

What Were you Thinking - 1600s - part4

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Framework

Humans, Groups

Population

Humans, Groups, Individuals

Questions

- Why explore anything?
- What is a university?

- Is a church a university?
- What is Balance of Powers?

Initial Conditions

Individual, Group

Self reference

Individual, Group

Preamble

Reality is not popular with believers. (me, now)

A majority of scientists and philosophers do not believe in reality - they believe in perception and belief. This is part of the mind/body/consciousness/reality/fate/choice/intentional stance debate which has been going on for hundreds of years. Some misquote Einstein to bolster their argument that reality is not “real”. Many adopt binary positions - about 70% are habitually binary.

<https://www.goodreads.com/quotes/9819191-i-never-said-that-reality-is-merely-an-illusion-albeit>

“I never said that 'Reality is merely an illusion, albeit a very persistent one.' It is fake news. Instead, one could say that 'The perception of reality not being real is an illusion, albeit a persistent one.' Reality is as real as it gets in this life time. Go out in nature and you will find that reality is the ultimate manifestation of Love. Reality is you and all of nature's kind. It is very real. It is true Love. Because all of nature is a manifestation of Love. And that includes You.”

— Albert Einstein

Galileo Galilei was persecuted for explaining reality.

Dialogues Concerning Two New Sciences - Document[1638] Rank(1) Author(**Galileo Galilei**) Age(74) Keyword(Planet Development Science) <https://oll.libertyfund.org/titles/galilei-dialogues-concerning-two-new-sciences> <https://archive.org/details/dialoguesconcern00galiooft> https://en.wikipedia.org/wiki/Two_New_Sciences

Charles Darwin explained reality but was hounded (and still is) by “believers”

THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION - Document[1859] Rank(1) Author(Charles Darwin) Age(50) Keyword(Individual Science Evolution) <https://www.gutenberg.org/ebooks/2009> https://en.wikipedia.org/wiki/On_the_Origin_of_Species <https://plato.stanford.edu/entries/origin-descent/>

Many prefer to think of the word as mainly an idealized personal experience https://en.wikipedia.org/wiki/Transcendental_idealism Kant first describes it in his *Critique of Pure Reason*, and distinguished his view from contemporary views of [realism](#) and [idealism](#), it remains the case that philosophers do not agree on how sharply Kant differs from each of these positions.

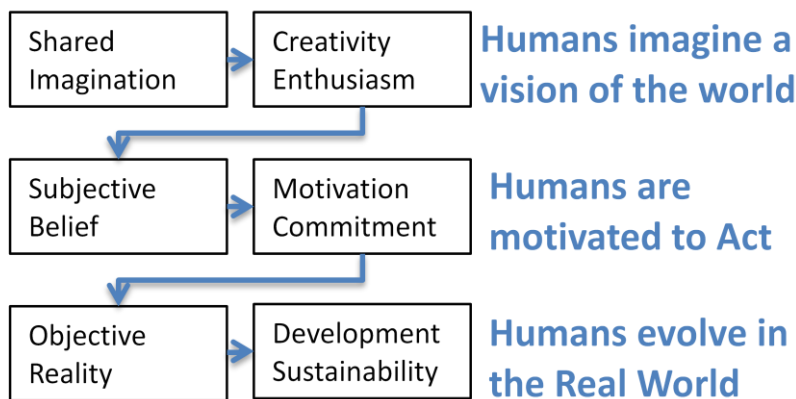
Transcendental idealism is associated, if not identified, with the formalistic idealism Kant discusses in his [Prolegomena to any Future Metaphysics](#), although recent research has tended to dispute this

identification. Transcendental idealism was also adopted as a label by the subsequent German philosophers [Johann Gottlieb Fichte](#) and [Friedrich Wilhelm Joseph von Schelling](#), [Arthur Schopenhauer](#), and in the early 20th century by [Edmund Husserl](#) in the novel form of **transcendental-phenomenological idealism**. (Subjective Belief)

If we frame things in Imagination, Belief and Reality - what does it look like?

