

**HOW PAOLO SARPI USED THE NETHERLANDS
TO START THE THIRTY YEARS WAR.
[An experiment in universal history]**

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*“{It is much better obeying a few
Great Ones, than a Multitude of
Inferiors.}” Paolo Sarpi.*

1. PAOLO SARPI: PREDESTINATION AND THE MARKETS.

Paolo Sarpi’s entire life work can be summed up in the following manner: his purpose was to introduce a new principle to shape the future of mankind and prove that Machiavelli was wrong when he demonstrated that the only legitimate form of government was a government by the people as opposed to a government by the nobility. Sarpi set out to prove that the only legitimate government was a purely materialistic private corporate body of liberal free traders such as the Dutch East India Company (VOC). This is what led him to use the false principle of *{predestination}* as the means by which the Venetian oligarchy was to take over and subdue the world, starting with the leadership of England and of the Netherlands.

Sarpi believed in the aristocracy of the Venetian merchants and their materialistic power of money. From that standpoint, he was a pure Ockhamite nominalist and materialist who believed exclusively in manipulating world events by deterministic physical causality as opposed to the power of ideas. Sarpi’s opposition to ideas went as far as refusing to believe in the power of an idea, or that a spiritual being could cause something physical because he did not believe in the power of universal physical principles. He wrote in his *{Pensieri filosofici}* (philosophical thoughts): “*{To attribute an effect to a spirit, because we do not know what caused it, is merely to seem to give an explanation, for it amounts to no more than saying: there is a cause capable of having this effect}*” (#417). This is the expression of a typical empiricist outlook. As a result, Sarpi concluded that since ideas cannot be sensual, nothing spiritual could be causal. Only material entities are causal, and material entities can always be moved by certain amounts of money. Now, how did he make that work? Sarpi believed that since God was not a causal factor in the day-to-day lives of human beings, and neither were universal physical principles, then, man could only believe that God entered into human affairs through his power of predestination, which had been established before all times, and was to be manned by astute pastors and their faith-based initiatives. Thus, the world was rigged in advance, like a stock market, where only a few could win and the majority must lose. That is the key connection between the Venetian manipulation of religious beliefs and free trade, between predestination and the markets.

2. THE PRAGMATIC PRINCIPLE OF INDIFFERENCE.

Sarpi was not a man of principle, although he was a Servite priest. He was a pragmatist before everything else. He believed in the down to earth sense perception evidence of day-to-day physical reality because he could not cope with the infinite. And he discovered that Protestants, generally, and particularly Calvinists, could not cope with the infinite either. For that very reason, he did not believe in the immortality of the soul, no more than in the existence of God. He could only fabricate a ghoulish vengeful God out of psychological impotence. His simplistic reasoning was that since the soul, or God, or the infinite, were beyond anyone's grasp, there was no reason for him or her to exist.

As generally acknowledged by his biographers, Sarpi was multifaceted hypocrite and liar. He was actually a Gnostic Satanic Venetian agent who liked to portray himself primarily as an ally of the Protestant cause, but dressed up, officially, as a Servite Catholic monk. He defended purely materialistic and deterministic beliefs that he identified in four distinct areas: 1) All knowledge derives from sense perception. 2) Existence is a purely material phenomenon. 3) Ideas are merely synthetic expressions of sense perceptions and have no existence, as such. 4) There is no immortal soul and there is no God, because nothing exists outside of the material universe. The apparently official British biographer of Sarpi, David Wootton, had a very interesting insight into Sarpi with respect to God:

“{Having rejected all rational arguments for God’s existence, Sarpi is free to give belief in God a purely psychological explanation: it originates in human ignorance and in man’s desire for things that are contrary to nature, and even things that are impossible. To compensate for their own sense of frustration men invent an omnipotent God, capable of doing what they are unable to do. Their unwillingness to confine their desires to what is naturally useful is the root of all human misery. True felicity on the other hand lies in the realization of the Pyrrhonist ideal of indifference: the ability to be unperturbed by external events and the blows of fortune, restricting one’s desires within the circle of natural necessity.}” (David Wootton, {Paolo Sarpi}, Cambridge University Press, 1995, p.18.)

This, in a nutshell, is Paolo Sarpi's governing principle: *{indifference}*. I will later compare Sarpi's notion of "felicity" with Leibniz's idea of "felicity." But, for the time being, Sarpi's question is: how do you get a purely practical and monetary result from manipulating the Netherlands psychological-religious behavior? Sarpi's view of religion is that it should be at the service of the State and be treated as "medicine" for the gullible people. Sarpi's notion of religion as "fallacious" came from the Aristotelian, Averroes, who considered that if philosophy were truthful, then, religion had to be false. From the standpoint of Sarpi, however fallacious it may have appeared to be, religion was useful to ensure good behavior and control of the population within socially acceptable boundary conditions. Thus, the *{circle of the natural necessity}*, that Sarpi imposed on the Netherlands, must be understood from the standpoint of the so-called boundary conditions of a reformed notion of predestination.

Moreover, the Venetian form of pragmatism of Paolo Sarpi can be encapsulated in the simple but effectively perverse formula of his friend Cremonini: “{*Think what you like, but say what is expected of you.*}

” His entire philosophy of subversion of the creative process and real universal physical principles was essentially hypocrisy: {*go along to get along*}; the same philosophy that has taken over American universities today. This is what the French, the British, and the Dutch elite loved the most about Sarpi, especially his view that one should never become passionate about any idea and should always have a {*cold indifference*} in the face of any tragic event. Sarpi was probably the one who introduced the idea of the “stiff upper-lip” into the British Isles, because the English people used to smile before the Venetians invaded them. Witness, in what follows, how Sarpi reacted to his own excommunication from that vantage point.

Most of Paolo Sarpi’s writings are said to have perished in the fire that consumed the buildings of the Servite monastery where they were being preserved in Venice in 1769. However, in 1762, the doge, Marco Foscarini, who ruled Venice before the fatal fire, conserved a copy of Sarpi’s 200 pages {*Pensieri...*} (674 propositions on astronomy, mathematics, and philosophy). Other manuscript papers, forming 29 volumes in folio, concerning the affairs of state were preserved by the Venetian Senate and are today located at the ultra-private archives of Venice at the Frari.

Contrary to the excommunication of Venice by Rome at the League of Cambrai in 1508, almost a century later in 1606, it was Venice that provoked the excommunication by Rome. When pope Paul V (1605-1621) excommunicated the government of Venice and imposed an interdict on the entire city, he knew that the evil city was provoking war through a Protestant alliance aimed at destroying the kingdoms of Europe. The ostensible reason for this extraordinary papal action was to decide on the matter of Venetian secular and ecclesiastical authority. Who is better suited to have control over the population, the Church or the State? (*Pensieri* # 405-406) As the newly appointed theologian of the Doge, Paolo Sarpi was chosen to confront the papacy on this question and, in exchange, received a personal excommunication letter, a year later, in 1607, to which he responded, with a stiff upper lip: “{*I am prepared, by the help of God, to support it with tranquility, certain that an iniquitous sentence is not able to damage any one in the sight of God, and of His Church.*}

” Meanwhile, the real issue from behind the scene was the decision taken by Venice to set up their new financial center in Amsterdam and organize a Protestant League between Holland, England, and Germany in preparation for the Thirty Years War.

2. EXCOMMUNICATING VENICE IN EXCHANGE FOR A PROTESTANT LEAGUE AND A NEW CENTURY OF CRUSADES.

England, Holland, and Germany took the excommunication of Venice as the greatest opportunity to openly consolidate their military alliance with her against Rome and the Habsburg Empire. James I of England, for example, ordered his Ambassador to Rome, Henry Wotton along with his associate, William Bedel, to trample the pope’s Venetian interdict under foot. The Doge of Venice, Leonardo Donato, boldly replied that

“*{the king of England did believe in Jesus Christ, but what others did believe in, he knew not.}*” This statement was taken by Ambassador Wotton as a sign that the “*{the future life of Venice was bound up with a permanent rupture from the Roman See and the acceptance of the principles of the Reformation.}*” (Alexander Robertson D.D., *{Fra Paolo Sarpi}*, London, George Allen & Company, Ltd, 1911, p. 155.)

It was Henry Wotton, the primary English ally of Paolo Sarpi, who proposed in 1607, a *Giovani* alliance between Venice, England, Holland, and Germany against the old *Vecchi* traditionalist alliance of Venice, Hapsburg Spain, and Rome, under the protection and supervision of the doge Leonardo Donato. This period also saw the beginnings of the Dutch slave trade just prior to the foundation of the *Wisselbank* of Amsterdam in 1609, which was later consolidated into the Dutch Middleburg Bank in 1616. As I will show below, Paolo Sarpi was in a position to manipulate and run both camps. For a more in depth reading on the subject, I refer the reader to the rich and extensive report of Robert Ingraham, *{Origins of the Anglo-Dutch World Order}*, October 2004.

At the time of the Venice excommunication, Sarpi wrote to his correspondent, M. de l’Isle Groslot that “twelve thousand people had been enlightened with the truth, and that, *{were it not for political reasons numbers would leap from the pit of Rome to the heights of Reform.}*” (Quoted from M. A. Shucksburg *{Life of Bedel}*, Cambridge, p. 248.) All in all, the purpose of Venice in eliciting this excommunication from Rome was to have Sarpi establish a political alliance among the kings of Europe for the formation of two political-religious camps, the *Vecchi* and the *Giovani*, in preparation for a new century of crusading wars and for the establishment of the Venetian financial control of Amsterdam. Sarpi was initially given, by the Venetian Senate, the authority to first deal with Rome and to make absolutely no concession to the pope. The whole matter came down to a personal dual between Sarpi and pope Paul V.

