens and his new colleagues had successfully modified the von Guericke air pump into an engine capable of transforming the force of exploding gunpowder into useful work.

Huygens proposed to create a vacuum within a cylinder under a piston, by exploding a charge of gunpowder at the cylinder's base (see Figure 1). After the air was expelled through two valves fitted with leather collars, the collars collapsed, preventing air from reentering the cylinder. The pressure of the atmosphere then pushed the piston downwards into the cylinder, the motion of the piston being applied to perform work.

After successfully demonstrating a model gunpowder engine to Colbert, Huygens wrote:

"The violent action of the powder is by this discovery restricted to a movement which limits itself as does that of a great weight. And not only can it serve all purposes to which weight is applied, but also in most cases where man or animal power is needed, such as that it could be applied to raise great stones for building, to erect obelisks, to raise water for fountains or to work mills to grind grain It can also be used as a very powerful projector of such a nature that it would be possible by this means to construct weapons which would discharge cannon balls, great arrows, and bomb shells And, unlike the artillery of today these engines would be easy to transport, because in this discovery lightness is combined with power.

"This last characteristic is very important, and by this means permits the discovery of new kinds of vehicles on land and water.

"And although it may sound contradictory, it seems not impossible to devise some vehicle to move through the air"

While Papin advanced Huygens's work with improved engineering designs, Leibniz proceeded, in deliberate fashion, to discover and develop the science of dynamics, and its mathematical tool, the Calculus.

Leibniz wrote that in his youth, he freed himself from "the yoke of Aristotle," rejecting scholasticism in favor of the materialist notion of "atoms and the void." Accepting Descartes's notion of matter as mere passive "extension", Leibniz attempted to work out a complete physical theory in his 1670 *New Physical Hypotheses*. However, he found that the assumption of a passive, inert matter, whose essence consists in merely taking up space, resulted in absurdities.

Consider the case, he wrote, of a small body, A, moving in a straight line with velocity V. Suppose that A encounters a much larger body, B, at rest. Leibniz concluded, that since there is nothing in the concept of mere extension to account for inertia, the body A will carry the body B along with it, without losing any of its velocity:

"This is a consequence which is entirely irreconcilable with experiments.... All of this shows that there is in matter something else than the purely Geometrical, that is, than just extension and bare change. And in considering the matter closely, we perceive that we must add to them some higher or metaphysical notion, namely, that of substance, action, and force." [emphasis in original]

As opposed to the Newtonian dogma of "hard atoms" interacting in the "vacuum" of empty space, Leibniz proposed to study the supposedly "impenetrable" interior of things (much as 20th century scientists have explored the interior of the atom), thus leading to the discovery of new and greater sources of power.

This project led Leibniz to discover the grounds for universal progress, and the basis for a new science -- *dynamics*. For Leibniz, matter cannot be divided linearly, like marks on a ruler, but rather in a manner suggestive of the Riemannian conception of nested manifolds, or "Worlds within Worlds." Thus, Leibniz develops his own concept of "infinite divisibility" in the *Monadology*:

"Each portion of matter is not only divisible ad infinitum, as the ancients recognized, but also each part is actually

endlessly subdivided into parts, of which each has some motion of its own; otherwise it would be impossible for each portion of matter to express the whole universe.

"66. Whence we see that there is a world of creatures, of living beings, of animals, of entelechies, of souls, in the smallest particle of matter.

"67. Each portion of matter may be conceived of as a garden full of plants, and as a pond full of fishes. But each branch of the plant, each member of the animal, each drop of its humors is also such a garden or such a pond.

"68. And although the earth and air which lies between the plants of the garden, or the water between the fish of the pond, is neither plant nor fish, they yet contain more of them, but for the most part so tiny as to be imperceptible to us.

"69. Therefore there is nothing fallow, nothing sterile, nothing dead in the universe, no chaos, no confusion except in appearance"

Such an endless subdivision, Leibniz said, can account for the "perpetual and very free progress of the whole universe": Even if many substances have already reached great perfection, nevertheless on account of the infinite divisibility of the continuum, there always remain in the depths of things slumbering parts which must yet be awakened and become greater and better, and, in a word, attain a better culture. And hence progress never comes to an end. [emphasis added]

The Development of Dynamics

Equipped with a matter containing unlimited resources ("slumbering parts which must yet be awakened"), Leibniz transcended the science of mechanics that had dominated Western thinking since Archimedes. Where mechanics pertained to the passive effects of ancient machines-- the lever, pulley, inclined plane, etc.-- dynamics was conceived as

the science of the active, living force (vis viva, or kinetic energy) of "violent actions" - like the explosion of gunpowder, and rapid expansion of high pressure steam:

"The ancients, so far as is known, had conceived only a science of inactive force, which is commonly referred to as Mechanics, dealing with the lever, the windlass, the inclined plane pertinent to the wedge and screw though there is discussion of the equilibrium of fluids and of similar problems; only the effort or resistance of bodies and not the impetus they have acquired through their action, is discussed

"For I here refer not to any effect, but to one produced by a force which completely expends itself and may therefore be called violent; such is not the case with a heavy body moving on a perfectly horizontal plane and constantly preserving the same force; this is a harmless sort of effect, so to speak, which we can also calculate by our method, but it is not the one we wish to consider now."

Since it is limited to the study of "harmless sorts of effects," mechanics considers the total absolute force of bodies acted upon by the ancient machines, as directly proportional to the acquired velocity, or $F = mv$. In contrast, Leibniz considered the equivalence of the kinetic energy of a heavy body falling from a given height (violent action), to the work required to raise it to that height, and determined that the live force of a body in motion is directly proportional to the *square* of the velocity; that is, F (proportional to) mv^2 .

Leibniz's practical goal became to harness the most violent actions, for the purpose of advancing the material conditions of man. By applying the law of the conservation of vis viva to maximize the conversion of the kinetic energy of such actions into useful work, Leibniz envisioned mastering the direct force of explosions to power ships, carriages, airplanes, and factories. In contrast, how could a scientific establishment possibly invent anything useful while insisting, as the British Royal Society did throughout this period, that one's preference between measuring force by mv or mv^2 is simply a matter of personal taste, the consequence of a mere semantic quibble?

From the beginning of his study of the matter, Leibniz had insisted on the practical implications of his dynamics, particularly the issue of mv^2 versus mv , for the construction of machines and the perfection of technology. He wrote in 1695:

These things are not worthless to consider, nor are they quibblings over words, for they are of the greatest importance in comparing machines and motions. For example, if power is obtained from water or animals or from some other cause, by which a weight of 100 pounds is kept in constant motion so that within a fourth of a minute it can be made to complete a circle of 30 feet diameter, but someone else maintains that a weight of 200 pounds can in the same time complete half the circle with less expenditure of power, his calculation seems to yield a gain; but you ought to know that you are being deceived and getting only half the power

By 1675, the impact of the reactionary shift in the policies of Louis XIV, which began with the French invasion of Holland in 1672, reached Colbert's Academy. The result was a forced exodus of Protestant scientists. Leibniz left Paris reluctantly to accept a post as librarian in Hanover, while Papin left for England.

Papin's Early Inventions

By 1680, Papin had made a major breakthrough toward controlling highly compressed steam, in the form of his "New Digester for softening Bones, etc." a steam pressure cooker. This device consisted of a cylinder with thick walls (as prescribed by Huygens in his 1666 program), in which was enclosed water along with bones, tough meat, and so forth. The whole device was then placed on a fire to cook (see Figure 2).

Although Papin's immediate motive was, as he wrote to Huygens, "to relieve poverty, and to get wholesome and agreeable foods from things that we ordinarily reject as useless," his digester was also a major advance toward the steam engine, because of a totally new feature -the safety

valve. This allowed Papin safely to contain pressure many times that of the atmosphere and greater than any pressure previously controlled, limited only by the strength of the cylinder.

In 1687, Papin unveiled a new invention to transmit power pneumatically, in order to develop a means of spreading industrialization to areas where water power was not available. Papin proposed erecting two sets of pumps- one set operated by a water wheel, connected by airtight pipes to another set placed in a neighboring town or suburb. Power would be transmitted by the alternate suction and pressure exerted by the first set of pumps (see Figure 3). This idea was hotly opposed in the Royal Society, and Papin left England to accept a chair of mathematics at the University of Marburg in Hesse, bordering Hanover.

In 1690, Papin published an historic article in the *Acta Eruditorum* of Leipzig, "A New Method of Obtaining Very Great Moving Powers at Small Cost," where he proposed using the power of expanding steam to operate a piston/cylinder engine. In the new invention, steam replaced the gunpowder charge of Huygens's cylinder, creating a more complete vacuum under the piston, and thereby taking advantage of the full force of atmospheric pressure (Figure 4).

Papin's concept was appropriated in toto in the Newcomen engine more than 20 years later. However, although Papin mentioned in passing the utility of his invention to "draw water or ore from mines," his article featured a lengthy and detailed discussion of the application of steam power to propelling ships equipped with paddlewheels: "So, no doubt, oars fixed into an axis could be most conveniently driven round by my tubes, by having the rods of the pistons fitted with teeth, which would force round small wheels, toothed in like manner, fastened to the axis of the paddles. It would only be requisite that three or four tubes should be applied to the same axis, by which means its motion could be continued without interruption." [Figure 5]. Papin recognized the problem inherent in such atmospheric engines. Since the

source of power is not the steam itself, but the pressure of the atmosphere, the only means of increasing power is to increase the diameter of the cylinders:

The principal difficulty, therefore, consists in finding the manufactory for easily making very large tubes.... And for preparing that, this new machine ought to supply no small inducement, in as much as it very clearly shows that such very large tubes can be most advantageously employed for several important purposes.

The Leibniz-Papin Collaboration

Papin began to tackle the problem of "making very large tubes" by studying the means of refining ores more efficiently, and of manufacturing cylinders with appropriately smooth surfaces, i.e., to create the appropriate MACHINE TOOLS which would allow him to realize his ideas. This led him to the invention of an improved furnace capable of reaching higher temperatures with a more efficient consumption of fuel. Papin used another of his inventions, the Hessian bellows, to generate a forceful down-draft in his furnace, thereby eliminating smoke and allowing a complete burn (see Figure 6).

By 1695, Papin had adapted this hotter furnace to the rapid production of high-pressure steam, by constructing the furnace so that the fire surrounded the water, allowing the maximum surface area of water to be heated directly.

With this discovery, Papin was prepared to initiate a qualitative technological advance -not a linear extrapolation from his 1690 results, such as building larger atmospheric engines, but a proposal to directly harness the violent force of the expanding steam.

In a letter dated April 10, 1698, Papin apologized to Leibniz for not having written sooner, and explained that a new

project, commissioned by his employer, the Landgrave of Hesse, had taken up most of his time:

Monsgr. le Landgrave formed a new plan, very worthy of a great Prince, to attempt to discover where the salt in salty springs comes from. To reach the bottom of this, it would be very advantageous to be able to easily draw out a great quantity of water to a considerable height. I've made many tests to try to usefully employ the force of fire to this task; some succeeded so well that I was persuaded that this force could be applied to things much more important than raising water. Consequently, I've given myself totally to this work, knowing the great difficulties always to be met with in such enterprises and which can't be overcome without an extraordinary diligence. I'm presently having a new furnace built of which I've spoken to you before I'm building it simply to make certain large retorts of forged iron which will be very useful to produce the great effects that I expect from the force of fire. For this furnace I've also built a large Hessian bellows more perfect than those I've made before. And thus one thing leads to another.... [emphasis added].

In his reply four days later, Leibniz asked if Papin's method of raising water

"is based on the principle of rarefaction which you published before, or if it is based on some other principle; I also have a thought about it, but I want to make a little test of it in order to consult you on its performance."

Papin's historic answer follows (July 25,1698):

"The method in which I now use fire to raise water rests always on the principle of the rarefaction of water. But I now use a much easier method than that which I published. And furthermore besides using suction, I also use the force of the pressure which water exerts on other bodies when it expands. These effects are not bounded, as in the case of suction. So I am convinced that this discovery if used in the proper fashion will be most useful For myself I believe that this invention can be used for many other things besides raising water. I've made a little model of a carriage which is moved forward by this force: And in my furnace it shows the expected result. But I think that the unevenness and bends in large roads will make

the full use of this discovery very difficult for land vehicles; but in regard to travel by water I would flatter myself to reach this goal quickly enough if I could find more support than is now the case It gave me much joy to find that you also have some plans to put the moving force of fire to use, and I strongly hope that the little test you told me of succeeded to your satisfaction [emphasis added].

Leibniz's concern, however, was much greater than simply using the "force of fire" to propel ships and carriages. He saw in Papin's work the unique experiment capable of irrefutably establishing the truth of his dynamical science, as well as advancing that science, by the process of applying its principles to the measurement of the thermodynamic efficiency of Papin's machines. This is the "little test" referred to in the letters above.

Leibniz wrote to Papin (July 29,1698):

"I understand very well that the force of expanding water will do much more than air pressure will do when the steam is condensed, and this is exactly what I have thought as well in regard to gunpowder But in regard to water the strain of its expansion will be less violent, [so] it would be good to see if there aren't other fluids which would be even better than water. But water has the advantage that it costs nothing, and is available everywhere. *My plan would be to do a test to discover if expanding water can usefully raise more than a column of air.* But I lack workers here, and I'm too distracted But I'm now very glad to find out that you've already made the relevant experiment, and that therefore you know approximately what *the force of the steam is relative to the heat and to time* [emphasis added]."

Papin replied with a progress report on the construction of his engine, promising that once it was completed:

"I will try also to make observations on *The degree of heat [chaleur] required to make a given effect with a given quantity of water.* But up to the present all that I've been able to do, by the expansion of the steam, is to raise water to 70 feet, and to observe that a small increase in the degree of heat is capable of greatly augmenting the magnitude of the effect.

And this convinces me that if these machines are perfected so that very great degrees of heat can be used, one will be able to create a greater effect with a pound of water than with a pound of gunpowder [emphasis added]."

Vis Viva Versus Mechanics

Consider the implications of the Papin-Leibniz discussion once the word effect is translated to the modern term WORK. Both Leibniz and Papin agreed that the useful work performed by a heat engine, was to be measured by the height to which it could raise a given quantity of water. In his dynamics, Leibniz had used the example of the equivalence of the work required to raise a heavy body a given height, to the vis viva acquired by the body in falling from that height. Whereas in the case of the falling body, the vis viva is measured by the body's velocity, Leibniz proposed to measure the vis viva of expanding steam by its temperature. Applying the principle of the conservation of vis viva, Leibniz developed the following sort of relation:

$$\begin{array}{ccccccc}
 & & \text{useful} & & & & \\
 & & \text{work} & & & & \\
 \text{vis viva} & & \text{(height} & \text{heat} & \text{lost} & \text{heat} & \text{lost} \\
 \text{consume} & = & \text{a given} & + & \text{in} & + & \text{to} \\
 \text{d by} & & \text{quantit} & + & \text{overcomin} & + & \text{superfluou} \\
 \text{machine} & & \text{y of} & & \text{g friction} & & \text{s cooling} \\
 & & \text{water is} & & & & \\
 & & \text{raised)} & & & & \\
 & & & & & & \dots \text{ [other} \\
 & & & & & & \text{inefficiencie} \\
 & & & & & & \text{s]}
 \end{array}$$

With this sort of analysis, Leibniz was prepared to compare the thermodynamic efficiencies of heat engines by measuring "the degree of heat required to make a given effect." This also led him to the formulation of his unique experiment: demonstrating that steam can "raise more than a column of air", i.e., that the direct power of expanding steam is greater than mere atmospheric pressure.

Consider the case of Papin's 1690 steam engine. Here the atmospheric pressure alone, considered as a "column of air" resting on the cylinder, is responsible for the motion of the piston. The role of the expanding steam is simply to raise the piston back to the top of the cylinder; that is, in Leibniz's phrase, "to raise a column of air." Then, the condensed steam leaves a vacuum in the cylinder, and atmospheric pressure pushes the piston downward once again.

Leibniz proposed to demonstrate that the direct force of expanding steam, unlike mere suction, is *unbounded* that it can "raise more than a column of air" (Aug. 28, 1698):

"There is nothing which merits development more than the force of expansion [la dilation]; if one objects that expanded water can do no more than raise a cylinder of air, and that the stronger it [steam] is the higher it [cylinder of air] is raised, and that therefore it is sufficient to use the weight of the falling cylinder -I reply that this higher elevation requires more time, allowing the steam to gradually cool, than a *quicker elevation of a heavier weight*. Thus, either force is lost, or more fire must be used [emphasis added]."

Clearly at issue in this "little test" is the validity of the mechanical world view, that threatened to impose itself on emerging technology. Was steam power to be constrained to act passively, slowly pushing and pulling weights like some grotesque Rube Goldberg type of lever or pulley, or was it to be freed in all its "violence"- maximum vis viva-- to effect a qualitative human advance?

From this dynamical point of view, in fact, Leibniz was by no means convinced that expanding steam was the optimum source of power for the new technology. For him, even expanding steam was not sufficiently violent or rapid in its action, compared, for example, to exploding gunpowder or, as he suggests elsewhere, to the combustion of alcohol. He argued as well for further work in applying the force of highly compressed air, pointing out its advantages for building lighter and more portable engines for vehicles.

The Savery Hoax

Despite the publicity given to Papin's invention, the British Parliament awarded an exclusive patent for "Raising Water by the Impellent Force of Fire" to one Thomas Savery, variously described as a "sea captain" and a "military engineer." The terms of the patent meant that any steam-powered device Papin might invent in England would come under the control of Savery.

Although news of Savery's patent reached Germany by 1699, it was not until 1704 that Leibniz, via "Hanoverian envoys" in London, was able to acquire some sort of description of Savery's device. Leibniz forwarded a sketch of the English "engine" to Papin, along with an evaluation of its capabilities. Based on further intelligence reports from his envoys, Leibniz concluded that Savery's device could not work in full size.

Savery's "engine" consists of a chamber connected by a pipe to a source of water below, and by another pipe to a separate boiler. Steam enters the chamber from the boiler; cold water is poured on the chamber, condensing the steam, thus creating a vacuum and drawing water up the pipe from below. The steam enters the chamber again, this time for the purpose of pushing the raised water out of the chamber, and up another pipe. The steam is then forced to condense once again, creating a vacuum, and sucking more water up from below, renewing the cycle (see Figure 7).

For Leibniz and Papin, study of Savery's design provided a unique opportunity to apply and improve their new thermodynamic principles, since Savery was proposing precisely the sort of containment of steam power, within the conceptual and technological boundaries of mechanics, against which Leibniz had warned.

Papin wrote to Leibniz, describing experiments in which he had discovered that, using Savery's design, an increase in the

temperature of the steam actually resulted in a *decrease* of the work performed (July 23,1705):

I am persuaded that it will be useless to try to push water to great heights by the immediate pressure of steam: Because when the expanded steam strongly applies itself against the cold water, as is necessary to make it rise to a great height, it isn't possible to conserve the force of the steam; but it is immediately condensed by the coldness of the water. And the hotter the steam is, the more it violently pushes the valve, in such a way that the valve, being pushed as well by the spring which is behind, causes the water to become very agitated. The water thus agitated is much more likely to cool off a lot of steam than when its surface remains smooth. Thus I firmly believe that this is the reason which makes the elevation of the water decrease when the heat increases

I therefore believe that the best is to do it so that the steam doesn't directly touch the water, but that it pushes it only by the mediation of a piston which is quickly heated, and which consequently only condenses a little steam. And the surface of the piston which touches the steam always stays the same, the new steam which frequently reaches it easily maintains it in a degree of heat all the more great as the steam is hot. Thus there is no fear that the machine's effect will fail to be augmented in proportion to the increase in heat. Experiment has well confirmed my conjecture....

And the more I go forward, the more I wonder at how a small quantity of wood is capable of furnishing such force.... But... it would be desirable to work at that with more heat than made [now]: seeing principally that the use of this invention isn't limited to raising water, but that it could be applied very well to vehicles and to many other things where force is needed."

Leibniz fully approved of Papin's successful application of his thermodynamics, advising him not to take Savery's claims of success too seriously (Aug. 15,1705):

I am delighted that your fire engine advances so well, because when it is brought to perfection, I consider that it will be very

useful. Also, it would be a mere trifle if only one-third of the expense would be saved, as the English author believed, since this advantage would be easily absorbed by other inconveniences which such a great alteration of machines would attract. It is very reasonable also to believe that too diffuse steam applied directly to cold water will condense and lose its force. Consequently, it is better to keep them self-contained [renfermees].

According to the Royal Society myth, this sort of reasoning about the steam engine was not supposed to have occurred until about 1769, when James Watt recognized the problem of loss of force because of superfluous cooling of the steam, and invented a separate condenser. Watt was motivated in this invention by the knowledge that the Newcomen engine would operate much more efficiently, if its cylinder was kept constantly hot, while the condenser was kept constantly cold; that is, "it is better to keep them [steam and cold water] self-contained."

In effect, Savery proposed to doom steam to play the role of the ancient horse-driven windlass (hoist) and pulley, slowly pulling water up one pipe and pushing it out of another, with one significant difference - Savery's "fire engine" was much more expensive.

Savery's fraud was recognized as such by crafty miners, and his engine was used mostly to raise water for the fountains wealthy aristocrats. As even the British historian A. Wolf admits, "It was costly and dangerous, so the mine owners stuck to horses."

Savery included an interesting comment on ships in his second chapter, "Of the Uses That This Engine May Be Applied Unto," indicating that it apparently had been made clear in England that the authorities would frown on any drastic technological advance in this area. As Robert Fulton later understood, a successful steamship could be the greatest threat to continued Anglo-Dutch commercial and naval superiority.

Savery fearfully noted, "5. I believe it may be made very useful to ships, but I dare not meddle with that matter, and leave it to the judgment of those who are the best judges of maritime affairs."

A few pages later, he added, "As for fixing the engine in ships, when they may be thought probably useful, I question not but we may find conveniency enough for fixing them."

These two timid-passages apparently constitute the totality of published British commentary on the steamship during most of the 1700s. Meanwhile, Leibniz had become fully committed to seeing a steam-powered vehicle perfected and built within his lifetime -whether a steam boat, a steam carriage, or an airplane. But while Savery and his colleagues could obstruct science at their leisure in the relative peace and quiet of Gresham College, Leibniz and Papin struggled to advance science as rapidly as possible, living in the direct line of march of an invading French army.

War Pressures

Leibniz had barely dissuaded Papin, pressured by the war situation, from accepting a Royal Society invitation to take up his old post as curator of experiments -an offer made to him, interestingly enough, just after Parliament had granted Savery his exclusive patent in 1699. If Papin had gone to England at that point, all of his experiments in steam power would have come under Savery's legal control.

The situation was so unsettled in Germany that Papin was afraid to visit Leibniz in Hanover, for fear that his family would be caught alone in a French attack. He concluded that no continued scientific progress would be possible without an end to the war. He wrote to Leibniz in 1702, describing his experiments with a ballistic air pump capable of throwing "a weight of 2 pounds to a distance of 40 feet" and designed eventually "to facilitate the capture of the strongest positions."

Papin argued that this invention not only would help bring peace, but also would be the best enticement for princes and generals to support further research into steam technology.

After a year of strenuous efforts to interest the leaders of the anti-French alliance in his invention, Papin reported to Leibniz (Feb. 25, 1704), "It has been possible since then to receive a reply neither from England nor from Holland; therefore all that I can conclude is that there is only some secret reason why no one wants to accept my proposal."

Leibniz continued to maintain friendly pressure on Papin throughout 1704, insisting that he resume research into applying violent force (particularly that of gunpowder) to the propulsion of ships and to carriages, if not to airplanes. Leibniz argued that such a breakthrough would have the greatest world strategic impact:

"Yet I would well counsel [you], Monsieur, to undertake more considerable things which would force everyone to give their approbation and would truly change the state of things. The two items of binding together the pneumatic machine and gunpowder and applying the force of fire to vehicles would truly be of this nature."

Papin finally agreed, and in a letter March 13, 1704 he revealed that he had already built a model paddlewheel boat "which can carry about 4,000 pounds", and that he had developed a complete theory of rowing "which can also be applied to land vehicles."

By January 1705, Papin had received Leibniz's sketch of Savery's engine. Of course, this had the expected effect on Papin's thinking, as well as on the attitude of the Landgrave of Hesse, who took a renewed interest in Papin's work. In March, a newly self-confident Papin wrote to Leibniz:

I can assure you that, the more I go forward, the more I find reason to think highly of this invention which, in theory, *may augment the powers of man to infinity*; but in practice I

believe I can say without exaggeration, that *one man by this means will be able to do as much as 100 others can do without it*. All that I've done up until now has only been to discover the characteristics of this machine and the different symptoms to which it may be subject [a reference to the analysis of the thermodynamic efficiency of Savery's device discussed above-PV]. But Monseigneur from now on wants to apply it to some real use, and his Highness gave me the honor of commanding me to apply this force to turn a mill to grind wheat And if after the mill we can proceed to apply this invention to ships [voitures par eau], I would believe this discovery incomparably more useful than finding longitudes on the ocean, which has been sought for so long."

By the end of 1706, Papin's experiments had convinced him of the explosive strategic potential of steam technology:

"Yet it's a great shame that the things from which the Public could derive such considerable usefulness aren't impelled by heat. Because the advantages which this invention could furnish for sea-going vessels alone, without counting those of land vehicles, would be incomparably greater than all expected from the transmutation of metals."

A Genuine Steam Engine

What Papin achieved within two years of receiving Leibniz's sketch of the Savery device, was a genuine direct action steam engine capable of being immediately applied to ships. Papin's engine successfully incorporated the dynamical innovations of 40 years of research that began with the project initiated by Huygens in Colbert's Academy. This achievement is fully documented in Papin's 1707 treatise, "New Method of Raising Water by the Force of Fire," published in Latin and French at Cassel. (This booklet is available today in select university libraries because someone in France had foresight to reprint 250 copies of it in 1914.)

Papin's engine, shown in Figure 8, works as follows, with each step representing an innovation as a result of dynamical considerations. The engine is to be situated such that there is a constant flow of water into the pipe G. In this way, the water

to be pumped enters the cylinder DD through H; the piston FF is then raised to the top of the cylinder by the weight of the water.

1. The copper vessel AA, which Papin calls the retort, is completely enclosed in a furnace, not shown. The furnace is designed to allow the fire to completely surround the retort, with precautions made to guarantee minimum loss of heat to the outside air.
2. The retort is supplied with a safety valve ab to allow a maximum controlled increase in steam pressure. The robinet, or spigot, E is opened, allowing the high-pressure steam to rush into the cylinder.
3. The opening L and the receptacle II are provided to allow insertion of hot irons in order to increase the violence of the steam, which is allowed to reach a controlled maximum with attention to the second safety valve ab.
4. The fulminating, expanding steam acts directly against the cold water through the mediation of the piston FF, arranged so that the surface of the piston encountering the steam remains hot, while the opposite surface remains relatively cold. The action of the steam on the piston forces the water out through H and up through the valve T. into the closed vessel NN. As NN fills with water, the air within NN is compressed.
5. The compression of the air in NN is allowed to increase until the robinet at the lower right of the vessel is opened, allowing the raised water to exit forcefully through pipe XX.
6. The resulting high-velocity jet of water encounters an improved paddlewheel, designed according to Papin's Fig. 2 (shown here in Figure 8). Papin's figure illustrates the advantages of adding blades to a mill wheel in order more completely to convert the energy of high velocity water into rotative motion.

With this design, technology entered a new, dynamic universe. In a certain sense, it represents a transition, in that modern thermodynamic principles are applied to the ancient task of

turning a water wheel. However, Papin intended immediately to apply his new engine to power the model paddlewheel boat, which he had constructed three years earlier.

In the preface to his 1707 treatise, Papin gives Leibniz full credit for providing the necessary impetus to advance his experiments. In particular, Papin cites two crucial junctures - the 1698 discussions on harnessing the direct force of steam versus mere atmospheric pressure, and the 1705 description of Savery's device that Leibniz's spies procured in London.

The quality of analysis in the treatise also shows the effect of Leibniz's firm theoretical commitment to "live force", combined with Papin's repeated experimental vindications of Leibniz's dynamics over the past 40 years. Papin concludes the first chapter, describing the furnace enclosing the retort:

5. The reason which obliges us to have such a great care to augment and conserve the heat [chaleur] is because it is the heat which makes all the moving force in this machine. Because otherwise in ordinary pumps it is animals, rivers, the wind or some other thing of this nature which employs their force in order to drive the piston in the pump and expel the water, here it is only the heated steam in the retort AA which travels with violence through the pipe ABB whenever the robinet E is opened, and goes to press the piston in the pump DD. And the force of this steam is even greater the more we give it a higher degree of heat.

In chapter 3, Papin comments on the "means to augment the effect of the machine":

2. The augmentation of effect of which I have just spoken [that is, increasing the diameter of the pipes, and so on] is a little thing in comparison to that which could be obtained in augmenting the pressure in the retort AA: Because that of which I've spoken until now in order to impel [pousser] the water to 64 or 65 feet is equivalent to only two times the ordinary pressure of air: But it's certain that the pressure may be made much greater yet; with digesters or machines to cook bones, which weren't at all completely enclosed in their furnace, as is the retort M here, I sometimes achieved

pressures equivalent to 11 times the pressure of air. Thus one may boldly say that the retort, being as well heated as it is and with the aid of hot irons enclosed in the pump DD, that pressures may be created much more than 6 times greater than that necessary to impel water to a height of 64 feet: and in such a case *one man could create almost as much of an effect as 500 others who have only those inventions used up to the present.*

As for Savery's design, Papin describes in detail in chapter 5 how the Savery device was inferior to his own "in order that there be no misjudgment in the choice that will be made between Mr. Savery's machine and this one." First, Papin notes that since the retort M is "completely in the fire, it can be heated much more promptly and at less cost than the two vessels that Mr. Savery calls boillers."

Second, Papin notes that his piston system ensures that the "steam loses none or very little of its force," compared to the condensation that occurs in the Savery device. Third, Papin describes his improvement that "allows the water to enter by its own weight into the pump DD, and not by suction" and writes, "without this correction, the inconveniences of which I've spoken about in this section would be enough to render the machine completely useless." Fourth, Papin notes the improvement of introducing hot irons to increase the "violence" of the steam. Then, "in order to incontestably prove that the piston FF is necessary to raise water to any considerable height," Papin reports that Savery's method completely failed to pump water "into air which had been a bit compressed.... Instead, a good effect is always created with the piston, even if the resistance of the compressed air in NN is 10 or 12 times greater than that which was impenetrable without the help of the piston."

Leibniz wasted no time in beginning the process of improving Papin's design. In his last published letter to Papin (Feb. 7, 1707), Leibniz not only suggested that the engine be made completely self-acting, and thus more appropriate to moving vehicles, but also proposed practical means of still further

increasing the thermodynamic efficiency of the engine by the ingenious use of the so-called waste heat:

"I maintain that for stationary machines or for seagoing vessels, it will be difficult to make anything better along similar lines....

"I have a thought that perhaps will not displease you, which is to efficiently use the still-hot steam which leaves the pump when the piston is pushed up. Because it would be a great shame to lose it entirely. I imagine that in leaving it yet has much heat, and enough force to issue forth despite the outside air Then to make good use here of heat, otherwise superfluous, and at the same time of compressed air, in a manner which perhaps has never been used, I would make a sort of mantle or case ZZ around your vessel QN, partly filled with compressed air; and within this case I would let the steam enter in such a way that before it streams powerfully into the open air it would be between the case and the vessel. And while it warms this vessel it would as a result contribute towards the work of the compressed air contained therein. I believe that this will be a redoubling of the force and thus a mediocre vessel QN would make a much greater effect. Because it is already certain that heat gives as much force to ordinary air as does compression, and the same heat would give double or triple to compressed air The continual passage of hot steam would make this vessel extremely hot, almost as if it had been placed on a fire.

"I have always had the thought that a great effect could be made and much force placed in a small volume by means of air strongly compressed and then heated. This would be of great use for machines which must be portable.

"To say nothing of the superfluous heat of the furnace and the smoke which emerges from it which can be similarly useful among other ways by heating the water of the funnel G and of the tube H in order that the coldness of this water harms less of the heat in the pump D or in the vessel QN.... Furthermore, I have no doubt that you could, if you so desired, easily

arrange that the robinets E and n are alternately open and closed by the machine without having to use a man for this."

The "Newton-Leibniz Controversy"

Although Leibniz and Papin had succeeded in bringing modern dynamical technology into being, making possible the industrial transformation of society, they were working within an increasingly aversive environment. Leibniz's persistent international efforts on behalf of what he called the "Grand Design"-- an alliance of sovereign nations for economic development through scientific and technological progress-- had brought him into increasing conflict with his employer, George Ludwig, the Elector of Hanover, and future British King George I.

Whereas George Ludwig was in the pay of the British financial oligarchy based in the City of London, his mother, the brilliant Electress Sophie, was Leibniz's dedicated philosophical protege. Until her untimely death in 1714, Sophie was next in line to become Queen of England! The massive Royal Society attack against Leibniz on the false charge of plagiarism of the Calculus from Newton, which erupted in 1711, was a politically-motivated slander campaign designed to destroy Leibniz's influence in England. Yet, the influence of Leibniz's ideas grew on the European continent, and, significantly, in America as well. [see *EIR*, Dec. 1, 1995, "The Anti-Newtonian Roots of the American Revolution...."]

During this period, even before the publication of his treatise, Papin had reported a sharp escalation in harassment by his unnamed enemies in Hesse. As a result, the relative tranquility of London again became attractive to him, and he resolved to go to England to demonstrate before the Court and the Royal Society the incontestable superiority of his steam engine over Savery's device.

Papin's plan was to travel to London in his paddlewheel boat, rowing it by conventional means up the Weser River, through Hanover to Bremen, and across the North Sea. Once in London with his model boat and with sufficient means to build an adequate steam pump, Papin planned to operate the world's first steam-driven ship and navigate it up the River Thames. In fact, the main reason which Papin gave to the Landgrave for his desire to leave for London, was that only such a seaport had sufficient depth to apply his engine to a ship.

In a letter to Leibniz Sept. 15, 1707, Papin reported on the first successful test of his paddlewheeler:

"At present I will tell you that the experiment of my boat was made and that it succeeded in the manner that I had hoped of it. The force of the river's current was such a little thing in comparison to the force of my oars that it was difficult to recognize that it went faster in descending the current than in climbing it. Monseigneur had the goodness to testify to me of his satisfaction in having seen such a good effect. I am persuaded that if God gives me the grace to arrive safely in London and to make vessels there of this new construction which have enough depth to apply the fire engine to give movement to oars, I am persuaded, I say, that we may produce those effects which will appear incredible to those who will not see them."

In the same letter, Papin renewed a request to Leibniz to help obtain the required permission from the Elector of Hanover for passage up the Weser. Leibniz could expect no cooperation from George, but he tried to intervene with his friends among local magistrates along the river. However, Papin got no further than Munden before encountering the ignorant opposition of the Boatmen's Guild, no doubt incited by elements of George's Court. Leibniz received the following report from an official of Munden, Sept. 27, 1707:

"Having been informed by the Doctor Papin, who, coming from Cassel, passed by this town the day before yesterday, that you are presently to be found in this Court [Berlin], I give myself the honor to advise you, Sir, that this poor man of

medicine, who gave me your letter of recommendation for London, had the misfortune to lose here his little machine of a paddlewheel vessel, . . . the Boatmen of this town having had the insolence to stop him and to take from him the fruit of his toil, with which he thought to introduce himself a before the Queen of England"

Despite the tragic encounter with this "mob of boatmen," Papin continued on to London, only to encounter an even more vicious mob--the British Royal Society, at the time headed by president-for-life Isaac Newton, and by Newton's secretary Hans Sloane.

Royal Antiscience

When he arrived in England, Papin presented a copy of his treatise to the Royal Society along with the following proposal, recorded in the Royal Society Register, Feb. 11, 1708:

"Proposition by Dr. Papin, concerning a new invented boat to be rowed by oars, moved with heat:

" It is certain that [it] is a thing of a great consequence to be able to apply the force of fire to save the labour of man; so that the Parliament of England granted, some years ago, a patent to Esquire Savery, for an Engine he had invented for that purpose; and His Highness Charles, Landgrave of Hesse, has also caused several costly experiments to be made for the same design. But the thing may be done several ways, and the machine tryed at Cassel differs from the other in several particulars, which may afford a great difference in the quantity of the effect. It will be good, therefore, to find out clearly what can be done best in that matter, that those which will work about it may surely know the best way they are to choose. I am fully persuaded that Esquire Savery is so well minded for the public good, that he will desire as much as any body that this may be done.

" I do therefore offer, with all dutyfull respect, to make here an Engine, after the same manner that has been practised at Cassel, and to fit it so that it may be applied for the moving of

ships. This Engine may be tried for an hour and more, together with some other made after the Saveryan method. The quantity of the effect should be computed both by the quantity of water driven out of each machine, and by the height the said water could ascend to

" I wish I were in a condition to make the said Cassellian Engine at my own charges; but the state of my affairs does not [allow] me to undertake it, unless the Royal Society be pleased to bear the expense of the Vessel called Retort in the description printed at Cassel; but after that I will lay out what is necessary for the rest, and I will be content to lose that expense, in case the contrivance of the Landgrave Of Cassel doth not as much again as that of Esquire Savery; but in case the effect be such as I promise it, I do humbly beg that my expense, time and pains, may be paid, and I reckon this to amount to 15 pounds sterling. If the Royal Society be pleased to honor me with their commands upon such conditions, the first thing to be done is to let me see the place where the Machine must be set, and I will work for it with all possible diligence and I hope the effect will yet be much greater than I have said [emphasis in original]."

By 1708, the Royal Society had all but abandoned even the pretense of scientific inquiry, and so its attitude toward Papin's proposal (as well as others) for real technological advance was predictably negative. In Papin's case, the repeated mention of the name Leibniz in his treatise was sufficient to trigger Royal Society killer instincts.

The Transactions of the Newcomen Society, Volume 17 (1936-37), contain a succinct account of the fate of Papin's proposition:

"Papin, then at Cassel, submitted with his paper, a request for fifteen guineas to carry out experiments, but the Royal Society, like our own, did not hand out fifteen guineas at a time. Instead, the matter was referred to Savery in 1708, and in his letter of criticism turning down Papin's design there is a passage in which he damned the cylinder and piston, saying it

was impossible to make the latter work because the friction would be too great! [emphasis added] [fn5] "

Papin then argued for his proposal before Newton himself, who rejected it on the pretext that it would COST TOO MUCH. Papin was then stranded in England without any means of support, completely at the mercy of Newton, Sloane, and Savery, whose exclusive patent covering all conceivable "fire engines" was still in effect. Papin's 1707 "Proposition" was thus the last heard of any practical plan for a steamship or for early application of steam power, besides pumping mines, until the intervention of Benjamin Franklin's networks in England later in the century.

No record remains of Papin's subsequent activity in England besides a mere seven letters to Sloane, mostly repeated requests for money to carry out a variety of experiments. In his last letter to Sloane, Jan. 23, 1712, Papin complained that a number of his inventions presented before the Royal Society had deliberately not been registered under his name:

"So there are at least six of my papers that have been read in the meetings of the Royal Society and are not mentioned in the Register. Certainly, Sir, I am in a sad case, since; even by doing good, I draw enemies upon me. Yet for all that I fear nothing because I rely upon God Almighty."

The Newcomen Fraud

In 1712, Papin apparently vanished without a trace-- not even a death notice. That same year, as the witchhunt against Leibniz was reaching frenzied heights in England, Thomas Newcomen suddenly appeared to build his fabled fire engine "near Dudley Castle."

Newcomen's engine was simply a scaled up atmospheric steam pump that was based completely on a combination of two of Papin's earlier ideas:(1) the use of steam to create a vacuum and drive a piston (1690); (2) the use of a lever

mechanism to transmit power from one pump to another (1687).

In Newcomen's atavistic design, steam enters a cylinder under a piston from a separate boiler (see Figure 9). Cold water is poured over the cylinder or is sprayed inside of it, condensing the steam and creating a vacuum; the piston is forced downwards by atmospheric pressure. In turn, a piston rod pulls down one end of a balance beam that operates an ordinary mine pump attached to the other end of the beam, and placed down a mine shaft. Steam reenters the cylinder, merely counterbalancing atmospheric pressure; the piston is then raised back to the top of the cylinder by the weight of the water pump apparatus, and the cycle is repeated.

Compared to the level of conception and design achieved by Papin, Newcomen's "exotic lever" is manifestly primitive, and a great step backwards. Not only is the force of the engine limited to mere atmospheric pressure, and the design limited to raising water from mines, but Newcomen still insisted on alternately cooling off and heating up the same cylinder, wasting tremendous amounts of steam, and consuming massive quantities of coal. For this reason, his engine was used mainly by the owners of the coal mines themselves, who could afford the fuel.

The calculated result was a near 100-year containment of steam technology, which was overcome only by the intervention of Leibniz's intellectual heirs in America.

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Chronology: Steam Power Versus The Royal Society

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- 1666: Louis XIV's Minister Jean Baptiste Colbert establishes the Academy of Sciences, appointing the Dutch scientist Christiaan Huygens as the academy's president. Huygens program includes "research into the power of water converted by fire into steam."
- 1672: Papin and Leibniz join the Academy.
- 1673: Huygens successfully demonstrates his gunpowder-fueled engine, suggesting that his invention "permits the discovery of new kinds of vehicles on land and water. And although it may sound contradictory it seems not impossible to devise some vehicle to move through the air."
- 1675: Leibniz completes his development of the differential calculus. Anti-Colbert factions force Papin, Leibniz, and later Huygens to leave France.
- 1680: In London, Papin continues research into control of high pressure steam; he invents the steam pressure cooker and safety valve.
- 1687: Papin proposes the pneumatic transmission of power from water wheels near rivers to remote regions

in order to facilitate the rapid spread of industrialization.

- 1690: The Steam Age begins with Papin's invention of the atmospheric steam engine; Papin proposes its application to powering a paddlewheel- driven ship.
- 1692: Papin and Leibniz begin intensive correspondence.
- 1695: Papin publishes a summary of his inventions, including the Hessian bellows, an improved furnace designed to multiply efficiency, the pumping of mines using the pneumatic transmission of power, the atmospheric steam engine, and the "plunging boat" (submarine).
- 1697: Papin's summary is reviewed in the Philosophical Transactions of the British Royal Society and circulated throughout England.
- 1698: Papin constructs a steam-powered atmospheric pump. Leibniz and Papin begin the project of harnessing the direct force of high pressure steam; Papin constructs "a little model of a carriage that is moved forward by this force."
- 1699: Thomas Savery is awarded an exclusive patent for the "fire engine" by the English Parliament.
- 1704: "Hanoverian envoys" to London smuggle Savery's blueprints back into Germany; Leibniz concludes that Savery's design could not work in full size.
- 1707: Papin publishes a complete account of his direct action steam engine, and tests it successfully against Savery's design.
- 1708: In London, Papin proposes that the Royal Society allocate 15 pounds sterling to allow him to construct his engine "and to fit it so that it may be applied for the moving of ships. This Engine may be tried for an hour and more, together with some other made after the Saveryan method." Royal Society president-for-life Isaac Newton, backed by Savery, rejects Papin's proposal.
- 1708-1712: The Royal Society appropriates Papin's researches without remuneration.

- 1712: Papin "disappears." The first Newcomen engine, limited to pumping water from flooded mines, is erected.
- 1807: American artist, inventor, and diplomat Robert Fulton achieves the world's first commercially successful steamship voyage with his Hudson River paddlewheeler, The Clermont. Fulton proposes that his inventions, including the submarine and the torpedo, be applied forthwith to destroy the "monstrous government" of England.

The Enlightenment's Crusade Against Reason

by Linda de Hoyos

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November 1989 saw one of the greatest moments in the history of the 20th century--the knocking down of the Berlin Wall dividing Germany. With the Wall, the communist tyranny that had ruled Eastern Europe and Russia for 70 years came crashing down. The overturning of communism was caused by the "dictatorship of the proletariat's" own economic implosion, and the persistent striving of the peoples of Eastern Europe and Russia toward hope and human dignity. As in the democracy movement of Tiananmen Square in Beijing earlier that year, Beethoven's "Ode to Joy" rang in the hoped-for era of human freedom.

Yet, in the brief three years since the fall of the Berlin Wall, it can be safely said that humanity has let this grand opportunity for the advancement of humanity slip through its fingers. In 1990, the American statesman Lyndon LaRouche, writing from his jail cell in the United States where he has been illegally imprisoned, proposed an infrastructural development program for Central Europe--the "productive triangle"--to upgrade Europe's industrial productivity as the springboard for rescuing Eastern Europe and Russia from the ruinous effects of communist economic imbecility.

Instead of the LaRouche productive triangle, the peoples of Eastern Europe and Russia have been treated to three years of

rapacious looting and economic rape by the "victorious" forces of the International Monetary Fund (IMF) and the Anglo-American oligarchy. Instead of economic freedom, Eastern Europe and Russia have been forced to submit to unemployment, homelessness, criminal mafias, and hunger, all under the banner of "free enterprise." In more than one state, the despair of economic and political chaos has caused the bloody breakup of nations, while the West complacently watches.

Already the anti-Western backlash is gaining momentum.

The reasons for the failure of the 1989 revolution lie not in the greed of Western bankers nor in the physical defenselessness of the East. The root cause is philosophical: the intellectual hegemony of the doctrines of free trade and British liberalism over the continent of Europe and the United States. That domination--otherwise known under the rubric of the Enlightenment--was the cause of another failed revolution--the French Revolution of 1789.

In the latter half of the eighteenth century, Europe faced the collapse of the feudal system, along with the downfall of the Amsterdam-based financial system of the time--much as the world faces the collapse of the Versailles System today. The American Revolution of 1776 against Great Britain opened a new vista of opportunities for humanity with the creation of a constitutional republic, a republic dedicated to safeguarding for each individual the rights of "life, liberty, and the pursuit of happiness."

But the attempt to bring this revolution back into Europe was shipwrecked in France and the events of the French Revolution. The seizure of the Bastille by the rabble of Paris in 1789 sparked a paroxysm of civil violence and war that finally led through Napoleon to the 1815 Congress of Vienna and the beginnings of the imperial Versailles System and the cultural dark age we know today.

Writing from Germany during the early period of the Revolution, Friedrich Schiller (1759-1804), the great poet of freedom, decried the Jacobin fury seizing France:

``The attempt of the French people to gain possession of the rights of man and to win political freedom has only shown its incapacity and unworthiness, and has swept back along with it a considerable part of Europe into barbarism and serfdom.... In the lower classes we see only lawless instincts which hasten to their bestial satisfaction now that the restraints of society are removed. So it was not moral control, but external coercion, which hitherto held them back. So they were not free men, as they declared, oppressed by the state! When civilization degenerates, it falls lower than barbarism can ever reach, for the latter can only become a beast, while the former lapses into the devil."

What Is the Enlightenment?

For this tragic turn of events, we have to thank the so-called French Enlightenment which swept France through the span of the eighteenth century. What is ``the Enlightenment?" The German philosopher Immanuel Kant (1724-1804), who, in contrast to Schiller, considered the French Revolution the crowning event of his life, provides an answer:

``Enlightenment is man's emergence from his self-imposed tutelage. Tutelage is the inability to use one's own understanding without another's guidance. This tutelage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. Dare to know! Have the courage to use one's own understanding! is therefore the motto of the Enlightenment.... If it is only given freedom, enlightenment is inevitable.... We [do] live in an age of Enlightenment. We have some obvious indications that the field of working toward the goal of religious truth is now being opened."

In point of fact, as we shall demonstrate, the goal of the Enlightenment was not ``religious truth," but the severance of man from God.

Its motto was reason, but in the name of challenging what it called the superstition of religion, the Enlightenment acted to destroy science.

In the name of freedom, it established the preconditions for terror and tyranny.

For these achievements, we have principally to thank two people, Francois Arouet--a.k.a. Voltaire (1694-1778) and Jean-Jacques Rousseau (1712-1778). Under the tutelage of the British Royal Society, Voltaire took on the first challenge, and Rousseau can definitely be credited for achievement of the second.

The world would have been a far different place if the ideas of the universal mind of Gottfried Wilhelm Leibniz (1646-1716) had won hegemony in eighteenth-century France--as opposed to the oligarchical nihilism of the Enlightenment. The question posed then is the same facing humanity today: What will replace the crumbling *ancien regime*? Just as the oligarchy fears the ideas of LaRouche today to the point that he has been given a virtual life sentence in jail, so the oligarchy recognized in Leibniz's ideas a threat that could bring about a new renaissance and take humanity forward in building the City of God on earth.

It is no exaggeration to say that the major impulse of the Enlightenment was the mission to expunge Leibniz's work and influence from Europe. The success of these efforts, led by the Aristotelians of the British Royal Society, brought about the result of which Leibniz had feared. In his 1704 answer to John Locke, the *New Essays on Human Understanding*, Leibniz warned of the consequences of

``beliefs that go against the providence of a perfectly good, wise, and just God, or against that immortality of souls which lays them open to the operations of justice.... I even find that somewhat similar opinions, by stealing gradually into the minds of men of high station who rule the rest and on whom

affairs depend, and by slithering into fashionable books, are inclining everything toward the universal revolution with which Europe is threatened, and are completing the destruction of what still remains in the world of the generous Greeks and Romans who placed love of country and of the public good, and the welfare of future generations before fortune and even before life."

British Royal Society in Action

Even before Voltaire launched his 50-year-long tirade against Leibniz, the British Royal Society mafia had sprung into action to counter and, where possible, suppress Leibniz's work. Specifically, the British Aristotelians were concerned that Leibniz had emerged in France at the end of the seventeenth century as the major challenger to and victor over the philosophy of Rene Descartes. The danger was that Leibniz would replace Descartes as the hegemonic world view in France. The British Royal Society was determined that the discarded Rosicrucian would be supplanted instead by what Leibniz called the "occult physics" of Isaac Newton.

The cases of Newton's plagiarism of Leibniz's calculus and the controversy between Leibniz and Newton's defender Samuel Clark are well known. From Holland, Leibniz was also challenged by Pierre Bayle, editor of the foremost philosophical journal of the time, the *Nouvelles de la Republique des Lettres*. It was Bayle's attempt to revive Manichaeism which prompted Leibniz to write *The Theodicy*, which was published in 1710. With the exception of *The Monadology*, published in 1720, no major works of Leibniz were published until 1765, when *New Essays* was finally issued. Even today, thousands of pages of Leibniz's writings lie moldering in archives, yet to see the light of day.

As Leibniz explained in *The Theodicy*, he felt compelled to answer the "Dictionary of M. Bayle, wherein religion and reason appear as adversaries, and where M. Bayle wishes to

silence reason after having made it speak too loud: which he calls the triumph of faith."

A French Huguenot who settled in Holland, then the publishing clearinghouse for philosophy and science, Pierre Bayle was a top agent of the British Royal Society, operating under the explicit orders of Henri Justel, another French Huguenot and Royal Society operative who had first brought Bayle to England. At the top, this nexus was directed by the faction of English Deists, led by the notorious Earl of Shaftesbury and the aristocrat Anthony Collins who maintained that ``these larger powers and larger weaknesses [of man] which are of the same kind with the powers and weaknesses of sheep, cannot contain liberty in them."

Bayle had been established in Rotterdam by the British Royal Society and knew of the whereabouts of every French Huguenot, who, like himself, had left France after the 1685 Revocation of the Edict of Nantes. In this setting, Bayle recruited directly for the British Royal Society. One such recruit was Pierre Desmaizeaux, who later became Bayle's biographer and whom Bayle forwarded to the British Royal Society, where he became a deployable of such Royal Society kingpins as Joseph Addison and Richard Steele. This grouping ran the literary mafia of Europe. All the iconoclasts of the Enlightenment, Rousseau, Montesquieu, d'Holbach, Boulainvilliers, were published out of Geneva, Amsterdam, and London--but not Paris--centers controlled by the British Royal Society literary mafia. Bayle appears to have been the intellectual godfather of such heralds of British liberalism as John Locke, as Locke wrote to one British Royal Society agent in Holland, ``Please find out what Bayle thinks of my book."

British Royal Society agent Bayle was the direct intellectual godfather of Francois Arouet--Voltaire. From his first trip to Holland in 1713 and then to Britain in 1726, the young Voltaire, educated in debauchery by the secret Temple of Taste and already rumored to have slept with an English count, was picked up by the circles that had deployed Bayle to

raise the cudgels of the buggery faction of science against Leibniz.

To accomplish this, Voltaire simply plagiarized Bayle's writings--especially Bayle's attacks on Christianity--over the entire span of his overly long career. Voltaire had most of Bayle's books in his own library and many volumes of Bayle's *Nouvelles Lettres*. The epicurean Voltaire feasted on Bayle's diatribes against the Holy Trinity, against Saint Augustine, and against God. Both Voltaire and Bayle agreed: ``God is the author of all sin."

Necessity of God for Science

Leibniz's *Confession of Nature* perhaps offers the quickest route to get to the heart of the philosophical conflict between Leibniz and the Enlightenment. In the first part of this *Confession of Nature*, Leibniz offers his proof that ``corporeal phenomena cannot be explained without an incorporeal principle, that is God." In the outset of this short piece, Leibniz states that, according to the tradition of Galileo, Francis Bacon, Gassendi, Descartes, Hobbes, and Digby, ``in explaining corporeal phenomena, we must not unnecessarily resort to God, or to any other incorporeal thing, form, or quality, but that, insofar as can be done, everything should be derived from the nature of the body and its primary qualities--magnitude, figure, and motion. But what if I should demonstrate that the origin of these very primary qualities themselves cannot be found in the essence of the body?"

Everything is fine as long as science limits itself to a simple measurement of a body in space--an activity with which Voltaire was very preoccupied in his middle years. The problem arises when the scientist asks why the body ``fills this space and not another; for example, why it should be three feet long rather than two, or square rather than round. This cannot be explained by the nature of the bodies themselves, since the matter is indeterminate as to any

definite figure, whether square or round." For the scientist who refuses to resort to an incorporeal cause, there can be only two answers. Either the body has been this way since eternity, or it has been made square by the impact of another body. "Eternity" is no answer, since the body could have been round for eternity also. If the answer is "the impact of another body," there remains the question of why it should have had any determinate figure before such motion acted upon it. This question can then be asked again and again, backwards to infinity. "Therefore, it appears that the reason for a certain figure and magnitude in bodies can never be found in the nature of these bodies themselves."

Leibniz demonstrates the same in regard to the firmness and cohesion of bodies, concluding that:

"since we have demonstrated that bodies cannot have a determinate figure, quantity, or motion, without an incorporeal being, it readily becomes apparent that this incorporeal being is one for all, because of the harmony of things among themselves, especially since bodies are moved not individually by this incorporeal being but by each other. But no reason can be given why this incorporeal being chooses one magnitude, figure, and motion rather than another, unless he is intelligent and wise with regard to the beauty of things and powerful with regard to their obedience to their command. Therefore such an incorporeal being be a mind ruling the whole world, that is, God."

Since, as Leibniz also said, "Mind is not a part, but an image of divinity, a representation of the universe," the resort to the incorporeal principle in corporeal phenomena is not a statement that therefore the laws of the universe are unknowable. To the contrary, science is the acceptance of God's invitation to man to know His mind, to discover the laws of the universe, to participate in the ongoing creation and perfectability of the universe through ever-more perfect knowledge of God's mind. Leibniz's principle of sufficient reason, principle of pre-established harmony, and principle of least action are pathways for such exploration.

Voltaire's Hatred of God

It was against this central idea that Voltaire railed. In the first instance, Voltaire insisted that any incorporeal substance must be banished from the physical world. Metaphysics is ruled out of order. Writing in 1741, Voltaire asserts that the British Royal Society would

``not hesitate to pronounce that in equal times two and two is four: because in truth, when everything is weighed, that is what it amounts to. Frankly Leibniz is come but to embroil the sciences. His sufficient reason, his continuity, his fullness, his monads, etc., are the germs of a confusion."

Voltaire incorporated his objections to Leibniz's metaphysics in his 1741 *Elements of Newton's Philosophy*. Like the Jansenist Antoine Arnauld who corresponded with Leibniz, Voltaire insisted that scientific inquiry must proceed to examine only the thing-in-itself rather than its process of coming-into-being, and also insisted upon Newton's idea of absolute time and space. However, even in this work, his most significant as the British Royal Society's popularizer of Newton in France, Voltaire makes no attempt to actually refute Leibniz but insinuates only that Leibniz must be insane, a kook, an extremist or charlatan.

``Even if it were possible that God had done everything Leibniz imagines, would it be necessary to believe in Him based on a simple possibility? What has he proved by all his new efforts? That he has a very great genius."

Voltaire's *Elements of Newton's Philosophy* is, happily, little read today. It is noteworthy that the great popularizer of Newton had not one book of Newton's in his vast personal library. Although Voltaire claimed that Newton's other great defender and opponent of Leibniz, Samuel Clarke, was ``my teacher," his closer mentor was Pierre Louis Moreau de Maupertuis, the teacher of Madame du Chatelet, Voltaire's aristocratic mistress. In 1732, Voltaire wrote Maupertuis, who was a leader of the French Academy of Sciences, ``You have

cleared away my doubts with the most luminous clarity; behold me a Newtonian of your kind."

Newton was indeed at the center of the ideology of freemasonry, which had been brought over to France from England by British Royal Society member Desaguliers, and in which such Enlightenment luminaries as Montesquieu and Voltaire were prominent members. Desaguliers had created an elaborate structure of freemasonic ritual and formula with Newton as the key to understanding. Freemasonry was the overtly political arm of the British Royal Society's operation to destroy Leibniz and republicanism on the continent.

It is this freemasonic ideology which then emerged at the center of the Jacobin reign of terror in France in 1793. The Committee of Public Safety, led by Maximilian Robespierre, sought to replace Christianity with its own state "Cult of the Supreme Being," and was drawing up designs to construct a monument to Newton in Paris. The Committee of Public Safety issued an edict which declared that "I. The French people recognizes the existence of the Supreme Being and the immortality of the soul; and II. It recognizes the worship worthy of the Supreme Being consists in the practice of the duties of man." What are these duties? "To detest bad faith and despotism, and to punish tyrants and traitors."

Even Robespierre, striking Newton's proclamation that "I have no need of hypothesis," proclaimed that statecraft must follow the Voltaire-Newtonian prescription. In his most famous speech delivered to the French Assembly, the master of the guillotine declared:

"Ah! what does it matter to you, legislators, by what varied hypotheses, certain philosophers explain the phenomenon of nature? You may hand over all these subjects to their everlasting discussions: it is neither as metaphysicians nor as theologians that you have to consider them. In the eyes of the legislator, truth is all that is useful and of practical good to the world."

Voltaire's library points to his own role as a conspirator of the British-instigated nobles' rebellion against the king, which provided the spark for the Revolution of 1789. Voltaire's library is full of books like *Essays on the Nobility of France*, *History of the Ancient Governments of France*, *History of the French Parlements*, and histories of Rome. The preoccupation with pagan Rome was central to the Jacobin Terror itself, as Robespierre's younger comrade St. Juste proclaimed: ``The world has been empty since the Romans, and is filled only with their memory, which is now our prophecy of freedom."

Voltaire the Gnostic

Voltaire's most famous work, his 1759 *Candide*, was dedicated to heaping abuse on Leibniz, who is portrayed in this banal novella as the pathetic Dr. Pangloss. To each of the horrid misfortunes that befall the naive hero Candide, Dr. Pangloss merely reiterates that Candide must not forget that this is the best of all possible worlds--in a dishonest attempt to turn Leibniz's concept of the process of perfectability in the universe, into a slogan for fatalism.

But Voltaire's own anti-Christian beliefs are exposed in his 1756 short piece, *Plato's Dream*, where he embraces the ancient gnostic doctrine of the universe. In this exercise, Voltaire not only peddles the complete separation of the material and spiritual world, but upholds the gnostic doctrine that all material reality is inherently evil. The corollary to this doctrine, of course, is that man is thereby excused from all compunctions to be moral, since he is a helpless victim trapped in an evil universe not of his own making. This doctrine was likely the source of Voltaire's world view since as early as 1711, when he was introduced into the Temple of Taste, a secret society of debauchees who then forwarded him to England for further indoctrination in buggery.

Voltaire asserts in *Plato's Dream* that the ``Eternal Geometrician" gave the evil divinity Demogorgon--the ruler of the netherworld in ancient mythology--``a bit of mud that is

called Earth" to arrange as he saw fit. After fashioning what Demogorgon considered a ``masterpiece," the evil god was surprised to find himself coming under attack by the other genies attendant to the Great Demiurge, Demiurge also being a specific gnostic subordinate deity who creates the material universe. With his characteristic adolescent wit, Voltaire has the genies say:

``Your onions and artichokes are very good things; but I don't see what your idea was in covering the earth with so many venemous plants, unless you had the intention of poisoning the inhabitants.... [you only have] four or five kinds of men; it is true that you have given this last animal what you call reason; but in all conscience, that reason of his is too ridiculous and comes too close to madness. Moreover, it appears to me that you set no great store by that two-footed animal, since you have given him so many enemies and so little defense, so many maladies and so few remedies, so many passions and so little wisdom. Apparently you do not want many of those animals to remain on earth...."

Demogorgon blushed: he fully sensed that there was moral evil and physical evil in the work he had done, but," says Voltaire in a swipe at Leibniz's *Theodicy*, ``he maintained that there was more good than evil."

At this point in the dream, the genies rage in a battle of polemics against each other over who had made the best planet, until the ``eternal Demiurge" silences them, saying

``You have made some things good and some bad, because you have much intelligence and because you are imperfect; your works will last only a few hundreds of millions of years, after which, having learned more, you will do it better; it belongs to me alone to make things perfect and immortal."

The moral of the tale, being that both the material universe and God are evil--and not good, as Leibniz states.

Is it therefore surprising to find that, having consigned the entire material universe to evil, that Voltaire, the great purveyor of Enlightenment, should also believe in the occult? In 1715-1716, Leibniz had corresponded with Samuel Clark, the defender of Newton whom Voltaire claimed as his own teacher. Leibniz had directly attacked what he called the ``occult quality" of Newton's concept of ``attraction at a distance."

``What does he mean when he [Newton] will have the sun to attract the globe of the earth through an empty space? Is it God himself that performs it? But this would be a miracle, if ever there was any,"

Leibniz argues, stating that God's miracles are for the purposes of grace only. ``And if it is not miraculous, it is false," he states. ``It is a chimerical thing, a scholastic occult quality."

In this way, Leibniz indicts the buggery faction of science, to which Voltaire pleads ``Guilty, as charged."

Writing in 1774, Voltaire declares that

``we have mocked occult qualities too long. We ought to laugh at those who do not believe in them. Let us repeat a hundred times that every principle, every original source of any work whatever of the Great Demiurge is occult and hidden from mortals."

Is this the ``religious truth" that Immanuel Kant's Great Enlightenment is striving toward?

To be sure, the Enlightenment crusade against organized religion did constitute the plotting of the kind of ``revolution" that Leibniz feared, as Voltaire's crony, the Baron Paul d'Holbach proclaimed: ``Religion, by inspiring fear of an invisible tyrant, has made us subservient to kings."

Voltaire blamed the success of Christianity over the millennia on its incorporation of Platonic ideas. The association of

Christianity with Platonism was so explicit in eighteenth-century France, that even the future Jacobin Maximilian Robespierre wrote a treatise called *Three Impostors*, in which he excoriated Moses, Mohammad, and Jesus Christ, designating Christ as Plato in disguise.

Voltaire fulminated on his own hatred of Christ in the play *Mahomet*, which, although treating the founder of Islam, was received by its audience as an attack on Christ. The following quote gives an idea of Voltaire's incendiary tone against religion, echoed later in the ravings of the French Terror's Marat, Danton, and Sainte Juste. Mahomet is explaining to a friend how he will organize his following:

``Prejudice, my friend, is the common man's king.... I intend to take advantage of the people's credulity ... upon the debris of the world let us raise Arabia. We need a new cult, we need new power, we need a new god for the blind world.... beneath one king, beneath one god, I come to unite it, for, to make it illustrious, we first must enslave it.... By the right that a vast intelligence, one firm in its purpose, has over the gross minds of the vulgar mob.... We must please the mob.... We must deliberate what best will serve my interests, my hatred, my love, my unworthy love, which despite my efforts, drags me along in chains; and religion to which all must submit, and necessity, the mother of all evil.... He who dares think was not born to believe me!"

Rousseau's Hatred of Man

Given, as Leibniz said, that ``Mind is but an image of divinity, a representation of the universe," it is but a short distance from Voltaire's hatred of God, to Jean-Jacques Rousseau's hatred of man. The issue of which should be the true object of hatred even became an open conflict between Voltaire and Rousseau in 1755, when an earthquake leveled the city of Lisbon. Voltaire, in his famous poem on the theme, blamed that ``author of all sin, God," while Rousseau pinned the blame on man. ``Note that nature did not assemble 20,000

houses of six or seven stories, and that if the inhabitants of that great city had been more evenly dispersed and more lightly lodged, the damages would have been less, perhaps nothing."

The Swiss-born Rousseau served as the Swiss ambassador's secretary in Venice before hitting Paris, as the deployable agent of the Swiss faction in France, led by Finance Minister Jacques Necker, whose daughter became the famous patron of degenerate romanticism, Madame de Stael. Rousseau was one of the world's first greenies. His book *Emile, or On Education*, is a declaration of war against civilization. Rousseau even goes so far as to castigate man for disrupting the food chain!:

``God makes all things good; man meddles with them and they become evil. He forces the soil to yield the products of another, one tree to bear another's fruit. He mutilates his dog, his horse, and his slave. He destroys and defaces all things; he loves all that is deformed and monstrous; he will have nothing as nature made it, not even man himself, who must learn his paces like a saddle horse and be shaped to his master's taste like the trees in his garden."

Rousseau would have us believe, according to his *Confessions*, that as a young man, he had sat down under a tree as if in a trance and had woken up to find tears streaming down his face and the realization that all civilization is the enemy of the ``natural man." The experience occurred when Rousseau was on his way to visit Diderot in prison, and Rousseau describes his realization: ``Oh, if I could have written one-fourth of what I had seen and felt under that tree with what clarity I should have revealed all the contradictions of the social system! With what force I would have exposed all the abuses of our institutions! With what ease I should have shown that man is naturally good, and that it is through these institutions alone that men become bad. All I have been able to retain of those swarms of great truths that enlightened me under that tree has been scattered feebly in *Discourse on Inequality and Education*.

Presaging Dostoevsky's idea that only the idiot is close to God, Rousseau admits in his *Discourses on Inequality* that the "faculty of self-improvement"--that divine spark of human creativity and reason--"is that faculty which absolutely distinguishes man from the beasts," but adds that "this is precisely the faculty that is the source of all man's misfortunes."

Rousseau's goal, however, is not the nurturing of the "natural man." Given his oligarchical masters in Paris and Venice, his aim is to use the idea of "natural man" to justify the harshest dictatorship. As Rousseau explains in *Emile*:

"The natural man lives for himself; he is the unit, the whole, dependent only on himself and on his like."

The state is required to suppress the "natural man"--his instincts and desires--just as Hobbes might suggest, to ensure the public order.

"The citizen is but the numerator of a fraction, whose value depends on its denominator; his value depends upon the whole, that is, on the community. Good social institutions are those best fitted to make a man unnatural, to exchange his independence for dependence, to merge the unit in the group, so that he no longer regards himself as one, but as a part of the whole, and is only conscious of the common life."

This is the Social Contract, the perfect blueprint for the Spartan state, or any other totalitarian state, be it fascist or communist. "The general will alone," Rousseau writes in his *The Social Contract*, "can direct the forces of the state in accordance with that end which the state has been established to achieve"--a common good which Rousseau however leaves without content. Nor does Rousseau provide any formula for determining who shall determine what the "general will" should be.

In an apologia for the Terror to come, Rousseau continues:

"There is often a great difference between the will of all and the general will; the general will studies only the common interest and is indeed no more than the sum of individual

desires. But if we take away from these same wills, the pluses and minuses which cancel each other out, the sum of the difference is the general will."