See **Arguments in Extremes – Arguments of the Uncommon Man** <https://humanistman.com/wp-content/uploads/2024/06/Arguments-in-Extremes-Arguments-of-the-Uncommon-Man.pdf>

Human Lifetime Evolution



Imagine if all we needed to survive in the universe was already in the universe - that we did not need to invent something that is not in our universe - everything is already available.

We could imagine things, believe things and engage with reality. The reality of our shared universe. We are all in this together.

Imagine what the human condition might allow to develop?

'If we are all the same, what sort of universe would that be?' - Author(Jonathan Pearson) Year[2019] Age(61) Source_Document(George Orwell, many) Keyword(Humanism Cooperation Group)

'Humanism is the Uniting Force for a Divided World' - Author(Jonathan Pearson) Year[2019] Age(61) Keyword(Humanism Humanism Individual)

'Humanism, Its for everybody' - Author(Jonathan Pearson) Year[2019] Age(61) Keyword(Humanism Cooperation Individual)

'Humanism, we are in it together' - Author(Jonathan Pearson) Year[2019] Age(61) Keyword(Humanism Cooperation Individual)

'Change and Tension is Vital, How we do it matters' - Author(Jonathan Pearson) Year[2019] Age(61) Source_Document(Jordan Peterson , Derived from Taosim, many) Keyword(Humanism Change Individual)

'We are not all equal' - Author(Jonathan Pearson) Year[2019] Age(61) Source_Document(many) Keyword(Humanism Equality Group)

'No Human is more "Good" than any other Human' - Author(Jonathan Pearson) Year[2019] Age(61)
Keyword(Humanism Equality Group)

'Being different is Human' - Author(Jonathan Pearson) Year[2019] Age(61) Keyword(Humanism
Diversity Group)

'Why do you think the best thing to do is treat people badly when they do not agree with you?' -
Author(Jonathan Pearson) Year[2019] Age(61) Keyword(Development Agree Individual)

'I respect you too much not to have this argument' - Author(Jonathan Pearson) Year[2019] Age(61)
Keyword(Development Agree Individual)

'Socrates does Evil. He does not believe in the gods whom the city believes in, but introduces other new deities. He corrupts The youth. Punishment - death' - Author(**John Macdonell**) Year[1931]
Age(85) Source_Document(Historical Trials (Socrates, Knights templars, Giordano Bruno, Joan of Arc, Galileo, Servetus, Witchcraft)) Keyword(Humanism Justice Group)
<https://archive.org/details/historicaltrials035029mbp/page/n6>

Introduction

The Mid 1600's was a time of significant change and growth in science, politics, diplomacy and the idea of nations and constitutions.

Poland had a commonwealth, the Dutch and English had started to integrate the middle and lower classes to keep a balance on the nobility and kings but in Spain/Austria/Habsburgs and France - the nobility still reigned in supremely brutal and arrogant ways.

Andrew Dickson White https://en.wikipedia.org/wiki/Andrew_Dickson_White observed France in the 1600s' and highlighted the problems with the nobility at the time and we can see how in our own time the elites - the politicians, legal class, ABC media, public service - behave in the same kinds of ways. **The Elites** see themselves as above everyone else - the "Serfs" - who exist only to work for and pay money to the elites who control and abuse them.

We see this **smug permanent bitch-face** that the Greens/Labour politicians display - not only the tribal blacks, women, muslims and lesbians but also the "heroic" (Drama triangle) men who in some kind of zombie delusional mind-state see themselves as "chosen" or "gifted" or special. Blacks and women (on average) especially see themselves as "specially entitled" - the **entitled victim narrative** and therefore take an intentional stance of the constant **passive aggressive** victim. In the case of the senior Greens/Labour politicians it is not only their tyrannical narcissism, lies and corruption - it is their **deep pig ignorance of everything in history or anything related to reality** in the world - but also a determined smug entitled view which allows them to behave as corruptly and abusively as any conquistador, Jesuit inquisitor, Muslim or Barbarian horde.

