

VENICE and LEIBNIZ: The Battle for a Science of Economy

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By M. Kirsch, 2013

*If citizens knew that between Galileo Galilei, Rene Descartes, and Isaac Newton, not a single discovery was ever made, then the illusion that there is a basis for believing in Adam Smith's "self-correction of the market," a self-evident value of money, the validity of statistical methods, and any necessity for London and Wall Street, would instantly vanish. But, if citizens further knew of the unique mind and fight which was the life of Gottfried Leibniz, **then**, the Venetian monetary system's long campaign against the Westphalian era of the nation-state could be halted as if at the coroner's door, in its present, and impossible desire to rule over a much-reduced world population, and human discovery would be unbound.*

So it happened, that after the day Gottfried Leibniz died, a Venetian priest led Europe by the hand into bed with Isaac Newton, corrupting all of its future conceptions. Venice's fight to beat back the 15th century Renaissance is long, but only here do we find the clarity to make sense of modern civilization's struggle against a monetary system which is currently gutting the U.S. of its last vestiges of creativity in economics and using its own agent as President for that goal, a clarity, which has otherwise been intentionally obscured by that monetary system itself.

All of this will be rendered transparent for you, the reader; and with the understanding gained here, there is no place for the enemies of our nation to hide, if citizens would merely point out facts unpleasant to their controllers and benefactors attempting to drive civilization further along its present dark age plunge.

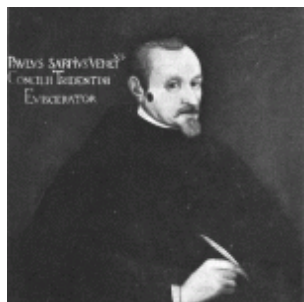
Citizens of our republic, the authority by which you fight the consequences of today's death of the global monetary system, lies in a tale, which these pages tell, of Leibniz's war with Venice, one which characterized the issues still, and now determining the fight for civilization. And it with this authority, that the minds of our time can stand with confidence behind the actions which must be taken to advance mankind's present condition toward its proper place in the universe, through a realization of the inner meaning of science and discovery.

Thus, let the veil be lifted, and the following dramatic tale unfolded, exposing the truth that the universe, and your mind, does not work the way the financial markets, and the global monetary system, would need it to work, in order to continue their political power.

Introduction:

In the 11th and 12th centuries A.D., Venice became the seat of an international monetary system, governing through usury, and creating debtors through the Crusades to gain trade dominance of the world. Venice continued to spread until its evil system of usurious lending, banking, and wars, collapsed into the bloody black death of the 14th century. Civilized society arose from that bestial hell unleashed by Venice in the form of the 15th century movement of the sovereign nation-state, and Venice's system became weaker and weaker. Sovereign nations acted outside of the remains of Venice's empire, and

made laws in accord with the well-being of their subjects, the expression of the principle of the common good. Man's realization of his own creative nature spread more rapidly than any operations Venice could run to break up the growing nation-state movement, and much to its woe, nations inevitably raised the standard of physical productivity and creativity; by the middle of the 16th century, factionalization diminished Venice's power further.



Paolo Sarpi

It was in this way, that in the closing decades of the 16th century, a faction emerged among leading Venetian families, a party called the "Giovani"(the youthful), and with the resolve to move Venice in a new direction forced the Venetian oligarchy of the time to cede power over to them. Out of the gatherings sponsored by the *Giovani* circles, Paolo Sarpi came up with a new insight to save Venice and rose to become the intellectual leader of the party.

It was clear to Venice early on after the rise of this nation-state movement, that science had to be stopped altogether, because it was from this Renaissance view of Man that its power flowed; but, the basis for the success of Sarpi's political faction, was Sarpi's realization that it was not enough to continue to run an anti-science campaign. Paolo Sarpi took a more energetic and insightful approach.

Disconnecting the Mind from the Universe

The conception of Renaissance founder Nicolas of Cusa, and that behind the nation-state, was that mankind can understand the reasoning process by which the actions of non-living, living, and cognitive physical objects in the universe are created, use that discovered reasoning process as the way to truly understand the actions of those objects, and thus have insight into the reasoning behind the creation of the universe as a whole.¹ This was the basis for the only competent science, and the fact that mankind can know universal principles, wield them to act in society, and use them to transform society as a whole, leading to a culture that follows the power of reason above all.

Sarpi's program was to destroy this view and promote one opposite to it, all in the name of science, severing the mind from its compatibility with the universe entirely. This was accomplished in three steps:

First, Sarpi defined the nature of the universe, and the nature of actions of bodies in the universe, as reduced merely to the sensual depiction of the bodies themselves, i.e. the fact that they can be described with length, depth, and breadth, and that they moved around in certain ways.

Sarpi argued,

*"The matter of natural things is nothing else than extended body understood, being what persists through transformations and never ceases to be. The body is indefinite extension, which, delimited by surface, line and point, assumes a shape. It constitutes, of itself, an infinite and unordered continuum upon which infinite orderings and infinite figures may impress themselves. ... Universals have no existence whatsoever. What do exist are bodies, extended and shaped, which determine and cut into matter so as to make up individual objects which man may perceive through external, passive senses, and matched to one another depending upon how they resemble one another, thanks to an active and internal sense..."*²

There was nothing essential to any created thing that held it together which the mind could discover in either non-living, living, or cognitive species. No universals, no principles, and no laws unseen; they were asserted to be purely mental constructs to serve the fantasies of man, who hoped to be wise, but in reality would never be better than a beast; as Sarpi himself wrote cynically, “Essence and universality are works of the mind.”

This limitation of human knowledge to matter as pure extension, served to define the relation between the mind and the nature of actions of non-living, living, and cognitive physical objects in the universe, to be one of purely sense perception.

Since principles are non-existent but renamed as merely the “arrangement of matter,” having the property of extension, there is no qualitative difference between any existing thing, the entire universe is a linear homogeneous soup. Principles of motion was considered only as “naught but arrangement,” and actually non-existent. With individual objects only “having existence for the benefit of its own matter”, there are no actual reasons for anything to exist.

The next step, to define how man *related* to that infinitely boring and extended universe, was then based on the “man” of Sarpi’s nature.

Since the universe of the unseen doesn’t exist, the man of Sarpi’s mind has no ideas, but only considers sensations. Therefore, Sarpi claimed that reason is non-existent: “We distinguish between our senses and our reason, only in order to be able to disclaim responsibility for our acts.” In this way, all connection between the sense perceptions observed by the mind back to the mind itself is removed, in effect, severing the senses from their own subjective origin, in which the power of hypothesis lies.

But, if something can then be sensually described, then that description is called a law, *whether or not* that description leads to a *reasonable* explanation for the process. In other words, with no knowable laws of the universe, Sarpi came up with a new definition for law as merely the formalization of observed senses; they were not truths or principles that actually govern anything about nature by which a scientist could knowably unfold a process in his mind; *they are not intrinsic to an unseen organization, but are only laws of descriptive effects.* The “scientist” is relegated to using descriptive formulas of these so-called “laws”, to mechanically extrapolate “future events based upon constant repetition of events past.”

Third and finally, since it is only these kinds of laws which mankind can hope for, in a universe which contains and consists of no universals whatsoever, *Sarpi defined the creator of such a universe as powerful, but not necessarily reasonable, and the created and creation itself, unknowable.*³ Therefore, with the creator lending no assistance, Sarpi’s whole theorem lattice comes full circle: mankind could not hope to discover the reason for anything created nor how it works, and is left to the role of Vanna White.

In summary, by clearing out the possibility of the mind to understand unseen principles which govern the senses, Sarpi disconnected the mind from the universe, the real universe, since reality is not the reflections of flames on a wall, but the principles which cause the flames themselves to dance the way they do.

Thus, Be a Beast

And since there was nothing man could seek to discover for himself or posterity, Sarpi explained that future orientation, a key to mankind’s commitment to the continuity of discovery, was merely an irrational waste of time, illogical and irrelevant to man’s existence; the wise man, wrote Sarpi, simply lives in the present, like an animal or Baby Boomer in Congress, and knows that there are no truths, only opinions, all of which are just as good as the other. Be degenerate he says: “Do not follow opinion that wears the title of truth, but rather opinion that wears the title of pleasure or usefulness.”

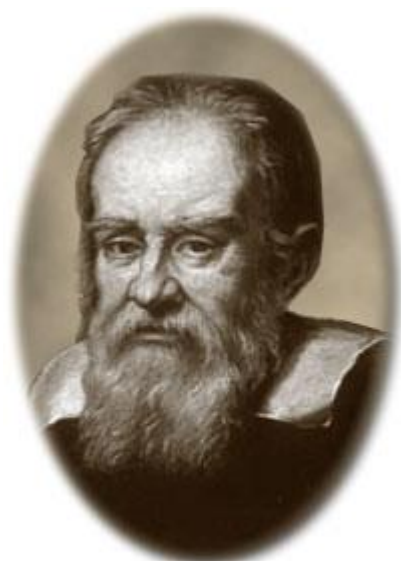
The wise man, writes Sarpi, “recognizes that his efforts at obtaining knowledge always come up against the infinite, and, knowing this is beyond his grasp, he stops and comes to no final decision on any matter, deciding to live according to the day-to-day appearance of things and, in public, support those beliefs which are commonly held.”

And while concocting this philosophy as the basis for securing the future existence of Venice, for that purpose, Sarpi’s philosophy held that the future doesn’t exist and one must take in present pleasures instead, as that is all that is within the grasp of mankind. “The end of man, as of every other living creature, is to live...simply live in the here and now.” Free oneself from projecting the imagination into the past or future, and enjoy the present time, not for anticipation of the future, but for itself. Like a beast, forget the past and future, trust not in the mind, live for the present means, enjoy the present pleasures, and let the ends work out for themselves.⁴

Sarpi’s Children

This is the modern empiricist model: define the sense objects, have them move, but no idea how or reason to find how the objects move, just descriptive laws of their motions; and consequently, information from the senses is considered self-evident truth, principles and causes non-existent, the universe irrational; the mind does not consider its own ability to detect the governing principles of physical processes that would give it a greater power.

In truth, nothing could, and ever was discovered by this method; in fact, it led to as many real discoveries as Galileo Galilei actually made; that is, in full truth: absolutely none.



Galileo Galilei
(1564-1642)

Sarpi succeeded in popularizing his own philosophical system by building up an archetype for his model consistent with Venetian usury, through Galileo Galilei. For the sake of making Galileo a star, Sarpi and his networks plagiarized for him; the list is impressive: Da Vinci and Sacharias Janssen were the inventors of “Galileo’s” telescope, Giovanni Francesco Sagredo, the true inventor of “Galileo’s” thermometer, Santorio Santorio and Filippo Salviati the real producers of “Galileo’s” weights and mechanics, Johannes Kepler and Simon Marius the true discoverers of “Galileo’s” “Moons of Jupiter” and “New Star”, Baldassare Capra, the true inventor of “Galileo’s” geometer’s compass, and Christopher Scheiner the true discoverer of “Galileo’s” Sun Spots. All of this was fed to Galileo who was to take on the image of a real scientist, in order to explicitly destroy both Cusa’s Renaissance view of man, and the contemporary genius of Kepler.⁵ Galileo would convey the plagiarisms as his, through the tongue of Sarpi’s philosophy as though it was this new method of thinking of Sarpi that was responsible for the discoveries. Any resistance to Galileo’s sponsored dictatorship over science was met with the full weight of Sarpi’s political networks.⁶

In sum, Sarpi's insight that would serve as the basis for the future existence of the Venetian system, was to find a way to keep the name science, but take the discovery part out of it, while making people think that it was the same thing; and by preventing discoveries from taking place through this method, the vitality and meaning of science would be destroyed, from the inside.

If the currents of science could be taken over and enslaved to a single model that accomplished this task, then the abilities of the people to both wield the power of choosing reason rather than arbitrary will, and progress in discovery by educating their own wills according to reason, could be defeated, and under the arbitrary rule of the empire, the source of power and purpose of the nation-state with them.

This insight and its corollaries recruited a circle of inner elites in Venice, and Sarpi initiated similar operations in the North, both in the Netherlands and its close neighbor, England, to prepare a new staging ground for Venice's operations. Venice was to relocate its base of operations in the North, initiating trading companies in London and Amsterdam in order to set up a global financial maritime power that could crush the new nation-state system out of existence. Venice had destroyed the culture of the Netherlands throughout the 16th century, through the horror of the Spanish Inquisition and continual warfare, and by the middle of the century Venice's usurious evil was successfully imported, making the Netherlands one of the leading financial and banking centers, with merchants all over Europe rallying at its enormous stock exchange. But then, with the initiation of Sarpi's plan to move North, Venetian trading companies themselves began dominating its economy, and by 1609 the Bank of Amsterdam was founded,⁷ which was the first stock-jobbing, speculative bank of its kind, fusing usurious Venetian banking with the speculation of the stock exchange which had become so famous in the Netherlands. By the next year in 1610, the Netherlands had been brought under political alliance with Sarpi, the Bank of Amsterdam dictated public policy, and the Netherlands grew to the greatest financial empire of trade that ever existed up until that time.⁸

Marin Mersenne

After Sarpi's death in 1623, the main promoter of the Galileo project, theologian Marin Mersenne, organized a circle of empiricists that very same year with financial backing from Sarpi's personal ally Henry Wotton and the Cavendish family, among others. Sarpi had tutored Bacon and Galileo, while Thomas Hobbes and Mersenne extracted what they could from Galileo, with Mersenne communicating directly with Sarpi's personal secretary and financial handler of Galileo, Fulgenzio Micanzio. It was out of this Mersenne network that a suitable empiricism congruent with Sarpi was found, to create a religion for the subjects of the Netherlands and the expanding Venetian empire: Cartesianism.

