

Zorzi: Venetian Sex-Advisor to King Henry VIII

As you have heard from Mr. LaRouche many times, Henry VIII (1491-1547) was a sex-crazed lunatic. When the Vatican refused to grant his request for a divorce from his first wife, Catherine of Aragon (Aragon was the major component of Spain), so he could jump on a younger, more attractive and more fertile victim, Henry looked around to see who would give him a contrary verdict. The Venetians told him, "Look, Jewish rabbis have an older and more authoritative tradition in these matters than the Catholic Church", so Henry looked to the most prestigious Jewish community in the world, which just happened to be in Venice.

Two Venetians came to advise him: Francesco Zorzi, the preacher of St. Mark's cathedral in Venice, and his sidekick, Rabbi Marco Raphael. Typical of the long waves of history, Raphael's direct descendant would be Niels Bohr, a dedicated opponent of Max Planck and Albert Einstein, about whom you will hear later.

Zorzi was a bitter enemy of Nicholas of Cusa, and in fact wrote a fat tome in 1525 named *De Harmonia Mundi*, as a defining work to replace Cusa's method with numerical mysticism.

As the chief preacher of St. Mark's, he also sat on top of perhaps the greatest financial hoard in history, since St. Mark's was both a church and the biggest bank in Europe, just as the Temple at Delphi had been both a cult centre and a huge treasury. That tradition of combining monetarism with ideological control goes back to Babylon, and is the hard core of our enemy still today.

Several things happened in the process of Henry's divorcing Catherine of Aragon: first, he broke with the church at Rome, and that actually launched the Protestant Reformation; secondly, the previously allied powers of England and Spain became mortal enemies, setting off centuries of bitter warfare between the two, which often dragged in the rest of Europe. And when Henry confiscated the vast lands and wealth of the Catholic Church in England, in order to consolidate his power, he distributed them to a select group of families, including Bertrand Russell's ancestors, and so created the modern British oligarchy.

The Oligarchical Roots of Cambridge

No doubt also at Venetian direction, in 1546 he founded a new vehicle for ideological control, Trinity College at the University of Cambridge. The universities of Oxford and Cambridge had been founded in the 12th and 13th centuries, respectively, as training grounds for the church, first the Catholic Church, and then, after Henry's split with Rome and founding of a state church, for the Anglican Church, whose official head from then on was the Crown. And these two universities were actually *monasteries*, whose professors by law were all both priests and celibate, and this remained the case deep into the 19th century. So we are not exaggerating



Francesco Zorzi (r.), a bitter enemy of Nicholas of Cusa and preacher at St. Mark's cathedral in Venice (far right), advised Henry VIII (l.) on divorcing Catherine of Aragon, unleashing the Protestant Reformation and conflict between England and Spain.



when we talk about a priesthood here, sodomy and all.

Cambridge was and is the more important of the two, composed today of 31 individual colleges, the largest and most wealthy of which was (and is) Trinity College. It is the college routinely attended by the future monarchs of Britain (recent graduates including King Edward VII; his grandson and the current Queen's father King George VI; and Prince Charles, among others), the top aristocracy and members of the financial elite (such as the Rothschilds). Reflecting the College's importance, the Master of Trinity is an appointment of the Crown, and Trinity is reportedly the fourth or fifth wealthiest land owner in Britain after the Royal Family's Crown Estate, the National Trust, and the Church of England. Typically, Cambridge produces the "thinkers", while Oxford produces the "doers", such as the Oxford-centred late-19th-century and 20th-century Round Table movement associated with Cecil Rhodes.

Some essential history of Cambridge, of its inter-relationship historically with the Cecil family, perhaps the single most powerful family in Britain for centuries, and the difference between Cambridge and Oxford, was sketched by Paul Johnson in the British magazine, *The Spectator*, 28 June 2008:

