How The Venetian Virus Infected and Took Over England

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Chorus: The consolidation of the Venetian Party in England and Britain was a question of culture. Francesco Zorzi of Venice, the close friend and relative of Gasparo Contarini, who was sent by the Venetian oligarchy to England as the sex adviser to Henry VIII, was a cabbalist and Rosicrucian. In 1529, Zorzi came to London to deliver his opinion, and he remained at the court for the rest of his life, building up an important party of followers--the nucleus of the modern Venetian Party in England. In 1525, Zorzi had published the treatise De Harmonia Mundi, *which uses the cabbalistic Sephiroth to expound a mystical, irrationalist outlook and to undercut the influence of Nicolaus of Cusa.*

In 1536, when he was at the English court, Zorzi wrote his second major work, In Scripturam Sacram Problemata. *This is a manual of magic, with Zorzi assuring the aspiring wizard that Christian angels will guard him to make sure he does not fall into the hands of demons.*

Zorzi was a great influence on certain Elizabethan poets. Sir Philip Sidney was a follower of Zorzi, as was the immensely popular Edmund Spencer, the author of the long narrative poem The Faerie Queene. *Spencer is a key source for the idea of English imperial destiny as God's chosen people, with broad hints of British Israel. Christopher Marlowe and William Shakespeare both attacked Zorzi's influence in such plays as* Doctor Faustus *and* Othello, *but the Venetian school was carried on by the Rosicrucian Robert Fludd, and, of course, by Francis Bacon and Thomas Hobbes.*

John Milton, the admirer of Paolo Sarpi and apologist for usury, is an example of the pro-Venetian Puritan of the Cromwell Commonwealth period. Milton taught that the Son of God is inferior to the Father, a kind of afterthought, and in any case not necessary. Milton was the contemporary of Sabbatai Zevi, the false messiah from Smyrna, Turkey, whose father was an agent for English Puritan merchants. Did Milton's Paradise Regained *of 1671 reflect knowledge of Sabbatai Zevi's meteoric career, which burst on the world in 1665?*

The British East India Company was founded in 1600. By 1672, adventurers, such as Diamond Pitt, were freebooting around India.

In December 1688, the armies of the Dutch Prince William of Orange invaded England, interrupting the

Hobbesian nightmare the country had experienced under the deranged King Charles II and his brother James II. A worse nightmare was to follow when William seized the throne of James II, for he embodied a more highly distilled form of poison which Venice had perfected during its sway over the remains of the Dutch Republic. This outright usurpation is blithely referred to in British-Venetian parlance as the ``Glorious Revolution"--which should give you some idea of how little regard for truth prevails in these circles.

The notion of ``English rights and liberties" was quickly transformed from fiction to fraud under William's dictatorial regime. When King James II fled to France, the rightful successor to the English throne was his eldest daughter Mary, who had married William of Orange reluctantly (he was a notorious homosexual). William's demand to be declared king was never submitted to Parliament for a ``constitutional" veneer. Instead, he summoned a special ``convention," which granted him full power, rather than simply the rank of the Queen's Consort.

King William's Venetian baggage included the evil John Locke, who became the chief propagandist for foisting the Bank of England on that hapless country in 1694. This was not the sort of bank you turned to for financial assistance. It was a gargantuan Venetian swindle, which promptly created England's first national debt to finance ongoing wars of attrition in Europe, imposed a credit crunch by cutting the amount of circulating English coinage nearly in half, and loaded new taxes on an already-collapsing economy. The bank's chief architect was Venetian Party leader Charles Montagu, William's new chancellor of the exchequer, who later attained the loftier position of British ambassador to Venice. Montagu appointed the pathetic Sir Isaac Newton to oversee the ``recoinage" swindle, and Newton repaid that debt by prostituting his own niece to serve as Montagu's mistress.

The bank's promotional hireling John Locke is better known as the peddler of the obscene notion that the human mind is nothing more than a *tabula rasa*--a passive register of animal sensations. He clearly had a higher regard for the cash register, however, and openly defended usury as a necessary service for those whose ``estates" lie ``in money." Locke's theories of government approximate those of a casino operator who lays down rules rigged for the house, under which the bestialized players compete for sums of money, which then define their worth as individuals. This is Locke's ``liberty" to pursue *property*. His notion of the ``social contract," which guarantees the players' club members the right to enter the casino, was in fact advanced in order to justify William of Orange's usurpation of the British throne. James II, in effect, was charged with having denied those rights to his more speculative subjects, thus breaking the contract. Locke argued that the Venetian mob was therefore entitled to move in under a new contract.