Rene Descartes lived most of his life in the Netherlands, and starting "making it" in the 1630's after getting big support from the Mersenne circle. He traveled regularly to Paris to meet with them and they in turn to the Netherlands, with Mersenne and Hobbes guiding Descartes' hand in writing his work. Descartes' philosophical *Meditations*, a likeness of Sarpi's philosophy, was first sent to Mersenne, and

then given approval by Hobbes, Galileo's direct student. In addition to the mathematical monstrosity which was his *Geometry*², Descartes' philosophy of the universe and the mind was even more endemic and disastrous for the intentions of the Westphalian structure. Mind dead and corrupted persons were the result.



Rene Descartes

The fundamental tenet of “Descartes’” philosophy of the universe was straight from Sarpi, that the essence of matter lies in extension, or length, width, and breath, and fills up the assumed “empty space” of the infinite box which is his universe. Although it introduced its own silly attempt at plausibility, the reason the Mersenne circle gave Descartes Sarpi's doctrine of extension was to deny any physical properties of bodies, such as inertia, hardness, color, or weight, because physical properties cannot be sensually depicted with geometry. Therefore, the purpose of making extension the nature of a body, was, that because it can be sensually depicted with geometry, then investigations of nature can be limited to the senses. Exactly this purpose is expressed in Descartes' assertion that the only truth is raw senses and mathematical descriptions, *“I know of no kind of material substance other than that which can be divided, shaped, and moved in every possible way....and there is absolutely nothing to investigate about this substance except those divisions, shapes, and movements; and that nothing concerning these can be accepted as true unless it is... considered as a Mathematical demonstration. And because all Natural Phenomena can thus be explained...I think that no other principles of Physics should be accepted, or even desired.”* [1] Pure, unbridled Sarpi; there **are** no principles of physics.

After Descartes' death, a study group started at Leyden in the 1650's, pushing his mathematical nature of the universe, and in 1659 the De Witt leadership of the Netherlands personally published Descartes' works for the sake of the Venetian stock system, and translated Descartes' *Geometry*, which attempted to reduce the entire universe to algebra. By the 1670's Descartes' work was sponsored doctrine in all the universities. ¹⁰ [2]

Venice's IMMORTAL Enemy



Gottfried Leibniz

The method of Sarpi's networks in preventing discoveries, destroying the morality of human culture, and creating a decades long war, all helped to spread Venice's agenda; however, from the day that Gottfried Leibniz came of age, Venice would increasingly be faced with an existential threat to their system. As the bane of Venice's existence from that day to the present, Leibniz's mind would be a constant, ironical disproof of Sarpi's insistence that human ideas and minds do not exist.

Leibniz, a young theologian and lawyer who was gripped by the cultural shift of the Westphalian System¹¹, was fully inspired by the way in which Jean Baptiste Colbert was organizing France in the 1660's according to the economic principle, that the power of man's ideas should be assimilated throughout the society to increase its standard of living and power, as the greatest wealth of nations. In 1672, he traveled to Paris, hoping to advance the cause further. Years before his arrival, Leibniz had written a design for a Society of Sciences in Mainz, and an attack on the core of Descartes' system.

With a resolve toward defeating the more deeply rooted enemy of empiricism, Leibniz joined Colbert's technology school for the next years, where he became associated with the great experimental scientist and DaVinci follower, Christian Huygens. For Leibniz, it wasn't a piece-meal approach; by the time he was studying in Paris, the comprehension of the real universe as incompatible with the entire empiricist model occurred as in a realization in a single moment. This he did, not through adapting to opinion, but in examining his own mind and genius, and allowing the powers of his mind to operate outside of the Euclidean, Cartesian models that were being pushed.

Upon leaving Paris, Leibniz planned both a continuation of the Colbert school outside of France, and directed his powers of invention to outflank Venice at their own game.

The Mind's Universe



Unlike Galileo, real scientists like Leibniz recognized that the catenary (hanging chain) is not a parabola, but something much more profound

Following Nicolas of Cusa's concept of human reason as a level above the simple rationality of geometry—that mankind could grasp generating principles, or transcendentals, such as the quality of circular action over simple extension—Leibniz went beyond the extension based algebraic methods which Descartes had imposed. Particularly, in the case of physical curves, such as the hanging chain, and the isochronic curves, Leibniz discovered a method by which the mind could discover the unseen physical relationship that is maintained and guiding the change along every smallest moment of the curve. Rather than imposing an extension box upon a physical process, the physical characteristics themselves guided the investigation. Leibniz looked only at those geometrical and physical functions of physical, or geometrical curves, which were direct effects of the action, or unfolding, of the curves, and was able therefore to make the geometrical measurements of the curve reflect that intrinsic structure.¹² Those functions were then the means to discover the characteristic of change, the differential principle, governing the geometrical and physical curves at every moment. Then, the now *conceptualized* sense perceptible curve existing as whole in the mind, in other words, the integral, was then understood as a reflection of that differential, at every moment.¹³ Leibniz thereby showed like Kepler, that it is what lies within the experimental paradoxes of what is unfolded to the senses that can lead to increasing man's knowledge and power, and not the senses themselves. The infinitesimal calculus is what the mind conceives as true, not the senses.

He made this point even more explicit and powerful, however, by turning this process into a new scientific language which actually expresses and describes these unseen principles,¹⁴ and was the first to make this power of man into a language that could be universally communicated and applied to all physical processes.

At the same time, in the course of ridiculing the absurdity of Descartes' arguments or rather, as he said, simply "pronouncements based on authority rather than arguments", Leibniz began the first comprehensive study of forces, which are unseen, but measurable in their effects, culminating in the 1690's with a complete Keplerian manual for modern science: Leibniz's *Dynamics*, a science of causes. Through his demonstrations and reasoning, Leibniz pointed out that "the common crass concept of material substance is imperfect, indeed false; this concept is borrowed exclusively from the testimony of sensory imagination." Leibniz showed that since there are invisible principles which must organize matter, then the matter which is intimately related to those principles takes on an active nature¹⁵ just as those principles are active, in the same way that physical curves were actively unfolded by infinitesimal principles in his calculus; and thus his *monadology*, that monads are not sense perceptible unities, or infinitely hard inelastic particles¹⁶, but philosophical unities, the principles that organize matter.¹⁷ Generalizing this principle for science as a whole, dynamics is a science of the *unseen*, the bounding causes which guide the actions of non-living, living, and cognitive matter, and how these causes bound the action of the composite they create, and further, how the causes themselves act to create change.¹⁸

An explosion of articles and discoveries erupted from the pages of the Leibniz's *Acta Eruditorum* throughout the end of the 1680's, and by the middle of the 1690's had completely

revolutionized all of geometry, mathematics, and physics. To emphasize the point: through Leibniz's infinitesimal calculus, unseen principles of physical actions were now actually made definitively expressible, and thus Sarpi's precious Venetian deployment to hijack science overturned. Thus, Leibniz's discoveries, made for their own sake and the glory of man's role and power in the universe, were also intended as a direct attack on Sarpi's empiricism, Venice's main principle of cultural warfare.

Through Leibniz's revival of a true metaphysics according to these sciences, like Kepler, he defined the notion of a true scientist, who, understanding the mind he is using, dwells within the domain of creativity, which itself, he realizes, must be congruent with the creative process by which the universe itself is constantly being created. Therefore, rather than the *nature of the human mind* reflecting a universe that consisted of extension, the universe instead reflected *a human mind of a nature* which consists in a capacity as an agent for the continuing creation of the universe.



Johannes Kepler's revolutionary discovery of his three laws (later plagiarized by Newton), defined gravity in a harmonic light... a model which would cause any modern empiricist to pull their hair out in a dizzying rage

The Dynamic of the Nation-State

Leibniz's science of reason and causes was the guiding hand in building a republican movement that could defend the rights of man according to the Westphalian intention, capable of cutting through the empiricist sophistry that had gripped Europe as a whole.

In the years after his return from France in 1676, Leibniz organized more broadly for the creation of academies of science in each European capital, working in close contact with one another, supported by rulers who likewise sought to promote the common good and general welfare of mankind.

In contrast to most of the academies in Europe, which, having abandoned DaVinci's inseparability between scientific experiment and improving man's condition, were thus devoted only to the satisfaction of curiosity, Leibniz's Academies were designed to channel the development of the arts and sciences for the benefit of the countries and their inhabitants, through the promotion of manufacturing, industry, and commerce. This would be done, as he said, in order that "the republic of scientists were no longer a mere phrase but became a well organized and prosperous great power, a federation of learned societies doing their best to civilize mankind through the expansion of sciences." [3] Guided by the principle that the purpose of science was to apply discoveries to increase man's power over nature, he wrote, "Sciences and arts are the only genuine wealth of people which distinguishes them from animals and discriminates between civilized nations and barbarians." [4] As the promotion of society is the only basis for a standard of value, real scientific economy is based on this intrinsic value of creativity, in contrast to Venetian monetarism.

Just as Leibniz's own scientific discoveries were made in accordance with demonstrating the nature of a universe which placed man's reason as the guiding hand above all, Leibniz's creation of the Academies of Science were proscribed, guided, and later established from this highest standpoint, of bringing mankind out of its infancy, and freeing it from the monetarism and usury of Venice, defeating Venice's renewed Sarpi empiricism which promoted "science", but outlawed discovery and thereby relegated all economy to monetarism.

While Leibniz's entire intent was moving in this direction, Venice was moving to spread its monetary empire to colonize England as a new base for their bestial operation to bring an end to the Westphalian era and civilization itself; England, which incidentally served to define that very question for the future of Europe, and America.

This brings us to, now, to the heart of our tale.

1. The Battlefield of England

As the decade of the 1690's came to a close, with England's life blood being sucked dry, Leibniz reflected on the growing torrent of cultural decay of Sarpi's spawned empiricism:

*"I even find that somewhat similar opinions, 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 towards the universal revolution with which Europe is threatened, and completing the destruction of what still remains in the world of the generous sentiments of the ancient 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.** This 'public spirit' as the English call it, is dwindling away and is no longer in fashion; it will die away all the more when it ceases being sustained by the good morality and true religion which natural reason itself teaches us....They sneer openly at love of country, and they ridicule those who are concerned for the public good. And when some well-meaning man speaks of the prospects of posterity, they say, 'let the future look after itself.'"*[emphasis added][5]

Although officially occupied by agents for Venetian empiricism and empire since the reign of James I, such as Hobbes and Bacon, the Venetians didn't officially move to take over England until 1688. Fed up with the Stuart's resistance to setting up a Central bank like Amsterdam, and their refusal to being used against France for war, Venetian agents had been conspiring to overthrow the King since the 1670's, led by Ashley Cooper, founder of the Whig party, who incidentally, had been in exile since 1681 for this very reason. Then, in 1688 England was fully invaded by 20,000 men and 500 ships. A Junto, of mostly Whig aristocrats who allied with the Netherlands invasion by the house of Orange, became the leadership of the government, many around the circle of Cooper, some traitors in England, other go between like Netherlands Ambassador John Churchill. The plan was to indebt and loot England, use it for war speculation, and eventually turn England into Venice.¹⁹

Patriots of nations don't submit to a foreign empire so quickly, however, and despite the long corruption of England since the Venetian companies moved in under James I in 1603, the culture itself still had a kernel of sovereign impulse, led by patriots and collaborators of Leibniz, such as Robert Harley and Daniel Defoe. In 1691 they issued a plan to fight the speculative war debt being created by the imported Dutch finance, through a national land bank for development and regulation of interest rates to be in accord with the necessity of the physical economy.



John Locke

This was a job for John Locke, the Junto's main propagandist, having come over in Queen Mary's baggage in 1688, after living in exile with his sponsor Cooper. After attempting to justify the Venetian coup with his treatises on government the previous year, he met Harley's rational plan with his own sophistry, rehashing some economic arguments of the Venetian allied Salamancan school which he had plagiarized, such as Martin de Azpilcueta Navarro. Locke effectively said, "Your plan would upset the bestial society which the Venetians had run the whole operation of bringing Orange in the first place, and that would really cramp the style of their attempt to load debt and destruction upon Europe." Thus lying, and saying anything necessary to get his point across, Locke attacked any government direction of the economy, control over currency, or any limit on interest rate to prevent speculation, arguing that the market sets the right value. "Things must be left to find their own price", as the "natural interest" is set by an unknowable force. Money is money, Locke said, and can never be brought under control, just because I said so, and you are too confused by my sophistry to disagree.