Instead of the purpose of government being the fostering of the conditions for the fullest realization of the creative potential of each individual citizen, in Rousseau's utopia, the individual's identity is annihilated in service to the state. Therefore, as Schiller must have been aware, Rousseau's choice of the best state is Sparta. In *The Social Contract*, he holds up as an example of finest citizenship the Spartan mother who had five sons in the army. When she asked a slave to tell her news of the recent battle, he answered trembling, "Your five sons are slain," to which she replied: "Vile slave, was that what I asked thee?" Upon hearing that Sparta had won the victory, she ran to the temple to offer thanks. "That was a citizen," says Rousseau.

Further, Rousseau posits that the totalitarian state must become the only source of identity for the individual. He writes:

"Whoever ventures on the enterprise of setting up a people must be ready, shall we say, to change human nature, to transform each individual, who by himself is entirely complete and solitary into a part of a much greater whole, from which that same individual will then receive, in a sense, his life and being. The founder of nations must weaken the structure of man in order to fortify it, to replace the physical and independent existence we have all received from nature with a moral and communal existence. In a word, each man must be stripped of his own powers, and given powers which are external to him, and which he cannot use without the help of others. The nearer men's natural powers are to extinction or annihilation, and the stronger and more lasting their acquired powers, the stronger and more perfect the social institution. So much so, that if each citizen can do nothing whatever except through cooperation with others, and if the acquired power of the whole is equal to, or greater than, the sum of the natural powers of each of the individuals, then we can say that law-making has reached the highest point of perfection."

Rousseau the Maoist

Nothing could be further from the spirit of the American Constitution and the concept of man's participation in the continuing process of perfection of the universe than this attempt to justify the totalitarian state, which is based on an abstract notion of the "common good." Yet, Rousseau is taught in high schools throughout the country as the intellectual progenitor of the American Republic.

On the contrary, his ideas are the intellectual godfather of both fascism and communism. His "social contract" is the true model for the "dictatorship of the proletariat," which strips each individual of his inalienable rights in the name of the "class war" and egalitarianism in distribution. Rousseau writes: "The right of any individual over his estate is always subordinate to the right of the community over everything; for without this there would be neither strength in the social bond nor effective force in the exercise of sovereignty."

Likewise, Rousseau's economic ideas have been most closely carried out in the Maoist state during the Great Proletarian Cultural Revolution, which in turn are the model for the genocidal Pol Pot of Cambodia and the Sendero Luminoso of Peru. In the Peruvian and Cambodian cases, the intellectual credibility accredited to the evil Rousseau is the source of the shaping input of the Sorbonne University into the Pol Pot-Sendero Luminoso terrorists.

Rousseau's advice for a newly independent island of Corsica, for example, could have been printed in Mao's *Little Red Book*: "The laws should give every inducement to the people to remain on the land and not come into the cities. Agriculture makes for individual character and national health; trade, commerce, and finance opened the doors to all sorts of chicanery and should be discouraged by the state. All travel should be on foot or beast. Early marriage and large families are to be rewarded; men unmarried by the age of forty should

lose their citizenship. Private property should be reduced, state property increased. I should wish to see the state the sole owner, the individual taking a share of the common property only in proportion to his services. If necessary the population should be conscripted to till the lands of the state. The government should control all education and all public morality."

If Voltaire's tirades against God and king were the intellectual currency of the nobles who launched the early days of the French Revolution, Rousseau's ideas were the fuel of the Jacobin terror. How else could Danton's Committee of Public Safety sentence to death the chemist and friend of America Antoine Lavoisier with the words: ``The Revolution has no need of science!"

Rousseau's ``natural man" was of course a hoax, which is not surprising. Rousseau was not too natural himself, having thrown up to a dozen of his infant children into orphanages as soon as they were born.

The ``natural man" to which he sings a paean is not the French peasant, but the *sans coulottes* leader Marat, who had no problem finding refuge in London whenever he came under scrutiny in Paris and who led the Jacobin slaughters in Paris. ``I am the anger, the just anger of the people," Marat proclaimed, ``and that is why they listen to me and believe in me. These cries of alarm and of fury that you take for empty words are the most naive and most sincere expressions of the passions that devour my soul."

In the standard Jacobin justification for barbaric criminality from Franz Fanon to Sendero Luminoso and Pol Pot, Marat declares that

``When a man lacks everything he has the right to take what others have in superfluity. Rather than starve, he is justified in cutting another's throat, and devouring the palpitating flesh."

This enragé was Rousseau's true "natural man." As the Committee of Public Safety stated in its "Report on Principles of Political Morality" in 1794, "The principle of the republic is to influence the people through use of reason, and to influence our enemies by use of terror. The government of revolution is the despotism of liberty against tyranny."

In this way, by the end of the eighteenth century, the French Revolution proved the reality of the ideas of Voltaire and Rousseau's Enlightenment. With the fall of Robespierre's Committee of Public Safety, the same terrorists who had worked for Marat led the White Counter-Terror, as France lurched toward the dictatorship of Napoleon.

The Enlightenment had largely succeeded in clearing the scene of the legacy of Platonic statecraft and republicanism that had been carried forward by Leibniz. The Enlightenment's assault on Christianity in the name of "reason" had made hatred the emotional fuel of the "revolution." The concept of *imago viva Dei*, man made in the living image of God, had been swept aside and replaced with Rousseau's "natural man."

By the end of the century, Leibniz's ideas had been so expunged from intellectual consciousness that Immanuel Kant could write the *Critique of Pure Reason* claiming to revive metaphysics as the Queen of Sciences--this time on a purely Aristotelian basis. From the standpoint of Kant's Aristotelian categories, man's creative process of mind and God are both equally unknowable. Truth is reduced to pragmatism: "all that is useful and of practical good to the world."

The creation of republics in Eastern Europe and Russia today, after the revolution against the communist descendants of Rousseau will require the defeat of the Enlightenment in the West and a new philosophical renaissance centered on the concept of *imago viva dei*.

Captions

``The root cause of the failure of the 1989 revolution is philosophical: the intellectual hegemony of the doctrines of free trade and British liberalism over Europe and the United States."

``That domination--otherwise known under the rubric of the Enlightenment--was the cause of another failed revolution--the French Revolution of 1789."

EIRNS/Chris Lewis
German patriots throng to the Reichstag in Berlin, capital of a reunited Germany, on October 3, 1989.

Prints and Photographs Division/Library of Congress
French mobs storm the Bastille on July 14, 1789.

``For the achievements of the Enlightenment, we have principally to thank two people, Francois Arouet--a.k.a. Voltaire (1694-1778) and Jean Jacques Rousseau (1712-1778)."

``The world would have been a far different place if the ideas of the universal mind of Gottfried Wilhelm Leibniz (1646-1716) had won hegemony in eighteenth-century France--as opposed to the oligarchical nihilism of the Enlightenment."

Prints and Photographs Division/Library of Congress
Immanuel Kant
Francois de Voltaire
Jean-Jacques Rousseau
Issac Newton
Gottfried Wilhelm Leibniz

``The attempt to bring the American Revolution back into Europe was shipwrecked in France and the events of the French Revolution."

``Rousseau's ideas were the fuel of the Jacobin terror. How else could Danton's Committee of Public Safety sentence to

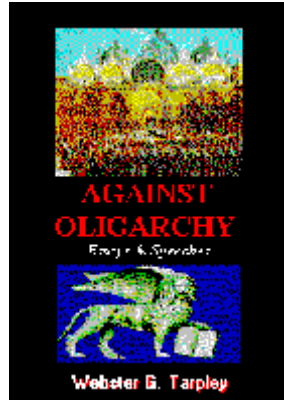
death the chemist and friend of America Antoine Lavoisier with the words: `The Revolution has no need of science!'"

Prints and Photographs Division/Library of Congress
Revolutionaries on the barricades of Paris in 1789.

A contemporary caricature of the reign of terror carried out against France's scientists and artists by the Revolution.

A scene in the French Estates General during the French Revolution.

The British Empire Bid for Undisputed World Domination, 1850-1870



Webster G. Tarpley, Ph.D.

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(The following paper is a transcription of a tape recording at the above conference of an oral presentation by Mr. Tarpley.)

I would like to attempt to illustrate the Versailles thesis in a certain amount of detail. I would say to people at the beginning, the best seats are emphatically here in the front part of the auditorium, because if you don't see these maps, it will be a little difficult to follow. So I urge you if you can, come up to the front.

The Versailles thesis has been referred to several times in the course of today's proceedings, and it is, in short, the idea that the world system or world order which is presently collapsing around our ears is rooted above all in the events of the first World War between 1914 and 1918; and then in the

Versailles Treaty of 1919, actually in the Peace of Paris of 1919.

The thesis goes on to specify that World War I itself was the consequence of British geopolitical geostrategic decisions that were made in the period around 1870, in the wake of the American Civil War. The British, from 1870 to 1914, actively sought a general conflagration for the purpose of destroying civilization and for preserving the British Empire against the challenges that had emerged.

Now the theme in this is constantly the British quest for the single empire. Lyndon LaRouche referred to it before, I believe – the idea of a single new Roman Empire, an empire that would encompass the entire world, which would be under the ultimate domination of what the British considered to be an Anglo-Saxon master race. It would be oligarchical, colonial, imperialistic, malthusian; [it would] condemn large areas of the world to depopulation, poverty, and so forth, [and would be directed to] the preservation of the British Empire.

As we will see, the British came very close to establishing just such a single empire in the period between 1848 and 1863. That is the period we'll look at in some detail, because it's a period that's very like our own today, a period when the British – the Anglo-Americans – came close to establishing this kind of universal domination, the new Roman Empire.

In the course of this, I will have to simplify some things. We can certainly clarify some of those in the discussion, and I will have to proceed somewhat from the point of view of the British thrust in these

directions, and you'll see the areas that pop up. We will also see the irony of history, that if the British between 1850 and 1860 came close to establishing their worldwide dominion, the irony is that the world then blew up in their faces – especially around the events of the American Civil War, the Russian cooperation with Lincoln during the Civil War – to the point where, by about 1870, the British had to fear a convergence of the United States, Russia, and a united Germany, in such a way that the future of the British Empire would have been put in jeopardy, [even] might have been terminated.

In the course of this, as you'll see, – and this is Lyn's [Lyndon LaRouche's] tremendous merit, to be able to do this given the conditions that he's working under – we will develop a radically new view of the last 200 years of history which you will not find in any textbook. Indeed, from the point of view of this concept, you will see what a tissue of lies the history of the last 200 years as presented in Anglo-American sources actually is, particularly the official U.S. version of World War I and World War II, which is a complete tissue of lies. Any idea of German war guilt for World War I has to go out the window, and it has to yield to the idea that World War I was a British creation which the British schemed for the best part of a half century to bring about.

[Display MAP OF EUROPE as redrawn at Congress of Vienna, 1815]

The question is, where do you start some kind of a review like this? We could usefully start it at the time of the American Revolution. What I thought we would do, though, is to skip to the end of the Napoleonic Wars, simply specifying that in the

period before 1815 the British were able to extend their colonial domination to vast areas of the world, including India and so forth, with of course the new nation – the United States – standing out as a barrier, as a challenge, to British imperialism. So let us leap to the end of the Napoleonic Wars, what many people know as the Europe of the Congress of Vienna, as you see here. This was Europe as the map was redrawn by the oligarchs gathered at the Congress of Vienna in 1815. So here's our starting point.

Remember that in the world outside of Europe at this point, the British dominate. They rule the seas, their only significant challenge coming from the United States. Here's Congress of Vienna Europe. Notice that Poland is completely submerged, Italy is divided, the Turkish Ottoman Empire extends far into continental Europe, and in the middle of everything you've got this crazy quilt of Germany divided into dozens and dozens of petty states. Notice also that Belgium has been added to the Netherlands.

This is the Europe that you associate with Metternich, Prince Metternich, the guy who was ruling here in Vienna at that time, the chief minister of the Hapsburg Court. This is the Europe of the Holy Alliance. It is a condominium in which the British are obliged to co-exist with Metternich and the kinds of Central European oligarchs that he represents. Metternich is a very, very ugly figure, needless to say. The British are forced to deal with him almost as an equal. However, what you see – and this I think is a characteristic of the period – [is that] after about 1820 the British begin to drop out of the Congress of Vienna system. They stop going to the congresses;

they stop signing the declarations; rather, what they do is to assume a position of splendid isolation and at the same time foment revolutions against all of their alleged allies on the continent of Europe. And in particular, the names of Mazzini, Karl Marx, Bakunin, the First International Workingmen's Association, plus all of the French socialists – Louis Blanc, Fourier, and all these other people – [all these constitute] a society of British agents for the destabilization of Metternich and company on the continent of Europe.

The British started a revolution here, in Serbia – they created that revolution in 1817. The British have been allied with Serbia for about two hundred years, and the Serbs have endured a monumental bloodletting as a result, as have the victims of the Serbs. The British created modern Greece in 1821; and the word went out from London that the British oligarchs would support everybody's revolutions, except of course their own. And they fomented these things, and this is what gave birth to the revolutions of 1848.

I have to caveat this, as Al Haig would say, by saying 1848 is also other things. There are a lot of very good people active in 1848, but the general thrust of the British policy is clearly [that] the British were destabilizing Austria, Russia, and Prussia for balance of power purposes.

Let me show you what happened in 1848, in case people have forgotten this. Basically every government in Europe was overthrown. The French July monarchy in the person of bourgeois King Louis Philippe of Orleans was overthrown in favor of Louis Napoleon Bonaparte, a British agent and adventurer.

Every government in Italy was overthrown; in particular, Mazzini succeeded in creating his Roman republic, and in forcing the pope to flee from Rome. Metternich himself was forced to flee from a revolution in Vienna; you had Kossuth in Hungary; every government in Germany was overthrown – not necessarily the monarch, but certainly the prime ministers; similar things in Spain, and so forth. The only country that escaped this was Russia, where there was no internal revolution.

With one fell swoop, the British had succeeded in overthrowing every government on the continent of Europe, in particular forcing Metternich to disguise himself as an Englishman and flee to London.

[Display NEXT MAP: 1848]

Here is this extremely interesting period between the 1848 revolutions and the turning points of the American Civil War, and this is something you won't find in any history book. This is an absolutely original concept that LaRouche has developed. Let us look at the tremendous worldwide offensive of the British imperialists back in the 1850's.

First of all, free trade. Where did free trade ever come from? Free trade was introduced by the British in 1846 and in the following years. Before that, as you may remember, they had Corn Laws, which set up very high tariffs to keep the price of grain extremely elevated, but this was then turned around, because they could look forward to the idea of being able to loot the world, and therefore they favored free trade.

The British were able to install their puppet, Napoleon III. He had studied the wars of Napoleon I, his ancestor, and had concluded that Napoleon's big mistake was fighting the British. So as so often happens in the history of French imperialism, here's a French imperialist who believes that the way to have a French empire is to be a junior partner to the British. That's exactly what he did. This is then acted out in the Crimean War, where the British and French join together to invade Russia, the only country that had survived those 1848 destabilizations.

We also got, in terms of a worldwide offensive, a reorganization of British rule in India. This is the famous Sepoy Mutiny of 1857, which led to the end of the direct rule of the British East India Company out there, and the creation of a British Viceroy of India. Prime Minister Disraeli made Queen Victoria the Empress of India.

In China, the Second Opium War fits precisely into this period. This is the British grabbing a whole series of ports and other bases on the coast of China, and it was clear at the time that they were about to go into China to partition the entire country. They wanted to occupy China militarily as they had India.

And Kansas. How does Kansas fit it? Well, Kansas is the beginning of the American Civil War. Bleeding Kansas, with gangs of pro-Confederate and pro-Union, or pro-slavery and pro-abolitionist groups, fighting it out in continuous bloodletting. Filibustering expeditions by proto-Confederates into Latin America, and the creation of this Hapsburg Maximilian Empire in Mexico. You look at this together, [and] there's not one continent of the

entire globe where the British are not in a tremendous offensive. The idea is that the single empire, the universal monarchy, is within their grasp.

Now, pause for a second. It's very similar today. If you look at this, it looks like the British on paper have wrapped up the entire world. And you could say, if you look at the map, if you calculate, you could say, well, it really looks like the Anglo-Americans have dominated the world, and that the Anglo-Americans will continue to dominate the world for the next century. But let me just anticipate that it's not going to be so.

[Display MAP OF CRIMEAN WAR]

Here's the Crimean War. Here we are on the Black Sea, and what do we find here? The Ottoman Empire, of course; Russia up here, so who goes in? The British and the French bust through the Bosphorus and the Dardanelles, and they actually invaded the Crimea here. This was one of the largest amphibious war operations, the largest up to that time to be sure. And they succeeded in defeating the Russian army, although what they find is that their forces were not significant enough to push further inside the country.

[Display MAP OF BALACLAVA]

This is the city of Balaclava. [Do] you remember Tennyson's "Charge of the Light Brigade?" This is one that Fred Wills could quote at great length. The charge of the Light Brigade took place here. This is the British invasion fleet, Anglo-American invasion, and there are some very large Russian forts in the background, and that's what the British threw their

Light Brigade against. So here we are in the Crimean War.

[Display MAP OF MEXICO]

Maximilian! Remember him? The Hapsburg heir who was placed on the throne of Mexico by a French army, sent by Louis Napoleon Bonaparte? There he is. The idea was to begin to reintroduce direct colonialism, by British or British puppet states, into Mexico, Central America, and Ibero-America in general, while the U.S. was so tied down by the Civil War that the Monroe Doctrine could not be asserted by Washington.

[Display MAP OF INDIA]

In India, as we saw, the Sepoy Mutiny led to a vast reorganization of British colonialism in the area, sending out a viceroy from London, and before too long Queen Victoria was proclaimed “Empress of India,” with this great empire, ruling over maharajahs and other local potentates.

[But] we have to pay special attention to the 1850’s in the United States, and Lyn has been very emphatic about this. If you look at the United States in the 1850’s, then you have to conclude that the place was a dead duck – lost. Why?

Let’s start with the leadership. Let’s look at the great series of presidents: Millard Fillmore, starting in the 1850’s; Franklin Pierce, the ancestor of Barbara Pierce, Barbara Bush; and James Buchanan. This was the president under whose term the Civil War actually began to break out. (Someone said that this shows that one President Buchanan was enough.) What happened under these [men]? This is typical:

Here's Jefferson Davis, wearing his uniform of major general of the United States Army. He was not just a major general; he was the Secretary of War under these administrations.

So what you had under presidents like Fillmore, Pierce, and Buchanan [were] Confederate traitors – like Jefferson Davis – members of the British Scottish Rite Freemasons, proto- Confederate slave holders, traitors, the scum of the earth; they could make great careers in the United States Army. And, of course, later on this was the same Jefferson Davis who became the president of the Confederate States of America, that despicable puppet state.

Don't be fooled by the Confederacy. Don't be fooled by that Sir Walter Scott aura of chivalry, and J.E.B. Stuart wrapped up in God knows what he's palmed off as the ethos of the Confederacy. This was based on human slavery, this was one of the most despicable proto-fascist states that has ever been seen on the face of the earth. Davis was the president.

People like Ulysses S. Grant, that you see here, could not make a career in the army. It's interesting to see that while Jefferson Davis was getting promoted, generals like Sherman and Grant were forced out of the U.S. military service. They had to go into business – into the private sector – to try to earn a living.

Here's a typical Confederate. We've talked a lot about him. Judah P. Benjamin, [who] was the secretary of the treasury of the Confederate States of America. At the end of the Civil War, he fled to Britain, where he lived. This is precisely the kind of British imperialist

agent that you find in the upper reaches of the Confederate government. He is of course an agent in particular of the Rothschild family of London, and this mixture of what you would have to call Zionism and Confederacy today is what animates an organization like the Anti-Defamation League. That's exactly what this is. The ADL today continues the characteristic mentality of Judah Benjamin.

And then you look in the Union officer corps. How about this guy? He thinks he's Napoleon, or he's checking if he's still got his wallet. That's George McClellan, who in 1861-62 was the commander of all the Union armies. And here he is at Antietam.

This is the battle where McClellan had a good chance to destroy the Confederate Army under Lee. But he refused to do that. McClellan refused to attack on many occasions, because he wanted a negotiated peace. He said, "I can sit down with Robert E. Lee and work this out, and Abraham Lincoln doesn't really belong in this, because he doesn't understand these things the way I do." This is an interchange where Lincoln is basically telling him, "Why didn't you pursue Lee? You could have destroyed him on the battlefield, and you refused to do it. Now the Civil War's going to go on for three more years."

Here's the way this was viewed in a cartoon of the day. This is pro-McClellan propaganda. Here's Lincoln on the one side, and Jefferson Davis on the other, and here's George P. McClellan who's trying to reconcile them, mediating between them if you will. And of course he was the Democratic presidential candidate in 1864, and if it hadn't been for Sherman at Atlanta and Phil Sheridan in the Shenandoah Valley and the naval battles off Cherbourg, France and Farragut at

Mobile Bay, then McClellan might have won, and that would have been the end of the Union – because that was the idea, that the negotiated settlement would leave the Confederate States of America in existence as a British puppet state.

Now let's look at the way in which this world, which seemed lost, blew up in the face of the British.

A reforming czar in Russia, Alexander II. He came in the midst of the Crimean War, just as his country was under tremendous attack. [He] came in with a vast program of reforms, in particular the freeing of the serfs in 1861. Then we've got the turning point year of 1863: the Emancipation Proclamation, the twin Union victories of Gettysburg and Vicksburg especially, and, as we will see, the arrival of the Russian fleets in New York and San Francisco.

The Seven Weeks' War. This is one that's hardly known. This was the [1866] defeat of Austria by Prussia, which was the immediate prelude to the complete unification of Germany [in 1871]. The collapse of Maximilian's Hapsburg Empire in Mexico, [and] German unification completed. And as we've stressed, what came out of these events, this tremendous turnaround of the 1860's, when all seemed to be lost, was a convergence of the United States, Russia, and Prussia – or call it Germany by that time – which attracted the attention of key forces in Japan and China. If you go back to Japan in this period, the reforming forces in Japan divide pretty much between pro- American and pro-German.

Here was a potential for a new combination in the northern hemisphere – the United States, Russia, Prussia, plus China and Japan – that would have

been sufficient to dominate the world, and finish off the British Empire once and for all. Let's take a look at how this went.

Of course the principal figure in this is Abraham Lincoln, who administered one of the most severe defeats that British imperialism has ever had to absorb in the last 200 years.

This is Lincoln's ambassador. This is the original Cassius Clay, Cassius Clay of Kentucky. He was the Union ambassador to St. Petersburg at the time of the Civil War, and he secured really the only military assistance from any foreign power for Lincoln and for the Union.

This is Admiral Lisovsky. The photographer here is Mathew Brady, and Mathew Brady, the great Civil War photographer, had his studio in New York City. And here's the Admiral, the commander of the Russian Atlantic Fleet. Did he come all the way to have his picture taken? Obviously not.

The Russian fleet arrived in September and October. It sort of came in one ship after another, over a period of a couple of weeks. In September and October the Russian Atlantic fleet arrived in New York City, and they had been ordered by the Czar to place themselves under the command of Lincoln in the case of war between Britain and France on the one side and the Union on the other. Russia was going to join in that war. They had just fought the Crimean War against the British and the French, and they were ready to continue fighting. Similarly, another Russian fleet came to San Francisco, and spent the winter of 1863-64.

Here is another photograph by Mathew Brady. These are actual sailors of the Russian Atlantic fleet, who came into New York City in the fall of 1863 and played a key role in the saving of the Union. [The photo] was a token of the fact that if, for example, Napoleon III sent an army to fight the United States, then he would probably have to deal with Russia on the continent of Europe. As Gideon Welles, the secretary of the navy for Lincoln in those days, said: "Thank God for the Russians."

Here's that other one that I just mentioned. This is a war you almost never hear about in the United States, a war between Prussia on the one side and Austria on the other. This is the Seven Weeks' War. The Prussian army was capable, within a period of about 50 days, of vanquishing the Austro-Hungarian forces. I think what the interesting thing about this is, this took place in 1866. What has never really been looked into is the relation of Gettysburg on the one side with German unification on the other. Would it have been possible for Germany to achieve unification, if Lincoln had not won the Civil War? I would submit to you that Gettysburg and Vicksburg are key turning points of world history, also in the sense that they opened the door to the unification of Germany.

One interesting fact: The kingdom of Hanover, here, which is of course where the British royal family comes from, was an island. It had ceased to exist as a result of this war. The Prussians simply put an end to the existence of Hanover. I can assure you the British didn't like that, [and] would have done something about this if they had not been so thoroughly defeated in the U.S. Civil War.

Here's unified Germany. Again, if you look at this map with the colors, you can see the crazy quilt that had existed – Bavaria down here, Baden Wurttemberg over here, Mecklenburg-Schwerin, and so forth. This was now brought together as one powerful unified national state by 1871. So, U.S., Russia, and Prussia.

However, the British Empire was of course very powerful at this point. Many people think, they tend to situate the British Empire high point back in the days of George III. Well, these are figures from 1909, and they will show you that in 1909 the British dominated one-quarter of the population of the world [within] the British Empire. One quarter of the world's population was subject to the British Empire, and about one-fifth of the world's land surface. There are other accounts that will tell you it's about 25 percent of the population, and indeed 25 percent of the land surface. Remember that the British Empire got even bigger after the First World War by absorbing German colonies, so much so that the entire coastline of the Indian Ocean was completely British controlled. This was then called "the British Lake."

And there, of course, is the old Brzezinski arc of crisis, which is simply the axis of British colonialism around the Indian Ocean.

What could the continental Europeans do to resist this kind of British domination? Well, this is the railway system on the continent of Europe at about 1900. I think that one interesting thing to us as you look at it is that it's clear there are three key points in the European railroad system: there's Paris, there's Berlin, and there's Vienna. That's Budapest

over there – think of that as a kind of second center. The only thing that comes close is Milan, but then you've got the Alps here, with a low density of railroads there.

So it's clear that a European infrastructure and railroad triangle, here, does comprehend the densest area of industrial and infrastructural development. At the same time, there were railroads being built out here into the Russian Empire; in particular, we have to mention here the great Count Sergei Witte, who grew up as an employee of the Russian imperial railway system. He worked first of all in the railway ministry, became transportation minister, and later finance minister. And what he promoted was the building of this Trans-Siberian railway, the greatest infrastructural project of the 19th century, greater even than Lincoln's transcontinental railroad. As you see, it goes all the way from St. Petersburg up here, all the way across Central Asia. The original form of it went across Manchuria to Harbin and then to Vladivostock; later on, a second line was added up here, to avoid Chinese territory. It linked up to the Chinese railway system – for example from Harbin to Beijing and to these other areas here – Darien, Port Arthur, and so forth.

There is also a Russian system, as you see. Just to follow this a little bit, there's a second railway system which is called the Transcaspian, which gets right down to the base of the Caspian Sea, comes right across to Iran, and – look – here's British imperialism in India, coming up against the Russian Empire, with just this little Afghani buffer state in between.

So look at this tremendous ability of Witte's project to reach out and create an actual Eurasian railroad bloc. As was mentioned before, Witte's strategic concept was that France, Germany, and Russia should not fight each other. They should make an alliance against Britain in particular. That would have spared them all the carnage of World War I, and it would have robbed the British of their geopolitical strategy. The British geopolitical strategy, of course, was to dominate the United States, dominate Japan if they could, and then go into the so-called heartland, and play the forces of the heartland against each other, play France against Germany, Germany against Russia, and so on down the line. Witte's strategic concept would have made World War I impossible.

And here's the other great railroad project. This is now the Berlin to Baghdad Railway. You only see the Asia Minor part of it here, the Balkan and Asia Minor parts, but suffice it to say that this started in Berlin, came down here through the Hapsburg dominions, across the Bosphorus on barges, went through Anatolia, through what is today Syria, and then into Mesopotamia, Iraq, reached Baghdad, reached Kirkuk, Mosul, Basra, and finally Kuwait. And this was going to be built between about 1900 and 1915. It was never completed. This would have provided an alternate route to India; it would have challenged the British domination of their empire lifeline. This was primarily the idea of Georg von Siemens of the German industrial family, but it was pursued also as a goal of German foreign policy. And if you put together the two maps that I've just shown you, the Trans-Siberian Railway and this Berlin to Baghdad railway, you would have made Berlin the rail hub of the universe, with the ability to call on an entire

Eurasian hinterland, and of course this the British were determined to avoid at all costs.

Now some people may ask: If the British decided in 1870 or thereabouts, if Disraeli, Gladstone, Lord John Russell, Queen Victoria, and a few other people sat down at the table and said, “Well, let’s have World War I,” and they did that in 1870, and that’s about what they did, why did it take so long for World War I to come about?

I would simply point to a couple of questions of Bismarck’s foreign policy. The guy who superintended the creation of united Germany was, of course, Bismarck. He’s a mixed figure: part monster, part realpolitiker. Bismarck as a realpolitiker was a great realist. He knew that there could be no general war in Europe as long as Germany and Russia maintained good relations. This picture you see up here is the alliance system created by Bismarck. And you can see the result of it is that Germany has plenty of allies, [and] France has none. France cannot start any wars – [even with] these pro-British governments in Paris – and the British are forced to stay off the continent of Europe pretty much. And I particularly would stress the good relations between Berlin and St. Petersburg, between Germany and Russia, first under the so-called Alliance of the Three Emperors – Dreikaiserbund – and then the so-called Reinsurance Treaty.

So from 1870 to 1890 or thereabouts, this is what Europe looked like. The bottom part shows what happened when Bismarck was forced out of the scene [in March, 1890 by] the lunatic Emperor William II (this is the guy you remember from the World War I period) when he came in. Kaiser Wilhelm did not

understand; he rejected the importance of an alliance with Russia. This allowed France to make an alliance with Russia in 1894, and very soon after that the British were brought into this, and you have the Triple Entente of Russia, England and France, all directed against Germany. Germany is left with only one real ally, the Austro-Hungarian Empire, [though] this was not a good ally. With allies like this you don't really need enemies, and the way for World War I was actually clear.

The other thing to stress about this is the colonial rivalry in Africa. Lyn has talked about the Fashoda incident of 1898; there it is. The British wanted to unite a strip of territory from Cairo all the way down to the Cape. This was the way the British wanted to put Africa together. There were some French imperialists who said no, we're going to start over here in Dakar, and go to Djibouti; and these two groups clashed in Fashoda, and the mentality that won out on the French side under Theophile Delcasse was the idea that if you want to have an empire, you've got to do it with the British, because you're not strong enough to do it against them; therefore, make a deal with British imperialism. That's the key to the Entente Cordiale of 1904.

With that, everything is ready for World War I. Here you see Europe as it was in July and August of 1914. The Russian Empire, the Ottoman Empire here; the Austro-Hungarian Empire, and as you can see, a very large Germany. The British had played their Eastern Question card; the Eastern Question meant their desire to destabilize the Ottoman, Russian, and Austro-Hungarian Empires.

The thing that we have to stress about the way the war was conducted is that the United States fought on the wrong side. That's one of the key turning points in which the twentieth century went wrong. It was wrong for France to ally with the British against Germany, but it was doubly wrong for the United States to go into World War I on the side of the British. The catastrophes of this century would have been avoided to a very large degree if, for example, the United States had refused to back the British, but had rather insisted on arbitrating the war – ending the war by forcing a just peace on all the contending parties. That would have made all the difference. That would have created a much better world than the one that we're confronted with today.

And here's the fighting. You see these fighting fronts? There's a western front over here, there's a tremendous eastern front, an Italian front, there's a Balkan front, there's a Russian-Turkish front out here, and look: even out here there was a Kuwait front. Norman Schwarzkopf, where are you? This was done by the British. They were attacking Baghdad.

And, of course, the reality of World War I is that this is the greatest single tragedy, the greatest single hecatomb of western civilization. Nine million dead. These are French troops getting out of their trucks. They're going to fight the battle of Verdun, where, over a period of 6 or 8 months, more than a million men were killed.

It's about 9 million killed outright, 20 million wounded, and if you add in the Spanish flu of 1919 and a few other things, you get up to the area of about 25 million to 30 million dead as a result of World War I. And the majority of [those were from]

Germany and France, the two most developed countries of western Europe.

Here is now the Europe that emerged after the peace of Paris. So this is now Versailles, we're now in the midst of Versailles, bringing World War I to an end. You can see the changes that have been made, a very large Poland up here, a rather large Czechoslovakia, a large Rumania, a fairly large Hungary. Notice also that Yugoslavia has been created. Probably the most typical territorial change of Versailles, this Peace of Paris of 1919, is the existence of Yugoslavia. You can also see the creation of Finland and Latvia, Lithuania, Estonia, up here in the Baltics.

The territorial system that came out of this was vastly unpopular. Nobody was really satisfied with all of this. It awakened desires on the part of various groups, nobody liked it. It was fought in particular by Ataturk in Turkey, [and] there was a mass movement in China against the idea that the German colonial possessions were transferred to the Japanese under this same treaty. In Italy there was so much discontent that it led to the rise of fascism. Similarly in Germany, and so on down the line.

Here's Germany as it came out of World War I. Notice the areas that were taken away; and now, of course, the Oder-Neisse line over here is the border of Germany.

I would stress in the Versailles system the way in which the Ottoman Empire was partitioned in 1919. This was all the Ottoman Empire. Everything that you think of as being the Middle East – including Turkey, Israel, Lebanon, Syria, Iraq, Kuwait, Saudi Arabia – all of these were created at the Peace of

Paris – in particular the Treaty of Sevres. Israel took a little bit longer to create, but basically the mandate of Palestine under the British is what then later became Israel.

Hungary, Austria: this empire ceased to exist. Austrians, Hungarians, Czechs, Slovaks, Italians, Slovenians, Croatians, and others departed this empire, and I of course have to apologize for this map. This is a U.S., sort of a pro-Woodrow Wilson map, because it lists “Yugoslavs” as Serbs, Croatians, and Slovenes, and of course that’s precisely what Yugoslavia was all about. This did not have anything to do with the wishes of those involved. This was a reward to Serbia by the British and their friend, Woodrow Wilson.

And Russia: the Russian Empire was dismembered. Here we see Finland taken off, the Baltic States taken off, Bessarabia, today Moldova taken off, areas in the Transcaucasus taken off. The Russian Empire has already been through one dismemberment in the 20th century. It’s now going through the second dismemberment. And we must warn that unless economic dirigistic policies are introduced in these new states to make them viable, to make them prosperous, to make them stable, then as Helga was saying earlier there is every danger that those states will be re-engulfed by a Russian Empire within about 15 or 20 years, or even less. In this [1919] case, it took about 15 or 20 years for the Russian Empire to make its comeback under Stalin.

The other thing about Versailles that I would like to stress very much is the financial arrangements, because here we can really see the degree to which

today's world is an extension of the Versailles system.

Germany, under the Treaty of Versailles, was required to pay \$32 billion of reparations. It was said that the Germans bore the war guilt, that they were responsible for World War I. Big lie! But the reason for the big lie was that they [therefore] had to pay \$32 billion. It's hard to calculate that in today's terms. Those were gold dollars, those were real dollars, maybe \$32 trillion is some idea of what that would have meant today, and because of the 5 percent interest rates, this was going to be paid over about 60 to 70 years. By one calculation, the Germans would have wound up their payments about 1990. They would have just finished paying for World War I two years ago. [But the amount owed] was going to go up to about \$100 billion because of the accrued interest over the period. So let's say, \$100 trillion of reparations.

The French had borrowed \$25 billion during the war, and the British and the French had borrowed about \$10 billion from the United States. So here's the merry-go-round. Germany of course was not allowed to export. They were kept blockaded for a long time. They had to pay these reparations to the British and the French. Notice that the French had to also pay the British. The French and the British then paid the United States and the Wall Street bankers under the Dawes Plan and the Young Plan, and then refinanced the Germans so that they could keep paying. And that is a system of usury and destruction. It of course meant that the heart of Europe would be economically depressed; that Germany would be depressed economically, that there would be no development of the Third World as a result of

European capital goods being sent out. It virtually guaranteed fascism and bolshevism advancing against the middle class societies; and it had within it the seeds of World War II. In other words, what Lord Keynes said about this – that it would require economic slavery in Germany – was absolutely accurate. It was a way of squeezing Germany until you could hear the pips squeak, as Keynes said.

So let's just summarize what we've gone through on this Versailles system.

What we've done here is to compare the Versailles arrangements of 1919 with the Yalta arrangements of 1945, which have now collapsed. The Versailles System had a League of Nations. Who was in the Security Council? The U.S., Britain, France, Italy, and Japan. Those were the Big Five. The U.S. didn't even join it, but the British wanted to run the world that way, as a condominium. And of course under the U.N. we've got the Security Council.

Under Versailles, you have the Bank for International Settlements in Basel, Switzerland. It's still there. This is widely considered today to be more powerful than the IMF and the World Bank and the other institutions that were put up under the Yalta system after the Second World War. We've mentioned the \$32 billion in reparations, the \$10 billion in war debts, the immense internal debts of all these countries. After the Second World War there was the demontage of German industry, simply taking it out, primarily by the Russians, but above all [by] the conditionalities of the IMF as they have been imposed on the former colonial sector.

Continuing this comparison, under Versailles you had a war guilt clause saying that Germany was responsible for World War I, and under Yalta, the same thing. Collective guilt. Every German is responsible for everything that Hitler did. Typical are the geographic changes that I've just mentioned; Yugoslavia is a very typical one. Under Yalta, it's the two Germanys, not simply cut down, but even divided.

And then, look at the Middle East as one example of what this meant for the Third World. Under the League of Nations there were these mandates. The British got the mandate of Palestine. That then became Israel. The British Foreign Office with the Balfour Declaration announced that it was going to create the state of Israel. This was then included in the secret British-French Sykes-Picot accords, and finally the Treaty of Sevres, which was the treaty with the Ottoman Empire.

What does that lead to? To your typical Yalta arrangement of endless wars of Israel against the Arab states. All these Middle East wars, 1948, 1956, 67, 69, 73, the Iran-Iraq War of '80, and finally the Gulf War of 1991. That brings us pretty much up to the present time.

I haven't been able, for reasons of time, to go into certain postwar events that are better known. A couple of things to say in conclusion.

What is the purpose of all this? Why did the British insist on this? The British insist on a world system or a form of organized chaos, which is what you see here, based on an irrational principle of arbitrary power – Oligarchy – the idea that the British royal

family, the British House of Lords, and the British aristocracy and oligarchy have the God-given right to rule [as] the Anglo-Saxon master race. And they can inflict suffering on the entire rest of the world in the name of this lunatic, imbecilic principle of their power. Therefore, the purpose of this entire system is to crush humanity. Sure, you can say its really directed against Germany to keep the Germans down, to keep them divided; to keep the Germans and the Russians at each other's throats; to keep the French and the Germans at each other's throats. It also implies that the United States is subjected to colonial rule, which you see.

So all of these great nations are humiliated, each in its own way, by this Versailles System. But the purpose of it ultimately is to crush the entire human race, because one of the effects of this entire system is the poverty and economic backwardness of the developing sector today, which is directly due to these Versailles and Yalta arrangements.

We also have to ask ourselves: What is the center of evil in the world? Well, for a while there was Hitler and the Nazis. This was certainly very evil, Mussolini and the fascists. The Bolshevik Party has gone out of existence – Stalin's party, Lenin's party, is really no longer there. It could be reconstituted, I suppose. Mao and his heirs in China are still in power, but it looks like their future is going to be a limited one. So ultimately you have to ask yourself: What is the problem of evil in the 20th century in particular, because it has turned out not to be fundamentally, in the last analysis, any of those, but rather, the British oligarchy. British geopolitical thinking. The idea of dividing the world along these lines, and creating a series of endless wars.

We also have to recall, as we saw back in the 1850's, that when the British seemed to be on the verge of taking everything, that is the moment when the intrinsic weaknesses of their system pop out. This is an Anglo-American system that destroys its enemies, to be sure, but it destroys its sponsors and its owners with an even greater certitude. It's a system that literally devours its own flesh – as you see today, when it looks like the Anglo-Americans are ready to take over the entire world, but at the same time they're collapsing internally so fast that they will not be able to impose any permanent world order of any type.

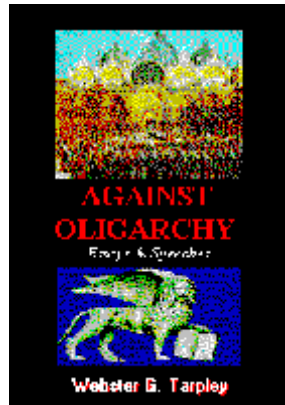
And I think finally, what it means for us, is that this is a tremendous opportunity, because there is now a complete political and strategic vacuum, and economic vacuum, all around the world. There is a vacuum of ideas, a vacuum of strategy, [and] a political vacuum. Look at the 1992 Democratic candidates for president – the five-pack, the dwarves – and you can see that that is a vacuum of personalities, policies, and ideas. This is now the time to advance to fill that vacuum.

We must take advantage of the fact that the systems that have controlled the world in a certain manner of speaking, for the past 70 to 90 years, that these are now collapsing in front of our eyes, creating tremendous political opportunities.

You cannot engage in politics today unless you have this kind of a scope – unless you go back to the Congress of Vienna, 1848, the British drive toward the single empire, and then that convergence of Lincoln, Alexander II, and united Germany that gave

the British such a scare that they started World War I and created the Versailles System.

King Edward VII of Great Britain: Evil Demiurge of the Triple Entente and World War I



Webster G. Tarpley, Ph.D.

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“For long years, King Edward wove, with masterly skill, the Nessus robe that was to destroy the German Hercules.”

—Leipziger Neuste Nachrichten, after the death of Edward VII, May 1910

“What neither Azincourt nor Poitiers could do, the genius of Edward VII realized.” – Emile Flourens, La France Conquise, 1906

“There are no frictions between us, there is only rivalry.” – Edward VII to State Secretary von Tschirschky of the German Foreign Ministry, at the Cronberg Anglo-German summit, 1906

The Triple Entente is the name given to the alliance among Great Britain, France, and Russia which was formed during the first decade of this century, and which led to the outbreak of the First World War. This Triple Entente was the personal creation of King Edward VII of Britain. The Triple Entente was King Edward's own idea.

It was King Edward who set up the British alliance with Japan, the Russo-Japanese War, and the 1905 Russian Revolution. It was King Edward VII, acting as the autocrat of British foreign policy, who engineered the Entente Cordiale between Britain and France in 1903-04, and who then went on to seal the fateful British-Russian Entente of 1907. It was King Edward who massaged Theodore Roosevelt and other American leaders to help bring about the U.S.-U.K. "special relationship," which dates from the time of his reign. This diplomatic work was masterminded and carried out by King Edward VII personally, with the various British ministers, cabinets, round tables, and other apparatus merely following in his wake. Edward had a geopolitical vision in the Venetian tradition, and it was one of brutal simplicity: the encirclement of Germany with a hostile coalition, followed by a war of annihilation in which many of Britain's erstwhile "allies" – notably France and Russia – would also be decimated and crippled.

Edward VII died in May 1910, before he could see his life's work carried through to completion. But he had created the war alliance of Britain, France, Russia, and Japan, with support from the United States, that would take the field in August 1914. He had created the nightmare world of crossed mobilizations among Germany, France, and Russia. And he had created a network of cothinkers, agents, and dupes in every

chancery in England, Europe, and America, who would, when the time came, push the mobilization buttons and launch the war. The madmen of 1914 – Sir Edward Grey, Izvolski, Sazonov, Delcassé, Clemenceau, Poincaré – were all agents of Edward VII's influence. It was Edward's crowd that made sure that the lights went out across Europe, not to be re-illuminated for a generation and more.

Edward VII was also Casanova with a crown, a satyr and sodomist on the throne of England, the royal rake of Edwardian legend. All of this provides useful insight, but is finally beside the point. Edward VII, far more than any other single human being, was the author of the First World War, and thus brought about what is probably the most destructive single event in the history of western civilization. Without Edward's exertions, the war could never have occurred. The Lord of the Isles, as he appeared in Scottish costume at a ball in 1871, was the Lord of the Flies.

And why should we be concerned with these matters today? The main things that have gone wrong with the twentieth century are demonstrably rooted in World War One. World War One opened the door both to the Communism of Lenin and Stalin and to the fascism of Mussolini and Hitler. World War One made possible the entire Versailles system, including reparations, which produced the Great Depression. And finally, World War II, with its greater scale of destruction, was essentially the prolongation of the First World War after two decades of fitful truce. And in our own time, the mad hatters and March hares of the London oligarchy, the Rees-Moggs, Evans-Pritchards, and the Hurds, are proposing a return to the Triple Entente as the shape of things to come.

I. THE ANATOMY OF A MONSTER

EDWARD VII, AUTOCRAT

Edward VII has been hailed by the British as the greatest political activist of the House of Windsor, and as the greatest monarch since William the Conqueror in 1066. He represents the case in which the monarch and the leader of the oligarchy are united in the same person. The result was an autocrat more absolute than the Kaiser or the Czar.

Edward VII's role as dictator of British foreign policy before the war, although denied by recent biographers, was a matter of common knowledge through the 1920s. During the last months of Edward's life, Robert Blatchford, the editor of the *Clarion*, wrote in the *Daily Mail* of Dec. 14, 1909 that: "The king and his councilors have strained every nerve to establish Ententes with Russia and with Italy; and have formed an Entente with France, and as well with Japan. Why? To isolate Germany." (Farrer, p. 261)

J.A. Farrer, writing after the cataclysm of World War I, commented that Edward's: "whole reign was a preparation and education for a war accepted as inevitable.... It is now plain that [Edward's] policy, though achieving peace in some directions, was in essence a policy of war, and one that ended in war. The panic of a German invasion, sustained by the Press during the whole decade, failed of such discouragement as might have prevented a needless enmity to arise between us and Germany. The king seems to have shared the popular belief in the will and power of Germany to invade us." (Farrer, p. 5, pp. 261-262)

The leading ambassadors and ministers of the Belgian Ministry of Foreign Affairs clearly recorded their understanding of Edward's project. Here is the view of Baron Greindl, the Belgian ambassador to Berlin, as expressed in April 1906: "One is driven to the conclusion that British foreign policy is directed by the king in person ... there is undoubtedly in England a court policy pursued outside and alongside that of the government." In 1907 Greindl added: "The king of England's visit to the king of Spain is one of the moves in the campaign to isolate Germany that is being personally directed with as much perseverance as success by his Majesty King Edward VII." (Middlemas, pp. 173-174)

Austrian sources confirm the essential view of Edward the Encircler (Eduard der Einkreiser) as the architect of the Entente system. The following example is from the Vienna Neue Freie Presse of April 15, 1907, and came in response to Edward VII's overtures to Russia: "Who can fail to receive the impression that a diplomatic duel is being fought out between England and Germany under the eyes of the world. The king of England ... is no longer afraid of appearing to throw the whole influence of his personality into the scales whenever it is a question of thwarting the aims of German policy. The meeting at Gaeta [of Edward VII with the king of Italy] is another fact connected with the burning jealousy between England and Germany. Already people are asking themselves everywhere: 'What is the meaning of this continual political labor, carried on with open recklessness, whose object is to put a close ring around Germany?'" (Brooke-Shepherd, p. 283)

Born in 1841, Edward VII had the typical Saxe-Coburg- Gotha mug, like the current heir apparent.

Edward VII was a pupil of Lord Palmerston, with whom he discussed a Russian alliance during the mid-1860s. The young Edward was also close to Palmerston's stooge Napoleon III, and the Empress Eugenie.

In that 1866 war, Edward's mother, Queen Victoria, sympathized with Prussia. But Edward supported Austria, even when Austria was crushed by Prussia at Königgrätz. In 1866, Edward favored what he called an Anglo-French Entente to contain Prussia. This was already the germ of the London-Paris Entente Cordiale of nearly 40 years later. Hostility to Prussia and later to Germany is thus the one fixed point of Edward VII's career. What is reflected here is classical Venetian geopolitics as applied by the British. For centuries, London's maxim has been to ally with the second strongest continental power to destroy the strongest continental power. Until 1870, the British perceived Russia to be the strongest land power. In the 1870s that abruptly changed with the emergence of a united Germany. Edward VII was quicker than other elements of the British oligarchy to take note of that momentous shift.

Edward visited Canada and the United States in the fall of 1860, helping to give a final push to secession and civil war. In 1862 he was in Egypt and the Middle East. In 1875-76 Edward visited India, where he helped to prepare the Afghan war of 1878, which was waged against the influence of Russia. One of the members of Edward's party on this tour was his fellow rake, lifelong friend, and political ally, Lord Carrington.

QUEEN VICTORIA: MRS. JOHN BROWN

Edward's apprenticeship for the monarchy was a long one. In 1861 his father, Prince Albert of Saxe-Coburg-Gotha, died. Edward's mother, Queen Victoria, went into deep mourning and did not emerge from it during the 40 remaining years of her life. The queen was an occultist, as befits a royal house which has always been dominated by Venetians.

Queen Victoria retreated to her castle at Balmoral in the Scottish highlands, 500 miles north of London. The court was organized as a death cult, with every pretense that Albert was still alive. His laundry had to be done, and his nightgown laid out every night. Hot water was brought to his room every morning, and the chamber pot cleaned. There were two guest books, one for the queen, one for Albert, and so on. Victoria made repeated attempts to contact the shade of Prince Albert in the underworld – or the beyond – and these became the origins of the modern British occult bureau. As a result of these seances, the queen became convinced that John Brown, her Scottish gillie (attendant), was a powerful medium through whom the spirit of Albert addressed her. Gossip seeped out from Balmoral to London that John Brown was “the queen's stallion,” granted every conjugal privilege, including adjoining bedrooms far from the ladies-in-waiting. A pamphlet about the queen appeared entitled “Mrs. John Brown.” Victoria was very like Miss Habisham of Satis House in the Dickens novel “Great Expectations.” This was the woman for whom time had stopped when she had lost her husband. When we factor in the frequent orders made for opium and heroin at the local Balmoral

pharmacy, we get a picture of Victoria's life in the Highlands. Prim and straight laced it was not.

EDWARD THE CARESSER

When Edward VII married, he chose Princess Alexandra of the Danish Royal House, who had her own anti-German revanche complex because of Bismarck's war against Denmark in 1864. Victoria remained in mourning, gazing at a marble bust of Albert. Victoria refused to appear at state occasions, so Edward had to assume these functions, for 40 years. Edward set up a household in Marlborough House in London, and began his career as a royal rake. He became the undisputed leader of British high society. Hence the Edwardian legend of the sybaritic hedonist and sex maniac whose mistresses included Lillie Langtry, Daisy Countess of Warwick, Lady Brooke, Mrs. George Keppel, and others too numerous to mention. Some of the can-can dancers painted by Toulouse-Lautrec had been Edward's girlfriends.

There was a fling with Sarah Bernhardt, the French actress. When Bernhardt was playing in "Fedora" in Paris, Edward told her that he had always wanted to be an actor. The next night, in the scene in which Fedora comes upon the dead body of her lover, few recognized the heir to the British throne: Edward VII had made his stage debut as a cadaver.

Edward's home at Marlborough House in London was also a center of the "Homintern." One of Edward's friends, Lord Arthur Somerset – known to his friends as Podge – was arrested during a police raid in one of London's numerous homosexual brothels. A satire of Edward was written in the style of Tennyson's "Idylls

of the King.” This was called “Guelpho the Gay – the Coming K.” Some recalled a predecessor on the throne, Edward the Confessor. This future king was to go down as Edward the Caresser.

Prince Felix Yussupov was the heir to the biggest fortune in Russia. He was also considered the most beautiful transvestite in Europe. One evening Yussupov, dressed as a woman, attended the theater in Paris. He noted a portly, whiskered gentleman ogling him through an opera glass from one of the box seats. Within minutes, Yussupov received a mash note signed King Edward VII. Remember that Yussupov is the man who assassinated Rasputin, the holy man and reputed German agent, in December 1916, detonating the Russian Revolution a few months later. Here we see the great political importance of King Edward’s Homintern.

THE HOUSE OF JACK THE RIPPER

Edward VII’s first son was Prince Albert Victor Edward, known in the family as Prince Eddy and formally as the Duke of Clarence and Avondale. Prince Eddy, like his father, had been considered mentally impaired in his youth.

Prince Eddy was arrested at least once in a homosexual brothel. His main claim to fame today is that he is the prime suspect in the Jack the Ripper murders. This grisly series of crimes involved the murder of five prostitutes in the Whitechapel-Spitalfields slum of London in 1888-89. At the time of the murders, rumors abounded of the involvement of a member of the royal family, and of an obscure background of Freemasonic intrigue. The papers of the attending physician of the royal family indicate

that he had indeed treated Jack the Ripper. A number of exhaustive studies have concluded that this was Prince Eddy. According to some versions, Prince Eddy had contracted syphilis during a trip to the West Indies during his youth, and this had affected his brain. According to others, Prince Eddy was part of a homosexual clique that killed because they hated women. There is no doubt that Prince Eddy answered to the best available description of the Ripper. Young Prince Eddy conveniently died a few years after the Ripper murders ceased.

A quarter of a century ago, a British physician came forward with evidence supporting the thesis that Jack the Ripper was Prince Eddy. A wire service dispatch from the period sums up the allegations made at that time:

“LONDON, Nov. 1, 1970 (AP) – The Sunday Times expressed belief today that Jack the Ripper, infamous London murderer of nearly 100 years ago, was Edward, Duke of Clarence, grandson of Queen Victoria and older brother of George V. The Times was commenting on the statement of an eminent British surgeon who said that the Ripper ‘was the heir to power and wealth.’ The surgeon, Thomas E.A. Stowell, while claiming to know who the criminal was, refused to identify him in an article to be published tomorrow in *The Criminologist*.... The Sunday Times, in commenting on Dr. Stowell’s article, said there was one name that fitted his evidence. It said: ‘It is a sensational name: Edward, Duke of Clarence, grandson of Queen Victoria, brother of George V, and heir to the throne of England. All the points of Dr. Stowell’s story fit this man.’” (Spierig, p. 11)

Shortly after having published his article in *The Criminologist* and thus made his allegations public, Dr. Stowell wrote a letter to the *London Times* in which he disavowed any intention of identifying Prince Eddy or any other member of the royal family as Jack the Ripper. In this letter Stowell signed himself as "a loyalist and a Royalist." Stowell died mysteriously one day after this letter appeared, and his family promptly burned all his papers.

An American study of the Jack the Ripper mystery was authored by the forensic psychiatrist David Abrahamsen, who sums up his own conclusions as follows: "It is an analysis of the psychological parameters that enabled me to discover that the Ripper murders were perpetrated by Prince Eddy and J.K. Stephen." (Abrahamsen, pp. 103-104) J.K. Stephen had been chosen as a tutor for Prince Eddy, who was mentally impaired. Stephen was a homosexual. He was the son of the pathological woman-hater Fitzjames Stephen. J.K. Stephen's uncle was Sir Leslie Stephen, the writer. There is evidence that J.K. Stephen sexually molested his cousin, best known today by her married name, Virginia Woolf, the novelist. This experience may be related to Virginia Woolf's numerous suicide attempts.

While he was at Cambridge, Prince Eddy was a member of the Apostles secret society. Abrahamsen quotes a maxim of the Apostles: "The love of man for man is greater than that of man for woman, a philosophy known to the Apostles as the higher sodomy." [p. 123] Prince Eddy died on Jan. 14, 1892. J.K. Stephen died in a sanitarium on Feb. 3, 1892.

Prince Eddy's younger brother, the later George V, assumed his place in the succession, married Eddy's

former fiancée, Princess May of Teck, and became the father of the Nazi King Edward VIII. If the persistent reports are true, the great-uncle of the current queen was the homicidal maniac Jack the Ripper. Perhaps the recurring dispute about what to call the British royal house – Hanover, Windsor, Guelph, Saxe-Coburg- Gotha, etc. – could be simplified by calling it the House of Jack the Ripper.

Of the existence of a coverup there can be no doubt. One of the main saboteurs of the investigation was a certain Gen. Sir Charles Warren, the chief of the London Metropolitan Police. Warren suppressed evidence, had witnesses intimidated, and was forced to resign amidst a public outcry about Masonic conspiracy. Warren was the master of a new Freemasonic lodge that had recently been created in London. This was the Quatuor Coronati Lodge of Research, number 2076 of the Scottish rite. The Quatuor Coronati lodge had been founded in 1884 with a warrant from the Grand Master of British freemasonry, who happened to be Edward VII.

II. THE HOMICIDAL UNCLE OF EUROPE: EDWARD VII'S NETWORK

During these years, Edward VII built up an unparalleled personal network of politicians and others who owed their careers to him. They are historically significant because they constituted the international war party up through 1914, and have remained in power through two world wars and the cold war, into the Balkan crisis of the 1990s.

THE CHURCHILL FAMILY

One of the habitués of Edward's Marlborough House fast set and a rising member of Parliament during the Disraeli era of the 1870's was Lord Randolph Churchill. Randolph was clearly headed for a great political career when he died of syphilis. Randolph's son was Sir Winston Churchill, who was promoted by Edward VII to a post in the Privy Council. Winston considered himself King Edward's protégé; Edward had urged him to pursue a career in politics and writing. For a time Winston sent the king a daily letter summing up the activities of the House of Commons.

THE CHAMBERLAINS

Another of Edward's most important political operatives was Joseph Chamberlain. Chamberlain had been mayor of Birmingham and known for his anti-royalist rhetoric, but he soon became a member of the Marlborough House set. When Edward VII wanted to start the Boer War, he did so through Joseph Chamberlain, who was the Colonial Secretary between 1895 and 1903, serving for years in Lord Salisbury's cabinet. Chamberlain was an architect of the Fashoda crisis with France and of the Boer War. Chamberlain was also the point man for Edward's deception operation of an alliance with Germany. Edward also used Chamberlain to propose the Entente Cordiale to the French. Those who don't know Joseph Chamberlain may know his son, the later Prime Minister Sir Neville Chamberlain, the author of the Munich sellout of 1938.

SIR EDWARD GREY

A family servant of Edward VII was Sir Edward Grey, the British Foreign Secretary who actually started World War I. Grey's father was an army officer who had joined the household of Edward VII when he was Prince of Wales. The elder Grey was an equerry, or master of the royal horses. Edward VII was Edward Grey's godfather, and did the traveling while Grey stayed in the Foreign Office to do the clerking. Grey's problem later, in August 1914, was to make Germany think that England would not go to war until the war had actually started. This he did with the help of King Edward's surviving son, George V. At the same time, Grey had to convince the Russians and the French that Britain would indeed honor the Triple Entente and go to war in support of Russian aggression. In his effort to start the war, Grey also had to lie to his own prime minister and cabinet. He finally had to sell the entire result to the House of Commons. Grey was Perfidie Albion with an Edwardian pedigree.

How Edward Grey Started World War 1

By 1914, even after decades of British geopolitical machinations, it still required all of Sir Edward Grey's perfidy and cunning to detonate the greatest conflagration in world history by exploiting the diplomatic crisis surrounding the assassination of the Austrian heir apparent Archduke Franz Ferdinand on June 28, 1914 in Sarajevo, Bosnia.

Sir Edward Grey had learned an important lesson in the Moroccan crisis of 1911, when Germany sent the warship Panther to Agadir to secure German interests there, which were in conflict with those of

France. This lesson was that if Germany clearly perceived in a crisis that there was a direct risk of Anglo- German war, Berlin would back down, frustrating the war party in London. In the Agadir crisis, the British minister Lloyd George had delivered a clear public warning to Berlin, and Germany had replied at once that she was not seeking a permanent presence on the Atlantic coast of Morocco; the crisis was soon resolved.

The German chancellor from 1909 to 1917, Dr. Theobald von Bethmann- Hollweg, was an anglophile and a crony of the Kaiser's student days, anxious to make concessions to London in order to secure peace. Sir Edward Grey declared in 1912 that any differences between England and Germany would never assume dangerous proportions "so long as German policy was directed by" Bethmann- Hollweg.

During the Balkan Wars and the Liman von Sanders affair of 1913, Grey cultivated the illusion of good relations with Germany. By mid-1914, Anglo- German relations were judged by Sir Edward Goschen, the British ambassador to Berlin, as "more friendly and cordial than they had been in years." But it was all a trick by Perfidious Albion.

Some weeks after the assassination of Archduke Franz Ferdinand, the Austrian government, blaming Belgrade, addressed a very harsh ultimatum to Serbia on July 23 demanding sweeping concessions for investigating the crime and the suppression of anti-Austrian agitation. The Russian court slavophiles were demanding war against Austria and Germany in defense of Serbia; these slavophiles were madmen on the strategic offensive who sought a general European war. In Vienna, the leading minister, Count

Berchtold, and the chief of staff, Conrad von Hoetzendorff, were determined to use the crisis to smash Serbia, which they saw as a threat to the survival of their empire. Berchtold and Hoetzendorff were madmen on the strategic defensive, even if they assumed the tactical offensive against Serbia. Their aggressive intentions involved Serbia, but not other great powers. When Serbia issued a conciliatory reply to the Austrian ultimatum, Kaiser Wilhelm II and others were relieved and thought that the war danger had receded; but the Vienna madmen seized on minor refusals by Serbia to declare war on July 28.

If Sir Edward Grey had sincerely wished to avoid war, he could have pursued one of two courses of action. The first would have been to warn Germany early in the crisis that in case of general war, Britain would fight on the side of France and Russia. This would have propelled the Kaiser and Bethmann into the strongest efforts to restrain the Vienna madmen, probably forcing them to back down. The other course would have been to warn Paris and especially St. Petersburg that Britain had no intention of being embroiled in world war over the Balkan squabble, and would remain neutral. This would have undercut the St. Petersburg militarists, and would have motivated Paris to act as a restraining influence.

Grey, a disciple of Edward VII, did neither of these things. Instead he maintained a posture of deception designed to make Germany think England would remain neutral, while giving Paris hints that England would support Russia and France. These hints were then passed on to Russian Foreign Minister Sazonov, a British agent, and to Czar Nicholas II. In this way, French revanchistes and Russian slavophiles were subtly encouraged on the path of aggression.

Grey's deception of Germany meant assuming the posture of a mediator rather than a possible party to the conflict. In early and middle July, Grey proposed direct conversations between Vienna and St. Petersburg to avoid war, but dropped this when French President Poincaré, a war-monger, responded that this would be "very dangerous." On July 24, Grey shifted to a proposal for mediation by other great powers of the Austrian- Russian dispute. On July 26, Grey proposed a conference of ambassadors from England, France, Italy, and Germany, which was declined by Germany for various reasons. Grey's charade of war avoidance contributed to complacency in Berlin and a failure to do anything to restrain the Vienna crazies, since, the Kaiser thought, if England did not fight, France and Russia were unlikely to do so either.

Edward VII's son King George V made a vital contribution to the British deception. Late on July 26, King George V told the Kaiser's brother, Prince Henry, who was visiting England, that Britain had "no quarrel with anyone and I hope we shall remain neutral." This was seized upon by the pathetic Kaiser as a binding pledge of British neutrality for which, he said "I have the word of a king; and that is sufficient for me." The gullible Kaiser Wilhelm was kept thoroughly disoriented during the last critical period when Germany could have forced Vienna to back down and avoid general war, before the fateful Russian and Austrian mobilizations of July 30 and 31.

The Declaration Of War

It was late on July 29 before any warning of British armed intervention in the looming conflict was

received in Berlin. When German forces entered Belgium in the context of the Schlieffen Plan (the German plan for a two-front war against France and Russia), Grey declared war at midnight Aug. 4-5, 1914.

The British were the first of the great powers to mobilize their war machine, in this case the Grand Fleet of the Royal Navy. On July 19, the British had already staged a formidable naval demonstration with a review of the Grand Fleet at Portsmouth. On the afternoon of July 28, Winston Churchill ordered the fleet to proceed during the night at high speed with no lights from Portsmouth through the Straits of Dover to its wartime base of operations at Scapa Flow, north of Scotland. On July 29, the official "warning telegram" was sent out from the Admiralty; the British fleet was now on a full war footing.

The first continental state to mobilize had been Serbia, on July 25. The order of general mobilizations was Serbia, Great Britain, Russia, Austria, France, and, finally, Germany.

ADMIRAL JACKIE FISHER

A leading proponent of preventive war against Germany was Edward's protégé Adm. Jackie Fisher, the man who introduced the new battleship called the Dreadnought. Fisher owed his entire career to Edward's patronage. As First Sea Lord after 1904, Fisher was constantly talking about the need for a sneak attack to destroy the German Navy. He called this the need to "Copenhagen" the German fleet, referring to British attacks on the Danish fleet in Copenhagen harbor during the Napoleonic wars. Fisher caused a war scare in November 1904, during

frictions with Germany involving the Russo-Japanese war. At this time, his demand for Copenhagening leaked out. During the first Moroccan crisis of 1905, Fisher was at it again, telling Edward that the Royal Navy could “have the German fleet, the Kiel canal, and Schleswig- Holstein within a fortnight.” (Magnus, p. 340) In the Balkan crisis of 1908, Fisher again called for Copenhagening. Fisher once expressed his gratitude to Edward for protecting him from his many enemies who, he said, “would have eaten me but for Your Majesty.” (Magnus, p. 442)

Nobody in Europe, not the Austrian crazies Berchtold and Hoetzendorf, not the even crazier Russian Grand Duke Nikolai Nikolayevich, was so outspoken a warmonger as Fisher.

SIR ERNEST CASSELL

Sir Ernest Cassell typified another group that Edward VII cultivated assiduously: Jewish bankers. As Prince of Wales, Edward had to live on a limited allowance, and he was deeply in debt. Edward accordingly allowed a series of Jewish bankers to buy their way to presentability at court by their benevolent management of his personal finances, with the proviso that Edward would always make a handsome profit. The first of Edward’s financial advisers was Baron von Hirsch of Vienna. Then came Sir Ernest Cassell, knighted by Edward. Edward also cultivated the Rothschild and Sassoon families. In short, Edward’s personal household finance agency was identical with the leading lights of turn- of-the-century Zionism. Cassell was also a political operative for Edward, becoming the head of the

Ottoman National Bank – the Banque Ottomane – at the request of the Young Turk regime in 1909.

BATTENBERGS AND BASTARDS

Edward was also a close friend of Prince Louis of Battenberg, who married Princess Victoria, the daughter of Edward's late sister Alice, in 1884. This marks the entrance of the Mountbatten family, including Lord Louis and Prince Philip, onto the British royal scene. Asquith, Balfour, and Lloyd George were all more or less Edward's stooges. Edward's influence also lived on through his bastards, one of whom, Sir Stewart Menzies, was a boss of British secret intelligence who betrayed vital U.S. secrets to the Soviets.

CLEMENCEAU

Edward's French network was extensive, and included royalists and oligarchs. The common denominator of Edward's network was la revanche, the need for France to exact vengeance from Germany for the loss of the provinces of Alsace and Lorraine in 1871. The central figure was a leftish radical, Georges "Tiger" Clemenceau, France's wartime premier and the chairman of the Peace Conference at Versailles. Clemenceau's talents for overthrowing governments gave the Third French Republic some of its proverbial instability. Clemenceau was attacked from 1892 on as a British agent and paid spy of the British Embassy.

Former French Foreign Minister Emile Flourens saw that the Dreyfus affair was concocted by Edward VII and his agents in order to break French institutional resistance to a dictatorial regime of Clemenceau.

Flourens wrote that: "Clemenceau is the pro-consul of the English king, charged with the administration of his province of the Gauls." (Flourens, 1906) Flourens argued that the friends of the late French leader Leon Gambetta were determined to resist Clemenceau. At the same time, in Flourens's view, the French Army simply hated Clemenceau. According to Flourens, Edward VII used the 1890s Panama scandal to wreck the Gambetta political machine, and then unleashed the Dreyfus affair in order to break the resistance of the French Army to Clemenceau.

Flourens also showed how Edward VII was the mastermind of the post-1904 anti-clerical hysteria in France, which included the confiscation of Catholic Church property and the break of diplomatic relations with the Holy See. For Flourens, Edward VII was seeking to shut down the French Catholic foreign missions, which had proved a barrier to British colonial expansion. Edward VII's ultimate goal was to create a schismatic church in France on the Anglican or Presbyterian model, wrote Flourens. "As the schism in England dates from the reign of Henry VIII, so the schism in France will date from the reign of Edward VII." (Flourens, pp. 155-156)

THÉOPHILE DELCASSÉ

Delcassé was Edward's partner in the British- French Entente Cordiale of 1903-04. Delcassé had taken office in the British- French confrontation around the Fashoda crisis, when London and Paris had been on the verge of war. Delcassé's view was that France could survive only as a very junior partner of the British.