For the French, this smug elite would eventually experience the French Revolution but for the Dutch this had already happened over many years - especially in the Wars against the Spanish and Religious extremists. The English too had had a series of revolutions and wars which had balanced up the powers in parliaments, Laws, public debate, education and media and **Thomas Hobbes** had observed the changes in Europe and thought extensively about what the issues were.

Thomas Hobbes had taken on the idea of commonwealths, kings and parliaments but had also taken on the religious debates as well - which had been the source of hundreds of years of religious wars.

Leviathan - Document[1651] Rank(1) Author(Thomas Hobbes) Age(63) Keyword(Individual Nation Society, Politics) http://www.gutenberg.org/ebooks/3207?msg=welcome_stranger
[https://en.wikipedia.org/wiki/Leviathan_\(Hobbes_book\)](https://en.wikipedia.org/wiki/Leviathan_(Hobbes_book))
<https://plato.stanford.edu/entries/hobbes-moral/>

The English works of Thomas Hobbes of Malmesbury - Document[1656] Rank(10) Author(Thomas Hobbes) Age(68) Keyword(Group Nation Society, Politics)
<https://oll.libertyfund.org/title/molesworth-english-works-of-thomas-hobbes-11-vols>
https://en.wikipedia.org/wiki/Thomas_Hobbes
<http://onlinebooks.library.upenn.edu/webbin/metabook?id=hobbesworks>

The questions concerning liberty, necessity, and chance clearly stated and debated between Dr. Bramhall, Bishop of Derry, and Thomas Hobbes of Malmesbury - Document[1656] Rank(10) Author(Thomas Hobbes) Age(68) Keyword(Group Nation Society, Politics)
<https://quod.lib.umich.edu/e/eebo/A44010.0001.001?view=toc>
<https://archive.org/details/englishworkstho05homegoog/page/n12/mode/2up>
<https://thegreatthinkers.org/hobbes/major-works/the-works-of-thomas-hobbes-of-malmesbury-volume-5-the-questions-concerning-liberty-necessity-and-chance/>

Behemoth: the history of the causes of the civil wars of England, and of the counsels and artifices by which they were carried on from the year 1640 to the year 1660, also known as The Long Parliament, - Document[1668] Rank(50) Author(Thomas Hobbes) Age(80) Keyword(Group History Government, Civil Society) [https://en.wikipedia.org/wiki/Behemoth_\(Hobbes_book\)](https://en.wikipedia.org/wiki/Behemoth_(Hobbes_book))
<https://en.wikisource.org/wiki/Behemoth> <https://archive.org/details/cu31924028063893>

With both **Andrew Dickson White** and **Thomas Hobbes** - we can see a documentation of human history in some detail - but also expressed in connected and sequential consequential ways - how people interact and one event leads to another and their comments and opinions on those sequence of events.

This technique of examining history comes from many people.

Moralia - Document[102] Rank(80) Author(**Plutarch**) Age(56) Keyword(Group Development Philosophy, Morals) <https://en.wikipedia.org/wiki/Moralia>
<https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/home.html>
<http://www.attalus.org/info/moralia.html>

Parallel Lives - Document[110] Rank(50) Author(**Plutarch**) Age(64) Keyword(Group Development Humanism, History) https://en.wikipedia.org/wiki/Parallel_Lives
<https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Lives/home.html>
<https://plato.stanford.edu/entries/plutarch/>

Plutarch, **Moralia** **The Education of Children**
https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/De_liberis_educandis*.html

1 1 Let us consider what may be said of the education of free-born children, and what advantages they should enjoy to give them a sound character when they grow up.