Charles Montagu

After such disorientation was spread, Charles Montagu, treasurer, key leader of the Venetian Junto, and part of the welcoming committee of the foreign invaders, established the Bank of England in 1694 through an act of Parliament, which was founded by William Paterson, an imported student of the Bank of Amsterdam. Montagu then organized large loans through the private Bank, controlled not by the King, but parliament, and while supposedly helping the war torn economy, created a giant monetary debt out of thin air, a quantity for speculation and impoverishment of England, proceeding to push through dictatorial financial decisions for the economy, while never once issuing anything for development. For the job, Montagu selected the alchemist and calculating machine Isaac Newton,

appointing him Warden of the Mint to carry out the enormous data processing job involved in the lying and faking on behalf of the numerous transitions in the economy for the sake of the Empire, such as a gruesome recoinage which cut the people's wealth in half.²⁰

In the face of all of this, some of the English patriots continued to fight, as parliamentarian Robert Price, rallied, "How can we hope for happy days in England when this great lord and other foreigners are in the English and also in the Dutch councils?... I foresee, that when we are reduced to extreme poverty, as now we are very near it, we are to be supplanted by our neighbors and become a colony of the Dutch."

By, 1697, a deliberately forced depression and credit crunch left England weakened and subdued for the Junto to then give the Bank a monopoly over all banking and the appointment of Montagu as Prime Minister. The financial takeover by Venice was complete, and the Parliament ruled the bank as the de facto government, as all policy making was absorbed into it. Montagu took a trip to Venice the next year, to report on the success of the operation. The nation of England, thrown into war and looted, was being successfully colonized just as the Netherlands had before.



SEALING OF THE BANK OF ENGLAND CHARTER. 1694.
SIR JOHN HOUBLON.
Governor.

SIR JOHN SOMERS.
Lord Keeper.

MR. MICHAEL GODFREY
Deputy Governor.

Sealing the Bank of England Charter 1694

Leibniz's Flank

However, unlike what the Venetian empiricists would have hoped, history is guided dynamically, and the idea behind the Westphalian system acted in ways beyond their comprehension, with a struggle ensuing, having far-reaching consequences.

Gottfried Leibniz had begun working for the Duke of Brunswick in the House of Hanover in 1680, recruiting his wife Sophie and her daughter Sophie Charlotte to his view, that only a movement of educated reason could defeat the arbitrary power of Venetian manipulated assemblies and rulers. In 1690, he had begun a history of Hanover for the Duke, gaining access to many libraries for his task; by 1692, Leibniz discovered a flank against Venice.

Leibniz demonstrated that Hanover, in which the House of Brunswick resided, was in fact next in line for the English succession, following Anne, daughter of James II. After organizing for his claim, his finding was made official in 1696, and by 1701 Robert Harley succeeded in getting the parliament to pass the Act of Settlement, guaranteeing this Hanoverian succession. To the European theater in the war against Venice's takeover, when Queen Anne took the throne in 1702, this meant that Gottfried Leibniz, the renowned leader against empiricism and advocate and warrior of the Westphalian system, could be personally advising the head of state of England at any given time.



Portrait of Anne

Stuart (London, 1665-1714), ca 1690, Queen of England, Scotland and Ireland, daughter of James II, wife of William of Orange. Painting by Sir Godfrey Kneller, oil on canvas, 238 cm x 143 cm.

On the opposing side, when Anne came to power, the Venetian Junto moved in to make her its tool, as William of Orange had been, and relations with Hanover where Leibniz was advising now Electress Sophie, were tightly controlled.²¹ Things came to a head in 1705, when Leibniz and his circles conspired for a visit of Sophie to London, in order to directly influence Anne against the Junto. Montagu's network blocked the action by means of an open letter circulated to embarrass Queen Anne and smear Leibniz's name; and subsequently Montagu personally visited Hanover attempting to secure the crown for the Junto over Leibniz, in the case of Anne's death.

Other, more covert opportunities would have to be taken, and Leibniz's allies around the court began secretly educating Anne in the principles of the nation-state, including republican intelligence operative extraordinaire and Leibniz's main ally in the Isles, Johnathon Swift. Secretary of State Harley was on the verge of achieving peace with France in July 1706, when the Junto struck back, demanding Harley be booted out and replaced by one of their own. Anne resisted, and her intention began manifesting itself against them, leading to a breakthrough when Swift personally came to England in 1708 and Anne began moving openly against Venice's interests in favor of England, even seeking to replace her Venetian Junto Prime Minister. The Swift-Leibniz faction was threatening takeover.



Swift, Dafoe and Harley

The Junto, in a panic, pulled out all the stops. Montagu flagged his asset at the Mint, now President of Royal Society, Newton, and a proposal for a public defamation campaign against Leibniz was written out. John Churchill, head of the army in the ongoing war with France, and who had had the most control over the Queen, personally blackmailed her by threatening resignation unless Harley was dismissed; the Queen submitted, Harley resigned, and the Venetian Junto subsequently filled every post in the cabinet. Having won the battle, the penned accusation of plagiarism against Leibniz was shelved for the time.²²

But the Junto had overplayed its hand, and Anne was simply waiting for an opportunity to bring the Swift-Leibniz circles in to save her nation, who in turn used ironic wit and the enemy's own mistakes against them. When Swift returned to England in August 1710, the Junto ministry was cleaned out by the end of the month.

Under these new circumstances, the idea of Leibniz coming to London with Sophie was an ever present threat in the minds of the Venetians and the Dutch invaders.

Montagu's Precious Rant

Realizing their defeat, the Venetian Junto raged, and took every other route they could to discredit Leibniz, whose influence they could feel, but not understand. Only two months after being ejected from the ministry, it initiated its latent attack on Leibniz.

Montagu, steered from Venice, advised his asset at the Royal Society, Isaac Newton, that for the role he was to play in the subsequent period it would be wise to move the Society to a location that would be more supportive of the new agenda, to London's financial district. In November, the Royal Society, which had always been located at Gresham College, was moved to Crane Court by diktat, against the desires of the majority of the Academy, by Newton in 1710. With this done, the charge of plagiarism penned in 1708, was now issued in the public forum of the *Royal Society Proceedings* from the *new* Royal Society, in the financial district of London.

Meanwhile, with Harley as Prime Minister, England gained a respite from willful looting and destruction of the economy, and his original 1691 plan for a national land bank was pushed through, and started to make the means for economic development available for the country, and began to alleviate the debt which had been created. Despite attempts to stall increases of available money through the use of tool Newton at the Mint, Harley's government corporation served as a driver for development. Leibniz endorsed this plan communicating to the Harley cabinet: "Your new ministry disabused those

foreigners who had doubted if it would contribute, as it has, to the general situation. For one can say that it surpasses its predecessor, not only in paying the costs of the present, but also in making good those of the past, and satisfying the debts of the nation.” In this new context, Leibniz devised a second attempt to bring Sophie and himself to London to strengthen the validity and resolve of Harley’s ministry.

In desperation, Montagu had his asset Newton at the Royal Society issue a rant in April 1712, about anything *but* the infinitesimal calculus, declaring himself its originator, and demanding Leibniz to never have existed. This rant was subsequently praised by the financiers and bank parasites in the Court, and in the wake of the fraud they used this “official” ruling of plagiarism to their effect, wielding it as leverage to move against Leibniz directly.²³ Thus, when the new visit for Sophie to London was officially made in September of that year, it was blocked, this time despite the dominant Harley ministry. The anti-Leibniz faction in Anne’s cabinet began to attack him from within, and personally encouraged Anne to prevent the visit. In addition, Montagu himself had appeared at Hanover, counseling Venice’s Hanoverian asset Georg Ludwig against Sophie making the trip; Georg subsequently moved to cut Leibniz’s salary in Hanover. In the aftermath of this, Leibniz wrote the next month to an ally in the ministry of the difficulty: “You will have received my letter where I spoke to you of the plot that I learned of to attack me in your country...”

When Sophie died in May 1714 of natural causes, Anne was no longer seen as a necessity to block Leibniz’s control of England under Sophie, and she herself died within weeks of Sophie, with similar symptoms to those of the wife, son, grandson, and nephew of Louis XIV who were all lethally poisoned in 1712. The newly crowned Venetian asset King George immediately rejected the peace plan with France accomplished by Harley and Anne, and made Charles Montagu his Prime Minister. Venice whom he had served, was pleased.

Leibniz wrote to his ally in Hanover, Caroline of Ansbach, Princess of Wales, that it was not Sophie, but England that was lost by her death. The threat of Leibniz coming to power in England, and coordinating a broader alliance of nation-states, dynamically influenced all of the actions of the oligarchy in England from 1702-1714. With this threat removed, under Junto asset King George in 1714, there was no obstacle the Venetian empire of monetarism could not then overcome. England was now destined to be the seat of the British new world monetary Empire, by the close of two generations later.

2. The Short and Long Interests of Venice

Despite the colonization of England, Leibniz was scoring victories elsewhere around the world for the movement of creative reason. Near the time of the Peace of Utrecht accomplished by Harley in 1713 between France and England, Leibniz was on the verge of a triple alliance between the policies of England, Austria, and Russia.

Through his longtime conspiracies with republicans in Europe, Leibniz’s influence over Charles VI of Austria was growing, and with whose father Leopold I, he’d been in correspondence since the 1690’s. In 1712, Charles appointed him Imperial Privy Councilor, and beginning January 1713 he personally spent nearly two years in Vienna, working with Charles and his allies on various projects including the development of the industries and raw materials of Austria, an alliance with Russia, and potentially, Sophie’s England. During this time Charles adopted Leibniz’s design for an Academy of Sciences centered in Vienna, with Leibniz appointed by Charles as its president. It was modeled on the success of the Leibniz designed Berlin Academy founded in 1700.

In October 1711, Peter the Great asked Leibniz in person to rewrite the mathematics, scientific, and economic program for Russia, and a year later Peter made Leibniz Privy Councilor of Justice. Peter began implementing many of Leibniz’s projects and designs, with Leibniz writing to Peter²⁴ “I am not one of those who love only their mother land or any single nation. All my thoughts are turned to the benefit of mankind because I consider the Heavens to be my mother country and all sensible persons its fellow citizens.My ultimate goal is to increase general prosperity... I prefer seeing an upsurge in the

development of sciences in Russia than their slow progress in Germany. A country where sciences sustain continuous growth will be dearest to me because this country is most likely to promote and thus to contribute to the general good of mankind.”[4]

Berlin, Vienna, and St. Petersburg were all implementing Leibniz’s anti-empiricist scientific model of discovery.

During the same time, his work of many years to demonstrate the futility of the Protestant-Catholic conflict which Venice had used to beat back the nation-state was beginning to bear fruit, and Leibniz had been commissioned to organize an alliance between Austria and Russia to end war with France.

Therefore, consider now what is relevant to understanding the process we have been investigating so far in this report: the takeover and destruction of science and civilization by Venice, and Leibniz’s ingenious routing of that plan. Consider those intersecting intentions from the standpoint of the implications for Venice of certain predicates of his broader organizing of conspirators for an alliance of reason. As the vortex for all the great statesman of Europe, the potential which he had built up through his meetings and correspondences were coming to fruition faster than Venice could keep track. It would appear that despite Venice’s political victory in England, the power of Leibniz’s ideas themselves, and the blossoming of creative thought which they had born throughout Europe, meant that a longer term, generational success for Venice was impossible.

And from that standpoint, consider the events which had occurred in the run up to that, which is now unfolded, here.

Enter, Abbé Antonio Schinella Conti

Faced with the explosion of Leibniz’s victories, the Venetian empire was fanatic, and acting on the longer wave historical impulse, Abbé Antonio Schinella Conti, “theologian” in the tradition of Paolo Sarpi and Francesco Zorzi, having been selected as a top intelligence agent and specifically groomed for this task since 1708, was deployed North in 1713.

Conti went to France posing as a follower of Leibniz’s metaphysics, and made inroads into Leibniz’s political networks, particularly with Leibniz’s key correspondent in the French Court, Nicolas Remond, the chief counselor for the next ruler of France. By these means, and making a show, Leibniz’s correspondents’ sung Conti’s praises as a scholar, and Conti was able to attract Leibniz’s attention as a possible ally. Although Leibniz was skeptical of the renown of his work, raising the question whether Conti could rid himself of the “spur of wanting to be original,” Conti’s level of sophistication was from the heart of Venice’s interest. When in 1715, Conti wrote to Leibniz offering his assistance to work on his behalf in London, Leibniz took his chances in using him to remove the blockade to his passage into London.

Georg Ludwig of Hanover, now King George I of England, had long been a Venetian dupe, and had, since his crowning in the summer of 1714, proceeded to keep Leibniz from entering London when he returned to Hanover from Charles VI’s side in Vienna, to resume his post he’d had for the preceding 40 years as Privy councilor of Justice and historiographer, as he was supposed to have traveled to England with Caroline of Ansbach, and the new King. At that time, with Montagu as Prime Minister under George I, his personal project of the Newton hoax was increasingly used for the purposes of the empire; in fact it was the main obstacle to his entrance. And likewise, also since the crowning of George I, an abundance of Leibniz’s allies in Hanover had been pushing the Royal Society to end the “dispute” in order for Leibniz to gain access to London, in addition to Leibniz himself lashing the hoax with satirical wit.