"Most really powerful interests go largely unrecorded, precisely because they successfully get across the view that they represent national or majority opinion. An outstanding case was the 'Cambridge Interest' of the mid-16th century, which was Protestant, but not Calvinist, humanist, but still Episcopalian and royalist, and was intelligently led for nearly half a century by William Cecil, Lord Burghley. ... The Church of England was essentially created and installed by this Cambridge faction. It is notable that Cambridge has been notably more successful than Oxford as a lobby or interest, not only in the mid-16th century, but in the early 19th century, under that prince of lobbyists, Charles Simeon of King's College [the man who chose all the missionaries for the British East India Company, and was to found the modern evangelical movement typified by the BEIC's William Wilberforce, the opium addict

and phony anti-slavery crusader], and again between the wars, thanks to the Cavendish Laboratory and the clever men who worked there. These were all quiet, even stealthy, operators. It is often good policy for lobby-leaders not to make too much noise. ... Oxford was not the home of lost causes for nothing: there was too much clanging of bells from those dreaming spires."

The BEIC's Reforms

Working through the BEIC to reshape Britain as the new headquarters of a world-ruling empire, the Venetians sponsored two seemingly opposite kinds of "reforms" in Britain in the late 18th and 19th centuries, about which you will hear more from Ann Lawler. There was the overt crusade to replace theology with the new creed of pleasure and pain, pushed by Adam Smith and Jeremy Bentham, among others, and then there were various reforms ostensibly *within* religion. One of the chief of these latter was the evangelical movement, whose leaders were the heads of the BEIC and the Bank of England. William Wilberforce was their front man, and they also set up a campus branch at Cambridge under the BEIC's Rev. Charles Simeon, who was both a Cambridge professor and the Rector of Holy Trinity Church in the town of Cambridge. "Evangelicalism" was actually just an old Bible-thumping cult the Venetians had founded against the Renaissance. It taught that man was a hopeless sinner, a pathetic wretch who could only grovel before an unknowable God, as in Wilberforce's hymn, "Amazing Grace". And Wilberforce, by the way, personally chose all the ministers for the new colony of New South Wales, including the notorious "flogging parson" Samuel Marsden—a typical evangelical.

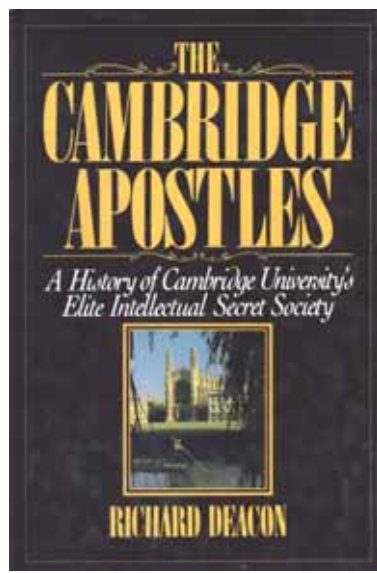
To make a long story short, the evangelical leader Simeon, the one who chose the missionaries for the BEIC, sponsored Sunday night "conversations" at Cambridge, called by their Italian name, *conversazione* (singular) or *conversazioni* (plural), and a group of his protégés set up the Cambridge Conversazione Society in 1820. It was a secret society limited to 12 in number, who called themselves the "Apostles", which is how they are still known today. Seven of the Apostles' original 12 members actually became priests, some taking up strategic intelligence posts throughout the British Empire in the wake of the defeat of Napoleon and the 1815 Congress of Vienna, which consolidated British imperial power. As the 19th century wore on, the Apostles became ever less "religious", and more overtly Satanic.

Elites for the Empire

Thus Cambridge was the elite university in Britain, Trinity College was the elite college within Cambridge, and the Apostles were the elite within Trinity. Their members were recruited from either the very brightest of undergraduates, or from the ranks of the Empire's ruling families; in either case, before his recruitment, each candidate was carefully vetted and had to *prove* his degeneracy before



Anti-slavery campaigner William Wilberforce of Cambridge's evangelical movement aimed to replace theology with Adam Smith's and Jeremy Bentham's creed of pleasure and pain.



The Cambridge Apostles became an elite within the Cambridge elite of Trinity College, with their members drawn from the brightest students and best families.

admittance. Typical of such priesthoods, by the time of Bertrand Russell in the late 19th century the Apostles avowed their adherence to what they called the "Higher Sodomy".