As a result, Spanish Ambassador, Don di Castro, made clear that if there were no reconciliation between Venice and the Pope, then “*{Spain would join him in arms against her.}*” Similarly, representing France, Ambassador Cardinal de Joyeuse, attempted to mediate between Sarpi and Paul V, but unsuccessfully. Though the fight between Venice and Rome had taken the appearance of Byzantine maneuvers over civilian and ecclesiastical authority, these were mere complicated cover operations by means of which Venice never intended to make any concession to the pope and ultimately were aiming at a total public humiliation of Paul V. In this pre-arranged political tug of war, Venice succeeded in forcing the pope’s total submission. “*{The proud Pope was vanquished by the humble friar,}*” reported gleefully British writer, Alexander Robertson. In the end, Sarpi had won the fight against pope Paul V, but Paul V had succeeded in postponing a new religious war for a few more years.

By way of showing his gratitude for this success, the doge Donato cancelled the three offices of councilors to the Venetian Senate and nominated Sarpi as the only Councilor of State for life. Robertson confirmed this in eloquent terms: “*{‘All matters of peace, of war, of confines, of compacts, of jurisdiction, of feudal rights,’ indeed, everything of national interest, no matter what its nature, came before him for sifting*

and for settlement. [...] Furthermore, Sarpi was permitted that which was denied the chiefest of the Senators, namely, to examine the most secret Archives of the Republic.}” (Alexander Robertson, Op. Cit., p. 174.) Thus, Paolo Sarpi had become the most important decision maker of the Venetian Republic. As the single National Security Advisor of the Venetian Senate, Sarpi had been consecrated in the most powerful position ever given to anyone with the power to decide on the life and death of the Republic itself. In other words, from 1606 until his death, in 1623, Sarpi was the sovereign ruler of Venice. The nomination of Sarpi as {*Consultore*} represented the Venetian revenge of Cambrai!

Build well-paid private armies, wage war, kill kings, and establish governments of corporate private companies to rule the world. Those were the main assignments of Paolo Sarpi in this first form of a globalize New World Order. From that vantage point, Sarpi was not only the leader of the Protestant faction of the *Giovani* but he also was the coordinator of the *Vecchi* faction as well, organizing religious warfare all across Europe.

One cannot help but seeing the central focus of Venice in the Netherlands during the 1600-1688 period as both establishing Venetian authority over trade and commerce in Amsterdam, and then England, but also as the strategic establishment of a new Hundred Years war between Catholics and Protestants with the purpose of eliminating any form of legitimate government of nation-states all over Europe. Sarpi had a whole nest of agents, in Holland, England, Ireland, France, Brandenburg, Bohemia, and Spain with the purpose of eliminating the local tyrants and establishing the rule of {*cold indifference*} of private corporate entities such as the Amsterdam-based *Verenigde Oostindische Compagnie* (VOC), (United East India Company).

The Venetian plans to launch the Thirty Years War were discussed at secret meetings held in the resort of Morosini and of Sechini’s {*Ridotto*} (retreat) called the “Golden Ship” where Dutch, English, and German Protestant leaders met together with Sarpi regularly over a period of several years. As the sole {*Consultore*} for the Republic of Venice, all affairs of state were put before his eyes and Paolo Sarpi was acting as the sovereign head of the Venetian Government. Sarpi’s books against excommunication and interdicts by the papacy, on ecclesiastical benefices, and on the rights of sovereigns to defend their civil rights against papal encroachments, were all coordinated in response to the previous European based Venetian agents who had been writing books on the defense of liberty against tyrants and on the right to assassinate kings who disobey God’s laws.

Of particular note, there was, about 50 years earlier, the anti-Machiavelli book by Hubert Languet, {*A Defense of Liberty Against Tyrants*}, written under the pseudonym of Junius Brutus, which advocated regicide. Languet was recruited by Venice in 1548, when he obtained his doctorate in law at the University of Padua, the well-known center for Venetian strategic studies. The two main leaders of the Lutheran reform, Philipp Melancton and Joachim Camerarius, recruited Languet officially to Protestantism, in 1549. In 1557-58, the Senate of Venice gave Languet the mission to travel to Stockholm to recruit Gustavus Adolphus and his two sons Erik and John to the Protestant League. Gustavus was so enthusiastic that he wanted to recruit Languet to his own operations.

Languet rejected the offer to join Gustavus and returned to Germany with a mission to recruit German princes to the Protestant League. In 1559, Languet recruited Adolph of Nassau (Brother of William the Silent) and brought him to Venice. After his return to Saxony Languet represented Augustus, the Elector of Saxony at the French court of Henry III from 1560 to 1572. In 1569, Languet recruited the 20-year-old Philippe du Plessis-Mornay who was studying law at the University of Heidelberg and who later got his doctorate in law at the Venetian University of Padua. Languet traveled to Venice with Sir Philip Sidney in 1574, after which he was deployed as Prime Minister to the court of William of Saxony from 1577 to 1581 with the purpose of continuing the organizing of the Protestant League. Thus, it was Languet who had coordinated the alliances between the Duke of Saxony, the Landgrave of Hesse, the Dutch House of Orange, and Augustus Adolphus, and many others. After the death of Languet in 1581, it was his assistant, Du Plessis-Mornay, who became the key agent of Paolo Sarpi in France. Mornay became the primary Venetian agent at the Court of Henry IV of France to which he was an advisor until the king's conversion to Catholicism in 1593.

It was all in a day's work that Sarpi would both call for the destruction of the papacy and for the elimination of kings in Europe. Also, as he was defending the property of the State against the encroachment of the Church, he was at the same time setting up the Venetian privatization schemes in England and Holland. In 1611, Sarpi wrote *{The Origin, Forms, Laws, Customs, and Uses of the Inquisition in the City and Dominion of Venice,}* as a justification for the use of the Inquisition by Venice. In 1613, Sarpi wrote two books on *{The Sovereignty of Venice in the Adriatic}* and on *{The History of the Uscocks.}* These books were two treatises that defended the right of Venice over the entirety of the Adriatic Sea based on the Donation of Constantine. And because the Adriatic was an inland sea, Sarpi argued that it had to be protected from the Uscocks pirates who sheltered their ships along the Dalmatian coast and regularly attacked the Venetian fleet. Conveniently, in point of fact, such pirates who had been under the control of the Austro Hungarian Empire (the Vecchi) were a mercenary confederacy of guerrillas and bushwhackers such as the Tolpatches, Pandours, and Warasdins who were hired by Venice to loot international trade merchants ships, especially Portuguese and Spanish gold and silver galleons on the high seas, all for the benefit of Venetian interests located in Amsterdam (the Giovani), the most powerful bullion exchange bank in the world at the time.

Sarpi's book entitled *{Advice Given the Republic of Venice: how they ought to govern themselves both at home and abroad, to have perpetual Dominion}* was a direct reflection of his grandiose geopolitical scheme of launching perpetual religious wars all over Europe. The advice given to the Venetian Senate on the subject of the Netherlands, the Habsburg Empire, and of Germany is a good example of how Sarpi led them to war against one another.

On The Netherlands, Sarpi wrote: “*{With the Seven United Provinces twill be good to cultivate Friendship, and increase it with a mutual defensive (Protestant) League.*

“Tis feasible likewise to procure something more of Trade with the Hollanders, because they are extremely ingenious, and addicted that way; and moreover, since both Republics stand in awe of the same Power [of money], it will not be difficult to unite their inclinations; and they have made on their side a sufficient Advance, by sending an Embassy to the Republic, which ...has shewed a great esteem and inclination to an Union.}”

On the Habsburg Emperor and on Germany, Sarpi wrote: *{I think, without hesitation, that it is the Interest of the Republic that the Emperor should be kept low, both for general and Particular Reasons. In the present State of his Affairs, while the Faction of the Protestants is so Strong in Germany, I cannot think that he can quarrel with the Republic, which is as powerful in Money as it is in Men: For in length of time, tis certain that he who has Money may have Men, and they who have many Men must consume much Money.}*

“With the Princes of Germany of a different Religion, there can hardly be Concerns. As the World stands now, if it be not well, they should grow greater, at least tis not amiss, because they are a Check upon the Emperor, who else would be a most powerful Potentate to all Princes, but more particularly to the Italians, and more to the Republic; but now, by their means, his Power is not only balanced, but almost quite oppressed. With these Princes it will be easy for the Republic to have an engagement...upon all Occurrences, it will do well to shew an Inclination to Friendship with them.