The 1712 ruling of the Royal Society which had secured the main source of political capital for Montagu’s faction back then, was waning by 1715, and the ever unreliable Newton had worsened the

situation by his wild defense of the fraud in 1714, where he feigned a supposed committee of authors when he had written the ruling himself, and spilled his silly, stream of consciousness rage about infinite series, and his blatant lie to cover the glaring fact of the lack of any calculus in his *Principia*, which Leibniz had pointed out: no one with any respectability believed the sloppy liar.²⁵

Newton and the Royal Society would have blown the whole operation; so, in what otherwise would have been handled in the usual Newton way, entirely incompetent²⁶ and useless for Venice's desires, Abbé Conti, out of the very bowels of Venice's satanic temples, personally intervened.

With George I securely in place to make his move, the door to the inner circle of the Kings court was an easy passage for Conti in 1715 to then act the part of Venice's immediate interests, in its then state of desperation against its immortal foe, in every and any, possible way.

First, Conti secured the continued blockade of Leibniz by salvaging the plagiarism fraud. Conti personally renewed the idea of settling the non-existing dispute and then personally had the husband of King George's mistress call for a public display of letters between Newton and Leibniz. Conti next convinced Leibniz that if he acted as direct go between, he could get Newton to concede the dispute, and clear the way for Leibniz's entry into London. Taking him up, Leibniz wrote a letter showing that Newton's hoax had nothing to do with the calculus, and his claims limited to infinite series. Conti then personally coaxed Newton into replying, rekindling his petty rage. Having won his aim in reigniting the embers of controversy, Conti could then begin openly working against Leibniz, and reported that he had "been won over" to the other side.²⁷

Secondly, having successfully blocked Leibniz's entry to England, Conti acted on another issue, near and dear to Venice's long term interests. Of all of the reasons for the Venetians to hate and fear Leibniz, during his research for the history and origins of Hanover since the 1680's, including his stay in Venice in 1689-90, he had poked into very sensitive areas which the Venetians held sacred. On his departure for Hanover in 1690 Leibniz noted, "I am about to return home after a long journey undertaken by order of my prince for the purpose of historical investigations... there were contradictions and errors on the matter in the historians of Este, together with a complete confusion of houses and persons." The House of Este was, in addition to being the leading house of Hanover, the most avid House for the dissolution of the Westphalian system and a return to the ultramontane system, where the arbitrary law of one emperor overrides and dissolves the sovereignty of the laws passed by nations. Leibniz's views on the history of the House of Este, and what other facts he may have found, brought the Venetian hatred of Leibniz to a boil.²⁸

Venice knew that Leibniz's history of Hanover, near publication in 1713, was to include his work on the House of Este, in addition to Leibniz's expressed intention to publish his historical work as a fuller, complete history of the peoples of Europe. Thereby did Abbot Giuseppe Riva, chief secretary of the Este family working then in Hanover, exchange letters with Italian Historian Lodovico Muratori around the same time that Montagu triggered the Royal Society to make its plagiarist claim; Riva utilized the fact that Leibniz had borrowed historical manuscripts on the house of Este to drum up more whispers of plagiarism against Leibniz; but of infinitely more importance to Venice was to preempt and discredit Leibniz's own publication. Thus, in 1716, Conti brought Riva and Newton to his house to strategize, and subsequently, Conti personally had the message delivered to Muratori that he must publish a history before Leibniz, and rewarded him kindly for doing so.

Third, with Leibniz kept out of London, Conti moved to extinguish any of his remaining influence. After having blown up the plagiarism hoax, Conti ensured an end to Leibniz's further influence inside the court, and, with the help of court chaplain and one of Newton's handlers Samuel Clarke, began conducting long brainwashing sessions of Caroline, wife of future King George II and Leibniz's closest ally remaining in the court. For the brainwashing, Caroline reported to Leibniz that Conti had "taken the trouble to lose some of the papers" of Leibniz which she had been studying. Conti proceeded to guide

Clarke's hand in a correspondence with Leibniz, which drew out the true face and reason for what would be Conti's subsequent task.

Clearly, the depths and range of Leibniz influence in England and other venues, required nothing short than the personal act of Venice; however, all of this so far was merely *damage control*, and did nothing in the way of dealing with the sticky subject for Venice of the power of the human mind which they so loathed, nor the effects of its creativity in continuing to subvert the model which Paolo Sarpi had hoped to achieve, the unleashing of all of which, Leibniz had directed, and whose mind's continued existence ensured creativity's victory over Venice. With Venice's motive now in mind, the following becomes clear:

Once the Venetian priest had caught wind of Leibniz's death, Newton received a letter: "Leibniz is dead: the dispute is finished." In the mind that wrote those simple words, a radical shift in intention occurred, and, as though channeling Sarpi's soul from hell, his longer mission, to destroy creativity itself, began.

Having personally stoked the flames of the fake controversy with Newton, the potential which Conti gained through the Royal Society hoax leading up to Leibniz's death, was a mere first step. Immediately after Leibniz's death, Conti began preparations for a distinct shift in Newton's usefulness for Venice, this time for a much more long standing purpose, whose effect lies as far as the causes of global wreckage in today's collapse of civilization, and present obstacles to success. Under the celebrity of Newton, Descartes' soul would be revived, and mathematics would officially return as the only standard of truth, with mass conversions of its followers to a new empiricist religion.

But,...who really was, Isaac Newton?

The answer is, that Isaac Newton, or as he named and considered himself, *Jeova sanctus unus*,²⁹ would never have been but a passing name today had it not been for Gottfried Leibniz. The real Newton was a nobody, whose only significance in his life time was as a mere tool for the successful colonization of England by Venice, and after Leibniz's death, "Newton the Religion" was used to colonize the minds of the rest of Europe, and unfortunately most of the world still today.

Swamp Creatures Come From Swamps

At the end of the 16th century and beginning of the 17th, through correspondence and collaboration of Francis Bacon, Robert Fludd, and others, Sarpi succeeded in consolidating what Zorzi had begun to achieve in England, making his inroads in an attempted political takeover of existing science in that country. The British Rosicrucian heirs of Bacon's Oxford Society, created the Royal Society, exerting a growing influence in the name of "science" over Europe. Its black magic and alchemical Rosicrucian cults mystically communicated with a god who was revived and popularized by Venetian operatives against the nation-state, which Sarpi in turn communicated to his followers in secret, as the state religion of Venice. Created out of the hatred of the reciprocal relationship which existed after the 1440 Council of Florence, between Christianity and acts of scientific discovery³⁰, the agenda going back to Pomponazzi and Contarini was to theologically find a way to deny the existence of human creativity, and with it, the conception of man congruent with the existence of commonwealths and nation-states. The product was the "anti-trinitarian" God of arbitrary irrational will on the one side, and the infinitely sinful man on the other.

Underscored by the presence of these governing social forces, and as has already been indicated, nearly all the details of Newton's person are irrelevant. What is necessary is to understand how Isaac Newton was fertile ground to serve as a host and receptacle of the anti-human ideas which had thoroughly infiltrated England.

Although exposed to it earlier, Newton's real devotion to alchemy began in 1667 after returning to Cambridge and working with Barrow.³¹ Newton began reading and making extensive notes in such

Rosicrucian tracts as *Themis Aurea* and *Symbola Aureae Mensae Dodecim*, and *The Fame and Confession of the Fraternity R.C.* He adopted the Rosicrucian view, that if one followed the secrets of Rosicrucianism, one would become part of a superior race that could talk to angels, become immortal through discovering the secret elixir, and infinitely wealthy through possession of the philosopher's stone.

Performing all the steps of alchemy in trying to find the secret of turning lead into gold, in 1675 he met up with professional alchemist Robert Boyle and later that year wrote *Clavis* (the key), the pinnacle of his 6 years of work on alchemy:

"For alchemy does not trade with metals as ignorant vulgars think, which error has made them distress that noble science; but she has also material veins of whose nature God created handmaidens to conceive and bring forth its creatures. Concerning Magnesia or the Green Lion. It is called Prometheus and 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...It is the Saturnine stone."

By 1678 he had constructed 47 axioms of alchemy, having conducted all the rituals himself. This real, biological Newton connected with what he thought were the hidden mysteries of God in this way, and through his secret knowledge predicted the end of the world coming soon, and came to the conclusion that the universe was created in 4004 B.C. His library eventually swelled to 130 heavily annotated books on alchemy and many of the major Rosicrucian texts.

At the same time, by 1670 Newton had also been converted to the anti-trinitarian cults which had been created and imported from Venice. Newton did not publicly espouse this view, as it would have cost him his Mathematics chair, and his later controllers much more. He however did introduce his assistant professor William Whiston to the faith, who was consequently kicked out of the post in 1710, later saying, "They persecuted me for the very same...doctrines which the great Sir I.N. had discovered and embraced many years before me;... had he ventured as plainly and openly to publish them to the world as I thought myself oblig'd to do... they must 30 or 40 Years ago have expell'd and persecuted the Great Sir Isaac Newton, also."³² Whiston added that Newton's writings and beliefs, "concerning the Trinity in particular" were "occasionally known to those few who were intimate with him all along; from whom, notwithstanding his prodigiously fearful, cautious, and suspicious Temper, he could not always conceal so important a Discovery", and that of the subject Newton "long appeared to [him] to have been one of the greatest Masters that ever was."

So, when Leibniz sent him a letter in 1675, having caught wind of his collaboration with Barrow on quadratures using infinite series, Newton reluctantly pulled himself away from the cauldron to write a response, adding "For having other things in my head, it proved an unwelcome interruption to me to be at this time put upon considering these things."

These were the "other things" in Newton's "head", and were in fact the very reason Newton would be picked up by the Venetian Junto in England, and serve as a controllable servant in his subsequent roles he would play for them. Only by understanding this, as will be subsequently shown, does anything about Newton make sense. But it is important to stress that unlike those witting Venetian hands, Zorzi, Sarpi and their associates, or direct correspondents Bacon and Hobbes, Newton was never anything more than an unfortunate, deranged individual whose susceptible soul had been successfully caught in this guiding dynamic.

A New Venetian Torture Manual

When England was being prepared for its later takeover by the Venetian colonized Netherlands in the 1680's, it was out of these networks behind the Royal Society who selected a then ripe for the picking, Isaac Newton, as the name to stick on a book whose multiple reincarnations would prove, looking back

a century later, to have nearly destroyed almost every area of European science. This was the first step in biological Newton's long political career as active Venetian pawn.

In Johannes Kepler's discovery of universal gravitation, he had experimentally demonstrated the solar system, and implicitly the universe, as being governed by a knowable principle of creative reason, a science of causes, where reality lay not merely in collecting sense impressions alone, but in irony, understood only by the human mind.

The *Principia* was created to serve as the indisputable manual and method for science, as a replacement for Kepler's method and discovery of universal gravitation, using a mathematical formula, the inverse square law, which expressed an *effect* named "attraction". Since this mathematical formula was assumed to be able to *describe* all celestial phenomena, the physical cause of the sun of Kepler's *New Astronomy*, Kepler's method of the harmonies, and valid scientific method of hypothesis beside, was to be thrown out and banned from science, in kinship with the Sarpi model.³³

The supposed breakthrough of the inverse square law, which was only hailed by those who sought political favors from Montagu, was simply plagiarized by mixing mathematical formulas from Kepler's 1619 *Harmonies of the World* and Huygens 1670 work on centrifugal force.³⁴ For this task, the alchemist Newton was not required, capable, nor would have even considered it; the only thing he *might* have done was to resolve the trouble that the Royal Society network claimed to have had in pushing their replacement for Kepler and the human mind, i.e., mathematically resolving the inverse square formula with the geometrical Ellipse. What he most certainly did do for the sake of the *Principia*'s completion was calculate; in addition to his dogmatic adherence to the Venetian state religion, since his only experimental background was prophecy it was the role of human calculator that Newton was chosen for the creation of the first version of this monstrosity.³⁵ A student is recorded as saying, when spotting Newton walking across campus in Cambridge, "There goes the man that writt a book that neither he nor anybody else understands."

After this project, Newton returned to his well deserved obscurity as an alchemist and later suffering a mental breakdown through the summer and fall of 1692 until being given a purpose to exist from Montagu who would later use him as calculating machine in the Mint, in 1696. Subsequently, when the Venetian Junto was desperate for something with which to attack Leibniz, a reputation was steadily built up for him inside England: Montagu, himself the former head of the Royal Society from 1695-8, put Newton at the head of it in 1703, and would slowly build up his reputation in England, getting his plagiarized work on light put together and demonstrated in the controlled environment of the Royal Society, with experiments designed to create effects that fit his assumptions, and at the same time a fake version of the calculus rewritten in fluxion notation was printed in 1704.³⁶ The reputation built up would then be launched against Leibniz, when the political fate of the Junto demanded it.