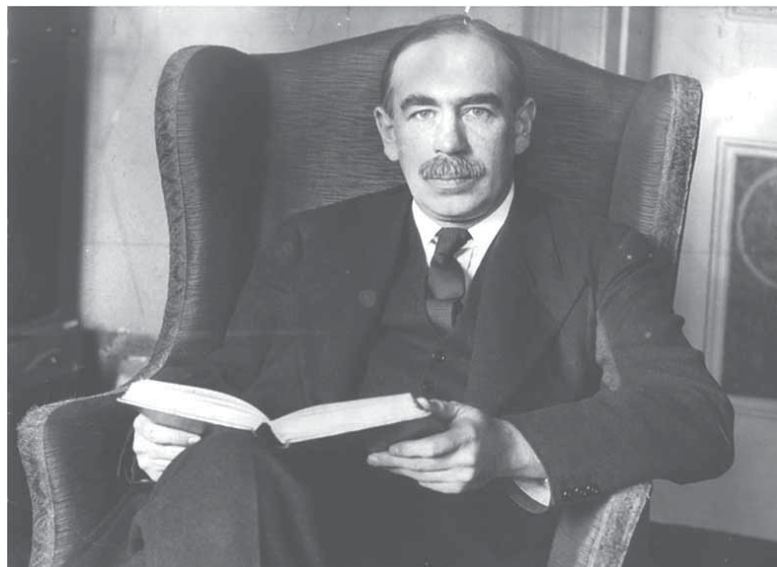
The Apostles became the inner priesthood of the British Empire, and invented or revised the ruling ideologies of that empire, including environmentalism, and Green Fascism. It was they who invented the cult doctrines of "ecology" and "eco-systems", while the founding father of eugenics, Sir Francis Galton, although not formally an Apostle, was a Trinity College mathematician. Charles Darwin's older brother was also an Apostle.

Among numerous other doctrines, the Apostles also founded: Fabian socialism; logical positivism, directed specifically against physical chemistry; most of modern psychoanalysis; all modern economics doctrines, including Keynesianism and post-World War II "mathematical economics"; modern digital computers and "information theory"; and systems analysis. They also founded the world-famous Cavendish Laboratory as the controlling priesthood for science, to attack Leibniz, Gauss, and Riemann, in particular, as part of which they produced the first English-language translation of Riemann's 1854 habilitation thesis, the one still in circulation today.

John Maynard Keynes, a leader of

the Apostles and, for decades until his death in 1946, a top official in Britain's Eugenics Society, traced the intellectual traditions of the Apostles back to John Locke and Isaac Newton, and, through Newton, back to the ancient priesthood of Babylon. As for the power of this priesthood's ideas, at the end of his 1936 magnum opus, *The General Theory of Employment, Interest and Money*, Keynes bragged: "... [T]he ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else. Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist. ... I am sure that the power of vested interests is vastly exaggerated compared with the encroachment of ideas. ... [I]t is ideas, not vested interests, which are dangerous for good or evil."

So that's the Apostles. Though evangelicals and oh-so-holy, upon induction all their early members took a ritual pilgrimage to Venice, which was still then the notorious sinkhole of vice in all of Europe.



Economist John Maynard Keynes, an Apostle, boasted that even those who think they are independent "are usually the slaves of some defunct economist".



Designed as a monastery, Cambridge University promoted Venetian ideology in England, training generations of its priesthood in Venetian methods.

Paolo Sarpi: A Devil in Priest's Robes

Let's go back to the great-granddaddy of the Apostles—whom they recognised as such—Paolo Sarpi. Only one of Sarpi's books was published in his own lifetime, *The Art of Thinking Well*, which John Locke very liberally copied. Sarpi confided his most intimate thoughts to a series of three private notebooks, his *Philosophical and Scientific Thoughts*, his *Medical and Moral Thoughts* (he was trained as a physician, among other things), and the most important of all, his *Thoughts on Religion*. These were so scandalous, that the Venetians only published them in 1969, under the auspices of the elite Cini Foundation of Venice. Fittingly, the Cini Foundation was founded by a one-time cabinet minister of Mussolini, Vittorio Cini, perhaps the most famous modern apostle of "universal fascism"—now known as "globalisation", "good governance", etc., as opposed to the merely national and inadequate fascisms of Hitler and Mussolini. A professor associated with the Cini Foundation, Vittorio Frajese, wrote a book featuring a useful summary of these in 1994, *Sarpi the Sceptic: State and Church in Venice between 1500 and 1600*, from which I will quote.