The Duke of Bavaria, being so much a dependent of the Emperor, from whom he has received the Electoral Dignity, upon the Exclusion of the Elector of Palatine... no good Correspondence can be between him and the Republic. }”

Just prior to the opening shots of the Thirty Years War, in 1618, these Sarpi diplomatic instructions to the Senate of Venice represented an incredibly powerful indictment. Indeed, the Protestant Elector of Palatinate, Frederick V, who had been provoked to initiate the war against the Emperor, had received from the court of Maurice of Nassau, in The Hague, a comfortable sum of 50,000 guilders per month plus an additional 50,000 guilders monthly for the military preparations of his Protestant League. The head of the Protestant League, prince of Anhalt, managed the foreign policy of the Elector Palatine with Sarpi through his advisor Christoph von Dhona, who traveled to Venice as early as after the lifting of the interdict in 1608. Moreover, during the 1615-1617 period of the Venetian-provoked Austrian conflict, Maurice of Nassau had also sent 5,000 Dutch troops and 12 Dutch warships to serve under the Venetian flag and to blockade the Adriatic Sea against a possible Spanish intervention in support of Austria against Venice. During the period of 1610 to 1618, no incidents between Dutch and Spanish ships were reported in the Adriatic Sea, even though there had also been a virtual state of undeclared war between Venice and Spain. Such were the Venetian instruments of predestination that led to the Thirty Years War.

3. HOW SARPI'S WEAPON OF PREDESTINATION WORKED IN HOLLAND

The manipulation of religion for an economic end is very old, and so, don't think of Calvinist predestination as a Christian phenomenon, as such, but as a pagan device that the priesthood of the Cult of Apollo at Delphi used in ancient Greece to govern the fate and destiny of a people and to convince a king to give his money for favorable advice on his future. The doctrine of predestination established by the Cult of Apollo at Delphi was an especially nasty mixture of Cynicism, Gnosticism, and Manicheism. From the political standpoint of the early Babylonians and of the Oracle of Delphi, predestination was an adjunct sophistry attached to astrology, both of which had a great power over the empiricist belief structure of its victims. In a similar manner, for Sarpi, predestination was simply the revival of a dormant psychological behavior that needed to be retooled and Christianized for the purpose of waging war against nation-states. Calvinist predestination, therefore, became tailor-made for the empiricists of the Thirty Years War.

What Sarpi considered was merely the psychological aspect of religion. From his standpoint, a weak and sinful person can be more easily convinced that God had chosen him if he were rich rather than if he were poor. If he is poor, he will more readily believe that God has abandoned him because he is incapable of making money. But this can also change very rapidly when the sudden conversion of a weak and poor sinner is made to coincide with a sudden increase of his monetary situation, and especially when the event can be further confirmed by an authorized interpreter of the words of God as expressed in tongues by the Oracle's Pithy.

The publication of Sarpi's *{History of Trent}* was supposed to coincide with the Calvinist Decrees of the Synod of Dordrecht in 1618-19, and was construed to appear as a proof that Sarpi had converted to Calvinism. In this way, Sarpi played a direct part in regenerating the predestination doctrine by openly embracing the orthodox position adopted by the Gomarists of the Netherlands Synod. Sarpi's main point of emphasis was simple: *{always distrust man and trust only in God}*. That was the pivot of his ability to manipulate predestination as a weapon.

Sarpi wrote a letter to his friend Heinsius in which he expressed his agreement and approval of the decree of the Synod of Dordrecht with respect to the Gomarist meaning of the predestination. Sarpi was calling for no less than the complete servitude of the individual will to God's grace, as a guarantee of salvation. In his letter, as throughout his writings, Sarpi always emphasized “*{the sinfulness of man and the power of God's grace.}*” And of course, with Sarpi, the grace of God came in the form of money and of mercantile wealth. For Sarpi, the power of God's grace was always medicine for the sick, but never healthy nourishment. In other words, for the majority of a sick population, the ways of God must always be followed as opposed to the ways of man, and predestination must always end up demonstrating that God condemns the majority of mankind to damnation and saves the pre-selected ones.

In Sarpi's mind, since the minority of believers are becoming more and more rich, and the majority becoming more and more poor, such is God's justice and punishment. Thus, on the one hand, the chosen ones will become captives and lose their free will to God, however, on the other hand, they will be rich and will be freed from personal responsibility for mankind and free from the guilt of abandoning the rest of mankind to its hellish destiny. This Sarpi psychological profile of predestination was a justification for what will later be called "capitalism."

As in the Oracle of Delphi, Sarpi proved the necessity to *{trust in God, and not in man}*, by demonstrating how historical events (that Delphi and Venice controlled) failed or succeeded to take the course that was hoped for or was not expected of them. This is how self-fulfilling prophecies rely on the invisible hand of God in history, like gamblers relying on chance, that is, on the invisible hand behind the stock market. As in the later case of Adams Smith, Sarpi did not advocate the trust in God because historical events lied entirely outside of human capability to understand them, but because men are weak and are always at the mercy of forces outside of their own will and control. Thus, for Sarpi, human beings are made to believe that they are not responsible for the destiny of their successes or their failures. Once their will is given in servitude to God, the fate of man becomes irreversible and no amount of good intention or action can change the course of events. Let me give you an example of how this worked. Ask yourself:

“{What does the current Washington D.C. Methodist Church of George W. Bush and of Dick Cheney have in common with the subversion of Paolo Sarpi in the Netherlands?}”

The Dutch Protestants really did a good job of destroying the thinking processes of students at the Universities of Leyden and of Heidelberg and all across the Netherlands generally, just as Lynne Cheney is currently doing on American campuses. In fact, they succeeded in destroying the very spirit of the Dutch Renaissance of the Limbourg Brothers, the Master of Flemalle, Campin, John and Hubert van Eyck, Roger van de Weyden, Hans Memlinc, and later, Durer, etc. For example, after the rigged debates of the Reformation and the Counter-Reformation, which were both run by Venice, had toned down their violence after the Council of Trent, the academic theologians of Holland did not want to be overshadowed by other European Universities in their ability to be true Reformists of the Roman Catholic Church. So, they created their own Calvinist sectarianism, within their own ranks, in a manner such that they would partake in their own pre-determination of world events and not be left behind in the dust of a passing protest movement. However, in this way, the Dutch Calvinists turned back the clock of western civilization a thousand years.

The Dutch Protestants indeed created their own Venetian-run Calvinist hatred of mankind by playing the Gomerists against the Arminians. Franciscus Gomarus was a strict Calvinist Dutch theology professor at the University of Leyden and an opponent of James Arminius who was a Reformist of the strict Calvinist doctrine at the same faculty. Their opposition must be viewed as establishing new ways of manipulating people around the predestination doctrine.

The Calvinists of the 16th and 17th centuries gave predestination a Christian connotation from the Greek conception, when the priests of the Oracle of Delphi would interpret a kingdom's future at a price. The main feature of predestination is that the course of history is immutable and only one set of events can occur. In such an unchangeable world, certain things are bound to happen and all action attempting to change the course of events is fated. This is a very useful political and religious means of controlling and policing an entire people, especially when they are fragmented into small Protestant groups and are very gullible.

Throughout history, the idea of predestination has always been a means to avoid the reconciliation between the freedom of the individual and the world historical responsibility that each individual human being is expected to assume in order to change the world for the better. In other words, it is precisely the opposite to the means of reconciliation between free will and the predestinating grace of God, which is nothing but a rotten deal made between the retched man and the Zeus of Olympia. This form of human cowardness is precisely the means of avoiding the Promethean task of man's role in universal history. In the Netherlands, more specifically however, the practice of predestination was used as a weapon to destroy the 15th century Promethean Renaissance and to prepare the population for the inevitability of the Thirty Years War.

In 1603, while Gomarus was quietly teaching his reformed catholic doctrine at Leyden, a certain Jacobus Arminius signed up at the same theology department and began to oppose his views on predestination and obtained the support of Johann B. Bogermann who concocted with him the idea of “*conditional election*” as the basis for their religious and political faith. As a Calvinist, Bogermann preached against everybody else, Anabaptists, Mennonites, Jesuits, Arminians, etc. Everyone was fair game. He was some sort of theological terrorist of his day. That was how the religious principle of Protestantism was used for the benefit of perpetual war. The point that Arminius had argued in his “*conditional predestination,*” or “*conditional election,*” was that it was impossible to reconcile human freedom with moral responsibility, that is to say, Calvinist republicanism is a paradox, a contradiction in terms. In other words, the Promethean Man was impossible.

The reforms of Arminius were the following five proposals:

- “*that the divine decree of predestination is conditional, not absolute;*
- *that the Atonement is in intention universal;*
- *that man cannot of himself exercise a saving faith;*
- *that though the grace of God is a necessary condition of human effort it does not act irresistibly in man and*

- *that believers are able to resist sin but are not beyond the possibility of falling from grace.}*”

Thus, the idea of “predestination” became more flexible. Franciscus Gomarus was chosen as the official opponent of James Arminius. From that moment on, starting in 1608, and for a period of ten years, the Gomarists (*Dutch contra-remonstranten*) became the official opposition to the Arminians (*Dutch remonstranten*) in every University, Church, and local government throughout the Netherlands. Debates were rigged everywhere during this whole period as a series of gang-counter-gang operations. From that moment on, Paolo Sarpi, considered that conditions were ripe to completely take over the Netherlands and light the fuse to a new hundred years war. There was, however, a major obstacle that had to be gotten out of the way and was not going to be easily controlled.

In 1606-07, the Venetian-run Cecil family launched a brutal repression in England against other non-conformist leaders, William Brewster and John Robinson, who were forced-out of England and who successfully escaped to Amsterdam and then to Leyden, before ultimately fleeing the Netherlands altogether to sail on the {*Mayflower*} to America in September of 1620. The repression of this Anglo-Dutch humanist faction at the University of Leyden, known as the Church of Leyden, was made to coincide with the excommunication of Venice (1606) and of Paolo Sarpi (1607), as well as with the Calvinist sectarian fight initiated at the Theology Department of the University of Leyden between the Gomarists and the Arminians (1608).