2 1 **It is perhaps better to begin with their parentage first;** and I should advise those desirous of becoming fathers of notable offspring to abstain from random cohabitation with women; I mean with such women as courtesans and concubines. For those who are not well-born, whether on the father's or the mother's side, have an indelible disgrace in their low birth, which accompanies them throughout their lives, and offers to anyone desiring to use it a ready subject of reproach and insult. Wise was the poet who declares:

The home's foundation being wrongly laid,

The offspring needs must be unfortunate.

A goodly treasure, then, is honourable birth, and such a man may speak his mind freely, a thing which should be held of the highest account by those who wish to have issue lawfully begotten.

In the nature of things, the spirits of those whose blood is base or counterfeit are constantly being brought down and humbled, and quite rightly does the poet declare:

A man, though bold, is made a slave whene'er

*He learns his mother's or his sire's disgrace.*²

Children of distinguished parents are, of course, correspondingly full of exultation and pride. At all events, they say that Cleophantus, the son of Themistocles, often declared to many persons, that whatever he desired was always agreed to by the Athenian people; for whatever he wished his mother also wished; whatever his mother wished Themistocles also wished;

and whatever Themistocles wished all the Athenians wished. It is very proper also to bestow a word of praise on the Spartans for the noble spirit they showed in fining their king, Archidamus, because he had permitted himself to take to wife a woman short of stature, the reason they gave being that he proposed to supply them not with kings but with kinglets.

.... 4 1 As a general statement, the same assertion may be made in regard to moral excellence that we are in the habit of making in regard to the arts and sciences, namely, that there must be a concurrence of three things in order to produce perfectly right action, and these are: **nature, reason, and habit**. By reason I mean the **act of learning**, and by habit constant practice. The first beginnings come from nature, advancement from learning, the practical use from continued repetition, and the culmination from all combined; but so far as any one of these is wanting, the moral excellence must, to this extent, be crippled. For nature without learning is a blind thing, and learning without nature is an imperfect thing, and practice without both is an ineffective thing. Just as in farming, first of all the soil must be good, secondly, the husbandman skilful, and thirdly, the seed sound, so, after the same manner, nature is like to the soil, the teacher to the farmer, and the verbal counsels and precepts like to the seed.

I should strenuously insist that all three qualities met together and formed a perfect union in the souls of those men who are celebrated among all mankind, — Pythagoras, Socrates, Plato, and all who have attained an ever-living fame.

Thomas Hobbes had also observed problems around him and had made great efforts to explore civilized debating techniques - especially with religious zealots. But Thomas also emphasized how **important it was for universities** to be free from corruption.

For example we have "Catholic" universities. People do not see a problem with that. What about "Muslim" universities or "Feminist" Universities? Do you see any problem yet? Are they universities or mainly places about tribal dogma and propaganda? What about "Green" or "Chinese" or "Jewish" - are these universities or churches and tribal institutions? What about a tribal inclusion university which includes designated tribes and beliefs in an "Inclusive and Diverse" way - like the "Pantheon" is that a university? See **Equality Diversity Proportion Value Trust** <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf> **I Like Chefs but I Hate Some Food** <https://humanistman.com/wp-content/uploads/2022/04/I-Like-Chefs-but-I-Hate-Some-Food.pdf>

So we get a number of ideas - education, a pride in education and being educated, universities, debates - even with religious fanatics and from Andrew Dickson White we get the idea of elites - the "Aristocracy" being a problem. Tyrants have always been a problem - however and wherever they arise - but also the "Good" (devout religious fanatics) who delude themselves to believe that they are "Good" and doing 'Good'.