You can see why the Venetians had not published Sarpi's works in all these centuries, from the appraisal given by the raving British imperialist Lord Acton, the famous guy whom "absolute power corrupted absolutely", and one of the few people ever allowed to read them. Acton was a co-conspirator of Bertrand Russell and Alfred North Whitehead and was no damn good, but as a liberal Catholic (which is actually no Catholic at all, of course), he professed shock upon reading Sarpi's works, and proclaimed that Sarpi, the state theologian of Venice, had in fact "despised the doctrines which he taught, and scoffed at the mysteries which it was his office to celebrate. Therefore, his writings must have been composed in order to injure, not to improve, the religion he professed to serve. ... [He was] the most consummate tactician in modern polemics, a sceptic and an absolutist at heart, who sought to encompass his evil ends in Church and State alike by assailing the authority of the Holy See."

The "Father of Lies"

Let's take a closer look at Sarpi, who gives the Devil a good run for his money for the title "Father of Lies", and particularly at his creation of the modern statistical/mathematical method that has almost ruined world civilisation over the past decades and even centuries.



Two degenerate imperial Roman philosophers, Epicurus (top) and Sextus Empiricus (bottom) are the granddaddies of "Epicureanism" and "empiricism". Modern empiricism and positivism disavow universal principles, relying instead on statistical-mathematical deductions, which are no more scientific than spinning a roulette wheel.



William of Ockham, medieval nominalist

Sarpi was, of course, a degenerate personally, as well as politically. Even among the notoriously homosexual Venetian patriciate (of which the "theologians" were the most notorious), Sarpi was known as "La Sposa"—"the Bride"—a choice of sex shared by many in his international network, such as the swinish Bacon and his lover, ol' Hob, along with the Cambridge Apostles a bit later. All of Sarpi's imperial projects, whether of creating interminable religious warfare like the 1618-1648 Thirty Years' War, or of obliterating Nicholas of Cusa's founding of the method of modern physical science, were anchored in his systematic efforts to destroy Christianity, and for the same reasons as had the Roman Empire centuries earlier: because Christianity was, in Sarpi's words, "socially subversive".

To create modern empiricism and positivism, he took a lot of his ideas from two degenerate imperial Roman philosophers, Epicurus and Sextus Empiricus, the grand-daddies of "Epicureanism" and of "empiricism", respectively, as their names imply. But the key figure he used was William of Ockham, a leader in Venice's crusades against Christianity, and against the Vatican in particular, in the early 14th century. Sarpi's explicit intent in resurrecting these three damned souls out of Hell was to "halt the increase of man's mastery over nature".

Sarpi adopted Epicurus' maxim that the purpose of life is to "simply live", that seeking pleasure (and avoiding pain) is the chief aim of life. The "good" is what is pleasurable, and the "bad" or "evil", what is painful. In Frajese's summary of Sarpi's polemic: "Present pleasures must be taken in, since the present is the only thing within our grasp, the future being nought but imagination. Thus the present time is enjoyed not through anticipation of death [i.e., the prospect of immortality] but rather as a complete resolving of the imagination within the present, free of projection into the past or future. ... Sarpi develops with great rigor the notion that living in the present, is the only thing within our power, [even denying] that recalling past pleasures might also be pleasurable."

Frajese concluded, describing Sarpi's thinking: "To state that the end of man is to live meant, in reality, to remove it entirely from the Church's domain" (i.e., from the domain of the actual truth embodied in Christian theology), in favour of the "civil power", i.e., the power of Venetian monetarist imperialism. Sarpi's slogan that the end of man is merely to live according to pleasure and pain, said Frajese, "leaves no space for duality of aim [i.e., no actual Christianity]. It assimilates the end of man to the purpose of every other living thing, leading to the affinity of man and beast as its theoretical conclusion." (Emphasis added.)



Thomas Aquinas

The Aristotelian, Ockham

Who was William of Ockham, whom Sarpi spent so much time studying, during the same years in which he was poring over the works of Nicholas of Cusa? The cornerstone of Sarpi's work, and his deployment against Cusa's scientific method, came from Ockham.