By 1697, the Venetian Party's coup inside England was nearly total, and its members filled William's ``ship of state" from stem to stern. They looked forward to reducing a most troubling matter in the English colonies of America: the impulse toward building an independent nation, which had been driving the Venetians berserk since the 1630s founding of the Massachusetts Bay Colony. In 1701, John Locke, as a member of England's Board of Trade, advocated revoking all the independent charters of the American colonies, placing their economic activity under royal dictatorship, and banning their manufacture of any finished goods.

Leibniz builds anti-Venice movement

Yet, even as the Venetians were swaggering over their apparent triumph, a powerful republican opposition was building around a higher conception of the nature and purpose of man, which both inspired and opened the way for the later founding of the United States. Its leader was the great German scientist and statesman Gottfried Wilhelm von Leibniz, who led what might well be called a movement for the pursuit of happiness--the ultimate goal of the liberty which America embraced in its Declaration of Independence.

In the face of the new Venetian onslaught in England, Leibniz set forth his view of human happiness, from the

standpoint of man's creation in *imago Dei*. Writing ``On the Notions of Right and Justice'' in 1693, Leibniz defines charity as ``universal benevolence,'' which he calls the habit of loving, i.e., ``to regard another's happiness as one's own.'' That joy is first approximated, he says, in the contemplation of a beautiful painting by Raphael, for example, ``by one who understands it, even if it brings no riches, in such a way that it is kept before his eyes and regarded with delight, as a symbol of love.''

When the object of delight ``is at the same time also capable of happiness, his affection passes over into true love,'' Leibniz says. ``But the divine love surpasses other loves, because God can be loved with the greatest result, since nothing is at once happier than God, and nothing more beautiful and more worthy of happiness can be known than He.'' And, since God possesses the ultimate wisdom, Leibniz says, ``the notions of men are best satisfied if we say that wisdom is nothing else than the very science of happiness.''

As the leading scientist and philosopher of his day, Leibniz was widely known throughout Europe, and among such republican leaders of New England as the Winthrops and Mathers, later extending to include, most significantly, Benjamin Franklin. From the 1690s onward, Leibniz's leading ally within England, Scotland, and Ireland, was the brilliant anti-Venetian polemicist Jonathan Swift, who directed a cultural onslaught against the bestial notions of Bacon, Hobbes, René Descartes, Newton, and Locke, for more than 40 years.

From the standpoint of reason, the Aristotelian empiricism of the likes of Descartes and Locke reduces the notion of man to the level of a mere beast, which, of course, is the prerequisite for imposing an empire of the sort the Venetians sought, then and now. When Jonathan Swift took up his cudgels on behalf of Leibniz's refutation of empiricism, he ridiculed their enemies' ideas for what they were: insane. Swift's ``A Digression on Madness,'' in his 1696 work *A Tale of a Tub*, examines ``the great introducers of new schemes in philosophy,'' both ancient and modern. They were usually mistaken by all but their own followers, Swift says, ``to have been persons crazed, or out of their wits;|... agreeing for the most part in their several models, with their present undoubted successors in the academy of modern Bedlam.''

Oligarchical Families Move In

By 1701, the lunatics of the late-model incarnation of the Venetian Party had typically inbred a set of oligarchical families, mixing and matching Spencers, and Godolphins, and Churchills--the last headed by John Churchill, soon to become duke of Marlborough.

Churchill had begun as a page boy to Charles II in 1665, behind the skirts of his sister Arabella, the mistress of the king's brother James. Then, for similar services rendered, Churchill received £10,000 from Charles II's favorite mistress.

With things apparently moving so swimmingly, the Venetians set their course for their next major objective: the destruction of France, the most productive economic power in Europe. Under the ministry of Jean-Baptiste Colbert, the patron of the scientific academy at Paris where Leibniz himself was engaged in the early 1670s, France had led the way in infrastructural and industrial development. So in 1701, England launched war on France. More than a decade of bloodshed and destruction followed--for the populations of both countries, and their European allies. It was yet another rigged game, in which Venice expected to be the only winner.

There are inevitably loose ends in any foul scheme. Queen Mary had died in 1694, leaving William without a direct heir. Her sister Anne was next in line to the throne, but the death of Anne's only surviving child in 1700 presented a new succession crisis. An Act of Settlement was imposed in 1701. James I's 71-year-old granddaughter Sophie, the head of the German House of Hanover, was designated as Anne's successor. King William died in 1702, and Anne became queen of England.

As the Venetian Party expected, she quickly bestowed preeminence at court upon the duke and duchess of Marlborough, who had spun their webs of influence over her for many years. The problem for the Venetians, was that Sophie's chief adviser and privy counsellor, was Gottfried Wilhelm von Leibniz.