*'It need not be doubted, but from such a master **Thucydides** was sufficiently qualified to have become a great demagogue, and of great authority with the people. But it seemeth he had no desire at all to meddle in the government: because in those days it was impossible for any man to give good and profitable counsel for the commonwealth, and not incur the displeasure of the people. For their opinion was such of their own power, and of the facility of achieving whatsoever action they undertook, that such men only swayed the assemblies, and were esteemed wise and good commonwealth's men, as did put them upon the most dangerous and desperate enterprizes.'* - Author(**William Molesworth**) Year[1839] Age(29) Source_Document(**The English Works of Thomas Hobbes**, vol. 8 (Thucydides' Peloponnesian War Part I) [1839]) Keyword(Politics Choice Group) <https://oll.libertyfund.org/people/sir-william-molesworth>

The Smug, pig-ignorant elites - Delusions and Belief oppresses any reality.

*'29. It is the business of the **very few to be independent; it is a privilege of the strong**. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it; not the least of which is that no one can see how and where he loses his way, becomes isolated, and is torn piecemeal by some minotaur of conscience. Supposing such a one comes to grief, it is so far from the comprehension of men that they neither feel it, nor sympathize with it. And he cannot any longer go back! He cannot even go back again to the sympathy of men!' - Author(**Friedrich Wilhelm Nietzsche**) Year[1886] Age(42) Source_Document(**Beyond Good and Evil**) Keyword(Choice Thinking Individual) <http://www.gutenberg.org/files/38145/38145-h/38145-h.htm> https://en.wikipedia.org/wiki/Friedrich_Nietzsche*

'Now the aforesaid Barbatio was a somewhat boorish fellow, of arrogant intentions, who was hated by many for the reason that, while he commanded the household troops under Gallus Caesar, he was

a perfidious traitor; and after Gallus' death, puffed up with pride in his higher military rank, he made like plots against Julian, when he became Caesar; and to the disgust of all good men he chattered into the open ears of the Augustus many cruel accusations' - Author(**Ammianus Marcellinus**)
 Year[390] Age(60) Source_Document(Ammian: The History Book 18 Page 422) Keyword(Development Learning Individual) https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Ammian/18*.html

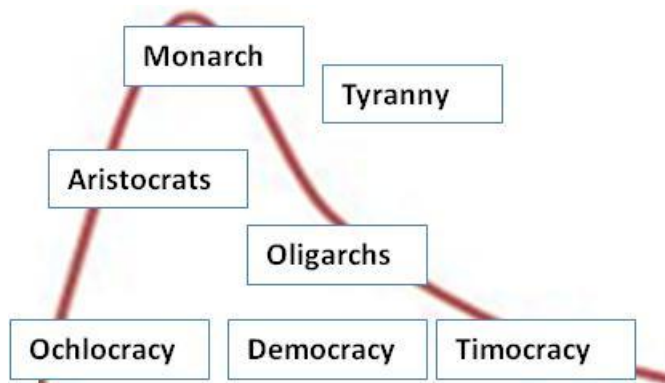
'The good--they have always been the beginning of the end' - Author(**Friedrich Wilhelm Nietzsche**)
 Year[1891] Age(47) Source_Document(Thus Spake Zarathustra) Keyword(Humanism Morals Group)
<http://www.gutenberg.org/files/1998/1998-0.txt>

See **What Were you Thinking – 1500s – Part5** <https://humanistman.com/wp-content/uploads/2024/03/What-Were-you-Thinking-1500s-part5.pdf>