Then, upon the combined influences of the continuing intent to make England the seat of the new Venetian world empire, and the continuing battle with Leibniz, the decision was made in 1708 to put out a new version of the *Principia*, one that would better serve the purposes for which it was created: a new religious text book for the state religion of the Venetian empire.

The old was riddled with hundreds of errors, and incomplete, including its faulty lunar theory which Flamsteed had pointed out, but above all, it had lacked the ability to perform the function for which Newton was then later to be used. And by this time, Leibniz had refuted Descartes beyond repair and put out a full physics manual, his *Dynamics*, in the real method of science. In order for Venice's own desperately needed English Descartes; a new Sarpi archetype was required, thus, the 1713 publication of the 2nd edition.

The second version of the *Principia* hardly resembled the first, as it was now thoroughly corrected of the hundreds of errors over the course of four years, filled with new material gathered or plagiarized from other sources which contained most of the so-called substance it was later promoted as having, and in

end effect being twice the size, doubling from 500 to 1000 pages. But all of this was to give it more credibility; the real purpose was seen in that its overall presentation took on a radical form of empiricism which lead into explicit satanism, through both the denial of Leibniz's metaphysics which was gripping and circling through Europe in the 1690's with Leibniz's success, and an open declaration of Sarpi's core philosophy of sense perception, which was to replace any hypotheses whatsoever.

The preface now consisted both of a direct attack against Leibniz's circulating principle of sufficient reason³⁷—which gave the nation-state patriots the upper hand—and an attempt to defend themselves from attacks of atheism and the occult nature of “attraction.”³⁸ The 9 “hypotheses” in the old version, became, the four “Rules of Reasoning” in the new version: in addition to the first version's Ockhamite “causes don't exist if they can be explained by the senses simpler”, Rule 3 asserted that there are no innate ideas in the human mind, only sense-perceptibly derived thoughts, and Rule 4 asserted his “hypotheses non-fingo”³⁹, both of which would also be stressed again at the end in the General Scholium, which was perhaps the most significant addition to the book. For the witting reader, these and the General Scholium at the end of this second edition now openly exposed him as a creature of Sarpi, as explicitly including his membership to the anti-trinitarian cults, for which Leibniz would later attack him in the Leibniz-Clarke letters when pointing out, that Newton's God of an unreasonable and winding down universe “*will be like the God of the Socinians.*”⁴⁰ Looking more closely at Newton's General Scholium added at the end, we see the utmost explicit Socinian expression, echoing Sarpi:

*“What the real substance of any thing is we know not. In bodies, we see only their figures and colours. We hear only the sounds. We touch only their outward surfaces. We smell only the smells, and taste the flavours; but their inward substances are not to be known either by our senses, or by any reflex act of our minds...”*⁴¹

Guided by this religion of empiricism as the ever present background, what would otherwise have been simply deemed a mathematical effect, the formula of “attraction” was made into a veritable God. By the diktat of this formula, the universe is made to be a simple universe without the necessity of causes, purely sense perception, and yet is unknowable as to what orders those senses; a Sarpi law in the truest sense. It was meant to explain away any possible paradox that might reveal the nature of man as creative, the true meaning of “hypotheses non fingo”. Throughout the new version, the inverse square law was even more explicitly used for this satanic purpose of replacing the human mind.

Physics, and all science, was reduced to the worship of mathematics as the self-evident truth, by which only those who could fall in line with its axiomatic structure, turning off their minds, were admitted into a castrated science where they were no longer able to participate in discovery. The mathematical mechanism of “attraction” was the bait for the mental trap which then allowed the would be scientist to accept a whole religion of empiricism, chanting, “what the real substance of any thing is we know not” and with their minds removed, were relegated to expressing their feelings of frustration through other venues.

And finally, in form with the next consequence in the theorem lattice of Sarpi's model, this limitation of knowledge as sense perception, and laws limited to sense perception, leads to the mysticism of Newton's belief that the cause of “attraction” which the formula showed, *was* a continuous miracle, and only “explainable” as the result of an unknowable action by an unknowable Socinian God, who immediately impels bodies towards each other constantly.⁴² Indeed, rather than Kepler's principle of gravitation which gave a sufficient reason for both elliptical motion and the particular ellipses found in the solar system, through the creative principle of a continuous harmonic tuning of the system as a whole, reason was held as secondary to the pure arbitrary will of the creator, a fact which Leibniz would later draw out as the true face of the beast in his correspondence with Clarke, under the supervision of “Theologian” and priest, Abbé Conti.

These were the new elements added to the second edition of the *Principia*; in sum, it was turned into a Sarpi manual of which he would be proud, and a weapon against Leibniz's science of reason and human

creativity which guided republican thinkers to choose the promotion of the human mind. When this edition was finally published in 1713, Antonio Conti's strings were fully in effect, if not earlier, and he would from thence forth take over the regulation of the asset Newton until his death.

In the aftermath of Leibniz's death, Conti may have realized that choosing Newton for the task was a risky gamble, seeing as how many crucibles he had in his closet, but, despite that fact, he deemed that Newton fit the bill of a new religion of the empire, as Sarpi's Descartes had served until he was rendered useless by Leibniz.

With Leibniz safely dead, Conti spent the next 10 years cleaning up Newton's closet in preparation for his after life⁴³, and then, proceeded as follows.

3. Sarpi Wins Europe

Continuing operations for his purpose in France and England since Leibniz's death, Conti only returned to his Venetian lair in 1726, after he successfully created a machine to set in motion. Having recruited Voltaire as part of his activities in France, he deployed him to England, near the end of Newton's life, to coordinate the run up to and aftermath of how his death would be handled for the vile purpose Conti had in mind. Manufacturing stories of Newton's greatness and fairy tales of a man that never was, it was from Voltaire personally that came the story of Newton as a childhood genius that discovered attraction and fluxions in his garden in 1665-66 through spiritually endowed fruit.⁴⁴ It is from Voltaire's myths and coordination of the information of others, where all the stories are heard today of Newton as the gentle, aloof scholar, only thinking of his great discoveries.

After spending at least 2 years in England after Newton's death to coordinate the English side of the story, meeting regularly with people such as Newton's pre-Conti controller, Samuel Clarke, and other enemies of Leibniz and Swift in the court, Voltaire returned to France to unleash the next stage of the plan Conti had hatched. The real myth and "Religion of Newton" was begun.

Back in France, Voltaire would write his famous *Letters Concerning the English Nation*, in which he coaxed the French audiences to give up their suspicions of Newton, and accept him as the new Descartes. Years later in 1737-38, he and Conti's Venetian countrymen Francesco Algarotti, printing in Venice, came forth with long philosophical works dedicated to popularizing the abstruse unreadable *Principia* and *Optics* of "Newton", while making "attraction" a household religious belief, applying it to every thinkable subject, and with Voltaire specifically defending Clarke's attack on Leibniz's principle of sufficient reason.

The second phase and formal completion of Conti's operation began when Frederick the Great became King in 1740. A swarm of witting, unwitting and half-wits perpetuated Conti's agenda. With Frederick having been manipulated by Voltaire, Louis Maupertuis, Leonard "infinite series" Euler, Jean le Rond d'Alembert, and others, began filing into Leibniz's own creation, the Berlin Academy, to join Conti's plan to destroy Leibniz and convert more people to Newton.

With the intellectual stronghold of Leibniz's Berlin Academy corrupted, the spread of Newtonianism moved beyond the surface level of popularizing his attraction, into the so-called, hard science, in what was an attempt to stamp out Leibniz's dynamics, and infinitesimal calculus application to physical and transcendental curves of the Leibniz-Bernoulli school, by reincarnating Descartes in Newton's clothes. By the mid to late 1750's, the job would be fairly accomplished and almost all European science and thought would be subject to Conti's mental gestapo.

The Fruits of Conti's Loins

It is in d'Alembert where we see the true intention of Conti most clearly; Descartes in the flesh. With the irony missed on him, d'Alembert was released from the gate in 1743 with his *Treatise on Dynamics*, attempting to create a replacement for Leibniz's dynamics that would be based on Descartes, and be consistent with the Newton ideology of pure mathematical description, thinking himself to have cleaned dynamics by washing it clean of reason and metaphysical forces.

Seeing as how Leibniz had already founded a rigorous science exactly to the contrary, the first thing Maupertuis and d'Alembert did, was to throw out reason altogether, as the first assumption to extend Newtonian mathematics into dynamics. With reason out of the picture, d'Alembert huffed that he would erect an entire system of physics based on non-existent, infinitely hard particles⁴⁵, in order to be able to hold on to explaining all phenomena with movement and geometry; as d'Alembert expressed, "We know nothing about movement except movement itself.....the metaphysical causes of this motion are unknown to us, that *what we call causes....are only improperly called causes; they are effects from which other effects result...* forces inherent in bodies in motion are obscure metaphysical beings which are only capable of spreading shadows on a science clear in itself." [emphasis added]

For this assertion to be rammed through, it was necessary to circumvent having to deal with physical properties of bodies that might imply or demand investigations of unseen causes; however, since Leibniz had specifically demonstrated the necessity of forces when showing the fallacy of trying to derive all laws of bodies from geometrical extension, refuting Descartes' doctrine beyond repair, for theirs to have a glimpse of credibility, the Newton cultists had to think up something else.

D'Alembert first, and later Euler,⁴⁶ like good sophists, said: "Ok, fine, the geometrical property of extension (length, width, and breath) isn't enough to characterize body, but there is another geometrical property that matter has: the inability for matter to occupy the same space as other matter, i.e. impenetrability. Therefore we'll add impenetrability to the essence of bodies, and say the essence of bodies is *impenetrable extension*." Since impenetrability was geometrical and they made impenetrability the cause of motion after a collision, geometry itself was therefore made the cause of motion, and everything could then safely be described mathematically. By re-explaining force as merely an effect of impenetrability, Euler, gushed "[Impenetrability] is the cause of all changes in the world. It is the master-spring which nature sets a going in order to produce all her wonders." Forces were thus deemed merely excess baggage, and d'Alembert boasted, "Arguments concerning measure of forces are entirely useless," thinking himself to have demonstrated that "we know nothing about movement except movement itself", or more simply, "we know nothing."

But, after setting up this geometrical monstrosity, they fraudulently realized they had to retain the property of mass, since they kept the bodies around, which they could then never explain having thrown out Leibniz's concept of force. Disembodied chunks of impenetrable extension could not explain physical properties of bodies, and they were led from one absurdity to another, since mass is physical not mathematical.⁴⁷

Lastly, as for the calculus, what was nothing but a political stunt during Newton's lifetime was turned into a devastating setback for mankind's understanding of the ontological significance of Leibniz's method of the infinitesimal. The Newton mathematics cult, led by their chieftain Euler, twisted Newton's mere religious incapacity to conceptualize the principle of the infinitesimal, into obscuring its incommensurable distinction with infinite series. Euler was helplessly Newtonian in this regard, and employed infinite series to describe transcendental curves and functions, and anything else that was set before him.⁴⁸ Euler refused to grasp the ontological nature of physics over mathematics, as seen in the way he missed Leibniz's treatment of the ontological, inverse function characteristic of the catenary, over the lower geometric quadratures.⁴⁹

Despite its overwhelming incompetence, through the dictatorial imposition of the religious belief, supported top down by the Venetian oligarchy, through French, German salons, and beyond, this myth and religion of Newton was able to be imposed upon almost every scientist in Europe by the end of the

18th century, despite the fights waged by great German Renaissance leaders and Leibnizians, Abraham Kaestner, Moses Mendelssohn and their colleagues.

Conclusion:

Having concluded our tale of Leibniz's overthrow of the Sarpi model against the nation-state, and Venice's reaction to Leibniz's mind, we turn in conclusion to the understanding to be gained from that tale for citizens now of the present day.

After Conti's success in subverting creativity on the continent of Europe, the subsequent period of history can be characterized as an unfolding of the principles demonstrated in the preceding. Out of Venice's reaction to Leibniz's outflanking of the Sarpi model, arose a continued struggle between two principal methods.

One is characterized by what became the British Empire in 1763⁵⁰ and its method of controlling nation-states through a particular version of Sarpi's model of empiricism, and the other by the continued existence and potential of Leibniz's mind expressed through the creation of the United States of America, which had developed outside of the Sarpi model since 1620.

In concluding this report, the implications of the preceding tale are used to clarify the way to view these two main guiding processes which determined all subsequent events over the next two and a half centuries to the present, those two dynamics of the method of the British Empire, versus the Leibnizian American System. By these means, the most important considerations for releasing society from the continued belief in what is in fact a bankrupt empire of monetarism today, and the immediate action to the contrary in the direction of real science and economics, is quickly accessed for the attentive reader.