When Kaiser Wilhelm made his famous visit to Tangier, Morocco in March 1905, France and Germany came to the brink of war. At this time, Edward VII was vacationing on board his yacht in the Mediterranean. During the debate on the Moroccan question in the French National Assembly in April 1905, Delcassé came under heavy attack because of his refusal to seek a *modus vivendi* with Germany; one of Delcassé's severest critics was the socialist leader Jean Jaurès. When Delcassé was about to be forced into resignation, Edward VII docked his yacht, the *Victoria and Albert*, at Algiers, and asked the French governor-general to send a telegram to Paris. This was a personal message to Delcassé dated April 23 in which Edward announced that he would be "personally distressed" if Delcassé were to leave office. Edward "strongly urged" Delcassé to remain in office, because of his great political influence but also because of England. As in the case of Alexander Izvolski, Edward VII was not reticent about standing up for his own puppets.

But it became clear that Delcassé had been acting as Edward's minister, not the republic's, and that he had been lying to his ministerial colleagues about the actual danger of war with Germany. Delcassé fell as foreign minister, but stayed on in other posts. Other members of Edward's network in France included Paul Cambon, for many years the French ambassador in London, and Raymond Poincaré, the wartime President and a leading warmonger.

ALEXANDER IZVOLSKI

"A plumpish, dandified man, he wore a pearl pin in his white waistcoat, affected white spats, carried a lorgnette, and always trailed a faint touch of violet

eau de cologne.” So wrote a contemporary of Alexander Petrovich Izvolski, the Russian foreign minister who was Edward’s partner for the Anglo-Russian Entente of 1907, which completed the encirclement of Germany. Edward first proposed the Anglo-Russian Entente to Izvolski in 1904, and at that point Izvolski entered Edward’s personal service. Izvolski was made Russian foreign minister in May 1906, after Russia’s defeat in the Russo-Japanese War; he served under Prime Minister Pyotr Stolypin. With Izvolski, Russian diplomacy gave up all interest in the Far East, made deals with the British for Iran, Afghanistan, and Tibet, and concentrated everything on expansion in the Balkans – the approach that was to lead straight to World War.

When Izvolski’s position as Russian foreign minister became weakened as a result of his Buchlau Bargain adventure, Edward VII took the singular step of writing to Czar Nicholas II to endorse the further tenure in office of his own agent. Edward wrote: “You know how anxious I am for the most friendly relations between Russia and England, not only in Asia but also in Europe, and I feel confident that through M. Izvolski these hopes will be realized.” (Middlemas, p. 170)

Izvolski had to settle for Russia’s embassy in Paris, where he used a special fund to bribe the Paris press to write that France should go to war. In July 1914, Izvolski ran around yelling that it was his war. As Lord Bertie, the British ambassador to Paris, confided to his diary: “What a fool Izvolski is! ... At the beginning of the war he claimed to be its author: C’est ma guerre!” (Fay, I, p. 29)

Izvolski was succeeded as Russian foreign minister by Sazonov, another British agent who played a key role in starting the fateful Russian mobilization of July, 1914.

THEODORE ROOSEVELT

Edward VII's favorite pen pal was U.S. President Theodore Roosevelt, who was handled from day to day by Cecil Spring-Rice of Sir Edward Grey's Foreign Office. Edward can hardly have been ignorant of the British role in the assassination of President William McKinley. Starting in 1904, Edward wrote Teddy letters about how the two of them had been placed in command "of the two great branches of the Anglo-Saxon race." Teddy wrote back about the need for "understanding between the English-speaking peoples," and discussing his race theories about "our stock." Teddy wrote to Edward his view that "the real interests of the English-speaking peoples are one, alike in the Atlantic and the Pacific." Roosevelt served Edward's goals in his mediation of the Russo- Japanese War, in his support for the British at the Algeciras Conference, and in raising naval disarmament at the Hague Conference. Behind his back, Edward's envoys mocked the U.S. President as a semi-savage who gave primitive lunches at Oyster Bay. Later, Sir Edward Grey exerted a decisive influence on Woodrow Wilson through the intermediary of his key adviser, Col. Edward House.

Edward was called the Uncle of Europe – Uncle Bertie – because so many of Queen Victoria's other children married into the various royal houses, making one European royal family. This, Kaiser Wilhelm of Germany was Edward's nephew. Czar

Nicholas II was also his nephew, married to Edward's wife's niece. After 40 years as Prince of Wales, Edward knew Europe like a book. He was personally acquainted with every crowned head, every prominent statesman and minister, and "he could accurately gauge their influence, their processes of thought, their probable action in a given emergency."

IDEOLOGICAL MANIPULATION

Emile Flourens found that Edward owed his triumphs primarily to himself, to his "profound knowledge of the human heart and the sagacity with which he could sort out the vices and weaknesses of individuals and peoples and make these into the worst and most destructive of weapons against them." Edward's empire was built on "eternal human folly," on the "intellectual and moral degradation" of the subject populations. Flourens praised Edward's practical understanding of French ideology. Edward knew how to exploit the chauvinism of the Alsace-Lorraine revanchards to incite France against Germany. He knew how to play upon the fascination of the Russian slavophiles with the Greater Serbia agitation in the Balkans. He knew how to use the hatred of the Italian irredentisti against Austria to detach Italy from the pro-German Triple Alliance. He knew how to drive wedges between Germany and Austria by evoking Vienna's resentments of the 1866 war and Prussian preeminence, and their fear of Serbia. He could exploit an American racist's eagerness to be, like the king, a member of a mythical Anglo-Saxon race. He could use the aspirations of Japanese militarists, for the greater glory of the British Empire. Much of Edward's personal magnetism was exercised during his incessant state visits, where he was able to unleash

highly orchestrated outbursts of “Bertiemia.” Those who recall the equally implausible Gorbymania of some years back will find the phenomenon familiar.

KAISER WILHELM II

Edward’s mastery of psychological and ideological manipulation is most evident in his relation with his pathetic and unstable nephew, Kaiser Wilhelm. Edward made a detailed study of Willy’s psychological profile, which he knew to be pervaded by feelings of inferiority and incurable anglophilia. As Flourens noted: “Edward VII made an in-depth study of the defects of Wilhelm II. He counted them as his most precious allies.” (Flourens, p. 58)

The British and Entente demonization of Wilhelm as the world’s chief warmonger was always absurd. Wilhelm felt inferior to British royalty. Wilhelm’s greatest secret desire was for acceptance by the British royals. Edward could modulate his own behavior to get the desired result from the Kaiser. If he wanted a public tantrum, he could get that. One British writer, Legge, reports that Edward punched the Kaiser and knocked him down in a meeting.

But if Edward needed to be friendly, he could do that too. During the Boer War, in November 1899, when Britain’s diplomatic isolation was at its height, Edward was able to con the Kaiser into making a state visit to Britain. The Boxer Rebellion in China, with its overtone of white racial solidarity against the “yellow peril,” was also made to order for duping the Kaiser. In Wilhelm’s dockside harangue to the German contingent setting out for Peking, he urged his soldiers on to cruelty against the Chinese:

“Give no quarter! Take no prisoners! Kill him when he falls into your hands! Even as, a thousand years ago, the Huns under their King Attila made such a name for themselves as still resounds in terror through legend and fable, so may the name of Germans resound through Chinese history a thousand years from now.” (Cowles, p. 177) This “Huns” speech has provided grist for the London propaganda mill for almost a century, from World War I to the Margaret Thatcher- Nicholas Ridley “Fourth Reich” hysteria of 1989. Not just once, but again and again, the Kaiser muffed opportunities to checkmate Edward’s plans.

Edward also played on the Kaiser to sabotage the Berlin to Baghdad railway. At Windsor Castle in 1907, Edward demanded that the British keep control of a section of the railway between Baghdad and the Persian Gulf as a “gate,” supposedly to block German troops going to India. The Kaiser was ready to grant such a gate. Otherwise, Edward demanded that all talks about the Baghdad railway should be four-way, with France, Russia, Britain, and Germany involved, so that German proposals would always be voted down 3 to 1.

When the war was finally over, and the Kaiser had lost his throne, the first thing he wanted in exile from the Dutch host was a cup of real English tea.

Edward joked with his French friends that while many prayed to an eternal father, he alone seemed to have an eternal mother. Queen Victoria finally died in 1901, and Edward began his drive to world war.

III. TAILORING AND FITTING THE NESSUS ROBE

Edward's problem as the twentieth century began was rooted in old Lord Salisbury's policy of British "splendid isolation." On the continent of Europe were two main alliances, the Triple Alliance of Germany and Austria- Hungary, with Italy as an adulterous partner, and opposite to this the Dual Alliance of the France of Hanotaux with the Russia of Count Witte. Britain was a member of neither one. British relations with all the continental powers was bad. Russia had been traditionally hostile since the Crimean War of mid- century. With France, Britain had just been to the brink of war in the Fashoda affair. War had been avoided, but French resentment was very great. Relations between Britain and the United States of President Grover Cleveland were traditionally also bad; a dangerous flare-up had come in the 1895 boundary dispute between Venezuela and British Guyana, when the US had invoked the Monroe Doctrine and forced the British to accept arbitration. Edward had tried to quiet that one with the help of his asset Joseph Pulitzer.

THE BOER WAR CRISIS

In the midst of all this, Edward and Joseph Chamberlain had started the Boer War against Transvaal and the Orange Free State, two small states dominated by the Dutch-speaking settlers of the Cape area of South Africa. The British attempt to force the Afrikaners to knuckle under led to the celebrated "Black Week" of December, 1899, with a stunning series of British military defeats on the ground.

A wave of anti-British hatred swept the world as press accounts from the front showed that the bullying imperial colossus had feet of clay. German, French, and Russian newspapers fulminated against London. The Russian government asked Paris and Berlin if they might not consider an intervention to stop the British. Agitation increased when the British responded to their defeats with increased atrocities. The British set up the century's first concentration camps where Afrikaner children were systematically starved to death.

A CAMBRAI DANGER FOR THE BRITISH EMPIRE

As a good Venetian, Edward recognized what he was dealing with. It was a Cambrai moment. In 1509, the Venetian oligarchy, after centuries of geopolitical perfidy, had been faced with a united front of virtually every other power in Europe, all wanting to destroy Venice. Edward himself had seen something similar in 1863, when Russia and the United States seemed about to combine to crush the British Empire. Between 1899 and 1902, public opinion in every country, including the US, demanded measures against the British lion. Britain risked a continental league or continental coalition, a new League of Cambrai against the new Venetians in London. Edward's official biographer Sir Sidney Lee makes the danger perceived by London in those days explicit enough:

“The year 1901 and the first part of 1902 found all unofficial Europe sympathizing with the enemies of Great Britain in South Africa, and any serious diplomatic mistake on the part of Britain in those days might have resulted in European swords being flung into the balance act against her.” [Lee II. 731]

“...there was always a chance, although a remote one, that jealousy of Britain, from which no great European power could be reckoned quite free, might be so stimulated by circumstances as to bring the members of the two alliances together in a combined challenge to Britain’s place in the world. Britain was thus isolated, friendless, and engaged in a none too successful or popular war when King Edward ascended the throne.... Lord Salisbury, King Edward’s first Prime Minister, had long been wedded to that policy of ‘splendid isolation’ which had been the constant British tradition through the last forty-five years of Queen Victoria’s long reign. Persistence in that policy offered little opportunity of improving the foreign situation as it existed in 1901, and might actually have exposed Britain to the risk of a hostile combination on a well-nigh overwhelming scale.” [Lee, II. 116-117]

Gasparo Contarini and the Venetian patricians of his time had responded to the War of the League of Cambrai by launching the Protestant Reformation and the wars of religion. Edward responded to the isolation of the British Empire by launching World War One.

PERFIDE ALBION

The first imperative for Edward was a deception operation, designed to dupe and neutralize Germany, the natural centerpiece of any continental coalition against England. This was the mission of Joseph Chamberlain, a member of Lord Salisbury’s cabinet. In his celebrated speech at Leicester in November, 1899, Chamberlain said, “No far-seeing statesman could be content with England’s permanent isolation on the continent of Europe.... The natural alliance is

between ourselves and the German Empire.... Both interest and racial sentiment unite the two peoples, and a new Triple Alliance between [sic] Germany, England, and the United States would correspond with the sentimental tie that already binds Teutons and Anglo-Saxons together.” [Lee, II. 117]

The rhetoric of a racist alliance was designed to entice the Kaiser, who was so eager to be accepted among the Anglo-Saxons. Wilhelm was advised by the Chancellor, Prince von Buelow, who was slippery as an eel, and by the grey eminence of the German Foreign Ministry, Baron von Holstein. Were these men British agents or British dupes? Were they part of a homosexual court cabal? In any case, Berlin sought an Anglo-German deal, but with hard bargaining. The Berlin consensus was that Britain needed Germany, and as time went on the price that London would have to pay for German help would only increase. The Kaiser’s policy was to move slowly towards a deal with London. Von Buelow and Holstein stressed that a British alliance with either France or Russia was simply impossible, given the existing frictions.

And so, Wilhelm and his advisors let slip the great opportunity for a continental bloc, which would have meshed with the efforts of Hanotaux and Wittke. Wilhelm was chasing the chimera of an accord with London which was nothing but a racist deception ploy. In January, 1901, in town for Queen Victoria’s funeral, the Kaiser was still proposing an “Anglo-German alliance, [the British] to keep the sea and [Germany] the land; with such an alliance, not a mouse could stir in Europe without our permission....” Even after 1918, the Kaiser was still

repeating that he had saved Britain from a French-German- Russian combine during the Boer War.

THE RUSSO-JAPANESE WAR AND 1905 RUSSIAN REVOLUTION

The Kaiser was constantly babbling about the “yellow peril” in the Far East, but the first ally Edward got for himself was Japan. Edward wished to use Japan as his Asian torpedo against Russia. The Japanese wanted Russia to stop encroaching on what they considered their sphere of influence in China and Korea. But sections of the Russian oligarchy hostile to Witte refused to respect Korea, and the Japanese were looking for an ally. The critical moment came when the former Prime Minister, Marquis Ito, visited London in December, 1901. Edward saw to it that Ito was socially lionized and decorated, and an Anglo-Japanese treaty was signed within a month. Both partners were in a hurry because Witte’s Trans-Siberian railway was nearing completion, and that would vastly increase Russian power in the Far East. The key clause was that if Japan went to war in the Far East against a single power, Britain would observe a benevolent neutrality. This meant that if Japan and Russia came to war, the British would prevent any other Europeans from helping Russia. This gave Japan a free hand for Admiral Togo’s sneak attack on the Russian base of Port Arthur in early 1904.

King Edward did everything but go to war against Russia. When Russia lost their fleet in the Far East, they embarked on the desperate gamble of sending their Baltic squadron around the world to fight the Japanese. In October, 1904, the Russian ships, steaming through the North Sea, fired on some

British fishing trawlers, sinking one of them. The Russian admiral thought they were Japanese torpedo boats. In this Dogger Bank incident, Edward at first went to the brink of war and demanded that the Royal Navy stop the Russian ships, seize the Russian admiral, and punish him. Later, Edward backed down.

In order to reach the Far East, the Russian fleet required logistical assistance, since there was nowhere to get coal. The Kaiser was now in the mood to court Russia, so German ships did the coaling. The British press thereupon demanded that the Royal Navy stop the Germans from delivering the coal. At the same time, Admiral Fisher began popping off about Copenhagenizing the Germans. But this was all a circus, set up by Edward for his diplomatic aims. The Russians came out of the war with one capital ship left. But Edward wanted a disaster, not just a defeat, for Russia – a disaster that was beyond the power of Japan to inflict. To procure the disaster he wanted, Edward unleashed British intelligence and all of its assets – boyars, democrats, communists, Zionists, the works. This produced a civil war which went on into 1906, crippling Russia as a military power.

In the meantime, Edward had sealed his pact with France.

THE ANGLO-FRENCH ENTENTE CORDIALE OF 1904

At first Edward was not popular in France, because of centuries of conflict, and because of Fashoda, for which he was blamed personally. Indeed, for a time Edward's image in the Paris press was decidedly bad. Joseph Chamberlain, who had terrified the French

with his pro-German line, took the message to the French: Edward was willing to trade Egypt for Morocco to get a deal with France. This was a very unequal barter. Since the 1880's, the British presence in Egypt had been officially temporary, ostensibly a matter of restoring order in the name of the other European powers; the British would then get out. They had no intention of getting out, but instead wanted the whole Nile Valley. But the French, the builders of the Suez Canal, still had some rights. However, if the French caved in, the British position in Egypt would be unassailable, at least by Europeans. Morocco was much different. The Moroccan government was stronger, and there were strong competing claims by Germany and Spain. In fact, the idea of French preeminence in Morocco placed France on a collision course with Germany once again.

But French society had been weakened by Edward's Dreyfus affair, and with the help of Delcassé, Clemenceau, and Cambon, the deal was signed. Edward also contributed a tour de force of personal diplomacy, his visit to Paris in the spring of 1903. Here Bertie turned on the charm, with speeches in French about friendship while recalling his own sentimental association with Paris, Biarritz, and the Riviera. With the press doubtless well paid, the Parisian dandies and gratins turned anglophile overnight in an explosion of Bertiemania that was crowned by Edward's appearance at Longchamp, the race track, with President Loubet, of puppet of Clemenceau. This Bertiemania started France on the road that led to Verdun, with 6 million casualties, proportionally the highest of any belligerent.

Edward had designed the Morocco gambit in the hope that Germany would quickly take the bait and challenge the new French domination in Morocco. Prince von Buelow gave Edward exactly the crisis he needed. Von Buelow told the Kaiser that Germany should challenge France in Morocco, both to defend commercial interests and to show France that the British alliance was worthless. If France was the continental dagger now in the hands of England, von Buelow argued, it was time to knock that dagger out of British hands. Von Buelow convinced the witless Kaiser to undertake the lunatic adventure of a visit – like Uncle Bertie – but to Tangier, Morocco, where the Kaiser landed in March, 1905. This led to the predictable confrontation between France and Germany. Delcassé decided to hang tough and go to the brink. When the real immediate risk of a war with Germany became clear to Delcassé's colleagues in the government, Delcassé was fired. But this crisis succeeded in heating up the revanche syndrome in France once more, and directing all the hatred against Germany. Especially because their ally Russia was crippled, and still at war with Japan, the French were thrown completely into the arms of Edward. At the same time, secret conventions were signed for a division of labor between the British and French fleets, and planning was begun for the future British Expeditionary Force.

This first Moroccan crisis was a serious attempt by Edward to start war, despite the fact that France's ally, Russia, was crippled. Edward may have had a promise of support from Denmark, as well. It is certain that Edward was urging France to go all the way. Under the Dual Alliance, Russia would have had to join France in war like it or not. But the French cabinet pulled back.

BJOERKJOE: THE IMPOTENT REVOLT OF TWO DOOMED NEPHEWS

In the midst of all these events, Kaiser Wilhelm and Tsar Nicholas II met at Bjoerkjoe, a Baltic fjord in Finland. This was a poignant moment, the last abortive revolt of the two doomed nephews of Edward VII – the revolt of cousin Willy and cousin Nicky. Nicholas was very unhappy with his French alliance, since France had done nothing to help him against Japan, and had concentrated on courting Uncle Bertie. The Kaiser had momentarily returned to his continental league sloganeering. As the two conversed, it became clear to the Kaiser that they shared a common ground of resentment against Uncle Bertie. Here is the Kaiser's narrative, as sent to his chancellor, von Buelow:

“Our talk then turned on England, and it very soon appeared that the Tsar feels a deep personal anger at England and the King. He called Edward VII the greatest ‘mischief-maker’ and the most dangerous and deceptive intriguer in the world. I could only agree with him, adding that I especially had had to suffer from his intrigues in recent years. He has a passion for plotting against every power, of making ‘a little agreement,’ whereupon the Tsar interrupted me, striking the table with his fist: ‘Well, I can only say he shall not get one from me, and never in my life against Germany or you, my word of honor upon it!’”
[Fay 175]

The Kaiser proposed that the two cousins join in a “little agreement” of their own to stymie Edward. The Tsar accepted, and signed a draft treaty of mutual defense which the Kaiser pulled from his pocket. The two tearfully pledged friendship. But these two

borderline psychotics were unable to imagine a community of principle based on economic development, since that would have contradicted oligarchism, and both demented cousins were oligarchical to the core.

Still, if the idea of Russo-German cooperation had been exploited, the World War could not have occurred in the form which it finally assumed in 1914. But when the Kaiser told von Buelow about his talks, the chancellor threatened to resign, in response to which the Kaiser threatened to commit suicide if jilted. The Russian response was more complicated, but the opportunity drifted away. Within 2 years, Russia would be England's ally.

AIMING AT ENCIRCLEMENT

Edward VII left no stone unturned in his efforts to isolate Germany. Edward VII was a prime mover in the dissolution of the personal union of the crowns of Norway and Sweden which gave rise to an independent Norway under British sponsorship in 1905. To underline his point, Edward saw to it that his son in law, the Danish Prince Charles (who had married Edward's third daughter, Maud) became King of the newly independent Norway with the name of Haakon VII. Because of his marriage with the anti-German princess Alexandra, Edward was confident that no support for Germany would be forthcoming from Copenhagen.

Spain was an important country with an ancient grievance against the British: Gibraltar, which the redcoats had occupied since 1704 and the War of the Spanish Succession. In a general European war, there was a clear potential for Spain to join Germany

against the Entente. In the face of modern artillery, the British would have been hard pressed to defend Gibraltar. If Spain had also conducted hostilities against France, there was the threat that many French divisions might be tied down in costly attacks on the natural fortress of the Pyrenees. In this latter case, France would have been encircled and confronted with a two-front war. Edward VII pacified Spain by marrying one of his nieces to the Spanish King; this niece converted to Catholicism for the occasion.

To Portugal, Britain's oldest ally, Edward gave worthless promises about British support for the integrity of the Portuguese colonial empire. Portugal duly entered World War I on the side of the British.

THE ANGLO-RUSSIAN ENTENTE

On the same day in April, 1904 on which the Anglo-French entente had come into effect, Edward VII had met with his agent Izvolski to propose an Anglo-Russian combination. The big crises of the Russo-Japanese war were still months ahead, but Edward moved fast. With the help of Izvolski, Edward cut a deal with Russia that divided Iran into spheres of influence, while Afghanistan and Tibet were both neutralized, much to the disadvantage of Russia. The Russian Slavophiles got nothing tangible about their eternal goal of Constantinople.

The Anglo-Russian entente was signed in September, 1907. In June, 1908, Edward VII sailed to Reval for an ocean-going state visit to Tsar Nicholas. Admiral Jackie Fisher was there, urging Stolypin to build up his land forces facing Germany. The meeting of uncle and nephew was the grimmest of portents,

foreshadowing Russia's nine million casualties in World War I – the most of any belligerent – with more than three quarters of all Russian soldiers ending up killed, wounded, or missing. This set the stage for the revolutions of 1917 and the Bolshevik regime.

But for Edward, the important thing was that Germany was now encircled. The ring had been closed. Bismarck's old nightmare of the coalitions (*le cauchemar des coalitions*) and a two-front war was now reality. With the help of Izvolski, Edward embarked at once on a new attempt to start general war. This started with Izvolski's Buchlau Bargain with Austria, made in September, 1908, and revealed a month later. By this deal Austria was given the go-ahead to formally annex Bosnia- Herzegovina, which had been occupied by Austria after the Congress of Berlin, but not annexed. In exchange Russia was supposed to get the right to send warships through the straits, but this was blocked by the British. But when Austria annexed Bosnia- Herzegovina, Serbia, which wanted Bosnia- Herzegovina, protested. Austria and Serbia went to the brink of war, mobilizing their armies. Germany restrained Austria, and Russia felt too weak for war. Germany actually mediated the dispute. But Edward's agents soon concocted a legend that Germany had humiliated Russia with the threat of war.

As a result of this Balkan crisis of 1908-1909, the Russian Slavophiles turned their rage more and more against Germany, which they saw as blocking their desired path of expansion into the Balkans. The greater Serbia agitators went wild. The Austrian government concluded that Serbia was a threat to its existence, and had to be crushed. This was the

pattern which, after a second Moroccan crisis of 1911 much like the first, and after the Balkan wars, led to war in 1914.

Behind the Buchlau Bargain and the Balkan crisis of 1908-1909 was – King Edward. Russian war with Germany had been on his agenda with the Tsar in Reval. In August, 1908, Edward had met with Izvolski and Clemenceau at Marienbad, just before Izvolski made the bargain. During the same month Edward also met with Franz Joseph, the Austrian Emperor, in Bad Ischl. Edward had every reason to start a crisis. If Germany had repudiated Austria, Germany would have emerged totally isolated, with no allies at all left. If Germany supported Austria, the result would be either immediate war, or increased tensions that could turn into war soon.

SPLITTING THE TRIPLE ALLIANCE

One of Edward's last memorable outings was his 1909 visit with King Victor Emmanuel, held at Baiae near Naples on April 29, 1909. Here Edward VII briefed his agent, Italian Foreign Minister Tittoni on what he saw as the alarming growth of the Austro- Hungarian fleet, the navy of a power to which Italy was theoretically allied, but to which it was in reality a rival.

This was the meeting in which Edward VII made his famous toast to the "alliance" between Italy and Britain. Modern pedantic scholars have portrayed this as a blundering gaffe by Edward VII, allegedly proving that the King was a bungler in diplomacy. In the light of subsequent history, it is clear that Edward VII's toast to an Anglo- Italian alliance was perhaps a boastful indiscretion, but it was an error

that came from knowing too much, not too little. It is likely that during this visit, Edward VII had secured from the Italian monarch and ministers commitments which rendered Italy's participation in the Triple Alliance wholly inoperative – commitments which withstood the test of 1914, and which were followed by Italy's entry into the war on the side of the Allies in May, 1915, in return for compensations purveyed by Theophile Delcassé. Edward's achievement meant that World War I would be fought not by three powers against three, as the alliance patterns might have suggested, but by four powers against two.

If Edward VII had had his way, it would have been five powers against an isolated Germany. Edward VII never abandoned an Austrian option, which, if it had succeeded, would have left Berlin with no allies at all. An official in the entourage of Austrian Emperor Franz Joseph was Baron Albert Margutti, who was on hand for each of the Bad Ischl meetings between Franz Joseph and Edward. Margutti wrote that, starting with the 1905 meeting, Edward VII began trying to entice Franz Joseph away from his German alliance, offering a series of vaguely defined compensations if he were to do so. [See Margutti, *The Emperor Franz Joseph and His Times*, pp. 259-261.] The last of these Bad Ischl meetings came in August, 1908, just before the Buchlau Bargain. At this conference, Edward is reported to have pressed Franz Joseph to intercede with Berlin to stop the planned German fleet expansion. After this meeting, Franz Joseph is reported to have muttered, "After all, I am a German prince."

The war would come soon, but not soon enough for Edward. The old roué died in May, 1910. At the time a Leipzig newspaper wrote that he had skillfully

woven the Nessus robe to destroy the German Hercules. Recall that in the old Greek myth, the hero Hercules could not be killed by any living man. But Hercules was killed by the centaur Nessus, who had tried to rape Dejaniera, the wife of Hercules. The dying Nessus told Dejaniera to soak Hercules' robe in his centaur blood, and dress him in it if he should ever seem unfaithful. Dejaniera later did this, and the poisoned blood of Nessus, the sex-crazed old centaur, finally killed Hercules.

For a few moments during early August, 1914, the Kaiser realized what had happened:

“England, Russia, and France have agreed among themselves... after laying the foundation of the *casus foederis* for us through Austria... to take the Austro-Serbian conflict for an excuse for waging a war of extermination against us.... That is the real naked situation slowly and cleverly set going by Edward VII and... finally brought to a conclusion by George V.... So the famous encirclement of Germany has finally become a fact, despite every effort of our politicians and diplomats to prevent it. The net has been suddenly thrown over our head, and England sneeringly reaps the most brilliant success of her persistently prosecuted anti-German world policy against which we have proved ourselves helpless, while she twists the noose of our political and economic destruction out of our fidelity to Austria, as we squirm isolated in the net. A great achievement, which arouses the admiration even of him who is to be destroyed as its result! Edward VII is stronger after his death than am I who am still alive! And there have been people who believed that England could be won over or pacified, by this or that puny

measure!!!” [emphasis added; in Cowles, p. 347, from Kautsky Documents]

In 1915 a pamphlet was issued in Berlin by the military writer Reinhold Wagner. The pamphlet was entitled “The Greatest Criminal Against Humanity in the Twentieth Century: King Edward VII of England.” With admirable conciseness, Wagner formulated his indictment of the deceased British monarch: “The greatest criminal against humankind which the twentieth century has seen so far was King Edward VII of England. For he was the one, he was the one, who has instigated the world war of today.” Despite everything that has happened in this tormented world since 1915, Wagner’s case is still overwhelmingly compelling.

From Edward’s time to our own, the British monarchy has successfully weathered three storms. One was the “republican” agitation of circa 1870, reflecting the dissatisfaction with Victoria as a royal recluse, and with Edward, the heir apparent, as a rake. Then came 1916-1918, when British troops began to die in large numbers on the western front in King Edward’s World War I, which caused a wave of hatred of all things German, including the royal family, which had to take the absurd name of “Windsor” to cover up their German origins. This was when George V refused to accept the Tsar, because of the fear of an even greater political reaction. Then came the Edward VIII crisis of 1937, which reflected the fact that the King was a Nazi. Now, since 1991-92, we have the Charles-Diana crisis, which reflects a deeper breakdown in the Versailles system. There is no reason to assume that the British monarchy, having weathered all these storms, will be easily swept away. We must rather conclude that the royals

will stop at nothing, including a military coup, a fascist dictatorship, or World War III, to avoid giving up power.

The historical truth about Edward VII simplifies the question of what and who caused World War I. The world war was caused by Edward VII, his geopolitics, his diplomacy, his agents, and his alliance system. A clause in the Versailles treaty specifies that Germany bears the entire guilt for World War I. This is a patent absurdity. The world war was caused by Edward VII, as we have seen. The dismantling of the Versailles system must therefore include the revision of the treaty to specify British war guilt in the person of Edward.

France, Russia, Japan, the United States, and other great nations were used by Edward VII as geopolitical pawns, and they have suffered immeasurably as a result. Ninety years after Edward's ententes, citizens and statesmen must learn the lesson of how the British monarchy and oligarchy orchestrated the catastrophe of 1914.

THE WAR GUILT CLAUSE OF THE VERSAILLES TREATY, 1919

The entire international public order of the post-1919 era, including the League of Nations and, by extension, the United Nations, has been based on the absurd lie that Germany was solely responsible for the outbreak of World War I. This finding was officially reported to the Paris Peace Conference at the close of the war by a "Commission on the Responsibility of the Authors of the War," which was chaired by the American Secretary of State, Robert Lansing. Lansing refused to allow any Germans to

take part in his deliberations, and the commission ignored a new “German White Book” compiled in 1919 by Hans Delbrueck, Professor Mendelssohn-Bartholdy, Count Montgelas, and Max Weber, which contained enough evidence to show that the thesis of exclusive German war guilt was untenable. The kernel of Lansing’s conclusions was as follows:

“The war was premeditated by the Central Powers together with their allies, Turkey and Bulgaria, and was the result of acts deliberately committed in order to make it unavoidable. Germany, in agreement with Austria- Hungary, deliberately worked to defeat all the many conciliatory proposals made by the Entente Powers.”

This false verdict was then incorporated into the infamous Article 231 of the Treaty of Versailles, which alleges:

“The Allied and Associated Governments affirm, and Germany accepts, the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.”

The German delegates were coerced into signing the Versailles Treaty by threats of renewed war and by the economic blockade still imposed on Germany after the armistice by the fleets of the Entente. The thesis of exclusive German war guilt was required by the Entente as a premise for the Carthaginian peace imposed on the Central Powers, which included the demand for more than \$32 billion in war reparations,

especially to France, plus interest for servicing this debt over decades into the future.

In the years after the war, documentary evidence was published which further undermined the Big Lie of Versailles. This included Karl Kautsky's "Out break of the World War" (New York, 1924), the Soviet "Materials for the History of Franco- Russian Relations from 1910 to 1914" (Moscow, 1922), the "Austrian Red Book of 1919," and the diary of Baron Schilling of the Russian Foreign Ministry (edited by W.C. Bridge, London, 1925).

The false verdict of Versailles had already become a scandal in America during the 1920's, when historians like H.E. Barnes and others demanded the revision of the war guilt clause. Typical is this conclusion from the academic historian Sidney B. Fay of Harvard in 1930: "...the verdict of the Versailles Treaty that Germany and her allies were responsible for the War, in view of the evidence now available, is historically unsound. It should therefore be revised. However, because of the popular feeling widespread in some Entente countries, it is doubtful whether a formal and legal revision is as yet practicable. There must first come a further revision by historical scholars, and through them of public opinion."

Now, after fascism, a second world conflict, the cold war, and the fall of the communist regimes in Europe, the time has come to reopen the Versailles Treaty. The Treaty must be revised to specify the war guilt of an international conspiracy masterminded first by King Edward VII of England, and after him by Sir Edward Grey, of which figures like Izvolski, Sazonov, and Clemenceau were participants. The center of war guilt must be fixed in London.

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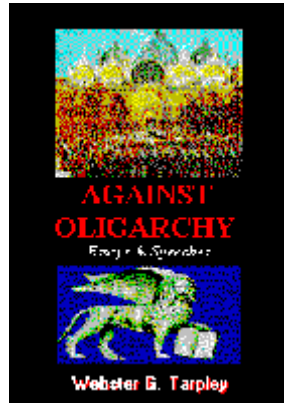
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Sir Edward Grey Turned Sarajevo Crisis Into War



Webster G. Tarpley, Ph.D.

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Even after decades of British geopolitical machinations, it still required all of Sir Edward Grey's perfidy and cunning to detonate the greatest conflagration in world history by exploiting the diplomatic crisis surrounding the assassination of the Austrian heir apparent Archduke Franz Ferdinand on June 28, 1914 in Sarajevo, Bosnia.

Sir Edward Grey had learned an important lesson in the Moroccan crisis of 1911, when Germany sent the warship {Panther} to Agadir to secure German interests there, which were in conflict with those of France. This lesson was that if Germany clearly perceived in a crisis that there was a direct risk of Anglo-German war, Berlin would back down, frustrating the war party in London. In the Agadir crisis, the British minister Lloyd George had delivered a clear public warning to Berlin, and Germany had replied at once that she was not seeking

a permanent presence on the Atlantic coast of Morocco; the crisis was soon resolved.

The German chancellor from 1909 to 1917, Dr. Theobald von Bethmann-Hollweg, was an anglophile and a crony of the kaiser's student days, anxious to make concessions to London in order to secure peace. Sir Edward Grey declared in 1912 that any differences between England and Germany would never assume dangerous proportions "so long as German policy was directed by" Bethmann-Hollweg.

During the Balkan Wars and the Liman von Sanders affair of 1913, Grey cultivated the illusion of good relations with Germany. By mid-1914, Anglo-German relations were judged by Sir Edward Goschen, the British ambassador to Berlin, as "more friendly and cordial than they had been in years." But it was all a trick by Perfidious Albion.

Some weeks after the assassination of Archduke Franz Ferdinand, the Austrian government, blaming Belgrade, addressed a very harsh ultimatum to Serbia on July 23 demanding sweeping concessions for investigating the crime and the suppression of anti-Austrian agitation. The Russian court slavophiles were demanding war against Austria and Germany in defense of Serbia; these slavophiles were madmen on the strategic offensive who sought a general European war. In Vienna, the leading minister, Count Berchtold, and the chief of staff, Conrad von Hoetzendorff, were determined to use the crisis to smash Serbia, which they saw as a threat to the survival of their empire. Berchtold and Hoetzendorff were madmen on the strategic defensive, even if they assumed the tactical offensive against Serbia. Their aggressive intentions involved Serbia, but not other

great powers. When Serbia issued a conciliatory reply to the Austrian ultimatum, Kaiser Wilhelm II and others were relieved and thought that the war danger had receded; but the Vienna madmen seized on minor refusals by Serbia to declare war on July 28.

If Sir Edward Grey had sincerely wished to avoid war, he could have pursued one of two courses of action. The first would have been to warn Germany early in the crisis that in case of general war, Britain would fight on the side of France and Russia. This would have propelled the kaiser and Bethmann into the strongest efforts to restrain the Vienna madmen, probably forcing them to back down. The other course would have been to warn Paris and especially St. Petersburg that Britain had no intention of being embroiled in world war over the Balkan squabble, and would remain neutral. This would have undercut the St. Petersburg militarists, and would have motivated Paris to act as a restraining influence.

Grey, a disciple of Edward VII, did neither of these things. Instead he maintained a posture of deception designed to make Germany think England would remain neutral, while giving Paris hints that England would support Russia and France. These hints were then passed on to Russian Foreign Minister Sazonov, a British agent, and to Czar Nicholas II. In this way, French {revanchistes} and Russian slavophiles were subtly encouraged on the path of aggression.

Grey's deception of Germany meant assuming the posture of a mediator rather than a possible party to the conflict. In early and middle July, Grey proposed direct conversations between Vienna and St. Petersburg to avoid war, but dropped this when French President Poincaré, a war-monger, responded

that this would be “very dangerous.” On July 24, Grey shifted to a proposal for mediation by other great powers of the Austrian-Russian dispute. On July 26, Grey proposed a conference of ambassadors from England, France, Italy, and Germany, which was declined by Germany for various reasons. Grey’s charade of war avoidance contributed to complacency in Berlin and a failure to do anything to restrain the Vienna crazies, since, the kaiser thought, if England did not fight, France and Russia were unlikely to do so either.

Edward VII’s son King George V made a vital contribution to the British deception. Late on July 26, King George V told the kaiser’s brother, Prince Henry, who was visiting England, that Britain had “no quarrel with anyone and I hope we shall remain neutral.” This was seized upon by the pathetic kaiser as a binding pledge of British neutrality for which, he said “I have the word of a king; and that is sufficient for me.” The gullible Kaiser Wilhelm was kept thoroughly disoriented during the last critical period when Germany could have forced Vienna to back down and avoid general war, before the fateful Russian and Austrian mobilizations of July 30 and 31.

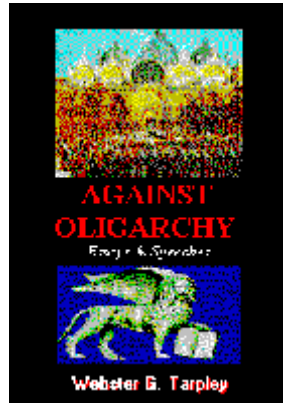
THE DECLARATION OF WAR

It was late on July 29 before any warning of British armed intervention in the looming conflict was received in Berlin. When German forces entered Belgium in the context of the Schlieffen Plan (the German plan for a two-front war against France and Russia), Grey declared war at midnight Aug. 4-5, 1914.

The British were the first of the great powers to mobilize their war machine, in this case the Grand Fleet of the Royal Navy. On July 19, the British had already staged a formidable naval demonstration with a review of the Grand Fleet at Portsmouth. On the afternoon of July 28, Winston Churchill ordered the fleet to proceed during the night at high speed with no lights from Portsmouth through the Straits of Dover to its wartime base of operations at Scapa Flow, north of Scotland. On July 29, the official "warning telegram" was sent out from the Admiralty; the British fleet was now on a full war footing.

The first continental state to mobilize had been Serbia, on July 25. The order of general mobilizations was Serbia, Great Britain, Russia, Austria, France, and, finally, Germany.

The Versailles Thesis: The Roots of WWI, and WWII



Webster G. Tarpley

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I would like to attempt to illustrate the Versailles thesis in a certain amount of detail. I would say to people at the beginning, the best seats are emphatically here in the front part of the auditorium, because if you don't see these maps, it will be a little difficult to follow. So I urge you if you can, come up to the front.

The Versailles thesis has been referred to several times in the course of today's proceedings already, and it is, in short, the idea that the world system or world order which is presently collapsing around our ears, is rooted above all in the events of the First World War between 1914 and 1918; and then in the Versailles Treaty of 1919, actually in the Peace of Paris of 1919.

The thesis goes on to specify, that World War I itself was the consequence of British geopolitical geostrategic decisions that were made in the period around 1870, in the wake of the American Civil War. That the British, from 1870 to 1914, actively sought a general conflagration for the purpose of destroying civilization and for preserving the British Empire as against the challenges that had emerged.

Now the theme in this is constantly, the British quest for the single empire. Lyndon LaRouche referred to it before, I believe, the idea of a single new Roman Empire, an empire that would encompass the entire world, which would be under the ultimate domination of what the British considered to be an Anglo-Saxon master race. It would be oligarchical, colonial, imperialistic, malthusian, condemn large areas of the world to depopulation, poverty, and so forth; the preservation of the British Empire.

As we will see, the British came very close to establishing just such a single empire in the period between about 1848 and 1863. That is a period that we'll look at in some detail, because it's a period that's very like our own today, a period when the British—the Anglo-Americans—come close to establishing this kind of universal domination, the new Roman Empire.

In the course of this, I will have to simplify some things. We can certainly clarify some of those in the discussion, and I will have to proceed somewhat from the point of view of the British thrust in these directions, and you'll see the areas that pop up. We will also see the irony of history, that if the British came between 1850 and 1860, they came close to establishing their worldwide dominion, the irony is

that then blew up in their faces, especially around the events of the American Civil War, the Russian cooperation with Lincoln during the Civil War, already referred to, to the point where by about 1870, the British had to fear a convergence of the United States, Russia, and united Germany, in such a way that the future of the British Empire would have been put into jeopardy, that British world domination would have been ruled out forever.

In the course of this, as you'll see—and this is Lyn's tremendous merit, to be able to do this under the conditions that he's working—we will develop a radically new view of the last 200 years of history, which you will not find in any textbook, and indeed from the point of view of this concept, you can see what a tissue of lies the history of the last 200 years, as presented in Anglo-American sources actually is, and in particular, the official U.S. version of World War I and World War II, which is a complete tissue of lies, and any idea of German war guilt for World War I has to go out the window, and it has to yield to the idea, that World War I was a British creation which the British schemed for the best part of a half century, to bring about.

Using the aids of modern technology here...[MAP NO. 1: Europe as redrawn at Congress of Vienna, 1815]

The question is, where do you start some kind of a review like this? We could usefully start it at the time of the American Revolution. What I thought we would do, though, is to skip to the end of the Napoleonic Wars, simply specifying that in the period before the Napoleonic Wars, in the period before 1815, the British were able to extend their colonial domination to vast areas of the world,

including India and so forth, with of course the new nation, the United States, standing out as a barrier, as a challenge, to British imperialism. So let us leap to the end of the Napoleonic Wars, what many people know as the Europe of the Congress of Vienna, as you see here. This was Europe as the map was redrawn by the oligarchs gathered at the Congress of Vienna in 1815. So here's our starting point.

Remember that in the world outside of Europe at this point, the British dominate. They rule the seas, the only significant challenge comes from the United States. Here's Congress of Vienna Europe. Notice Poland is completely submerged, Italy is divided, the Turkish Ottoman Empire extends far into continental Europe; and in the middle of everything, you've got this crazy quilt of Germany divided into dozens and dozens of petty states. Notice also that Belgium has been added to the Netherlands.

This is the Europe that you associate with Metternich, Prince Metternich, the guy who was ruling here in Vienna at that time, the chief minister of the Hapsburg Court. This is the Europe of the Holy Alliance. It is a condominium in which the British are obliged to co-exist with Metternich and the kinds of Central European oligarchs that he represents. Metternich is a very, very ugly figure, needless to say. The British are forced to deal with him almost as an equal. However, what you see—and this is I think a characteristic of this period, after about 1820, the British begin to drop out of the Congress of Vienna system. They stop going to the congresses, they stop signing the declarations, and rather what they do is to assume a position of splendid isolation and at the same time to foment revolutions against all of their alleged allies on the continent of Europe. And in

particular, the names of Mazzini, Karl Marx, Bakunin, the First International Workingmen's Association, plus all of the French socialists, Louis Bland, Fourier, and all these other people; this is all a society of British agents for the destabilization of Metternich and company on the continent of Europe.

The British started a revolution here, in Serbia—they created that revolution in 1817. They created modern Greece in 1821; and the word went out from London, that the British oligarchs would support everybody's revolutions, except, of course, their own. And they fomented these things, and this is what gave birth to the revolutions of 1848.

I have to caveat this, by saying 1848 is also other things. There are a lot of very good people active in 1848, but the general thrust of the British policy, is clearly this.

Let me just show you what happened in 1848, in case people have forgotten this. Basically, every government in Europe was overthrown. The French July monarch was overthrown in favor of Louis Napoleon Bonaparte, a British agent and adventurer; every government in Italy was overthrown. In particular Mazzini succeeded in creating his Roman republic, forcing the pope to flee; Metternich himself was forced to flee from a revolution in Vienna; you had Kossuth in Hungary; every government in Germany was overthrown—not necessarily the monarch, but certainly the prime ministers—similar things in Spain, and so forth. The only country that escaped this was Russia, where there was no internal revolution.

With one fell swoop, the British had succeeded in overthrowing every government on the continent of Europe, in particular forcing Metternich to disguise himself as an Englishman and flee to London.

[NEXT MAP: 1848]

Here is this extremely interesting period between the 1848 revolutions and the turning points of the American Civil War, and this is something you won't find in any history book. This is an absolutely original concept that LaRouche has developed.

Let us look at the tremendous worldwide offensive of the British imperialists back in the 1850s.

First of all, free trade. Where did free trade ever come from? Free trade was introduced by the British in 1846 and in the following years. Before that, as you may remember, they had Corn Laws. Very high tariffs to keep the price of grain extremely elevated, but this was then turned around, because they could look forward to the idea of being able to loot the world and therefore have free trade.

The British were able to install their puppet, Napoleon III. He had studied the wars of Napoleon I, his ancestor, and he concluded that Napoleon's big mistake was fighting the British, so as so often happens in the history of French imperialism, here's a French imperialist who believes, that the way to have a French empire, is to be a junior partner to the British. That's exactly what he did. This is then acted out in the Crimean War, where the British and the French join together to invade Russia, the only country that had survived those 1848 destabilizations.

We've also got, in terms of a worldwide offensive, a reorganization of British rule in India. This is the famous Sepoy Mutiny of 1857, which led to the end of the direct rule of the British East India Company out there, and the creation of a British Viceroy of India.

In China, the Second Opium War fits precisely into this period. This is the British grabbing a whole series of ports and other bases on the coast of China, and it was clear at the time that they were about to go into China to partition the entire country.

And Kansas. How does Kansas fit in? Well, Kansas is the beginning of the American Civil War. Bleeding Kansas, with gangs of pro-Confederate and pro-Union, or pro-slavery and pro-abolitionist groups, fighting it out in a continuous bloodletting. Filibustering expeditions by proto-Confederates into Latin America, and the creation of this Hapsburg/Maximilian Empire in Mexico. You look at this together, there's not one continent of the entire globe where the British are not in a tremendous offensive. The idea is that the single empire is within their grasp.

Now, pause for a second. It's very similar to today. If you look at this, it looks like the British on paper have wrapped up the entire world. And you could say today, if you look at the map, if you calculate, you could say, well, it really looks like the Anglo-Americans have dominated the world, and that the Anglo-Americans will continue to dominate the world for the next century. But let me just anticipate that it's not going to be so.

[MAP OF CRIMEAN WAR]

Here's the Crimean War. Here we are on the Black Sea, and what do we find here? The Ottoman Empire, of course; Russia up here, so who goes in? The British and the French bust through the Bosphorus and the Dardanelles, and they actually invade the Crimea here. This was one of the largest amphibious war operations, the largest up to that time to be sure. And they succeed in defeating the Russian Army, although what they find is, that their forces are not significant enough to push further inside the country.

[MAP OF BALACLAVA]

This is the city of Balaclava. If you remember, Tennyson's "Charge of the Light Brigade"? This is one that Fred Wills could quote at great length. The charge of the Light Brigade took place here. This is the British invasion fleet, Anglo-French invasion, and there are some very large Russian forts in the background, and that's what the British threw their Light Brigade against. So here we are in the Crimean War.

[MAP]

Maximilian! Remember him? The Hapsburg heir who was placed on the throne of Mexico by a French army, sent by Louis Napoleon Bonaparte? There he is.

The idea was to begin to reintroduce direct colonialism, by British or by British puppet states, into Mexico, Central America, and Ibero-America in general.

[INDIA]

In India, as we saw, the Sepoy Mutiny led to a vast reorganization of British colonialism in the area, sending out a viceroy from London and before too long, Queen Victoria was proclaimed “Empress of India,” with this great empire, ruling over maharajahs and other local potentates.

We have to pay special attention to the 1850s in the United States, and Lyn has been very emphatic about this.

If you look at the United States in the 1850s, then you have to conclude that the place was a dead duck—lost. Why?

Let’s start with the leadership. Let’s look at the great series of presidents: Millard Fillmore, starting in the 1850s; Franklin Pierce, the ancestor of Barbara Pierce, Barbara Bush; and James Buchanan. This was the president under whose term the Civil War actually began to break out. Someone said that this shows that one President Buchanan was enough.

What happened under these? This is typical.

Here’s Jefferson Davis, wearing his uniform of major general of the United States Army. He was not just a major-general; he was secretary of war under these administrations.

So what you had under presidents like Fillmore, Pierce, and Buchanan, was that the Confederate traitors, like Jefferson Davis—members of the British Scottish Rite Freemasons, proto-Confederate slaveholders, traitors, the scum of the earth; they could make great careers in the United States Army. And, of course, later on, this was the same Jefferson

Davis who became the president of the Confederate States of America, that despicable puppet state.

And again Lyn has warned us: Don't be fooled by the Confederacy. Don't be fooled by that Sir Walter Scott aura of chivalry and J.E.B. Stuart wrapped up in God knows what that's palmed off as the ethos of the Confederacy. This was based on human slavery, this was one of the most despicable, proto-fascist states that has ever been seen on the face of the earth. Davis was the president.

People like Ulysses S. Grant, that you see here, could not make a career in the Army. It's interesting to see, that while Jefferson Davis was getting promoted, generals like Sherman and Grant were forced out of the U.S. military service, and had to go into business, they had to go into the private sector, to try to earn a living.

Here's a typical Confederate. We've talked a lot about him. Judah P. Benjamin: he was the secretary of the treasury of the Confederate States of America. At the end of the Civil War, he fled to Britain, where he lived. This is precisely the kind of British imperialist agent that you find in the upper reaches of the Confederate government. He is, of course, an agent in particular of the Rothschild family of London, and this mixture of what you would have to call Zionism and Confederacy today, that animates an organization like the Anti-Defamation League. That's exactly what this is. The ADL today continues the characteristic mentality of Judah Benjamin.

And then, you look in the Union officers corps. How about this guy? He thinks he's Napoleon, or he's checking if he's still got his wallet. That's George

McClellan, who, in 1862, 1861-62, was the commander of all the Union armies. And here he is at Antietam.

This is the battle where McClellan had a good chance to destroy the Confederate Army under Lee. But he refused to do that. McClellan refused to attack on many occasions, because he wanted a negotiated peace. He said, "I can sit down with Robert E. Lee and work this out, and Abraham Lincoln doesn't really belong in this, because he doesn't understand these things the way I do." This is an interchange, where Lincoln is basically telling him, "Why didn't you pursue Lee? You could have destroyed him on the battlefield, and you refused to do it, now the Civil War's going to go on for three more years."

Here's the way this was viewed in a cartoon of the day. This is pro-McClellan propaganda. Here's Lincoln on the one side and Jefferson Davis on the other, and here's George P. McClellan who's trying to reconcile them, mediating between them if you will. And of course he was the Democratic presidential candidate in 1864; and if it hadn't been for Sherman at Atlanta and Phil Sheridan in the Shenandoah Valley and the naval battles off Cherbourg, France, then he might have won, and that would have been the end of the Union—because that was the idea, that the negotiated settlement would leave the Confederate States of America in existence, as a British puppet state.

Now, let's look at the way in which this world, which seemed lost, blew up in the face of the British.

A reforming czar in Russia, Alexander II. He came in in the midst of the Crimean War, just as his country

was under tremendous attack, came in with a vast program of reforms, in particular, the freeing of the serfs in 1851. Then we've got the turning-point year 1863, the Emancipation Proclamation, the twin Union victories of Gettysburg and Vicksburg especially, and, as we will see, the arrival of the Russian fleets in New York and San Francisco.

The Seven Weeks' War. This is one that's hardly known. This was the defeat of Austria by Prussia, which was the immediate prelude to the complete unification of Germany. The collapse of Maximilian's Hapsburg Empire in Mexico; German unification completed. And as we've stressed, what came out of these events, this tremendous turnaround of the 1860s, when all seemed to be lost, was a convergence of the United States, Russia, and Prussia—or call it Germany by that time—which attracted the attention of key forces in Japan and China. If you go back to Japan in this period, the reforming forces in Japan divide pretty much between pro-American and pro-German.

Here was the potential for a new combination in the northern hemisphere, the United States, Russia, Prussia, plus China and Japan, that would have been sufficient to dominate the world, and finish off the British Empire once and for all. Let's take a look at how this went.

Of course, the principal figure in this is Abraham Lincoln, who administered one of the most severe defeats that British imperialism has ever had to absorb in the last 200 years.

This is Lincoln's ambassador. This is the original Cassius Clay, Cassius Clay of Kentucky. He was the

Union ambassador to St. Petersburg at the time of the Civil War, and he secured really the only military assistance from any foreign power for Lincoln and for the Union.

This is Admiral [] The photographer here is Mathew Brady, and Mathew Brady, the great Civil War photographer, had his studio in New York City. And here's Admiral [], the commander of the Russian Atlantic fleet. Did he come all the way to have his picture taken? Obviously not.

The Russian fleet arrived in September and October. It sort of came in one ship after another, over a period of a couple of weeks. In September and October the Russian Atlantic fleet arrived in New York City, and they had been ordered by the Czar to place themselves under the command of Lincoln in case of war between Britain, and France on the one side, and the Union on the other. Russia was going to join in that war. They had just fought the Crimean War against the British and the French, and they were ready to continue fighting.

Similarly, another Russian fleet came to San Francisco, and spent the winter of 1863-64.

Here is another photograph by Mathew Brady. These are actual sailors of the Russian Atlantic fleet, who came into New York City in the fall of 1863, and played a key role in the saving of the Union, because this was a token of the fact, that if, for example, Napoleon III sent an army to fight the United States, then he would probably have to deal with Russia, on the continent of Europe. As Gideon Welles, the secretary of the navy for Lincoln in those days said: "Thank God for the Russians."

Here's that other one that I just mentioned. This is a war that in the United States you almost never hear about. here is a war between Prussia on the one side, and Austria on the other. And this is the Seven Weeks' War. The Prussian army was capable, within a period of about 50 days, of vanquishing the Austro-Hungarian forces. I think what the interesting thing about this is, this took place in 1866. What has never really been looked into, is the relation of Gettysburg on the one side, with German unification on the other. Would it be possible for Germany to have been unified, if Lincoln had not won the Civil War? I would submit to you, that Gettysburg and Vicksburg are key turning points of world history, also in the sense that they opened the door to the unification of Germany.

One interesting fact. The kingdom of Hanover, here, which is, of course, where the British royal family comes from, was an island. It had ceased to exist as a result of this war. The Prussians simply put an end to the existence of Hanover. I can assure you the British didn't like that; they would have done something about this, if they had not been so thoroughly defeated in the U.S. Civil War.

Here's unified Germany. Again, if you look at this map with the colors, you can see the crazy quilt that had existed, Bavaria down here, Baden-Wurttemberg over here, Mecklenburg-Schwerien and so forth; this was now brought together as one powerful unified national state by 1871. So, U.S., Russia, Prussia.

However, the British Empire was, of course, very powerful at this point. Many people think, they tend to situate the British Empire high point back in the days of George III. Well, these are figures from 1909

and they will show you, that in 1909, the British dominated one-quarter of the population of the world in the British Empire. One-quarter of the world's population were subjects of the British Empire and about one-fifth of the world's land surface. There are other accounts that will tell you it's about 25 percent of the population, and indeed 25 percent of the land surface. Remember that the British Empire got even bigger after the First World War by absorbing German colonies, so much so that the entire coastline of the Indian Ocean, was completely British controlled. This was then called "the British Lake."

And there, of course, is the old Brzezinski arc of crisis, which is simply the axis of British colonialism around the Indian Ocean.

What could the continental Europeans do to resist this kind of British domination?

Well, this is the railway system on the continent of Europe at about 1900. I think one interesting thing to us as you look at us, is that it's clear there are three key points in the European railroad system. There's Paris, there's Berlin, and there's Vienna. That's Budapest over there, think of that as a kind of second center. The only thing that comes close is Milan, but then you've got the Alps here, with a low density of railroads up there.

So it's clear that a European infrastructure and railroad triangle, here, does comprehend the densest area of industrial and infrastructural development. At the same time, there were railroads being built out here into the Russian Empire; and in particular, we have to mention here, the great Count Sergei Witte, who grew up as an employee of the Russian imperial

railway system. He worked first of all in the railway ministry, became transportation minister, later finance minister. And what he promoted, was the building of this Trans-Siberian railway, the greatest infrastructural project of the 19th century, greater even than Lincoln's transcontinental railroad, and as you see it goes all the way from St. Petersburg up here, all the way across Central Asia; the original form of it went across Manchuria to Harbin and then to Vladivostock; later on, a second line was added up here, to avoid Chinese territory. It linked up to the Chinese railway system—for example, from Harbin to Beijing and to these other areas here, Darien, Port Arthur, and so forth.

There is also a Russian system, as you see, just to follow this a little bit, there's a second railway system which is called the Transcaspian, which gets right down to the base of the Caspian Sea, comes right across to Iran, and—look—here's British imperialism in India, coming up against the Russian Empire, with just this little Afghani buffer state in between.

So look at this tremendous ability of Witte's project to reach out and create an actual Eurasian railroad bloc. As was mentioned before, Witte's strategic concept was that France, Germany, Russia should not fight each other. They should make an alliance against Britain in particular. That would have spared them all of the carnage of World War I, and it would have robbed the British of their geopolitical strategy. The British geopolitical strategy, of course, was to dominate the United States, dominate Japan if they could, and then go into the so-called heartland, and play the forces of the heartland against each other, play France against Germany, Germany against

Russia, and so on down the line. Witte's strategic concept would have made World War I impossible.

And here's the other great railroad project. This is now the Berlin to Baghdad Railway. You only see the Asia Minor part of it here, the Balkan and Asia Minor parts, but suffice it to say that this started in Berlin, came down here through the Hapsburg dominions, across the Bosphorus on barges; went through Anatolia, through what is today Syria, and then into Mesopotamia, Iraq, reached Baghdad, reached Kirkuk, Mosul, Basra, and finally Kuwait. And this was going to be built between about 1900 and 1915. It was never completed; this would have provided an alternate route to India; it would have challenged the British domination of their empire lifeline; this was primarily the idea of Georg von Siemens of the German industrial family but it was pursued also as a goal of German foreign policy. And if you put together the two maps that I've just shown you, the Trans-Siberian Railway and this Berlin to Baghdad railway, this would have made Berlin the rail hub of the universe, with the ability to call on an entire Eurasian hinterland, and of course this the British were determined to avoid at all costs.

Now some people may ask: If the British decided in 1870 or thereabouts, if Disraeli, Gladstone, Lord John Russell, Queen Victoria, and a few other people sat down at the table and said, "Well, let's have World War I," and they did that in 1870, and that's about what they did, why did it take so long for World War I to come about?

I would simply point to a couple of questions of Bismarck's foreign policy. The guy who superintended the creation of united Germany was,

of course, Bismarck. He's a mixed figure: part monster, part realpolitiker. Bismarck as a realpolitiker, was a great realist. He knew that there could be no general war in Europe, as long as Germany and Russia maintained good relations. This picture you see up here is the alliance system created by Bismarck. And you can see the result of it is, that Germany has plenty of allies; France has none; France cannot start any wars—these pro-British governments in Paris—and the British are forced to stay off the continent of Europe pretty much. And in particular I would stress the good relations between Berlin and St. Petersburg, between Germany and Russia, first under the so-called alliance of the Three Emperors—Dreikaiserbund—and then the so-called Reinsurance Treaty.

So from 1870 to 1890 or thereabouts, this is what Europe looked like.

The bottom part shows what happened when Bismarck was forced out of the scene and the lunatic Emperor William II (this is Kaiser Wilhelm, this is the guy you remember from the World War I period, when he came in). Kaiser Wilhelm did not understand, he rejected the importance of an alliance with Russia. This allowed France to make an alliance with Russia in 1894 and very soon after that, the British were brought into this, and you have the Triple Entente of Russia, England and France, all directed against Germany; Germany is left with only one real ally, the Austro-Hungarian Empire, this was not a good ally, with allies like this you don't really need enemies, and the way for World War I was actually clear.

The other thing to stress about this is the colonial rivalry in Africa. Lyn has talked about the Fashoda incident of 1898, there it is. The British wanted to unite a strip of territory from Cairo all the way down to the Cape. This was the way the British wanted to put Africa together. There were some French imperialists who said no, we're going to start over here in Dakar, and go to Djibouti; and these two groups clashed in Fashoda and the mentality that won out on the French side under Theophile Delcassé was the idea, that if you wanted to have an empire, you've got to do it with the British because you're not strong enough to do it against them, therefore, make a deal with British imperialism, that's the key to the Entente Cordiale of 1904.

With that, everything is ready for World War I. Here you see Europe as it was in July and August of 1914. The Russian Empire, the Ottoman Empire here; the Austro-Hungarian Empire, and, as you see, a very large Germany.

The British had played this Eastern Question card, the Eastern Question meant their desire to destabilize the Ottoman, Russian, and Austro-Hungarian Empires.

The thing that we have to stress about the way the war was conducted, is that the United States fought on the wrong side. That's one of the key turning points in which the twentieth century went wrong. It was wrong for France to ally with the British against Germany; but it was doubly wrong for the United States to go into World War I on the side of the British. The catastrophes of this century would have been avoided to a very large degree if, for example, the United States had gone in on the side of

Germany. That would have made all the difference. That would have created a much better world than the one that we're confronted with today.

And here's the fighting. You see these fighting fronts? There's a western front over here, there's a tremendous eastern front, an Italian front, there's a Balkan front, there's a Russian-Turkish front out here, and look: even out here, there was a Kuwait front. Norman Schwarzkopf, where are you? This was done by the British. They tried to get to Baghdad—they didn't get there either.

And, of course, the reality of World War I is that this is the greatest single tragedy, the greatest single hecatomb of western civilization. Nine million dead. These are French troops getting out of their trucks. They're going to go fight the battle of Verdun, where, over a period of 6 or 8 months, several million men were killed.

It's about 9 million killed outright, 20 million wounded, and if you add in the Spanish flu and a few other things, you get up into the area of about 25 million to thirty million dead as a result of World War I. And the majority of that, was Germany and France, the two most developed countries of western Europe.

Here is now the Europe that emerged after the Peace of Paris, so this is now Versailles, we're now in the midst of Versailles, bringing World War I to an end. You can see the changes that have been made, a very large Poland up here, a rather large Czechoslovakia, a large Rumania, a fairly large Hungary. Notice also that Yugoslavia has been created—probably the most

typical territorial change of Versailles, this Peace of Paris of 1919, is the existence of Yugoslavia.

You can also see the creation of Finland and Latvia, Lithuania, Estonia, up here in the Baltics.

This territorial system that came out of this, was vastly unpopular. Nobody was really satisfied with all of this. It awakened desires on the part of various groups, nobody liked it, it was fought in particular by Ataturk in Turkey, there was a mass movement in China against the idea that the German colonial possession were transferred to the Japanese under this same treaty. In Italy, there was so much discontent that this led to the rise of fascism, similarly in Germany, and so on down the line.

Here's Germany as it came out of World War I. Notice the areas that were taken away; and now, of course, the Oder-Neisse line over here is the border of Germany.

I would stress in the Versailles system: the way in which the Ottoman Empire was partitioned in 1919. This was all the Ottoman Empire. Everything that you think of as being the Middle East—including Turkey, Israel, Lebanon, Syria, Iraq, Kuwait, Saudi Arabia; all of these were created at the Peace of Paris—in particular the Treaty of Sevres. Israel took a little bit longer to create, but basically the mandate of Palestine under the British is what then later became Israel. Also notice Serbia up here.

Hungary, Austria: this empire ceased to exist. Austrians, Hungarians, Czechs, Slovaks, Italians, Slovenians, Croatians, and others, departed this empire, and, of course, I have to apologize for this

map, this is a U.S., sort of pro-Woodrow Wilson map, because it lists “Yugoslavs” as Serbs, Croatsians, and Slovenes, and, of course, that’s precisely what Yugoslavia was all about. This did not have anything to do with the wishes of those involved. This was a reward to Serbia by the British and their friend, Woodrow Wilson.

And Russia: the Russian Empire was dismembered. Here we see Finland taken off, the Baltic States taken off, Bessarabia, today Moldova taken off; areas in the Transcaucasus taken off. The Russian Empire has already been through one dismemberment in the 20th century. It’s now going through the second dismemberment. And we must warn, that unless economic dirigistic policies are introduced in these new states, to make them viable, to make them prosperous, to make them stable, then, as Helga was saying earlier, there is every danger, that those states will then be re-engulfed by a Russian Empire within about 15 or 20 years, or even less. In this case, it took about 15 or 20 years, for the Russian Empire to make its comeback under Stalin.

The other thing about Versailles that I would like to stress very much, is the financial arrangements, because here we can really see the degree to which today’s world is an extension of the Versailles System.

Germany, under the Treaty of Versailles, was required to pay \$32 billion of reparations. It was said that the Germans bore the war guilt; that they were responsible for World War I. Big lie! But the reason for the big lie, was that they had to pay \$32 billion—it’s hard to calculate that in today’s terms. Those were gold dollars, those were real dollars, maybe \$32

trillion is some idea of what that would have meant today, and because of the 5 percent interest rates, this was going to be paid over about 60-70 years. By one calculation, the Germans would have wound up their payments about 1990. They would have just finished paying for World War I two years ago.

This was going to go up to about \$100 billion because of the accrued interest over the period. So let's say, \$100 trillion of reparations.

The French had borrowed \$25 billion during the war, and the British and the French had borrowed about \$10 billion from the United States. So here's the merry-go-round. Germany, of course, was not allowed to export. They were kept blockaded for a long time. They had to pay these reparations to the British and the French. Notice that the French had to also pay the British. The French and the British then paid the United States, and the Wall Street bankers, under the Dawes Plan and the Young Plan, then refinanced the Germans, so that they could keep paying. And that is a system of usury and destruction. It, of course, meant that the heart of Europe would be economically depressed; that Germany would be depressed, economically, that there would be no development of the Third World as a result of European capital goods being sent out. It virtually guaranteed fascism and bolshevism advancing against the middle class societies; and it had within it the seeds of World War II. In other words, what Lord Keynes said about this, that it would require economic slavery in Germany, was absolutely accurate. It was a way of squeezing Germany until you could hear the pips squeak, as Keynes said.

So let's just summarize what we've gone through on this Versailles System.

What we've done here, is to compare the Versailles arrangements of 1919 with the Yalta arrangements of 1945, which have now collapsed. The Versailles System had a League of Nations. Who was in the Security Council? The U.S., Britain, France, Italy, and Japan. Those were the Big Five. The U.S. didn't even join it, but the British wanted to run the world that way, as a condominium. And, of course, under the U.N., we've got the Security Council.

Under Versailles, you have the Bank for International Settlements in Basel, Switzerland. It's still there. This is widely considered today to be more powerful than the IMF and the World Bank and the other institutions that were then put up under the Yalta system after the Second World War. We've mentioned this \$32 billion in reparations, the \$10 billion in war debts, the immense internal debts of all these countries. After the Second World War this was the démontage of German industry, simply taking it out, primarily by the Russians, but above all, the conditionalities of the IMF as they have been imposed on the former colonial sector.