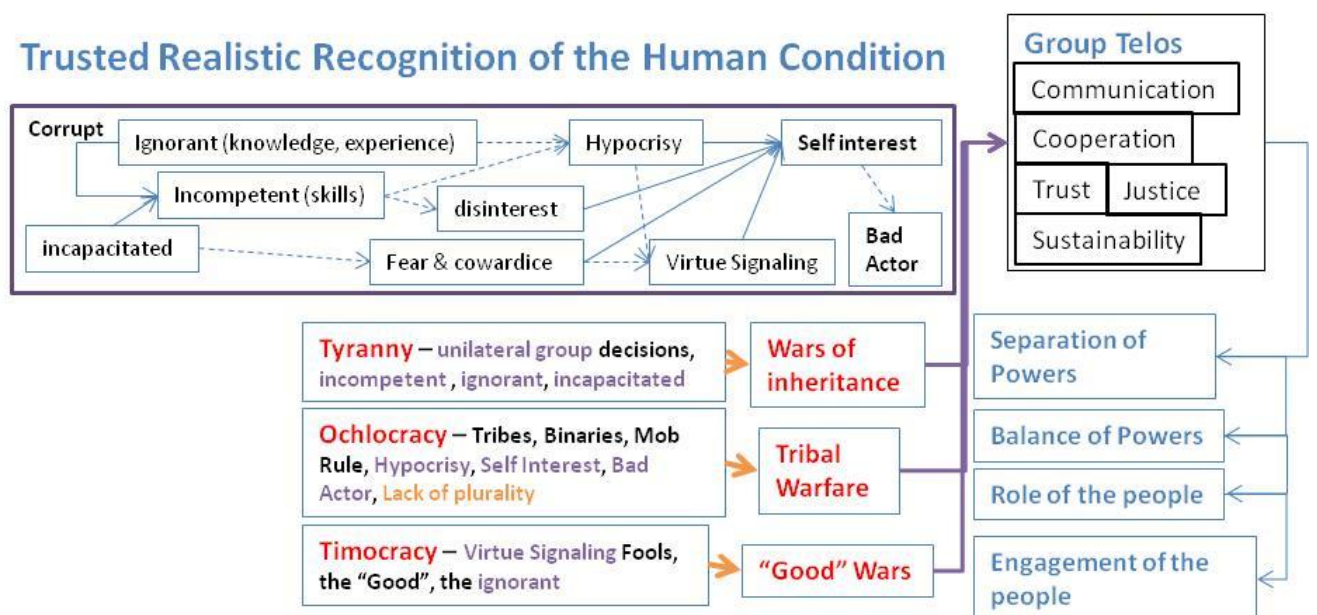
I have already explored the balance of powers and wars

See **What Were you Thinking – 1500s – Part2** <https://humanistman.com/wp-content/uploads/2023/11/What-Were-you-Thinking-1500s-part2.pdf>

See **What Were you Thinking – 1500s – Part4** <https://humanistman.com/wp-content/uploads/2024/02/What-Were-you-Thinking-1500s-part4.pdf>



Trusted Realistic Recognition of the Human Condition



Before Having the Debate - Understand what you need to do to Explain the Argument

Thomas Hobbes https://en.wikipedia.org/wiki/Thomas_Hobbes and John Bramhill https://en.wikipedia.org/wiki/John_Bramhall

The Questions concerning Liberty, Necessity and Chance, clearly stated and debated between Dr Bramhall Bishop of Derry and Thomas Hobbes of Malmesbury.

<https://archive.org/details/englishworksofth029527mbp/page/n19/mode/2up>

<https://quod.lib.umich.edu/e/eebo/A44010.0001.001/1:3?rgn=div1;view=fulltext>

Socrates tried to explain the argument. Plato, Aristotle, Xenophon and others also. What were they thinking? Hobbes and Bramhill **tried as best they could.**

Why bother explaining the argument - **ought** not we just go with Mob Rule, Popularism, Virtue Signaling or the Victim Narrative. **Why shouldn't we sacrifice more to the gods of certainty?** I mean - **why bother explaining the argument** - does anyone really want to know what the argument is about? Why does anyone care about what the argument is about? Why NOT take as much as we can and kill all debate while we can get away with it on our way to "Certain" everlasting glory and happiness?

Isn't belief and repeated assertion all you need?