The Victims of Popular Opinion

By 1763, Venice's reaction against nation-states had taken the form of an actual British Empire, this time ruling their colonies through a method embedded in Sarpi's model of empiricism, re-summarized from the beginning of this report:

- Through Sarpi's assertion that "Essence and universality are works of the mind", only fantasies, human knowledge is limited to pure extension, which served to define the relation between the mind and the nature of actions of non-living, living, and cognitive physical objects in the universe, to be one of purely sense perception. "Universals...have no existence whatsoever. What do exist are bodies, extended and shaped, which determine and cut into matter so as to make up individual objects..." With individual things only "having existence for the benefit of its own matter", there are no actual reasons for anything to exist.
- From this, Sarpi redefined causes, writing that "there be no causes that are not effects", explaining all things as a consequence an infinite series of mechanical kinematic effects, and similarly came up with a false notion of law or cause, not intrinsic to an unseen organization or dynamic, but only "laws" of descriptive effects. Mankind is relegated to using the learned formulaic repetition of the senses in the mind as statistical knowledge to foresee "future events based upon constant repetition of events past." The real universe is unknowable.
- And man is thereby reduced and advised by Sarpi to play the role of beast: "Do not follow opinion that wears the title of truth, but rather opinion that wears the title of pleasure or usefulness.....The end of man, as of every other living creature, is to live...simply live in the here and now."

Conti's networks spawned *social doctrines* that were consistent with this model, one in particular which argued in the late 1750's, under the growing popularity of Conti's version of Newtonian philosophy of pure sense, that man's society is not and cannot be governed by ideas: Adam Smith's *Theory of Moral*

Sentiments. A clear understanding of this system makes plain the way in which to understand the menace that became Venice's monetarist weapon against the nation-state.

Thoroughly consistent as a direct application of Conti's Newtonianism, and thus the Sarpi model, the sophistry of Smith was to discuss people's sentiments and feelings outside the context of the human ideas which bound and guide society, and man's nature as creative.

Smith described that man learns how to behave and act from being conditioned by external sense experience as the standard of truth, and observing what is popular. Like Newton's non-existent occult attraction, the mechanism by which Smith constructs his entire system of human society, the mechanism which is supposed to be the "cause" of every sentiment encountered in society, is through the assumption that man is ruled by popular opinion as truth, by means of an imaginary point of cultural equilibrium, or what he called the "Impartial Spectator," which trains man through his pure observation of the external world how to act and adjust to get approval.

We first discover the supposed self-evident truth of the external senses as what other people sympathize with, what is popular, and what will make us feel good. We observe what we can sympathize with others outside ourselves. With our sense of what we need to do to become popular and fit in, truth becomes only what is socially acceptable, and the goal of every person nothing but to seek and gain approval from others, which is obtained by following that learned sense of popular opinion. Since man's mind is asserted as only an awareness of his feelings which learns to adjust to the feelings of others by observation, man does not have reason that is capable of tapping into and transmitting guiding cultural dynamics. Smith reduces reason to the clever ability to follow the "Impartial Spectator" to get ahead socially and be liked by others to fit in.

Restating and summarizing, like Sarpi and Conti's Newtonianism, it is the sum of the interaction of seemingly self-evident epicurean particles, known only as the personally experienced transmission of feeling states from one person to another, where each person is regulating their own expression by an imagined idea of a standard for his externally observed sense perceptions, that constitutes society. And like Sarpi's system, it sophistically leaves out the context of the ideas which occur and guide man's actions, of which actions one's sentiments and feelings are merely effects; Smith took those effects and constructed a system upon them.⁵¹

After 1763, the new British Empire needed a new method of controlling their colonies and potential adversaries in Europe without need of imperial troops. Especially by 1776 it was clear that a rigorous sophistry would have to be developed in order to convince the citizens of sovereign nations to imagine they had freedom of their own bodies, but to continue to submit their freedom to follow a reasoned out plan of government for their economy, i.e. their liberty, over to an exterior belief created by the continued masters of the monetary system.

This was found in the next part of the *Theory of Moral Sentiments* where Smith then relieves his readers of any responsibility for the future or acting beyond one's own selfish desires, by stating that although his assertion is that we are incapable of governing the ends of society and only acting for our immediate pleasures, his "great discovery" was that it was nature's secret design to make us this way, and therefore one can be selfish without worrying about the consequences since the economy of society is beyond our comprehension.

*"The produce of the soil maintains at all times nearly that number of inhabitants which it is capable of maintaining. The rich only select from the heap what is most precious and agreeable. They consume little more than the poor, and in spite of their natural selfishness and rapacity, though they mean only their own convenience, though the sole end which they propose from the labours of all the thousands whom they employ, be the gratification of their own vain and insatiable desires, they divide with the poor the produce of all their improvements. **They are led by an invisible hand** to make nearly the same distribution of the necessities of life, which would have been made, had the earth been divided into*

equal portions among all its inhabitants, and thus without intending it, without knowing it, advance the interest of the society, and afford means to the multiplication of the species.” [emphasis added]

This cultural model created by Smith was morphed into a purely identical system for so called economics in order to beat back what arose in 1776. Smith's 1776 *The Wealth of Nations* was nothing but an application of the evil social doctrine which was spawned from Conti's networks⁵² in Smith's 1759 publication of the *The Theory of Moral Sentiments*.

The Popular Way to Destroy Nation-states

As an application of that social doctrine, the fraud of the *The Wealth of Nations* is based on the same axiomatic structure of the Sarpi model and his followers.

- The corollary to dismissing human ideas bounding society, *nations*, the actually existing entities of the Westphalian system, are sophistically absent from his book, their existence left out entirely, therefore denying the existence of the governing dynamics which determine the success of the economy.
- The essence of the economy is not the applications of human ideas through technology, but mathematical *extension*, descriptions of the monetary values of the flow of goods, dismissing the physical causes of what is being exchanged. Smith and his followers treat “principally of *the effects of the exchange of matter*, instead of treating of *productive power*. And as they made not the productive power, and *the causes of its rise and fall in a nation*, the principal object their inquiry, they neither appreciated the true effect of the different component parts of productive power, nor the true effect of the exchange of matter, nor of the consumption of it.”⁵³ [emphasis added] The exchange is given a self-evident value outside the productive powers of labor and cognitive context of the human systems in which they flow, rendering the economy no longer a human economy.
- Since a doctrine of mathematical extension is made the nature of the economy, economy is deemed as only statistically knowable but scientifically unknowable, guided by the invisible hand of the *The Theory of Moral Sentiments*, now re-emerging in the the pages of *The Wealth of Nations*, “He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it...he intends only his own gain, and he is in this, as in many other cases, *led by an invisible hand to promote an end which was no part of his intention*...By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good...” [emphasis added] All of these actions of the individuals buying and selling, is guided by this invisible hand, just as the commerce of sympathies was guided by the “Impartial Spectator”.

That in sum is the entire system of modern day monetarism, the social doctrine as the elaborate backdrop, as the empiricist religion of usury that allows for *The Wealth of Nations* to be tolerated. From this carbon copy of the Sarpi model once again, we find the consequent religious belief in the self-correction of the market, and that looking out for one's personal wealth leads to the greatest good.

The British Empire's method, with Adam Smith playing role as the available sophist for the job, was to make the individual purchaser and the flow of his money, as somehow, the cause. Rather than a reasoning process of human government guiding the application of scientific principles, economy is reduced to that kinematic interaction of individuals buying and selling, which is then itself reduced to monetary flows, seen then as the mysterious “cause” of everything in the economy itself, and seen to be made important by adding mathematics to descriptions of the money used in the buying and selling. Like the inverse square law of Newton, what is an effect of a dynamic process of the nation-state as a whole, that “market” was turned into something in and of itself.

Smith's work was a witting attack by monetarist interests of Venice's new British Empire against the culture of nation-states, in order to get them to accept an economic doctrine that would in effect destroy those nations. None of Smith's axioms have ever been believed by the monetarist interests in the legacy

of the 1763 British Empire. The social tolerance of the popularity of being seen believing in the axioms that destroy ones nation, is the intended effect. While citizens are busy looking at the market, their real economy is destroyed behind their back. The monetarist interests of today's doomed British Empire don't believe in globalization, they enjoy the effects of duped nations in adopting the lie and belief in it. Alan Greenspan explicitly stated that his derivatives bubble, now exploding today, was the new "self-regulating invisible hand".

The Immortality of Leibniz's Mind

In contrast to the ill destination which Europe took in the aftermath of Conti's Newtonianism, the Venetian legacy of monetarism is nowhere to be found within the Constitution of the United States. Rather than the oligarchical peasant minded culture of Smith, who would easily secede their sovereignty over to the image of wealth in order to have the honor of bowing, the United States arose from the voluntaristic efforts of mankind and a conscious sense of confidence in the existence of ideas.

Our culture is based on that celebrated fact, that we don't say "yes sir" to false images of authority. We act according to the spirit of society to change the direction of mankind. Out of this crystallized a sovereign credit system by the end of the 17th century, as the means for such willful actions of change, a credit system made to be guided by reason instead of statistics, as the principle created to govern the relations of its citizens.

Then, in the course of its development, as Leibniz's battle with Venice had both distracted and prevented Venice from crushing this growing republic, Benjamin Franklin arose out of that culture to design this U.S. republic according to the Leibnizian concept of a citizenry possessing true liberty, the power of following reason, and through his own personal scientific societies and other methods, ensured the happiness of educated discovery guided by reason. Just as was implicitly Leibniz's dynamics defined in his refutation of Descartes, citizens possessing true liberty tap into the principles of the society which have been discovered, and the principles and values of the nation-state, in order to act and continue developing that society.

The power of our republic only became fully wielded however, by Alexander Hamilton's courageous and relentless efforts against the popularly held opinions which existed in the colonies.

Precisely what Sarpi and Smith denied to exist in their models, the powerful existence of nations as physically effective ideas⁵⁴ was enunciated in Hamilton's poetic grasp and communication of the new idea that could bound the sovereignty of the colonies of 76' together in 1789. Hamilton discovered that the ability to conceptualize a unified process acting as a whole, rather than its parts, was where the authority and credit came for the existence of a union, as expressed through such actions as his creation of a *national* debt to unify the nation with a *national* bank in 1781, the latter which ensured the victory of the revolutionary war.

*"In proportion as the mind is accustomed to trace the intimate connexion of interest, which subsists between all the parts of a Society united under the same government—the infinite variety of channels which serve to Circulate the prosperity of each to and through the rest—in that proportion will it be little apt to be disturbed by sollicitudes and Apprehensions which originate in local discriminations. It is a truth as important as it is agreeable, and one to which it is not easy to imagine exceptions, that every thing tending to establish substantial and permanent order, in the affairs of a Country, to increase the total mass of industry and opulence, is ultimately beneficial to every part of it. On the Credit of this great truth, an acquiescence may safely be accorded, from every quarter, to all institutions and arrangements, which promise a confirmation of public order, and an augmentation of **National** Resource."*[emphasis added][7]

Hamilton came to the realization that the authority of the scientific truth of the existence of man's creativity, a creativity defining the universe as reasonable, is that which lies behind the authority of

acting on the sovereignty of a nation, as a nation. When the nation acts as a nation, it acts as a whole, generally and not locally, and the authority of the government comes from citizens which are capable of that expression. Hamilton made that conception the cornerstone of the US Constitution, and related arguments for the regulatory powers of Congress against Smith's "let it alone" approach to the economy.

"It is therefore of necessity left to the discretion of the National Legislature, to pronounce, upon the objects, which concern the general Welfare, and for which under that description, an appropriation of money is requisite and proper....The only qualification of the generality of the Phrase in question, which seems to be admissible, is this—That the object to which an appropriation of money is to be made be General and not local; its operation extending in fact, or by possibility, throughout the Union, and not being confined to a particular spot. No objection ought to arise to this construction from a supposition that it would imply a power to do whatever else should appear to Congress conducive to the General Welfare."[7]

The American System of Hamilton consequently centered around Hamilton's successful organizing for and drafting of the relevant economic aspects of the U.S. Constitution which could unify the colonies into an efficient active union of states with the power to organize the economy as one unified cognitive system. Rather than Newton's witchcraft applied to economics, Hamilton's American System was the augmentation of the principle of Leibniz's Academies of Science with the power of the sovereign credit system, accomplished by means of his discovered regulatory powers of government needed to support the credit of a sovereign banking system, powers which could guide the continual upward expansion of the economy through the promotion of technological application in infrastructure and production.

Subsequent patriots of nation-states have always understood that the market, the buying and selling of goods for money by individuals, is nothing but an effect of the general intentional progress by the willful actions of its citizens toward the chosen destiny of the nation as a whole, and occurs in the context of the productive powers of labor. It is the ability to control and guide those productive powers of labor which come about through willful promotion of scientific advancements that is a true economics, as opposed to monetarism. Each nation has its own particular process of development, which citizens in those nations must take responsibility to guide. The power of a government is measured qualitatively by those citizens who take such responsibility.

It wasn't until Lyndon LaRouche made the unique discovery in the middle of the 20th century of the fundamental truth that such willful transformations in technology were to be integrated into a non-euclidean, non-Newtonian, essentially non-empiricist method of investigation: the science of *physical economy*, turning Hamilton's American System into an explicit science of Leibnizian dynamics. LaRouche observed early on that the relation of infrastructure and production in an economy is not one of a linear relationship, but must be lawfully transcendental. Such lawful transformations would reflect the anti-entropy found in non-living physical systems such as the anti-entropic life cycles of stars and galaxies, the principles of living systems, and cognitive discoveries. He discovered that as a reflection of the physical principles and discoveries which shaped the economy as a whole, those lawful transformations therefore must echo the characteristic non-linear transformations of creativity itself, in the platonic sense of the higher hypotheses, transformations that are not found in any of the preexisting axioms or axiomatic systems.