Continuing this comparison. Under Versailles you had a war guilt clause saying that Germany was responsible for World War I, and under Yalta, the same thing. Collective guilt. Every German is responsible for everything that Hitler did. Typical on the geographic changes that I've just mentioned, Yugoslavia is a very typical one. Under Yalta, it's the Germanies not simply cut down, but even divided.

And then, look at the Middle East as one example of what this meant for the Third World. Under the League of Nations there were these mandates. The British got the mandate of Palestine. That then became Israel. The British Foreign Office with the Balfour Declaration announced that it was going to create the state of Israel. This was then included in the secret British-French Sykes-Picot accords, and finally the Treaty of Sèvres, which was the treaty with the Ottoman Empire.

What does that lead to? To your typical Yalta arrangement of endless wars of Israel against the Arab states. All these Middle East wars, 1948, 1956, 67, 69, 73, the Iran-Iraq War of '80, and finally the Gulf War of 1991.

That brings us pretty much up to the present time.

I haven't been able, for reasons of time, to go into certain postwar events that are better known. A couple of things to say in conclusion.

What is the purpose of all this? Why did the British insist on this? The British insist on a world system or a form of organized chaos, which is what you see here, based on an irrational principle of arbitrary power. Oligarchy. The idea that the British royal family, the British house of Lords, the British aristocracy and oligarchy, have the God-given right to rule. The Anglo-Saxon master race. And they can inflict suffering on the entire rest of the world in the name of this lunatic, imbecilic principle of their power. Therefore, the purpose of this entire system, is to crush humanity. Sure, you can say, it's really directed against Germany to keep the Germans down, to keep them divided. To keep the Germans and the

Russians at each other's throats; to keep the French and the Germans at each other's throats. It also implies that the United States is subjected to colonial rule, which you see.

So all of these great nations are humiliated, each in its own way, by this Versailles System. But the purpose of it ultimately is to crush the entire human race, because one of the effects of this entire system, is the poverty and economic backwardness of the developing sector today, which is directly due to these Versailles and Yalta arrangements.

We also have to ask ourselves: What is the center of evil in the world? Well, for a while there was Hitler and the Nazis. This was certainly very evil; Mussolini and the fascists. The Bolshevik Party has gone out of existence—Stalin's party, Lenin's party is really no longer there, it could be reconstituted, I suppose. Mao and his heirs in China are still in power, but it looks like their future is going to be a limited one. So ultimately, you have to ask yourself: What is the problem of evil in the 20th century in particular, because it has turned out not to be fundamentally, in the last analysis, any of those, but rather, the British oligarchy. British geopolitical thinking. The idea of dividing the world along these lines, and creating a series of endless wars.

We also have to recall, as we saw back in the 1850s, that when the British seemed to be on the verge of taking everything, that is the moment when the intrinsic weaknesses of their system, pop out. As Lyn said the other day, this is an Anglo-American system that destroys its enemies, to be sure, but it destroys its sponsors and its owners with an even greater certitude. It's a system that literally devours its own

flesh—as you see today, when it looks like the Anglo-Americans are ready to take over the entire world, but at the same time they're collapsing internally so fast, that it is clear that they will not be able to impose any permanent world order of any type.

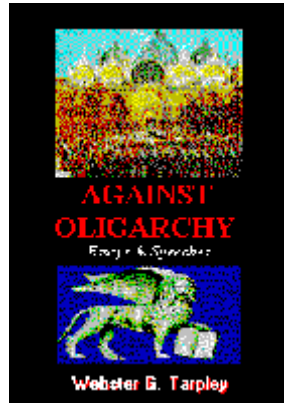
And I think finally, what it means for us, is that this is a tremendous opportunity, because there is now a complete political and strategic vacuum and economic vacuum, all around the world. There is a vacuum of ideas; there's a vacuum of strategy, a political vacuum—look at the Democratic candidates for president, five-pack, the dwarves, and you can see that that is a vacuum of personalities, policies, and ideas. And Lyn has always stressed, that this is now the time to advance to fill that vacuum with the kind of solutions which his candidacy, and our organizations uniquely represent.

I am, for my own part, convinced, that there will be breakthroughs for Lyn's presidential candidacy during the course of this long season, the primary season from now until June; the presidential season that goes all the way to November. There will be breakthroughs. When and how, I do not know. But we must take advantage of the fact, that the systems that have controlled the world in a certain manner of speaking, for the past 70-80-90 years, that these are now collapsing in front of our eyes, creating tremendous political opportunities.

Lyn has also stressed, that you cannot engage in politics today, unless you have this kind of a scope—unless you go back to the Congress of Vienna, 1848, the British drive toward the single empire, and then that convergence of Lincoln, Alexander II, and united Germany that gave the British such a scare that they

started World War I and created the Versailles System.

The Versailles Treaty: The War Guilt Clause



Webster G. Tarpley, Ph.D.

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The entire international public order of the post-1919 era, including the League of Nations and, by extension, the United Nations, has been based on the absurd lie that Germany was solely responsible for the outbreak of World War I. This finding was officially reported to the Paris Peace Conference at the close of the war by a “Commission on the Responsibility of the Authors of the War,” which was chaired by American Secretary of State Robert Lansing. Lansing refused to allow any Germans to take part in his deliberations, and the commission ignored a new “German White Book” compiled in 1919 by Hans Delbrück, Professor Mendelssohn-Bartholdy, Count Montgelas, and Max Weber, which contained enough evidence to show that the thesis of exclusive German war guilt was untenable. The kernel of Lansing’s conclusions was as follows:

“The War was premeditated by the Central Powers together with their allies, Turkey and Bulgaria, and

was the result of acts deliberately committed in order to make it unavoidable. Germany, in agreement with Austria-Hungary, deliberately worked to defeat all the many conciliatory proposals made by the Entente Powers.”

This false verdict was then incorporated into the infamous Article 231 of the Treaty of Versailles, which alleges:

“The Allied and Associated Governments affirm, and Germany accepts, the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.”

The German delegates were coerced into signing the Versailles Treaty by threats of renewed war and by the economic blockade still imposed on Germany after the armistice by the fleets of the Entente. The thesis of exclusive German war guilt was required by the Entente as a premise for the Carthaginian peace imposed on the Central Powers, which included the demand for more than \$32 billion in war reparations, especially to France, plus interest for servicing this debt over decades into the future.

In the years after the war, documentary evidence was published which further undermined the Big Lie of Versailles. This included Karl Kautsky’s *Outbreak of the World War*, (New York, 1924), the *Soviet Materials for the History of Franco-Russian Relations from 1910 to 1914*, (Moscow, 1922), the *Austrian Red Book of 1919*, and the diary of Baron

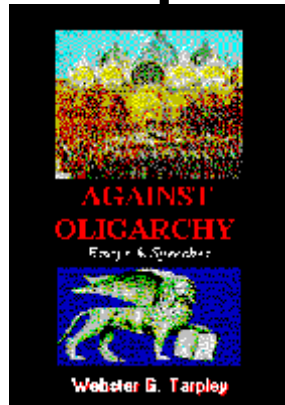
Schilling of the Russian Foreign Ministry (London, 1925).

The false verdict of Versailles had already become a scandal in America during the 1920s, when historians like H.E. Barnes demanded the revision of the war guilt clause. Typical is this conclusion from the academic historian Sidney B. Fay of Harvard in 1930:

“The verdict of the Versailles Treaty that Germany and her allies were responsible for the War, in view of the evidence now available, is historically unsound. It should therefore be revised. However, because of the popular feeling widespread in some of the Entente countries, it is doubtful whether a formal and legal revision is as yet practicable. There must first come a further revision by historical scholars, and through them of public opinion.”

Now, after fascism, a second world conflict, the Cold War, and the fall of the communist regimes in Europe, the time has come to reopen the Versailles Treaty. The treaty must be revised to specify the war guilt of an international conspiracy masterminded first by King Edward VII of England, and after him by Sir Edward Grey, in which figures like Izvolski, Sazonov, and Clemenceau were participants. The center of war guilt must be fixed in London.

British Financial Warfare: 1929; 1931-33; How The City Of London Created The Great Depression



Webster G. Tarpley, Ph.D.

The thesis of this paper is that the great economic and financial cataclysm of the first half of the twentieth century, which we have come to know as the Great Depression, was caused by the Bank of England, the British government, and the City of London. The potential for the Great Depression derived from the economic and human destruction wrought by World War I, which was itself a product of British geopolitics and especially of the British policy, exemplified by King Edward VII, of creating an encircling anti-German alliance in order to wage war. The economic destruction of Europe was continued after 1918 by the Peace of Paris (Versailles, St. Germain, Trianon, Neuilly, Sevres) imposed by the Allies on the defeated Central Powers. Especially important here were the 55 billion gold dollars in reparations inflicted on defeated

Germany, along with the war debt burden of the supposedly victorious powers themselves. Never during the 1920's did world trade surpass the levels of 1913. Reparations and war debt were a recipe for economic stagnation.

The ravaged post-war, post-Versailles world of the 1920's provides the main backdrop for the following considerations:

1. The events leading to the Great Depression are all related to British economic warfare against the rest of the world, which mainly took the form of the attempt to restore a London-centered world monetary system incorporating the gold standard. The efforts of the British oligarchy in this regard were carried out by a clique of international central bankers dominated by Lord Montagu Norman of the Bank of England, assisted by his tools Benjamin Strong of the New York Federal Reserve Bank and Hjalmar Schacht of the German Reichsbank. This British-controlled gold standard proved to be a straightjacket for world economic development, somewhat along the lines of the deflationary Maastricht "convergence criteria" of the late 1990's.
2. The New York stock exchange speculation of the Coolidge-Hoover era was not a spontaneous phenomenon, but was rather deliberately encouraged by Norman and Strong under the pretext of relieving pressure on the overvalued British pound sterling after its gold convertibility had been restored in 1925. In practice, the pro-speculation policies of the US Federal Reserve were promoted by Montagu Norman and his satellites for the express

purpose of fomenting a Bubble Economy in the United States, just as later central bankers fostered a Bubble Economy in Japan after 1986. When this Wall Street Bubble had reached gargantuan proportions in the autumn of 1929, Montagu Norman sharply cut the British bank rate, repatriating British hot money, and pulling the rug out from under the Wall Street speculators, thus deliberately and consciously imploding the US markets. This caused a violent depression in the United States and some other countries, with the collapse of financial markets and the contraction of production and employment. In 1929, Norman engineered a collapse by puncturing the bubble.

3. This depression was rendered far more severe and, most importantly, permanent, by the British default on gold payment in September, 1931. This British default, including all details of its timing and modalities, and also the subsequent British gambit of competitive devaluations, were deliberate measures of economic warfare on the part of the Bank of England. British actions amounted to the deliberate destruction of the pound sterling system, which was the only world monetary system in existence at that time. The collapse of world trade became irreversible. With deliberate prompting from the British, currency blocs emerged, with the clear implication that currency blocs like the German Reichsmark and the Japanese yen would soon have to go to war to obtain the oil and other natural resources that orderly world trade could no longer provide. In 1931, Norman engineered a

disintegration by detonating the gold backing of the pound sterling.

4. In the United States, the deliberate British default of September 1931 led, given the doing-nothing Hoover Administration policies, directly to the banking crisis of 1932-33, which closed down or severely restricted virtually every bank in the country by the morning of Franklin D. Roosevelt's inauguration. If Roosevelt had not broken decisively with Hoover's impotent refusal to fight the depression, constitutional government might have collapsed. As it was, FDR was able to roll back the disintegration, but economic depression and mass unemployment were not overcome until 1940 and the passage of Lend-Lease.

As we have already hinted, we consider that these matters are not solely of historical interest. The repertoire of central bank intrigue, speculative bubbles, defaults, devaluations, bank rate manipulations, deflations and inflations constitute the essential arsenal being used by British economic warfare planners today.

The Maastricht "convergence criteria" with their insane deflationary thrust are very similar in effect to the rules of the gold exchange standard as administered by London, 1925-1931. For that matter, the policies of the International Monetary Fund are too. The parallel extends even to the detail of Perfidious Albion's gambit of opting out of the European Currency Union while watching its victims writhe in an deflationary straightjacket tailored between Threadneedle Street and Saville Row.

Since the summer of 1995 hot money generated by the low interest rates of the Bank of Japan has been used by hedge fund operators of the Soros school to puff up the world bubble. If the Bank of England's late 1996 switch to bank rate increases turns out to be a harbinger of world tight money, then it is possible that the collapse and disintegration of the world financial system will recapitulate other phases of the interwar years.

Lord Montagu Norman was always obsessed with secrecy, but the British financial press has often practiced an arrogant and cynical bluntness in its self-congratulatory accounts of its own exploits. Therefore, wherever possible we have let the British, especially the London Economist magazine and Lord Keynes, speak for themselves and indict themselves. We have also drawn on the memoirs of US President Herbert Hoover, who had moments of surprising lucidity even as he, for the sake of absurd free-market, laissez-faire ideology, allowed his country to drift into the abyss. As we will see, Hoover had everything he needed to base his 1932 campaign for re-election on blaming the Federal Reserve, especially its New York branch, for the 1929 calamity. Hoover could have assailed the British for their September 1931 stab in the back. Hoover would have been doing the country a permanent service, and he might have done somewhat better in the electoral college. But Hoover was not capable of seriously attacking the New York Fed and its master, Lord Montagu Norman.

ECONOMIC DECLINE AFTER WORLD WAR I

The roots of the crash of 1929 are to be sought in the economic consequences of World War I, which was

itself a product of the British geopolitical machinations of King Edward VII and his circles. The physical impact of World War I was absolutely devastating in terms of human losses and material damage. This destruction was then greatly magnified by the insistence of London and Paris on reparations to be paid by defeated and prostrate Germany.

After a few years of haggling, these reparations were fixed at the astronomical sum of 32 billion gold-backed US dollars, to be paid over 62 years at an interest rate of 5%. Even Lord Keynes, in his "Economic Consequences of the Peace," compared this to the imposition of slavery on Germany and her defeated allies, or to squeezing a lemon until the pits squeak.

The reparations issue was complicated by the inter-allied war debts, owed especially by France and Britain to the United States. For a time a system emerged in which Wall Street made loans to Germany so that Germany could pay reparations to France, which could then pay war debts to Britain and the US. But this system was based on usury, not production, and was therefore doomed.

The most dramatic evidence available on economic stagnation during the 1920's is the fact that during this decade world trade never attained the pre-war level of 1913.

THE CABAL OF CENTRAL BANKERS

A dominant personality of the City of London during these years was Sir Montagu Norman, the Governor of the Bank of England during the period 1920-1944. Norman came from a line of bankers. His grandfather

was Sir Mark Wilks Collet, who had himself been Governor of the Bank of England during the 1880's. Collet had also been a partner in the London firm of Brown, Shipley & Co., and also in the New York bank of Brown Brothers & Co., later Brown Brothers, Harriman, one of the most evil and most powerful banks in modern American history. The managing partner of Brown Brothers, Harriman during the 1930's was Prescott Bush, father of President George Herbert Walker Bush, and a financial backer of Hitler. The dominant figure at Brown Brothers, Harriman was W. Averell Harriman, Roosevelt's special envoy to Churchill and Stalin, head of the Marshall Plan, and the adviser to President Truman who was most responsible for starting the Cold War with Russia and for prolonging the Korean War.

Acting by himself and relying only on his own British resources, Montagu Norman could hardly have aspired to play the role of currency dictator of Europe. Norman's trump card was his ability to manipulate the policies of the United States Federal Reserve System through a series of Morgan-linked puppets.

Morgan's key puppet was Benjamin Strong of the New York Federal Reserve Bank, which then as now represented the flagship of the entire Fed system. Strong was Governor of the New York Federal Reserve Bank between 1914 and his death in 1929. Strong was an operative of the House of Morgan who had worked at Bankers Trust. In addition to what he could do himself, Strong had great influence over Andrew Mellon, who served as Secretary of the Treasury between 1921 and 1929 under Presidents Harding, Coolidge, and Hoover.

Montagu Norman also owned a large piece of Hjalmar Schacht, Governor of the German Reichsbank and later Finance Minister in governments in which Adolf Hitler was chancellor. Montagu Norman himself, along with King Edward VIII, Lady Astor and Sir Neville Chamberlain, was one of the strongest supporters of Hitler in the British aristocracy. Norman put his personal prestige on the line in September, 1933 to support the Hitler regime in its first attempt to float a loan in London. The Bank of England's consent was at that time indispensable for floating a foreign bond issue, and Norman made sure that the "Hitler bonds" were warmly recommended in the City.

THE FEDERAL RESERVE: CAUSE OF DEPRESSION

One of the main causes for the Great Depression was the Federal Reserve System of the United States. Many naive persons think of the Federal Reserve System as a part of the United States government, which it emphatically is not. Probably this is because the only money we have nowadays is marked "Federal Reserve Note." The Federal Reserve is a privately owned and privately managed institution. Those who can remember the 1960's can recall that there were one dollar silver certificates as well as United States Notes, the descendants of Lincoln's greenbacks, in several denominations. But after the Kennedy assassination, the private Federal Reserve established a monopoly on printing American money, shutting out the US Federal Government from this important function.

In this way the Federal Reserve System violates the letter and spirit of the United States Constitution.

There, in Article I, Section 8, Clause 5 we read that the Congress shall have the power “to coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures.”

The Federal Reserve was created in December, 1913 when Woodrow Wilson signed the Glass-Owen Federal Reserve Act. That bill had been the product of cloak-and-dagger machinations by Wall Street financiers and their political mouthpieces, many of them in league with the City of London. Wall Streeter Frank A. Vanderlip, in his autobiography “From Farm Boy to Financier” narrates that the secret conference which planned the Federal Reserve was “as secret – indeed, as furtive – as any conspirator.” Vanderlip was one of the insiders invited to the Jekyll Island Club on the coast of Georgia in the autumn of 1910 by the Senator Nelson Aldrich, the father-in-law of John D. Rockefeller Jr. Aldrich also invited Henry Davison of J.P. Morgan & Co., and Benjamin Strong, the future Governor of the New York Federal Reserve Bank. Also on hand was Paul Warburg of the notorious international banking family, descended from the Del Banco family of Venice. As Vanderlip recounted, “We were instructed to come one at a time and as unobtrusively as possible to the railway terminal on the New Jersey littoral of the Hudson, where Senator Aldrich’s private car would be in readiness, attached to the rear end of a train for the South.”

On Jekyll Island this crew began to decide the main features of the central bank of the United States: “We worked morning, noon, and night....As we dealt with questions I recorded our agreements...If it was to be a central bank, how was it to be owned – by the banks, by the Government or jointly ? When we had

fixed upon bank ownership and joint control, we took up the political problem of whether it should be a number of institutions or only one.” In the end, says Vanderlip, “there can be no question about it: Aldrich undoubtedly laid the essential, fundamental lines which finally took the form of the Federal reserve law.”

Today each of the twelve Federal Reserve Banks – Boston, New York, Chicago, San Francisco, and so forth – is a private corporation. The shares are held by the member banks of the Federal Reserve System. The Class A and Class B Directors of each Federal reserve Bank are elected by the shareholders from among bankers and the business community, and other Directors are appointed by the Federal Reserve Board in Washington.

Members of the Board of Governors of the Federal Reserve System in Washington are chosen by the President and must be approved by the Senate, for what that is worth. But when we come to the vital Federal Reserve Open Market Committee, which sets short-term interest rates and influences the size of the money supply by buying or selling government securities, the picture is even worse. The FOMC comprises 7 Fed Governors from Washington plus 5 presidents of Federal Reserve Banks appointed by the respective Directors of these banks. In practice, 5 Federal Reserve district presidents who have never been seen by the President or the Congress have a vote on setting the credit policy and money supply of the United States. Public policy is made by a private cabal of self-appointed plutocrats.

How was this sleazy product marketed to the Congress ? Interestingly, the Congressmen were told

that the Federal Reserve System would prevent panics and depressions like those of the 1870's and 1890's. Here is a sampling compiled by Herbert Hoover of selling points used by lobbyists seeking votes for the Federal Reserve Act: We shall have no more financial panics....Panics are impossible....Business men can now proceed in effect confidence that they will no longer put their property in peril....Now the business man may work out his destiny without living in terror of panic and hard times....Panics in the future are unthinkable....Never again can panic come to the American people.

[The Memoirs of Herbert Hoover, p.7]

The verdict of history must be that the Federal Reserve has utterly failed to deliver on these promises. The most potent political argument against this arrangement is that it has been a resounding failure. Far from making financial crises impossible, the Fed has brought us one Great Depression, and it is about to bring us a super-depression, a worldwide disintegration.

The Federal Open Market Committee was not part of the original legislation that created the Federal Reserve System. But in the early 1920's, some regional Federal Reserve Bank presidents, inevitably dominated by New York, formed a committee outside of any law to coordinate their activities in determining the money supply and interest rates through buying and selling of government securities – i.e., open market operations. This was a very successful power grab by the regional Reserve Bank leaders, all directly chosen by bankers and the private sector, and not subject to approval by anyone in Washington. In 1935 Franklin D. Roosevelt very

unwisely signed a Banking Act which legalized the Federal Open Market Committee in its present form, with a formal majority for Federal Reserve Board Governors in Washington, the ones proposed by the President and approved by the Senate. But at the same time the Secretary of the Treasury, who used to be a member of the central Board, was ousted from that position.

THE BRITISH RECORD OF STARTING WALL STREET PANICS

The British had a long track record of using the London Bank Rate (that is, the rediscount rate of the Bank of England) for financial and economic warfare against the United States. The periodic panics of the nineteenth century were more often than not caused by deliberate British sabotage. A few examples:

- In the Panic of 1837, the stage had been set for depression by outgoing President Andrew Jackson's and Secretary of the Treasury Roger Taney's abolition of the Second Bank of the United States, by their cultivation of the state "pet" banks, by their imbecilic Specie Circular of 1836, which demanded gold payment to the federal government for the purchase of public lands, and by their improvident distribution of the Treasury surplus to the states. London's ultimate weapon turned out to be the Bank of England bank rate. With all the American defenses sabotaged, the Bank of England sharply raised its discount rates, sucking gold specie and hot money liquidity back across the Atlantic, while British merchants and trading houses cut off their lines of credit to their American customers. In the resulting chaos,

not just private banks and businesses went bankrupt, but also the states of Mississippi, Louisiana, Maryland, Pennsylvania, Indiana, and Michigan, which repudiated their debts, permanently impairing US credit in the world. Internal improvements came to a halt, and the drift towards secession and civil war became more pronounced.

- The Panic of 1873 resulted from a British-directed effort to ruin the banking house of Jay Cooke and Company, which had served Lincoln and his successors as a quasi-governmental agency for the marketing of United States Treasury securities and railroad bonds during and after the Civil War. The Cooke insolvency had been preceded by a massive dumping of US stocks and bonds in London and the rest of Europe. This was London's way of shutting down the Civil War boom that Lincoln's dirigist and protectionist policies had made possible. Instead, a long US depression followed.
- The Panic of 1893 was prepared by the 1890 "Baring panic" in London, caused by the insolvency of Barings Bank, the same one which went bankrupt and was sold off in the spring of 1995. In the resulting depression, the US Treasury surplus was reduced to almost nothing, and a budget deficit loomed. Using this situation as a pretext, British speculators drove the exchange rate of the dollar down to the point where owners of gold began exporting their gold to London. Treasury gold stocks dipped below \$100,000,000, and then kept falling to \$68,000,000; US national bankruptcy threatened. In response to this crisis, subversive President Grover Cleveland

gave control of the US public debt to the New York banking houses of Morgan and Belmont, themselves British agents of influence. Cleveland “sold out to Wall Street” by selling US gold bonds to Morgan and Belmont at reduced prices, with the taxpayers picking up the tab; Morgan and Belmont promised to “use their influence” in London to prevent further British bear raids against the US dollar and gold stocks. All of this caused another long depression.

The economics profession is totally bankrupt today, with every Nobel Prize winner in economics with the sole exception of Maurice Allais qualifying for committment to a psychiatric institution. One of the reasons for the depravity of the economists is that their assigned task has always been one of mystification, especially the job of covering up the simple and brutal fact that American depressions have generally been caused by Bank of England and City of London bankers. All the mystical mumbo-jumbo of curves, cycles, and epicycles a la Schumpeter has always had the purpose of camouflaging the fact that the Bank of England bank rate was the nineteenth century’s closest equivalent to the hydrogen bomb.

DEFLATION CRISIS OF 1920-21

The New York panic of 1920-21 represents yet another example of British economic warfare. The illusion that the existence of the Federal Reserve System might serve as a barrier against new financial panics and depressions received a nasty knock with the immediate postwar depression of 1920, which was a co-production of the Bank of England and the

New York Federal Reserve. The British deliberately provoked this Wall Street panic and severe depression during a period of grave military tension between London and Washington occasioned by the naval rivalry of the US and UK. The British Bank Rate had been at 6% from November 1919 until April 15, 1920, when it was raised to 7%. The bust in Wall Street began in the late summer of 1920. The UK Bank Rate was lowered to 6.5% in April 1922, and it went down all the way to 3% by July, 1922.

The Federal Reserve, as usual, followed London's lead, gradually escalating the discount rate to 7% in June, 1920 to detonate the bust, and descending to 6.5% about a year later. The argument used by the central bankers' cabal to justify their extreme tight money policy was the climate of postwar inflation, speculation, expansion and the freeing of consumer demand that had been pent up in wartime. This depression lasted about two years and was quite sharp, with a New York composite index of transaction indices falling 13.7% for the sharpest contraction since 1879. In many other countries this was the fiercest depression on record. As Keynes later complained, the US recovered much more rapidly than the British, who scarcely recovered at all. For the rest of the interwar period, the United Kingdom was beset by permanent depression.

The fact that this depression was brought on deliberately by the Norman-Strong duo is amply documented in their private correspondence. In December 1920, Strong and Norman agreed that "the policy of making money dearer had been successful, though it would have been better six months earlier. They agreed, too, that deflation must be gradual; it was becoming now too rapid and they favored a small

reduction in rates both in London and New York.”
[Clay, Lord Norman, p. 132]

THE CRASH OF 1929

The panic of 1929 is a prime example of a financial collapse which was not prevented by the Federal Reserve. In fact, the 1920's speculative bubble and subsequent crash of 1929 was directly caused by Federal Reserve policies. Those policies in turn had been dictated by the world of British finance, which had been decisive in shaping the Federal Reserve to begin with.

During World War I, all the industrialized nations except the United States had left the gold standard. Only the United States had been able to stay with gold, albeit with special controls. During the 1920's about two thirds of the world's supply of monetary gold, apart from Soviet holdings, was concentrated in two countries – the United States and France. The British, who were fighting to preserve their dominance of the world financial system, had very little gold.

The British were determined to pursue their traditional economic imperialism, but they had emerged from the war economically devastated and, for the first time, a debtor nation owing war debts to the United States. At the same time, the British were fighting to keep their precious world naval supremacy, which was threatened by the growth of the United States Navy. If the US had merely built the ships that were called for in laws passed in 1916, the slogan of “Brittania Rules the Waves” would have gone into the dust- bin of history early in the 1920's.

The pre-war gold parity had given a dollar to pound relation of \$4.86 per pound sterling. As an avid imperialist Montagu Norman was insisting by the mid-1920's that the pound return to the gold standard at the pre-war rate. A high pound was a disaster for British exports, but gave the British great advantages when it came to buying American and other foreign real estate, stocks, minerals, food, and all other external commodities. A high pound also maximized British earnings on insurance, shipping, and financial services — London's so-called "invisible exports" and earnings.

LORD NORMAN'S GOLD EXCHANGE STANDARD, 1925-1931

The nineteenth century gold standard had always been an instrument of British world domination. The best economic growth achieved by the United States during the century had been registered between 1861 and the implementation of the Specie Resumption Act in 1879. During that time the United States enjoyed the advantage of its own nationally controlled currency, Lincoln's greenbacks. Specie resumption meant re-opening the Treasury window where holders of paper dollars could have these dollars exchanged for gold coins. The United States in 1879 thus returned to a gold coin standard, under which paper money circulated side by side with \$20 and \$50 gold pieces. This practice proved to be deflationary and detrimental to economic development, while it increased American vulnerability to British currency manipulations.

The post-1918 gold standard de-emphasized the circulation of gold coins, although this still went on. It was rather a gold exchange standard, under which

smaller countries who chose the gold standard could hold some of their reserves in the leading gold-backed currencies like the pound sterling or the dollar. These currencies were counted as theoretically as good as gold. The advantage to the smaller countries was that they could keep their reserves on deposit in London and earn interest according to the British bank rate. As one London commentator noted at the time, "...many countries returning to gold "have had such confidence in the stability of the system, and in particular in the security of the dollar and of sterling, that they have been content to leave part of the reserves of their currencies in London." [Economist, September 26, 1931, p. 549]

The post-1918 gold exchange standard included the workings of the so-called gold points. This had to do with the relation of currency quotations to the established gold parity. Norman wanted the pound sterling to be worth \$4.86. If the pound strengthened so as to trade for \$5, let us say, then the pound was said to have exceeded the gold import point. American and other gold would be shipped to London by those who owned gold. That gold would be deposited in London and would earn interest there. If, as later happened, the pound went down to 4 dollars to the pound, then the pound was said to have passed the gold export point, and British gold would be physically shipped to New York to take advantage of the superior earnings there. This meant that if Norman wanted to keep a strong pound, he needed to weaken the dollar at the same time, since with a strong dollar the British gold would flee from London, forcing Norman to devalue the pound sterling, lowering its the gold parity. Notice that gold

movements were to a very large degree based on the decisions of individual banks and investors.

(During the later 1930's, after the a period in which the dollar floated downward in terms of gold, the United States under Franklin D. Roosevelt established a gold reserve standard, also called by FDR's critics a "qualified external bullion standard," in which gold transactions were limited to settlements with foreign central banks, while private citizens were barred from holding gold. This was similar to the gold reserve provisions of the Bretton Woods system of 1944-1971.)

Norman's problem was that his return to the pre-1914 pound rate was much too high for the ravaged post-1918 British economy to support. Both the US and the British had undergone an economic downturn in the early 1920's, but while the US soon bounced back, the British were never able to recover. British manufactures were now considered low-quality and obsolete.

THE GOLDEN CHANCELLOR

Nevertheless, Norman insisted on a gold pound at \$4.86. He had to convince Winston Churchill, the Chancellor of the Exchequer. Norman whispered into Churchill's ear: "I will make you the golden chancellor." Great Britain and the rest of the Empire returned to the gold standard in April, 1925. Norman himself craved the title of "currency dictator of Europe." And indeed, many of the continental central banks were in his pocket.

It was much easier to return to the gold standard than it was to stay there. British industrial exports,

including coal, were priced out of the world market, and unemployment rose to 1.2 million, the highest since Britain had become an industrial country. Emile Moreau, the governor of the Bank of France, commented that Norman's gold standard had "provoked unemployment without precedent in world history." British coal miners were especially hard hit, and when the mine owners announced wage reductions, Britain experienced the 1926 general strike, which was defeated with Winston Churchill as chief scab and strike-breaker.

But Norman did not care. He was a supporter of the post- industrial society based on the service sector, especially financial services. The high pound meant that British oligarchs could buy up the world's assets at bargain basement prices. They could buy US and European real estate, banks, and firms. Norman's goal was British financial supremacy: "...his sights remained stubbornly fixed on the main target: that of restoring the City to its coveted place at the heart of the financial and banking universe. Here was the best and most direct means, as he saw it, of earning as much for Britain in a year as could be earned in a decade by plaintive industrialists who refused to move with the times. The City could do more for the country by concentrating on the harvest of invisible exports to be reaped from banking, shipping, and insurance than could all the backward industrialists combined."

[Boyle, 222]

Montagu Norman's golden pound would have been unthinkable without the puppet role of Benjamin Strong of the New York Federal Reserve Bank. Since the pound was grotesquely overvalued, the British

were running a balance of payments deficit because of their excess of imports over exports. That meant that Norman had to ship gold from the Bank of England in Threadneedle Street across the Atlantic. The British gold started to flow towards New York, where most of the world's gold already was.

The only way to stop the flow of gold from London to New York, Norman reasoned, was to get the United States to launch a policy of easy money, low interest rates, reflation, and a weak dollar – in short, a policy of inflation. The key to obtaining this was Benjamin Strong, who dominated the New York Fed, and was in a position to dominate the entire Federal Reserve system which was, of course, independent of the “political control” of the US government which these oligarchs so much resented.

In essence, Norman's demand was that the US should launch a bubble economy. The newly-generated credit could be used for American loans to Germany or Latin America. Or, it could be used to leverage speculative purchases of stocks. Very soon most of the new credit was flowing into broker call loans for margin buying of stocks. This meant that by advancing a small percentage of the stock price, speculators could borrow money to buy stocks, leaving the stocks with the broker as collateral for the loans. There are many parallels between the measures urged for the US by Norman in 1925 and the policies urged on Japan by London and Wall Street in 1986, leading to the Japanese bubble and their current banking crisis.

In 1925, as the pound was returning to gold, Montagu Norman, Hjalmar Schacht and Charles Rist, the deputy governor of the Banque de France visited

Benjamin Strong in New York to mobilize his network of influential insiders for easy money and low interest rates in the US. Strong was able to obtain the policies requested by Norman and his European puppets. Norman & Co. made a second pilgrimage to Wall Street between 28 June and 1 July 1927 to promote American speculation and inflation. On this second lobbying trip, Norman exhibited grave concern because the first half of 1927 had witnessed a large movement of gold into New York. Strong and his cabal immediately went into action.

The second coming of Norman and Schacht in 1927 motivated Strong to force through new reflation of the money supply in July and a further cut in the US discount rate in August of that same year. The rediscount rate of the New York Fed was cut from 4% to 3.5%. This was the credit which stoked the culminating phase of the Coolidge Bull Market during 1928 and 1929. Strong also got the FOMC to begin buying US Treasury securities in open market operations, leaving the banks flush with cash. This cash soon wandered into the broker call loan market, where it was borrowed by stock speculators to buy stock on margin, fueling a growing stock speculation. Interest rates in London were supposed, according to Norman, to be kept above those in New York – although Norman later deviated from this when it suited him.

In his essay “The Economic Consequences of Mr. Churchill,” Lord Keynes noted that the British had returned to gold at a rate that was at least 10% too high; Keynes showed that the British government had also chosen a policy of deliberately increasing unemployment, especially in the export industries in order to drive down wages. In order to stem the flow

of gold out of London, Keynes observed, the Bank of England's policy was to "encourage the United States to lend us money by maintaining the unprecedented situation of a bill rate 1 per cent higher in London than in New York." [Essays in Persuasion, p. 254]

One alarmed observer of these events was, ironically, Secretary of Commerce Herbert Hoover of the Coolidge administration, who condemned the Fed policies as "direct inflation." "In November, 1925," recounts Hoover, "it was confirmed to me by Adolph Miller, a member of the Reserve Board, that Strong and his European allies proposed still more 'easy money policies,' which included continued manipulation of the discount rates and open market operations – more inflation." Hoover says he protested to Fed chairman Daniel Crissinger, a political appointee left over from the Harding era who was in over his head. "The other members of the board," says Hoover, "except Adolph Miller, were mediocrities, and Governor Strong was a mental annex of Europe."

Hoover had to some extent struggled behind the scenes in 1925 against Norman's demands, but by 1927 he had begun to defer in matters of high finance to Ogden Mills, who was willing to go along with the Bank of England program. After the crash, Hoover's friend Adolph Miller of the Fed Board of Governors told a committee of the US Senate: In the year 1927...you will note the pronounced increase in these holdings [US Treasury securities held by the Fed] in the second half of the year. Coupled with the heavy purchases of acceptances it was the greatest and boldest operation every undertaken by the Federal Reserve System, and, in my judgment, resulted in one of the most costly

errors committed by it or any other banking system in the last 75 years... What was the object of the Federal Reserve Policy in 1927? It was to bring down money rates, the call rate among them, because of the international importance the call rate had come to acquire. The purpose was to start an outflow of gold – to reverse the previous inflow of gold into this country.

[Senate Hearings pursuant to S.R. 71, 1931, p. 134 in Lionel Robbins, *The Great Depression* (London, 1934), p. 53.]

A few years later the British economist Lionel Robbins offered the following commentary on Miller's testimony: "The policy succeeded....The London position was eased. The reflation succeeded. But from that date, the situation got completely out of control. By 1928 the authorities were thoroughly frightened. But now the forces they had released were too strong for them. In vain they issued secret warnings. In vain they pushed up their own rates of discount. Velocity of circulation, the frenzied anticipation of speculators and company promoters, had now taken control. With resignation the best men in the system looked forward to the inevitable smash." [Robbins, pp. 53-54]

Robbins contends that the Wall Street bubble of 1925-1929 was built on top of an economy that was sinking into recession in 1925. The Norman-Strong bubble masked that recession until the panic exploded in 1929. Robbins places the responsibility for the Crash at the door of the Federal Reserve and its European counterparts: "Thus, in the last analysis, it was deliberate co-operation between Central bankers, deliberate 'reflation' on the part of

the Federal Reserve authorities, which produced the worst phase of this stupendous inflation.” [Robbins, p. 54]

The evolution of the Norman’s tactics shows clearly enough that he did not provoke a crash in New York out of legitimate self defense, to protect the Bank of England’s gold from being exported to Manhattan. Norman was willing to sacrifice massive quantities of gold in order to feed the New York bubble and thus be sure that when panic finally came, it would be as devastating as possible. Between July 1928 and February, 1929, the New York Fed lending rate was 5%, half a point higher than the 4.5% that was the going rate at the Bank of England. As the London Economist commented, “two years ago [in early 1927] no one would have believed New York could remain half a point above London for more than a few weeks without London being forced to follow suit.” [Economist, February 9, 1929, p. 275] All during the autumn of 1928 the Bank of England hemorrhaged gold to Manhattan, as British pounds hurried to cash in on the 12% annual interest rates to be had in the Wall Street brokers’ call loan market. Even in January and February of 1929, months when the Bank of England could normally expect to take in gold, the gold outflow continued.

During the first week of February, 1929, Norman raised the London bank rate to 5.5%. The Economist snidely commented: Finally, the 5.5 per cent. rate comes as a definite signal to America. It must not be supposed that Continental centres will remain indifferent to London’s lead, and its cumulative effect may well be a definite pronouncement that Europe is not prepared to stand idly by and see the world’s stocks

sucked into a maelstrom. Wall Street can scarcely remain indifferent to such a pronouncement, especially if the New York Reserve Bank follows by a sharp increase in its own rate. In any case, the establishment of European interest rates upon a new and higher level may well draw gold back from New York before long; and if so the 5.5 per cent. rate will have done its work.

[Economist, 9 February 1929, p. 275]

The higher British bank rate scared a number of Wall Street speculators. In two days the Dow Jones average declined by about 15 points to 301. On the day Norman hiked the rates, the volume went over 5 million shares, at that time an extraordinary level. But within a few days the momentum of speculation reasserted itself.

The signal sent by the higher London Bank Rate was underlined in March 1929 by the Anglophile banker Paul Warburg. This was once again the scion of the notorious Anglo-Venetian Del Banco family who had been the main architect of the Federal Reserve System. Warburg now warned that the upward movement of stock prices was "quite unrelated to respective increases in plant, property, or earning power." In Warburg's view, unless the "colossal volume of loans" and the "orgy of unrestrained speculation" could be checked, stocks would ultimately crash, causing "a general depression involving the entire country." [Noyes, p. 324]

Between February and April 1929, the Bank of England was able slightly to improve its gold stocks. By late April the pound began to weaken, and the Banque de France, true to Moreau's hard line policy,

siphoned off more of Norman's gold. July 1929 was a bad month for Threadneedle Street's gold. By August 21, 1929 the Bank of England had paid out 24 million pounds' worth of gold since the start of the year. In August and September, however, the gold outflow slowed.

On the morning of 4 September 1929, the New York hedge fund operator Jesse Livermore received a message from a source in London according to which a "high official" of the Bank of England – either Montagu Norman or one of his minions – had told a luncheon group of City of London men that "the American bubble has burst." The same official was also quoted as saying that Norman was looking for an excuse to raise the discount rate before the end of the month. The message concluded by noting that a financier by the name of Clarence Hatry was in big financial trouble. [Thomas and Morgan-Witts, pp. 279-280]

The New York Federal Reserve Bank had raised its discount rate to 6% on August 8. Soon thereafter, the market began to run out of steam. The peak of the Coolidge bull market was attained on September 3, 1929, when many leading stocks reached their highest price quotations. So Livermore's Bank of England source had been right on the money. On Sept. 5, the market broke downward on bearish predictions from economic forecaster Roger Babson, who on this day won his nickname as "the Prophet of Loss." During the following weeks, the market drifted sideways and downward.

On September 20, 1929 it became known in the City of London that the Clarence Hatry group, which supposedly had been worth about 24 million pounds,

was hopelessly insolvent. On that day Hatry and his leading associates confessed to fraud and forgery in the office of Sir Archibald Bodkin, the Director of Public Prosecutions, went to have lunch at the Charing Cross Hotel, and were jailed. Hatry later asserted that in late August, he had made a secret visit to the Bank of England to appeal to Montagu Norman for financing to allow him to complete a merger with United Steel Company, a UK firm. Norman had adamantly refused Hatry's bid for a bridge loan. By 17 September, when Hatry stock began to fall on the London exchange, Hatry had liabilities of 19 million pounds and assets of 4 million pounds.

When, on 19 September, Hatry approached Lloyd's Bank in last a desperate bid for financing, the wayward financier had told his story to Sir Gilbert Garnsey, a chartered accountant. Garnsey had made a second approach to Norman for emergency financing, and had also been rebuffed. At this point Norman had informed the chairman of the London Stock Exchange that the Hatry group was bankrupt; in this conversation it was agreed that trading in Hatry shares would be suspended on 20 September.

Norman thus wanted the Hatry bankruptcy; he could have prevented it if he had wanted to. How many times did Norman, who operated totally in the dark as far as the British government and public were concerned, bail out other tycoons who happened to be his friends and allies? The Hatry affair was useful to Norman first of all because it caused a rapid fall in the London stock market. London stockjobbers who were caught short on cash were forced to liquidate their New York holdings, and the Economist spoke of "forced sales" on Wall Street occasioned by the

“Hatry disclosures.” [London Economist, 23 November, 1929, p. 955] More important, Norman could now pretend that since confidence in London had been rudely shaken, he needed to raise the bank rate to prevent a further flight of funds.

Less than a week after the Hatry group’s debacle, Norman made his final and decisive bid to explode the New York bubble. He once again raised the Bank of England discount rate. As the New York Times reported from London, “the atmosphere was tense in the financial district and exciting scenes were witnessed outside the Royal Exchange. Ten minutes before noon a uniformed messenger rushed into the corridor of the Bank carrying a framed notice over his head. The notice read: ‘Bank rate 6 1/2 per cent.’ A wild scramble ensued as messengers and brokers dashed back to their offices with the news.” One of the subtitles of the Times’s article was “BUSINESS FEARS RESULTS”. [NYT, 27 September 1929] And well they might have.

6.5% was a very high discount rate for London in those days, and a full point had been a big jump. The London rate had not been so high since 1921, during the so-called deflation panic of 1920-21. The British move towards higher rates was imitated within two days by the central banks of smaller continental states where British influence was high: Austria, Denmark, Norway, Sweden, and the Irish Republic all hiked their discount rate. On October 10 the British monetary authorities in India also raised the discount rate there by a full point. Added to the steps already taken by the Bank of England, these actions generated a giant sucking sound as money was pulled out of New York and across the Atlantic.

The Economist approved Norman's maneuver, while blaming "the continuance of Stock Exchange speculation in America, with its concomitant high call rates" for the need to go 6.5%. Such a high rate would of course be highly destructive to British factories and farms, but this, as we have already seen, counted for nothing in Norman's machinations. The Economist commentary ended with a very sinister prophecy: Still, on the whole, few will doubt that the Bank was right this week to change over to its...alternative of imposing dearer money rates at home. It has decided to do so at a moment when the fates are becoming propitious to an early success, which should permit of a relaxation of the present tension before too long a period has elapsed.

[The Economist 28 September 1929, p. 557]

What the Economist meant by success, as we will see, was the detonation of a colossal panic in New York. By abruptly pulling millions of pounds out of New York, Norman turned the sagging Coolidge bull market into the biggest rout in stock market history up to that time. Then, as the Economist suggests, the British bank rate could come down again.

John Kenneth Galbraith, in his much-quoted study *The Great Crash*, curiously manages to avoid mentioning the raise in the British Bank Rate as the immediate detonator of the Crash of 1929. But then, Galbraith is a Canadian and an Anglophile. But a few old American textbooks had the story somewhat better: "The stock-market collapse came in October, 1929 when English interest rates were raised to six and one-half per cent in order to bring home needed capital that had been attracted to the United States

by the high speculative profits,” wrote Hicks and Mowry in their 1956 *Short History of American Democracy*”.

Various London outlets now began feverishly signalling that it was time to pull the rug out from under the New York market. A prominent signaller was Philip Snowden, the Chancellor of the Exchequer in the Labour Party government of Ramsay MacDonald which had come into power in the spring of 1929 on a platform which had included the need for better relations with the United States. On October 3, 1929, Snowden addressed the Labour Party’s annual conference in Brighton. Snowden’s audience was understandably not happy with a higher bank rate, since they would be the main victims of unemployment.

Snowden, while stressing that Norman’s actions were independent of the Exchequer, genially told the delegates that “there was no other recourse.” Why not? Snowden first repeated the argument about defending London’s gold stocks: “Monetary conditions in America, Germany, and France have been such as to create a great demand for the currencies of those countries, dollars, marks, and francs, and a consequent selling of sterling, with the result that the rates of exchange have gone against us recently, reaching points where payments were taken in gold.” The US, in particular, was the culprit: “In New York, with America’s plethora of liquid capital and high rates, there has been a usual year’s orgy of speculation, draining money away from England.” “There has been a raid on the financial resources of this country which the increased bank rate is now intended to check” Snowden ranted. “The object of the increased rate is to draw money back to

England,” Snowden stressed. The hardship of high rates must be blamed on the US: “...there must be something wrong and requiring our attention when such an orgy 3,000 miles away can so dislocate the financial system of this country and inflict injury on our workers and employers.” It was time to bail out of New York and come home to London, Snowden urged: “British credit is the best in the world. The British market is the safest in the world for those who are satisfied with reasonable investments and not lured into wild speculations.” [NYT, 4 October 1929]

When J.P. Morgan read this speech, he was reportedly apoplectic that Snowden had repeated his catchphrase of “orgy of speculation” so many times. But J.P. Morgan was also in the process of going short.

Snowdon’s speech was widely applauded in the City of London, the New York Times reported the next day, and his “reference to the effect of the American speculation on the international situation was also approved...the feeling is that such movements must be allowed to bring their own correction.” [NYT, 6 October 1929] The “correction” was now only a few weeks away.

On October 21, 1929 the Great Crash began. On October 24, at the height of the panic, Winston Churchill appeared briefly in the visitors’ gallery of the New York Stock Exchange to view the boiling trading floor and savor the chaos he had wrought. On October 29, the principal market index lost 40 points on a volume of almost 12.9 million shares, an all-time record in that epoch.

One of the remarkable features of October 29 was the large number of immense block lots of stock that were dumped on the market, in contrast to the previous days when the panic had mainly involved smaller margin-leveraged investors. In those days the financial editor of the New York Times was the veteran journalist Alexander Dana Noyes, who had played the role of Anglophile Cassandra of the Coolidge market: at every periodic convulsion in the speculative fever, Noyes had proclaimed that the day of reckoning had finally come. In his later autobiography, *The Market Place: Reminiscences of a Financial Editor* (Boston: Little Brown, 1938), Noyes admits in passing that the British had played a key role in the dumping of these large blocks of stock: "Afterward, it came to be known that the forced selling was not only stock which had been bought for the rise by the hundreds of of thousands of outside speculators, but represented also the closing-out of professional speculators who had been individually 'carrying' immense lines of stock. Possibly London, which after its habit had been joining in the American speculation...started indiscriminate foreign selling." [p. 330]

By the end of October, the total value of stocks listed on the New York Exchange had declined by 37%. That, it turned out, was only the beginning. By the time the bottom was finally reached in March, 1933, stocks had declined in price by more than 80%. By 1932 commodity prices had fallen by 30 to 40%. World manufacturing production was down by 30 to 50%. World trade declined by two thirds. The International Labor Office in 1933 said that approximately 33 million persons were out of work.

By Halloween, Norman was able to reduce the London rate from 6.5% to 6%. The Economist gloated:

“Seldom has the country received a more agreeable surprise than that sprung upon it by the Bank of England when at, twelve o’clock on Thursday morning, it announced that its rate had been reduced from 6 1/2 to 6 per cent. Five weeks ago, when Bank rate was raised from 5 1/2 to 6 1/2 per cent., doubts were freely expressed lest the new rate might not prove effective in correcting the exchanges and stemming the flow of gold from this country; and voices were heard foreboding that 6 1/2 per cent. might have to be followed by 7 1/2 per cent. in a few weeks’ time. Less than three weeks sufficed to confound the school of extreme pessimists, for by the middle of October [when the New York panic began] it was plain that all danger of a higher Bank rate had passed. The dollar was nearer the import than the export gold point, the mark was back to par, and London and the sterling was proving a magnet for the world’s floating balances.

“The final collapse of the Wall Street boom under the avalanche of selling which began on Thursday of last week, and which must be regarded as the main factor in the Bank’s decision, has confounded optimists and pessimists alike. ...it must be borne in mind that the Bank rate was raised to 6 1/2 per cent. last September solely to make London an attractive centre for short money. ...the crux of the situation lay in the attraction of the New York market both for floating balances to be lent at call, and for the funds of private investors anxious to participate in the profits of a boom which appeared to have no end. Steps had to be taken by the Bank of England to

counter a situation which threatened to become critical for its own reserves.

“Even before Wall Street’s ‘Black Thursday,’ events showed that the new Bank rate was achieving its objects to an extent surpassing expectations...With the final collapse of the Wall Street boom, and the definite end of a critical phase in the world’s monetary history, in which New York had been an inconveniently overwhelming competitor for international funds, the Bank of England decided...to lose no time in allowing Bank rate to drop to the level of the market rate....

“...it would be premature to jump to the conclusion that the Wall Street break has cleared the world’s monetary and commercial horizon of every cloud...there is warrant for hoping that the deflation of the exaggerated balloon of American stock values will ultimately be for the good of the world...we look for a gradual improvement in the international monetary situation as the huge balances hitherto concentrated in New York redistribute themselves over the rest of the world – thus greatly easing the strain on the British banking system and opening possibilities for a further reduction in Bank rate in the not very distant future....

“The cessation of the westward flow of funds, even if the reversal of the process does not lead to the early recovery by London of all, or nearly all, her lost gold, should greatly ease the difficulties presented by the problems of international debt payments and the interrelated Reparations issue...The 6 1/2 per cent. rate HAS DONE ITS WORK AND DONE IT WELL.”
[London Economist, 2 November 1929, pp. 805-806, emphasis added]

On November 23, when the smoke had cleared on Wall Street and the wreckage there was more clearly visible, the Economist catalogued "Reactions to the Wall Street Slump." Again they recurred to Montagu Norman's interest rate hike of September 26: "That advance...was a by no means negligible factor in turning into the opposite direction the tide of funds which had been flowing so strongly toward New York, and in causing the edifice of the American speculation to totter." [London Economist, 23 November 1929, p. 955]

By mid-December the London discount rate was down to 5%. The Economist in its year-end review of 1929, repeated its praise for Norman's bank rate strategem: "In the financial world we faced and met a crisis which, in the opinion of the doubters, threatened even to endanger the gold standard in this country. But after enduring a long-continued drain of gold...the Bank at a critical moment took a course as bold as it was successful, and in the event it proved necessary only to put up with acutely dear money for a matter of weeks." In that holiday season of 1929 the Economist saw "a depression from across the Atlantic of cyclonic force" but since "Great Britain's monetary position in regard to gold need give rise to no anxiety" and British "industry starts a New Year ...on more even terms with our competitors than for many years past," Norman had scored a "success."

Norman had succeeded in torpedoing the US economy, but he had also unleashed a world depression. The British had been in a depression anyway, so getting the rest of the world to join them in their misery was a highly positive development. As for Benjamin Strong, he had died in October, 1928.

FROM COLLAPSE TO DISINTEGRATION

During 1930, levels of employment and production declined sharply in most of the world. British unemployment went from a colossal 1.34 million at the end of 1929 to an astronomical 2.5 million at the end of 1930. By late in the year Lord Keynes was writing of the "Great Slump of 1930," as a result of which mankind was living "this year in the shadow of one of the greatest economic catastrophes of modern history." [Essays in Persuasion, p. 135] Keynes estimated that the level of new capital investment in the United States was by late 1930 already 20% to 30% less than it had been in 1928. [p. 145]

1930 also saw a series of post-crash banking failures, especially among smaller banks of the rural south. These bank failures struck Kentucky, Tennessee, Arkansas, and North Carolina. There was also the insolvency of the Bank of United States in the New York City garment district.

With Wall Street crippled, London quickly became the center of what today would be called international hot money, with short term sterling balances that were ready to rush anywhere in the world a better rate of return could be obtained. During the period of uncertainty about the fate of the French franc between 1924 and 1926, large amounts of French hot money had shifted into London and had remained there. This money would exit with particular abruptness in case of trouble in London. This meant that a sudden collapse of confidence in London could easily lead to panic and the massive flight of capital.

THE COLLAPSE OF EUROPE

In late 1929 and 1930, the British financiers noticed very little change in their usual depression routine. But the explosion in New York cut off loans and wrecked the banking system in central Europe, as signalled by the Kreditanstalt bankruptcy in Vienna in May 1931, and the fall of the Danatbank and the rest of the German banks in July of the same year.

Vienna had been chronically troubled because of its status as the full-sized head of a truncated body after the breakup of the Austro- Hungarian Empire. The Kreditanstalt, a Rothschild property, was the survivor among the Vienna banking houses, which had succumbed one by one to the post-Versailles slump. As a result, Kreditanstalt owed \$76 million abroad, mainly to UK and US investors. An international effort to bail out the Kreditanstalt with the help of the Rothschilds, the Bank for International Settlements, the Bank of England, and others availed nothing.

Failure of the Kreditanstalt meant the bankruptcy of much of central Europe. The crisis of the German banks took center stage. Even more than in Austria, the drying up of New York as a source of lending was the main culprit here. It was estimated that Germany had to meet yearly foreign payments of \$800 million, including the onerous reparations. A run on the Berlin banks developed. Within a short time Germany was forced to export two fifths of her gold reserves for a total of \$230 million.

The crisis in Berlin inevitably had immediate and serious repercussions in London. Some believed that British financial houses had been too slow to pull

their money out of Berlin, and that large sums owned by the British had been frozen in Berlin when the banks there were shut down. Part of the panic travelled to London by way of Amsterdam: the Dutch banks had loaned heavily in Germany, and the Dutch withdrew their considerable assets from London to stay afloat. Now the tremors unleashed by the Crash of 1929 had undermined the entire banking system in Germany, Austria, Romania, Hungary, and the rest of central Europe.

It was at this point, with a cynical treacherous reversal of their entire policy, that the British decided to wreck the sterling-centered international monetary system which they had re-assembled after World War I. Their gesture was similar to the speculative attacks on the pound mounted by George Soros and other British-backed speculators in September, 1992, which aimed at destroying the European Exchange Rate Mechanism, a grid of relatively fixed parities among the continental currencies. In soccer terms it was an “autogol” or own goal, scored against one’s own purported team.

In the midst of the German crisis the fact that German reparations and interallied war debts could not be payed was finally recognized by US President Herbert Hoover, who was realistic enough to proclaim the debt moratorium which bears his name – the Hoover moratorium of June, 1931, which froze all reparations and war debt payments for 1 year. This moratorium was approved by the US Congress with sweeping majorities in December, 1931. But the Hoover moratorium was too little and too late. By the time Hoover had made up his mind to act, Schacht’s Reichsbank was just a few weeks away from defaulting on gold payment and imposing strict

controls on all currency transfers to the outside world. Another problem with the Hoover moratorium was that it was announced for only one year – it should have been for the duration of the crisis. The Hoover Moratorium also contained a domestic political trick: if the European governments were not required to pay their debt to the United States government, then those same Europeans might still have enough liquidity to pay back their loans American privately owned banks and businesses. So the US Treasury would have suffered, for the benefit of the private sector. In December, 1932 France, Belgium and other debtors defaulted, and the Hoover Moratorium became permanent in practice.

Under the guidance of Schacht and Montagu Norman, the Germany of Chancellor Heinrich Brüning rapidly evolved into the prototype of the autarkical currency bloc of the 1930's. Most of the classical Schachtian apparatus later employed by Hitler was already in place before Hitler ever came to power.

The emergence of the mark zone was also assisted by Hoover's Secretary of State, the notorious Anglophile Henry Stimson – the ego ideal of the youthful George Bush. It was in fact Stimson who, while attending the London Conference on the German crisis, proposed the so-called Standstill Agreements, which stated that creditors owed money by the German government or by German banks and businesses would be obliged to refrain from demanding payment, and in any case not to take their money out of Germany. This gambit was found especially appalling by Jacques Rueff, who was in attendance. A debt moratorium for the duration of the crisis would have been simpler and far more effective. As it was, the ability of German residents to buy and spend

abroad was throughly curtailed. Soon all trade was restricted, and frozen and blocked accounts were instituted. The Reichsbank rediscount rate went to a strangulating 10%, and the rate on collateral loans went to 15%. In the domestic economy, deflation and austerity were the order of the day. All of this played politically into the hands of Hitler and the Nazis, which was precisely the intention of Montagu Norman.

LONDON'S SINGAPORE DEFENSE OF THE BRITISH POUND, 1931

The surrender to Japan of the British naval base and fortress of Singapore on February 15, 1941 was the culmination of one of the most absurd military farces in the history of Perfide Albion. This was the result of a long-term, conscious and deliberate committment to surrender Singapore as soon as possible if attacked by Japan, combined with the need to make a sham of defending the place so as not unduly to arouse the suspicions of the bloody Yanks. The British were looking ahead to the postwar world. They wanted the Japanese to have plenty of time to attain and fortify their defense perimeter, so that the US losses in rolling back Nippon would be nothing short of catastrophic. At the same time, the British wanted to hide this treachery from the US public. It had to look as if they were caving in to force majeure.

At the time, every schoolboy knew that the British had fortified their coast defense artillery so that the guns could only point out to sea, and not to the land approaches, which were the axis of attack chosen by the Japanese. The British troops present, mainly imperial conscripts, were more or less overtly told not to fight. Once the needs of dramaturgy for the US

market had been satisfied, Gen. Percival, the British commander, surrendered with all deliberate speed.

The feeble efforts to save the pound mounted by Montagu Norman's Bank of England and by Ramsay MacDonald's national unity cabinet in the summer of 1931 can be usefully summed up as a "Singapore defense" *avant la lettre* — a bungling bogus sham that was deliberately designed to fail.

NORMAN INTENDED TO DEFAULT ALL ALONG

There is solid evidence that Montagu Norman's decision to provoke a British default on gold payment dated back to mid-July, 1931, well before the pound got into trouble. The following is an account of Montagu Norman's meeting with the German delegation during the London Conference of July, 1931, which had been called together to deal with the crisis of the German banks and currency. Norman's preferred recipe for Germany was default on gold payment, standstill agreements, and a possible debt moratorium. As we see here, Norman told German State Secretary Schaeffer that in a few weeks it would be clear what he was driving at — which in retrospect was understood by all concerned as an allusion to Norman's own coming British default on gold payment:

“Zur fuer die ganze Konferenz entscheidenden internen Sitzung kam es am 21. [Juli 1931] in der britischen Treasury, an der Reichskanzler Bruening, Ministerialdirektor Schwerin-Krosigk, Staatssekretaer Schaeffer und Geheimrat Vocke auf deutscher und Montague Norman, Sir William Leith-Ross und Waley auf britischer Seite teilnahmen. In

dieser Sitzung erklarte Montague Norman mit aller Offenheit, dass er bei vollem Verstaendinis fuer die deutsche Lage nicht imstande sei, ueber die Bank von England zu helfen, da diese selbst durch die anhaltende Geldabzuege der letzten Tage (taeglich bis zu 2 Mill. Pfund) unter schwerstem Druck stehe. Sein einziger – und unter den gegebenen Verhaeltnissen auch einzig moeglicher – Rat waere, die Konferenz schnell zu beenden, deutscherseits selbst private Stillhaltevereinbarungen mit den Auslandsglaeubigern zu treffen, gegebenenfalls ein Auslandsmoratorium – und im Inneren Suspendierung der Goldeinloesungs- und Golddeckungspflicht, mit anderen Worten genau das, was England acht Wochen spaeter selbst zu tun gezwungen war. Dass Norman dabei bereits an diese spaetere eigene Politik dachte, geht daraus hervor, dass er im Anschluss an die Sitzung Staatssekretaer Schaeffer persoendlich erklarte, dass Schaeffer ihn in wenigen Wochen wohl verstehen wuerde.” [Rolf E. Lueke, Von der Stabilisierung zur Krise (Zuerich: Polygraphischer Verlag,)

This report not only illuminates the timing of Norman's decision to default. It also shows how explicitly Norman pushed Germany into the status of an autarkical currency bloc, with all international payments subject to strict government controls.

On August 23, Norman (who was nursing one of his periodic nervous breakdowns in Canada) talked by telephone with Harrison of the New York Fed. Harrison asked Norman if he thought that the austerity program proposed by the new British National Government were adequate. Norman replied that he believed that the austerity program was not adequate, and that any inadequate program was

bound to cause trouble within a year or so. Norman recommended exploiting the current crisis to force through an economic adjustment featuring a drastic reduction in wages and in the cost of production, so as to make British goods competitive again. If this were done, Norman thought, there would be no need for any loans. Harrison objected that it might be risky to rely exclusively on a balanced budget to defend a currency. Norman was signalling a new defeatist policy for the Bank of England — one that impotently called on the British government to impose more austerity.

HARVEY LIES TO THE CABINET

The Deputy Governor of the Bank of England, Sir Ernest Harvey — the man who actually terminated the British gold standard — was uniformly defeatist throughout the crisis. At a cabinet meeting on September 3, Harvey expressed his conviction that “the future course of events depended largely upon the attitude of the British public towards the Government’s proposals.” This view, expressed at the height of the crisis, was at odds with the entire Bank of England and postwar central bank ideology, which stressed the autonomy and power of the central banks over the flailing of the politicians and governments. For three centuries the Bank of England had considered itself responsible for the fate of the pound; now Harvey was talking out of the other side of his mouth. This reversal of attitude was also expressed in Lord Norman’s constant refrain that the crisis of the pound had to be solved by a balanced budget on the part of the British government, and not by an increase in the Bank Rate of other measures which only the Bank of England itself could take.

As contemporary observer Palyi writes, “several ‘eyewitnesses’ have told this writer that both those in the Treasury and in the Bank had convinced themselves that Britain’s house could not be brought into order without first ‘teaching a lesson’ to a public which was either indifferent or indolent.” [Palyi, p. 269] But that was a cover story for deliberately scuttling the pound.

At that same cabinet meeting of September 3, Sir Ernest Harvey told the cabinet that total losses by the Bank of England since the beginning of the crisis amounted so far to 130 million pounds in gold and foreign exchange. Harvey then deliberately lied to the cabinet, stating that since the loans made to London by the foreign central banks would have to be repaid in gold if they could not be paid any other way, this “amounted in effect to a lien on a portion of their existing gold holding and reduced their actual free holding to little more than 80 million pounds or about the equivalent of the new government credit.” As one historian comments, “This alarming exposition of the credit agreements was...seriously misleading. They did not provide for a lien on the Bank of England’s gold or anything close to it. Rather they contained a gold payment clause which required that payment be made in gold.” [Kunz, p. 122]

LONDON REFUSES TO RAISE BANK RATE TO CRISIS LEVEL

As Robbins notes, the monetarist orthodoxy of British financial experts between the two world wars was that if a country got into economic trouble, “You must put up your bank rate and you must limit your fiduciary issue. Anything else is bad finance.” Curiously, when the terminal crisis of Montagu

Norman's much-vaunted gold standard finally arrived, the British did neither of these things.

British monetarist ideology featured the faith that an increase in the Bank of England's bank rate could pull gold up out of the ground, or even attract gold to London from the moon. The bank rate was at the heart of the entire British fetish of usury.

Fiduciary issue of currency was a means used to regulate the supply of credit. These were extra bank notes issued by the central bank. Cutting fiduciary issue would have meant a credit contraction – tight money. In the midst of the summer, 1931 pound and gold crisis, the British actually increased their fiduciary issue, when their own orthodoxy would have dictated a sharp cut. But the Norman's Bank of England persistently increased fiduciary issue in the face of the crisis.

NORMAN'S REFUSAL TO HIKE THE BANK RATE

As for the Bank Rate, the Bank of England acted in violent contradiction to its own monetarist orthodoxy. As one scholar later summed up:

“On May 14 [1931], immediately after the collapse of the Kredit-Anstalt, the Bank Rate was actually lowered, from 3 to 2 1/2 per cent. It was not changed until July 23rd, when at last it was raised to 3 1/2 per cent. During the last week or so of July the Bank of England lost over 25 million pounds in gold. On July 30th the Bank Rate was again raised, but only to 4 1/2 per cent, and there it remained until September 21st. Great Britain had always advocated a high Bank Rate as the remedy for a financial crisis and a drain

of gold. She had been on the gold standard, in effect, for over two hundred years, with only two breaks – one during the Napoleonic wars and one during the last war [1914-1925]. Now for the first time in her history she suspended gold payments in time of peace and with a Bank Rate of 4 1/2 per cent ! Does it follow that the British monetary authorities were secretly glad to leave the gold standard?why was the Bank Rate not raised but actually lowered after the Kredit Anstalt closed? Why was it not raised to 8 per cent or perhaps 10 per cent in July or even in August?" [Benham, Monetary Policy, pp. 9-11] These are good questions.

Back in 1929, when Montagu Norman had been concerned with precipitating the New York stock market panic, 6.5% had not seemed too high a Bank rate in view of the desired result. In April 1920, when the Norman had wanted to undercut New York, the Bank Rate reached 7%, and had stayed there for a full year. But now, 4.5% was the nec plus ultra.

A worried J.P. Morgan of New York cabled on September 7 to Morgan Grenfel in London:

"Are the British Treasury and the Bank of England satisfied that the present method of dealing with the sterling exchange is the best that can be devised? In this connection the question naturally arises as to why the Bank of England does not use the classic remedy of Bank Rate instead of apparently pegging the exchange." [Kunz, p. 126]

Apologists for Norman and his retainers have advanced various lame arguments to explain the gross treachery of Threadneedle Street. One argument was that the British domestic economy was

already too depressed to survive a rise in the Bank Rate. But on September 21, after defaulting on gold, the Bank of England raised the Bank Rate to 6% and left it there for five months, regardless of the impact on the credit-starved domestic British economy.

Then there is the argument of “prestige,” which claims that radically to raise the Bank Rate under the pressure of foreign gold demands would have undermined the prestige of the pound sterling. Was it then more prestigious to default?

“It had been intimated that the decision to devalue was due to British ‘sensitivity’: the Treasury and the Bank found it ‘undignified’ to balance the national budget under pressure of foreign bankers. Was their dignity better served by defaulting?” [Palyi, p. 294]

As the same author sums it up, “the reluctance to use the discount weapon was at the root of the widely disseminated charge that ‘perfidious Albion’ had intentionally ‘trapped its creditors,’ especially given the fact that British foreign obligations were denominated in pounds, not in the currency of the lending country. So these foreign obligations could be paid off in cheaper pounds after a default and devaluation.

THE FRANCO-AMERICAN LOANS

The British judged that their sham defense of the pound required at least some semblance of support operations for their own currency in the international markets. For this purpose, it was decided to procure loans from the United States and France for these support operations. The main effect of these loans was to make the liquidity crisis that

followed the British default more acute in both Paris and New York.