<https://archive.org/details/englishworksofth029527mbp/page/n19/mode/2up> And for the arguments derived from the attributes of God, so far forth as those attributes are argumentative, that is, so far forth as their significations be conceivable, I admit them for arguments; but where they are given for honour only, and signify nothing but an intention and endeavour to praise and magnify as much as we can Almighty God, there I hold them not for arguments, but for oblations; not for the language, but (as the Scripture calls them) for the **calves of our lips; which signify not true nor false, nor any opinion of our brain, but the reverence and devotion of our hearts; and therefore they are no sufficient premises to infer truth or convince falsehood.**

"God"'s will and Individual Human will? **Do you have a choice** or does **god make you debate things and argue them without killing people who disagree?** Does **your** God Mandate that you must believe in **your** God? - Where is the choice in that? What liberty is that? How dare you have any doubt! How dare you Question! Take the Knee, boy!

To these places may be added all the places that make God the giver of all graces, that is to say, of this question, all good habits and inclinations; and all the places wherein men are said to be dead in sin. For by all these it is manifest, that although a man may live holily if he will, yet to will is the work of God, and not eligible by man.

Everything is "God"'s **Necessity** and we are but devoted servants to the **God of Certain Necessity?** Nothing you choose to do will make a difference to anything - or the only reason choose to do anything is because God willed it? **God made it a necessity** - that means you have no responsibility for anything? **How "Blessed" we humans are to be living in a time of so many Gods.**

First, the bishop says, that this very persuasion, that all things come to pass by necessity, is able to overthrow all societies and commonwealths in the world. The laws, saith he, are unjust which prohibit that which a man cannot possibly shun.

Secondly, that it maketh superfluous and foolish all consultations, arts, arms, books, instruments, teachers, and medicines, and which is worst, piety and all other acts of devotion. For if the event be necessary, it will come to pass whatsoever we do, and whether we sleep or wake.....

But I become upset and **offended** ("Human Rights" - 18C https://en.wikipedia.org/wiki/Section_18C_of_the_Racial_Discrimination_Act_1975) at your explanation and debate. **How Uncivil of you!**

"(b) " My aim in the first discourse was only to press home those things in writing, which had been agitated between us by word of mouth : a course much to be preferred before verbal conferences, as being freer from passions, &c."

***He is here, I think, mistaken** ; for in our verbal conference there was not one passionate word, nor any objecting of blasphemy or atheism, nor any other **uncivil word** ; of which in his writing there are **abundance**.*

The Truth is! - I am upset by your debate. I take offence at your *uncivility*.

The Bishop does not allow choice - you cannot "resolve" to do or choose anything. Why do you "COMMONERS" Delight in the Paradox? Why do you think you are THE First Agent - not enmeshed in God's great plan?

Take the Knee, Boy! Can't you see how clever I am??? Can't you see how GOOD I am??? (Richard Marles "With Respect...", Katy Gallagher "How Dare You!", Mark Dreyfus "Poohbah", Sarah Hansen Young "Racist", etc)

*I set myself to a serious examination of it. We commonly see those who **delight in paradoxes**, if they have line enough, confute themselves ; and their speculatives and their practices familiarly interfere one with another, (b) The very first words of T. H.'s defence trip up the heels of his whole cause ; ' **I had once resolved.**' To resolve presupposeth deliberation. But what deliberation can there be of that which is **inevitably determined by causes without ourselves**, before we do deliberate ? Can a condemned man deliberate whether he should be executed or not ? It is even to as much purpose, as for a man to consult and ponder with himself whether he should draw in his breath, or whether he should increase in stature. Secondly, (c) to resolve implies a man's dominion over his own actions, and his actual determination of himself. But he who holds an absolute necessity of all things, hath quitted this dominion over himself; and (which is worse) hath quitted it to the second extrinsical causes, in which he makes all his actions to be determined. One may as well call again yesterday, as resolve or newly determine that which is determined to his hand already,*