The Venetians had had a problem in the 13th century. Although Plato was basically unknown in Europe, key Christian philosophers, most importantly St. Thomas Aquinas (1225-1274), had "revised" Aristotle from an actually Christian standpoint, thus destroying the usefulness of that Delphic priest for their purposes. So they imported a counter authoritative interpretation of Aristotle from a famous 12th-century Islamic philosopher in Spain, Averroes, in particular Averroes' "Doctrine of Two Truths": that there is a truth of science, which is knowable by reason, i.e., by the logic of Aristotle, and a truth of religion which, because it can not be known by reason, i.e., by the logic of Aristotle, must simply be *believed*. The oligarchy has sponsored this fake "religion vs. science" dichotomy over the centuries, down until today, as you will see throughout the course of this conference. Perhaps you saw on LPAC-TV the very short interview which Sky Shields conducted with Prof. Sergei Pulinet at the end of the recent conference in Rüsselsheim, Germany, were Dr. Pulinet said that nowhere in the world had he found anybody "unifying science and the soul", outside of the LaRouche movement.

The crux of the issue was whether or not "universals", that is, principles or dynamics, exist above and outside the realm of mere sense certainty, and determine it. The two medieval factions were the actual Christians (in alliance with some Islamic philosophers such as Avicenna), known as the Realists, who maintained that knowable universals did indeed exist and were primary, both in religion and in science, and the Nominalists, who maintained that universals did not exist, that universals were merely nominal; they were only "names". To give you a sense of how much more sane things were in those days, an early leader of the Nominalists, Ockham's own teacher, in fact, was Duns Scotus, whose denial of universals was so universally scorned as absurd, that it gave rise to the word "dunce".

The Venetian Calculators

Ockham had a famous school of followers at Oxford University, who were known as "The Calculators", which gave birth to the modern formal mathematical/statistical tradition. Following on from Ockham's own updating of Aristotle's book, *Physics*, his Oxford followers reduced everything to mathematical calculations, the mathematics itself

being derived from formal logic, as Aristotle had done, and as Bertrand Russell was to do later. They mathematized everything, including theological issues. As one minor example, if an abbot told one of his novices that he had to pray "night and day", the Calculators would try



The island of San Giorgio Maggiore in Venice is home to the Cini Foundation.

to figure out what would be the minimum possible time that would satisfy that instruction, or the maximum time which would still be insufficient to satisfy it. Real fruitcakes. You wonder what they were doing with the rest of their time.

But there was a Venetian then studying at Oxford, known as Paul of Venice, who later became one of the most famous philosophers in Venetian history, and he took the Ockhamite Calculators' method back to Venice. There it became a cornerstone of the University of Padua, Venice's state university and the foremost school of the "natural sciences" from the early 15th to the mid-17th centuries, when Cambridge took over. By comparing the Calculators' original manuscripts with those of Galileo, scholars in the last 20 years or so have now proven that Galileo, who idolised Sarpi as "the prince of mathematicians" of Europe, simply copied some of his most famous work, such as his work on acceleration, directly from the Calculators. Another thing the Calculators emphasised, as had Aristotle himself, was that *money* is a fundamental instrument of measurement and relation. The leading figures of the Italian Renaissance ridiculed the hell out of the Oxford Calculators, scornfully calling them *i britanni*, "the Brits". Things haven't changed much, have they?

Sarpi against Universals

Let's go back to Sarpi and his evil theology. Although Sarpi privately argued that "the idea of God is irrational" because the idea of an "infinite perfect being" is self-contradictory, and therefore that there was no God, Sarpi the official theologian maintained that God must exist because matter was by its very nature unformed, and therefore infinite, and if there exists a finite world, finite bodies, etc., then some Being must have limited and arranged matter in this ordering—the old Aristotelian argument. Following Ockham, however, Sarpi argued that the chief attribute of this God was *power* (despotic rule); that He could do whatever He liked; and that He was unknowable by man. Man was just a sinful worm, whose fate was predestined, just like everything else in the physical world. Since every event or body had a cause, and that cause in turn had been caused by something else, and so on *ad infinitum* back to the "eternal cause" (or causes), then all was mechanistically predetermined.