In 1609, Both Brewster and Robinson became teachers of Leyden University where they remained for 11 years, but, apparently, without getting involved in the Calvinist tug of war. Both Brewster and Robinson were being prevented to leave for America and were supposed to be either drowned in the tidal wave of Sarpi’s predestination operation or be silenced. However, neither of those options succeeded. Their characters alone showed why they were not suckered into the Venetian operation. However, it would be extremely important to find out where the Church of Leyden fitted in this whole Venetian operation. If anyone has a hypothesis, I would like to hear about it.

At any rate, like clockwork, the Calvinist sectarian fight culminated at the Synod of Dordrecht in 1618-1619 just in time for the beginning of the Thirty Years War. That was quite an extraordinary coincidence, which was appreciated especially by the Venetians. At the Synod, the Remonstrance faction of Arminians met and lost to their Counter-Remonstrance opponent faction, the Gomarists. The remonstrance objections of Arminius to the orthodox view of Calvin were rejected and the Gomarists accepted the five points that became the basis for future traditional Calvinism. The five points were identified with the nominalist mnemonic acronym of **TULIP**, which is said to mean: 1) **T**otal depravity, 2) **U**nconditional election, 3) **L**imited atonement, 4) **I**rresistible grace, and 5) **P**erseverance of the saints.

Total depravity

Also called "radical depravity" and "total inability", this point means that every person is corrupt and sinful throughout in all of his or her faculties, including the mind and will. Thus, no person is able to do what is truly good in God's eyes, but rather, everyone does evil all the time. As a result of this corruption, man is enslaved to sin, rebellious and hostile toward God, blind to truth, and unable to save himself or even prepare himself for salvation.

Unconditional election

Election means "choice." God's choice from eternity past, of whom he will bring to himself, is not based on foreseen virtue, merit, or faith in the persons he chooses but rather is unconditionally grounded in his own sovereign decision.

Limited atonement

Also called "particular redemption" or "definite atonement", the doctrine of the limited atonement is the teaching that Jesus's atonement was definite and certain in its design and accomplishment. It teaches that the atonement was intended to render complete satisfaction for those and only those whom the Father had chosen before the foundation of the world. Calvinists do not believe that the atonement is limited in its value or power (if the Father had willed it, all the people of all generations could be saved), but rather they believe that the atonement is limited in that it is designed for some and not all.

Irresistible grace

Also known as "effectual grace", this doctrine does not hold that every influence of God's Holy Spirit cannot be resisted but that the Holy Spirit is able to overcome all resistance and make his influence irresistible and effective. Thus, when God sovereignly purposes to save someone, that individual certainly will be saved.

Perseverance of the saints

Also called the "preservation of the saints" or "eternal security," the fifth point teaches that those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return. This is slightly different from the "once saved, always saved" view prevalent in some evangelical churches in which, despite apostasy or unrepentant and habitual sin, the individual is truly saved if he or she had truly accepted Christ in the past; in traditional Calvinist teaching, apostasy by such a person may be proof that they never were saved.

This outlook is indeed very old and can be traced back to the Essenes Jewish cult of {*double predestination*}, which was a variation of the Zoroastrian pagan cult of

Manicheism expressing the dualistic determination by which God had established, before all times, who was to be the elected (the son of light) and who is to be condemned (the son of darkness). In his *{History of Trent}*, Sarpi had defended this same Zwingli's doctrine of *{double predestination}* as being in conformity with the views of Thomas Aquinas, explaining that it “*{makes God's ways mysterious and incomprehensible, encouraging man to be humble and resigned in the face of God, placing no confidence in his own merits, but recognizing the deformity of sin and the excellence of divine Grace...}*”. (Quoted by David Wootton, *Op. Cit.*, p. 108.)

Now, attach to these five **TULIP** Calvinist points of belief five economic corresponding behaviors as Sarpi would consider them. On its own merit, the fact that such an acronym as **TULIP** was used for a religious purpose indicates the artificial nature of the sophistry.

T- The **Total depraved** people are the poor and the slaves who can be hired or sold as private property because they have already been doomed by God.

U- The **Unconditionally chosen** from past eternity by God are the Anglo-Dutch and related royal blood lines who have to rule the slaves with cold indifference.

L- The **Limited atonement** is for the Anglo-Dutch merchants who have been chosen by the oligarchies to have dominion over the earth as per the Book of Genesis.

I- The **Irresistible grace** means that the Anglo-Dutch merchants cannot reject the fact that they have been chosen and cannot deny the fact that they have been saved.

P- The **Perseverance of the Saints** means that the Anglo-Dutch have total financial security and if one of them should fail, that would only prove he had never been truly chosen in the first place.

On May 13, 1619, four days after the Synod had ended, the main political representative of the Remonstrants, Johan van Oldenbarneveld (Arminian), was accused of the crime of *{general perturbation in the state of the nation, both in Church and State (treason)}* and was beheaded. This proved that he was not an elected one. As a result of this, the Counter-Remonstrance faction of Maurice of Nassau (Gomarist) won the debate and the internal Calvinist Church squabbles took over the Netherlands. At the same time, the last hope for a Republican Renaissance of the Netherlands were dashed when the Pilgrim leader, Brewster and his Church of Leyden were forced out of the Netherlands. This pleased Sarpi immeasurably since he then had control of both sides of the opposition he had created: he had already captured John Barneveld's son-in law to become the Dutch Ambassador to Venice and he already had Maurice of Nassau commit himself to the war in Germany by igniting the powders in the Palatinate. So, the two opposing factions were in the pocket of Sarpi, and the Dutch government had already signed a mutual defense treaty with Venice against the Habsburg Empire. The Netherlands were ready for the Thirty Years War.

After the death of Arminius, however, the Remonstrants were not tolerated and were only partially recognized by 1621, when they were pushed out of the Netherlands and allowed to settle and have their only political church in Schleswig, Germany, where the town of Friedrichstadt became their headquarters. Remonstrants were officially

accepted by the Dutch State 175 years later, in 1795. By the turn of the 20th century, in 1911, the Arminius Church numbered 27 communities and about 12,500 members, mainly located in Rotterdam. To this day, Arminians are still rejected as heretics by the official Calvinist Dutch Protestant Churches. In 2005, the Arminian Remonstrants had 47 congregations all of which were located in the Netherlands at the exception of the initial one in Friedrichstadt, Germany. If one were to follow the footprints of the Counter-Remonstrant Gomarists, I suspect one would find a similar track record of dissemination and diffraction of their congregations.

However, predestination must also be seen as acting within long waves of history, and therefore, a major break occurred for this minuscule Arminian congregation when the religious head of the Methodist movement, John Wesley joined the Remonstrants and Arminian theology in 1770. At that point, the Remonstrants had a chance to become a dominant religious factor, maybe even a Trojan Horse, in the United States after the Treaty of Paris of 1763. Remember that by its very nature, predestination precludes the idea of universality and rests on the idea of a church of the few chosen ones. Indeed, all sorts of Protestant denominations began to emanate from this reunion of English Methodists and Dutch Arminians, from which were fractalized the Methodist Arminian Church, the Methodist Episcopal Church, the Wesleyan Methodist Church, which, itself, gave roots to the Pentecostal Holiness Church and the Assembly of God. Moreover, this Methodist movement also gave rise to the Methodist Protestant Church, the Southern Methodist Church, the African Methodist Episcopal Church, the Congregational Methodist Church, the Evangelical Church and the United Baptist Church, which was formed in 1968 in a merger arrangement between the Methodist Church and the Evangelical United Brethren Church (EUB). Thus, predestination did have a significant amount of various pathways and directions inside of the United States, leading, amazingly, into the FBI operation of the George W. Bush administration, the Faith Based Initiative.

However, since the object of this report is to stay within the boundary conditions set by the Sarpi-Venetian influence into the Netherlands, suffice it to say that there were three Great Awakenings in the United States, in reaction to the Sarpi-created Arminian tendency. The first in the 1730-1740) with Elmer Gantry, himself, the anti-Arminian Lockean Congregational Calvinist, Jonathan “Sinners in the hands of an angry God” Edwards, who launched his first public attack against Arminianism in Boston, in 1731, which was published under the title *{ God Glorified — in Man's Dependence. }* The second Great awakening was from (1800-1830), the third from (1880-1890), and the fourth from (1960-1979). Each one of those awakenings was aimed at creating a paradigm shift in the general American population. Wikipedia Encyclopedia has an interesting note about the synthetic aspect Great Awakenings: “*{ Great Awakenings have been marked by the rise of a multitude of new denominations, sects, or even entirely new religions. In addition, completely new belief systems and existing belief systems gained new popularity. Since, by its nature, religion is traditional and hard to change, many new beliefs attempt to circumvent tradition by appealing to even more ancient (and sometimes fabricated, or at least distorted) tradition, dismissing current beliefs as either innovations or having lost or corrupted some elements over time. }*”

Significantly, all four Great Awakenings in America followed the Paolo Sarpi established tradition of preparing for a major war or revolution. For example, the first was the precursor to the War of Independence, the second led to the War of 1812, and to the crisis over slavery and the American Civil War, the third Great Awakening became a major guiding influence leading up to the Great Depression and World War II, and the fourth led to the cultural warfare of the Synarchist paradigm shift of the Baby-Boomers by the Congress for Cultural Freedom (CCF). (See Joseph Tracy, {*The Great Awakening: A History of the Revival of Religion in the Time of Edwards and Whitefield*}, Banner of Truth, 1842.)