Rather than the false view of economy, the reality of the real economy in LaRouche's *Physical Economy* is as the same form of reality which Kepler dynamically defined for the case of the solar system, the active physical principles that bound and generate the effects of the system.

Rather than describers of monetary profit, all real economists have been in the tradition of the American System, acting as essentially engineers, planning out what was needed for the nation, how much production we had of certain goods, and how much investment we needed of infrastructure and technology to service the production of goods, and what the population needed to increase their living standard.

The economic scientist takes the step further of measuring the principle involved in effects of technology in increasing manufacturing output. He observes the relation between the application of a principle through technology in changing the field of potential in which production operates, such as the electric motor's application to production. The application of the electric motor had the effect of an increase in output, but it was all the changes in the quality of the work place and related non-linear transformations of the new principle which factored into the quantitative increase in output; it was an increase in the living standard of the worker, and increase invention of the worker, not merely an increase in the output of production.

By conceiving of a *physical economy*, the baseline for an economic scientist or patriot, is to make sure there is an affirmative answer to the question whether the total required inputs into the production and infrastructure of a society, leaves that society with the cognitive labor power left over to invest in maintaining increasing rates of technological advancements in the area of efficient use of society's existing resource bases, which takes place in technological breakthroughs in machinery and new inventions, and also advancements toward utilizing new resources, as the required full usage of the uranium and thorium cycle, and future breakthroughs in fusion, imply today.

Action Now

Today, the belief in monetarism and Adam Smith, which played the role of determining factor in the world economy since the death of FDR, has brought world, technological potential far below the level needed to support the continued existence of civilization. The increase in productivity in an economy from infrastructure is an effect; the cause of the effect must always be understood as the continued act of investment by government. Unless that act is continually carried out, the effect will eventually die out, and cease, as we are seeing today.

The positive aspect of today's world, is that Lyndon LaRouche has called the bluff on the currently dead monetary system that it is presently, nakedly bankrupt, whose carcass has been carrying the world toward a global Weimar style hyperinflation since July 2007. The power of the monetary system therefore only continues to exist in the continued belief in *monetarism* itself, whose roots have been demonstrated in this report. Today it is only this continued belief which stands in the way of Lyndon LaRouche's economic alliance of sovereign nation-states for a new global credit system.

The shortcut in freeing the nation-states of the world from that belief is the consequently simple realization that arguments of the people who defend monetarism or explain economy as based on statistics are proven religious fanatics, whose arguments do not need to be dissected or refuted, as they refute themselves by simply being part of the dynamic of the Sarpi model of oligarchism.

The related shortcut provided in this report to identify mankind's proper role in the universe is the quickest way to the rubbish bin, in which all empiricist scientific methods must be immediately disposed for the sake of civilization's survival. With the clarity of the fallacy of all empiricist axioms, it is clear that the ability to make progress in outer space and master the principles which will continue to solve problems on earth, in its development of resources, medical infrastructure, transportation infrastructure, in short everything related to his living standard and population growth, will depend on reviving the method of science defined by Leibniz and Kepler, of dynamics, of looking at systems as bounded by principles which determine lawfully the interaction of the system itself, and govern the changes of the system. It is consequently clear, that all explanations for anything that do not include a principle that governs the process, in other words, *a sufficient reason*, in the tradition of Leibniz, are inherently fraudulent, period. Science will never make any discoveries in continuing its big bang model of the universe which is inherently fraudulent, because it is mechanistic.

Now leaving behind empiricism and employing LaRouche's revived method of dynamics, great scientific paradoxes that face mankind in these areas can and are waiting be solved. Lyndon LaRouche has raised the implications, and his scientific research team has recently elaborated the necessity of such

a method of dynamics to be applied to mankind's understanding of cosmic radiation, as aspects of higher unified processes interacting with Vernadsky's three phase spaces of the non-living, living, and cognitive.⁵⁵ Mankind's economy must reflect this kind of cognitive development, and the more mankind discovers about the lawfulness of the universe, both in the small and the large, we gain a greater will and ability to lawfully govern our own economy and development. It is a revival of science located here where lies the ability to revive the technological potential of mankind to a level that can support 7 billion and more persons.

As Leibniz's academies operated, Hamilton's economy was founded, and Lyndon LaRouche's science of economy created. The true wealth of nations is produced by the product of human creativity, and it is transformations which arise from this source that are their own purpose. A valid scientific basis must begin from the conscious promotion of human creativity for the sake of mankind's creative destiny in managing our present solar system, and then beyond.

In summary, the most challenging realization which must be made today is the inner meaning of science, a veritable "Purloined Letter". *The purpose of science is discoveries, discoveries made for their own sake*, and it is that mentality which is the greatest enemy of the legacy of the Venetian system. The most celebrated truth of all is, that the existence of a human mind is measured through its effect, a human mind which therefore continues to live on, immortally, often in greater power than during the life of the mortal body which carried it.

References:

[1] Descartes, *Principles of Philosophy*, 1644

[2] For material in this sub section and related material, see Bob Ingraham, *The Modern Anglo-Dutch Empire*, <http://www.oaklandasp.comcastbiz.net/>

[3] E.J. Aiton, *Leibniz, a Biography*, 1985

[4] V.A. Henri, *The role of Leibnitz in the establishment of scientific schools in Russia*, 1999, Russian Academy of Sciences.

[5] Leibniz, *New Essays on Human Understanding*, Peter Remnant and Jonathan Bennett, 1996

[6] Michael White, *The Last Sorcerer* 1999

[7] Hamilton, *Report on the Subject of Manufactures*, 1791

All other quotations not specifically referenced in the text, the bulk consisting of Leibniz's correspondences, are easily accessible by online text search or the author may be contacted at atmichaelanthonykirsch@gmail.com.

I am also indebted in particular to Graham Lowry's *How the Nation Was Won*, Bob Ingraham's cited work, in addition to unpublished reports written by Al Douglas and by Travis Johnson on David Wotton's *Paolo Sarpi*, Claudio Celani for retrieving Pietro Cicconi's unpublished book review of Frajese's *Sarpi the Skeptic*, and Douglas's review of both that and Cicconi's unpublished research on Antonio Conti, the published work of David Shavin, the unpublished writings of Phil Valenti, and above all, Lyndon LaRouche.

Footnotes

1.This is the meaning of what is otherwise known as the trinity, in Christian theology.

2.This is a summary of Sarpi's argument by University of Rome's Prof.Vittorio Frajese, from *Sarpi the skeptic. State and church in Venice between 1500 and 1600*,1994. All other quotes in this and the next section are direct quotes from Sarpi's Art of Proper Thinking and Philosophical Thoughts.

3.In his *Reflections on the Doctrine of the Universal Spirit*, 1702, Gottfried Leibniz would later explicitly identify in detail, that Sarpi's concept here was based on a revival of the Averroist/Ockhamite philosophers Contarini and Pomponazzi.

4.In all of this, astute minds may feel the presence of Adam Smith, *Theory of Moral Sentiments*, 1759.

5.To simply underscore the fact that Sarpi and his servant Galileo were witting frauds, it is noted here that while Galileo was whoring for his reputation, Kepler showed the true causes of the motions of the heavenly bodies; and in so doing, he connected an understanding of an unseen principle with its effects, in such a way as to be able to forecast the future state of planets, as an expression of that cause, and simultaneously, experimentally demonstrated the universe to be made knowable through a method of looking for paradoxes in the sensory data which reveal the cause. In fact, Sarpi's leading enemy during his lifetime, was Kepler, and Galileo was used as much as possible to deter him, claim Kepler's fame for himself, and even attempt to kill him, as expressed in Galileo's death threat in 1624, declaring Kepler to be a heretic.

6.In addition to organizing his various lodgings, Sarpi and Sarpi's *Giovani* sponsored Galileo financially, with Sarpi even organizing his payments. Fulgenzio Micanzio, Sarpi's personal secretary, paid Galileo directly, and after Sarpi's death permanently paid Galileo's Venetian pension, in addition to his costs of publication.

7.his Bank was modeled precisely on the first central bank in history, the Banco di Rialto of Venice, established in 1585 after the victory of the *Giovani* faction in 1582.

8.Sarpi's networks also set up shop in England in the court of James I in 1603. Sir Francis Bacon was in personal correspondence with Sarpi, and became the head of the Rosicrucian pagan mystics and alchemists who set up what would become London's Royal Society, while his secretary Thomas Hobbes would later travel to work directly under Galileo with his financial backer the Cavendish family in the 1630's.

9.A crippling apparatus which locked the mind of the student into a dead universe of description, Descartes' *Geometry* created a definition of "knowable", as those things capable of being explained by algebra alone, algebra, which is nothing but a symbolic language describing the *effects* of real physical actions. Sarpi's universe again, where sense perceptible effects of actual complex physical actions are all we can hope to know, but this time, cloaked in mathematical formulas, empiricism became ever more deadly to an unwitting mind.

10.The mind of those who became "educated" in Descartes and related empiricists, would never be able to make an original leap into the causes of any phenomena again, as the opportunity and spirit of such insight was too busy with following procedure, or simply too confused with the dearth of axiomatic rules to maintain any ability left to reason at all.

11.The Venice-orchestrated hell of the "Thirty Years War", destroying Germany and much of the rest of Europe, was ended by the statecraft of Cardinal Mazarin in organizing the 1648 Treaty of Westphalia. The principle of the sovereign nation-state was reaffirmed, and nations were to be respected as states that govern their own affairs, with the development of each as the basis for the growth and development of each other; although immediate operations against the nations were run, a semi-stable peace and strengthening of the Renaissance conception of the nation-state was achieved. In the 1660's, the great nation builder, Jean Baptiste Colbert, became a power behind the throne of Louis XIV of France, and began acting according to the Treaty of Westphalia through major strides in physical economic development. Colbert's school of economy was thereby intrinsically beyond the control of the popular empiricist promotions of "science" for the sake of abstraction, found in the fake science of Descartes and Galileo.

12.For Descartes on the contrary all things were described as being some combination of x and y values, without regard to their physical nature; if that didn't work, Descartes deemed them unknowable.

13.This is a simplified description, as each physical curve has its own particular challenge of conceiving the integral from the differential, which, are in no way direct, but require investigating the principled relationships contained in the differential.

14. A full demonstration of Leibniz's method of describing and expressing "unseen principles" is beyond the scope of this report, but can be easily found by this author in the Dec 08 issue of *Dynamis*, The Calling of Elliptical Functions. <http://wlym.com/~seattle/dynamis/issues/december08.pdf>

15. Leibniz understood that it was necessary to measure what would later be known as field by the circles of Carl Gauss, not sense perceptible, but definitely measurable. Leibniz's active matter was vindicated by the Gauss-Weber studies of electromagnetic potential, where matter is always inseparably connected with field. The future science of potential by Gauss, was essentially a revival and vindication of Leibniz's metaphysics and dynamics. Based on this axiom, Leibniz's laws of motion were actually able to explain motions of collisions, unlike Descartes laws which limited the cause of motion to their geometrical collisions themselves.

16. Inelastic particles, otherwise known as Epicurean atoms, whose possibility he had demonstrated to be in contradiction with reason, through his law of continuity and other methods, such as his refutation of Descartes model of matter as intrinsically at rest.

17. Leibniz was also taking such ancient Greek standpoints for his dynamics as the paradox of the *instant* in Plato's *Parmenides*. Plato axiomatically forced the relation between principle and change, when dealing with what appeared paradoxical from the standpoint of Parmenides' method of mere descriptions of a state of motion or a state of rest, pointing to something which must guide the change from rest to motion, which was responsible for the paradox of the instant.

18. Embedded in the methodology of Leibniz's dynamics and infinitesimal method of physical curves, is that distinct physical processes define themselves as separate distinct principles, just as Cusa had demonstrated, as opposed to the homogeneous infinitely extended box of Sarpi. The concept of space, time, and motion, were for Leibniz, and for all great scientists later such as, Gauss's school, Riemann and his followers Einstein and Vernadsky, particular expressions of the principles which were organizing the particular physical process under investigation. Characteristic properties are investigated in order to come to an unseen organizing principle, and it is the *force* of this principle which defines a particular *state of existence*, which is called space, time, or motion. Actions themselves define the universe from the inside, and it is the goal of the human mind to be able to live inside that universe, by using assumptions and discoveries as merely stepping stones to ascend to a clearer understanding of what governs a particular phenomenon or area under investigation. Practically speaking, of such stepping stones, there are an array of principles governing and interacting with the principle of life, currently under investigation, coming from galactic and super galactic phenomena, such as cosmic radiation, which are active principles, and necessary to unveil the way in which mankind must increase his mastery over his present solar system and beyond.