Even in gnostic Venice, Sarpi was notorious for his denunciations of the Christian Trinity already at an early age. He particularly hated the Sermon on the Mount, because it proposed a universal code of moral conduct, "universal principles" for all mankind. On the contrary, he said, "Do not do to others what you would not have done to you, cannot be a good principle because ... it leads to countless absurdities due to caprice. ... Do not do to others, etc.: if you understand it in absolute terms, it goes against



Filippo Brunelleschi discovered the universal principle of the catenary and used it to construct the dome of Santa Maria del Fiore, in Florence, which was completed in 1436.

nature, as preserving oneself is impossible without destroying others." For Sarpi, Christ was the ultimate "authoritarian personality". And since there was no such thing as discoverable truth, he proclaimed that "reason can not be made the rule for natural law".

There is no such thing as the "common good", he said, because everyone has different opinions. Therefore, "Let your habitual distraction be found only in yourself, one can like many things but do not espouse others than yourself. For that, you need be founded only upon yourself."

For public consumption, as in his building up the Protestant cause (the better to unleash religious warfare and to destroy actual Christianity, for which purposes the Venetians had created it in the first place with the help of that self-professed nominalist Martin Luther), Sarpi promoted "primitive Christianity", as it had existed before "neoplatonic philosophical speculation" introduced the notion of the Incarnation of the Word, the divinity of Christ. Christ, he said, was merely a great prophet, along the lines of Jewish thought.

For Sarpi, the soul was nothing but the "arrangement of matter according to number, shape and place", and is therefore (if it be anything at all) "born of nothing, when it is made, and which, when it is no longer, returns to nothing." The functioning of the mind is two-fold says Sarpi, following Epicurus. As Frajese summarised Sarpi: "The external sense [i.e., the senses] is passive, does not err, is the same in all men, makes external objects to be perceived in the same way; the internal is active, fallible and differs from one person, or one individual, to another. There exists no necessary deduction between the external and the internal, and consequently, neither does there exist a universal natural law."

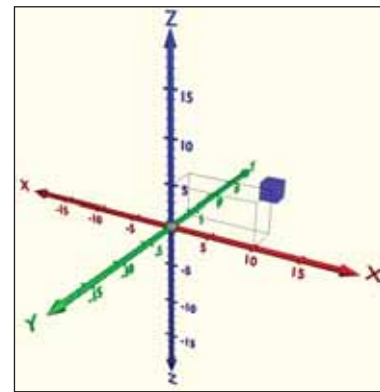
This "internal sense" therefore gives rise to "opinion", not truth. Therefore, since there is no truth, don't be suckered by anything which *claims* to be truth: "Do not follow opinion that wears the title of truth, but rather opinion that wears the title of pleasure or usefulness."

As for natural science, Sarpi held that (again as summarised by Frajese) “the matter of natural things is nothing else than extended body understood, as 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.” There can be no souls or substantial forms, since such a substance “could only be Being, and Being separated from the body cannot be.” Sarpi explicitly ruled out all “metaphysics”, and limited “cause” to percussive action.

Continuing with Frajese’s summary, “Universals [physical principles, dynamics] ... 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...” (Locke, copying Sarpi, called this “reflection”). The essence of these bodies is simple linear extension, and this “matching”, or “comparing”, though Frajese does not quite say so directly, is

carried out through mathematics, in particular *statistics* (the which are derived from Sarpi’s studies of the probabilities in casino card games), so that the future is nothing but the statistical, “foreseeing future events based upon constant repetition of events past.”

All of this was adopted by the Venetian agent René Descartes (1596-1650), and you are no doubt familiar with his contention—as opposed to the great breakthroughs of Kepler—that extended matter, moving around in empty space and empty time, could explain everything in the physical world, as in his famous “Cartesian coordinates system”.



René Descartes (1596-1650) and his famous “Cartesian coordinates”.