The Methodist outlook had made considerable progress in the United States. Then, suddenly the United Methodist Church seemed to have revived some sort of “{*conditional election*}” status reflecting its original Dutch Arminian Remonstrants when both President George W. Bush and Vice-President Dick Cheney embraced their political and theological beliefs by renewing with the ideals of perpetual war, as their original believers had been forced to follow God’s will in the Thirty Years War. From the standpoint of universal history, therefore, predestination does seem to have, indeed, a definite foreseeable pathway and a clear pre-established intention. This, it seems, is what the Bush Administration has in common with Paolo Sarpi.

4. BRITISH MERCENARY ARMIES IN THE NETHERLANDS

In the retrospective light of the current globalization schemes by Lazard Freres and Felix Rohatyn today, I think the most important thing to look at is the privatization-globalization schemes of the corporate private entities aimed at replacing governments. Yes, privatization is simply a means of destroying governments, then as today. In a profound sense, Sarpi had convinced his Venetian masters, as well as the leadership of the Netherlands, that Machiavelli was right in concluding in his {*Discourses on the First Ten Books of Titus Livius*} that a government by the people was superior to a government by the nobility and that, therefore, the nobility had no choice but to transfer its powers to the private central banking system of Amsterdam and the private trade empire of VOC attached to it or get out of the way. The Cromwell Rump revolution of 1649 and the Glorious Revolution of 1688 by William III of Orange in England have to be seen as the same type of Venetian privatization schemes.

As early as the 1550’s, Antwerp had already transformed the marshy regions of the Netherlands into the “Venice of the North” with an average of 5,000 merchants and 2,500 ships from all over Europe who regularly anchored in the Scheldt River port near Antwerp where they centralized their financial and trade activities involving more than 40 million ducats a year in the Antwerp Bourse alone. Antwerp had become the world capital of central banking. The main players were the Dutch merchants, the Venetians, the Genoese, and the Fuggers German House. Every king and principality in Europe had become dependent on this new European-wide central bank. However, the Venetians had made plans to secure the Protestant League’s banking stronghold further to the north in the hope of merging with England. Thus, thanks to the Venetian impulse, Amsterdam trade and financial transactions increased ten-fold in ten years, from 1537 to 1547.

By the year 1585, when Alexander Farnese, Duke of Parma, invaded Antwerp when he successfully laid siege to the city by blockading the river port facility with a chain of ships. Antwerp was forced to capitulate under famine conditions and within two years the great Protestant exodus to Amsterdam was completed. Thus, some 150,000 Protestants were forced to move north from Antwerp. Among them 19,000 merchants, bankers, and Bourse agents transferred all of their trade and financial activities to the new financial capital of Amsterdam. In other words all of the Protestants business people of the south were “permitted” to move to the north peacefully until 1587. Thus, after 1588, the Amsterdam financial and commercial empire began to grow beyond belief. Although Farnese wanted to pursue the Protestants all the way to Amsterdam, King Philip of Spain prevented him. As per agreement with Venice, the Spanish King also prevented Farnese from launching a 30,000-troop invasion of England. Farnese was kept busy with building the Armada. However, after the Anglo-Dutch fleet sank 50 ships of the Armada fleet in 1588, and Henry III was assassinated in 1589, Farnese was directed back into France to busy himself against Henry IV. Oddly enough, Farnese was never allowed to go all out and destroy the Protestants!

Meanwhile, by the turn of the 1600’s, the first Dutch “Long Distance Company” (Company of the Far Countries) had begun to trade with the Far East and had reached Japan. During the 1600-1620 period, the VOC had overtaken their rival companies from Spain and Portugal. In 1605, the VOC had established its first colony in Indonesia, and had begun the slave trade. In 1608 a new central Bourse was created in Amsterdam and the Venetian modeled Exchange Bank of Amsterdam was founded in 1609.

In the same year, 1609, the republican leader, Oldenbarneveld negotiated the Venetian Twelve Year Truce with Spain, in exchange for which his son-in-law, Van der Myle, was nominated the new Ambassador to Venice and the key Dutch ally to Paolo Sarpi. It was the Venetian Ambassador to Paris, Antonio Foscarini, who brokered this arrangement. Thus, Venice had captured both the markets and the potential Republican leadership of the Netherlands in one fell swoop. In 1618, the Netherlands and Venice signed a defensive alliance against the Hapsburg Empire. In 1621, acting in accordance with the “natural law” of the jungle, the Governor General of the VOC, Jan Pieterszoon, authorized the free-trade genocide of the entire Indonesian population of the Island of Band for refusing to grow nutmeg for the Dutch monopoly. A year later, the Dutch West Indies Company was allowed to bring African slaves into the United States.

On the British sides of things, it should be emphasized that prior to the Act of Union in 1707 there was no such a thing as a standing "British Army". All you had in the British Isles were small private mercenary armies attached to English, Scottish or Irish merchants or noblemen that competed against the King’s armies. They were called the New Model Armies, which were sent to Holland to join the Dutch and French Huguenot Regiments on the continent. These Regiments did not return home after their tour of duty because they were engaged as private mercenary armies sometimes for more than a hundred years. The following two examples from the British Isles are excellent cases of private mercenary armies hired to wage war in the Netherlands.

Though the currently existing Princess of Wales's Royal Regiment was not always so royal, in its early days, it gives a good example of a typical private mercenary army for hire. The Regiment claims to be the oldest regiment in the Regular British Army whose original name was "The Buffs", which served under the Venetian takeover of the Netherlands in 1572. Colonel Buff Howard was the owner of this private army which survived him as a mercenary outfit that was still in the service of the Anglo-Dutch War of 1664, at which point the English troops refused to take the oath of loyalty to the Dutch and disbanded. The majority of them returned to England to form the legitimate standing "Holland Regiment" inside of the newly created British Army. "

A few years before "The Buffs" had landed in Holland, the Connaught Rangers/Scots Brigade was also an British privatized outfit, which had entered into the service of the Venetian-Dutch operation and had accompanied William III of Orange in his invasion of England and in the ousting James II. It was over a century later, in 1794 that this private mercenary outfit was "repatriated" into the British Army, and which then became known as the 94th Foot Regiment. After being deployed into Ireland, the Regiment was disbanded in 1922 when Ireland became independent. Those were just two of hundreds of examples of private armies and pirating services that served the Venetian projects of taking over Holland and Great Britain, just as the so-called "free-trade" globalization armies are serving the Anglo-Dutch oligarchy today, in Africa.

Just to give this example of how the king's army was destroyed by these New Model Armies formed by Scots Brigades and Cromwell's Parliamentarians, note the following statement by British historian Trevelyan.

"{Marston Moor (1644), the battle that destroyed the Cavalier power in the North, was won by a combination of Scottish Presbyterians with Cromwell's East Anglican Sectaries. In the following winter, the Parliament made a New Model Army, regularly paid, and organized for the long-time service as no large force on either side had yet been. The money power of Parliament was at length coming into play, while the King's unpaid supporters took more and more to plunder. The Scots, kept busy at home by Montrose's gallant campaign, faded out of the English scene for a while. At Nasby (June 1645) the New Model Army, under Fairfax and Cromwell, broke the last of the King's field armies. And, in the next twelve months the towns, castles, and manor houses that still held out for him, were reduced by the cannon and siege trains of the well-equipped New Model.}" (G.M. Trevelyan, {*A Shortened History of England*}, Penguin Books, New York, 1974, p. 301.)

5. THE BESTIAL SCHOOL OF VENICE AND OF SALAMANCA: THE RIGHT TO LOOT AND COMMIT GENOCIDE AGAINST AMERICAN INDIANS.

The flip side of the same Venetian operation in the Netherlands took place in Spain, at the School of Salamanca. The first modern free-trade Economics school of bestiality was created in Salamanca Spain in 1526 by the Dominican monk Francisco de

Vitoria (1485-1546) who was appointed to the chair of Theology at the University of Salamanca. This is the original scholol of the Mount Pellerin Society and of Frederick von Hayek, Milton Friedman, and von Meses. The economics theory of the School of Salamanca is entirely based on Aristotle, Roman Law, and the Summa Theologia of Thomas Aquinas. In fact, to the degree that Thomas Aquinas had justified the Authority of the Ultramontane popes to plunder and wage war against the Albigensiens, in the very same manner, Francesco Vitoria established the rights of the kings of Spain to loot and commit genocide against American Indians.

It was the Dominican monk, Juan de Torquemada, who first provided the basis of Roman Law and Thomas Aquinas theology for Vitoria to work at Salamanca. Torquemada was the key Dominican representative attending and denouncing the proceedings of the Council of Florence because of their significance for establishing the sovereignty of nation states. He was the uncle of the infamous Spanish Inquisition executioner, Thomas de Torquemada. (For further reading on the Salamanca School , see Marjorie Grice-Hutchinson, {*The School of Salamanca, and Eaarly Economic Thought in Spain 1177-1740*}.)