British representative H.A. Siepmann arrived in Paris on August 24 to begin negotiating the French loan. Given the fast pace of the crisis, Siepmann should have been a man in a hurry. But Siepmann "took the approach that the question of a credit was not a top priority matter, a rather surprising one in the circumstances and one that not only confused Governor Moret but diverged totally from the viewpoint held by Morgan's (N.Y.) and Harrison" at the New York Federal Reserve. [Kunz, p. 113]

Morgan's for its part had been reluctant to undertake the British loan. The mood among other American banks was shown by the unprecedented number of refusals to participate in the underwriting of the loan which arrived in response to the offer cable sent out by Morgan's. Banks refusing such an offer ran the risk of being excluded from future Morgan loan syndications. The refusals show the extreme liquidity anxieties already besetting the US bankers.

This state of affairs is reflected in the following cable from Morgan, New York to Chancellor of the Exchequer Philip Snowden in London: "In reference to the proposed interest rate in America we may emphasize that there is not a single institution in our whole banking community which actually desires the British Treasury Notes on any terms either as to commission or interest....Every institution is probably making strenuous endeavours to get its position more liquid." [Kunz, p. 116-117] As it was, the British took in the loans, which were obtained by the British Exchequer from New York and Paris. Starting on August 1, the British

government organized a loan of \$250 million, mainly from the United States. On August 26, the British requested and were granted a further US loan of \$400 million. [Hoover, pp. 81-82]

The British loan was the biggest made by Morgan between the world wars. The loan took the form of a pledge by Morgan and 109 other American banks to purchase dollar-denominated Treasury Bills of the British government for periods of 30, 60 and 90 days.

AUGUST 4 CRISIS – NO INTERVENTION BY BANK OF ENGLAND

During the first days of August, the British authorities announced that they would receive loans from foreign central banks for the purpose of conducting support operations for the pound sterling. But on August 4, the Bank of England and its agents were inexplicably absent from the currency markets, and the pound quotation collapsed below the gold export point to New York. Norman and his crew had “forgotten” to defend the pound that day — clearly a conscious decision to sabotage their own pound. The confidence-building effect of the central bank loans was completely dissipated. To make matters worse, support operations seem to have been virtually “forgotten” again two days later.

GOLD SOVEREIGNS SUSPENDED

Around the middle of September, the Bank of England suddenly discontinued its habitual practice of paying out gold sovereigns — that is, gold coins — to those who wanted to exchange pound sterling banknotes. This measure came at a time when gold

bullion was still freely available for those who wanted to trade in larger sums. This amounted to the transition to a gold bullion standard. But the effect on market psychology turned out to be catastrophic. The suspension of official payment in gold sovereigns was seen for what it was – the immediate prelude to the default on all gold payment.

AFTERNOON POUND BREAKS IN NEW YORK

On August 29, Morgan partner Thomas Lamont sent a cable to Grenfell in London commenting on the loss of confidence in the British government that was spreading on Wall Street. A cable two days later stressed the concern felt at Morgan's New York about "the poor handling of the sterling exchange, a symptom of which was the frequent breaks in the value of sterling in the New York market after the London market had closed. It appeared that the Bank of England agents in New York were setting their watches to London time, and knocking off for the day after lunch. When the pound crashed just before tea-time, Norman's minions were at home.

NO ATTACKS ON BEARS A LA POINCARE

In the same missive, Morgan's (N.Y.) also suggested better liaison between the Bank of England, the Bank of France and the FRBNY so that the credits would become an offensive weapon rather than a sitting duck for rapacious financiers." [Kunz, p. 120] To be effective in stopping speculation, the monetary resources obtained by the Bank of England had to be employed dynamically. The Bank of England could not just sit there, buying unlimited quantities of pounds at the floor price. Rather, the money had to be used aggressively to buy pound futures so as to

drive the pound quotation up, if only temporarily, with the result that some of the speculators who had sold the pound short would have been severely burned. The pound would have received additional support through short covering purchases. The Bank of England needed to organize a short squeeze or bear squeeze so as to create genuine doubt about whether shorting the pound was a sure way to lock in profits. Bear squeezes and short squeezes had been actively organized by French Premier Poincaré during his defense of the French franc some years earlier.

ONLY 2 SMALL BANKS USED

Another feature of Norman's Singapore defense was the method used to organize support operations for the pound. All support operations were conducted through two small banks. Support operations against the dollar were done through the British Overseas Bank, and support operations against the franc were done through the Anglo- International Bank. This absurd method guaranteed that everyone in the markets knew exactly when and in what amount the Bank of England was intervening, and that everyone also soon knew exactly how much of the various French and American support loans remained unused. If it had wished to be effective, the Bank of England would have intervened in its own name, and would also have conducted other operations through the big British clearing banks. The small size of the banks actually used also limited the amount of pound futures they could buy, since their credit was so limited.

LOW FORWARD PRICE OF POUNDS

On September 1, Morgans (N.Y.) cabled their London partners an analysis of the London and New York sterling markets with special focus on the weakness and lack of depth of the forward market. [Kunz, p. 121] The elementary strategy for defending the pound would have been to keep the price of pound futures above the spot price for pounds in the cash market. If that could be accomplished, arbitrageurs would have been impelled to sell the pound futures and buy the spot pounds, generating an updraft around the pound quotations. But if pound futures were allowed to sink lower than current pounds, financiers would obviously sell pounds and buy pound futures to lock in their profit.

POUND PEGGED TOO HIGH

Harrison of the FRBNY cabled Harvey on September 3 that in his opinion the British were attempting to peg the pound/dollar rate much too high. The British were attempting to support sterling at \$4.86 to \$4.86125, which was considerably above British gold export point. In Harrison's view, the artificially high peg only encouraged sales of sterling. Harrison wanted the pound to fluctuate just above that currency's gold export point. Harvey declined to make this change, saying that although he was in general agreement this was not the time to change tactics. [Kunz, p. 121]

DUTCH GUILDER RATE NEGLECTED

In yet another deliberate British fiasco, while the pound to dollar and pound to franc rates were supported, the pound to Dutch guilder quotation

received no support of all. Given the considerably importance of the Dutch currency at the time, this was insane folly. The pound/guilder exchange rate went below the gold export point in September, and significant amounts of British gold were shipped to Amsterdam during the final phase of the bogus defense of the pound.

FOREIGN SECURITIES NOT USED

Lord Reading, the Foreign Secretary, suggested to Snowden between September 10 and September 14 that the Treasury prepare a plan for the mobilization of foreign securities held in Britain for the purpose of depending the pound. Reading thought that this operation could be modeled on the methods used for the same purpose during the First World War. Lord Reading also wanted MacDonald to order the Bank of England to prepare detailed financial data for the use of the Financial Subcommittee of the cabinet, composed of MacDonald, Snowden, Reading, and Neville Chamberlain. [Kunz, p. 129] None of this was carried out.

BRITISH SPECULATORS: OWN GOAL

On Monday, September 14, there was the first meeting of the Financial Subcommittee of the cabinet. Lord Reading wanted to determine exactly who it was that was dumping all the pounds on the international markets. Reading thought that many sales appeared to be British-inspired, and that the cabinet ought to consider a method of cracking down on such transactions. Harvey, who was present, expressed pessimism about the ability of the Government or the Bank to halt British flight capital, and "he further made the false statement that the

sale of sterling by British citizens was not really an important problem.”

Harvey himself knew this was nonsense. In reality, “Harvey had been sufficiently alarmed about British sales of sterling to write to various culprits such as Lord Bradbury to ask them not to continue to purchase dollars. Also Fisher had told [US diplomat] Atherton that internal capital flight was one of the causes of Britain’s problems. As the Bank of England, not the Treasury, kept track of currency movements, Fisher could only have known this if the Bank so informed him.” [Kunz, p. 143]

The London Daily Star was upset enough about flight capital to write that if the National Government were really national, “it could act at once against the traitors who are sending their gold abroad...” [New York Times, September 18, 1931]

On the fateful Default Day of September 21, 1931, the New York Times related the comments of the London correspondent of Le Matin of Paris. This journalist, Stephane Lauzanne, is quoted as saying: “The most recent purchases of foreign exchange were not undertaken for foreigners, as is stated in the official British statement, but in fact by British subjects. There were considerable withdrawals of foreign capital, but these took place mostly several weeks ago. During the past few days I have been assured by one of the most influential representatives of French banking circles in London that to his personal knowledge orders for the sale of sterling and purchases of dollars were given to the London banks by great numbers of British clients. Even as late as Saturday [September 19] 10,000,000 pounds left the Bank of England’s vaults.” [New York

Times, Monday September 21, 1931] Even on the eve of the default, London was still exporting capital – getting the most out of available pounds to buy up assets around the world.

THE INVERGORDON FARCE

In late September 1929, Norman had used the Hatry bankruptcy as a pretext for raising the Bank Rate, which he had wanted to do for reasons of economic warfare against the USA. In 1931, an indispensable part of the orchestration of the British default was an alleged “mutiny” in the Royal Navy in protest over pay cuts.

On Tuesday, September 15, Sir Austen Chamberlain, the First Lord of the Admiralty, informed MacDonald of a trifling incident which had taken place at Invergordon. About 500 sailors of the Royal Navy had assembled for meetings to discuss the pay cut for experienced seamen which the National Government was proposing. The seamen ignored orders to return to their ships until their protest meetings were over. In response, the Admiral of the British Atlantic Fleet announced the postponement of the scheduled naval maneuvers, and also the dispersal of the Atlantic fleet to its various home ports. It was these latter actions which “elevated what might have remained a small incident into a major occurrence. Sensational headlines around the world pointed to the parallels to the Russian revolution of 1905 and 1917 and the German revolution of 1918, both of which had been marked in their early phases by fleet mutinies. The Revolution was about to overpower the Royal Navy itself! In addition to this hysterical hype, there was also the sense that the austerity program would have

rough sledding from other groups in Britain as well. [Kunz, p. 131]

THE BANK OF ENGLAND DEMANDS DEFAULT

A despatch of September 17, 1931 to the New York Times reported that Sir Ernest Harvey, Deputy Governor of the Bank of England, and other financial leaders had gone that evening to the House of Commons to convey to Prime Minister Ramsay MacDonald “a grave warning that the stability of the pound was again imperiled.” “It is stated that they gave two reasons for this emergency – first, the naval unrest, and, second, the report that a general election was imminent.”

Saturday September 18 was the day the British cabinet officially decided to default on Britain’s gold obligations. MacDonald called it the most solemn conference ever held at 10 Downing Street. True to form, it was the Bank of England that proposed the abrogation of the gold standard through the mouth of its Deputy Governor, who announced that the only course of action left was for Britain to leave the gold standard. [Kunz, p. 135] Harvey deliberately created the false impression that he had discussed the situation after the close of trading on Friday with Harrison of the New York Fed. This was not true. Harvey, in response to a question from MacDonald, added that he did not think it worthwhile to raise even 100 million pounds (\$450 million) if people were only going to withdraw it. MacDonald quickly agreed to default, and the rest of the cabinet meeting was devoted to technical details of how to terminate the gold standard. [Kunz, p. 135]

It was only on Saturday, September 19 that Harvey informed Harrison of the New York Fed of what the British government was now doing. Harrison was described as greatly shocked by this decision, which came as a surprise to him. Harrison persisted for a time in exploring possible alternatives to London's default, and offered further loans. [Kunz, p. 137] But the Bank of England remained committed to immediate default. More help could have been obtained from Paris as well. Then there is the embarrassing fact that during the last week of the gold standard the Bank of England's gold stocks INCREASED from 133,300,000 to 135,600,000 pounds. [Palyi, p. 277]

THE END OF THE WORLD

On Sunday, September 20, 1931, the British government issued its statements announcing its decision to "suspend for the time being" the clause of the Gold Standard Act of 1925 requiring the Bank of England to sell gold at the fixed price. All the other elements of the official British mythology were also present. "His Majesty's Government have no reason to believe that the present difficulties are due to any substantial extent to the export of capital by British nationals. Undoubtedly the bulk of withdrawals has been for foreign accounts." The bloody wogs, as we see, were once again the root of the problem. Furthermore: "His Majesty's Government have arrived at their decision with the greatest reluctance. But during the last few days international markets have become demoralized and have been liquidating their sterling assets regardless of their intrinsic worth. In the circumstances there was no alternative but to protect the financial position of this country by the only means at our disposal." As we have seen,

there were other means. Finally, there was the obligatory stiff upper lip: “The ultimate resources of this country are enormous and there is no doubt that the present exchange difficulties will prove only temporary.” [New York Times, September 21, 1931]

The worldwide shock was severe. In the words of Jackson E. Reynolds, then President of the First National Bank of New York, “when England went off gold it was like the end of the world.”

THE BANKERS’ RAMP

With the help of demagogic headlines in the London afternoon tabloids, the British oligarchy placed the blame for the fall of the mighty pound on a “bankers’ ramp” led by foreign central bankers. A favorite target was poor George Harrison of the New York Federal Reserve, who was rewarded with slander and obloquy for his pathetic and servile devotion to the currency of British imperialism. Another fall-guy was the Banque de France.

One British chronicler of these times sums up the official line of scapegoating the foreigners as follows: “It was basically the American trade cycle, and not British monetary policy, that made life so wretched for us.” [R.S. Sayers, 97]

JACQUES RUEFF ATTACKS BRITISH HANDLING OF CRISIS

During the weeks of the British crisis, the economist Jacques Rueff was serving as the Financial Attache at the French Embassy in London. This meant that Rueff was in practice the manager of the French sterling balances.

Palyi cites the “‘posthumous’ charge by Rueff that the “Bank of England defaulted intentionally in order to damage the creditor central banks, the Bank of France in particular...” [Palyi, p. 268]

On October 1, 1931, Rueff completed his memorandum entitled “Sur les causes et les enseignements de la crise financière anglaise,” which was intended to be read by French Finance Minister P.-E. Flandin and the French Prime Minister, Pierre Laval.

Rueff first described the modes of intervention of the Bank of England: “Elle avait...deux instruments: le taux d’escompte et la politique dite d’open market’....Depuis 1929 la Banque d’Angleterre a constamment utilisé ces deux instruments pour maintenir aussi bas que possible les taux en vigueur sur le marché de Londres. Elle a toujours retardé aux maximum les élévations de taux d’escompte qui s’imposaient, cependant qu’elle cherchait à augmenter, par ses achats de valeurs d’Etat, l’abondance monétaire du marché.” [Jacques Rueff, De L’Aube au Crépuscule, p. 301]

For Rueff, the British were guilty of violating the implicit rules of the gold exchange standard, since they tried to maintain their liquidity despite a gold outflow. “on peut affirmer notamment qu’en 1929 et 1930, presque sans exception, la politique d’open market’ de la Banque d’Angleterre a été faite à contresens. Les mouvements d’or, en effet, tendent à se corriger eux-mêmes, puisque toute sortie de métal tend à provoquer une restriction de crédit, qui hausse les taux du marché. Or, en 1929 et 1930, toutes les fois que de l’or sortait de la Banque d’Angleterre, celle-ci achetait des valeurs d’Etat sur

le marché, remplaçant ainsi les disponibilités qui venaient de disparaître.” [302] “Autrement dit, pendant les deux années 1929- 1930, la Banque d’Angleterre a constamment paralysé le jeu des phénomènes qui tendaient à adapter la balance des paiements anglais aux nécessités résultant de la politique économique suivie par le pays.” [p. 303] Because of these policies, Rueff found, the British had weakened themselves even before the German crisis had begun: “Or, en 1931, ces fautes ont été commises, provoquant des mouvements de capitaux qui ont été mortels pour le change anglais. Il est très probable que l’Angleterre aurait pu y résister, si elle n’avait pas été mise préalablement dans un état de paralysie économique et financière, interdisant à son organisme les réactions spontanées d’un marché normal.” [p. 303]

Rueff repeatedly condemns Stimson’s intervention at the London Conference of July, 1931 with the proposal for standstill agreements which immediately created a liquidity crisis and put world banking in difficulty: “Toutes les banques du monde, voyant soudain immobilisé une fraction très importante de leurs capitaux à court terme, ont cherché à récupérer toutes les réserves qu’elles pouvaient rendre disponibles.” [304]

But the British always blamed the wogs: “...l’opinion britannique ...recherche à l’extérieur la cause de ses difficultés.” [305] The British had been wallowing in a depression since 1918, and that for them made it a world economic crisis: “Il faut d’abord remarquer que, pour l’opinion britannique, la crise économique d’après guerre n’est pas chose nouvelle. Depuis que l’Angleterre souffre du chômage permanent – c’est- à-dire depuis la

guerre – l’opinion britannique et les experts anglais affirment que le monde est en état de crise. Depuis la guerre, même lorsque le monde, sauf l’Angleterre, était en pleine prospérité, les représentants britanniques ne cessaient de demander à la Société des Nations de trouver un remède à la crise économique, qualifiée de mondiale parce qu’elle affectait les intérêts du Royaume-Uni de Grande-Bretagne et d’Irlande.” [307]

A key British problem was their high unemployment, which they had chosen to deal with by means of payments to the unemployed, called the dole: “Et cela explique que la hausse des prix soit pour l’Angleterre, dans le régime ou elle s’est volontairement placée, une nécessité vitale. Ayant fixe une catégorie des prix, elle est conduite à vouloir y adapter tout les autres.... Cette hausse des prix anglais peut, il est vrai, être réalisée sans hausse des prix mondiaux, par la dépréciation de la livre sterling et aussi – bien que dans une mesure probablement insuffisante – par un tarif douanier. D’où des diverses solutions envisagées en Angleterre, l’une d’entre elles – la dépréciation monétaire – étant déjà en voie de réalisation....”

[308-309]

For Rueff, all British proposals for international monetary cooperation were stratagems designed to shift the crisis from Britain to the rest of the world: “Il reste enfin à évoquer la dernière des formules par lesquelles l’Angleterre prétend que le monde devrait être reconstruit: la coopération financière internationale. C’est là un programme dont le sens n’a jamais été défini, probablement parce qu’il n’en a aucun.... Il n’est pas douteux que tous les plans

présentés à Genève ou à Bale, plan Norman, plan Kindersley, plan Francqui, tendent seulement à réaliser le trust des entreprises en faillite et à y investir des capitaux qui sans cela se seraient refusés. Par là, ils sont un merveilleux instrument pour transférer les difficultés financières des Etats qui les ont provoqués, à ceux qui ont été assez sages ou assez prudents pour s'en préserver...Tel est d'ailleurs le sens profond et l'objet véritable de tous les efforts tendant à réaliser la solidarité internationale, solidarité que l'on invoque toujours lorsque l'on veut profiter de la prospérité des Etats voisins, mais jamais lorsque l'on peut leur venir en aide."

[318-319]

Rueff suggested a Franco-American accord capable of putting an end to the British game.

THE BANK OF ENGLAND'S DUTCH TREAT

By September 20, most of the sterling balances held by foreigners who were disposed to liquidate them had already been liquidated. The exception were sterling balances held by foreign central banks, like the Dutch, and these would be loyal to London, partly because their estimate was that the crisis was not so severe as to force the British off gold. The little people of the British public were proving docile enough to make no attempt to turn in their pound notes for gold. The Big Five clearing banks were undisturbed by panic runs or the specter of insolvency.

There is no doubt that during the weeks before default, the Bank of England practiced the most

cynical deception on other central banks. The Bank of England twice assured the Bank of South Africa that it would do everything in its power to maintain gold payments. The Bank of England acted with great treachery towards the Netherlands Bank, the central bank which had shown itself to be the truest friend of the pound, supporting it in crisis after crisis. The president of the Netherlands Bank, Mr. Vissering, telephoned the Bank of England on September 18, 1931 to enquire whether there was any truth to the rumors about a forthcoming sterling devaluation. The Bank of England official who answered the phone emphatically denied that there would be a devaluation, and offered to pay off the Netherlands Bank sterling balances in gold on the spot. The Dutch decided to keep their gold in London.

A few days after the call summarized above, "Dr. G. Vissering of the Netherlands' Central Bank called Harvey to request that the Dutch gold held by the Bank of England be earmarked [separated from the Bank of England stocks as a preliminary to shipment to the Netherlands]. Harvey huffily refused, saying that the Dutch could either take their gold back to Amsterdam or keep it in London but if they chose the latter course they would not be placed in the position of a preferred creditor. Vissering backed down. To assuage Vissering's fears Harvey wrote him about the credits and stressed the total committment of the National Government to the maintenance of the gold standard [Kunz, pp. 119- 120] As a result, "the Netherlands Bank felt, and for good reason so, that it had been deceived by the Bank of England, a turn that was scarcely befitting Norman's idea of central bank cooperation, or the 'ethics' of the gold standard." [Palyi, p. 278]

The Netherlands Bank thought that the Bank of England should safeguard the Netherlands Bank against all the sterling losses to which it was subjected. A discussion of this British betrayal is found in the 1931-32 Annual Report of the Netherlands Bank. [see Brown, vol, 2, pp. 1170-1172]

Montagu Norman claimed that he had personally not been a participant in the decision to default on gold. As we have noted, Norman's cover story was that he had suffered a nervous breakdown, and had taken a vacation at the Chateau Frontenac in Quebec, Canada. When the Bank of England suspended gold payment, Norman was on board ship in the middle of the Atlantic. Norman claims that he knew nothing of the decision to go off gold until he landed at Liverpool on September 23. Norman was thus able to blame the default on one of his resident whipping-boys, Deputy Governor Sir Ernest Harvey. Harvey himself suffered a nervous breakdown because of the stress of serving under Norman.

When the British stopped paying in gold, they were quickly followed by Denmark, Sweden, Norway, Holland, Bolivia, and India – most of whom were candidates for inclusion in the sterling bloc. Other countries, including Greece, Italy, Germany, Austria, and Hungary were already operating under exchange controls and other measures which effectively prevented gold outflow. [Hoover, p. 82]

The British strategy for saving the golden pound had included histrionic international appeals from Prime Minister Ramsay MacDonald, who pleaded with other countries not to drain off the last of the British gold. After the British had defaulted, MacDonald's perfidy caused much resentment abroad. In the words of an

American economist, “Hardly had Ramsay MacDonald stopped sobbing over the international radio that Britannia should not be forced to sacrifice her honor, than he began to smile broadly because the fall of the pound gave her marked advantage in exports.”

[Mitchell, p. 14]

THE BRITISH GAME

A British estimate of the London predicament of the early 1930's reads as follows: “...Great Britain is a highly populated industrial country, carrying a terrific burden of internal debt, dependent predominantly for existence on foreign trade, enjoying the benefits of being the world's chief banking centre, possessed of a large net income from long-term investments abroad, but heavily indebted (in her role as world's banker) to other centres on short- term account.”

[Economist, September 26, 1931, p. 548]

The British racket up until September 1931 had been to use a high pound to maximize their buying up of the world's productive assets and resources. After September, 1931, a devalued pound meant that pound-denominated foreign claims on the British financial system – and these were the vast majority – were automatically reduced.

Five months after the British default, Norman and the British oligarchy embarked on a policy of cheap money. At this time a series of Bank Rate reductions was started which soon brought the discount to 2.5%, where it stayed for many years. Montagu Norman himself, the former gold addict, became the main

theoretician of Cheap Money in the new era of competitive monetary devaluations. The British stock market quickly recovered and kept rising during most of the 1930's. But unemployment hovered around 2.5 million until the beginning of the Second World War.

“For years, Continental opinion had been coming to the view that the British system was dying of ossification,” wrote Lionel Robbins [p. 93] “Now the British had increased their own relative importance compared to their continental rivals, who had joined them in perdition.”

The post-1931 British strategy also included Imperial Preference and trade war: “Britain entered the lists with the Import Duties Act of March, 1932 (reaching 33 1/3 per cent), and the later Ottawa Agreement establishing empire tariff preferences spurred other countries in the process of retaliation. Sterling losses of so many countries spread deflation through the struggle for liquidity. The contest between economies that remained on gold and those that had left it became acute.” [Mitchell, p. 14]

Soon, US exports to the rest of the world had dropped to about one third of their 1929 level. [Hoover, p. 83] European purchases of American agricultural products ceased almost entirely. US unemployment increased rapidly. Tax revenue fell by 50%. [Hoover, p. 89]

BRITISH DEFAULT: TEN MORE YEARS OF WORLD DEPRESSION

The Gibraltar of British Empire finance had crashed. The old saying, “as safe as the Bank of England” was

now a mockery. "It was only vaguely understood, if at all, that at stake was what is called today the 'world monetary system.' It was still a sterling system. The likely alternative to...the gold standard, at the old sterling parity, may have been the breakdown of that system. That is what happened after September, 1931.' [Palyi, p. 86] "The cooperation of the central banks in the 1920's ended in a breakdown of the entire system, having been essentially a cloak that masked the ultimate purpose of its chief ingredient, the gold exchange standard, which was to maintain Britain's gold standard without obeying the rules of the gold standard." [p. 146]

During the 18-month period after the British default, most world currencies also terminated gold payments through external default. Until March, 1933 the US dollar and some of its satellite currencies in central America were able to keep up payments on gold. Otherwise, the gold standard was maintained by a group of countries called the "gold bloc," comprehending France, Holland, Belgium, Switzerland, Italy, Poland, and Estonia. Estonia was forced off gold, and Italy and Poland imposed gold export controls. The Belgian franc was devalued in March, 1935. France imposed a gold embargo in September, 1936. Switzerland and Holland announced devaluations immediately thereafter.

Of the fifty-four nations that had been on the gold standard at some time between 1925 and 1931, none remained on gold in 1937. The world monetary system had indeed disintegrated.

CHART: COUNTRIES LEAVING THE GOLD STANDARD

April 1929 – April 1933

1929

April – Uruguay
November – Argentina
December – Brazil

1930

March – Australia
April – New Zealand
September -Venezuela

1931

August – Mexico
September – United Kingdom, Canada, India, Sweden, Denmark, Norway, Egypt, Irish ,Free State British Malaya, Palestine
October – Austria ,Portugal, Finland ,Bolivia, Salvador
December – Japan

1932

January – Colombia, Nicaragua, Costa Rica
April – Greece, Chile
May – Peru
June – Ecuador ,Siam
July – Yugoslavia

1933

January – Union of South Africa
April – Honduras, United States

[See Brown, 1075]

BEYOND BREAKDOWN TO DISINTEGRATION

The year 1931 is thus a turning point in the financial history of Europe analogous to 1914 in political-military history: "...because of the profound influence of the war upon the structure of the world's credit system and upon the economic environment in which it operated, 1914-19 was a period that marked the breakdown, rather than the suspension or modification, of the pre-war international gold standard system.....when England suspended the convertibility of sterling in 1931 the international gold standard as a world institution entered into an historical phase which must be described by a stronger term than breakdown. SEPTEMBER 1931 MARKED THE BEGINNING OF ITS DISINTEGRATION."

[Brown, p. 1052, emphasis added]

Current historians and economists are fixated on 1929, but there can be no doubt that September 1931 was the more important watershed by far. "Britain's devaluation in 1931 had a psychological and political impact on Europe, and beyond, that can hardly be overestimated. In final analysis, the break-up of the international financial and commercial system was a decisive factor in balkanizing Europe and preparing the ground for World War II." [Palyi, p. 270] Another writer noted that among the "consequences [of 1931] were an increase of international suspicion and hatred, an inflamed nationalism in Europe and, finally, war."

[Giuseppi, p. 164]

Indeed.

CURRENCY BLOCS AND THE IMPULSION TOWARDS A NEW WORLD WAR

The scuttling of the pound-based, gold exchange international monetary system of the 1920's was perhaps the most potent underlying factor in the universal renewal of armed conflict that soon followed. When the pound fell, a series of currency blocs emerged somewhat along the prototype of what had emerged under the guidance of Norman and Schacht as the German mark area. These currency blocs included the British pound sterling bloc, the US dollar bloc, the gold bloc (which broke up, leaving a franc bloc along with some other shards), the Soviet ruble area, the Japanese yen zone. The currency chaos meant that there was no reliable means of settling commercial payments among these blocs. World trade atrophied. The situation was difficult for everyone, but it was worst for those blocs which had the greatest dependency on exports and on importing oil, metals, rubber, and strategic raw materials. The pound sterling, dollar, franc and ruble each had some raw materials backing. But the German mark, Japanese yen and Italian lira had virtually none. Each of these states embarked on an economic regime of autarky so as to conserve foreign exchange. For Germany, Italy, and Japan, aggressive territorial expansion towards possible sources of oil and metals became the only available surrogate for foreign trade. The ascendancy of fascism was favored in each case by the penury of world trade, and in each case the British stood ready to promote fascist leaders who would ruthlessly act out this logic, as exemplified by Montagu Norman's role as the premier international patron of Hitler and the Nazis, and as the point man for the pro- Hitler directives which were carried out

by Sir Henry Deterding, Averell Harriman, and Prescott Bush.

BEGGAR-MY-NEIGHBOR

The British were aware at the time of the colossal magnitude of what they had wrought, and were certainly aware of how rival states might suffer far greater consequences than the British themselves: "The facts must be faced that the disappearance of the pound from the ranks of the world's stable currencies threatens to undermine the exchange stability of nearly every nation on earth; that even though London's prestige as an international centre may gradually recover from the blow which the sterling bill has received, banking liquidity throughout the world has been seriously impaired, much more so in other countries than this; that international trade must be temporarily paralysed so long as the future value of many currencies is open to grave uncertainty; and that, though the memory of the disastrous effects of post-war inflations should be a useful deterrent, there is an obvious risk lest we may have started an international competition in devaluation of currencies motivated [sic] by the hope of stimulating exports and leading to a tragic reversion to the chaotic conditions which existed five or six years ago."

["The End of an Epoch," London Economist, September 26, 1931, p. 547]

The entire edifice of world trade and world banking had imploded: "The sterling bill enters so deeply into the whole mechanism of international trade, and so many foreign banks, including central banks, have been accustomed to keep a large portion of their

reserves in the form of sterling balances in London, that the shock caused by the depreciation of sterling to some 80 per cent. of its value has necessarily been profound....the depreciation of the pound means that the currency reserves of many countries which are kept in the form of sterling balances have been seriously impaired, and the pre-existing strain on the banking system of many centres is bound temporarily at least to be aggravated by the universal shock which confidence has suffered....By our action, the value of the legal backing of a number of currencies has suddenly shrunk.”

[Economist, September 26, 1931, pp. 550-551]

By October, Perfide Albion was positively gloating about the massive gold outflow from the United States, which many now considered on the verge of a dollar crisis: “The suspension also of the gold standard in Great Britain had three important results. Firstly, it gave a further shock to confidence. Secondly, it prevented foreign banks from drawing upon their sterling balances except at a heavy loss, and so drove them back on their dollar balances. Finally, it destroyed all faith in the safety and efficacy of the gold exchange standard, for foreign central banks found that the sterling exchange which they had legitimately held as part of their legal reserve had lost part of its value, thereby undermining their own stability, and inflicting upon them losses in many cases commensurate with their own capital.” [London Economist, “America’s Money Problems,” October 10, 1931, p. 646] In other words, London’s planned default had bankrupted a series of central banks who had deposited their reserves in the Bank of England.

A few weeks later, The Economist commented further: "It was inevitable that the suspension of gold payments in England should have a profound effect upon the position of leading central banks. Some who were engaged in operating the gold exchange standard were in possession of substantial holdings of sterling as part of their legal reserve against their notes and other sight liabilities while others – such as the Banque de France – held equally large quantities of sterling, even though they were operating on the full gold standard. All these central banks have had to face a 20 per cent. depreciation of their holdings of sterling, which for many of them means a substantial proportion of their legal currency reserves.

"This situation has already had several far-reaching results. Many countries have summarily abandoned the gold exchange standard as a snare and a delusion, and their central banks have begun hurriedly to convert their devisen into gold. The general tendency has been to leave their sterling holdings intact, but to exchange their dollar balances and bills for gold; and this is a major cause of the recent efflux of gold from the United States. Again, commercial banks have not been immune from the consequences of the crisis, and have had to meet the suspicion and distrust of their customers. fostered by very numerous (if not individually very important) bank failures all over the world. They have had to face the immobilisation under the 'standstill' agreement of such part of their assets as they had ventured in Germany and central Europe; they have suffered, in common with the central banks, a 20 per cent. depreciation of their sterling holdings; and, last but not least, they have had to deal with the widespread dislocation to trade caused by the depreciation of sterling, which is the

currency of world commerce. Thus commercial banks have, on the one hand, witnessed an outflow of notes into the hands of distrustful customers, and, on the other hand, they have had to mobilize their available assets, both at home and abroad, in preparation for further demands for currency.”

[“The Gold Rush,” *Economist*, October 24, 1931, p. 746]

BRITISH DEFAULT PRECIPITATES US BANKING PANIC OF 1932-33

By August of 1931, Keynes estimated that commodity prices on the world market had fallen since 1929 by an average of 25%, with some commodities falling as much as 40 to 50%. Common stock shares had fallen worldwide by 40% to 50%, he reckoned. Investment-grade bonds were down by only 5%, but lower rated bonds were down by 10% to 15%, and the bonds of many governments had “suffered prodigious falls.” When it came to real estate, the picture was more differentiated. Great Britain and France had been able to maintain relative firmness in real estate values, with the result that “mortgage business is sound and the multitude of loans granted on the security of real estate are unimpaired.” The worst crash of real estate prices had occurred in the United States, Keynes found. Farm values had suffered a great decline, and newly developed urban commercial real estate was depressed to 60% to 70% of its cost of construction, and often less. Finally, Keynes estimated that the commercial loan portfolios held by banks were in the worst shape of all. Keynes evaluated this 2-year collapse as the worst worldwide deflation in the money values of real assets in history. [Essays in Persuasion, pp. 172-175]

Keynes pointed especially to something far worse yet to come, namely the potential world banking crisis that was implicit in the price collapses he had summed up. He concluded that in most of the non-British world, if bank assets were conservatively re-evaluated, "quite a significant proportion of the banks of the world would be found to be insolvent; and with the further progress of Deflation this proportion will grow rapidly." London had the least to worry about, since "fortunately our own domestic British Banks are probably at present – for various reasons – among the strongest." Once again the Americans would bear the brunt of the crisis: ...in the United States, the position of the banks, though partly concealed from the public eye, may be in fact the weakest element in the whole situation. It is obvious that the present trend of events cannot go much further without something breaking. If nothing is done, it will be amongst the world's banks that the really critical breakages will occur.

[“The Consequences to the Banks of the Collapse of Money Values,” (Aug. 1931) in *Essays in Persuasion*, p. 177]

During October, 1931, the British default had provoked a flurry of bank failures worldwide: the Comptoir Lyon-Alemand closed; Handels Bank of Denmark needed to be bailed out by central bank, the Bank fuer Handel und Gewerbe, Leipzig, suspended payment, as did the Dresden Volksbank, the Franklin Trust Company of Philadelphia and 18 smaller US banks.

The central banks were so strapped for cash that there was a run on the Bank for International Settlements, which had to sell great masses of its

own assets in order to meet the cash demands of its members, the central banks.

KEYNES: THE CURSE OF MIDAS

Keynes was very explicit that the most destructive consequences of the British default were going to be visited upon the United States, which was still on the gold standard: "...the competitive disadvantage will be concentrated on those few countries which remain on the gold standard. On these will fall the curse of Midas. As a result of their unwillingness to exchange their exports except for gold their export trade will dry up and disappear until they no longer have either a favourable trade balance or foreign deposits to repatriate. This means in the main France and the United States. Their loss of export trade will be an inevitable, a predictable, outcome of their own action. [...] For the appreciation of French and American money in terms of the money of other countries makes it impossible for French and American exporters to sell their goods. [...] They have willed the destruction of their own export industries, and only they can take the steps necessary to restore them. The appreciation of their currencies must also gravely embarrass their banking systems.

[“The End of the Gold Standard, (Sept. 27, 1931) in *Essays in Persuasion*, pp. 292-293]

One possible outcome contemplated with eager anticipation by London was that the gold outflow experienced by the United States after the British default would lead to the short-term collapse of the US dollar. By law, the Federal Reserve in those days had to have sufficient gold to cover 40% of the value

of all outstanding Federal Reserve dollar notes. At first glance, that 40% of Federal Reserve notes might have seemed to set the minimum gold stock necessary for the survival of the dollar in its then-current form. But in reality the gold requirements of the US were far greater, precisely because of the ongoing economic depression. The London Economist was aware of this grave vulnerability of the American currency: "The real crux of the Reserve system's position is that, while the ratio of the gold cover to its notes need be only 40 per cent., the remaining 60 per cent. of the notes must be covered either by gold or by eligible paper, and this last excludes Government securities bought in the open market, and in practice consists of rediscounted Treasury bills and also of acceptances and other credit instruments based upon trade. Now the depressed state of trade has reduced the Reserve Banks' holdings of assets of this last kind and has forced them en default de mieux to add enormously to their holdings of Government securities. The actual figure for the last-named was \$728 millions last August, against only \$150 million two years before, while during the same period 'eligible paper' had fallen from \$1.141 to \$316 millions. Add to this the actual and potential increase in the note circulation, and it is clear that this is the major factor in any calculation of the minimum gold requirements of the United States."

[Economist, October 10, 1931, p. 647]

THE BRITISH CAST THE CURSE OF MIDAS ON AMERICA

In the event, the impact of the British gold default of Sept. 21, 1931 on the United States banking system

was nothing short of catastrophic. Within six weeks, the United States was drained of about \$700,000,000 worth of gold. “The rush from abroad to convert dollar balances into gold frightened American depositors, and they began to withdraw currency from their banks.” [Kennedy, p. 30] Bank withdrawals were \$400,000,000 during these same six weeks [Mitchell, p. 128]. By November, “almost half a billion dollars had gone into hiding,” – meaning hoarding, with individuals putting their cash in a safety deposit box, mattress, or old sock. [Kennedy, p. 30]

As soon as the British had carried out their own default, the attention of the City of London turned to the potential for an outflow of American gold: “...Wall Street generally has stood up well to the shock. It would be premature, however, to jump to the conclusion that the full eventual repercussions have yet begun to be experienced in the United States. For one thing, the volume of short-term credits held by France, Holland, and other European countries in New York is very great, and it is significant that already gold in large sums has begun to be withdrawn on foreign account from the Federal Reserve system.”

[Economist, September 26, 1931, p. 550]

Within just a few weeks, the US gold hemorrhage had become so serious as to threaten the gravest consequences: “The present crisis resembles the onslaught of a thunderstorm in a mountain range, when the lightning strikes first one peak and then a neighbour....Now it is apparently the turn of the United States, for in the middle of September a drain of gold began on a scale comparable only with the

gold losses incurred by Germany and Great Britain in earlier months...the total loss is indicated by the contraction of \$449 millions in the Federal Reserve Banks' gold reserve between September 17th and October 8th."

[Economist, October 10, 1931, p. 646]

And: "It is true that in certain respects the American banking position has been arousing misgivings. The increase in the note circulation shows that hoarding is definitely taking place, and this hoarding is evidence of public distrust in the stability of American banks. The steady stream of bank failures corroborates this. Again, it is realised that depressed trade, and the collapse of security and real estate values during the past two years, has undermined the value of banking collateral and impaired the liquidity of the banks. Still, allowing for these somewhat ominous signs, it is probably true to say that the need of foreign banks to strenghten these home resources was a more cogent cause of the withdrawals."

[Economist, October 10, 1931, p. 646]

The Economist was also busy calculating the point at which financial necrosis would set in: "...the United States could, at last gasp, part with \$1,700 millions of gold, though the National City Bank very pertinently calls this a theoretical maximum." "A rough calculation, however, shows that European central banks together still hold foreign exchange equal to some \$1,400 millions."

[Economist, October 10, 1931, p. 646]

In 1928, there had been 491 US bank failures. In 1929, the figure had risen to 642. By 1930, as the collapse of the domestic real estate bubble began to take its toll, bank failures had risen to 1,345. In the wake of the British default, American “bank runs and failures increased spectacularly: 522 commercial banks with \$471 million in deposits suspended during October 1931; 1,860 institutions with deposits of \$1.45 billion closed between August 1931 and January 1, 1932. At the same time, holdings by the 19,000 banks still open dropped appreciably through hoarding and deterioration of their securities.” [Kennedy, p. 30] Thus, the disintegration of the London gold standard represented a qualitative turning point in the development of the US banking panic. In terms of individual bank failures, 1931, the year of the British default, was the worst year in American banking history.

The decisive role of the pound sterling crisis in detonating the domestic US banking panic is stressed by another chronicler of the Great Depression: “...in all of 1931, a peak number of 2,298 banks with deposits of \$ 1.692 billion succumbed to insolvency. As we have seen, about three quarters of these failures came during or after the British crisis, and the vast majority of the damage to the depositors (\$1.45 billion out of \$ 1.692 billion) was inflicted during and after the London default.”

[Mitchell, p. 128]

The shock waves from the London default were felt first and most severely among the American banks of Chicago, Ohio, and other parts of the Midwest, followed by Pennsylvania, New York, and then New England.

The US banking system was now being subjected to the kind of speculative attack foreshadowed by the analysis of Lord Keynes. While some of the demands for gold were coming from France, it is evident that a very large proportion were coming from London, whether directly or indirectly. This was an attack which the Anglophile Hoover, deluded by his personal meeting with Ramsay MacDonald, was ideologically incapable of understanding.

It was in October, 1931 that Hoover broke his long immobilism on the banking question and launched the ill-starred National Credit Corporation, his unsuccessful public-private partnership to bail out the banks. This timing shows that in Hoover's view as well, the London default had been a major milestone on the road to US banking panic.

On the evening of October 6, 1931 Hoover met with 32 Congressional leaders of both parties at the White House. Hoover summarized the world economic situation in the wake of the British default: "The British... are suffering deeply from the shocks of the financial collapse on the Continent. Their abandonment of the gold standard and of payment of their external obligations has struck a blow at the foundations of the world economy. The procession of countries which followed Britain off the gold standard has left the United States and France as the only major countries still holding to it without modification. The instability of currencies, the now almost world-wide restrictions on exchange, the rationing of imports to protect these currencies and the default of bad debts, have cut deeper and deeper into world trade."

Hoover was forced to concede that the once-prosperous US had been dragged down to the same wretched level as the chronically depressed British: "We are finding ourselves in much the same position as the British, but in lesser degree. Long-term loans which we made to Europe and the mass of kited bills bought from them are affecting us sadly with each new default. Like the British, we too are increasingly unable to collect moneys due us from abroad. Extensive deposits in our banks owned by foreigners are demand liabilities on our gold reserves and are becoming increasingly dangerous. After the British abandoned the gold standard, even the dollar came under suspicion. Out of an unreasoning fear, gold is being withdrawn from our monetary stocks and bank reserves. These devitalizing drains and the threat of them hang like a Damoclean sword over our credit structure. Banks, fearing the worst, called in industrial and commercial loans, and beyond all this the dwindling European consumption of goods has decreased purchases of our farm products and other commodities and demoralized our prices, production, and employment. We are now faced with the problem, not of saving Germany or Britain, but of saving ourselves."

[Hoover, p. 90]

A day earlier, in a letter to George Harrison at the New York Federal Reserve, Hoover had described the problems created by the British crisis for the individual American banker: "There have been in some localities foolish alarms over the stability of our credit structure and considerable withdrawals of currency. In consequence, bankers in many other parts of the country in fear of such unreasoning demands of depositors have deemed it necessary to

place their assets in such liquid form as to enable them to meet drains and runs. To do this they sell securities and restrict credit. The sale of securities demoralizes their price and jeopardizes other banks. The restriction on credit has grown greatly in the past few weeks. There are a multitude of complaints that farmers cannot secure loans for their livestock feeding or to carry their commodities until the markets improve. There are a multitude of complaints of business men that they cannot secure the usual credit to carry their operations on a normal basis and must discharge labor. There are complaints of manufacturers who use agricultural and other raw materials that they cannot secure credits beyond day to day needs with which to lay in their customary seasonal supplies. The effect of this is to thrust back on the back of the farmer the load of carrying the nation's stocks. The whole cumulative effect is today to decrease prices of commodities and securities and to spread the relations of the debtor and the creditor."

[Hoover, p. 87]

On February 7, 1932, Secretary of the Treasury Ogden Mills informed Hoover that the United States was about two weeks away from defaulting on gold payment because of the continued flow of gold out of this country. To this had to be added the dwindling gold stocks of banks, which generally stood ready to convert paper money into gold when depositors asked for it. This gold disappeared domestically as it was added to private hoards.

In principle, the end of the gold standard at this time would have been a blessing in disguise. But given the laissez-faire obsessions of the Hoover

administration, it is possible that such a move, especially if carried out in isolation from a general policy reversal in the form of a recovery program, would have engendered chaos. Hoover dodged the main issues by getting the Congress to allow the Fed to use more US Treasury securities in place of part of the gold. With this, the immediate post-British-default gold shortage was averted.

HOOVER IN THE DEPRESSION

Hoover at first attempted to organize the bankers to take care of their own. This attempt was called the National Credit Corporation, a private Delaware firm launched in October, 1931. Upon joining, member banks subscribed 2% of their assets, in return for which they could obtain loans on their sound assets which were not eligible for rediscount at the Federal Reserve branches. But the bankers in charge of this venture were so reluctant to make loans that the National Credit Corporation proved to be an exercise in futility. Despite new waves of bank failures in December 1931 and January 1932, the NCC lent out only one third of its available funds.

Next, Hoover tried the Reconstruction Finance Corporation, a creature of the federal government set up by Congress with \$3.5 billion of stock and cash in January, 1931. In June 1932, the banking crisis again struck Chicago in the wake of the bankruptcy of the Insull group, with 25 suburban banks and 15 downtown institutions closing their doors in the face of panic withdrawals. Only 5 big banks in the Loop remained. To complicate matters, the Democratic National Convention was about to convene in Chicago. The closure of all Chicago banks would have undermined Hoover's claim that prosperity was just

around the corner. The RFC quickly provided a loan which temporarily saved the Central Republic National Bank; this rescue prevented panic runs which would have submerged the other four surviving Loop banks.

The Federal Reserve Board took the attitude that it had no responsibility at all for banks that were not members of the Fed system. From 1929 to 1932 the Fed did virtually nothing to stem the depression. In 1932 Hoover wanted the Federal Reserve banks to start providing the economy with credit in the form of direct lending to businesses, as practised by most European central banks. The Federal Reserve Board feared that issuing such loans would open the door to panic runs on the Federal Reserve banks. The Fed finally agreed to make direct loans, but the new law carried the proviso that this could be done only in an emergency. In July, 1932, as soon as the direct loan facility had been legalized, Hoover asked the Fed to declare a state of emergency so as to enable the direct loans. But the Fed refused to declare the state of emergency. Senator Carter Glass wanted to prevent Fed credit and loans from being used for speculation, but the New York Fed rejected the idea that the Fed could regulate the uses of the credit it issued. A good summary of the Fed's immobilism and impotence, verging on outright sabotage was offered by one student of the banking crisis: "The Federal Reserve stipulated that borrowers must prove they could not receive credit elsewhere but also decided that borrowers did not deserve loans which they would not get elsewhere."

[Kennedy, p. 49]

BANKING PANIC: NEVADA

In the last days of the 1932 presidential campaign, the first shutdown of the banking system of an entire state occurred. This was detonated by the insolvency of the Wingfield group, which controlled almost all of the banks in the state. Wingfield was done in by an endless series of bankruptcies and foreclosures among cattle and sheep ranchers, whose assets usually brought about 25 cents on the dollar when put up for auction. On October 31, the lieutenant governor of Nevada declared a 12-day bank holiday during which all state banks could remain closed. It was hoped that during this lapse of time some solution could be found to permit business to resume. In reality, the Nevada banks remained closed for about four months, and re-opened only within the framework of Franklin D. Roosevelt's bank holiday of March, 1933.

Many schemes were tried to revive the Nevada banks. One plan was based on the depositors' takeover of ownership of some banks. Wingfield tried several times to get loans from the Reconstruction Finance Corporation, but these never came to fruition. There were attempts to mobilize the "private sector" through loans from California investors and Nevada industrialists, but these proved equally vain. Nevada as a state was unable to re-open its banks. And as it turned out, no state was able permanently to re-open its banks after they had been closed. The Nevada banking crisis was a small episode in terms of the dollar values involved, its modest dimension only made it loom larger as a public proof of the impotence of all levels of government to act.

In late 1932, increasing numbers of rural banks came under the intense pressure of panic runs by

depositors. The RFC was able to stem the tide for a while, and made loans to banks in Wisconsin, Pennsylvania, Minnesota, and Tennessee. During December, 1932, and during the first six weeks of 1933, numerous banks with large aggregate deposits closed their doors in New Jersey, the District of Columbia, Tennessee, Illinois, Iowa, Missouri, and California. Internal documents of the Hoover administration made public later show that lame duck Hoover had been concerned about fighting off imminent panic in such larger cities as Cleveland, Chattanooga, Little Rock, Mobile, St. Louis, and Memphis.

LOUISIANA

The beginning of the end came in Louisiana in early February. Here a large insurance company had succumbed in January, despite some support from the RFC. The key banking institution in trouble was the Hibernia Bank and Trust Company. US Senator from Louisiana Huey Long tried to raise cash from other bankers to prevent banks from closing on because of depositor panic during the morning of Saturday, February 4, 1933. Long hurriedly consulted with Governor Allen of Louisiana, his political ally. Sen. Long decided that a bank holiday was in order, and got the New Orleans city librarian to search the history books for some momentous event that had occurred on February 4. The librarian could find nothing on February 4, but did determine that the United States had broken diplomatic relations with Germany on February 3, 1917. Long proclaimed that such a momentous event deserved two days of commemoration, and not just one. Gov. Allen signed the appropriate order, making February 4 a legal holiday across the state. Many people had no idea

why the new holiday had been created; one newspaper which did reveal the link to the banking crisis was seized by the state militia under Sen. Long's orders. Thanks to this surcease, the Hibernia Bank was able to announce \$24 million in loans on Sunday morning, heading off the panic that might have broken out on Monday.

MICHIGAN: VALENTINE'S DAY BANK HOLIDAY

The final disintegration of the American banking system began with the explosion of a banking panic in Detroit, Michigan. The 1920's had seen the powerful emergence of automobile production as the leading sector of the US economy, and the Motor City was widely viewed as the most successful, dynamic, and forward-looking metropolis of American capitalism. The shock was all the greater when, at 1:32 AM of February 14, 1933, Governor William A. Comstock signed an order imposing an 8-day bank holiday for all of Michigan. The epicenter of the Detroit crisis was the Guardian banking group, which was personally dominated by celebrated automobile tycoon Henry Ford, with some help from his son Edsel. But if Guardian was rotten, its larger rival, the Detroit Bankers Company, which at the time was the third largest US bank outside of New York City, was putrid. When the Reconstruction Finance Corporation was brought in to save Guardian, the RFC board pronounced itself willing to offer loan assistance – but only if Henry Ford lent Guardian some millions of his own money, and agreed to keep the Ford Motor Company's deposits at Guardian at their current level. Walter P. Chrysler of Chrysler Motors, Alfred P. Sloan, Jr. of General Motors, and Hudson Department Stores were ready to lend money

to Guardian, but Henry Ford started feuding with the RFC and with his estranged business partner, millionaire US Senator James Couzens. After days of haggling, Ford agreed to provide \$8.25 million in new capital for a merged Guardian-Detroit Bankers. Banners appeared on the streets of Detroit attempting to build confidence in the proposed merger with the slogan "Bank with Hank."

But this Ford loan was contingent on an RFC loan, and the RFC now refused to make their loan because Wall Street banks had refused to renew their outstanding loans to a component of the Detroit Bankers group. So this entire scheme fell apart around February 28, 1933. Starting on March 1, Senator Couzens tried to get Michigan bankers to propose a plan under which the state's banks might re-open. But the bankers were unable to agree on any plan before the state legislature in Lansing had adjourned. Therefore the Michigan banks stayed closed through the end of Herbert Hoover's term in office.

Now the hammer-blows of panic fell thick and fast on the reeling US banks. The RFC was forced by a meddling and impotent Congress to publish the names of the banks that had received RFC loans, most of which were quickly submerged by panic runs once their identities were known to the public.

The Wall Street banks and especially their stock dealings were during this period subjected to an investigation by the Senate Banking and Currency Committee, chaired by Senator Peter Norbeck, with Sen. Frederick Walcott as ranking Republican. This probe was a political move requested by President Hoover to show that the Wall Street crowd, and not

the President, was responsible for the 1929 crash and was now obstructing necessary reforms. Hoover also thought that, unless Congress launched an investigation, bear raids might be launched on the stock exchange by pro-Democratic financiers to get Hoover out of office.

This committee came to be known as the Pecora committee because of the prominent role played by Ferdinand Pecora, a former New York City assistant district attorney in Manhattan, who became the counsel for the committee. Very damaging to bankers in general was the testimony of Charles E. Mitchell, chairman of the board of National City Bank, the ancestor of today's Citibank. Mitchell's testimony documented a series of unscrupulous stockjobbing practices carried out at the expense of a gullible public. The testimony also suggested that the greedy Mitchell was guilty of federal tax evasion, although he was later acquitted in his criminal trial – but convicted in a 1938 civil suit and forced to pay about \$1.4 million in back taxes and interest. As one observer put it, these hearings marked the eclipse of the financier as a folk hero in American life. Confidence in the banking system and its managers had received another crushing blow.

Bankers began flailing in desperation. In New Jersey, Maryland, New York, and the District of Columbia, they reduced the interest rates paid on savings account deposits. A number of states allowed banks to limit the amount of money that could be withdrawn from accounts. Even individual cities declared bank holidays to stave off further panic: this was the case in Huntington, Indiana, and Mt. Carmel, Illinois. In other states, some cities began allowing the local banks to issue scrip – paper certificates to

be used in lieu of money during the crisis, or, more bluntly, funny money. Indiana declared a bank holiday on February 23; Maryland followed suit on February 25, followed by Arkansas on February 27, and Ohio on February 28.

The chaos in the hinterland increased the pressure on Chicago, and even more on the pre-eminent money center of New York City. Local bankers, strapped for cash, pulled half a billion dollars of their deposits out of New York, undermining the liquidity of the largest commercial banks and even of the flagship New York Federal Reserve Bank.

On March 1, Alabama and Louisiana imposed obligatory bank holidays, while Kentucky and West Virginia left it up to individual banks to decide whether they would open or not. Idaho empowered its governor to declare bank holidays, and Minnesota allowed the commissioner of banking to suspend banking for 15 days when he deemed it necessary. March 2 brought a new harvest of bank holidays across the west, with Arizona, California, Mississippi, Oklahoma, Oregon, and Nevada ordering their banks to close. In Baltimore and the rest of Maryland, the bank holiday was being extended day by day. In the District of Columbia and in several states savings banks began enforcing the rule that 60 days' advanced notice had to be given by depositors if they wanted to withdraw money.

It was also on March 2 that the Federal Reserve Board in Washington finally advised Hoover to declare a federal bank holiday. This advice was long overdue, but the Federal Reserve Board did not want to share responsibility for a bank holiday or for other measures that might still be considered drastic; they

wanted Hoover to take the fall for them. Now their own system was breaking apart, and they had to strong-arm the Chicago Fed to make a loan to the hard-pressed New York branch. The Fed Board now suggested a bank holiday covering March 3-6, 1933. Their assumption was that emergency enabling legislation ratifying the closure would be in place before March 7.

On March 3, 1933 – Hoover's last full day in office – state governors in Georgia, New Mexico, Utah, and Wisconsin declared bank holidays. North Carolina, Virginia, and Wyoming limited withdrawals. By the end of the day 5,504 banks with deposits of \$3.4 billion had shut down.

Attention was now concentrated on the battered banks of New York and Chicago, which had kept serving customers until the close of the business day on Friday, March 3. It was now clear that the last currency and gold reserves of these two money centers would inevitably be cleaned out during the Saturday morning banking hours of March 4, Inauguration Day. At 11:30 PM Hoover called Roosevelt and repeated his demand that the President-elect act together with him and endorse the actions they might agree to take. Roosevelt repeated his refusal of such an approach. Hoover went to bed at midnight. At 1 AM a courier arrived at the White House from the Federal Reserve Board with the draft of an executive order for a nation-wide banking holiday, and a formal letter urging Hoover to take this step at once. But Hoover slept.

During the early hours of Saturday, March 4, Governor Herbert Lehman of New York, himself a Wall Street investment banker, met with

representatives of the banking establishment at his Manhattan apartment. Present were the New York State superintendent of banks, executives from the Morgan group and from the other big clearinghouse banks, and George Harrison, boss of the New York Federal Reserve Bank. Harrison had been in touch with Hoover during the day to request a nationwide holiday, but Hoover had replied by shifting the responsibility to Gov. Lehman. Lehman wanted a formal request for bank closure from the clearinghouse banks, but these bankers stalled, hoping to escape responsibility. Lehman refused to act until the big banks had signed a petition asking for the bank holiday. With this request in hand, Gov. Lehman at 2:30 AM signed an order suspending banking in New York State through Monday, March 6.

The Chicago bankers had undergone large withdrawals on March 3. They were hoping that Illinois Governor Horner would act alone to impose a bank holiday. But when news of Lehman's action arrived, the Chicago bankers joined in asking Gov. Horner for a bank holiday. Horner signed the bank closure order at 3:22 AM local time. Herbert Hoover still had more than seven hours left in his term in office, but the financial heart of the United States, the credit system, had stopped beating. If Hoover's policies had been continued under his successor, the very fabric of civilization would have torn to pieces in this country within a matter of weeks.

It is instructive today to recall which institutions and economic groups had tried and failed to deal with the banking panic of 1932- 33:

- The private sector failed in a spectacular way to stop the banks from closing and to re-open them after they were shut down by individual bankruptcy or by the state bank holidays. Bankers were unable to form consortia to help their brethren banks. They were unable to provide credit for the recovery of agricultural and industrial production. They were impotent both as ad hoc groups of private bankers, and also when they acted under the aegis of a government-initiated, private corporation like the National Credit Corporation. The Michigan crisis proved to be the epiphany of the private sector's failure: here men with names like Ford, Chrysler, and Sloan were unable to save the banks they themselves controlled and relied on. In short, there was no private sector, free-market solution to the disintegration of 1931-33.
- The Federal Reserve System was first of all one of the principal guilty parties in the Coolidge-Hoover speculative bubble, and in the Crash of 1929. Under the leadership of Benjamin Strong (himself subjected to the hypnotic powers of Lord Montagu Norman), the Federal Reserve System provided the cheap credit which stoked the fiery furnaces of speculation. The Fed did nothing to restrain speculation, but only covered its own posteriors somewhat with a mild obiter dictum in the spring of 1929 — of which some observers were reminded when Alan Greenspan issued his “irrational exuberance” comment of December, 1996. The Fed virtually disowned all banks that were not members of its own system, and was unable to do anything to help the larger banks that were

members. The Fed refused to recommend that Hoover declare a nationwide bank holiday until March 2 -very late in the day. The Fed attempted at every turn to duck its responsibilities, trying to shunt them off on the flailing Hoover – as in the Fed’s 1932 refusal to declare a state of emergency to permit Fed loans to nonbank institutions. Under Eugene Meyer, the father of Katherine Meyer Graham of today’s Washington Post, the Federal Reserve System displayed an inertia that was the practical equivalent of sabotage. This abysmal record contrasts most vividly with the extravagant claims of pro-Fed lobbyists cited above: that the Fed would make panics and bank failures impossible, that depressions no longer need be feared, and so forth. Private central banking as exemplified by the Fed was an accomplice in both collapse and disintegration.

- The states were tragic in their impotence to save the banks. State governors were able to prevent bank insolvencies by shutting down all banks with a bank holiday. But no state was ever able permanently to re-open its banks.
- Congress acting by itself also failed. A lame duck Congress was in session for many weeks in January and February, 1933, and produced no measures capable of keeping the banks open nor of re- opening the ones that were shut. The law forcing RFC loan recipients into the public eye for panic runs was arson. Senator Borah said that he had never seen a Congress spend so much time on trivialities during a crisis. According to Senator Hiram Johnson: “We’re milling around here utterly unable to

accomplish anything of real consequence.” [Leuchtenburg, 27-28] This inaction generated a widespread public disgust with the legislative branch that was almost as great as the popular hatred of Hoover. Fascist ideologues seized on the failure of the Congress to argue for dictatorship.

- Federal agencies were unable to do save the banks and fight the depression by themselves. This included the Reconstruction Finance Corporation, which had been specifically designed to do so. The RFC’s piecemeal efforts temporarily staved off the demise of a bank here and there, but in the end it proved unable to hold off panic. The RFC’s failure in Michigan, refusing to act unless Henry Ford made pledges of loans and deposits, was abysmal.
- The Hoover cabinet was unable to stop the crisis. The overall tone was set by Secretary of the Treasury Andrew Mellon, who wanted to liquidate stocks, bonds, and everything in sight. Mellon was no better in his capacity as a leading banker. In September 1931 President Hoover had turned to Mellon and asked him to contribute \$1 million to an effort to bail out the Bank of Pittsburgh. Mellon had rejected President Hoover’s request. Mellon’s successor Ogden Mills and especially Undersecretary Arthur Ballantine provided plans for Roosevelt which stopped the disintegration but failed to roll back the depression, which went on until 1940.
- President Herbert Hoover was the most obvious failure of all. This was due to Hoover’s narrow construction of the powers and responsibilities

of the presidency, and his refusal to use the implied emergency powers of the office. Hoover first tried voluntary corporatism among bankers. When this failed, he mustered the feeble activism of the RFC. After his election defeat, Hoover refused to take any action that had not been approved in advance by Roosevelt. Roosevelt neither refused nor agreed, but did nothing until he had taken office, when he acted quickly with a nationwide bank holiday and other measures.

In sum, the only institution able to combat the banking panic and the disintegration effectively proved to be the activist presidency of Roosevelt. A detailed analysis of Roosevelt's actions lies beyond the scope of this paper. But what this present study has revealed is already enough to refute as absurd the various theories of states' rights and of Congressional primacy that have circulated during the first two years of the Newt Gingrich Speakership. When the new crisis comes, it will take an activist president to deal with it.

STATUS OF US BANKING BY STATE, MARCH 4, 1933

- ALABAMA – CLOSED INDEFINITELY
- ARIZONA – CLOSED UNTIL MARCH 13
- ARKANSAS – CLOSED UNTIL MARCH 7
- CALIFORNIA – MOST CLOSED UNTIL MARCH 9
- COLORADO – CLOSED UNTIL MARCH 8
- CONNECTICUT – CLOSED UNTIL MARCH 7
- DELAWARE – CLOSED INDEFINITELY

- DISTRICT OF COLUMBIA – 3 BANKS LIMIT WITHDRAWALS TO 5%; 9 SAVINGS BANKS INVOKE 60 DAYS' NOTICE
- FLORIDA – WITHDRAWALS RESTRICTED TO 5% PLUS \$10 UNTIL MARCH 8
- GEORGIA – CLOSED ON BANKS' OPTION UNTIL MARCH 7
- IDAHO – CLOSED ON BANKS' OPTION UNTIL MARCH 18
- ILLINOIS – CLOSED UNTIL MARCH 8, THEN 5% LIMIT FOR 7 DAYS
- INDIANA – HALF RESTRICTED TO 5% WITHDRAWALS INDEFINITELY
- IOWA – CLOSED 'TEMPORARILY'
- KANSAS – 5% WITHDRAWALS INDEFINITELY
- KENTUCKY – MOST ON 5% WITHDRAWALS UNTIL MARCH 11
- LOUISIANA – MANDATORY CLOSING UNTIL MARCH 7
- MAINE – CLOSED UNTIL MARCH 7
- MARYLAND – CLOSED UNTIL MARCH 6
- MASSACHUSETTS – CLOSED UNTIL MARCH 7
- MICHIGAN – CLOSED INDEFINITELY
- MINNESOTA – CLOSED 'TEMPORARILY'
- MISSISSIPPI – 5% WITHDRAWALS INDEFINITELY
- MISSOURI – CLOSED UNTIL MARCH 7
- MONTANA – CLOSED INDEFINITELY
- NEBRASKA – CLOSED UNTIL MARCH 8
- NEVADA – CLOSED UNTIL MARCH 8
- NEW HAMPSHIRE – CLOSED INDEFINITELY
- NEW JERSEY – CLOSED UNTIL MARCH 7
- NEW MEXICO – MOST CLOSED UNTIL MARCH 8
- NEW YORK – CLOSED UNTIL MARCH 7

- NORTH CAROLINA – SOME ON 5% WITHDRAWALS
- NORTH DAKOTA – CLOSED ‘TEMPORARILY’
- OHIO – MOST ON 5% WITHDRAWALS INDEFINITELY
- OKLAHOMA – CLOSED UNTIL MARCH 8
- OREGON – CLOSED UNTIL MARCH 7
- PENNSYLVANIA – CLOSED UNTIL MARCH 7 (EXCEPT FOR PITTSBURGH MELLON BANKS)
- RHODE ISLAND – CLOSED MARCH 4
- SOUTH CAROLINA – SOME CLOSED, SOME RESTRICTED ON BANKS’ OWN OPTION
- TENNESSEE – SOME CLOSED, SOME RESTRICTED UNTIL MARCH 9
- TEXAS – MOST CLOSED; SOME RESTRICTED TO \$10 PER DAY UNTIL MARCH 8
- UTAH – MOST CLOSED UNTIL MARCH 8
- VERMONT – CLOSED UNTIL MARCH 7
- VIRGINIA – CLOSED UNTIL MARCH 8
- WASHINGTON – SOME CLOSED UNTIL MARCH 7
- WEST VIRGINIA – 5% MONTHLY WITHDRAWALS INDEFINITELY
- WISCONSIN – CLOSED UNTIL MARCH 17
- WYOMING – 5% WITHDRAWALS INDEFINITELY

[see Kennedy, pp. 155-156]

LORD NORMAN

If Herbert Hoover was hated in the United States, the Mephistophelean Lord Montagu Norman was hated all over Europe and all over the world with even better reason. Something of the feelings of the normal working bloke of the Clyde or the Midlands comes through in this summation by a British

academic, made a quarter century ago: “[Norman’s] career must surely rank as one of the most complete failures in public life in this century. His often-stated aim was to make London a successful, leading and powerful financial centre; to keep the pound sterling strong and stable; and to maintain the independence of the Bank, if possible in a leading role in an association with other similarly constituted central banks.” [Sidney Pollard, p. 19]

But this partakes too much of the superficiality of the man in the street. If we compare Norman’s achievements to his real goals in economic and financial warfare against the United States, France, and the rest of the world, Norman was highly successful. The British Establishment and the finance oligarchy of the City of London left no doubt that they were well pleased with Norman.

Norman was Governor of the Bank of England from 1920 until 1944. His was the longest term for a Bank of England boss during the twentieth century. Notice that more than half of Norman’s tenure at the Bank of England came AFTER the British default of September, 1931. It was in fact in 1931 that Norman was rewarded with his reappointment as Governor of the Bank of England without time limit. In practice, Norman might have stayed on as Governor for life. After 1939, according to various accounts, the British oligarchy considered Norman’s services even more indispensable in wartime because of his matchless expertise in economic and financial warfare. As it turned out, Norman retired from the Bank of England only in 1944 and only on medical advice after he had injured himself in a fall.

But there was no doubt at all of the oligarchy's glowing approval of Norman. His highest honor came when he was inducted into the House of Lords as the first Baron of St. Clere in 1944. The hereditary peerage for Norman was an accolade bestowed for his service in orchestrating the Crash of 1929 and the 1931 Disintegration of the world financial system. Montagu Norman lived to see the dawn of the Bretton Woods era. Norman's stepson is Peregrine Worthshorne, the stridently fascist and anti-American columnist of Conrad Black's Hollinger Corporation paper, the London Sunday Telegraph. After Lord Norman's death, his marble bust was unveiled in one of the courtyards of the fortress on Threadneedle Street. So Norman's genocidal plotting was never disowned, only glorified, by those who counted most in Perfide Albion.