Leibniz’s Principle of Sufficient Reason

But in the 1690s the universal genius Gottfried Wilhelm Leibniz (1646-1716) utterly destroyed Descartes in a series of famous polemics, which founded the new science of *dynamics*. Desperate, the Venetians and their stooges at Trinity College, Cambridge invented Isaac Newton, an English-language Descartes. They based their Newton project on the tried-and-true methods of Sarpi and Ockham, as is clear from the title of the tome this Venetian cabal issued under Newton’s byline: *The Mathematical Principles of Natural Philosophy*.

The essence of this work is its “Four Principles of Reasoning”, which were an expression of Ockham’s doctrines, pure and simple, and everyone knew it. Rule IV, for instance, was an obvious blast against Leibniz’s Platonic method of hypothesising the higher hypothesis: “In experimental philosophy we are to look upon propositions collected by general induction from phenomena as accurately or very nearly true, notwithstanding any contrary hypotheses that may be imagined, till such time as other phenomena occur by which they may either be made more accurate, or liable to exceptions. This rule we must follow, that the argument of induction may not be evaded by hypotheses.”

Thus, Newton was created by a Venetian cabal in response to the explosion of scientific breakthroughs unleashed by Leibniz, especially dynamics. A leader of this cabal was the evil Venetian priest Antonio Conti, who used to eat dinner with Newton sometimes three times a week, and who built up Newton’s reputation across Europe. As part of his plot to discredit Leibniz, Conti in 1715-1716 orchestrated an exchange of letters between Leibniz and Newton (through Newton’s alter-ego, the un-reverent Reverend Samuel Clarke) on the subject of scientific method. Nine letters passed between Leibniz and Clarke before Leibniz died in 1716. I want to summarise this debate, in which Leibniz devastated Newton, and which encompasses all the fundamental issues in science which will echo throughout this conference.

The Leibniz-Clarke Correspondence

Leibniz opens his very first letter with a statement of fundamentals:

“1. Natural religion itself seems to decay in England very much. Many will have human souls to be material; others make God himself a corporeal being.

“2. Mr. Locke and his followers are uncertain at least whether the soul be not material and naturally perishable.

“3. Sir Isaac Newton says that space is an organ which God makes use of to perceive things by. But if God stand in need of an organ to perceive things by, it will follow that they do not depend altogether on him, nor were produced by him.

“4. Sir Isaac Newton and his followers have also a very odd opinion concerning the work of God. According to their doctrine, God Almighty needs to wind up his watch from time to time; otherwise it would cease to move. He had not, it seems, suffi-



Left to right: Gottfried Wilhelm Leibniz, Samuel Clarke, Sir Isaac Newton and John Locke. Leibniz’s *dynamics* devastated the methods of Paolo Sarpi’s followers. The Leibniz-Clarke correspondence, begun when Newton’s alter ego Clarke attempted to discredit Leibniz, demonstrates this fundamental conflict. Both Newton and Locke were members of the Socinian cult, and had day

cient foresight to make it a perpetual motion.”

Just those first four points give you the essence of the story: that God is a corporeal being, as are human souls; that both God and man function solely on the basis of sense certainty; and that the Universe is winding down. This last point is what later became known as the Second Law of Thermodynamics, or the doctrine of entropy.

Several other points emerge in the course of the letters, but the most essential is Leibniz’s principle of sufficient reason, on which hangs the whole debate: “that nothing happens without a reason why it should be so rather than otherwise”. And that this is true for God, as for man; in fact, this principle serves as the very ability of man to know God to begin with, and to discover the principles ordering God’s creation, principles which are not “physical” in the sense of being knowable to sense certainty, but *metaphysical*, *beyond* the mere sense certainty of physical appearance, such as the least-action principle derived from Leibniz’s study of the catenary—a *physical* curve, as opposed to a merely mathematical one.

Although Newton and Clarke were forced nominally to admit the principle of sufficient reason—otherwise they would have looked like complete idiots—they in fact denied it, and were repeatedly caught by Leibniz in doing so. Contrary to this principle, Newton argued that God is all-powerful and can do whatever he likes for any reason or for no reason, and therefore He is, of course, unknowable by man. Man therefore can not know the physical principles of God’s creation—because that would mean discovering the “why” of causation, as opposed to the “what” of sense certainty. Man can only know such purely formal *mathematical* principles as are seemingly evident to sense certainty, as stated in the title of that unreadable tome, *The Mathematical Principles of Natural Philosophy*, which Conti trumpeted all over Europe, and which centuries of fools have worshipped ever since.