Roman law from the {*Corpus Juris Civilis*} (Body of Civil laws) was compiled under Emperor Justinian circa 533 AD. In the first section on Institutions, Roman natural law was established, unabashedly as a law for all animals as well as human beings. There were no difference between Man and animal. The barbarian law of nature applied to all beasts without differentiation between the biosphere and the Noosphere.

“{*The law of nature is that which she has taught all animals; a law not peculiar to the human race, but shared by all living creatures, whether denizens of the air, the dry land, or the sea.*}” {*The Digest of Justinian*}, C. H. Monro, ed. (Cambridge, Mass.: Cambridge University Press, 1904).

The School of Salamanca under Vitoria established the necessity of war as the basis for so-called free trade economics. Under the guise of defending freedom of trade, freedom of traveling across borders, freedom of evangelizing, the Spanish oligarchy enforced the necessity of provoking an opponent to go to war. For example, the School of Salamanca established that either the Indians of America enter into free-trade agreements and open their borders to evangelization by the Spanish or else they will be targets of war. In his book, {*De Indis, De Jure Belli*} (On Indians, and on the Law of War). Vitoria wrote:”

{In a just war everything that man can seize becomes the property of its captor, both by divine law and the law of nations; and it is just to kill...in a just war there is nothing that may not be wrought upon the enemy... Wars are just when they are undertaken to redress for injuries, restitution of property, or recompense for wrongs done....What may be done in a just war is everything that is necessary to recover lost property, and its value, including the enemy’s goods.}”

And, of course, “property” includes the taking of prisoners for the purpose of slavery. The necessity of just war overruled the authority and sovereignty of states, and the right to trade was superior to the rights of constitutional rule. Grotius in the Netherlands also elaborated similar principles. Vitoria spent an entire book of argumentation “a la Thomas Aquinas” on how the King of Spain may be justified in plundering the Indians of the American continents. He wrote:

{Inasmuch as the seizure and occupation of those lands of the barbarians whom we style Indians can best, it seems, be defended under the law of war, I propose to supplement the foregoing discussion of the titles, some just and some unjust, which the Spaniards may allege for their hold on the lands in question, by a short discussion of the law of war, so as to give more completeness to that relectio.}

After a discussion of the right to wage war against Indians, Vitoria turns to the Indian right of ownership.

{TWENTIETH. It remains to ask whether the Indians lacked ownership because of want of reason or unsoundness of mind. This raises the question whether the use of reason is a precondition of capacity for ownership in general.}

In conclusion, Vitoria comes to the bottom line about the right of the Spaniards to loot the American Indians.

{2. The Spaniards have a right to travel to the lands of the Indians and to sojourn there so long as they do no harm, and they can not be prevented by the Indians.}

3. The Spaniards may carry on trade among the Indian aborigines, so long as they do no harm to their own country, by importing the goods which the aborigines lack, etc., and taking away gold and silver and other articles in which the Indians abound; and the princes of the Indians can not prevent their subjects from trading with the Spaniards, etc.}

(These two books are the translated and reprinted parts of the work of Francisco de Vitoria c.1532, edited ca.1917 by James Brown Scott and for international publication c.1964 by Ernest Nys. Oceana Publications Inc., Wildy & Sons LTD. New York, London mentions that "De Indis" and "De Jure Belli" are extracted from the original printing of *Relectiones Theologicae*, and is given here in sections as the work is voluminous:”)

The supremacy of the Dominican School of Salamanka came to its pinnacle with the advisor to Philipp II, Fernando Vasquez de Menchaca, whose doctrine established the overriding right of private ownership of goods and people (slavery) as a right of individual merchants as opposed to a right of State. The idea was to transfer the sovereignty of ownership from the state to the individual under the name of freedom.

That became the rationale behind the Thirty Years War and the destruction of nation-states.

Vasquez promoted the radical legal tenant of “{*universal natural liberty*}” which was later taken up by Hobbes in his radical politics of “{*each against all*}”. For Vasquez, “{*natural liberty*}” was the right to have dominion over goods or persons, which itself was based on the right of private property. For the first time in history, it was established, following the Book of Genesis, that a right represented a “{*dominion*}” over someone or something, and that the role of the government was to defend that dominion and protect that private right.

Thus, this school of Salamanca represented the “Catholic” flip side of the Protestant Sarpì deployment against Europe in preparation for the Thirty Years War. The works of Vitoria were published in Lyons (1557), in Salamanca (1565), in Antwerp (1602), and in Venice (1626), and they were all made to justify the Spanish imperial power invading the continents of the Americas. They were tailor made for a war economy. Most of Vitoria’s writings on justifying the king of Spain’s genocide policy can be found in {*Relectiones XII Theologicae in duo libros distinctae*} published in Antwerp (1604). Such Venetian religious war arrangements are still functioning today inside of the Anglo-Dutch central banking activities of their Synarchy Movement of Empire.

6. TIMELINE OF THE VENETIAN WISSELBANK OF AMSTERDAM

The following is a timeline partly based on John Munro’ lecture topic No. 24 on {*Dutch Banking and Finance in the 17th and 18th Centuries: Banking, Finance, and Business Organization, 1520-1750*}. The following summary is what Rick Sanders and I have considered the key moments in the history of these Dutch free trade activities during the stated period. See: <http://economics.utoronto.ca/munro5/> . This should be improved and completed with the already stated report by Bob Ingraham.

1560’s- Antwerp lost its banking supremacy as a money market to the city of Amsterdam. This period coincides with the beginning of what the Dutch called their Eighty Years War against Spain and the Habsburg Empire. The port of Antwerp was made unsafe for shipping and all foreign merchants were directed to the much “safer” port of Amsterdam.

1587- The Venetians created the Banco di Piazza di Rialto as a new central exchange bank, which later took the name of Banco di Giro (Exchange Bank).

1602- Creation of the Dutch East India Company.

1608- Amsterdam creates its first Stock Market (Beurs or Bourse) as a commodity and exchange market.

1609- The Venetians create the Giro bank of Amsterdam (Wisselbank of Amsterdam) as a copy of the Venetian Banco di Giro, based on the model of the Venetian Banco di Piazza di Rialto established in 1587. The Wisselbank soon became the biggest bank of northern Europe, specializing in *{bills of exchange banking}*. This was a new type of Venetian banking practice, which was exclusively involved in the money-exchange monopoly of gold bullions.

The bullion exchange monopoly of the Wisselbank of Amsterdam created an extremely extensive new species of financial brokers around the commodity and shipping trades that it rapidly became more and more exclusively a banking and financial monopoly for the Venetians and their associates. The idea of *{Acceptance-Banking}* or *{Bills of Exchange Banking}* as it was called seemed to be a complicated sort of blood sucking form of activity that, maybe, Rich F. or John H. can make sense of.

1610-12- Establishment of the first Dutch Colonies in Brazil. The looting principles of Francisco de Vitoria are implemented by the Netherlands.

1616- .The Wisselbank spawned similar banks at home around the world. In the Netherlands: Middleburg (1616), Delft (1621), and Rotterdam (1635), Hamburg (1619), Stockholm (1656). The original Dutch Middleburg bank was the center of the slave trade and remained so until the 1800's. Middleburg Banks were also created the United States in South Carolina and Virginia. This might explain why Middleburg Va. has become a shrine for the banking oligarchy and Queen Elisabeth pilgrimages.

1618- Beginning of the Thirty Years War instigated by Maurice of Nassau and Frederick V of Palatinate under the direct leadership of Paolo Sarpi. Venice signs a defensive alliance with the Netherlands against the Hapsburg Empire. The new war is made to coincide with the Synod of Dordrecht where the Calvinists were manipulated into a major fight between the Gomarists and the Arminians on the issue of *{selected predestination}*.

1619- Rick had Venetian documents in hand, and which he will be translating relating to the Venetian historical deal with the Dutch oligarchy of William the Silent, and according to which the Venetian guaranteed the sovereignty of Holland, a truce with Spain, and the beheading of the Republican leader of the peace party, Johan van Oldenbarneveld, in exchange for the creation of the Dutch West India Company, which later brought the slave trade into the United States. John Barneveld is beheaded. Publication of the Pilgrim Fathers are suppressed. Founding of Batavia (Jakarta), capital of the Dutch East Indies. First Dutch slave-ship comes to Jamestown, Virginia. This is the first sale of 20 African slaves in the English colonies.

1620-1621- William Brewster and the Leyden Church leave the Netherlands on the Mayflower. Dutch East India Company (VOC) commits genocide against the natives of Banda Island for refusing to give the monopoly of nutmeg market. Governor General Jan Pieterszoon gave orders to kill 5,000 people. Slaves are brought in to work the Dutch plantation.

1623- VOC established the province of New Netherlands in North America. New Amsterdam is founded in 1624.

1625, Beginning of the slave trade. Dutch jurist Hugo Grotius (1583-1645) Rick said he will look again at the Grotius book, {*On the Law of War and Peace*}, as an actual manual for slavery and the “right to piracy.” slave trade. Grotius did defend the slave trade of the Dutch East India Company. First group of 11 African slaves arrive on Manhattan Island and build fort New Amsterdam and the wall of Wall Street.

1628- Dutch capture the Spanish silver fleet.