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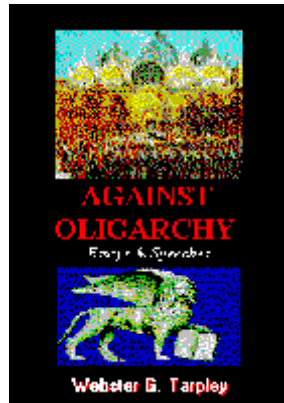
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Britain's Pacific War Against the United States in the Age of the Anglo- American 'Special Relationship'



Webster G. Tarpley, Ph.D.
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“...we must put the growing consciousness that there will be only two great powers left — Great Britain and the United States. Which one is going to be greater, politically and commercially? In that constantly recurring thought may be found much of the Anglo-American friction that arises.”
—Sir William Wiseman before Versailles, 1918

The most important constant in the history of the United States of America has been the implacable hostility of the British Empire and the London-centered British oligarchy. This hostility generated the Revolutionary War, the War of 1812 and the Civil

War, in addition to many lesser clashes. But after Gettysburg and Vicksburg in 1863, the reality of US military and naval superiority forced London to come to terms with the inevitable persistence of the United States on the world scene as a great power for another century and more. By 1895-1898, galloping British decadence, expressed as industrial decline combined with a looming inability to maintain global naval domination, suggested to the circles of the soon-to-be King Edward VII the advisability of harnessing the power and resources of the United States to the British imperial chariot. Thus was born the London-Washington Special Relationship, under which the United States was established as London's auxiliary, proxy, and dupe through such stages as the 1898 Anglo-American rapprochement before Manila Bay, Edward VII's sponsorship of Theodore Roosevelt's aspirations to "Anglo-Saxon" respectability and, most decisively, Woodrow Wilson's declaration of war on Germany in April, 1917. Under the Special Relationship, London has parlayed its financial and epistemological dominance over the United States into profound and often decisive influence over US directions in foreign policy and finance.

The essence of British policy has long been embodied in the immoral doctrine of geopolitics or the quest for the balance of power. For centuries this meant that the New Venice on the Thames habitually concluded an alliance with the second-strongest power in Europe so as to checkmate the strongest continental power. Naturally this approach conjured up the danger that in case of "success," the second-strongest continental power of today might become the strongest of tomorrow, and sometimes strong enough to threaten London. London therefore did

everything possible to guarantee that their continental surrogates of today received the maximum possible punishment so that their interlude of alliance with London, even if victorious on paper, left them in absolute prostration and deprived of the ability to threaten the British. In this way, London's enemies and London's allies embarked over the centuries on converging roads to ruin. After antagonizing Spain, Holland, France, Russia and Germany as both friends and foes over several centuries, the British turned in the early years of our own century to the Special Relationship with the US. The onset of this Special Relationship coincided roughly with Britain's implicit loss of world maritime supremacy, starting in the Pacific.

The Special Relationship has meant that during most of the twentieth century, the British have had no choice but to batten for dear life onto an alliance with the strongest world power, the United States, and have thus been deprived by force majeure of their preferred option of allying with various powers against the dominant and bitterly resented United States. But this instinctive impulse, although dissembled, has periodically erupted into full view, as in the case of the Nazi King Edward VIII, Lady Astor, and the 1930's Cliveden set, who favored an alliance with Hitler, not with Roosevelt. Today the British writer John Charmley expresses a retrospective desire for a deal with Hitler in 1940, rather than an alliance with the US. Another celebrated case was the 1956 Suez crisis, when atavistic Anglo-French colonial reflexes brought on a confrontation with the Eisenhower administration.

The British response to their predicament has been to act out their hatred against the United States

surreptitiously, in the form of treachery, by betraying their American “ally” through more or less covert collusion with a series of powers hostile to the United States. If the British had richly earned the universal obloquy of “Perfidious Albion” during the time of their world naval domination, then surely new and historically unknown dimensions of perfidy have been added during the time of British decadence when they have been forced to conduct their duplicitous strategy from the behind the shelter of the Special Relationship. British perfidy has assumed its greatest dimensions in the Asia-Pacific region.

This essay will concentrate on four important episodes of London’s anti-American operations conducted especially in the Asia-Pacific area under the aegis of the Special Relationship:

1. The Anglo-American rivalry for world naval domination from 1916 to about 1938, which brought the United States to the brink of war with London in 1920-21 and again in 1927-28, with the virtual certainty that war with London would mean war with London’s ally, Japan.
2. World War II in the Pacific, during which the British attempted to maximize US losses in the struggle against Japan by depriving Gen. MacArthur of logistical support and forcing a retreat to the Brisbane line while Japan occupied northern and central Australia. By then sponsoring a strategy of bloody frontal assault against a series of well consolidated Japanese strong points, the British hoped to prolong the Pacific war until as late as 1955, decimating American forces in a manner comparable to France’s horrendous losses in World War I.

3. The Korean War, in which the initial North Korean invasion was openly invited by British and London-controlled Harrimanite networks. When Communist China intervened against Gen. MacArthur's forces, the British insisted on imposing the straightjacket of "limited war" or cabinet warfare on the US response, yielding immense military advantage to Mao while the British supplied Mao's forces through Hong Kong. At the same time, the British triple agent network of Philby-Maclean-Burgess-Blunt-Lord Victor Rothschild provided Moscow, Beijing, and Pyongyang with all vital US military dispatches. The British goal was to build up the Maoist regime as a counter to US Pacific hegemony.
4. The Vietnam War, in which the Anglophile Harriman-Rusk-Bundy-McNamara group reversed the Kennedy-MacArthur policy of non-intervention after the London-directed assassination of Kennedy in November, 1963. Key encouragement for the US buildup in Vietnam was provided by Sir Robert Thompson of British intelligence, allegedly the world's leading expert on guerrilla warfare. Thompson was a friend of Kissinger who later advised Nixon, and claims to be the first Britisher allowed to participate in a meeting of the US National Security Council. Functioning as an advisor to President Diem in Saigon, Thompson was also the leading author of the "counterinsurgency" strategy which guaranteed that the US effort would end in bloody failure while US society was convulsed and Weimarized by conflict over the war.

British-US Naval Rivalry in World War I and the Interwar Years



Col. Edward M. House

“...the relations of the two countries [Great Britain and the United States] are beginning to assume the same character as that [sic] of England and Germany before the war.” —Colonel House at Versailles [Seymour, iv.p. 495]

After the US had entered World War I on the British side in April, 1917, Washington and London were, formally speaking, close military allies. But this did not prevent acute tensions from developing over the issue of the size of the American battleship fleet and the threat it posed to British naval supremacy, which London had jealously defended against all comers since Lord Nelson’s victory over the combined French and Spanish fleets at Trafalgar in 1805.

The American threat to British supremacy in capital ships (battleships and battle cruisers, which at the time were the decisive weapons in any fleet action) had emerged in 1916, before the US entry into the war. The US naval construction bill that became law in 1916 called for building 156 new warships,

including 16 capital ships (10 battleships and 6 battle cruisers). If these ships had been built, the United States would have achieved theoretical naval parity with Great Britain and would have enjoyed a defensive superiority over the British in any future confrontation because of the better qualities of the US ships and because of the American geographical position. In 1918, Secretary of the Navy Daniels proposed doubling the 1916 program, which would have been the coup de grâce for Britannia's rule of the waves.

The British were horrified by the prospect of seeing their battle fleet outclassed by the United States. Even US-UK parity was abhorrent to Sir Winston Churchill, who told the House of Commons in November 1918: "Nothing in the world, nothing that you may think of, or dream of, or anyone may tell you; no arguments, however specious; no appeals however seductive, must lead you to abandon that naval supremacy on which the life of our country depends." [Buckley, p. 25]

The British argued that the United States ought to build destroyers and other convoy escort craft, along with freighters. These would be useful in the war against Germany, but of far less utility in a possible later showdown with London. Sir Eric Geddes, the First Lord of the Admiralty came to the US in October 1918 to agitate the threat of a German submarine offensive in the hopes of pushing the Wilson administration in the desired direction. In the event, only one battleship of those called for in the 1916 program was ever built, and Britain kept maritime domination until 1942-43.

The issue of naval supremacy generated a bitter US-UK conflict at Versailles. The German High Seas fleet, previously the second most powerful navy in the world, was interned by the British at Scapa Flow. Elements of the London oligarchy wanted to incorporate the most powerful German units into the Royal Navy, thus re-enforcing British predominance on the world's oceans, but this plan was opposed by parts of the US government. The issue was settled when the German ships were scuttled by their own crews.

But with Germany eliminated as a naval contender, Washington was gripped by the uneasy awareness that there were now only two battle fleets left in the North Atlantic – the British and the American. American anxiety was heightened by the British alliance with Japan, the number three world naval power, which threatened the US in the Pacific. Given the British track record, the stage was set for a possible US-UK naval rivalry which might lead to war. A memo prepared for Wilson by the US Navy in April 1919 recalled the ominous fact that “every commercial rival of the British Empire has eventually found itself at war with Great Britain – and has been defeated...We are setting out to be the greatest commercial rival of Great Britain on the sea.” Even the Anglophile Wilson wrote some time later that “it is evident to me that we are on the eve of a commercial war of the severest sort, and I am afraid that Great Britain will prove capable of as great commercial savagery as Germany has displayed for so many years in her competitive methods.” Under these circumstances, the cry for a “navy second to none” was increasingly persuasive.

The British government made plain their intention to cling to naval supremacy, if necessary engaging in an all-out naval race with Washington. In the spring of 1919 British Prime Minister David Lloyd George told Wilson's advisor Col. House "Great Britain would spend her last guinea to keep a navy superior to that of the United States or any other power." [Buckley, p. 21]

The clashes at Versailles quickly became so heated that the threat of war was raised by the American side. The patriot Admiral William S. Benson, the US Chief of Naval Operations, warned the British at Paris that if they persisted in demanding naval supremacy, "I can assure you that it will mean but one thing and that is war between Great Britain and the United States." [Buckley, p. 2]

This explosive conflict was defused by the Anglophile Col. House through an exchange of memoranda with the British delegate Lord Robert Cecil. In these memos of 10 April 1919, the British agreed to support Wilson's chimera of a League of Nations, and not to object to an affirmation of the Monroe Doctrine being placed in the League Covenant. Wilson promised the British to postpone vessels called for in the 1916 plan but not yet laid down, which froze the vast majority.

The House-Cecil secret diplomacy solved nothing, in part because of the complications introduced by Britain's ally, the Japanese Empire. Although this salient fact has been much obscured by the events of the Second World War, it must be recalled that for the first two decades of this century, the Japanese and British Empires were the closest of allies. This relationship had been inaugurated by British King

Edward VII in the framework of his overall post-Boer War revamping of the British strategic posture, and had been proven useful to London during the Russo-Japanese war. It must be stressed that the growth of an aggressive and expansionist imperialist faction in Japan would have been unthinkable without British support.

Under the aegis of the British alliance, Japanese power had grown rapidly as rival powers were eliminated seriatim. First the Russian Empire was defeated in 1905, and the Russian fleet virtually annihilated by Admiral Togo. Then, during World War I, the Japanese, still closely allied with London, joined the Allies and attacked German bases and colonies in the Far East, eliminating the German presence in the Pacific. Since France was being bled white by trench warfare, that country also had no resources left for a naval presence east of Suez. This left Japan as the masters of the western Pacific, well placed for encroachments on China under their "21 demands."

There were rumors at Versailles that the British were planning to transfer to Japan some of their Queen Elizabeth fast battleships; these were the best superdreadnoughts in the world, combining the armament and armor of a battleship with the speed of a battle cruiser, and had been the one bright spot in the dismal British performance at the 1916 Battle of Jutland.

Even worse, from the US point of view, was the fact that Japan had during the war seized from Germany the Pacific island groups of the Marianas, the Carolines, and the Marshals. Few of the American soldiers and marines who fought on these island

chains during World War II were aware that they had been acquired for Japan at Versailles under British sponsorship. Since these island groupings were astride the US line of naval communications to Guam and the Philippines, the Japanese mandate over these islands was a time bomb ticking towards a new conflict. Thus in the Pacific no less than in Europe did Versailles make a new world conflict virtually inevitable.

The ancient British maxim of allying with the number three power against the number two power dictated an Anglo-Japanese common front against the United States, and spokesmen for the British oligarchy argued the case for this policy in the secret councils of Whitehall. F. Ashton-Gwatkin of the Far Eastern Department of the British Foreign Office offered the following considerations for the conduct of British policy in case of war between the United States and Britain's oldest major ally, Japan: Great Britain might find it "impossible" to remain neutral in the event of a US-Japanese conflict. The US "can manage without us, but Japan cannot." Geographical and economic factors would push London towards a "pro-Japanese intervention, in spite of the fact that our natural sympathies would be on the American side." "In our own material interest we should have to take action, and perhaps armed action, to prevent the United States of America from reducing Japan to complete bankruptcy." A Japanese-US war for Ashton Gwatkin would represent a "calamity to the British Empire, since victory for either side would upset the balance of power in Asia. [Memorandum by Ashton-Gwatkin, "British Neutrality in the Event of a Japanese-American War," October 10, 1921, Foreign Office F.3012/2905/23 at Public Record Office, London, cited in Buckley, p. 28].

In plain language, London would line up with Tokyo for war against Washington. By the winter of 1920-21, a war scare was developing on the Potomac. The combined British and Japanese fleets would far outclass the US, forcing the American navy on the defensive in both the Atlantic and the Pacific. A war beginning with a direct clash with the British fleet was becoming thinkable, and in that case the Japanese were considered as certain to join in. A clash with Japan in the Pacific was even more plausible, and the British response might come along the lines theorized by Ashton-Gwatkin.

The British for their part were alarmed that Woodrow Wilson, their willing stooge of 1917, was about to be superseded by the Republican Sen. Warren G. Harding of Ohio, who had won the 1920 election over the Democrat Cox, who promised more Wilsonianism. Harding was a small-town newspaper editor with political roots similar to those of William McKinley, who had been the last nationalist US president. Harding had been a strong protectionist and had opposed the League of Nations. Harding had usually voted with the pro-navy block of senators, and had insisted that the US should be “the most eminent of maritime nations” with a navy “equal to the aspirations” of the country. If Harding had acted on these ideas as President, the US would have been destined to seize naval supremacy.

Harding became the target of a campaign of denigration and scandal-mongering with the standard London trademark. London’s assets harped on the theme that Harding had been chosen in a “smoke-filled room” at the GOP convention. The London destabilization of the Harding administration centered on the Teapot Dome affair. Naval oil

reserves at Teapot Dome, Wyoming, and Elk Hills, California, had been transferred to the Department of the Interior and sold to private investors, including Sinclair Oil, by Secretary of the Interior Albert Fall. Fall was accused of having accepted a \$100,000 bribe. A key figure in the emergence of the scandal was Theodore Roosevelt, Jr., who was the Assistant Secretary of the Navy and the son of the Anglophile President.

In August, 1923, as he was contemplating a run for a second term, Harding toured the western United States and Alaska by rail. After passing through Vancouver, British Columbia, he headed south and became ill. His complaint was first diagnosed as ptomaine poisoning caused by eating rotten crabs. Published accounts contend that Harding had in reality suffered a heart attack. Harding was taken to San Francisco, where he was stricken by pneumonia. He seemed to be recovering when he was killed by a cerebral thrombosis, although no autopsy was ever carried out. Wild rumors alleged that he had been poisoned by his own wife. At present, Harding belongs with William Henry Harrison and Zachary Taylor on the list of American presidents who died in office under highly suspicious circumstances, with the British always the prime suspects in case of foul play.

Harding was succeeded upon his death by Vice President Calvin Coolidge, from the New England oligarchical family.

Harding was influenced as President by Republican figures like the Wall Street lawyer and former Secretary of State Elihu Root and the Boston Brahmin Senator Henry Cabot Lodge, chairman of

the Senate Foreign Relations Committee. Harding's cabinet included Secretary of State Charles Evans Hughes, a former New York governor and Supreme Court Justice who had been the 1916 GOP presidential candidate. Another influential was GOP Senator Oscar Underwood. It was through the influence of these men that Harding was persuaded to invite Britain, Japan, and other powers to an international conference on the limitation of naval armaments and related questions that convened in Washington on November 12, 1921, just three years after the Armistice that terminated hostilities in World War I.



Washington Naval Conference, 1921

In a dramatic speech at the opening of the Washington Naval Conference, Secretary Hughes made a sweeping proposal for the reduction of naval armaments, offering to scrap 15 older pre-dreadnought battleships and to abort the construction of 15 new battleships (those of the 1916 plan) provided the British scrapped 19 older battleships and stopped building 4 more. The Japanese were invited to scrap 10 older ships. Hughes also proposed a 10-year naval holiday during which no new ships would be built. At the end of the

Washington conference tonnage ratios for the capital ships of the leading naval powers were set at 5 for the US, 5 for Britain, 3 for Japan, and 1.7 for France and Italy.

The Washington conference was also much concerned with Pacific and Far Eastern questions. This conference produced the so-called Nine-Power regarding China, which pledged its signatories "to respect the sovereignty, the independence, and the territorial and administrative integrity of China." [Buckley, 152] This was meaningless rhetoric, since China was at this time divided into contending warlord regimes. Japan occupied Manchuria in 1931 in an action that can be seen as the beginning of World War II.

The United States emerged from the Washington Conference as the big loser. The British were economically exhausted and unable to match US fleet construction. Japan lacked the industrial base necessary to keep pace. If the construction of the 15 new battleships had been carried through, the US would have assumed naval supremacy by the second half of the 1920's. This would have been the case even if the British had kept a nominal lead in battleships, because many British units would have been obsolete and inferior. In particular, if US naval building had proceeded at this pace through the 1920's and into the 1930's, there is reason to believe that Japan might have been deterred from undertaking the Pearl Harbor attack.

Under the terms of the treaty eventually ratified by the US Senate, the US scrapped 15 pre-dreadnoughts and abandoned plans for 15 modern superdreadnought battleships with 16-inch guns.

These were the most modern keels given up by any nation. UK and Japan merely agreed to scrap some old ships and then not to build up beyond the limits prescribed.

As the US Navy General Board forwarded this prophetic protest to Secretary Hughes: "These fifteen capital ships (building) brought Japan to the Conference. Scrap them and she will return home free to pursue untrammelled her aggressive program...If these fifteen ships be stricken from the Navy list, our task may not be hopeless; but the temptation to Japan to take a chance becomes very great. [Wheeler, p.56] The US was left with a hollow navy — inadequate to defend such points as the Philippines and Hawaii.

The outbreak of World War II in the Pacific was delayed but also made more likely. After December 7, 1941, there was a short burst of revived interest in the Washington Conference, which was identified in retrospect as one of the contributing factors of US Pacific vulnerability and relative naval weakness. One observer, the writer H.M. Robinson, judged that the conference "was in reality one of the costliest bits of diplomatic blundering that ever befell the United States....In a comic script, the United States was cast as the premiere stripteaseuse, a peace-loving but weak-minded creature who could always draw enthusiastic applause by wantonly denuding herself in the presence of her enemies." [see *Fantastic Interim* (New York, 1943)]

Naval officers and military professionals were embittered by what they rightly saw as a sell-out. "To Navy critics of the Washington Conference and its successor, the London Naval Arms Limitation

Conference of 1930, the decades of what became known as the “Washington system” and the “treaty navy” were years of strategic drift and dangerous vulnerability in which a gutted force could not back declared national policy.” [Baer, 94]

After the Washington Conference Hughes claimed that its result “ends, absolutely ends, the race in competition of naval armaments.” This turned out to be as fatuous as the claim that World War I had been the war to end all wars.

War Plan Red

Fortunately the entire US government was not as deluded as Hughes. During these same years planners in the War and Navy Departments and in the Joint Board of the two services were elaborating contingency plans for defending the United States against Britain and Japan, the two main partners in the Washington naval treaties. One of the results of this planning was War Plan Red, the United States war plan for use against the British Empire.



War Plan Red, primary and secondary lines of attack against British

Before World War I, US planners had developed a color code for planning purposes. The US was designated as Blue, Germany as Black, Japan as Orange, Mexico as Green, and Britain as Red. The British imperial dominions of Canada and

Australia/New Zealand were given the color codes of Crimson and Scarlet.

War Plan Red assumed a US conflict against the Red Empire in which Red was seeking to eliminate Blue as a world trade competitor and to deprive Blue of the freedom of the seas. Red's war aims would include the attempt to seize and retain the Panama Canal. According to one version of the Red Plan, "The most probable cause of war between RED and BLUE is the constantly increasing BLUE economic penetration and commercial expansion into regions formerly dominated by RED trade, to such extent as eventually to menace RED standards of living and to threaten economic ruin....The foreign policy of BLUE...is primarily concerned with the advancement of the foreign trade of BLUE and demands equality of treatment in all political dependencies and backward countries, and unrestricted access to sources of raw materials. In this particular it comes into conflict with the foreign policies of RED."

The plan offers this view of how hostilities might begin: "It is not believed likely that Blue, when relations become strained, will be likely to take the initiative in declaring war. At the same time, Red, in order to preserve an appearance before the world as a non-aggressor, will likely refrain from declaring war on Blue and will make every effort to provoke Blue into acts of hostility. For these reasons it is considered probable that neither will issue a formal declaration of war, but, after hostilities break out, each, in accordance with its constitutional procedure, will formally recognize that a state of war exists between them."

The planners judged that “the great majority of the Blue nation possesses an anti-Red tradition and it is believed that the Blue government would experience little difficulty in mobilizing public sentiment in favor of the vigorous prosecution of the war, once hostilities begin.”

Blue’s biggest priority was to cut Crimson off from effective Red support. This required the seizure of “Red bases in the western North Atlantic, the West Indies, and the Caribbean.” The great issue was “the influence of Blue naval forces in retarding and restricting the development of Red land and air forces on Crimson soil.” The most important strategic priority for Blue at the outbreak of war would be the capture of Halifax, Nova Scotia, which was the naval base the Royal Navy would require for operations against Boston, New York, Philadelphia, Baltimore, and Washington, as well as for establishing Red naval supremacy in the western Atlantic. It was estimated at the time that the British Empire could eventually put over 8 million troops in the field. War Plan Red embodied Blue’s intention to prevent Red from initially delivering more than 100,000 troops per month to Crimson. The plan includes explicit authorization for Blue submarine warfare against Red shipping.

The planners were confident that if the 1916 naval program had been completed, it would prove impossible for the Red fleet to operate in the western Atlantic. Otherwise it was assumed that the superior Red fleet could be worn down by attrition within two years while Blue completed the 1916 program, which Red would be unable to match. Once Blue had attained naval superiority and driven the Red fleet out of the western Atlantic, Blue submarines and

cruisers would proceed to cut off the supply of food and raw materials to the Red home islands, bringing the Red economy to a standstill and forcing the surrender of Red.

Red's strategy was seen as depending first of all on securing Red communications to Crimson where a buildup of Red imperial power would be attempted. Red would seek to destroy the naval power of Blue, and would use the initially superior Red air force against Blue targets. Red would attempt to strike at the coastal regions of Blue, and also at the Panama Canal, seeking to disperse Blue's military strength over a wide area. Red would seek to maintain the initiative in land operations on the North American continent and "force the main operations to occur in a theatre favorable to herself."

Accordingly, War Plan Red specifies that on M+2 (three days after the start of US mobilization) Blue must be ready to assemble at Boston a force of 25,000 troops organized as one Army corps of 3 divisions ready to proceed under fleet escort for an amphibious attack on Halifax. If Halifax could be taken, the Red fleet would be forced to fall back on other points of the Crimson littoral which were both more distant and less developed as naval bases.

During the first two weeks after mobilization, Blue naval forces would also undertake attacks on insular possessions of the Red Empire. The targets of first priority were Jamaica, the Bahamas, and Bermuda. On a second-priority list were Trinidad, St. Lucia, and all the other Red possessions in the West Indies and Central America. These moves were coherent with the great importance assigned by Blue to maintaining control over the Panama Canal, which it

was expected that Red would try to occupy. Efforts to reinforce the Panama Canal zone were on the agenda for early in the war.

One aspect of the Red Plan highly relevant to today's situation in Central America regards British Honduras, today called Belize: "...it may be expected that the Colony of Red Honduras, if left intact, will become a base for revolutionary groups and bandit elements hostile to the Governments favorable to Blue established in these countries. For this reason it will be of great advantage to Blue to seize and occupy this Colony early in the war."

The Blue attack on Halifax would be supplemented by a series of overland thrusts against Crimson. At the outbreak of the conflict, it was assumed that the Royal Air Force flying from Crimson bases would be able to inflict serious damage on US targets in the area of the Great Lakes, New York state, and New England. Blue covering forces would take position along the Blue-Crimson border upon mobilization. A Blue force would gather in upstate New York for a large-scale thrust against Montreal and Quebec. A Blue force would mass at Buffalo and advance west of the Niagara River, seizing the hydro-electric plants there, and taking possession of the Welland Canal for use of Blue shipping. Another thrust would move east across the Detroit and St. Clair Rivers, so as to protect the Detroit industrial region. A third Blue column would move north from Sault Ste. Marie, Michigan, shielding the highly strategic Sault Ste. Marie canal and its immense locks from Red sabotage. All of Crimson territory would be occupied as soon as practicable.

Another Crimson point slated for early occupation was the rail center at Winnipeg, which, because of the lakes to the north constitutes a crucial bottleneck for all traffic moving on the Crimson east-west axis. Another Blue advance would occupy Vancouver British Columbia and the port of Prince Rupert somewhat to the north. These were considered the only Crimson ports on the Pacific Ocean with adequate rail connection to make possible the debarkation of Red or Orange troops. The use of chemical warfare against Red forces was explicitly authorized in the plan.

If Red were joined by Orange, the combined war plan Red-Orange would come into play. Here the strategy would remain Red first, with Orange to be dealt with after Red had been disposed of. If Vancouver and Prince Rupert had been captured, it was thought that Blue submarines and destroyers could prevent an Orange invasion of the Blue mainland. Blue light naval forces in the western Pacific would do as much damage as possible before their own anticipated elimination. The question of whether the Philippines could be held, and for how long, remained controversial. But the planners assumed that after the defeat of Red, the Blue battle fleet could be transferred to the Pacific for the final decisive reckoning with Orange.

The planners could not explicitly count on support from any other nation. They saw Brazil and Peru as pro-Blue, while Argentina, Chile, and Uruguay were seen as inclining toward Red. Venezuela, Colombia, Bolivia, Ecuador, and Paraguay were viewed as evenly divided between Red and Blue. But because of regional rivalries, it was not expected that any of these states would actively enter the war.

Work on War Plan Red was carried forward from approximately March, 1921 until the planning effort was officially classified as obsolete in October, 1936. Some revisions made in 1935 carry the signature of Gen. Douglas MacArthur, at that time the Army Chief of Staff. (The relevant documents were classified until about 1974, when they were made available to the public at the National Archives. It is believed that this is the first time they have been discussed in detail and quoted from in any published location since declassification.)

How serious did US policy makers take War Plan Red? Suffice it to say that military planners must be concerned with capabilities, not intentions. From this point of view the combined strength of Britain and Japan represented the only proximate threat of military attack against the United States, and it thus had to be taken very seriously indeed. Although the formal alliance between London and Tokyo was formally abrogated in 1921 as part of the package deal wrapped up at the Washington Conference, it was clear to US military intelligence that a form of hostile coalition was still in force. The 1928 annual "Estimate of the Situation" of the War Plans Division of the Navy Department noted the deterioration of relations with Britain as a result of the Geneva Conference, and added that "although the treaty of alliance between Britain and Japan had been abrogated there were still...relationships between them that were very cordial." This estimate also called urgently for intensified work on War Plan Red, War Plan Orange, and War Plan Red-Orange. [US Navy Department, Operational Archives, Op-12A-CD, Estimate 13 April 1928, in Hall p. 54]

Although battleship fleets had been confined to the 5:5:3 ratio, this did not extend to other surface craft or to submarines. After Coolidge had been re-elected the British were surprised that this President as well could become a vehicle for US resistance against British hegemonism. This time the issue was cruisers. The British wanted to build a large number of light cruisers with displacements of less than 8,000 tons and with guns of 6 inches caliber or less. The US was interested in building somewhat smaller numbers of the most powerful type of modern cruiser, with 8-inch guns and 10,000 tons displacement. The British were already ahead in heavy cruisers by an 11 to 2 margin in 1926. British arms control proposals tried to limit the number of heavy cruisers the US might build, while permitting immense tonnages of British "trade protection cruisers." The British arrogantly announced that they had "absolute requirements" in this department which had no relation to the strengths of other naval powers. Pro-navy forces in the US Congress agitated for a cruiser bill providing for a US buildup in this category. Another Anglo-American confrontation loomed. A naval disarmament conference usually called the Coolidge Conference was held at Geneva during the summer of 1927. London and Washington were unable to agree on cruisers, despite the suspect attempts of Allen Dulles, a member of the US delegation, to obtain a compromise.

In the wake of the failure of the "Coolidge Conference" Sir Winston Churchill confirmed the attitude of Royal Navy diehards by denouncing the "principle of mathematical parity in naval strength" with the United States.

A Cruiser Bill calling for 15 new heavy cruisers and an aircraft carrier was passed by Congress and was signed into law by Coolidge on February 23, 1929. During the cruiser debate Coolidge, in what were judged the most impassioned speeches of his life, had attacked foreign governments – meaning especially Britain – for “using the movement to limit and reduce armaments in order to advance their own self-interest.” (see New York Times, 12 November 1928) This was a direct affront to British pretensions which renewed an acute naval rivalry with London, and one scholar later opined that with these measures “the United States assumed a far more hostile attitude to Britain that year than it had for a hundred years.” (Hall, p. 54)

A leading British “disarmament expert” of the day was Sir John W. Wheeler-Bennett of the Royal Institute for International Affairs, a veteran American handler whose lifelong hobby was the study of the Confederate Army of Northern Virginia and who boasted that Confederate General A.P. Hill had been one of his forebears. Wheeler-Bennett later wrote about this period in the following terms: “At the close of the year 1927, Anglo-American relations were undergoing a severe strain which in the following year became tenser and more dangerous, before the welcome relaxation in 1929.... In England a latent dislike of all things transatlantic blazed up afresh and produced a state of mind vis-a-vis the United States comparable only to that manifested towards Germany in the years 1908-1914. In America this antagonism and suspicion was keenly reciprocated and found expression during the Congressional debates on the ratification of the Kellogg Pact and the passage of the Cruiser bill. In both countries men of goodwill declared war between

them to the 'unthinkable,' a sure sign that they had already begun to think about it." [John W. Wheeler-Bennett, *Disarmament and Security Since Locarno* (London: Allen and Unwin, 1932 and New York: Howard Fertig, 1973), pp. 127, 142.]

Another Anglo-American war scare rapidly gathered on both sides of the Atlantic. The *Manchester Guardian* editorialized: "Not for many years have the Americans and the British been on terms as bad as they are now. There is ill-feeling, suspicion, and misunderstanding between the two nations." *Manchester Guardian*, 28 November 1928

As it turned out, the newly elected Herbert Hoover was a greater Anglophile than Coolidge, and it was under his auspices that the US backed down. Hoover was assisted by his Secretary of State, Henry L. Stimson, and his ambassador to London, General Dawes, who had been Coolidge's Vice President. Dawes indicated that he would bring to the naval armaments question the same methods he had employed on the reparations question in 1924.



President Hoover meets with British Prime Minister J. Ramsay MacDonald prior to the World Disarmament Conference of 1930.

Hoover came out early in favor of further disarmament. He stated in his inaugural address of March 4, 1929: "Peace can be promoted by the limitation of arms, and by the creation of the instrumentalities for the peaceful settlement of controversies. I covet for this administration a record of having contributed to advance the cause of peace." [Wheeler-Bennett, pp. 142-3] Sensing an opportunity, the London oligarchy dumped the Tory government in favor of a new Labor Party regime led by Ramsay MacDonald, who had campaigned on a platform of improving Anglo-American relations. MacDonald quickly signalled that he accepted naval parity with the US as a general principle, and in October 1929 visited Hoover at his retreat in Rapidan, Virginia. Hoover was willing to accept 18 heavy cruisers for the US to 15 for Britain and 12 for Japan. In light cruisers, the US settled for 143,500 tons to 192,200 for London – hardly a condition of parity. Japan was allowed 100,450 tons. The US and UK got 150,000 tons of destroyers compared to 105,500 for Japan. All three powers got parity in submarines at a level of 52,700 tons. The implications of the US-Japan comparisons for the later Pacific war are obvious enough. In addition, no replacement battleships were to be built until 1936. These provisions were embodied in the London Naval Treaty signed in 1930.

Hoover thereupon announced the ratification of the Kellogg-Briand Pact, which purported to outlaw war and stated on July 24, 1930: "Mr. MacDonald has introduced the principle of parity, which we have now adopted, and its consummation means that Great Britain and the United States henceforth are not to compete in armaments as potential opponents, but to cooperate as friends in their reduction."

During the Hundred Days of 1933, the new Roosevelt administration announced its intention of building the US Navy up to all applicable treaty limits. This was soon mandated by the Vinson-Trammell Act of March 1934, which subsumed legislation which authorized enough new tonnage as to almost double the existing US fleet, including 7 new battleships and 3 aircraft carriers. Nevertheless, the US continued to lag behind.

On July 1, 1935, the Washington Treaty expired. For the British, the treaty had achieved goals that would have appeared impossible in 1919. It had served to preserve British naval supremacy for two decades, and at the same time to create a dangerous US vulnerability to Japan. It was estimated at the time that the actual aggregate tonnages of non-obsolete warships of all types for the leading naval powers were as follows:

UK	US	Japan	France	Italy
10	7.46	6.62	3.78	3.01

[see Bemis, p. 708]

The Japanese tonnages actually exceeded the above because of non-compliance with the treaties, as surveys after World War II revealed. By 1936, Japan had terminated the treaty regime, which then rapidly broke apart.

World War II in the Pacific: Britain's Japanese Gambit

From June, 1941 on, the US was operating under a war plan known as Rainbow Five, the US-British Commonwealth Joint Basic War Plan. The explicit content of this plan was, Germany first. "Allied strategy in the Far East will be defensive", the plan stated. The United States would not add to its military strength in the Pacific theatre. Two months before Pearl Harbor the War Department, impacted by Rainbow Five, was planning the abandonment of not just the Philippines, but Wake and Guam as well.

Behind this strategy lurked a fiendish British plot against the United States: the entire area between India and South America was marked for conquest by Japan. Germany first was a reasonable strategy, but total denial of forces and supplies for the Southwest Pacific was quite another matter, and a suicidal strategic folly. Averell Harriman, then in London with Churchill, referred to Indo-China, Australasia, Polynesia and Micronesia as a "vast, doomed area". The Japanese, according to this London strategy, were to be permitted to take over the entire Pacific basin while the war in Europe was being fought to a conclusion. Then, in the late forties, after the Japanese had fortified, consolidated, and otherwise strengthened their hold on this myriad of islands, the United States would return to the Pacific and conduct an unending series of frontal amphibious assaults, storming each and every fortified island, all the way to the final assault to Dai Nippon itself. The Japanese were expected, according to their Shinto-Bushido profile, never to surrender, but to fight to the last man, including on their home islands. According to this British scenario, the war in the

Pacific was to have lasted until about 1955, with millions of dead on the two sides. The British approach to the war in Europe was to promote in every way possible an endless mutual bloodletting by Russians and Germans. In the Pacific, their plan called for a colossal American-Japanese hecatomb. This would have greatly enhanced the relative power of the British Empire in the postwar world.

The British had assured the US that Singapore could hold for at least 6 months, but it fell to the Japanese on Feb. 15, 1942 with the Gen. Percival's biggest surrender of British troops in history. How much was bungling, and how much was treachery?

Churchill began to argue that the Japanese would now turn away from Australia and concentrate instead on the conquest of India. Churchill demanded that the US buildup in the Pacific be transferred to the British command in Southeast Asia under Lord Louis Mountbatten. MacArthur convinced Roosevelt to refuse. In late March, 1942 Japanese Admiral Nagumo struck at British naval forces around Ceylon. The British ran away, with some battleships retreating to the east coast of Africa.

MacArthur's biggest problem in countering the British sabotage was to defend Australia, the key industrial power and vast staging area still in allied hands. His first task was to jettison the defeatist war plan which the British Imperial staff had sold to the Australian military leadership. As MacArthur recounts:



US General Douglas MacArthur and Australian Prime Minister John Curtin meet at Parliament House on 26 March 1942.

“Having been witness to the Japanese conquest of Hong Kong, Thailand, Malaya, Rabat, and the Northern Solomons, the Australian chiefs of staff understandably had been thinking and planning only defensively. They had traced a line generally along the Darling River, from Brisbane, midway up the eastern shoreline, to Adelaide on the south coast. This would be defended to the last breath. Such a plan, however, involved the sacrifice of three-quarters or more of the continent, the great northern and western reaches of the land. Behind this so-called Brisbane Line were the four or five most important cities and a large proportion of the

population — the heart of Australia. As the areas to the north fell to the enemy, detailed plans were made to withdraw from New Guinea and lay desolate the land above the Brisbane Line. Industrial plants and utilities in Northern Territory would be dynamited, military facilities would be leveled, port installations rendered useless and irreparable.”

“The concept was purely one of passive defense, and I felt it would result only in eventual defeat. Even if so restrictive a scheme were tactically successful, its result would be to trap us indefinitely on an island continent ringed by conquered territories and hostile ocean, bereft of all hope of ever assuming the offensive.” [*Reminiscences*, p. 152]

MacArthur protested to the Joint Chiefs of Staff in Washington that “such a concept is fatal to every possibility of ever assuming the offensive, and even if tactically successful will bottle us up on the Australian continent, probably permanently. I am determined to abandon the plan completely.” [Whitney, p. 64]

MacArthur proposed to move the first line of defense of Australia more than a thousand miles to the north, from Brisbane on the Tropic of Capricorn to the Owen Stanley mountain range in Papua, eastern New Guinea. This thrust also impelled US forces to defend Guadalcanal, whose conquest by Japan would have threatened a cutting of the sealane between Australia and the United States, which was MacArthur’s vital supply line. Another part of the incipient US-Australian offensive was the naval battle of the Coral Sea, in which a Japanese aircraft carrier was sunk and the aura of invincibility enjoyed by the Japanese fleet after Pearl Harbor shattered.

At the time MacArthur arrived in Australia there was less than one US division there, and Churchill was holding most of the Australian army in North Africa. At one point Churchill pledged that he would only release the Australian divisions from the Middle East if the Australian continent were actually invaded – since by then, as MacArthur stressed, the defense of Australia would have been a hopeless cause.

MacArthur was able to pursue his strategy with a great economy in the lives of his men. This was because he generally avoided frontal attacks in favor of the flanking envelopment. This allowed him to do more with less. The navy and marines just at Okinawa, for example, lost almost 50,000 men. MacArthur conquered New Guinea, (what is today Indonesia) and the Philippines, going from Melbourne to Tokyo, with just 90,000 casualties. (By contrast, US losses at Anzio were 72,000, and in the battle of the Bulge, 107,000.)

MacArthur succeeded against a powerful and determined enemy because he was able to adapt the flanking envelopment to the specific conditions of the war in the Pacific. MacArthur called his strategy leap-frogging, and contrasted it most sharply to the so-called island-hopping, frontal assaults of the navy and marines. MacArthur's problems were exacerbated by his frequent numerical inferiority to the Japanese concentrations he faced. In the middle of 1942 these problems were discussed at a war council attended by MacArthur, Eighth Army commander General Kruger, Admiral Halsey, and the Australian commander, MacArthur later wrote: "To push back the Japanese perimeter of conquest by direct pressure against the mass of enemy-occupied islands would be a long and costly effort. My staff

worried about Rabaul and other strongpoints.” Rabaul, on New Britain, north of New Guinea, was in fact one of the most formidable fortresses of the Pacific, defended by 100,000 Japanese veterans, and prepared, like Verdun, to exact a fearful price from any attacker. In the war council, one general remarked: “I just don’t see how we can take these strongpoints with our limited forces.” MacArthur replied: “Well, let’s just say that we don’t take them. In fact, gentlemen, I don’t want them.” MacArthur added that he thoroughly agreed with the objection adding that he “did not intend to take them. (He) intended to envelop them, incapacitate them, apply the hit ’em where they ain’t – let ’em die on the vine philosophy. I explained this was the very opposite of what was termed island-hopping, which is the gradual pushing back of the enemy by direct frontal pressure, with the consequent heavy casualties which would certainly be involved. There would be no need for storming the mass of the island held by the enemy. Island-hopping, I said, with extravagant losses and slow progress, is not my idea of how to end the war as soon and as cheaply as possible.”

MacArthur’s method involved the selection of islands that were lightly held, but which were suitable for the construction of bases for fighters and bombers, which could in turn be used to cut off the lines of supply and communications to islands that were more strongly held to the point of being almost invulnerable to direct assault. These centers of strength had to be by-passed, cut off, neutralized, and starved out. The method turned on the acquisition of air bases from which bombers could operate, since MacArthur was never given any carriers. The advance of the bomber line, the

operating sphere of the bombers, was the leading edge of each forward step.

MacArthur told a reporter for *Collier's* magazine in 1950 that "Japan failed to see the new concept of war which was used against her, involving the by-passing of strongly defended points, and by use of the combined services, the cutting of essential lines of communication, whereby these defensive positions were rendered strategically useless and eventually retaken." [Manchester, p. 389]

After the war Colonel Matsuichi Juio, a senior intelligence officer assigned to scrutinize MacArthur's deployments and intentions reported to a military interrogator the effect of MacArthur's mode of waging war upon the Japanese. This, he said, was "the type of strategy we hated most." MacArthur acted "with minimum losses, attacked and seized a relatively weak area, constructed airfields and then proceeded to cut the supply lines to our troops in that area...Our strongpoints were gradually starved out. The Japanese army preferred direct frontal assault, after the German fashion, but the Americans flowed into our weaker points and submerged us, just as water seeks the weakest entry to sink a ship. We respected this type of strategy...because it gained the most while losing the least." [Manchester, p. 391]

These were the methods MacArthur used to fight his way along New Guinea and then to return to the Philippines, which he correctly regarded as the key to cutting off the supplies of raw materials from Indonesia to the Japanese home islands by interdicting the sea lanes of the South China sea, thus bringing the war to a rapid end. The Japanese showed at the Battle of Leyte Gulf that they shared

MacArthur's view of the importance of the Philippines, since they concluded that they must risk their entire fleet to stop MacArthur at Leyte. In their view there would be no point in keeping the fleet intact if the Philippines were lost, since in that eventuality the fleet would be useless. Winston Churchill, true to form, proposed a campaign in the Indian Ocean, the Bay of Bengal, and Indo-China, a combination side-show and blood bath that can be usefully compared with his North African, Italian, and attempted Aegean-Balkan diversions of the war in Europe.

MacArthur had a subordinate send the following reply to Churchill's lunatic scheme for an attack across the Indian Ocean: "General MacArthur feels that his present campaign into the Philippines will have the strategic effect of piercing the enemy's center and permitting rapid and economical envelopment either to the north or south or preferably both. Having pierced the center he feels it would be advisable to take full advantage of the Philippines as an ideal base from which to launch these developments, rather than to pull back to stage frontal attacks on the Japanese perimeter in any of the areas from existing bases." [*Reminiscences*, p. 201]

MacArthur's Southwest Pacific Theatre of Operations – as distinct from Admiral Chester Nimitz's Pacific Ocean Areas and Lord Louis Mountbatten's Southeast Asia Commands – never got more than about ten percent of the military resources of the United States. The coefficients used for the computation of the amount of supplies needed to keep one infantryman in the field in this theatre of war were lower than in any other theatre of the world. When

Eisenhower invaded North Africa, he was allowed fifteen tons of supplies per man. MacArthur got an average of five tons per man. His average was about one half of the prevailing world-wide allied statistic over the duration of the conflict. Less than 100,000 tons of supplies arrived in Australia from the United States during the final quarter of 1942, as compared with 2,300,000 tons of supplies provided for Italian civilian needs during the first year of campaigning there. Using the productive capacities of Australia's 7,000,000 citizens and workforce of 2,000,000 to the utmost, MacArthur was able to ship more supplies to adjacent theatres than he received from the United States – something of a logistical miracle. The Southwest Pacific was thus, from the point of view of war production, a self-sufficient area. MacArthur often referred bitterly to the “shoestring logistics” to which he was subjected by Washington while other commanders were far more liberally supplied. Many a golden strategic opportunity, in his view, was lost because of inadequate supply. “It is truly an Area of Lost Opportunity,” he said.

During the four months between Pearl Harbor and the fall of Corregidor the US forces on the Philippines were the cynosure of the Pacific conflict. The Prime Minister of Australia, John Curtin, a close friend of MacArthur, stated “without and inhibitions of any kind, I make it quite clear that Australia looks to America, free of any pangs as to our traditional links with the United Kingdom.” Churchill was apoplectic, and the British elite were confirmed in their vendetta against MacArthur, which they would act out during the Korean War some years later.

The Korean War: North Korea and Maoist China as British Proxies Against America

In Washington Lord Halifax Once whispered to Lord Keynes: It's true they have the money bags, but we have all the brains. [McDonald, p. 3]

This doggerel captures something of the rabid British resentment for the United States that prevailed after World War II. The British had come hat in hand to Washington in search of loans to stabilize the tattered pound sterling, and they imagined that they had been mistreated when the US objected to the regime of Imperial preference in trade. They greatly resented the US role in Europe, but they were not going to start a proxy war there. But in the Far East and the Pacific, such a proxy war seemed feasible, and went to the top of the British agenda.

After the surrender of Japan on September 2, 1945, US influence in the Pacific was at an all-time high. US forces had dominated all the military campaigns, and Gen. MacArthur had been made the Supreme Commander of the Allied Powers (SCAP) in Tokyo. Japan was not divided into zones of occupation, but was in effect administered under MacArthur's supervision. MacArthur's occupation reforms included strong provisions to reduce the oligarchical element in Japanese society, including the abolition of titles of nobility and of the Japanese equivalent of the House of Lords. The British deeply resented US pre-eminence in the eastern Pacific, which they had regarded as one of their spheres, and in Japan, which they still considered their own asset.

This British attitude was reflected in the remark by the anti-American British Foreign Secretary, Sir

Ernest Bevin, who served under Prime Minister Clement Atlee in the Labor Party government of the late 1940s and early 1950s. Bevin found the US wanted to be “a law unto themselves” in the Far East. The British responded by redoubling their support for Mao Tse-tung and the Chinese Communists in their civil war against Chiang Kai-Shek’s nationalist Kuomintang. Mao was assisted by a cutoff in US military aid to the KMT during a decisive phase of the civil war. This cutoff was ordered by the Truman Administration’s special envoy to China, Gen. George C. Marshall, an asset of the pro-British Harriman grouping. The People’s Republic of China was founded on October 2, 1949. The KMT was hanging on to Taiwan, but the British were anxious to liquidate these old adversaries as soon as possible.

On January 6, 1950, the British government was the first western nation to establish diplomatic relations with the PRC. This clear overture for cooperation was followed by sharp attacks in the US Congress against London, including the demand that economic sanctions be imposed against the UK.

Korea at this time was governed by two violently contending governments, that of the communist and Red Army veteran Kim Il Sung in the north and the pro-US regime of President Syngman Rhee in the south. US troops had been present in South Korea, but the last of them had departed in June, 1949. Secretary of State Dean Acheson, a notorious Anglophile, was at this point functioning as the de facto controller of President Truman in foreign policy matters. Acheson had been a close friend of W. Averell Harriman, the dean of US Anglophiles, since they had met at Yale in 1905, and the two cooperated

to “work with and on” Truman and against MacArthur.



Dean Acheson, US Secretary of State, 1949-1953

On January 12, 1950 Acheson delivered at the National Press Club an important policy speech entitled “Crisis in China – An Examination of United States policy.” In this discourse, among other things, Acheson talked about what territories in Asia the US was prepared to defend after the fall of China to the communists. He described a US “defensive perimeter...along the Aleutians to Japan and then...to the Ryukyus [Okinawa]...and to...the Philippine islands.” [Acheson, p. 357] This list of protected US assets pointedly excluded both South Korea and Taiwan. After North Korea attacked South Korea in late June, 1950, Acheson was widely accused of having issued a de facto invitation to North Korea to launch this aggression. Acheson became the April Glaspie of the Korean War. It can be assumed that the assurance of impunity to the aggressor implicit in Acheson’s remarks was privately repeated in more explicit terms by British diplomats to certain interested parties.

At this time Acheson was dining in secret once a week at the State Department with the British Ambassador to Washington, Sir Oliver Franks. During this period Franks' First Secretary was British triple agent H.A.R. (Kim) Philby. Franks's Second Secretary was the British triple agent Guy Burgess. A third British Triple Agent, Donald Maclean, who had worked for Franks in Washington a few years earlier, was shortly to become the chief of the American Department at the Foreign Office in London. When Prime Minister Atlee visited Truman at the White House in December, 1950, some accounts assert that Maclean was present in his entourage.

“Triple agent” means here that while the Philby group and others like them were British officials who were also spying for the KGB, their ultimately loyalty and control always remained with the Queen and the British oligarchy.

During the 1964 interrogation of Anthony Blunt, the fourth of the Cambridge triple agents to become known to the public, Blunt is reported to have revealed that the Canadian Herbert Norman, another Cambridge undergraduate of the 1930's, had been recruited by the KGB. Norman had died, allegedly through suicide, in 1957. Norman had been a member of Gen. MacArthur's staff in Tokyo and had attracted the suspicions of Gen. Willoughby, MacArthur's intelligence chief. Norman was a close associate of Sir Lester Pearson, at that time the Canadian External Affairs Minister and later to become the Canadian Prime Minister. James Barros has asserted in his book *No Sense of Evil* that Norman, while serving in Tokyo in 1950, played a role in encouraging Moscow, Beijing, and Pyongyang to launch the invasion of South Korea.

Barros writes: “In this context we must scrutinize Pearson’s trip to Tokyo in February 1950. During that visit General MacArthur explained to him and to Norman Washington’s policy in Asia and that its defense perimeter in the region did not include Korea, as it was not vital to America’s security. MacArthur’s comments were in line with Dean Acheson’s speech a month earlier when he told the National Press Club that America’s defense perimeter in Asia ran from the Aleutian Islands to Japan and from there to the Ryukyu and Philippine Islands....Acheson’s public comments could not have gone unnoticed in Moscow. Keeping in mind MacArthur’s military role in Asia, his February remarks to Norman and to Pearson, the foreign secretary of a friendly and allied country, would have stimulated Moscow to favor a possibly low-risk North Korean invasion of South Korea. In other words, in addition to other information available to Moscow, MacArthur’s comments, if conveyed to the Soviets by Norman – which might have been done – could have led to the assumption that such a scenario would evoke no American response.” [Barros, pp. 137-8]

Pearson was one of the most important British Empire political operatives during the postwar decades. In reviewing Pearson’s role in protecting the career of Norman, Barros reviews evidence compiled by the US Senate Internal Security Subcommittee and speculates that “one might even dare to think the unthinkable – that Pearson was Moscow’s ultimate mole.” [Barros, p. 169] Some years earlier the Canadian Prime Minister MacKenzie King had officially stated that Canada had been used as a base for espionage activity against the US.

In early 1950 Stalin had been telling Mao that “a confrontation with the United States is inevitable, but for us it would be favorable to delay its beginning. At present, war is not feasible, because we have just tested the atomic bomb, the country is exhausted, and the people of the USSR would not understand and support such a war.” [Goncharov et al., p. 108] But Stalin was at the same time interested in various ideas for a limited, pre-emptive conflict. In talks with Kim Il Sung, Stalin repeatedly warned the North Korean leader that the Soviets would never go to war in Korea, not even if the US were to intervene: “...Stalin told Kim that even if the United States participated in the war, the Soviet Union had no intention of joining the fray.” [Goncharov et al., p. 144] Stalin made this abundantly clear, telling Kim in April 1950 in their last conference before Kim started the war: “If you should get kicked in the teeth, I shall not lift a finger. You have to ask Mao for all the help.” [Goncharov et al., p. 145]

In this situation, intelligence reports tending to confirm a US line of non-intervention would certainly have increased the propensity of Stalin, Mao, and Kim to launch the Korean War. But we must assume that the Pearson-Norman channel would have been only one of several highly authoritative channels used by London to promote an attack in the Far East. (At the same time, Stalin’s adamant warning that he would never get involved with his own forces in Korea powerfully undercuts the later British pro-appeasement argument that any strikes against assets on Chinese territory would elicit Russian aid for China and thus start an apocalyptic third world war.)

North Korea invaded South Korea on June 25, 1950. In a stunning reversal of US policy, the Truman administration decided that South Korea was a vital US interest after all, and ordered MacArthur to defend South Korea using forces previously engaged in the occupation of Japan. Because they lacked the tanks and heavy artillery which the US had not provided, the South Korean forces were forced into a disorganized retreat. MacArthur sent his forces to South Korea as quickly as possible, but by August US forces were fighting with their backs to the sea in a 135-mile arc of trenches called the Pusan perimeter. On paper, MacArthur seemed destined for early defeat, a factor which London had doubtless appreciated in advance.

A brigade of troops from the British Commonwealth of Nations was a part of MacArthur's army in Korea, which operated under the formal aegis of the United Nations. British troops on the ground meant that London had the right automatically to receive all of MacArthur's war dispatches and reports, along with a wealth of other information. The lives of many of these British and Commonwealth forces were cynically sacrificed in battle by the London oligarchy. They were merely expendable pawns used to obtain access to secrets which were then swiftly betrayed to the communist side.

In September 1950, the daring and desperate flanking maneuver of MacArthur's Inchon landing turned the tables and ensured the total defeat of the North Korean forces, opening the way to national reunification under Rhee. MacArthur's forces advanced into North Korea and approached the Yalu River, the Korean border with China. Consternation reigned in the Foreign Office, since the very North Korean

gambit that had promised to cut the US down to size in the Far East and restore some of the balance of power in the region had boomeranged into the apotheosis of MacArthur as the irresistible force in Asia.

Before the Korean War started, Stalin had tried to encourage Mao to seize the British Crown colony of Hong Kong. Mao disagreed with Stalin on the need to take possession of this colony. [Goncharov et al., p. 100] In the spring of 1950, the communist Chinese People's Liberation Army had seized control of Hainan island from the KMT. For the summer of 1950, all signs pointed to an attempt by Mao to take Taiwan and extinguish Chiang Kai-Shek's government there. One element in Mao's aggressive disposition was the need to consolidate the new communist regime through conflict with an external enemy.

Mao chose to attack not Taiwan, but MacArthur's US and UN forces in Korea. There are numerous indications that this fateful decision was profoundly influenced by covert encouragement and assurances to Beijing on the part of British officials, including but certainly not limited to the Philby-Maclean-Burgess-Blunt-Rothschild triple agent circle.

This view is supported by an official release by Lin Piao, the commander of the Chinese forces attacking Korea, which was published by MacArthur in his *Reminiscences*. Lin Piao here stated: "I would never have made the attack and risked my men and my military reputation if I had not been assured that Washington would restrain General MacArthur from taking adequate retaliatory measures against my lines of supply and communication." [p. 375]

Since May, 1951, when Maclean and Burgess defected to Moscow (followed by Philby in 1963), it has been evident to students of the Korean War that the “restraints” applied to MacArthur were those demanded by the British, and that knowledge of these restraints was imparted to the various communist capitals through the efforts of Philby and his confreres, whose activities could later be disavowed by the London regime owing to the fact that “Soviet espionage” was involved. In reality, all of the British triples of Her Majesty’s Secret Service remained loyal to the Queen.

Chinese forces operating south of the Yalu River and thus in Korean territory left their first unmistakable calling card on October 25, 1950 by mauling a South Korean force near the Yalu. Then, for almost one month, the Chinese forces disengaged from their attacks, retired into camouflaged positions and waited. Whatever assurances he had received from London, Mao had been rendered suspicious by the beating Kim had taken, and he was more cautious. For one month, Mao and Lin waited to see if MacArthur would in fact be restrained.

If Truman had, during this period, issued a clear warning that continued aggression by China against MacArthur’s command on Korean soil would lead to retaliation against Chinese targets, there is every reason to believe that Mao and Lin would have swiftly desisted. But the British Foreign Secretary, Sir Ernest Bevin, was adamant that “no ultimatums to China would be supported by me,” and Truman, coached by Acheson and Harriman, said nothing.

MacArthur was more than restrained; he was placed in a straightjacket by the British and their various

satellites at the UN. MacArthur was forbidden the hot pursuit of aircraft operating from Manchurian or Siberian airbases which would have been expected under the rules of war. MacArthur was told not to bomb the hydroelectric plants along the Yalu, and was forbidden to disturb the rail junction at Racin in North Korea.

In early November, MacArthur's request to bomb the bridges across the Yalu River was denied. The denial came from Acheson, Lovett and Rusk at the State Department. As Acheson explained why he forbade the bombing: "Mr. Rusk, who was with us, contributed that we were committed not to attack Manchurian points without consultation with the British and that their Cabinet was meeting that morning to reconsider their attitude towards the Chinese government." [Acheson, p. 463] Cable traffic on this issue would have been seen by Philby, Maclean, and Burgess.

Later this was modified to permit him to bomb only the southern half of these bridges, the Korean part. "By some means," MacArthur concluded, "the enemy commander must have known of this decision to protect his lines of communication into North Korea, or he would never have dared to cross those bridges in force." [*Reminiscences*, p. 371] Because of British blackmail, Chinese Manchuria became a vast privileged sanctuary which Mao and Lin could use as a staging area for attacks on US and UN forces in Korea. All of MacArthur's attempts to get permission to strike at military bases in this area were overruled.

The Chinese attacked MacArthur's army in great force on November 26-27. Gen. Lin's first attack fell

with uncanny accuracy on the weakest point in MacArthur's line, the juncture at Tekchen between the US Eighth Army and the South Korean II Corps. The Chinese repeatedly seemed to be able to anticipate the moves that MacArthur was about to make. During this period Sir Frederick Hoyer-Millar of the British Embassy in Washington cabled to the Foreign Office in London that one of his underlings "gets information...in advance by an officer who should strictly speaking await its transmission via the warroom...this applies particularly to future operations." [Newton, p. 281]

US Gen. James Gavin later commented: "I have no doubt whatever that the Chinese moved confidently and skillfully into North Korea, and in fact, I believe they were able to do this because they were well-informed not only of the moves Walker would make, but of the limitations of what he might do...All of MacArthur's plans flowed into the hands of the Communists through the British Foreign Office." [see *Atlantic Monthly*, June, 1965]

Later, MacArthur proposed measures to end the war, including an economic blockade of the coast of China. All of his proposals were rejected. The reply of the US Joint Chiefs of Staff said in part that "...a naval blockade off the coast of China would require negotiations with the British in view of the extent of British trade with China through Hong Kong." [*Reminiscences*, p. 380] During the entire period of the Korean War, London eagerly supplied Mao with the sinews of war by deliveries of strategic materials through Hong Kong. This was only slightly camouflaged by such public relations measures as the May, 1951 announcement of an embargo on British rubber sales to the PRC through Hong Kong.

Donald Maclean later became a prominent member of the Soviet Institute of World Economics and International Relations, and died in Moscow in the spring of 1993. At that time the Russian dissident historian Roy Medvedev, who had known Maclean closely during his years in Moscow, summed up some of the things that Maclean had told him in an article that was published in the *Washington Post*. Medvedev's testimony bears on the ways in which Maclean's espionage contributed to the ability of the Communist Chinese successfully to attack Gen. MacArthur's army.

According to Medvedev, although Maclean "never spoke of the details or the techniques of his work as a spy," "on a few occasions he made reference to certain historic events which he seemed to have influenced."

As MacArthur moved north, wrote Medvedev, "when Stalin insisted on Chinese interference, Mao hesitated, afraid that the Americans might move the war onto Chinese territory and even use the atom bomb on Chinese troops and industrial centers.

"At that time an English delegation headed by Prime Minister Clement Attlee was visiting the United States. Donald Maclean, head of the American desk at the Foreign Office, was a member of that delegation. Neither Attlee nor their American colleagues had any secrets from Maclean. He managed to get a copy of an order from Truman to Gen. MacArthur not to cross the Chinese border under any circumstances and not to use atomic weapons. Americans feared a lengthy and hopeless war with China.

“Stalin immediately passed on the information to Mao Tse-tung, and the Chinese reluctance came to an end. On Oct. 25 a vast army of ‘Chinese people’s volunteers’ crossed the Korean border and attacked American and South Korean troops.” [see “Requiem for a Traitor,” *Washington Post*, 19 June 1983]

Towards the end of January, 1951, in the wake of Attlee’s visit to Washington, a debate developed in the British Foreign Office and cabinet about the tactics to be employed in regard to a US push to get the United Nations Security Council to condemn China as an aggressor. Junior officials like John Strachey, the Minister of War, and Kenneth Younger, Minister of State in the Foreign Office, supported a show of independence by the British, including a British vote against the US. This view was supported by Aneurin Bevan and Hugh Dalton of the Labour Party left. Denying that China was the aggressor in Korea would have aligned the UK with the USSR and the rest of the communist bloc in opposition to the US at the UN.

Foreign Secretary Ernest Bevin opposed doing this in public, arguing that a break with the USA would leave Britain to face the USSR alone. Chancellor of the Exchequer Hugh Gaitskell argued that a break with the USA over China would be a disaster that would “enormously strengthen the anti-European bloc in the USA.” On 25 January the Cabinet decided to vote against a US resolution condemning China as an aggressor. At this time Bevin was suffering from a terminal illness. Gaitskell threatened to resign, and received backing from key figures in the Foreign Office. Attlee was forced to back down.



Sir Gladwyn Jebb, UK Representative to the UN

Even so, British Ambassador to the UN, Sir Gladwyn Jebb, attacked MacArthur for an alleged desire to “escalate” the Korean conflict. If MacArthur thought the UN would approve escalation he “must be only conscious of public opinion in the Philippines, some of the banana states and the lunatic fringe of the Republican Party.” [MacDonald, p. 48] At this time Jebb’s private secretary in New York was Alan Maclean, who was sharing an apartment with Guy Burgess. “The fear that American policy in Korea was dragging the world into a Third World War seemed to possess Burgess throughout the autumn and winter of 1950.” [Andrew Boyle, *The Climate of Treason*, p. 355] But what Burgess expressed was only the official view of the British Foreign Office.

Cave Brown [572ff.] calls attention to the fad of “treason chic” that became popular among the decadent London intelligentsia in the wake of the Maclean-Burgess departure to Moscow in May, 1951, and then again after Philby went over to the USSR in

1963. He quotes the cultural critic Richard Grenier on the widespread view of the British cultural elite that "Treason is in style. At least British treason when it is committed by Englishmen with posh accents." This cultural mood of the British Establishment is reflected in the plays of Alan Bennett, including one (*An Englishman Abroad*) about Burgess in Moscow, and one (*A Question of Attribution*) about the relations between Sir Anthony Blunt at the Courtauld Institute and his patroness the Queen among her pictures at Buckingham Palace. This is the cultural suppuration which has produced the Rees-Moggs and Evans-Pritchards of our own day.

A total of 54,246 US service personnel lost their lives in the dirty proxy war waged by the British against the US in Korea, and almost 107,000 were listed as wounded and missing. Perhaps the day is coming when the American people will be capable of responding to the British oligarchy for decades of geopolitical proxy war.

Sir Robert Thompson: Architect of the US Defeat in Vietnam

A decade after Korea, British geopolitical strategy concentrated on provoking another, even more serious reverse for the United States. This assumed the form of the Vietnam War. After British intelligence had eliminated President Kennedy, who had intended to withdraw US forces from Vietnam, London's assets in the US Eastern Anglophile Liberal Establishment undertook massive exertions to induce the Johnson administration to commit half a million ground troops to South Vietnam. At the same time, the London regime under Prime Minister Harold

Wilson remained critical of the US effort, and no British forces were sent to Vietnam, although Australia did provide a contingent.



Robert Thompson

One British intelligence operative who played a vital role in convincing the Johnson administration to launch the Vietnam adventure was Sir Robert Grainger Ker Thompson, who was touted in *Newsweek* and *US News and World Report* during the mid-1960's as the world's preeminent expert on guerilla warfare. Born in 1916, Thompson held a history degree from Cambridge and was fluent in both Mandarin and Cantonese Chinese. During World War II, Thompson had been a member of General Orde Wingate's Chindits, a prototype of later special forces. He later commanded "Ferret Force," a British anti-guerilla unit in Malaya, where he devised the strategic hamlet program that was later to fail miserably when tried in Vietnam. By 1961 Thompson was Secretary for the Defense of Malaya. In this year Thompson was invited to South Vietnam by President Diem; Thompson became the chief of the British Advisory Mission and a key advisor and counterinsurgency "idea man" to Diem.

Thompson never concealed his contempt for the United States. His favorite slur on the ungrateful colonials was “The trouble with you Americans is that whenever you double the effort you somehow manage to square the error.”

The best strategy for the US would have been to avoid a military buildup in Vietnam altogether. But once US forces were engaged, there remained the possibility that they might win military victory against the communist forces. Sir Robert was instrumental in ruling out this possibility.

In 1965, as the US buildup began, the South Vietnamese defense Minister, Gen. Cao Van Vien, submitted a strategy paper entitled “The Strategy of Isolation,” in which he posed the problem of cutting off the infiltration of troops and supplies from North to South, arguing that if this were done, the insurgency in the South would wither on the vine. Cao Van Vien wanted to fortify a line along the 17th parallel from Dong Ha to Savannakhet, a point on the Mekong River near the Laos-Thailand border. This would interdict the famous Ho Chi Minh Trail, a strategic artery used by motor vehicles and which was flanked by gasoline pipelines. Cao Van Vien wanted to follow this with an amphibious landing north of this line near Vinh along the 18th parallel to cut off the North Vietnamese front from their rear echelons and supply lines. The goal would have been to deny North Vietnam “the physical capability to move men and supplies through the Lao corridor, down the coastline, across the DMZ, and through Cambodia...by land, naval, and air actions.” The blocking position from the DMZ to the Mekong could have been manned by 8 divisions (5 US, 2 South Korean and 1 South Vietnamese) while Marine

divisions could have been kept ready for the amphibious attack. US forces would have remained on the defensive, in well- prepared fortified positions while the South Vietnamese army dealt with the guerrilla forces in the South Vietnamese countryside. There would have been no search and destroy missions by the US, no My Lais, and far fewer US casualties. The US would have provided a shield behind which South Vietnam could have begun to solve its own national problems in the way that South Korea had.

The rejection of this strategy in favor of counterinsurgency is a testament to the influence wielded by Sir Robert.

Thompson was the most authoritative spokesman for the military doctrine of counterinsurgency, which was in reality a warmed-over version of British colonialist-utopian clichés stretching back to the atrocities of the Boer War. During the early 1960's brush-fire wars in the third world and counterinsurgency tactics to deal with communist guerilla warfare became obsessions in Washington, and Thompson was able to parlay his specious Malaya credentials into pervasive influence. As long as Johnson was not fully committed to Vietnam, Thompson displayed a facile optimism about the perspectives for success. On July 5, 1965 (when the US had slightly more than 50,000 soldiers on the ground in South Vietnam), Thompson assured *Newsweek* that a US ground combat role was "unavoidable," but that "if the right things are done within Vietnam at the present moment then the American combat role, which is comparatively small compared with the Vietnamese role, should be sufficient to halt [the Viet Cong]. At this time, the

long agony of Johnson's escalation of the US troop presence was just beginning.

In 1982 Colonel Harry Summers of the US Army published *On Strategy: A Critical Analysis of The Vietnam War*, which reflected an effort by the Army War College at Carlyle Barracks, Pennsylvania to determine the reasons for the US defeat in Vietnam. One of Summers's conclusions was that the US command at all levels had been thoroughly disoriented by the illusion that Vietnam somehow represented a new form of people's revolutionary warfare to which traditional military doctrine no longer applied. Summers cited Sir Robert Thompson as the leading spokesman for the counterinsurgency school, highlighting the Briton's claim that

...Revolutionary war is most confused with guerilla or partisan warfare. Here the main difference is that guerilla warfare is designed merely to harass and distract the enemy so that the regular forces can reach a decision in conventional battles.... Revolutionary war on the other hand is designed to reach a decisive result on its own. [p. 113]

In an April, 1968 article in *Foreign Affairs*, Thompson argued that a true US strategic offensive in Vietnam would require "emphasis on nation-building concurrent with limited pacification" including "the rebuilding of the whole Vietnamese government machine." For Thompson, "it is the Khesanhs which are the diversion," a reference to the US Army's conventional battle against the regular North Vietnamese army near the Demilitarized Zone on the North Vietnam-South Vietnam border. For Thompson, the communist guerilla structure in South Vietnam was characterized by "its immunity to the

direct application of mechanical and conventional power.” Victory would therefore be decided “in the minds of the Vietnamese people.”