As an example of where these two opposing lines of thought lead, Newton, following mathematics (sense certainty), argues for absolute space and absolute time. After all, if you look out into space, it looks pretty empty, right? Just a great big empty box with some particles plunked into it. But, following his principle of sufficient reason, Leibniz main-

tained that space and time are not absolute nor empty, but merely relative, because if all places in time and space were the same, because they were equally empty, then one moment of time or one place in space would be just like any other, and therefore there would be no *reason* why God would create things in such a Universe in one order or one place versus another (or in one time versus another). Thus, there must be no empty space (nor empty time), but a plenum.

As for Locke, who had come to England in one of William of Orange’s flagships in the Great Invasion of 1688, aka the Glorious Revolution, his philosophical works were so scandalous that even Clarke was forced to admit that, yes, well it did look like, from some of his writings, the soul was material.

Locke and Newton: Magic and Money

So, who were these two great founders of the “British intellectual tradition”, Locke and Newton, really? Leaving aside that Newton was a crazy cabalist, who spent most of his time working on alchemy and black magic, both he and Locke, as Leibniz charged in these letters, were members of a fiercely anti-Trinitarian cult known as the Socinians, which the Venetians had founded in the mid-16th century as part of organising the Reformation. Locke and Newton had to keep their anti-Trinitarian beliefs secret, however, since you still could be put to death in the early 18th century for denying the Trinity.

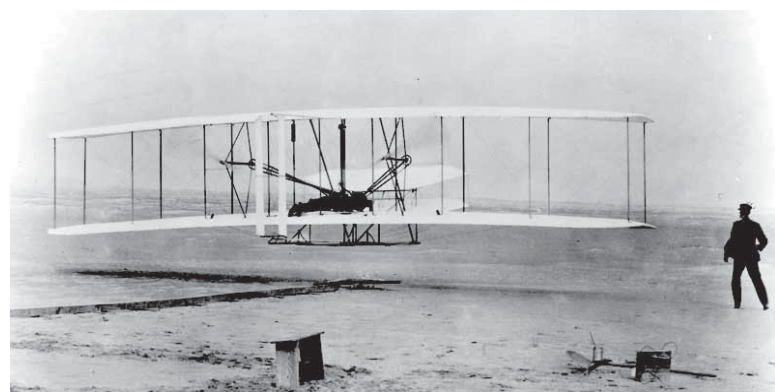
But it turns out that both Newton and Locke had day jobs, as well—working for the British East India Company. Newton for many years

was the Master of the Mint, in charge of minting coins and the overall money supply of Britain, which he manipulated by overvaluing gold relative to silver, so that the BEIC could scoop up as much silver as possible for their trade with the East. And the BEIC’s trade with India, China, Persia, etc., depended almost entirely upon the supply of silver they could put their hands on, because that was the main thing their Eastern trading partners would accept in return for silk, spices, precious jewels, etc. Among their other scams, Locke and Newton organised a great (and destabilising) recoinage right in the middle of a war with France in the 1690s, in order to free up more silver for the BEIC.

Those two were crucial figures in what was called at the time “the invasion of Dutch finance”, from 1688 on, which included the establishment of the first permanent national debt of England; setting up the Bank of England; setting up a stock market centred on speculation; and seizing control of national finances from the Crown and handing them to the Parliament, which was just a front for the great Whig families who organised the Glorious Revolution aka the Glorious Invasion. One of the so-called “Immortal Seven” oligarchs who issued the letter pleading for William to invade was Edward Russell, Earl of Orford, Bertrand Russell’s direct ancestor.

Newton-based “Laws”

Newton’s clockwinder problem, the supposition that the Universe is inevitably running down-w-w-w-n, was recast in the mid-19th century, in more fancy terms, by the German positivist Rudolf Clausius, and then amplified a bit by the British Lord Kelvin, after whom the Kelvin temperature scale is



The Wright Brothers take flight in Kitty Hawk, North Carolina 1903. Just eight years earlier, Lord Kelvin (left) decreed that man would never fly!