1630- [Almost all of the wealthier classes involved in the East India trade, or finance, or both.] (Must be filled in)

1641-1648- [From [26 August 1641](#) to [August 21 / 24 August 1648](#), a Dutch occupation of coastal areas (under a governor of [Dutch West India Company](#)) forced the Portuguese into the interior. After first taking Luanda, the Portuguese withdrew to the Bengo River, but following the renewal of the Kongo-Dutch alliance, Bengo was attacked and subsequently Portuguese forces withdrew to Massangano. The Dutch were not interested in conquering Angola, much to the chagrin of Kongo's king [Garcia II](#) and Njinga who had both pressed them to assist in driving the Portuguese from the colony. However, Dutch authorities came to realize that they could not monopolize the slave trade from Angola just by holding Luanda and a few nearby places, and moreover, the Portuguese sent several relief expeditions to Massangano from Brazil. Consequently in 1647, the agreed to reinforce Njinga's army following her defeat by Portuguese forces in 1646. At the [Battle of Kombi](#) Dutch and Njinga's armies crushed a Portuguese army and in its aftermath laid siege to Ambaca, Massangano and Muxima. However, a larger and stronger relief from Brazil, led by [Salvador Correia de Sa](#), took Luanda and the Dutch capitulated and evacuated Angola.] (Rick, Internet source?)

1652-54- First Anglo-Dutch war under Cromwell. New York Dutch financiers named Wall Street against the English. English failed to eliminate the supremacy of the Dutch over international trade. Dutch VCO is granted the {*asiento*} from the Spanish and become the dominant slave trader in Africa.

1663- The English Parliament legalized the export of foreign coins and bullion.

1665-67- Second Anglo Dutch war. Dutch retake the English trading posts in African and Guyana, South America. The Dutch win the war again and are at the height of their maritime power.

1666 Locke meets Anthony Ashley Cooper (later the first earl of Shaftsbury). Locke is granted a dispensation to keep his studentship without taking holy orders.

1667 Locke joins Ashley's household in London as Lord Ashley's personal physician.

1670 Locke (under the supervision of Shaftsbury) writes the Fundamental Constitution of Carolina

1671 Locke writes the first draft of the *Essay Concerning Human Understanding* From this year until 1675, it seems that Locke was the secretary to the Lords Proprietors of Carolina

1671 Locke, along with Lord Shaftsbury and many others, buys shares in the Royal Africa Company - the company chartered by the crown to carry out the slave trade for Great Britain; he sells the shares at a profit in 1675

1672-74- Third Anglo-Dutch war. The Treaty of Dover forced Charles II to ally himself with Louis XIV against the Netherlands and lost again. These three wars were all in preparation for the take over of England by William of Orange III, in the “Glorious Revolution” of 1688. From that moment, as prearranged with Venice, the Amsterdam financial monopoly began to shift to London. As a result of the regime change in England, William III of Orange ordered that the Anglo-Dutch fleet be under a single English command with the Dutch navy representing 60% of the fleet. A century later, at the 1763 Peace of Paris, 1763 the British East India Company became the sole imperial force over the seas.

1678 Titus Oates charges that there was a Popish plot to kill King Charles II and put his Catholic brother James on the throne.

1679 Shaftsbury becomes Lord President of the King's Council. Locke returns to England. A bill to exclude the Catholic Duke of York from the Throne is passed by the House of Commons but fails in the House of Lords 15 October Parliament prorogued and Shaftsbury dismissed from office.

Just as an added footnote, it is interesting to look into the satirical play by Thomas Otway, { *Venice Preserved, or, A Plot Discovered* }, first performed at the Dorset Garden, England, on February 9, 1682. The play goes through the treachery of Shaftsbury and the celebration of the fall of the Venetian Whig Party. The play is an actual intelligence picture of the period of subversion of England by the Venetian operation of Paulo Sarpi. However, Otway's basis for his tragedy has been drawn from the French historian Cesar Vischard, l' abbe de Saint-Real, who wrote the play { *La Conjuracion des Espagnol contre la Republique de Venise* } (1674), which relates to the Venetian involvement in instigating the Thirty Year War of 1618. [This last book has been impossible to find.]

1681 Lord Shaftsbury tried for treason but acquitted.

1682 November 28. Shaftsbury flees to Holland where he dies on 21 January 1683

1683- The Wisselbank of Amsterdam created a policy of extending credit on the security of bullion deposits. Though it was exclusively an exchange (giro) bank, Wisselbank began to issue loans against hard deposits, which was used for speculation. This credit

was mainly extended to the City of Amsterdam, Lending Banks, the Dutch Government, and the Dutch East India Company. This allowed a great expansion of the Dutch trade especially the slave trade. <http://www.economics.utoronto.ca/munro5/BILLEXCH.pdf>

1683 September. The Rye House Plot to kill Charles II exposed; Locke flees to Holland; Essex, Russell and Algernon Sydney (leaders of the Whig party) arrested.

1688 William of Orange invades England and accomplishes the "Glorious Revolution of 1688." James II flees to France.

1689 February. Locke returns to England escorting the princess of Orange, who later became Queen Mary. He meets Sir Isaac Newton and they become friends.

1689 The Dutch asiento contract expired.

[Timeline provided by Rick Sanders.]

I see two things that would be essential to dig out with respect to this Dutch side of the British-Dutch Liberalism question. One is to investigate thoroughly the Dutch side of the Venetian creation of the Bank of Amsterdam by Banco del Giro. The other is to dig out the Frondes side of the Dutch oligarchy, especially since Shaftsbury's "Popish plot" failed in his attempt to take over England and how his assistant John Locke got involved not only with William of Orange in England but also in the United States Carolinas. The constitutional provision of the "right of property" is a Venetian- Dutch operation.

7. PURSUIT OF POWER VERSUS PURSUIT OF HAPPINESS: THE CONFLICT BETWEEN TWO OPPOSITE NOTIONS OF FELICITY.

The principle of {*Felicity*}, which is expressed as the {*pursuit of happiness*} developed by Gottfried Leibniz, and which is found at the core of the Constitutional principle of the Republic of the United States, is in direct and explicit opposition to the principle of {*property*} developed by John Locke for the Confederate States of the Carolinas. Their conflict in the governing of human affairs is represented by the current opposition between Anglo-Dutch free-trade liberalism on the one hand and the fair-trade policy of the American System of Political Economy on the other. That opposition was originally developed from the Venetian theologian of free-trade economics, Paolo Sarpi, who had created for the English and the Dutch East India Companies a direct conflict between the principle of {*pursuit of domination*} and the principle of {*enjoyment of liberty*} as was developed originally by Machiavelli in his {*Discourses on the First Ten Books of Titus Livius*}. Machiavelli had introduced a fresh new approach to the defense of the principle of {*agape*} based on the superiority of the government ruled by the people rather than a government ruled by nobility, as was reflected in the cases of Sparta and Venice. The following text of Leibniz on {*Felicity*} is inscribed in that same Machiavelli tradition, which itself stems from the legislation of Solon of Athens. The

following is Patrick Riley's translation of Gottfried Leibniz's text published in *{Leibniz Political Writings}*, Cambridge University Press, 1992, pp. 82-84. It originally appeared in Gaston Grua, *{G. W. Leibniz, Textes Inédits}*, Paris, 1948, (2 vols.)

FELICITY

by Gottfried Leibniz

1. *"{Virtue is the habit of acting according to wisdom. It is necessary that practice accompany knowledge.*
2. *Wisdom is the science of felicity, [and] is what must be studied above all other things.*
3. *Felicity is a lasting state of pleasure. Thus, it is good to abandon or moderate pleasures which can be injurious, by causing misfortunes or by blocking [the attainment of] better and more lasting pleasures.*
4. *Felicity is a knowledge or feeling of perfection, not only in ourselves, but also in others, for in this way some further perfection is aroused in us.*
5. *To love is to find pleasure in the perfection of another.*
6. *Justice is charity or a habit of loving conformed to wisdom. Thus, when someone is inclined to justice, one tries to produce good for everybody, so far as one can, reasonably, but in proportion to the needs and merits of each: and even if one is obliged sometimes to punish evil persons, it is for the general good.*

- 6a. *Now, it is necessary to explain the feeling or the knowledge of perfection. The confused perception of some perfection constitutes the pleasure of sense, but this pleasure can be [productive] of greater imperfections which are born of it, as a fruit with a good taste and a good odor can conceal a poison. This is why one must shun the pleasures of sense, as one shuns a stranger, or, sooner, a flattering enemy.*

7. *Knowledge is of two kinds, that of facts and that of reasons. That of facts is perception, that of reasons is intelligence.*
8. *Knowledge of reasons perfects us because it teaches us universal and eternal truths, which are manifested in the perfect Being. But knowledge of facts is like that of the streets of a town, which serves us while we stay there, [but] after [leaving] which we don't wish to burden our memory any longer.*
- 8a. *The pleasures of sense which most closely approach pleasures of the mind, and are the most pure and the most certain, are that of music and that of symmetry, the former [being pleasure] of the ears, the latter of the eyes; for it is easy to understand the principles [raisons] of harmony, this perfection which gives us pleasure. The sole thing to be feared in this respect is to use it too often.*
9. *One need not shun at all pleasures which are born of intelligence or of reasons, as one penetrates the reason of the reason of perfections, that is to say as one sees them flow from their source, which is the absolutely perfect Being.*