In practice, Thompson advised that the US Army be deployed into political action and nation-building in the Vietnamese countryside. He was opposed to US thrusts against the North Vietnamese regular army. In the event, it was the North Vietnamese regular army which finally destroyed the Saigon government, with a twelve division Eastertide armored attack across the DMZ in March 1972 (which failed) followed by the victorious assault by 17 North Vietnamese divisions which captured Saigon in March-April 1975. As it turned out, the war was won by conventional military forces, although the guerilla insurgency diverted a large portion of Saigon’s available divisions, who were thus unable to take part in the final, decisive conflict.

In light of all this, Summers and the War College are right in concluding that “with hindsight it is clear that by Sir Robert Thompson’s own definition, he was EXACTLY WRONG in seeing the war as a ‘classic revolutionary war.’ The guerillas in Vietnam did NOT achieve decisive results on their own. Even at the very end there was no popular mass uprising to overthrow the Saigon government.” [Summers p. 113, emphasis added]

The Korean War had also seen extensive guerilla activity in South Korea by North Korean and communist infiltrators. At that time, an effective division of labor had evolved which had given primary responsibility for maintaining order on the home front to the South Korean army, while US forces concentrated on countering the international

aggression of North Korea and China. But this traditional approach was associated with the now-demonized MacArthur, leaving the dangerous vacuum in military doctrine that was filled by Thompson's counterinsurgency theory. Unfortunately, during the Vietnam era there was no figure comparable to MacArthur and thus capable of forcing the repudiation of the bankrupt new pseudo-strategy.

In addition to the obvious military disadvantages of Sir Robert's strategy, there were also political disadvantages that contributed in their own way to ultimate defeat. These are summed up by Gregory Palmer in *The McNamara Strategy*: "the official view, supported by the advice of Diem's British advisor, Sir Robert Thompson, was that the appropriate strategy was counterinsurgency with emphasis on depriving the enemy of the support of the population by resettlement, pacification, good administration, and propaganda. This had two awkward consequences for American policy: it contradicted the reason given for breaking the Geneva declaration, that the war was really aggression from the North, and, by closely associating the American government with the policies of the government of South Vietnam, it made Diem's actions directly answerable to the American electorate. [Palmer, pp. 99-100]

For Thompson, the struggle against the Viet Cong was everything, while the North Vietnamese regulars were virtually irrelevant. But was Sir Robert just another bungler, just another in the long line of marplot Colonel Blimps that stretches from Lord Raglan and Lord Lucan at Balaklava and Haig on the Somme to Percival at Singapore and Montgomery at Arnhem? Not bloody likely. Thompson was a

deliberate liar and saboteur, as can be seen from his *Foreign Affairs* piece highlighting the Viet Cong, which was written after the January, 1968 Tet offensive, when the Viet Cong main force units had been virtually obliterated. Thompson's role was that of a Secret Intelligence Service disinformation operative. The widows and orphans of Vietnam should not forget the evil Sir Robert.

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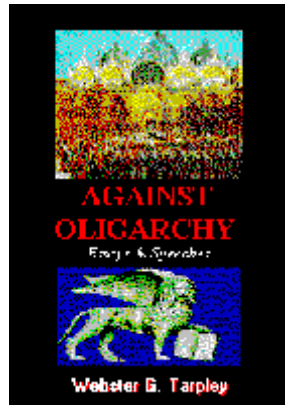
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British Coup d'Etat In Washington, April 12, 1945: How The Harriman Gang Started The Cold War



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To those whose adult lives and historical experience have been largely dominated by the Soviet-American rivalry, by the division of the world into the opposed military blocs of NATO and the Warsaw Pact, and by the Cold War, the idea that the fundamental interests of the United States and Russia are necessarily in conflict may appear as self-evident, and the clash of these two powers may seem inevitable. In reality, nothing could be further from the truth. The legitimate national interests of American and Russia are not in conflict. Russia supported the American Revolution through the anti-British League of Armed Neutrality, and Tsar Alexander II was Lincoln's only ally during the US Civil War. America, in turn, was the only power friendly to Russia during the British onslaught of the Crimean War.

Up until the death of Franklin D. Roosevelt on April 12, 1945, a Soviet-American clash would have been considered by most informed observers as less likely than other outcomes. FDR's design for the postwar world can be summed up under three headings:

1. The unity and cooperation of the United States, the Union of Soviet Socialist Republics, and the United Kingdom – the Big Three – as the content for the United Nations. The essence of Roosevelt's views on the US-USSR-UK relationship was included in the Yalta declaration: "Only with the continuing and growing cooperation and understanding among our three countries and among all the peace-loving nations can...be realized a secure and lasting peace..." Roosevelt intended to hold summits with Moscow and London about once a year, with continuous consultation in the interims at the foreign minister level.
2. The dismantling of the colonial empires, which were to be supplanted by sovereign states. At Yalta, Roosevelt asked Gen. Patrick Hurley to draw up a plan for safeguarding the independence and sovereignty of Iran. After Yalta, FDR – despite the fact that he was a very sick man – took time to meet with King Farouk of Egypt, King Saud of Saudi Arabia, and Haile Selassie of Ethiopia – meetings which the British interpreted as harbingers of a strong anti-colonial, anti-imperial thrust in postwar US policy. FDR, in conversations with Churchill, had rejected the latter's "eighteenth century methods."
3. Economic development, as exemplified by the proposal FDR made at Yalta to develop the entire Danube River basin according to the

methods of the highly successful Tennessee Valley Authority.

The coming of the Cold War was experienced by well-informed Americans as a stunning reversal, a breathtaking change of course, as the abrupt jettisoning of the principles which had guided FDR's wartime planning for the postwar international scene. In the wake of the October 1995 summit of Presidents Clinton and Yeltsin at FDR's home in Hyde Park, New York, and in view of the manifest intent of the two presidents to return to the quality of cooperation that was within reach for Americans and Russians in 1945, it is highly instructive to review how half a century of needless and useless Cold War conflict was foisted onto the world.

The roots of the Cold War lie not in any irrepressible American-Russian antagonism, but far more in British geopolitics and British balance of power machinations. These impulses were expressed in 1945 by the British Establishment and especially by the clique around British Prime Minister Sir Winston Churchill, including most notably Ambassador W. Averell Harriman and his henchmen. As a general rule, very little of that which happened after April 12, 1945 would have happened if Roosevelt had still been alive and in command. Roosevelt's death in Warm Springs, Georgia was a golden opportunity for the British, and they seized it with both hands.

FDR saw the three-way cooperation among Washington, Moscow, and London as the path to a more peaceful future. There were certainly plenty of suspicions in Moscow and in the mind of Stalin personally about the advisability of such a course – suspicions rooted in the “Moscow the Third Rome”

cultural matrix and its Bolshevik overlay. But these difficulties were on the whole less formidable than the raving, implacable hostility which FDR's perspective excited in London. The British oligarchy, steeped in Venetian geopolitics, saw in FDR's proposal for big-power cooperation in the postwar years nothing less than their own extinction. In such a three-cornered world, London would be the weak sister, the low man on the totem pole. The British Establishment abhorred such a fate – their cultural matrix was the idea that the British Empire had to be the deciding factor in human affairs, come hell or high water. Or, as Sir Anthony Eden told John Foster Dulles in 1956, Britain would rather have the third world war, fought with nuclear weapons, than become a third-rate power with a shattered economy.

Big Three Unity



Yalta Conference, 1945 — seated: Churchill, Roosevelt, & Stalin standing: Harriman and Molotov (2nd & 3rd from right, respectively)

As the great continental expanses of Russian and America were enriched by economic cooperation, consultation a trois would gradually be supplanted by the de facto a deux relation of Washington and Moscow – as later parlance had it, the superpowers. If US relations with the USSR remained good, then the US would of course assist Soviet postwar economic reconstruction. That reconstruction would be extended to the war-ravaged areas of Eastern Europe – to Poland, to Hungary, Czechoslovakia, to the Balkan and Danubian states. Economic development in Eastern Europe along the lines FDR proposed at Yalta would violate one of the most basic precepts of British geopolitics, the British even more isolated, irrelevant, impoverished and impotent than they already were. If the US and the USSR were able to get along, London would rapidly have become an antiquated third wheel, a museum of the gothic horrors of 18th century colonialism.

The British could of course have chosen to rebuild their own economy, and that of their imperial satellites – especially their own great continental expanses of Canada and Australia. But this is precisely the alternative which the British oligarchy is organized to reject and has historically rejected.

But if conflict between the US and the USSR could be engineered, then London would suddenly become very important indeed. Washington, needing an advanced base to counter Soviet designs in Europe, would discover a desperate reliance on British cooperation. British networks among the political

leaders of the continental states would become indispensable. In any alliance of the north Atlantic powers against the USSR, London would attain paramount status among the European members. London could extort all manner of concessions from the US – economic aid, assistance in fighting colonial wars to preserve the British Empire and its sister empires, and so forth. At certain moments, London could pose as a mediator between US and USSR. Perfidious Albion would also be in a position to deal under the table with Moscow in the way that later occurred through the Philby-Maclean-Burgess-Blunt-Lord Victor Rothschild-Sir Lester Pearson networks of triple agents ultimately loyal to London.

Churchill's Lepidus Complex

For three centuries, the British had tried to dominate Europe and the world through the balance of power. In 1945, instead of being the protagonists of the balancing act, they saw themselves as being balanced, played off against the USSR by FDR. Churchill was always reluctant to hear the allies described as “the Big Three” by Eden or others. At Harrow, Churchill had learned of the second triumvirate of the Roman Republic, with Marc Anthony (lord of the east), Octavian (later Augustus) and M. Aemilius Lepidus. Now, if FDR was Augustus and Stalin was Marc Anthony, Churchill knew that the British would be forced to play the role of the inconsequential Lepidus, the virtual servant of the other two. The British Establishment rebelled against this fate.

Churchill The Provocateur

By the autumn of 1944, the final defeat of Germany was clearly not far off. Churchill gave increasing thought to sabotaging FDR's grand design for the postwar world. During the war, Churchill had delayed, sabotaged, and crippled allied strategy with his lunatic plans for an invasion of Europe through the "soft underbelly" of the Balkans, or for "a campaign across the Indian Ocean" when MacArthur was within striking distance of Manila. As World War II in Europe moved towards its end, Churchill began to scheme for ways to provoke a clash between the US and the USSR.



Churchill and Stalin

The first step was to re-assert a British sphere of influence in the Balkans on the basis of virtually nothing, since the entire area, except for Greece, was occupied or about to be occupied by the Red Army.

This was Churchill's mission on his infamous "Tolstoi" solo trip to Moscow in October, 1944. At a meeting with Stalin in the Kremlin, Churchill advanced his "naughty document" giving Moscow and London percentages of control in the Balkans, as if these countries had been targets of a leveraged buy-out. Churchill proposed:

Let us settle our affairs in the Balkans. Your armies are in Roumania and Bulgaria...Don't let us get at cross-purposes in small ways. So far as Britain and Russia are concerned, how would it do for you to have ninety per cent predominance in Roumania, for us to have ninety per cent of the say in Greece, and go fifty-fifty about Yugoslavia?

Churchill offered Stalin 75% of Bulgaria as well. He claimed that Stalin made a check mark opposite these figures.

In Greece, Churchill gave Stalin an object lesson of what "influence" meant. German forces left Greece in October, 1944. Effective control of the country outside of Athens passed into the hands of the EAM-ELAS communist guerillas. Churchill rushed in British troops, with the goal of restoring the monarchy of King George II and a court of Nazi collaborateurs.

In one of his most infamous dispatches, Churchill told the British commander, Gen. Scobie, to treat Athens like "a conquered city where a local rebellion is in progress." Scobie was instructed not to hesitate to provoke a bloodbath. The British soon made clear that their first priority was the disarming of the communist guerillas. On December 3, 1944 EAM-ELAS staged a demonstration in Athens to show its

vast support. The British forces opened fire, and fighting raged in Athens.

To suppress EAM-ELAS, Churchill insisted on withdrawing British forces from nearby Italy, where a real war was still being fought, and shipping them over to Athens. When he tried to commandeer US troop transports, US Admiral King overrode him with an order that no American ships would be used to ferry Churchill's soldatesca and supplies to Greece. The Stettinius State Department expressed indignation about this British atrocity, and followed up with a rebuff to London for attempting to dictate the internal arrangements in Italy. Congressmen took turns excoriating Scobie. The British Embassy in Washington cabled London that "suspicion of British despotism in Europe is now thoroughly awakened." [Charmley, p. 597] Hopkins told Churchill that "public opinion here has rapidly deteriorated" towards the British.

By the end of the year, Americans were more upset by the British crackdown in Greece than by the actions of the USSR in Poland. This, at least, was the finding of a public opinion poll cited to FDR by Secretary of State Stettinius in December, 1944. This poll showed that "Americans distrusted Britain more than they did Russia." [Gaddis, p. 155]

The Greek explosion had severely discredited the British in US eyes. In December, 1944 it seemed that the split might be US-USSR against UK. By his brutality in Athens, Churchill had set a standard of behavior against communists which many in the Soviet bureaucracy would claim for their own dealings with pro-British elements not just in Romania and Bulgaria, but in Poland as well. That

would make Poland into a showcase of Soviet brutality, and the results could be played back into the US political situation.

Poland

By the end of the war, there were two Polish governments in exile. One was a group of Soviet assets who were soon to take on the name of the Lublin Poles. There was also a Polish government in exile based in London, in which British assets were heavily represented. The prime minister of the London Polish government in exile had been Gen. Sikorski, but his plane had crashed when taking off from the British air base at Gibraltar in 1943; there was grave suspicion that Gen. Sikorski had really been assassinated on orders from Churchill.

It surprised nobody that, at the Yalta conference, London and Moscow each demanded that their assets become the sole government of Poland. FDR proposed the compromise that “the present Polish Provisional Government [Lublin] be reorganized into a fully representative government based on all democratic forces in Poland and including democratic leaders from Poland abroad.” This American suggestion clearly meant that the London committee was not the exclusive representative of the Polish nation. The American view was reflected in the final Yalta agreement: “The Provisional Government which is now functioning in Poland should...be reorganized on a broader democratic basis with the inclusion of democratic leaders from Poland itself and from Poles abroad. This new Government should then be called the Polish Provisional Government of National Unity.” [Gaddis, p. 163]

Exactly what this meant in practice became the subject of acrimonious controversy in the months to come. In the event, the prime minister of the London committee became in June the deputy prime minister of the government in Warsaw. At Yalta, FDR had pressed Stalin for free elections in Poland at the earliest possible date. The elections, FDR had specified, should be “beyond question”, “like Caesar’s wife.” When elections were held in 1946, the Soviets stuffed the ballot boxes in favor of their assets, but by then the Cold War had taken on a life of its own.

One commentary on whether or not Stalin had kept his Yalta commitments regarding Poland came from the pro-Russian US diplomat Joseph E. Davies, who says that James F. Byrnes told him on June 6, 1945 that “there was no intent [at Yalta] that a new government was to be created independent of the Lublin government...There was no justification under the spirit or the letter of the agreement for insistence by Harriman and the British Ambassador that an entirely new Government should be created.” [Gaddis, p. 162]

FDR was aware that after World War I, the Bolshevik Revolution, the Polish-Russian war, the Molotov-Ribbentrop Pact, and Operation Barbarossa, there were no ideal alternatives left for Poland. The Red Army was in possession of the country, and nothing but World War III could change that – a World War III that would hurt the Poles more than anyone else. The US and UK official position had been that Polish borders had to be flexible, but that there should be free elections. Stalin insisted on a Polish government friendly to the USSR. The problem was that in Poland, a freely elected government would be an

anti-Soviet government. There was no solution that would satisfy the Poles and the Big Three.

FDR's 1943 maxim had been that "as far as Poland is concerned, the important thing is to set it up in a way that will help maintain the peace of the world." [Gaddis, p. 135] FDR's hope had been that Big Three unity and economic reconstruction would mean much more to Soviet security in the atomic age than spheres of influence in Eastern Europe and predominance over Polish internal affairs. FDR knew how imperfect this answer was, but, as he told Admiral Leahy after Yalta, this was "the best I can do for Poland at this time." [Gaddis, p. 163]

Today, after the end of the Cold War, there are grounds to argue that FDR's alternative would have been better for Poland than the Churchill-Harriman Cold War option. If the division of Europe into blocs could have been avoided, Poland and Eastern Europe could have participated in the original Marshal Plan. The USSR could have imported capital goods from the west, and the primitive accumulation against the Warsaw Pact states could have been limited. Totalitarian police-state structures might have been less appealing to Moscow policy makers. Economic conditions would have worked in favor of detente, and east-west confrontation could have been kept to a minimum. Under these assumptions, the thaw of the postwar Soviet system could have come during the mid-1950s, rather than the late 1980s.

During the last weeks of the war in Europe, Churchill tried to convince the Supreme Allied Commander in Europe Gen. Eisenhower that it was a mistake to halt at the Elbe River in central Germany. Churchill wanted Ike to make a grab for the German capital,

Berlin. Ike had been concerned about the coming moment when the Anglo-Americans and the Red Army would meet. He wanted to avoid any inadvertent clashes or other difficulties. This danger meant nothing to Churchill. Ike also knew that he might be counterattacked, and might suffer needless losses.

Ike had the good sense to reject Churchill's harebrained scheming. He also took the precaution of removing the US Ninth Army from British Field Marshal Montgomery's command and put it back under the control of US Gen. Omar Bradley, who would use it for a thrust towards Leipzig. This meant that Montgomery would not have the troops to make a stab at Berlin on his own. Ike cabled these dispositions to Moscow, with which he was trying to stay in contact to avoid misunderstandings. The British military command went ballistic.

The decision to stop at the Elbe left US forces deep within the occupation zone which the Soviets had been assigned. On April 18, Churchill suggested that Eisenhower's men not withdraw from their forward positions unless Stalin delivered concessions. The most charitable interpretation of this is that Churchill wanted to use Thuringia and related areas as a bargaining chip with Moscow. By May 12, Churchill was already talking about an "iron curtain" in Central Europe. London insisted that no withdrawals take place until "the whole question of the future relation of the two Governments [US and UK] with the Soviet Government in Europe had been resolved." The US government unanimously rejected this ploy.

Harriman

Churchill's provocations had fallen short of what the British required. Enter Ambassador W. Averell Harriman, the US envoy to Moscow. Harriman was the heir to the E.J. Harriman fortune (which had been sponsored by King Edward VII), and was the dominant force along with Prescott Bush and Robert Lovett in the Brown Brothers, Harriman Bank. Harriman was a raving Anglophile and true believer in the Anglo-Saxon Master Race. FDR had sent Harriman to London as Lend-Lease expediter. During that sojourn, Harriman had become virtually a member of the Churchill family, including a love affair with Pamela Digby Churchill, the wife of Sir Winston's dipsomaniac son, Randolph.

Later Soviet officialdom portrayed Harriman as a true friend of the USSR. In reality, the Russian people never had a more deadly enemy, whenever east-west conflict suited the needs of the British. Harriman contributed more to setting the Cold War into motion than any other single person.

After Yalta, Harriman used every available opportunity to create US-Soviet conflict. In April, 1945 SS General Karl Wolf attempted to negotiate a surrender of German forces fighting on the Italian front. When Harriman told Molotov about these talks, the Soviet side demanded to send a representative to Bern, Switzerland to participate. Otherwise the negotiations should be terminated, Molotov added. For the Soviets, the issue raised by the Italian front surrender was their own nightmare of a separate peace between the western allies and Germany that would allow the Wehrmacht to fight on in the east.

Harriman used this occasion to generate cable traffic with Washington to propagandize his anti-Soviet, and pro-British views. Harriman cabled to his close associate Gen. George C. Marshall, the Army Chief of Staff, that the Soviets were showing “a domineering attitude toward the United States which we have before only suspected. It has been my feeling that sooner or later this attitude would create a situation which would be intolerable to us.” [Abramson, p. 393]

There was a bitter exchange of cables between FDR and Stalin on this subject. But FDR cabled to the Soviet leader on April 5: “It would be one of the great tragedies of history if at the very moment of the victory, now within our grasp, such distrust, such lack of faith should prejudice the entire undertaking after the colossal losses of life, material and treasure involved. Frankly I cannot avoid a feeling of bitter resentment toward your informers, whoever they are, of such vile misrepresentations of my actions or those of my trusted subordinates.” [Abramson, 394]

On the day of his death, in what appears to have been the last political action he took on this earth, FDR repudiated Harriman. He sent Stalin a conciliatory cable from Warm Springs in which he dismissed the Italian “secret surrender” controversy as a “minor misunderstanding” between Moscow and Washington. This enraged Harriman, who wanted as much mileage out of the incident as he could get. He refused to deliver FDR’s cable to the Kremlin, but rather held it back. He sent a cable to FDR with the following ploy: “In the event you are willing to reconsider the wording of your message, may I respectfully suggest that the word ‘minor’ as a qualification of ‘misunderstanding’ be eliminated.

The use of the word 'minor' might well be misinterpreted here. I must confess that the misunderstanding appeared to me to be of a major character." FDR's reply showed that he was well aware of the game that Harriman was playing for London: "I do not wish to delete the word 'minor,' as it is my desire to consider the Bern misunderstanding a minor incident." [see Abramson]

This was FDR's overall policy, as he summed it up in a letter he wrote personally for Churchill on April 11, which marks his final recorded view of Stalin:

I would minimize the general Soviet problem as much as possible because these problems, in one form or another, seem to arise every day and most of them straighten out as in the case of the Bern meeting. We must be firm, however, and our course thus far is correct. [Friedel, p. 602]

FDR knew Stalin, Molotov, and the other Soviet leaders well enough to know that they were not a humanitarian society. He knew of Stalin's butchery of Russians, Ukrainians, and others. He was aware of the Ribbentrop-Molotov Pact and what had gone into it. Nevertheless, FDR had to be a realist. Given the reality of Stalin's Soviet Union, would it be confrontation or cooperation? FDR chose cooperation, and the hope of partnership.

During the weeks leading up to FDR's death, Harriman had made two separate attempts to return to Washington in order to give the President his patented "Stalin can't be trusted" anti-Soviet briefing. Twice FDR had made sure that the State Department refused. He simply didn't want to hear it. As soon as Harriman got the news that Roosevelt

was dead, he fired off a cable to the State Department with his third request to return to Washington. This request, too, was turned down. Harriman's presence was required in Moscow.

According to Elliott Roosevelt, Stalin was convinced that FDR had been poisoned by "the Churchill gang," whom he also accused of having attempted to poison himself, Stalin. According to this account, Stalin had wanted Gromyko to inspect FDR's body for evidence of poisoning, but had, to his great anger, been denied the opportunity by Eleanor Roosevelt. [Parade Magazine, Feb. 9, 1986] Stalin's reaction to events following FDR's death must be read through this lens, and to his probable surmise that whoever succeeded FDR as president would be a tool of FDR's assassins.

Early on April 13, Harriman met with Stalin, who wanted to know every detail possible about how FDR had died. Harriman launched a successful ploy to get what he wanted – the chance to assume personal control of Harry Truman. Harriman hinted to Stalin that if Soviet Foreign Minister Molotov were to go to the founding conference of the United Nations in San Francisco, Molotov could also go to Washington to size up the new US president and learn his intentions towards the USSR. Stalin agreed to this proposal. Harriman further put a US aircraft at Molotov's disposal for the trip. With Molotov now going to the US, the protocol of the situation was now changed; it was usual for an ambassador to accompany a foreign minister on a visit to the ambassador's home country. The State Department now gave Harriman permission to come to Washington.

Although he was in a hurry to leave, Harriman still found time for a Parthian shot against Stalin. He raised the question of US airmen held by Stalin at Poltava. This led to a clash, much to the dismay of Gen. Patrick Hurley, an FDR loyalist. "On the way back to Spaso House, Hurley exclaimed that he had been afraid Harriman would come to blows with Stalin during their contretemps over the grounding of the Poltava airmen. [Harriman, p. 446] Such fisticuffs would have delighted Churchill.

Who Was Harry S. Truman

Truman had served in the US field artillery in France during World War I, and had attempted a career as a haberdasher. In this he had gone bankrupt. He then fell in with the Pendergast machine, at that time the dominant force in Missouri politics. Truman was a freemasonic activist, and a member of the Ku Klux Klan. His patron Pendergast had been indicted for corruption by J. Edgar Hoover in 1939, and had been sentenced to three years in jail. Truman always knew that he too could be thrown in jail. During his career as a senator, Truman's chaired a committee that investigated corruption among defense contractors. Truman's targets were prominent figures in the US military-industrial complex, which the British wanted to keep under control as much as possible.

Truman was subject to violent fits of rage, one of which became public when he threatened assault and battery against a Washington Post music critic who had written an unfavorable review of a concert by his daughter, Margaret Truman, an aspiring opera singer. Truman displayed pedantic pride in reeling off names from ancient history, including:

Abraham, Isaac, Jacob, Joseph, Moses, Joshua, the Great Prophets of Israel. Hammurabi the great Sumerian law-giver, Solon, Lycurgus, Aristides, Cyrus the Great, Darius the Great, Alexander, Hannibal, Caesar, Genghis Khan, Tamerlane, the Great Mogul, Saladin, Suleiman the Magnificent, Charles Martel, Charlemagne, Napoleon to name a few. [Ferrell, p. 294]

Truman called the White House “the Great White Prison,” and longed for the company of his down-home philistine cronies.

When the news came that FDR was dead, Truman was sitting inebriated in the office of Sam Rayburn at the House of Representatives, attending an afternoon get-together of the “Board of Education,” in which political discussion was lubricated by much bourbon.

Harry S. Truman’s role as a puppet of the Harriman gang has been thoroughly documented in numerous published locations. Some of the frankest description has come from Clark Clifford, the Harriman retainer who was one of Truman’s chief handlers during his first unelected term in office. During these years, Harriman was on the scene after Truman had made him Secretary of Commerce.

White House Special Counsel Clifford served Harriman and Lovett through an organism called the Monday-Night Club, which was made up of the sub-cabinet officials who actually performed the work of government. “Because I saw more of the President than anyone else in the group, it was agreed that I would be the conduit for our ideas,” wrote Clifford much later. Clifford met with Truman for a bourbon

cocktail at the end of each day. [Clifford, Counsel to the President]

Later some of these tasks were taken over by Harriman's old friend Dean Acheson, who took over as Secretary of State in 1949. In 1950, said Acheson, he was "working with and on the President to bring Averell back" to the White House. At a December, 1950 summit with Britain's Clement Attlee, Acheson communicated disapproval to Truman by stepping on the President's foot. [Acheson, p. 481] In April 1951 under the guidance of Acheson, Lovett and Gen. Marshall, Truman fired Gen. Douglas MacArthur from his commands in Korea and Japan, despite his sure knowledge that this would terminate his political career, making a 1952 re-election bid out of the question. Truman then wanted Harriman to be his successor as president.

The only memorable deed in Truman's career appears to have been his 1948 re-election campaign. A Truman legend has nevertheless been concocted over the past two decades, as typified by the recent David McCollough biography. The goal of this operation has been the destruction of all rational criteria of political evaluation by glorifying one of the worst presidents and one of the most obvious British puppets in recent history.

Harriman Plays Truman Against Molotov



Averell Harriman, George Marshall, Harry Truman, Dean Acheson

On April 17, four days after Roosevelt's death, Harriman set out from Moscow in a Liberator bomber which had been modified for VIP travel. Harriman proceeded via southern Europe, the Mediterranean, North Africa, and the Azores. On this trip Harriman literally established a new record for flight time between Moscow and Washington – he made the trip in a little more than 48 hours. On the morning of April 20, Harriman briefed a staff conference at the State Department. He called for the United States “to eliminate fear in our dealings with the Soviet Union and to show we are determined to maintain our position.” [Harriman, p. 449]

One way to present a stronger front to the USSR, Harriman suggested, was quickly to settle any American disputes with Britain and France. For him,

this meant selling out to British demands all along the line.

Harriman now had to brief Truman. As one of the most thorough chroniclers of the Cold War put it, "No one did more to shape Truman's views than Harriman himself." [Gaddis, p. 210] Later on April 20, Harriman rushed to the White House for his meeting with Truman. The meeting was attended by Truman, Harriman, Secretary of State Stettinius, and Undersecretary of State Joseph C. Grew. Harriman's briefing pursued a double line of attack. The first was the repeated theme that Stalin was violating the Yalta accords. "Some of Stalin's advisers," Harriman later said he had told Truman, "...had persuaded him that he could do pretty much as he pleased in Eastern Europe without challenge from the United States." [Harriman, Special Envoy, chapter 19]

The other main theme was the need to extort concessions from Moscow by playing on the Soviet need for postwar economic assistance. His own judgment, Harriman said, "was that the Russians needed American help in postwar reconstruction and would not, therefore, wish to break with the United States." Harriman's conclusion was that it was time to get tough with Moscow: "For this reason America could afford to stand firm on important issues without serious risk." Truman chimed in: "The Russians need us more than we need them." Truman caught on fast.

As Harriman later recounted: "Truman listened carefully that first day as Harriman explained that Stalin and his associates were laboring under the mistaken notion that it was a matter of 'life or death' for the United States to increase its exports to

Russia. The Ambassador had in mind his talks with Molotov and Mikoyan on postwar assistance to the Soviet Union. They had taken for granted that the United States, fearing a postwar depression, would offer credits to the Soviet Union in order to create jobs at home." [Harriman, p. 448]

"A ridiculous idea," Harriman recalls Truman as having replied. [ibid]

Harriman called attention to Soviet dealings with Romania, Poland, and other nations. He predicted that Stalin would seek to set up police state dictatorships in these countries. A "new barbarian invasion of Europe" was under way. Harriman stressed the need for a tough line on the Polish question. He then asked Truman a hypothetical question which spoke volumes: would Truman be prepared to proceed with plans for a United Nations organization even if the Soviets dropped out of the project? "The truth, Truman replied, was that without Russia there would be no world organization. It was not the answer Harriman hoped to hear; he favored going ahead without the Russians if necessary."

Harriman loitered in Truman's office until Stettinius and Grew had left; he wanted to see the new president alone. Harriman patronized Truman: "Frankly, one of the reasons that made me rush back to Washington was the fear that you did not understand, as I had seen Roosevelt understand, that Stalin is breaking his agreements. My fear was inspired by the fact that you could not have had time to catch up with all the recent cables. But I must say I am greatly relieved to discover that you have read them all and that we see eye to eye on the situation.'

Truman said he was glad that Harriman was going to be available to the American delegation at San Francisco. 'And keep on sending me long messages,' he added." [Harriman, pp. 448-9]

Harriman took his act to the Pentagon, where he warned that Stalin was insisting on a "belt of weak, easily dominated neighboring states," and that this might not be limited to Eastern Europe. "Once the Soviet Union had control of bordering areas, he said, it would probably attempt to penetrate the next layer of adjacent countries. He saw no virtue in waiting; the issue was best fought out as far east as possible." [Harriman, p. 449] He told Grew that the US ought to apply a strict quid pro quo, with prompt retaliation for all Soviet misbehavior.

At the State Department on April 21, Grew asked Harriman what leverage the US could use against Moscow. "The Ambassador replied that the Russians needed heavy machinery and machine tools from the United States, together with American know-how in fields such as the chemical industry, coal-mine mechanization, power development and railroad equipment. Besides, the Soviet Union was not as strong as many in the west imagined. The country was still 'fantastically backward.' It had no modern road system, railroad mileage was inadequate, and 90 percent of Moscow's population lived in wretched conditions. In short, he was not much worried about the Soviet Union's taking the offensive in the near future. 'But they will take control of everything they can by bluffing,' he added." [Harriman, p. 450]

Harriman also recommended that when it came to allocating sugar, fats and oils for food purposes, the war depleted USSR should go to the bottom of the

list: "...there was no doubt in his mind that the liberated areas of Western Europe should have first priority. While he was satisfied that the Russians had actually needed the Lend- Lease supplies they received while the war was being fought, shipments could and should be reduced after the end of hostilities." [Harriman, p. 450] This was a point where Truman would soon prove all too receptive.

The key substantive meeting with Molotov came on April 23. Before Molotov arrived at the White House, Truman met with top US officials. Present were Stettinius, Stimson, Forrestal, Marshall, King, Leahy, Harriman, Bohlen, Assistant Secretary of State James Dunn and General John R. Deane, head of the US military mission in Moscow. Truman began raving that if the USSR disapproved of US plans for the United Nations, "they could go to hell." For Truman, it was a chance to put on a macho act and prove what a tough Supreme Commander he was after all. He also wanted to show Harriman how well he was learning his lessons. He was now going to administer a diplomatic affront to the Soviet Foreign Minister.

By the time Molotov arrived with Ambassador Gromyko and a translator, Truman was in a manic flight forward. Truman started off by loudly demanding progress on the Polish question. The United States would not recognize the Polish government unless it provided free elections. As for the United Nations, the US would go ahead with founding the world body no matter what else might happen. Moscow had to remember that American economic assistance to Russia would depend on public support in Congress. Molotov started to reply that the Big Three had to treat each other as equals. The Poles, he claimed, had been working against the

Red Army. Truman brusquely cut Molotov off, saying that he was not interested in listening to propaganda. He directed Molotov to inform Stalin of the US concern that the Soviets were failing to live up to their agreements. According to Bohlen, Molotov turned ashen-faced and attempted evasive action. Truman went on that he wanted friendship with Russia, but Poland was the sticking point. The US would respect the Yalta accords; the Soviets had to do the same. It could not be a one-way street.



Truman and Molotov

“I have never been talked to like that in my life,” stammered Molotov, a veteran of meetings with Hitler and Ribbentrop.

“Carry out your agreements, and you won’t get talked to like that!” snapped Truman, who then curtly

dismissed his guest: "That will be all, Mr. Molotov, I would appreciate it if you transmit my views to Marshal Stalin." [McCollough, pp. 375-376]

Later Truman gave the following commentary on his performance to Ambassador Davies:

I said...that what we wanted was that you live up to your Yalta Agreement as to Poland. We will live up strictly to ours, and that is exactly [what] I say to you now and there is no use discussing that further. I gave it to him straight 'one-two to the jaw.' I let him have it straight.

It was, gloated Truman, "the tough method...Did I do right?" [Gaddis, p. 205]

On the basis of this meeting, Molotov cabled to Stalin that the new American President had thrown Roosevelt's policies overboard and that the situation in Washington had taken an ominous turn for US-USSR relations. Stalin cabled the following reply to Truman one day later:

Such conditions must be recognized unusual when two governments – those of the United States and Great Britain – beforehand settle with the Polish question in which the Soviet Union is first of all and most of all interested and put the government of the USSR in an unbearable position trying to dictate to it their demands." [Gaddis, p. 205]

Witnesses



Walter Lippmann

The shift that began with the Truman-Molotov clash did not escape contemporary observers, although many of these soon clammed up because of the McCarthyite witch-hunts, which actually started under Truman. One who saw clearly enough was columnist Walter Lippmann, a semi-official ideologue of the American position during the war. Lippmann coined the phrases “the American Century” and “the Cold War.” Lippmann was no hero, and many of his best insights were reserved for private correspondence which only became public years later. But we can sample the views of Lippmann and a few others to illustrate how shocking the Harriman-Truman show was at the time.

A recent biographer of Lippmann summed up the columnist's overall appreciation of the FDR policy in early 1945: "At Yalta FDR thought he had laid the groundwork for a durable peace. Stalin had agreed to enter the war against Japan, to allow free elections in Eastern Europe, and to accept the American formula for a United Nations resting on a great-power veto and spheres of influence. The United States would stand as mediator between the rival imperialisms of Britain and Russia. With its overwhelming economic strength, its predominance in Latin America, its undisputed naval power in the Pacific, its incomparable industrial and military machine, its control over the world's raw materials, the United States would have nothing to fear from a devastated and war-impooverished Russia. This great scheme would all be codified in May, Roosevelt thought, in San Francisco with the creation of the United Nations." [Steel, p. 417]

At the United Nations Conference in San Francisco in April, 1945 Walter Lippmann had the chance to observe Harriman in action as a geopolitical provocateur. During these weeks Lippmann became alarmed by Harriman's activities. Lippmann wrote to Secretary of State designate James Byrnes: "I have been more disturbed about the conduct of our policy than I have thought it expedient during a great conference of this sort to say in print," Lippmann confided. He judged the conflict between the US and the USSR "not inherent in the nature of things," but caused by "inexperience and emotional instability in our own delegation." Lippmann found a "far deeper conflict of interest" between the British and the Soviets than between Washington and Moscow. Nevertheless "we have allowed ourselves to be placed in the position where, instead of being the

moderating power which holds the balance, we have become the chief protagonists of the anti-Soviet position." "None of this would have happened if Roosevelt were still alive," Lippmann was certain. US-USSR conflict would soon reach far beyond the Polish issue, "if we do not recover our own sense of national interest about this fundamental relationship" with Moscow. [Steel, p. 421]

Harriman took advantage of the San Francisco conference to brief groups of journalists about his estimate of Stalin. In one of these sessions, Harriman intoned that "our objectives and the Kremlin's objectives are irreconcilable." At this point Lippmann ostentatiously got up and walked out of the room, accompanied by the prominent radio commentator Raymond Gramm Swing. As Lippmann and Swing stormed out, they hurled at Harriman the epithet "warmonger." [Gaddis, p. 227]

Lippmann was beside himself. He later called Harriman "a goddam pathological anti-communist" at a White House reception. [Abramson, p. 411]

Swing complained to a group of State Department officials that the Harriman delegation at San Francisco was "engaged in building up a logical record which would give us a clear and unarguable casus belli in a war which never ought to occur and which clearly could be avoided." [Gaddis, p. 227] (Both Lippmann and Swing, it should be noted, eventually capitulated to the Harriman gang.)

Others were willing to publish similar complaints. Thomas F. Reynolds wrote in the *New Republic* that the Harriman-dominated delegation took every opportunity "to throw rocks in private at the Soviet

hobgoblin.” The editors of that magazine blamed the new atmosphere on a “bitter anti-Soviet bloc in the State Department,” and demanded that Truman fire these officials. [Gaddis, p. 226] Harriman’s Skull & Bones cronies at Time Magazine observed: “A commentary on the state of Big Power relations was Averell Harriman’s state of mind when he headed back to Moscow. Harriman, usually a mild fellow, was ready to go to the mat.” [Harriman, p. 456]

Alexander Uhl reported to PM, a New York City tabloid of that era, that “a good deal of the wave of ‘get tough with Russia’ talk that went through the conference circles during the Polish dispute got a lot of its inspiration from Harriman, who was here at the time. Newspapermen who were present at one or more of his select press meetings reported an extraordinary amount of venom in his attitude toward the Russians.” [PM, May 28, 1945, see Harriman, p. 457]

Lippmann, in the words of his biographer, “saw a heavy British hand in the State Department’s growing pressure for a hard line toward the Soviets and in the dispute over Eastern Europe...The British, seeking to reclaim their sphere of influence in Eastern Europe. Lippmann noted that while Churchill wanted noncommunist Poles represented in Warsaw, Stalin wanted Greek communists included in the monarchist regime which the British had imposed on Greece. Lippmann commented that the Greek communist guerillas had the right to be considered “one of the legitimate pillars of the provisional state.”

Lippmann called the Polish issue “a British-Russian conflict in which London overruled the British

ambassador in Moscow and asked for an interpretation of the Crimean agreement which made the problem insoluble." Endless problems in the colonial sector would result, Lippmann thought, "if we continue to give the impression that from Malta to Singapore and Hong Kong our partnership with the British means underwriting their actions." Lippmann thought that Churchill's penchant for monarchist and reactionary restorations based on "ultra-conservative forces" and "pre-war rightist elements" was hopelessly unworkable. "Moreover," wrote Lippmann, "I raise the question whether a direct challenge to the Soviet power, such as Churchill has made and has tried to persuade us to underwrite, is not expedient." [Steel, p. 422]

The more the US followed the British lead, Lippmann asserted, the more that would "make the Big Five an unworkable thing" at the United Nations. Lippmann hammered on the theme that the US should be a "mediator" among Britain, Russia, and China since there were "no conflicts of vital interests" between the US and the other great powers.

By May 22, 1945 Sumner Welles, the former number two man in the State Department, was openly warning that "in five short weeks since the death of President Roosevelt the policy which he so painstakingly carried out has been changed. Our Government now appears to the Russians as the spearhead of an apparent bloc of the western nations opposed to the Soviet Union." [Gaddis, p. 229]

Harriman Terminates Lend-Lease

Harriman had stressed to Truman the need to use economic warfare against Moscow, "tying our

economic assistance directly to our political problems with the Soviet Union.” [Gaddis, p. 216] Harriman now got Truman to attack along this line, using the all-important question of lend-lease shipments to the USSR. Lend-Lease was the program by which the US government delivered war materiel to its allies. This was the program launched by FDR’s famous “garden hose” speech of late 1940 which had made the US the arsenal of democracy and finally ended the domestic unemployment of the Great Depression.

Lend-Lease was all the more important because there had been no formal commitment by FDR to one of the things Stalin wanted most, a postwar reconstruction loan from the US. In January, 1945 Treasury Secretary Henry Morgenthau proposed a postwar loan of \$10 billion at 2% interest to allow Russia to purchase American products. The loan was to be repaid over 35 years, partly through exports of strategic raw materials. This would have amounted to a serious program.

FDR, however, was uncertain about the political prospects for getting such a loan approved by Congress. He wanted in any case to wait until after the 1944 election, and at Yalta he appeared to use the postwar loan as a medium-term incentive for better Soviet behavior.

In order to circumvent this difficulty, Washington and Moscow had agreed to use Lend-Lease as the vehicle for shipments to Russia which were in fact destined for postwar reconstruction needs. Even this was technically at variance with the many restrictions which Congress had attached to Lend-Lease, but it had worked as a wartime expedient.

In late April and early May 1945, Harriman targeted Lend-Lease. On May 9, 1945, the day the war in Europe ended, Harriman told Truman that it was time to begin curtailing Lend-Lease shipments to the USSR. Only materiel that Russia could use against Japan in the promised intervention in the Far East should be sent, Harriman recommended. Truman was enthusiastic, and crowed that a Lend-Lease cutoff was “right down [my] alley.” [Gaddis, p. 218]

Truman issued the necessary orders to the Foreign Economic Administration. Ships carrying Lend-Lease material that were already on the high seas heading for Soviet ports were ordered to turn around and come back to the US. Under FDR the policy had been “when in doubt, give.” Under Truman, that had become “when in doubt, hold.” The effect on the Moscow bureaucracy was stunning. When Harry Hopkins talked to Stalin at the end of the month, the Soviet leader described the Lend-Lease cutoff as “unfortunate and even brutal.” If the Lend-Lease cutoff had been designed to pressure Moscow for political concessions, Stalin warned, the tactic would backfire.

As for the reconstruction loan, Congress finally approved a \$1 billion scaled-down version to be handled by the Export-Import Bank. But with Truman in the White House, even this remained a dead letter.

Cold War and Special Relationship

After the Truman-Molotov clash and the Lend-Lease cutoff, US-USSR relations deteriorated steadily through 1945 into 1946. In February, 1946 George Kennan, who had served as Harriman’s subordinate

at the Moscow embassy, sent Washington his famous “long telegram,” which portrayed the Soviet leaders not as Russian nationalists, but rather as communist ideologues determined to pursue confrontation in the international sphere in order to maintain their totalitarian dictatorship at home. The “long telegram” was at once made required reading for thousands of senior US military officers, and became a Bible for cold warriors over the next two decades. Kennan received a special commendation from the State Department. Kennan’s diatribe helped shape the terms of Secretary of State James Byrnes landmark speech of February 28, 1946, which is generally acknowledged to have permanently institutionalized an anti-Soviet US foreign policy. As for Kennan, he reworked his ideas for his famous “Mr. X” treatise on spheres of influence and containment, published in Foreign Affairs.

During the summer of 1946, the Cold War line was further consolidated in the Truman Administration by the Clifford-Elsey report, which was compiled by Clifford using ideas and material from Harriman’s two Moscow embassy underlings, Kennan and Charles Bohlen. The heart of this report was the idea that the US should offer assistance to the victims of Soviet communist aggression. This became the Truman Doctrine of March 1947, which announced a US policy of “support to free peoples who are attempting to resist subjugation by armed minorities and outside forces.” [Clifford, p. 136] The occasion was the crisis precipitated by the British when they pulled out of Greece. By now the Cold War had acquired unstoppable momentum.



Churchill at Fulton, MO giving his “iron curtain” speech.

On March 5, 1946, Truman had accompanied Churchill – by now a private citizen – to Fulton, Missouri for the infamous “iron curtain” speech. With the President sitting on the platform, Churchill declaimed:

“From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the Continent. Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest, and Sofia, all these famous cities and the populations around them lie in the Soviet sphere and all are subject in one form or another, not only to Soviet influence but to a very high and increasing measure of control from Moscow.”

Churchill called for military strength, and most of all for a “fraternal association of the English-speaking peoples.” [Gaddis, p. 308] It was the Special Relationship, decked out in Cold War fatigues.

The Cold War and its corollary, an ironclad Anglo-American alliance, were highly unpalatable to some. Left-wing Senators Kilgore, Pepper, and Taylor jointly condemned Churchill for a mentality that could never be freed “from the roll of the drums and the flutter of the flag of the Empire. Mrs. Roosevelt doubted whether the English-speaking peoples could ever get by “without the far greater number of people who are not English-speaking.” Churchill was picketed in New York by protestors declaiming: “Don’t be a ninny for imperialist Winnie!” [Gaddis, p. 309]

But Churchill and Harriman had been successful: the Cold War was on.

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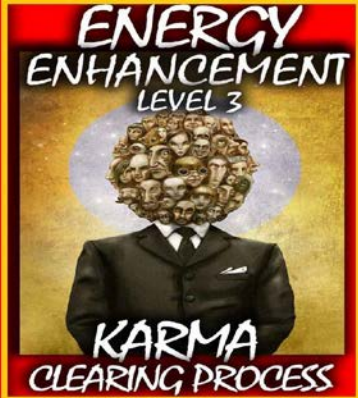


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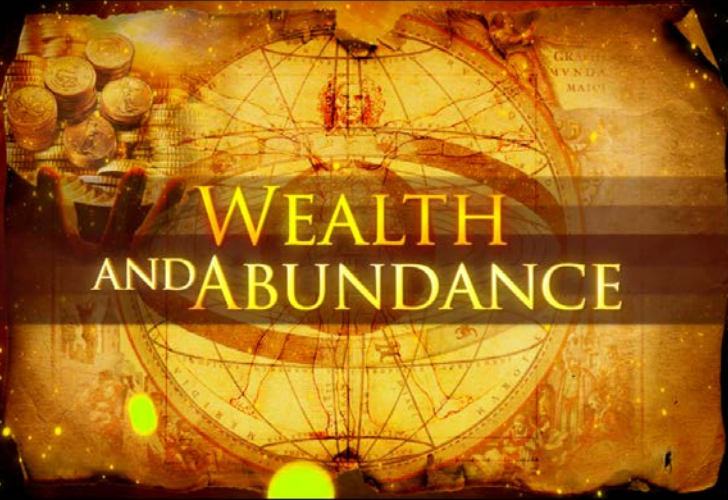
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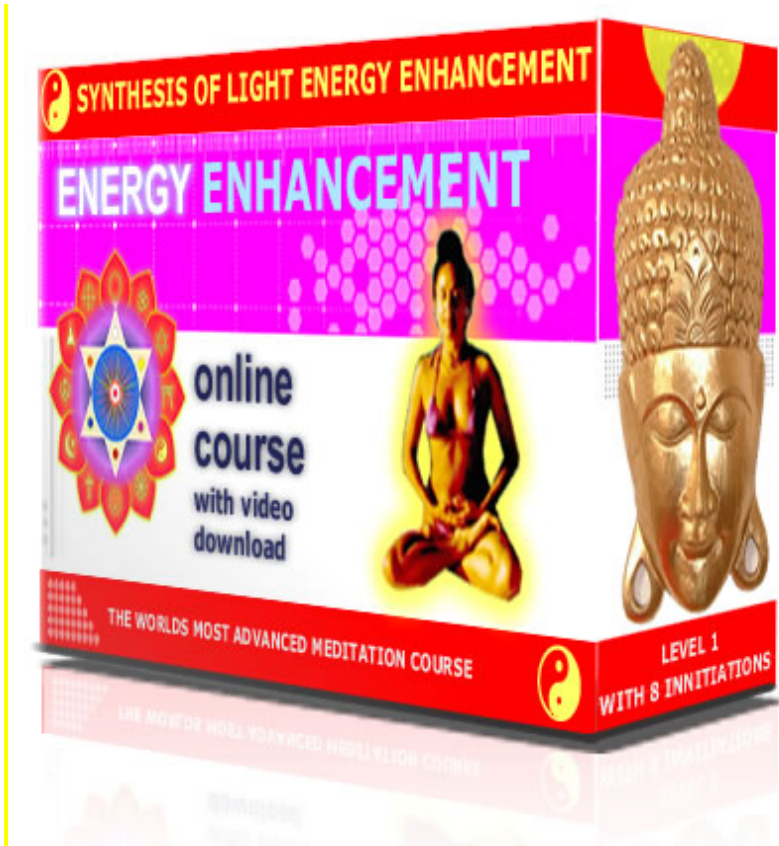
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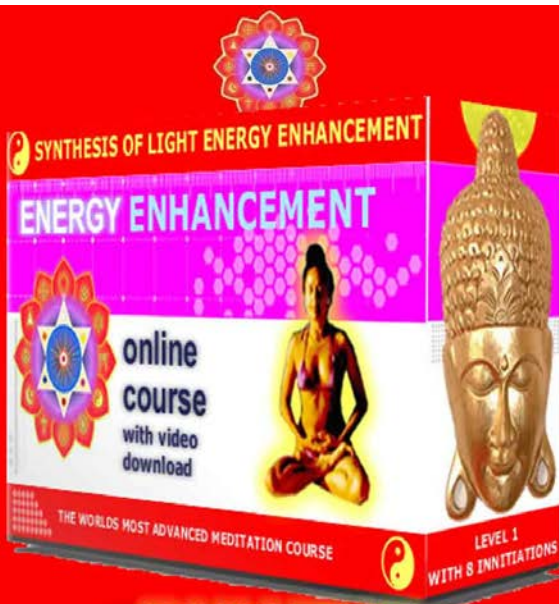
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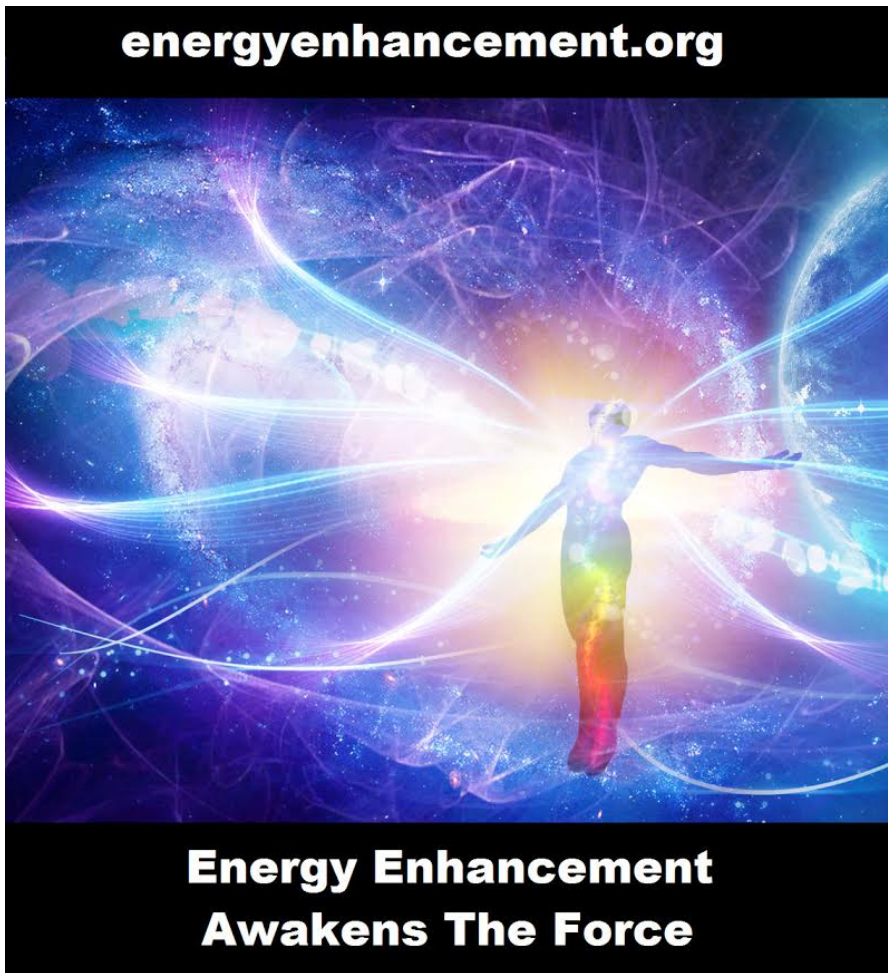
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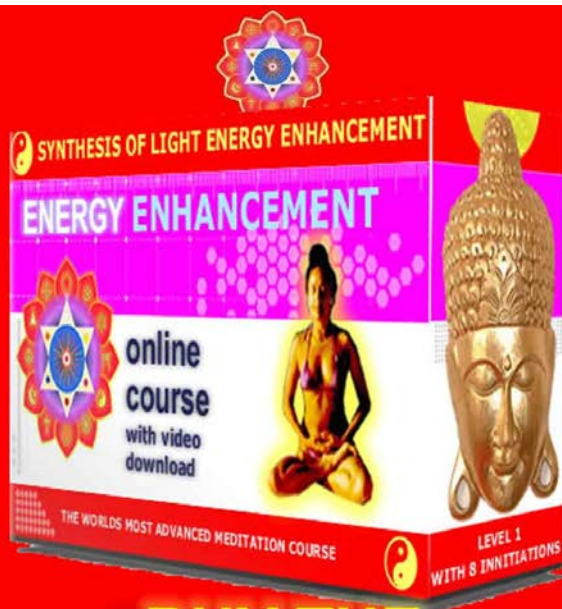
Inconceivable Skill in Enlightenment Liberative Technique, Dharma, Connection with the Infinite Chakras above the Head - Gnosis, conquered all demons, transcendence of wisdom, tolerance and self-control, respected by Indra, Brahma, and all the Lokapalas

VIMALAKIRTI SUTRA

THE BOOK!! DOWNLOAD BELOW

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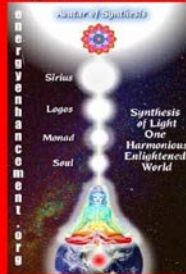
LEVEL 4: Healing Close Family + Grounding and improving chakra connections from anyone past, present, future + Removing blockages of the student + Healing the psychic sexual connection + Mastery of tantric energy and removing blockages from clients



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ENERGY ENHANCEMENT



REMOVAL OF ENERGY BLOCKAGES,
MANAGING ENERGY CONNECTIONS
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NOW, HOW TO MANAGE PSYCHIC ENERGY CONNECTIONS TO ENERGY VAMPIRES TO REMOVE THEIR BLOCKAGES WHICH STEAL YOUR ENERGY AND STOP THE FLOW, WHICH IS ALL PART OF THE ENERGY ENHANCEMENT MASTERY OF RELATIONSHIPS.

LEONARDO DA VINCI WAS A GREAT MASTER OF WISDOM. MASTER OF THE PRIORY OF SION - INTEGRATION - HEART, INTELLIGENCE, EMOTIONAL IQ, PSYCHOLOGY, CREATIVITY AND EE MEDITATION

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Monad

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*Synthesis of Light
One
Harmonious
Enlightened
World*

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To Heaven**

BUY A STAIRWAY TO
HEAVEN
WITH THE ENERGY
ENHANCEMENT COURSE

STUDENT
REPORT

Also I noticed as soon as Satchidanand emailed me, I got a down-pouring of light from above the crown which kept charging me up the rest of the day – and my cravings died out! Then I realized the cravings were ego-blockages and that I did not want them.



Energy Enhancement says that there are an infinity of chakras above the head up into the Center of the Universe and above, high above the head, ending in God, just as there are an infinity of chakras below the base - "As above, So Below" - Hermes Trismegistus from the Emerald Tablet.

INCREASE YOUR INTELLIGENCE - THE PARALLEL PROCESSING SUPERCOMPUTER YOU!! Energy Enhancement says that each chakra within you and above the head is a computer processor with higher and higher frequency, speed and capacity as you go higher. So, like a parallel processing supercomputer, the more chakras you can get working in the Infinity of Chakras above the Head and the more chakras you can access, the more chakras you can disblock, the more chakras you

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FUSING WITH THE SOUL CHAKRA - Energy Enhancement says that just by fusing with the soul chakra one can see all your past lives and remove all blockages from all your past lives in one sweep, fast!!

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Source Of The Force

FUSING WITH HIGHER CHAKRAS - THE SOUL, MONAD, LOGOS, SIRIUS, AVATAR OF SYNTHESIS - Energy Enhancement says that it also contains the secret of Initiations Higher than Illumination -

**"Enlightenment is not
Enough!!"**

**And a Little Energy Enhancement
Meditation...**

**Not Only do we have Energy Blockages
within our Bodies, but also We are
indissolubly connected with Energy
Blockages outside the body**

Not only are we affected by them.

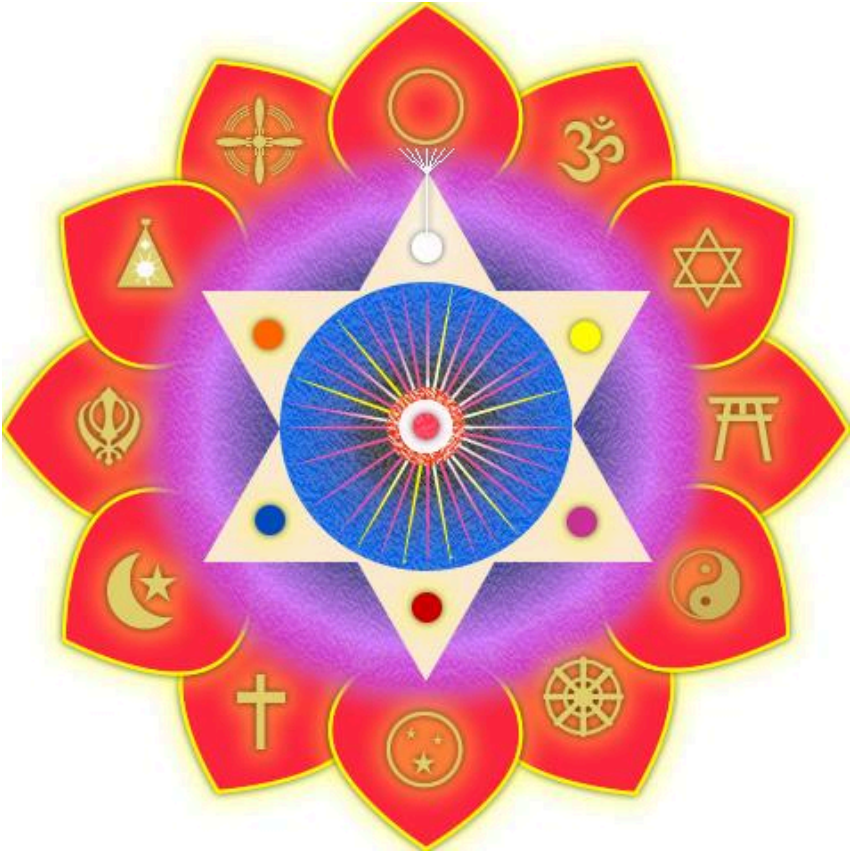
Happily, we also affect the Blockages!

**Thus our power to draw angels into our
psychic bodies increasing talent and
ability to handle larger amounts of
energy to Change the World by
transmuting Energy Blockages by the
Seven Step Process.**

**And by removing the Internal and
External Blockages..**

Silently..

Change the World...





PLATO AND SATANIC BABYLONIAN SECRET AGENT
ARISTOTLE "THE POISONER" OF ALEXANDER THE GREAT -
BY RAPHAEL

The Evolution of a New Humanity

1. The Enlightened Species And the Human Intra Species Parasites

2. The Luciferian Species

3. The Satanic Species

Is the Latest Painful Installment of my Series about the Effects of the, "Dark Side" on the Last Tens of Thousands of years of Modern Society..

It is a Dark Vision, not unlike The Buddha's, "Pain, Sickness, Old Age and Death" But as we Both Say...

"There is a Path" -

Energy Enhancement Meditation...

God exists. Religiousness exists.

Yet throughout history - from much before the Babylonian Empire - Satanic Psychopathic Religions and Myths (The Ten Myths which control the World) have been specifically created to maintain oligarchic satanic control of society. To exacerbate Implant addiction blockages of sex, drugs and rock and roll through Ritual sex, Ritual drugs and religious music in order to divert, pervert and degenerate humanity in order to rule them.

TO THAT WE MUST ADD THE SATANIC PSYCHOPATHIC MANAGERS WHO MAINTAIN CONTROL OF THE WORLD FOR THE LUCIFERIAN PSYCHOPATHIC ELITE...

Satanic Controller of the British Empire - Henry Temple, the Third Viscount Palmerston.

Palmerston is the man the others - the Russells, Disraelis, and Gladstones simply cannot match. Palmerston was first a Tory, then a Whig, always a disciple of Satanic Psychopathic Jeremy Bentham, head of British Secret Services Intelligence, and for 35 years there is scarcely a cabinet without Palmerston as foreign secretary or prime minister. In London they call him Lord Cupid, a Regency buck always on the lookout for a new mistress, perfectly at home in a menage a trois. On the continent they call him Lord Firebrand. The schoolboys of Vienna sing that if the devil has a son, that son is Lord Palmerston. Bisexual "Pam" is an occultist who loves Satanism, seances and menages a trois. And here, between Big Ben and the Foreign Office, are the haunts of this nineteenth-century DEVIL, head of the Satanic Psychopathic Oligarchy, the New Venetian Venal Doge, Lord Palmerston... "Old Pam"..

(PAM IS A WOMAN'S NAME AND THUS A HOMOSEXUAL REFERENCE AS IS NAPOLEON THE THIRD AS PALMERSTON'S CATAMITE, BELOW. WHILST NOT SAYING THAT ALL HOMOSEXUALS ARE SATANIC, HOMOSEXUALITY AND HYPERSEXUALITY INCLUDING PEDOPHILIA ARE PRACTISES WHICH FOLLOW

SATANISM AND THE SATANIC EMPIRES LIKE A DISEASE.)



SATANIST AND PSYCHOPATH VISCOUNT PALMERSTON

I am now standing in the shadow of the Houses of Parliament in the part of London called Westminster. It is the year of grace 1850. Around me lies Victorian London, the London of Dickens and Thackeray, of John Stuart Mill and Thomas Carlyle. This capital city is now the center of the greatest colonial empire the world has ever known, shortly to embrace between one-fifth and one-fourth of the total population and land area of the Earth. Although in theory there are still empires ruled by the French, the Spanish, the Portuguese, the Dutch, the Belgians, and the Danes, all of these, in this year of 1850, are but the satellites of the British Empire. Britain is the mistress of the seas, the empire upon which the sun never sets. It is the new Rome on the banks of the Thames.

The Empress is Queen Victoria, who is largely occupied with Prince Albert in her business of breeding new litters of Saxe-Coburg-Gotha to take over the royal houses of Europe. A quarter-century from now Victoria will be made Empress of India to reward her for so much breeding. But for all of

Victoria's wealth and power, Britain is not really a monarchy; it is an oligarchy on the Satanic Psychopathic Venetian model, and the most powerful leader, the "Doge" of the British oligarchy in these times, between 1830 and the end of the American Civil War, is Lord Palmerston.

A new Satanic Psychopathic Roman Empire

It is 1850. Lord Palmerston is engaged in a campaign to make London the undisputed: center of a new, worldwide Roman Empire. He is attempting to conquer the world in the way that the British have already conquered India, destabilising every other nation to the role of a puppet, client, and fall-guy for British imperial policy. Lord Palmerston's campaign is not a secret. He has declared it here in the Houses of Parliament, saying that wherever in the world a British subject goes, he can flaunt the laws, secure that the British fleet will support him. "Civis Romanus sum, every Briton is a citizen of this new Rome," thundered Lord Palmerston, and with that, the universal empire was proclaimed.

During the British created Napoleonic wars - because British Masonic Agents started the French Revolution, Head of the British Secret Services, Jeremy Bentham, was writing the speeches of Robespierre from London - and like Hitler, the British Secret Service chose Napoleon to start the Napoleonic Wars to destroy and destabilise Europe and Russia, destroying infrastructure, creating poverty, whilst the British Empire managed to conquer most of the world outside of Europe, with the exception of the United States. After 1815, the French betrayed; the restored Bourbons, Orleanists or Bonapartists were generally British Agents, pliant tools of London.

But in central and eastern Europe, there was Prince Metternich's Austrian Empire, a very strong land power. There was vast Imperial Russia, under the autocrat Nicholas I or the reformer Alexander II. There was the Kingdom of Prussia. Lord Palmerston likes to call these the "arbitrary powers." Above all, Palmerston bated Metternich, the embodiment and ideologue of the Congress of Vienna system. Metternich presided over one of the most pervasive police states in history. Men said his rule was shored up by a

standing army of soldiers, a sitting army of bureaucrats, a kneeling army of priests, and a creeping army of informers.

For Britain to rule the world, the Holy Alliance of Austria, Russia, and Prussia had to be broken up. There is also the matter of the British dismemberment of the Ottoman Empire putting in British Agent Kemal Attaturk, allowing him to win at Gallipoli, as Turkish head. Starting with British Agent Lord Byron's Greek Revolution in the 1820s, British policy has been to play the card of nationalism, national liberation, against each of these rival empires.

The imperial theme was sounded in 1846 with the Free (Slave and drugs) trade policy, Britain's declaration of intent to loot the world in the name of the pound. Then, in January 1848, Lord Palmerston arranged an insurrection in Sicily, using British Mafia networks that went

SATANIST AND HEAD OF MI6, JEREMY BENTHAM, CREATOR OF THE ALL SEEING EYE, "WREATHED IN FLAME", PANOPTICON PRISM, HAD HIMSELF STUFFED WITH HIS HEAD UNDERNEATH HIM AND PLACED IN HIS FAVOURITE PUB IN LONDON WHERE IT RESIDES TODAY - HERE IS THE PICTURE!!

In his exposition of the Bentham, "Hedonistic Calculus", Bentham proposed a classification of 12 pains and 14 pleasures, by which we might test the "happiness factor" of any action. Nonetheless, it should not be overlooked that Bentham's "hedonistic" theory is often criticized.. Bentham said it would be acceptable to torture one person if this would produce an amount of happiness in other people outweighing the unhappiness of the tortured individual - which has recently, satanically, been implemented by the USA. Bentham also argued for "Free Banking" - increases in interest rates to infinity and "Free Love" - the liberalisation of laws prohibiting homosexual sex, bestiality and pederasty - this is Satanism and the satanic perversion of the word, free!!





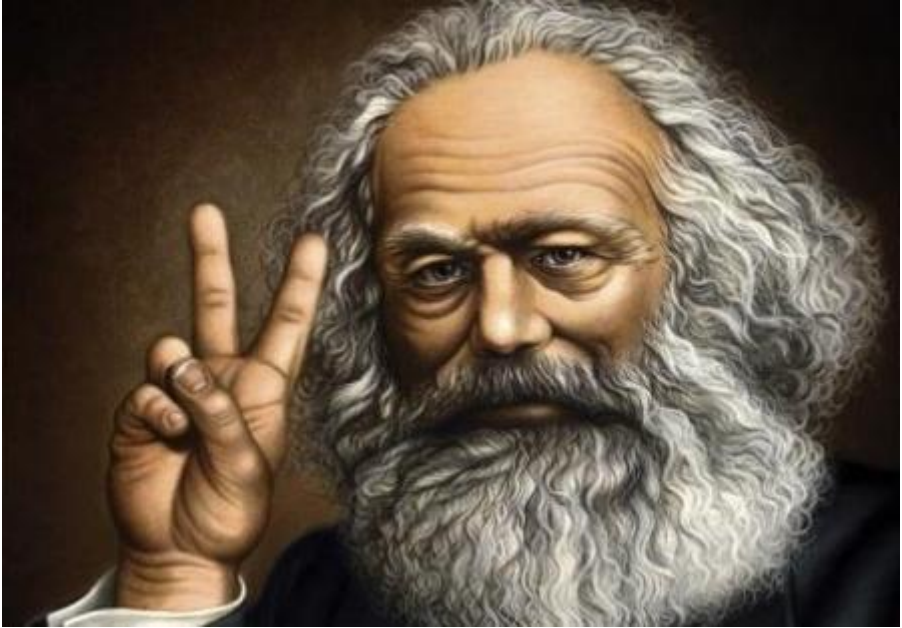
BRITISH AGENT MAZZINI - CREATED "YOUNG"
NATIONALIST TERRORIST ORGANISATIONS TO
DESTABILISE EVERY COUNTRY FOR DIVIDE AND
CONQUER SATANIC PSYCHOPATHIC, "PRINCIPLE OF
POVERTY" DESTRUCTION



AMBASSADOR URQUHART CONTROLLED MARX FOR MI6.