- The battle for Britain -

With Leibniz virtually one step away from guiding policy in London, the final battle against Venetian Party dictatorship within England broke out in earnest. It was a conflict between the pursuit of happiness, and the lust for empire. The Marlboroughs resorted to deceit, terror, and treachery to cut off political relations--or even ordinary civilities--between Queen Anne and Sophie of Hanover. Swift maintained a fierce barrage both publicly and privately against Marlborough's Venetian gang, to the point that he broke their domination of Queen Anne's cabinet. He extended his own influence to her innermost circle, and, during 1710 and 1711, he drove the Marlboroughs and all their cronies from office.

London desperately hurled Isaac Newton into the fray against Leibniz, puffing the old fraud up with the lie that differential calculus was his invention rather than Leibniz's. Leibniz and Swift conspired to bring the great composer George Frideric Handel from Hanover to London in 1710, seeking to uplift English musical culture from decadent braying and outright snoring.

The American Flank

And in the midst of all this, Swift managed to get two of his allies appointed to royal governorships in the American colonies. Robert Hunter in New York, and Alexander Spotswood in Virginia, launched a drive in 1710 which opened the door to our future continental republic.

That same year, in Massachusetts, Cotton Mather published his republican organizing manual, *An Essay upon the Good*, which spread Leibniz's notion of the science of happiness throughout America for more than a century. Benjamin Franklin paid tribute to Mather's book as the single most important influence upon his life.

Jonathan Swift said of this period, that he doubted there was another in history ``more full of passages which the curious of another age would be glad to know the secret springs of.'' The Venetians would not like you to know that Leibniz and Swift constructed some of the secret passages which led to the founding of the American Republic. But within Britain (as it came to be known after the 1707 union which England forced upon Scotland), the battle against the Venetian Party was soon lost.

Leibniz's patron, Sophie of Hanover, the designated successor to Queen Anne, died in May 1714, at the age of 84. Her son George was now the heir to the British throne. William of Orange had been George's idol, and Marlborough and the Venetian Party had bought him many times over. Barely two months after Sophie's death, Queen Anne's life was ended, probably by poison, at the age of 49. The duke of Marlborough, who had plotted in exile for years for Anne's overthrow, landed in England the same day; and George of Hanover was proclaimed Great Britain's King George I. Jonathan Swift had been forced to flee to Ireland, and George soon dismissed Leibniz from the court of Hanover.

How serious was the threat Leibniz and Swift posed to the Venetian Party's conspirators? Just consider the conspirators' satanic rage against the dead Queen Anne, who for all her faults had learned to seek something better in life than they could ever know. There was no public mourning, nor royal funeral; her corpse was left to rot for more than three weeks. Then a chosen few, serving George I, buried her secretly at night, in Westminster Abbey--beneath the tomb of her great-great-grandmother, Mary, Queen of Scots. To this day, no stone or tablet marks her grave.

Leibniz himself died in 1716. Jonathan Swift fought on from Ireland, from the position Queen Anne had granted him as the Dean of St. Patrick's Cathedral in Dublin.

He became the acknowledged political leader of all Ireland during the 1720s, building a mass-based movement on the principles of man's God-given right to liberty, and the right to national sovereignty based on natural law. Swift thereby extended Leibniz's movement for the pursuit of happiness, and immeasurably influenced the growth of republicanism in eighteenth-century America.

Britain, however, began a rapid descent into hell, under the new regime of George I. Previously secret Satan-worshipping societies such as the Hell-Fire Club now surfaced, heralded by the publication in 1714 of Bernard Mandeville's *Fable of the Bees, or Private Vices, Public Benefits*. Very simply, Mandeville argued that the interests of the state were nothing more than the maximum fulfillment of its individuals' hedonistic pleasures: The more private vices, the more public benefits. Therefore, the state thrives most upon the corruption of its subjects. Inevitably, Britain was soon locked into a Venetian orgy of corruption and new heights of financial speculation, leading to the massive blowout of the South Sea Bubble in 1720. Appropriately, the government which emerged in 1721 from this devastating collapse, was headed by Prime Minister Robert Walpole, who held that post in the service of evil for the next 20 years. The Hell-Fire Clubs not only proliferated; they became the inner sanctum of Britain's degenerate elite. The most prominent one, founded in 1720 by Lord Wharton, included on its dining-room menu ``Hell-Fire Punch,'' ``Holy Ghost Pie,'' ``Devil's Loins,'' and ``Breast of Venus'' (garnished with cherries for nipples). By the 1760s, when the American colonies began to openly break with Britain, most of the king's cabinet were members of the Hell-Fire Club. When Benjamin Franklin served as our colonial postmaster general, for example, his official superior, Sir Francis Dashwood, was the *head* of the Hell-Fire Club!

The murderous toll of such a regime upon the British population is expressed by the following statistics: From 1738 to 1758, there were only 297,000 births recorded--against 486,000 deaths. Typifying the bestiality of the emerging British Empire, was the phrase smugly coined by Robert Walpole, ``Every man has his price.''

We must not pay it.

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