10. *The perfect Being is called God. He is the ultimate reason of things, and the cause of causes. Being the sovereign wisdom and the sovereign power, he has always chosen the best and acts always in an orderly way.*
11. *One is happy when he loves God, and God, who has done everything perfectly, cannot fail to arrange everything thus, to elevate created beings to the perfection of which they are capable through union with him, which can subsist only through the spirit.*
12. *But one cannot love God without knowing his perfection or his beauty. And since we can know him only in his emanations, there are two means of seeing his beauty, namely in the knowledge of universal truths (which explain [their own] reasons in themselves), and in the knowledge of the Harmony of the Universe (in applying reasons to facts). That is to say, one must know the marvels of reason and the marvels of nature.*
13. *The marvels of reason and of eternal truths which our mind discovers in itself [are essential] in the sciences of reasoning about numbers, about figures, about good and evil, about justice and injustice.*
14. *The marvels of physical nature are the system of the universe, the structure of the bodies of animals, the causes of the rainbow, of magnetism, of the ebb and flow [of the tides], and a thousand other similar things.*
15. *One must hold as certain that the more a mind desires to know order, reason, the beauty of things which God has produced, and the more he is moved to imitate this order in the things which God has left to his direction, the happier he will be.*
16. *It is most true, as a result, that one cannot know God without loving one's brother, that one cannot have wisdom without having charity (which is the real touchstone of virtue), and that one even advances one's own good in working for that of others: for it is an eternal law of reason and of the harmony of things that the works of each [person] will follow it. Thus the sovereign wisdom has so well regulated all things that our duty must also be our happiness, that all virtue produces its [own] reward, and that all crime punishes itself, sooner or later.}*"

FELICITY

Version B (c. 1694)

by G.W. Leibniz

[This **Version B**. of Leibniz's {*Felicity*} paper is missing from the current English translation by Patrick Riley, {*Leibniz Political Writings*}, Cambridge University Press, Second Edition, 1988. The original French text was published in G. W. Leibniz, {*Textes inédits*}, d'après les Manuscrits de la Bibliothèque provinciale de Hanovre, publiés et annotés par Gaston Grua, Tome II, Presses Universitaires de France, 1948, pp. 579- 584. The present **Version B** is translated and edited from the original French by Pierre Beaudry, Leesburg, VA. 4/9/2007.]

“{VIRTUE {is the habit of acting in accordance with wisdom}, because it is necessary that practice accompany knowledge, in order that the exercise of good actions become easy, natural, and turn to habits, such that habits become a second nature.

WISDOM {is the science of Felicity}. This is what we must study above all other things, because nothing is more desirable than Felicity. That is the reason why we must always have our mind on top of the matter we are dealing with, that we always think about the main point, that is, that we often reflect on the intention or the objective to be reached, [dic cur hic, respice finem, sans], and that we say to ourselves, from time to time: “What am I doing? What is the purpose of this? Let’s get to the main point.” Thus, we would avoid wasting time with futilities or whatever becomes futility when we indulge in it for too long.

FELICITY {is a durable state of pleasure and contentment: joy}. However, several pleasures, especially the more sensual, cause pains that are much greater and last much longer in their wake, or block greater and longer lasting pleasures. The role of wisdom is to provide us with the true means and the necessary precautions and distinctions to acquire Felicity. We must distinguish between joy and pleasure: one can have joy in the midst of pains; we must also consider that joy is always accompanied with contentment, but it says something more. That is why our joy and our pleasure must not have unpleasant aftermaths and must not plunge us in a greater and longer sadness afterwards. It is that selection of joys and pleasures, and of the means of acquiring them, by avoiding sadness, which represents the science of Felicity. Several pleasures, mainly the more sensual, cause much greater and much longer pains or block access to greater and more durable pleasures. This is why moderation must be advocated. On the other hand, there are pains, which are extremely useful and instructive. Thus, it is in such choices and in the means of obtaining or avoiding them that lay the science of Felicity.

JOY {is the total pleasure, which results from everything that the soul feels simultaneously}. This is the reason why one can have joy in the middle of great sufferings; when the pleasures that are felt simultaneously are much greater and much more capable of affecting such pains, or when they are great enough that they are capable of eliminating them, as demonstrated by the case of this Spanish slave who, after having slain the Carthaginian who had killed his master, did not feel any pain and mocked the torments his executioners had invented for him.*

PLEASURE {is the sentiment of some perfection}, and this pleasure causing perfection can be found not only in ourselves but also in others, elsewhere. For when we become aware of it, this recognition excites some perfection in us, because the representation of perfection is also perfection. This is why it is good to make oneself familiar with objects that have a lot of it. And we must avoid hatred and envy, which block us from discovering pleasure in [promoting] the good of others and enjoying it.

TO LOVE {is to discover pleasure in the Felicity of others.} Thus, it is nothing else but a benevolence, which is disinterested. So, the habit of loving someone else is nothing else but the BENEVOLANCE by means of which we want the good of others, not for any profit for us, but because it pleases us by itself, because it is pleasant in itself.

CHARITY {is general benevolence.} And JUSTICE {is charity in conformity with wisdom.} Thus, when we are in the humor of wanting and of doing everything in our power to make everybody happy, we possess charity; and when it is well regulated by wisdom, in a manner such that no one could complain about it, what is produced is the virtue called justice; [the which exists] in a manner such that we refrain from doing any harm to someone, without necessity, and we rather do good, as much as possible, but most of all where it is best bestowed in the most perfect, and most agreeable manner. The best way of sensing perfection is through the knowledge of perfections through their reasons.

{There are two sorts of knowledge, that of facts, which is called PERCEPTION, and that of reasons, which we call, INTELLIGENCE. Perception is for particular things, intelligence is for universals and eternal truths. And this is why the knowledge of reasons perfect us forever and makes us bring everything to the final reason of things or to their sovereign cause, that is to say, to the Perfect Being which is the source of all perfections and of all things; in a word, to God, who is the source of Felicity.

But, the knowledge of facts is like that of streets in a town, which help us while we are in it, but with which we not longer want to burden our memory, after we have left. However, the pleasure in the knowledge of reasons is much more estimable than the one of learning facts. And the facts that are more important to consider are those, which pertain to things that contribute the most to liberating our minds so that we can reason justly and act in accordance with reason. Such are the facts the knowledge of which is of service for the ordering of one's life and for the use on one's time; for the practice of virtue; for the care of one's health, because illnesses prevent us from acting and from thinking; for the art of living among other human beings, because of all of external things nothing is more helpful to the Felicity of man than man himself, since we all have the same true interest. Thus, we must profit from their assistance in the knowledge of truth, seek the virtuous and wise men, and, when necessary, try to exercise [our patience] on others without getting hurt.}

* [Here the French editor misunderstood the meaning of Leibniz's intention by printing exactly the opposite, which is "ne se sentit point de joie," (did not feel any joy) instead of "did not feel any pain."]

This beautiful Leibnizian insight into the principle of felicity does not require any comment or explanation. It speaks of its own truthfulness to anyone who has the general welfare of humanity at heart. In contrast to this, however, I recall to your attention the

insight that David Wootton had made about Paolo Sarpi with respect to the same notion of felicity, but from a totally opposite vantage point. Wotton stated:

“{Having rejected all rational arguments for God’s existence, Sarpi is free to give belief in God a purely psychological explanation: it originates in human ignorance and in man’s desire for things that are contrary to nature, and even things that are impossible. To compensate for their own sense of frustration men invent an omnipotent God, capable of doing what they are unable to do. Their unwillingness to confine their desires to what is naturally useful is the root of all human misery. True felicity on the other hand lies in the realization of the Pyrrhonist ideal of indifference: the ability to be unperturbed by external events and the blows of fortune, restricting one’s desires within the circle of natural necessity.}” (David Wootton, Op. Cit., p. 18.)

Now, this, in substance, represents the core of the opposition between Leibniz and the Anglo-Dutch liberal outlook relative to the governing principle of human happiness. To make believe that **{true felicity on the other hand lies in the realization of the Pyrrhonist ideal of indifference}** is an unbelievable bluff. For Sarpi to think that he could make believe that **{cold indifference}** was the wisdom that generated felicity resulted in the pure evil that turned the British and Dutch oligarchies into the vicious liars and manipulators that they have become. Moreover, it is impossible to determine how many American citizens have fallen into the same oligarchical trap today. On the other hand, the newly elected President of France, Nicolas Sarkozy, has demonstrated that the French population also believes in this **{cold indifference}** as well.

In this opposition also lies the difference between treating man like an animal or treating him as created in the image of God. So, you can see, here, in the quintessential form of the fraud of predestination, the fundamental difference of principle between Leibniz and Sarpi; that is to say, the difference between the false felicity of controlled stoicism with the purpose of **{taking advantage of the other}** and the true felicity of doing the good based on the exclusive principle of the **{advantage of the other}**. For at least 2,500 years, those have been the only two true choices standing before mankind, as reflected in the fight between oligarchism and republicanism. Finally, do we have to wait for the inevitability of an international financial collapse in order to wake up the world populations to the realization that this whole matter is purely subjective, not objective, and that the world can return to the proper political notion of felicity developed by Leibniz and the American System?

As Lyn put it in his paper on **{THE GREAT CRISIS OF 2007 MAN 7 THE SKIES ABOVE}**, May 11, 2007: **“{Happiness is the certainty that you tried as you should have done, when it were sufficient reason what you have tried would be useful, even necessary to future generations of the nation and mankind.}**”

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