BRITISH AGENT NAPOLEON III - SPENT TIME IN HIS OFFICE AT THE BRITISH NATIONAL LIBRARY TALKING TO PALMERSTON.



BRITISH AGENT AND PROPAGANDIST KARL MARX - SPENT TIME IN HIS OFFICE AT THE BRITISH NATIONAL LIBRARY TALKING TO URQUHART WHILST WRITING "DAS CAPITAL" CREATED TO DESTABILISE AND DESTROY RUSSIA AND ANY OTHER COUNTRY TARGETED FOR DESTRUCTION

"THE ONLY WAY TO REACH THE STARS IS TO AIM FOR THE STARS" - SATCHIDANAND

"The Agricultural Revolution took thousands of years, the Industrial Revolution took hundreds of years, the Technological Revolution took tens, the Spiritual Revolution has come and we have only an instant to act." - Russell Brand

“You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.” ~ Richard Buckminster Fuller

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Assassinated Franklin Delano Roosevelt's New Deal Economics when he demanded that the Rothschild Privately owned Federal Reserve create trillions of dollars of credit to build the Infrastructure which made the people of America the richest population in the World for sixty years. Following the techniques of FDR shows the way out of the purposeful Oligarch Austerity Depression designed to Dumb Down Humanity, create universal poverty and Rule the World.

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BAN FED TARP TO BANKS, GET RID OF DERIVATIVES, USE FED CREDIT TO CREATE TRILLIONS TO REBUILD WORLD AND US INFRASTRUCTURE, INCREASE HIGH FLUX DENSITY ENERGY PRODUCTION, INDUSTRY AND AGRICULTURE: THE PROGRAM TO END THE ECONOMIC DEPRESSION AND THUS HELP IN THE WORLDWIDE EVOLUTION OF A RICH HUMANITY

WE MUST UNDERSTAND THAT A COLLABORATION OF GOVERNMENT AND INTERNATIONAL COMPANIES IS THE DEFINITION OF FASCISM.

WE MUST UNDERSTAND THAT ANY MONEY PAID TO POLITICIANS IS A BRIBE. LIKE JUDGES, THEY MUST ONLY BE ABLE TO TAKE MONEY AND ADVERTISING FROM THEIR EMPLOYERS, ALL THE PEOPLE.

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HUMANITY TO THE STARS!!

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HUMANITY TO THE STARS!!

Russell Brand says: "Like most people I regard politicians as frauds and liars and the current political system as nothing more than a bureaucratic means for furthering the augmentation and advantages of economic elites."

They are all run by the Luciferian Elite. The democratic left is no better than the democratic right. Tony Blair and Ed Miliband are as great a menace as David Cameron. Obama is the same as the Tea Party. Instead of corrupt democratic leaders, Russell Brand wants a "total revolution of consciousness and our entire social, political and economic system" to stop the despoliation of the planet and allow the redistribution of wealth.

In the Gladiator Movie by Ridley Scott we have a glimpse of the technique being presently used by the Luciferian Elite. [Commodus walks around] Falco: I have been told of a certain

sea snake which has a very unusual method of attracting its prey. It will lie at the bottom of the ocean as if wounded. Then its enemies will approach, and yet it will lie quite still. And then its enemies will take little bites of it, and yet it remains still. Commodus: So, we will lie still, and let our enemies come to us and nibble. Have every senator followed.

But this conspiracy goes deeper than that of Psychopath Commodus. I doubt that Lyndon LaRouche, Alex Jones, Marie Le Pen, Nigel Farage, Lord Monkton, David Icke, David Coleman are sincere. All of them are Illuminati Agents. All of them use the truth to create opposition and revolution to bring in a Fascist Dictator. All of them are Agents of the Luciferian Elite. Russell Brand is a useful idiot, probably a spare.

As one American General asked of Alex Jones, "Who do you work for?"

Well Alex Jones works for Ron Paul a Libertarian and Constitutionalist. Yet we have a glimpse of Ron Paul when we see he supported warmonger and fascist Mitt Romney in the 2008 election. When we see he is in favour of - even proposed in the first place a cutting of Food Stamps - to push the poorest people in America towards a Fascist Policy of hunger, starvation, Genocide.

Lyndon LaRouche has developed the best private Intelligence Agency in the World and his analysis tells the truth yet most people say that his organisation is Authoritarian and that he is a fascist.

This technique was used before when the CIA funded the terrorist groups in Argentina to fight against the Generals who had usurped the Country. This resulted in the bringing in of the 1970's Police State where all the terrorists and many political enemies - 40,000 of them - were starved, arrested, tortured and thrown out of aeroplanes over the Atlantic Ocean.

And again when Authoritarian Dictator Stalin, following closely on British Agent Lenin who used Marxism created by British Intelligence Urquhart's Marx who was given an office

in the British National Library in order to write, "Das Capital" in order to stir up the natives to bring in their own Dictator of Death. To reduce Russian consciousness, Sixty Millions of Russians were arrested, tortured, Gulagged, incinerated.

And again when Intelligence created Marxism was used to install 33rd Degree Freemason Mao in charge of China. To reduce Chinese consciousness, Eighty Millions of people were starved, arrested, tortured, Gulagged, incinerated and the Authoritarian Police State created slaves to work in the Chinese Apple factories surrounded by suicide nets.

Well if they all work for the Intelligence Services, then nothing less than the truth will do in order to create a revolution to destroy the American Republic and bring in a new fascist Hitler.

And this has to be the most important question because for thousands of years, demagogues paid by Elite Satanists have spoken 90% truth - conspiracy theories - to manage the Human Herd - to trick the nascent leaders of society and channel them into a martyrs death or support for Psychopathic Fascist Totalitarian Authoritarians like Julius Caesar, Alexander the Great, Lenin, Stalin, Hitler, Pol Pot and Mao. People responsible for the greatest genocides in history.

Even the sincere yet naive are used to promote the Fascist Supermarket.

Russell Brand is as sincere as Miley Cyrus.



Russell Brand says: "Like most people I regard politicians as frauds and liars and the current political system as nothing more than a bureaucratic means for furthering the augmentation and advantages of economic elites."

Yet he writes as if he is a child, born after the millennium, who can behave as if we never lived through the 20th century. He does not know what happened when men, burning with zealous outrage over the false flag burning of the Reichstag - accomplished by Hitler himself and blamed on the Communists - Cui Bono? Who Benefits? - created states with total control of "consciousness and the entire social, political and economic system" – and does not want to know either.

Which is not to say that Brand and the rest are just fools or that people who watch him in their millions are just enjoying a celebrity tantrum. Now, as in the 1920s and 1930s, many inhabitants of most European countries agree with Brand's slogans that all politicians are crooks and democracy is a sham. Today's crisis has left Europe in a pre-revolutionary situation. Or, if that is going too far, you can at least say that Europe looks ready for radical political change. Unfortunately for Brand, who sees himself a radical leftist of some sort, apparently, the greatest beneficiary of the nihilism he promotes is the radical right.

Many people are surprised that the rightwing and neo-fascist movements have benefited most from a banking crash brought by the most overpaid people on the planet. I have to confess to being shocked as well. But I should not be, and nor should you. Classic fascism movements borrowed from the left, and today's neo- or post-fascist movements follow suit. Mussolini emphasised that fascism was a third way between capitalism and socialism.

Today Marie le Pen can say that the Front National has downplayed its racism and homophobia, is the enemy of unregulated markets and a supporter of state intervention to protect French interests. As important as its cross-class appeal is that the far right has a programme. It may be a wicked and illusory programme but proposals to stop immigration and tackle the disastrous euro experiment make sense too in hard times. The far left, by contrast, has nothing. It cannot say what alternative it has to mainstream social democracy – as Brand's slack-jawed inability to answer simple questions showed.

In any case, the similarities between far left and far right are more striking than their differences. Brand made this point for me too when he held up the death cults of ultra-reactionary religious fundamentalists as examples to emulate rather than the enemies to fight.

There is no need to take on the arguments of Russell Brand or Lyndon LaRouche, Alex Jones, Marie Le Pen, Nigel Farage, Lord Monkton, David Icke, or David Coleman. In general they are telling the truth.

What needs to be developed is rather than open revolt, we need to develop a new solution.

To defeat the Luciferian Elite who have managed the Human Herd since the slave trading, drug running Babylon, through the slave trading, drug running Roman Empire, past the slave trading, drug running Venetians, and the slave trading, drug running British Empire and on into the the slave trading, drug running Anglo-American Establishment who rule through the IMF, the International Monetary Fund, and the IMF - International Military Force of Drug Running, White Slave Trading NATO, The CFR, The Bilderburgers, Davos, TED, RIIA - British Royal Institute of International Affairs, the Rockefeller CFR - Council of Foreign affairs.

To defeat the Luciferian Elite we need a Spiritual Revolution.

"The Agricultural Revolution took thousands of years, the Industrial Revolution took hundreds of years, the

Technological Revolution took tens, the Spiritual Revolution has come and we have only an instant to act." - Russel Brand

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YOGA SUTRAS OF PATANJALI



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SATCHIDANAND

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**THE WHOLE WORLD IS CONTROLLED BY MEDITATION
HERE IS ONE OF THE OVERLOOKED AND THEREFORE LESS CORRUPTED
HIGH HEIGHTS FROM 5000 YEARS OF INDIAN SPIRITUAL TEACHING**

**IF THIS COMMENTARY CAN IN ANY WAY ILLUMINATE ITS MEANING
AND LEAD PEOPLE TO ENLIGHTENMENT..
REMEMBER, THIS COMMENTARY COMES ONLY FROM MY OWN
MEDITATIONAL EXPERIENCE
ENJOY!!**

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SATCHIDANAND - DOWNLOAD HERE..

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ENERGY ENHANCEMENT TWO

ENERGY ENHANCEMENT GUIDED MEDITATIONS TEACH HOW TO GET INTO ALIGNMENT WITH A COLUMN OF ENERGY FROM EARTH TO HEAVEN, HOW TO ELIMINATE THE ENERGY BLOCKAGES WHICH STOP THE FLOW.

NOW, HOW TO MANAGE PSYCHIC ENERGY CONNECTIONS TO ENERGY VAMPIRES TO REMOVE THEIR BLOCKAGES WHICH STEAL YOUR ENERGY AND STOP THE FLOW, WHICH IS ALL PART OF THE ENERGY ENHANCEMENT MASTERY OF RELATIONSHIPS.

LEONARDO DA VINCI WAS A GREAT MASTER OF WISDOM. MASTER OF THE PRIORY OF SION - INTEGRATION - HEART, INTELLIGENCE, EMOTIONAL IQ, PSYCHOLOGY, CREATIVITY AND EEMEDITATION

MANAGING PSYCHIC ENERGY CONNECTIONS

ENERGY ENHANCEMENT MEDITATION ELIMINATING THE EGO STRATEGIES OF THE ENERGY VAMPIRE, THE PLEASER, BLAMER, VAMP, TYRANT, SELF DESTROYER, MANIC DEPRESSIVE, FLOOD AND THE POOR ME, VIOLATOR, INTERROGATOR, AND THESTAR

EE MEDITATION AND THE SHAMAN AN INTEGRATED SOUL PERSONALITY GROUNDING AND ELIMINATING FRAGMENTATION, MULTIPLE PERSONALITIES, MPD + DID, FOR THOUSANDS OF YEARS

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THE MASTERY OF RELATIONSHIPS, PSYCHIC ENERGY CONNECTIONS, IMPLANTS, ENERGY VAMPIRES, THE INITIATIONS OF ENERGY ENHANCEMENT MEDITATION AND THE MASTERY OF RELATIONSHIPS

BLOCKAGES IN CHAKRAS ABOVE THE HEAD CREATE PSYCHOPATHY.

75% ARE PSYCHOPATHS, SCHIZOPHRENIC, AND MANIC DEPRESSIVE.

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ENERGY ENHANCEMENT TWO

ENERGY ENHANCEMENT



REMOVAL OF ENERGY BLOCKAGES, MANAGING ENERGY CONNECTIONS AND MASTERY OF RELATIONSHIPS

ENERGY ENHANCEMENT GUIDED MEDITATIONS TEACH HOW TO GET INTO ALIGNMENT WITH A COLUMN OF ENERGY FROM EARTH TO HEAVEN, HOW TO ELIMINATE THE ENERGY BLOCKAGES WHICH STOP THE FLOW.

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DVD 1 - KUNDALINI CHAKRA MEDITATION

HEART SUTRA – HIGHEST HEART OF WISDOM MEDITATION

DVD 1:

KUNDALINI CHAKRA MEDITATION

Swami Satgurunand gives the introductory talk for the Guided Meditation to access Kundalini Chakra, described by Alchemical VITRIOL – Vista Interiora Terrae Rectificando Invenies Occultum (Lapidem, The Philosophers Stone which transmutes Base Metals or Blockages of the Base Chakra into Gold, the pure Spiritual, God of the Crown Chakra) in order to allow Kundalini Energy and Enlightenment. This Ancient Meditation is a part of Powerful Kriya Yoga and the Kundalini Kriyas.

Swami Satgurunand has been teaching this Meditation to many students over the years and every one has had Shaktipat and increased Kundalini experiences together with Energy and Peace.

Now it is available to everyone who sees this Video...

HEART SUTRA - HIGHEST HEART OF WISDOM MEDITATION

Swami Satgurunand gives a talk on the Heart Sutra, an Ancient discourse Given by the Buddha about Enlightenment through Meditation. "All Enlightened Sages for Thousands of Years Live From the Highest Heart of Wisdom" and "Granted all over the World, now and for Thousands of Years to remove negative energies and arouse the Energies of Enlightenment."

This DVD talk is an adjunct to the Introductory Talk for the Guided Meditation to Access Higher Wisdom Chakras above the Head connecting you with the Higher Energies of Enlightenment, Nirvana, Soul – Love, Wisdom, Integration and Peace, which talk is available on DVD 2.

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Duration: 90 Min. Approximately

Energy Enhancement DVD 1

KUNDALINI CHAKRA MEDITATION
and Heart Sutra - Highest Heart Of Wisdom Meditation

LEARN:
The Secrets of Kundalini Chakra
The Alchemical Secrets of VITRIOL
Ancient Techniques to Access Kundalini Energy

Energy Enhancement Meditation DVD 1

*ENERGY ENHANCEMENT MEDITATION DVD 1...
Guided Meditation to Access Kundalini Chakra,
VITRIOL, The Philosopher's Stone, Kriya Yoga and
the Kundalini Kriyas.

Heart Sutra, All Enlightened Sages for Thousands
of Years Live From the Highest Heart of Wisdom.

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DVD 2 - HIGHEST HEART OF GENIUS WISDOM MEDITATION

DVD 2:

HIGHEST HEART OF GENIUS WISDOM MEDITATION

Swami Satchidananda gives the Introductory Talk for the Guided Meditation to Access Higher Wisdom Chakras above the Head connecting you with the Higher Energies of Nirvana, God – Love, Wisdom, Genius, Integration and Peace and for the Creation of the Antahkarana, a Higher Conscious Connection with the Higher Energies of Enlightenment, Nirvana, God – Love, Wisdom, Integration and Peace.

This Ancient Meditation is a part of Powerful Kriya Yoga and the Kundalini Kriyas and also forms the Basis of Surya Yoga. As the Higher Energies enter into the Brain through the Crown Chakra, like the Sun, they energize all the Glands and Higher faculties of Man leading towards Genius and Enlightenment.

The Second talk is how this Guided Meditation is given in Secrets of Shakespeare, The Holy Trinity, The Holy Grail, and the Sanskrit meaning of Satchidananda.

On DVD 1, Swami Satchidananda's talk on the Heart Sutra Gautama Buddha says, "All Enlightened Beings for Thousands of Years Live From the Highest Heart of Wisdom". The Heart Sutra is Chanted now and for Thousands of Years to remove Negative Energies and create Enlightenment.

Swami Satchidananda has been teaching this Meditation to many students over the years and every one has had Shaktipat and increased Kundalini experiences of Chit Shakti together with increased feelings of Intelligence, Genius, Energy and Peace.

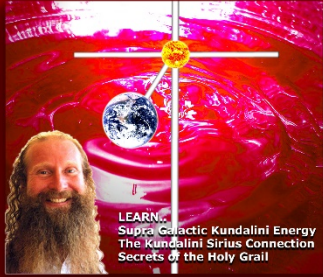
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Duration: 95 Min. Approximately

NTSC
DVD VIDEO
NTSC
DVD VIDEO

Energy Enhancement DVD 2

HIGHEST HEART OF GENIUS WISDOM MEDITATION



LEARN:
Surya Galactic Kundalini Energy
The Kundalini Sirius Connection
Secrets of the Holy Grail

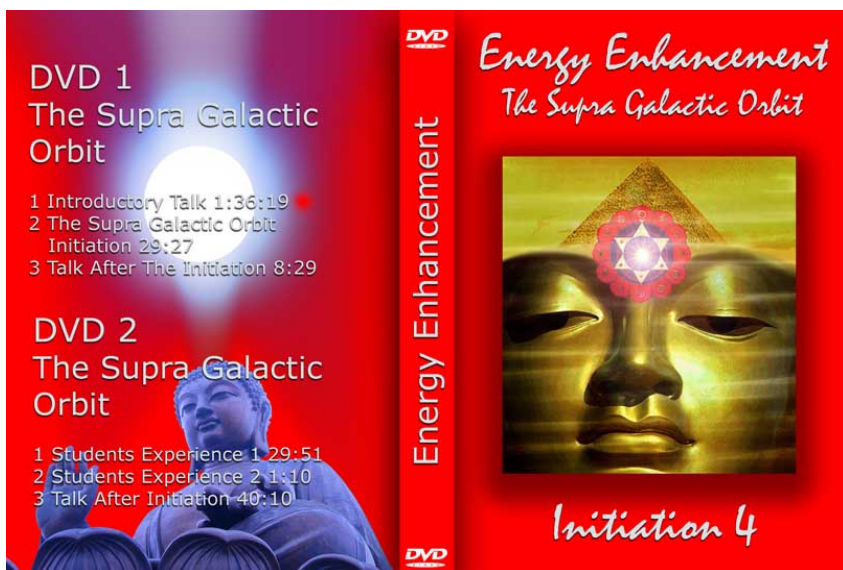
Energy Enhancement
Meditation DVD 2

Guided Meditation to Access Higher Wisdom Chakras above the Head connecting you with the Higher Energies of Nirvana, God – Love, Wisdom, Genius, Integration and Peace and the Creation of the Antahkarana.

How this Guided Meditation is given in Secrets of Shakespeare, The Holy Trinity, The Holy Grail and the Sanskrit meaning of Satchidananda.

Swami Satchidananda has been teaching this Meditation to many students over the years and every one has had Shaktipat and increased Kundalini experiences of Chit Shakti together with increased feelings of Intelligence, Genius, Energy and Peace.

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JEAN, NUCLEAR ENGINEER, FROM SEPTEMBER 2005 ENERGY
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LEVEL ONE

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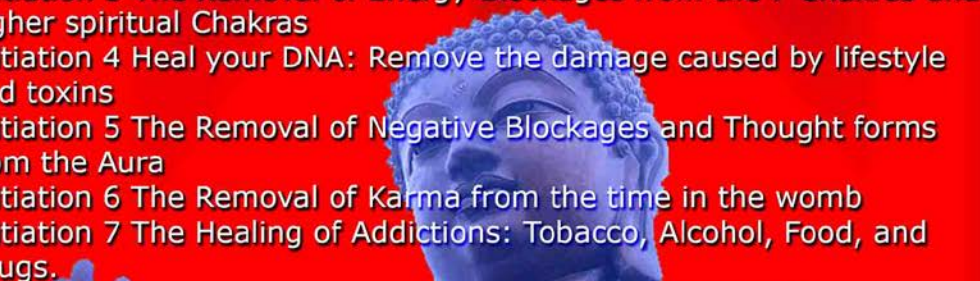
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Initiation 3 The Grounding of Negative Energies: Alchemy, Vitriol and Earth Connection. Vitriol (Visita Interiore Terrae Rectificando Invenies Occultem Lapidem)
Initiation 4 Accessing the Universal Energy Source: Macrocosmic Orbit, The Energy Enhancement Supra Galactic Orbit, Advanced Kundalini Kriyas.
Initiation 5 Open Your Third Eye. Project Energy from Ajna Chakra. Ground Toxins in Food: Re-awakening our psychic ability to detect poisons. Removing Blockages.
Initiation 6 Antahkarana Power Tower Protection
Initiation 7 Pyramid Protection
Initiation 8 The Merkaba Protection

Level 2

- 
- Initiation 1 The Removal of Energy Blockages and Thought forms from the Antahkarana Infinity of Chakras
Initiation 2 The Removal of Energy Blockages in the Body: Healing disease and pain
Initiation 3 The Removal of Energy Blockages from the 7 Chakras and higher spiritual Chakras
Initiation 4 Heal your DNA: Remove the damage caused by lifestyle and toxins
Initiation 5 The Removal of Negative Blockages and Thought forms from the Aura
Initiation 6 The Removal of Karma from the time in the womb
Initiation 7 The Healing of Addictions: Tobacco, Alcohol, Food, and Drugs.

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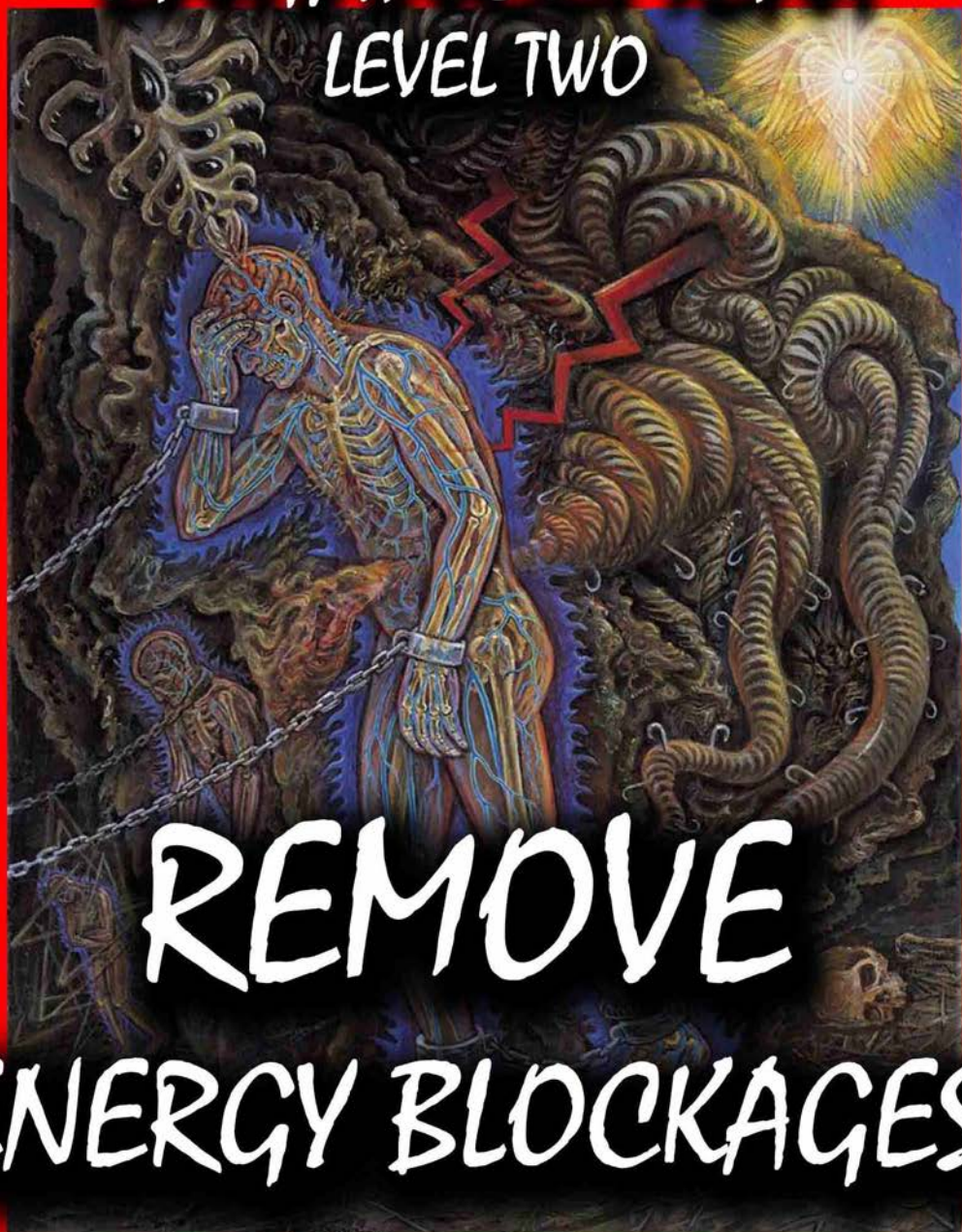
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ENERGY ENHANCEMENT

LEVEL TWO



REMOVE

ENERGY BLOCKAGES

ENERGY ENHANCEMENT LEVEL TWO

REMOVE ENERGY BLOCKAGES

Learn the "Energy Enhancement Anti Energy Blockage Hack Technique" and Free Your Mind Once and for All.

Why has this Energy Blockage predator taken over in the fashion that you're describing, Don Juan?" I asked. "There must be a logical explanation."

"There is an explanation," don Juan replied, "which is the simplest explanation in the world. They took over because we are food for them, and they squeeze us mercilessly because we are their sustenance. Just as we rear chickens in chicken coops, gallineros, the predators rear us in human coops, humaneros. Therefore, their food is always available to them."

Don Juan had a broad smile on his face. He was as pleased as punch. He explained that sorcerers see infant human beings as strange, luminous balls of energy covered from the top to the bottom with a glowing coat something like a plastic cover that is adjusted tightly over their cocoon of energy. He said that that glowing coat of awareness was what the predators consumed, and that when a human being reached adulthood, all that was left of that glowing coat of awareness was a narrow fringe that went from the ground to the top of the toes.

If we consider a human being as containing seven parallel chakra processors within the body and an infinity of parallel chakra processors above the head and below the base, connecting us to the Universe, then the more of these parallel chakra processors we can access, the more intelligence we have - What stops the access to these parallel chakra processors is Energy Blockages.

We need to learn how to "Hack" these Energy Blockages to remove them so we can access our native genius. The Geni being the Soul Chakra, the first Chakra above the head.

Yet as we remove more of the energy blockages and access many more chakras, even more intelligence is possible!!

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ENERGY ENHANCEMENT LEVEL 3



KARMA CLEARING PROCESS

ENERGY ENHANCEMENT

ENERGY ENHANCEMENT LEVEL 3

THE REMOVAL OF EVEN DEEPER ENERGY BLOCKAGES

THE REMOVAL OF KARMA

"Traditional forms of meditation are designed to fail!!"

Remove Deep Energy Blockage Forces - The Matrix And Antahkarana Hyperdimensional Predators are just some of the Energy Blockages completely vampirising your energy, blocking your intellect, sabotaging your life and indeed your health.

YES, WITH ENERGY ENHANCEMENT, LEARN HOW TO REMOVE ALL YOUR ENERGY BLOCKAGE KARMA!!

REMOVE ALL YOUR BAD LUCK AND TROUBLE

REMOVE ALL YOUR INNER SABOTAGE, ATTITUDES, HABITS WHICH PREVENT SUCCESS IN LIFE

YES, EACH ENERGY BLOCKAGE IS THIS LIFE AND PAST LIFE KARMA. ONCE KARMA IS REMOVED THEN IT IS EASY TO FIND YOUR DHARMA, YOUR SOUL PATH, "THE PATH WITH HEART" - REMOVE KARMA, FOLLOW DHARMA.

THE KARMA CLEARING PROCESS - REMOVING EVEN DEEPER BLOCKAGES

"Waste no more time arguing what a good person should be.. Be One" - Marcus Aurelius

KARMA CLEANING PROCESS, CLEAN THE KARMA FROM PAST LIVES, CLEAN THE KARMA FROM YOUR FUTURE LIFE, CLEAN THE KARMA FROM YOUR FUTURE LIFETIMES, SOUL FRAGMENTATION INTEGRATION AND RETRIEVAL.

HOW TO STOP PSYCHOPATHIC ENERGY VAMPIRES, INTEGRATE INNER CHILDREN, HEAL AND INTEGRATE SELFISH EGO SUB PERSONALITIES, LIFE DESTROYING STRATEGIES, THE ALOOF, THE INTERROGATOR, THE VIOLATOR, THE SELFISH COMPETITIVE STAR, THE VAMP OR DON JUAN, THE PLEASER, THE BLAMER, THE CRITIC, THE KING, THE SELF DESTRUCTOR, REMOVE ALL THE DESTRUCTIVE VOWS FROM THIS AND PAST LIFETIMES, THE CREATION OF SELF LOVE, LOVE AND SERVICE.

"REMOVING ALL YOUR ENERGY BLOCKAGES IS A REALLY GOOD THING TO DO" - SATCHIDANAND

ENERGY ENHANCEMENT IS THE NEWEST AND MOST HIGH SPIRITUAL IMPULSE ON THIS PLANET

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ENERGY ENHANCEMENT

LEVEL 4



MASTERY OF RELATIONSHIPS

LEVEL 4 MASTERY OF RELATIONSHIPS

MASTER THE PSYCHIC ENERGY CONNECTION BETWEEN YOU AND ALL PEOPLE, CREATE INCREDIBLE RELATIONSHIPS - THE KARMA CLEARING PROCESS WITH ALL YOUR RELATIONSHIPS, FRIENDS, FAMILY, MOTHER AND FATHER, REMOVE BLOCKAGES FROM FRIENDS AND FAMILY, HEAL BEREAVEMENT, IMPOTENCE, CLEAN THE TIES WHICH BIND, THE HIGHEST HEART, THE MASTERY OF ADDICTIONS - DRUGS, ALCOHOL, TOBACCO, SEX, FOOD, POWER, MONEY, BUDDHIST NON - ATTACHMENT, THE MASTERY OF ATTACHMENT - DEPENDENT ATTACHMENT, PARASITIC VAMPIRE ATTACHMENT, SYMBIOTIC ATTACHMENT, ENLIGHTENED ATTACHMENT, THE SOUL CONNECTION, HEAL THE WORLD. BECOME A MASTER, A MERLIN, A JEDI KNIGHT, A WHITE MAGICIAN.

WE ARE AFFECTED BY ENERGY BLOCKAGES IN THE PEOPLE WHO CONNECT TO US - LEARN HOW TO REMOVE ENERGY BLOCKAGES AT THE OTHER END OF YOUR ENERGY CONNECTIONS IN OTHER PEOPLE. LEARN HOW TO AUGMENT YOUR PSYCHIC TALENT BODY WITH ALCHEMICAL GOLD - THE NEW METHOD OF ENERGY ENHANCEMENT EVOLUTION!

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"Enlightenment is attained by Meditation And Non-Attachment" - Yoga Sutras of Patanjali - RAJA YOGA Buddhist Non-Attachment, "ATTACHMENT LEADS TO PAIN" - GAUTAMA BUDDHA ATTACHMENT AND THE MASTERY OF RELATIONSHIPS LEVEL 4 OF ENERGY ENHANCEMENT - INITIATIONS FOR THE MASTERY OF RELATIONSHIPS AND ATTACHMENT . THE-SOLUTION-TO-PROBLEMS-OF-ATTACHMENT-AND-THE-MASTERY-OF-RELATIONSHIPS-AND-ENERGY-CONNECTION-ATTACHMENT THE MASTERY OF RELATIONSHIPS ATTACHMENT DEPENDENT PARASITIC SYMBIOTIC RELATIONSHIP ATTACHMENT THE MASTERY OF PSYCHIC ENERGY CONNECTIONS AND THE connector strategy. The Mastery of Relationships, Psychic Sex Connections, Energy Vampires Implants and the Initiations of Energy Enhancement Meditation. Mastery of Relationships, Energy Connections, Implants

ENERGY ENHANCEMENT TANTRA AND ENLIGHTENMENT

THE MASTERY OF VAMPIRE ENERGY CONNECTIONS - ENERGY CORDS

THE REMOVAL OF EVEN THE DEEPEST ENERGY BLOCKAGES

"Traditional forms of meditation are designed to fail!!"

"WE PUT BACK WHAT THE OTHERS TOOK OUT!!"

THE MASTERY OF ENERGY CONNECTIONS BETWEEN PEOPLE

THE REMOVAL OF ENERGY CONNECTIONS TO BAD PEOPLE WHO POISON AND SUCK YOUR ENERGIES - THE ABILITY TO CUT BAD ENERGY CONNECTIONS TO, "TO SEAL THE DOOR WHERE EVIL DWELLS"

THE ATTAINMENT OF BUDDHIST "NON-ATTACHMENT"
ENERGY ENHANCEMENT IS THE ONLY SOLUTION

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**ENERGY
ENHANCEMENT
OPENING
THE THIRD EYE**



**AWAKEN YOUR THIRD EYE
IMPROVING PSYCHIC SIGHT**

OPENING THE THIRD EYE

The conscious rocking backwards and forwards at the Start of your EE practice is to get your spine into alignment with the Kundalini energy from the center of the earth out into the center of the Universe..

to power your Psychic Vision, to Open your Third Eye...

Antaeus was killed (the process of Illumination requires the ability to get out of the body into the higher chakras, the same path we take when we die, but without the advantage of being able to come back along the Silver Chord) Antaeus was killed by suspending him in a tree - SEE THE MYTH OF ODIN IN AXIS MUNDI where Odin spent 9 nights suspended in the Axis Mundi Tree above the Crown Chakra in order to become Illuminated and gain psychic vision - make all his sight one in the third eye.



We eventually get into a state of energy transfer. We both feel it as white light flowing from one to the other in an incredibly intense way which lasts for two hours. At the end of that time I perceive an initiation which is taking place on the astral plane. Surrounded by a group of ascended masters I introduce him to the chief initiator who uses the rod of initiation to touch his third eye with the intense energies of initiation so that his energies can never again drop into that state we call normal waking consciousness.

The Antahkarana Also refers to the Unicorn - So, by removing the Blockages of Ajna Chakra the Psychic Powers of the Third Eye and of the Rainbow Bridge, a Horn emanating from the Crown Chakra leading to Wisdom, Psychic Vision and the Actualisation of all our Dreams, Our Soul Path which we teach in Energy Enhancement Initiation 4.

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YOGA SUTRAS OF PATANJALI



"COMPLETE INSTRUCTIONS ON
ENLIGHTENMENT" - THE
ENERGY ENHANCEMENT WAY BY-
SATCHIDANAND

"Now!! Here Are Complete Instructions on Enlightenment" After you have tried all the bad things and found they do not work - Here are complete instructions on how to attain your Infinite Peace. Yoga comes from Yoke. This Yoking or Union with the Higher self and the chakras above the head is Enlightenment.

By the loosening of the cause (of the bondage of mind to body) and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.

THE WHOLE WORLD IS CONTROLLED BY MEDITATION..

He who, due to his perfect discrimination - dis-crime-ination or sanskrit, Viveka, is the ability to transmute energy blockages and as they transmute and ground, so they go through the symptoms of the Gunas from Tamas, to Rajas, to Sattvic as the Negative Karmic Mass is grounded - The sword of discrimination is the ANTAHKARANA - the energy connection between all the chakras above the head through the body and below the base chakra to below the Center of the Earth, which feeds energy from higher to lower levels of the hierarchy - this discriminative energy blockage transmuting flow of energy if maintained is called Dharma Mega Samadhi.

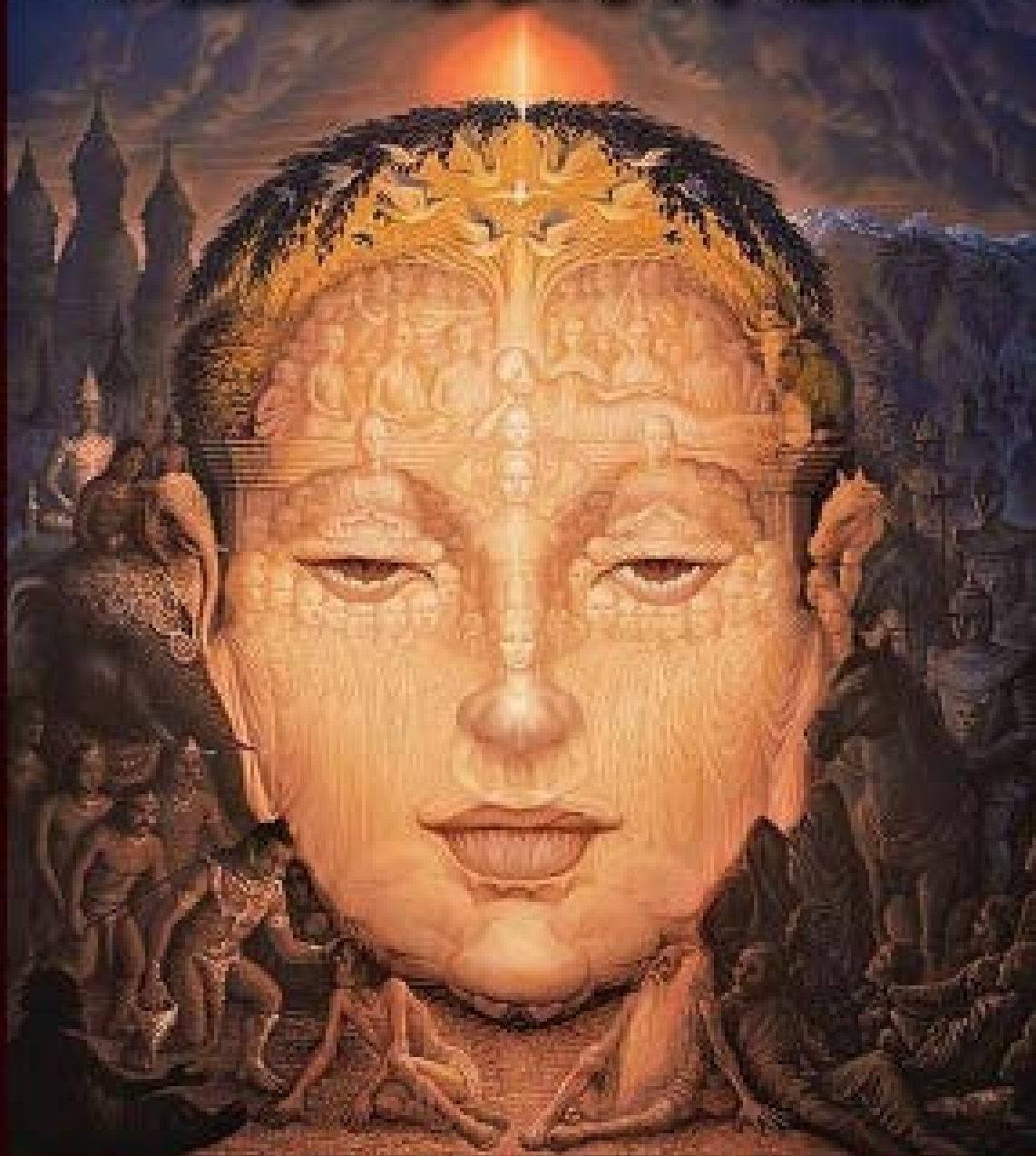
The meaning of dharma includes goodness - next to Godness - virtue, justice, law, duty, morality, religion, religious merit, and steadfast decree - all symptoms of being Soul Infused.

Dharma is the energy of the Soul!!

GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE AND I SHALL DWELL IN THE HOUSE OF THE LORD FOREVER..

"WHEN ALL ENERGY BLOCKAGES ARE GONE, ENLIGHTENMENT IS SURE TO FOLLOW" - Satchidanand

VIMALAKIRTI SUTRA -THE BUDDHA FIELD



SATCHIDANAND

ENERGY ENHANCEMENT

Vimalakirti Sutra - The Buddhafield

Buddhas, Bodhisattvas, Aryasravakas, and Pratyekabuddhas conquering demons, natural spiritual benefactors of all living beings, free from impurities, expert in knowing the spiritual faculties of all living beings, high resolve as hard as diamond, unbreakable in their faith in Buddha, Dharma and Sangha, they showered forth the rain of ambrosia that is released by the light rays of the jewel of the Dharma, which shines everywhere.

The Purification - the Removal of Energy Blockages - And the Augmentation of Psychic Powers - Caused by the Buddhafield

Inconceivable Skill in Enlightenment Liberative Technique, Dharma, Connection with the Infinite Chakras above the Head - Gnosis, conquered all demons, transcendence of wisdom, tolerance and self-control, respected by Indra, Brahma, and all the Lokapalas

Thereby, thirty-two thousand living beings purified their immaculate, undistorted Dharma-eye in regard to all things.

The eight thousand bhikshus were liberated from their mental defilements, attaining the state of non-grasping.

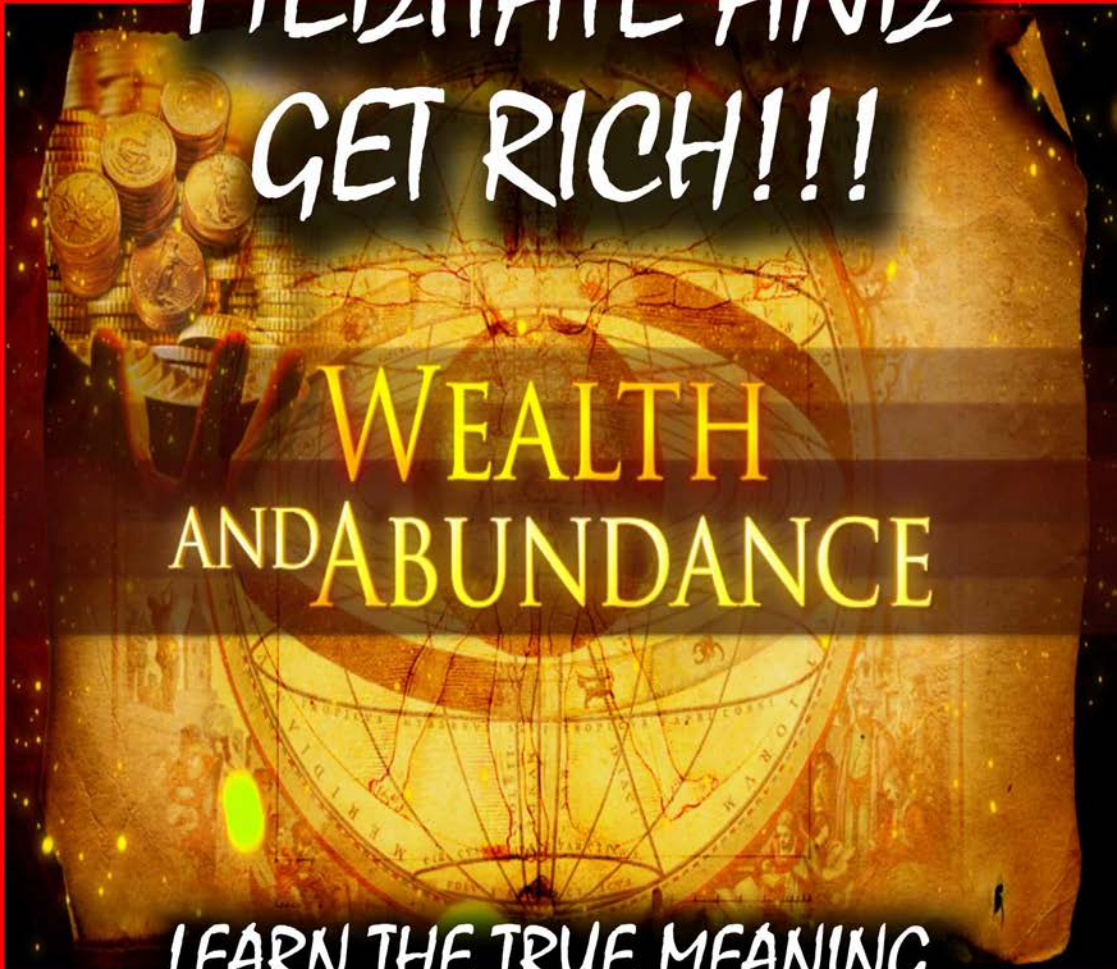
And the eighty-four thousand living beings who were devoted to the grandeur of the buddhafield, having understood that all things are by nature but magical creations, all conceived in their own minds the spirit of unexcelled, totally perfect enlightenment.

A Zen Master saw a child with a broken arm sitting miserably by the side of the road. This guy was so miserable that the Zen Master just knew he was impervious to being cheered up, To accepting good advice, to being told that, "Everything changes". So he took an iron bar and with it he broke his own arm. Sitting down by the young child he said, "Now we can talk!!"

"The Dharma - The Path of the Soul Chakra - The First Chakra above the Head - permeates evenly all things, because all are included in the ultimate realm. It conforms to reality by means of the process of nonconformity. It abides at the reality-limit, for it is utterly without fluctuation. It is immovable, because it is independent of the six objects of sense. It is without coming and going, for it never stands still. It is comprised by voidness, emptiness, a vibration so high that it is not gross like matter, or emotion, or mind, it is remarkable through signlessness, and is free of presumption and repudiation, because of wishlessness. It is without establishment and rejection, without birth or destruction. It is without any fundamental consciousness, transcending the range of eye, ear, nose, tongue, body, and thought. It is without highness and lowness. It abides without movement or activity.

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**ENERGY
ENHANCEMENT
MEDITATE AND
GET RICH!!!**



**WEALTH
AND ABUNDANCE**

**LEARN THE TRUE MEANING
OF THE LAW OF ATTRACTION,
ABUNDANCE, RICHNESS AND WEALTH**

MEDITATE AND GET RICH!!!

The Human Right to Life surely includes a Rich, Wealthy life. Health, Housing, Air Conditioning, Education, Transport, Entertainment, Books, Pure Food, Water, Environment.
So that we can choose what to work at. So that we can choose to work at The Right Hand Path of Meditation leading to Enlightenment.

Simple, Easy Effective Techniques, Vouchsafed from a Mystical Past lie at the Heart of Alchemical Transmutation of Internal Dragons to Man Up!! and Release the Wellsprings of Energy, Wealth and Internal and External Gold!!

We have all seen "The Secret"

We have all read Napoleon Hill's, "Think and Grow Rich".

But one of the Forgotten Secrets of Wealth and Richness has Traditionally been the Transmutation of Lead into Gold.

The Ancient Secrets of Alchemy!!

And what we need now is the Modern Upgrade of the Secrets of Alchemy brought into the Modern Age.

As Jung has brought Alchemy and Archetypes into Psychology, so Energy Enhancement has brought Alchemy and Archetypes into Wealth and Self Actualisation.

Get the Gold!!

Understand the Ancient Formulas of Alchemy to release Sources of Internal and External Wealth!!

Get the Gold!!

Get the Philosophers Stone which Transmutes All Base Metal into Pure Alchemical Gold!!

There are Powers inside you that once Released, Paradigms Transmuted, Blockages Removed, will enable you to Access your true Potential.

These Ancient Techniques called Alchemy will Truly Release your Beast and Allow Incredible Success in Any Field of Life.

The Secret of Alchemy lies in the Transmutation of Trauma which lies at the Base of all Blocks and Bad Habits.

Trauma creates the Dragon of Fear which in all Ancient Mythical Stories is Killed by the Hero in Order to Rescue and Release the Princess..... and Get the Gold...

After reading this, in lieu of its recommendations which may take a little while to percolate through the Archetypal Mind of humanity, my recommendation is to teach Energy Enhancement Advanced Meditation Techniques..

To achieve True Wealth.. the Ultimate Truth, and Freedom... Enlightenment!!

ENLIGHTENMENT IS AVAILABLE FOR EVERYONE

INCREASING WEALTH WILL SPEED UP THE PROCESS OF EVOLUTION AND ENLIGHTENMENT FOR ALL

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ENERGY ENHANCEMENT MEDITATE AND GET RICH VOLUME 2



WEALTH
AND ABUNDANCE

PLUS... NAPOLEON HILL'S
THINK AND GET RICH!!!
AND... WALLACE WATTLE'S
THE SCIENCE OF GETTING RICH
BY SATCHIDANAND

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MEDITATE AND GET RICH VOL.2

YOUR RICHNESS SEED IS A THOUGHTFORM!!

With regard to becoming rich, becoming strong, any mortal thing you want to be – All these things and more are thoughtforms.

They are thoughtform seeds.

And Napoleon Hill talks about growing these thoughtform seeds, actualising these thoughtform seeds, so that they grown like Acorns to become the great Oak trees they were destined to become - and he gives the formula for this Richness tree to come to fruition.

That you actually become rich!

And Napoleon Hill gives in this book these methods – which suit the natural competents, but require everything from those not naturally competent, including a lot of time..

FAITH, AUTO SUGGESTION, IMAGINATION, DESIRE, DECISION, PERSISTANCE, SEX, THE SUBCONSCIOUS MIND, THE BRAIN, THE SIXTH SENSE, HOW TO OUTWIT THE SIX GHOSTS OF FEAR

NOW, HOW WOULD YOU LIKE TO GROW YOUR PSYCHIC OAK TREE IN DOUBLE QUICK TIME?

HOW WOULD YOU LIKE TO SPEED UP THE PROCESS?

The thing about these Thoughtform Seeds is that they are psychic seeds.

These Thoughtform Seeds do not need real Earth, Water, Sunlight and Carbon Dioxide to grow.

No!

These Thoughtform Seeds need Psychic Energy to Grow.

Most Richness and Wealth Courses teach very beginners techniques.

We are taught the Ancient Buddhist Technique of Metta Bhavana – Gratitude - to Open the Heart.

We are taught the Ancient Yogic Technique of Repetition – of Mantra and Visualisation to Life Stream what we want in the Present tense as though we already have it

So we write down what we want on sheets of paper, read them out into audio files, listen to the files constantly, so that we live in our Matrix, not truly alive so as to enter the prayers into our conscious minds so that with years of repetition the thoughtform seeds might grow, clothe themselves in psychic matter and enter in to the Universal Sub-conscious mind and we might actually become rich and everything work out just as we wish.

So, why does it take so much effort by Mantra to become Rich?

The answer is Energy Blockages which stop our connection with the infinite energies of the Earth and the Central Spiritual Sun and which block our little richness thoughtform from the energies that would make it grow Superfast!

As I said, Mantra is a very beginners technique. There are Ancient Techniques of the Sidars which quickly develop the Psychic Powers to get what you want quickly and easily.

Everyone who takes the Energy Enhancement Course gets these psychic powers.

The power to connect with the fountain of kundalini energy from the Earth.

The power to connect with Infinite Spiritual Energy which descends from the Central Spiritual Sun.

The most powerful Technique is that of Meditation developing quickly with Energy Enhancement Initiations into Samadhi and Samyama, talked about in the Ancient – 5000 years old - Yoga Book, the Yoga Sutras of Patanjali.

Everyone knows that Meditation is the best, most ancient, fastest and efficient technique to gain Psychic Powers,

There is a whole chapter in the Yoga Sutras of Patanjali on the use of Samyama to gain all the Psychic Powers – gain immense riches, remove all our vows of poverty from our past lifetimes as monks, remove all bad luck and karma, remove everything holding you back, and attain Enlightenment the goal of All our Past Lifetimes.

The Energy Enhancement Video Meditation Course in Four Levels, and twenty eight Initiations

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SUPER ENERGY

and

SACRED SYMBOLS



*for Perfect Wisdom
Enlightenment*

ENERGY ENHANCEMENT

Ancient Sacred Symbols are Guided Meditations indicating How to get into Alignment with a Stream of Energy from Kundalini Chakra in the Earth's Center To the Central Spiritual Sun "Brighter than 10,000 Suns" in the Center of the Universe.

Learn Secrets of the Kundalini Kriyas...

- 
- * The Yin Yang
 - * Om or Amen
 - * Antahkarana
 - * Squaring the Circle
 - * The Holy Grail
 - * The DNA Spiral
 - * Caduceus
 - * The Pyramid
 - * The Ankh
 - * Whirling Dervishes
 - * The Light of the Soul
 - * Sphinx or Centaur
 - * Zen Circle
 - * Alchemy
 - * VITRIOL
 - * Omphallus
 - * The Antahkarana Axis Mundi
 - * The Myth of King Arthur
 - * The Chakras
 - * Kundalini Energy
 - * Tantra and Sex
 - * Philosophers Stone

Human Evolution and the Chakras

Sexual Abuse and Rape

The Heart Chakra and Society

Crown Chakra Connections

Then There is Anger

Jealous People are called Monkeys

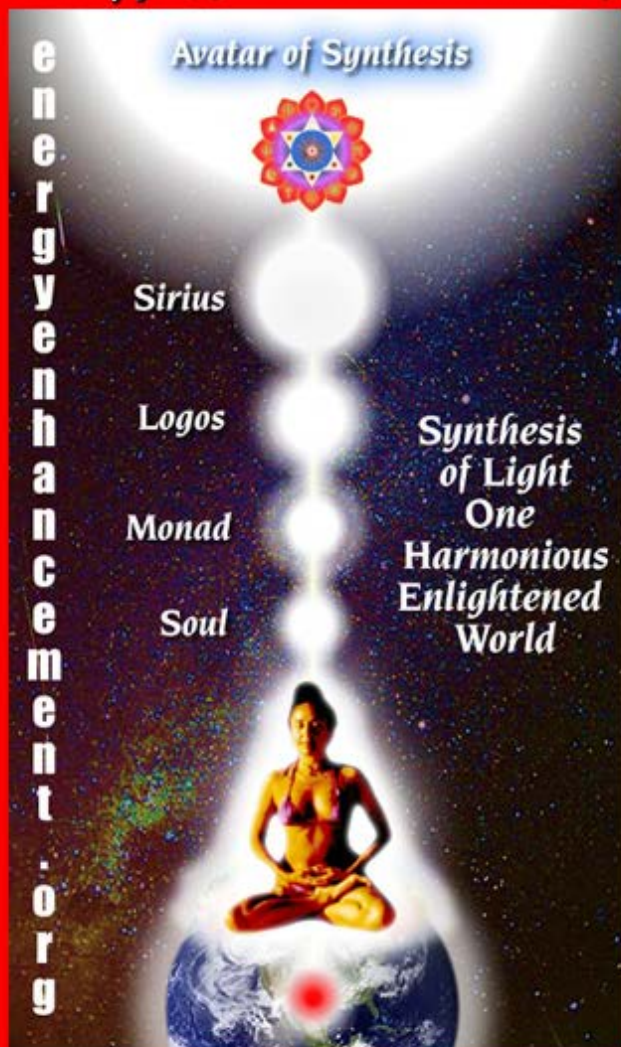
What are the Strategies of the Energy Vampire?

Swami Satchidanand has taught many Students Ancient yet Powerful methods to Access More Wisdom, More Kundalini, More Clarity, More Intelligence, More Energy using Energy Enhancement Techniques available Live or On Video together with many Talks, Books, Videos.

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ENERGY ENHANCEMENT



LINK INTO INFINITE CHAKRA ENERGY
AND ELIMINATE ENERGY BLOCKAGES

ENERGY ENHANCEMENT ONE

ENERGY ENHANCEMENT GUIDED MEDITATIONS TEACH HOW TO GET INTO ALIGNMENT WITH A COLUMN OF ENERGY FROM EARTH TO HEAVEN, FROM KUNDALINI CHAKRA IN THE CENTER OF THE EARTH TO THE CHAKRA IN THE CENTER OF THE UNIVERSE, THE SOUL CHAKRA.

NOW, ENERGY ENHANCEMENT TO ELIMINATE THE ENERGY BLOCKAGES WHICH STOP THE FLOW OF ENERGY.

ACCESS THE CHAKRAS ABOVE THE HEAD WITH MONADIC INFUSION AND CONNECTION WITH THE AVATAR OF SYNTHESIS.

ENERGY ENHANCEMENT AND ANCIENT MYTH AND THE HERCULES LABOUR OF THE AUGEAN STABLES.

ENERGY CIRCULATION AND THE GROUNDING OF NEGATIVE ENERGIES.

ENERGY ENHANCEMENT MEDITATION AND THE KUNDALINI KRIYAS OF KRIYA YOGA.

ENERGY ENHANCEMENT AND VITRIOL - THE FIRST FORMULA OF ALCHEMY AND THE REMOVAL OF FEAR.

THE SECRET OF THE PHILOSOPHERS STONE WHICH TRANSMUTES BASE METAL - ENERGY BLOCKAGE IMPLANTS - INTO PURE GOLDEN SPIRITUAL ENERGY AND ILLUMINATION.

THE REMOVAL OF BLOCKAGES FROM THE ANTAHKARANA, THE CHAKRAS IN THE BODY. FROM CHAKRAS BELOW THE BASE CHAKRA AND ABOVE THE HEAD CHAKRAS. THE REMOVAL OF BLOCKAGES FROM PARTS OF THE BODY. THE REMOVAL OF BLOCKAGES FROM THE TIMELINE BY THE ENERGY ENHANCEMENT SEVEN STEP PROCESS.

ENERGY ENHANCEMENT AND THE ZEN STORY OF HYAKUJO, A ZEN STORY OF THE ANTAHKARANA AND THE HIGHER SELF.

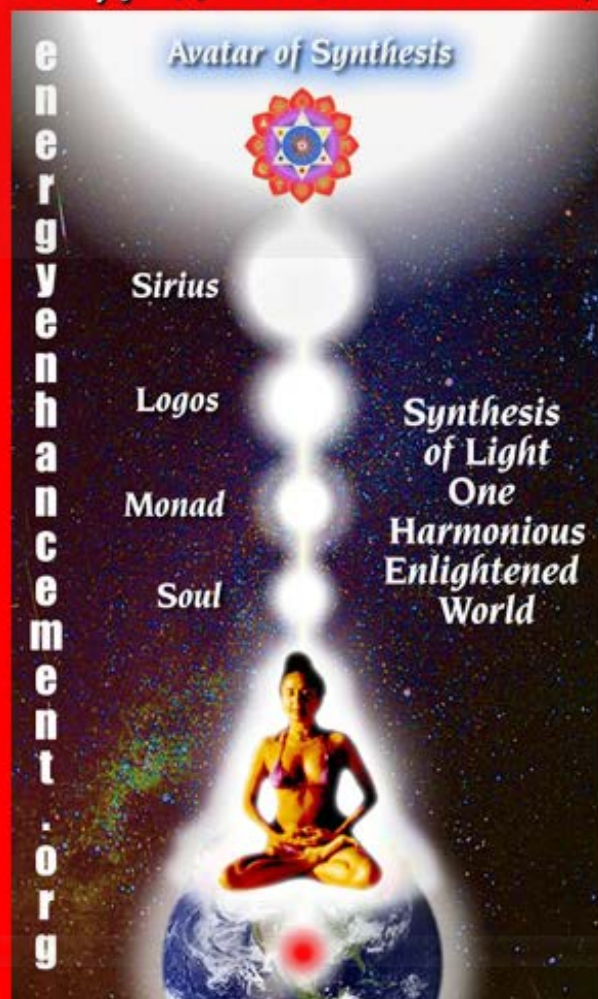
MASLOW, GURDJIEFF, DAME ALEXANDER-NEEL, PARACELCUS AND BUDDHA. THE ANTAHKARANA, BRIDGE, TOWER OF BABEL OR BABBLE, CHAKRAS, MEDITATION, GURDJIEFF, SHAKESPEARE, GURU.

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ENERGY ENHANCEMENT



REMOVAL OF ENERGY BLOCKAGES,
MANAGING ENERGY CONNECTIONS
AND MASTERY OF RELATIONSHIPS

ENERGY ENHANCEMENT TWO

ENERGY ENHANCEMENT GUIDED MEDITATIONS TEACH HOW TO GET INTO ALIGNMENT WITH A COLUMN OF ENERGY FROM EARTH TO HEAVEN, HOW TO ELIMINATE THE ENERGY BLOCKAGES WHICH STOP THE FLOW.

NOW, HOW TO MANAGE PSYCHIC ENERGY CONNECTIONS TO ENERGY VAMPIRES TO REMOVE THEIR BLOCKAGES WHICH STEAL YOUR ENERGY AND STOP THE FLOW, WHICH IS ALL PART OF THE ENERGY ENHANCEMENT MASTERY OF RELATIONSHIPS.

LEONARDO DA VINCI WAS A GREAT MASTER OF WISDOM. MASTER OF THE PRIORY OF SION - INTEGRATION - HEART, INTELLIGENCE, EMOTIONAL IQ, PSYCHOLOGY, CREATIVITY AND EE MEDITATION



MANAGING PSYCHIC ENERGY CONNECTIONS

ENERGY ENHANCEMENT MEDITATION ELIMINATING THE EGO STRATEGIES OF THE ENERGY VAMPIRE, THE PLEASER, BLAMER, VAMP, TYRANT, SELF DESTRUCTOR, MANIC DEPRESSION, ALOOF AND THE POOR ME, VIOLATOR, INTERROGATOR, AND THE STAR

EE MEDITATION AND THE SHAMAN AN INTEGRATED SOUL PERSONALITY GROUNDING AND ELIMINATING FRAGMENTATION, MULTIPLE PERSONALITIES, MPD + DID, FOR THOUSANDS OF YEARS

EE MEDITATION AND EXISTENTIALISM AND KUBRICK'S PSYCHOPATHS IN THE FILMS OF STANLEY KUBRICK, GEORGE LUCAS, STAR WARS, THE REVENGE OF THE SITH, AND PSYCHOPATHS

THE MASTERY OF RELATIONSHIPS, PSYCHIC ENERGY CONNECTIONS, IMPLANTS, ENERGY VAMPIRES, THE INITIATIONS OF ENERGY ENHANCEMENT MEDITATION AND THE MASTERY OF RELATIONSHIPS

BLOCKAGES IN CHAKRAS ABOVE THE HEAD CREATE PSYCHOPATHY.

75% ARE PSYCHOPATHS, SCHIZOPHRENIC, AND MANIC DEPRESSIVE.

ENERGY ENHANCEMENT AND TRAUMA, RELATIONSHIPS, DIVORCE, SEX, SEX ADDICTION, TANTRA, GAMBLING, HOMOSEXUALITY, LESBIANISM, DRUGS AND ADDICTION, BAD BACKS, HEART DISEASE, AND CANCER.

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ELIMINATING THE SHADOW



CARL JUNG
NIETZSCHE
MASLOW

JORDAN PETERSON
SATCHIDANAND

www.energyenhancement.org

ELIMINATING THE SHADOW

In this book, Satchidanand trashes the greatest most intellectual investigators and descriptors of the Shadow and the Shadow Subpersonalities. Great People - The Highest of All Humanity - Jordan Peterson, Carl Jung, Nietzsche, and every Psychotherapy, Psychological therapist who can describe the problem of the Shadow, talk about the problem of the shadow but have no Practical solution to the Shadow. All of those guys Failed to Solve the Problem of the Shadow. None of these guys have Any practical solution for the Shadow.. And it is the Shadow Subpersonalities which is the Source, The Fount, of All Evil on this Planet... And the Source of All Evil within You!!

Carl Jung says.. "There is no generally effective technique for assimilating the shadow. It is more like diplomacy or statesmanship and it is always an individual matter. First one has to accept and take seriously the existence of the shadow. Second, one has to become aware of its qualities and intentions. This happens through conscientious attention to moods, fantasies and impulses. Third, a long process of negotiation is unavoidable." (Carl Jung)

As Jung notes in the passage above, he thought there is no general technique to integrate the shadow, even though the Buddha and Jesus Christ exemplified the Meditation Technology. For thousands of years great souls have come to earth to demonstrate otherwise, that enlightenment is, "Tat tvam asi" Thou art that!! You are a part of the Universe and have nothing else to seek.

Energy Enhancement Meditation – Spiritual Insight – combined with psychological knowledge is THE complete way of processing and integrating your Shadow Side into wholeness.

Because Energy Enhancement Meditation has actual ancient time-tested meditative techniques that you can use and apply to your Shadow work to Heal All your trauma formed Subpersonalities and Integrate them into the Soul. As long as we have a Shadow Side we have Trauma formed Negative Karmic Mass – pain, frustration, pessimism, depression, anxiety, grief, bitterness, spitefulness, jealousy, anger, greed, lust, addiction, escapism, nihilism. These all need to be addressed and healed – transmuted and integrated.

Energy Enhancement Meditation uses the Psychic Spiritual Center – Third Eye as primary gateway into healing yourself. If we just use psychological analysis then we are limited. If we just use creative therapies, dream exploration, trance-work etc then we are also limited still. This is because we need it all, both sides.

ENERGY ENHANCEMENT MEDITATION – DEEPER THAN THE INTELLECT, MORE PROFOUND THAN THE MIND!

Alchemical VITRIOL is an Ancient Meditation designed to remove Trauma from Memories!! VITRIOL IS A LATIN ACRONYM - VITRIOL. – Visita Interiore Terrae Rectificando Invenies Occultem Lapidem, THE GROUNDING AND TRANSMUTATION OF ENERGY BLOCKAGES – The unification of the conscious and the unconscious., night and day, hot and cold, masculine and feminine. In the center is the Ajna Chakra – Third Eye. The kundalini Serpent has risen from the Muladhara – Base Chakra to the Third Eye Center. The symbolic meaning of its risen state is a raised consciousness that has dissolved duality. A state of Wholeness – Integration – Enlightenment.

"Come together, right now, over me" Singing these famous song lyrics from the Beatles to yourself, You can come together, surpassing your current-self to a higher-self!

With Energy Enhancement Meditation.

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MIND CONTROL BLACK ASSASSINS VOL.11

I am Princeray (In Search of Black Assassins)- one of the most censored Black Men on the World-Wide Internet and YOUTUBE. Former Member/Man-child of the Black Panther Party for Self Defense before MK ULTRA Huey P. Newton. I have a JD Law Degree, but I am not part of the Queen's Bar.

My wife watch the Wendy Williams Show most mornings. At times, I do watch some of it, but I am no fan. This particular morning, I heard that Whitney Houston's secret female lover, Robyn Crawford, was the exclusive show guest. I wasn't interested in listening to Crawford's talk about her tell all book about her lesbian relationship with Whitney Houston. Then, I heard that her book title had been shrouded around Donny Hathaway's "A Song for You" that is a deep soulful and spiritual chant- a string to my deep emotion and heart. I was suddenly overcome by flashbacks and recall to some of my past loves, my mother and father that I missed telling them how much I really deeply loved them before they passed away. Donny Hathaway, "A Song for You" is sacred to me, I had to stop in my tracks, sit down and reflect.

Robyn Crawford is a shady and shallow character, and Whitney's drug habit enabler not worthy of Donny Hathaway's "A Song for You" type of love. Houston and Crawford's sexual relationship didn't begin in "puppy love" of teens. In East Orange, New Jersey, Crawford was a legal 19 year old adult lesbian when she admitted that she sexually preyed on 16 year old high school student, Whitney Houston, a New Jersey state MINOR that should have been entitled to protection of state law from Crawford's narcotic influences, and sexually assault by an adult homosexual predator/pedophile.

Another point is that Crawford says affirmatively that she first met Whitney during a summer at East Orange Community Development Center. Yet, there are some circumstantial evidence that they met at Catholic all-girls Mount Saint Dominic Academy in Caldwell, NJ- a Catholic institution plagued by ritual sexual abuse of children. Nevertheless, Crawford admits in fact that it had been her St. Dominic basketball coach that had joined them together as community center counselors.

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AGAINST SATANISM VOLUME 7

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