19. English Prime Minister Benjamin Disraeli, grandson of a Venetian Merchant wrote as much in 1844: "The great object of the Whig leaders in England....in 1688, was to establish in England a high aristocratic republic on the model of the Venetian. William III...told the Whig leaders, "I will not be a Doge." The reign of Anne was a struggle between the Venetian and the English systems... George I was a Doge; George II was a Doge...George III tried not to be a Doge...but he could not rid himself of the Venetian constitution."

20. Newton immediately proffered his niece for sexual favors to Montagu in payment for the appointment, and for extra credit, as Warden of the Mint Newton personally advocated the death penalty and torture for petty thieves of coin wherever possible.

21. Her Husband, the Duke of Brunswick, had died in 1696, putting her next in line.

22. This was an accusation that Leibniz had not discovered the principle of the infinitesimal calculus but had taken it from Newton.

23. This is known as Newton's *Commercium Epistolicum Collinii & aliorum, De Analysi promota*, his "official" ruling from the Royal Society of Leibniz as plagiarist. The rant, being issued in April 1712, was later printed and distributed more generally in the spring of 1713.

24. Over 1696-1716, Leibniz had five meetings with Peter the Great, on two occasions for weeks at a time, and was in constant correspondence.

25. In Newton's 1714 *An Account of the Book entitled Commercium Epistolicum Collinii & aliorum, De Analysi promota*, Newton exposed himself, among similar examples: "By the help of the new Analysis[read: infinitesimal calculus] Mr. Newton found out most of the Propositions in his *Principia Philosophia*: but because the Ancients for making things certain admitted nothing into

Geometry before it was demonstrated synthetically, he demonstrated the Propositions synthetically, that the System of the Heavens might be founded upon good Geometry. And this makes it now difficult for unskilful Men to see the Analysis by which those Propositions were found out.”

26. Just as Newton had botched his debates over plagiarism of Light with Huygens and Hooke, and reckless bullying, theft, and suppression of Royal Astronomer John Flamsteed’s work.

27. The subtle inconsistency instantly exposed to Leibniz Conti’s character and Leibniz was on to his agenda, noting his miraculous conversion to Newtonian philosophy. “He does not appear to have fixed principles and is similar to a Chameleon who takes the color of the things which it touches.”

28. What evidence against Venice was in his broader history of Europe relating to the division of the churches, which Leibniz had sought so long to unify, and which was Venice’s basis for continuous war and friction between nations? What other secrets concerning the House of Este’s campaign against the Renaissance did they want buried?

29. “God’s Holy One”

30. See also footnote 1 and the sentence to which it refers.

31. Isaac Barrow had held the Lucasian Chair of Mathematics at Cambridge, and after tutoring Newton in infinite series, theories of light, and sponsoring his alchemy, Barrow dumped his chair to him in 1669, wanting to move on to other things. When Newton was forced to teach something in order to keep his chair, no one showed up to his second lecture, and subsequently, after mumbling to an empty room a few times, Newton ceased teaching anything, whatsoever, altogether.

32. Later in 1716, when Whiston applied for a membership to the Royal Society, Newton, the President, threatened to resign if he came on. Politically, it would have been a serious damper to Conti’s operation in full swing that year.

33. As should become necessarily, painfully clear to the reader in what follows, Sarpi’s model is what Newton was made to be, and it is no coincidence therefore, that the cult that promoted him put all of its effort into formulating the inverse square law, which is not a law, or a principle at all. In truth, that kinship is all that need be said about the book itself; however, dealing with the specific way it was put forward is necessary for understanding the broader historical and scientific principle being addressed in this report.

34. A fact even admitted after Newton’s death by Henry Pemberton, one of his editors.

35. According to one of his family members, Johnathon Swift had described Newton as the worst companion in the world, and that if you asked him “he would revolve in a circle in his brain, round and round and round,” (and here Swift described a circle on his own forehead), before he could produce an answer. “The Dean [Swift] used to also tell of Sir Isaac, that his servant having one day called him to dinner, and returning, after waiting some time, to call him a second time, found him mounted on a ladder balanced against the shelves of his library, a book in his left hand, and his head reclined against his right, sunk in such a fit of abstraction, that he was obliged, after calling him once or twice, to actually jog him, before he could awaken his attention. This was precisely the office of the flapper”, of which Swifts floating island of “La puta” is peopled with thousands of Newtons, each of whom are awakened from their mathematical daze by flappers.

Swift had captured the characteristic, that along with being a specialist in alchemy, black magic, and biblical prophecy, Newton had a form of autism which made him incapable of discovery, but a perfect calculator, and so much so, that he could hardly socialize in any normal manner, operating only in very controlled environments. When Montagu later made him President of the Royal Society, he altered the form of meetings so that there was no open discussion, and one could only speak if Newton called on them; behind closed doors he would flaunt his sponsored status to those he thought beneath him as in his beastly acts toward those such as Flamsteed; but, in public, such as his stints in Parliament, Newton never said a word, as under confrontation he couldn’t function; the two cases of him opening his mouth in the public forum of Parliament was to one, ask someone to shut a window, and two, when he read from a piece of paper, but when asked for clarification as to what he had read sat frozen in silence.

36. The only source of Newton’s account of his early discoveries related to what he mistakes for the calculus came from himself. It wasn’t until after Leibniz’s calculus was published in 1691-92 by John Bernoulli, Guillaume de L’Hopital, and Pierre Varignon on the continent, that John Wallis claimed Newton had something similar with infinite series and quadratures. Then, with the war on against Leibniz, in preparation for, and building up Newton against Leibniz, a supposed exposition of Newton’s

fluxions was put forward by someone else in 1704, which, in addition to a mess of quadratures, faked to be original, copying Leibniz's work and changing the notation. No one in Newton's lifetime outside of England ever believed Newton discovered anything in the calculus besides a possible twist on Barrow's quadrature using infinite series, with which he never accomplished anything further, having taken up other interests, as we have seen. And, this is despite the fact that Leibniz sent him a full account of his differential calculus in 1677 after receiving merely a cryptic note about infinite series and containing the mere word "fluxion" and "tangent" from Newton in 1676.

37. In Leibniz's metaphysics, or physics of the mind, pervading all of his discoveries and correspondences, he explicitly revived and stated what is implied and guides all human reasoning, that there must always be a *sufficient reason* why something is so, rather than otherwise. Leibniz would later himself write of the Leibniz-Clarke correspondence, that "the supporters of Mr. Newton find themselves," in the necessity, "to deny the great principle of the need for a sufficient reason, by means of which I beat them into ruin."

38. Leibniz had pointed out after the 1st edition, that the Newton crew had "revived the occult qualities with the idea of attraction", since the "attraction of bodies, properly so called, is a miraculous thing, since it cannot be explained by the nature of bodies."

39. I frame no hypotheses.

40. In exposing Newton as a Socinian, one of many anti-trinitarian cults created by Venice against the Council of Florence, Leibniz had taken note that "Newton's" *Optics* presented the universe as a winding down clock, when it said that "some very small irregularities, which may have arisen from the mutual actions of the planets and comets one upon another... will in length of time increase more and more, till the present system of Nature shall want to be anew put in Order by its author." Leibniz pointed out that the implication of creating a Creator who, as Leibniz said, would need to "wind up his watch from time to time", was merely to uphold the political agenda of a belief in an unknowable, irrational universe, so as to avoid having to use one's reason, and therefore to destroy human creativity. This view asserted here in the *Optics*, was later defended by Lord Kelvin and Rudolph Clausius, who again arbitrarily asserted the exact same view, only through a new venue, that of the study of heat powered machines. These political doctrines of entropy lead to conceptions of the universe that tolerate population reduction, mass murder, environmentalism, "zero growth" economies, and the like; they are not scientific theories, they are religious beliefs.

41. Cf. Descartes *Principles of Philosophy*, Part I, Principles of Human Knowledge. "The chief principles of human knowledge seem to me to be contained in... the knowledge of a certain corporeal nature, or one extended, divisible, mobile, etc.; and also the knowledge of certain sensations which affect us, for example, pain, colors, flavors, etc."

42. In his last letter in a series to Reverend Bentley, later one of Newton's handlers of the second *Principia*, in February 25th, 1693, Newton explains more about his idea whether or not gravity is an innate property of matter itself. "Tis inconceivable, that inanimate brute matter should (without the mediation of something else, which is not material) operate upon and affect other matter without mutual contact; as it must, if gravitation, in the sense of Epicurus, be essential and inherent in it. And this is one reason why I desired you would not ascribe innate gravity to me. That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance through a vacuum, without the mediation of anything else, by and through which their action or force may be conveyed from one to another, is to me so great an absurdity, that I believe no man, who has in philosophical matters any competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but whether this agent be material or immaterial, is a question I have left to the consideration of my readers." Whiston relayed the fact after Newton's death, that Newton always thought attraction was caused by the "Power of the Deity." This is the literal basis for the belief in Adam Smith's force that makes the market "adjust itself", so that everything works out in the end; a fact making the whole lot of believers in the market economy a bunch of religious fanatics.

43. Conti personally fashioned an image of Newton in the early 1720's, cleaned from true face which Leibniz had unveiled before his death. For the purpose of creating a general philosophy of pure mathematics, Conti devoted many of his writings to attempting to make the case that Newton did not share the beliefs which Leibniz had exposed, which, as we have seen, if allowed to be generally connected with Newton, would have ruined him for Conti's following project. As one example of this

cleaning Newton's attraction into a pure mathematical formula, he had written that considering hypotheses isn't it better, "to be satisfied with the one which...in a strict sense, is not considered a hypothesis." Having explicitly defined hypothesis as a math formula, he continued that concerning the inverse square law, "so far we have been fairly lucky. Because this hypothesis explains more than any other. The more we examine nature, the more we observe, the more the hypothesis is confirmed", so there is no reason to "lose ourselves in the abyss where all is equally dark and dangerous," by connecting them to Newton's force of attraction, but his more general sophistical aim, real causes. Badaloni, Un abate libero pensatore tra Newton e Voltaire, 1968. (Quotations translated by Quincy O'Neil.)

44.Both of which as we have seen were part of an empiricist operation and not cause for celebration among the wise, but here this is not the point.

45.Leibniz had disproved the existence of infinitely hard particles when refuting Descartes' inconsistent (and silly) laws of motion which lead to infinite jumps in motion and direction of objects, which is in contradiction to reason, since to go from one velocity to another, all intervening velocities must be passed through. While elastic particles would be capable of continuous transitions, infinitely hard particles would follow Descartes' laws making impossible discontinuous transitions, and therefore infinitely hard particles are, impossible. In a long diatribe against Leibniz in 1746, Maupertuis simply asserted a sophism, saying that although the law of continuity states that a body has to go through all the velocities in between two different velocities, "how do we know that there isn't an infinite jump between each one of those velocities?" and therefore there is nothing wrong about going from motion to rest instantaneously, nor changing directions instantaneously.

46.Euler would attempt to give his doctrine more class and credibility, following d'Alembert in the late 1740's and in his 1760 letters to an unfortunate princess.

47.By ridding science of causes, they were faced with an impossibly complicated mess of formulas, but, for d'Alembert, these contradictions came with the territory of following Newton. He was explicit: physics is only a branch of mathematics. To those who criticized the fact that his whole mechanics was based on non-existent hard particles, he'd literally say, "we'll I'm just doing mathematics, not physics," or rather, "I'm just masturbating, don't look over here".

48.Rumor has it, even his children.

49.Gauss's later work on elliptical functions, picked up on precisely this issue. and rather than Euler's infinite series description, it focused on ironically identifying the projection of the higher process, by how the higher process itself projects. See, The Calling of Elliptical Functions, *Dynamis* December 08, by this Author.<http://wlym.com/~seattle/dynamis/issues/december08.pdf>

50.At the close of London's Venetian style orchestration of a war gripping all of Europe, except England, they robbed France of Canada and India, took the East Indies from the Dutch, and London became the operational seat of a new world Empire, restoring the now disembodied Venetian usury system to a similar position of control it had before the 14th century Dark Age.

51.The basis for what is called behaviorist economics today of Obama White house fame, is based on these axioms.

52.See, Lyndon LaRouche, *How Bertrand Russel Became and Evil Man*, 1994

53.Frederich List, Letter 4, of his Letters to James Ingersoll 1811, in his attempt to "lay the axe at the root of the tree, by declaring the system of Adam Smith and Co. to be erroneous—by declaring war against it on the part of the American System."

54.Alexander Hamilton and American System follower, Frederich List, made a mockery of the followers of Adam Smith who attempted to claim that nations were nothing more than the sum of the individuals living within their territorial borders, and the word nation a mere grammatical contrivance, by pointing out the fact that while "the names bar, yeomanry, mob are grammatical beings" that couldn't prosecute a law suit under that name in court; however "the American nation can." "A being which elects presidents and representatives, which possesses a navy, land, and debts; which makes war and concludes peace; which has separate interests respecting other nations, and rights as well as obligations respecting its members, is not a mere grammatical being; it has all the qualities of a rational being and real existence."

55.See Sky Shields, *Kesha Rogers' Victory Launches the Rebirth of a Mars Colonization Policy!*,<http://www.larouchepac.com/node/13802>.