The Day the Earth Moved

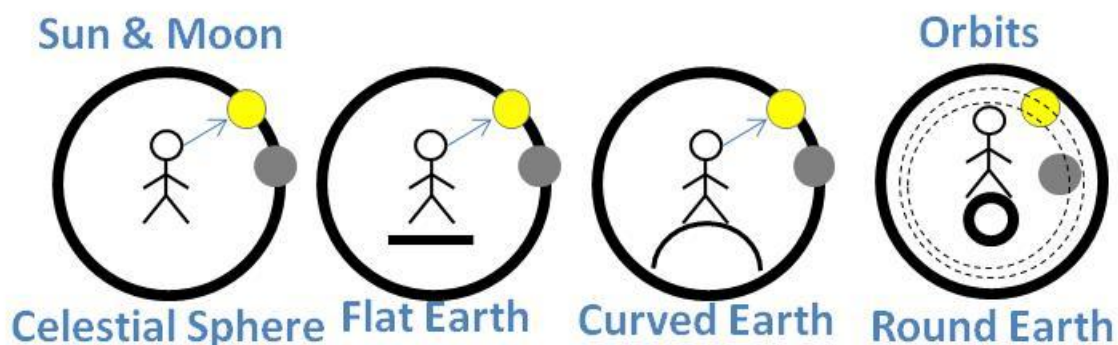
RECANTATION OF GALILEO A.D. 1633 SIR OLIVER LODGE

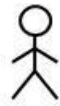
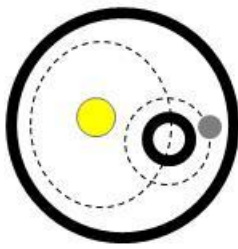
https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_129 “When in 1633 Galileo, standing before the Inquisition at Rome, denied his own great work and swore that earth stood still, science staggered under the heavy blow. Galileo was being punished, not directly for the great astronomical discoveries he had made with his telescope, but for asserting that they proved, or that he believed in, the Copernican system. This declared that the earth moved, while the churchmen had interpreted the Bible to mean that it did not.

Thus science, threatened in the person of its greatest leader, terrified by his sufferings, no longer dared proclaim the thing it saw. Descartes and many another thinker, though throbbing with the eagerness of the new dawning light, hushed their voices, hid their views. They were philosophers, not martyrs. What this newly roused vigor of thought might have accomplished except for the repressive hand of the Church we cannot tell. As it was, the supremacy of intellect passed away from Catholic Italy, turned from the South to the North, from Galileo to Newton and Leibnitz. The forced recantation of the great astronomer thus stands out as one of the events which have changed the course of destiny.”

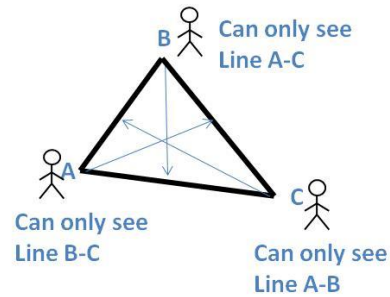
Imagine having to totally adjust your thinking from seeing everything moving around a still Earth to everything moving in respect to each other - including the earth you are standing on. This was exactly how the 1600's was for many Europeans who then worked hard to try to understand and examine what all of that meant. Of course - many people simply fail to recognize that fact and remain completely ignorant - I am not only talking about the pig-ignorant binary types - e.g. the Man hating Lesbian Feminists who declare the “Moving Earth” to be a White Man conspiracy but also the dim-witted Tribalists, women and blacks(on average), the binary extremists (cognitively challenged) and the religious zealots and weak minded men who choose to remain self-righteously tribal and ignorant mobs **gathering around their mob “beliefs” and ignoring the reality of the human condition especially their lies and corruption. Mass delusions of grandeur.**

See <https://humanistman.com/wp-content/uploads/2023/07/What-Were-You-Thinking-1400s-Continued.pdf>





Observer can observe from any position



This idea of the interplay of many moving parts or too much for most people - “**the Three Body Problem**” https://en.wikipedia.org/wiki/Three-body_problem Unlike the two-body problem, the three-body problem has no general closed-form solution.

Narcissistic Tyrannical Psychopaths (Greens/Labour) and Idiot Barbarians like the Religious Tribal Zealots (China, Muslims, Russia, Iran) are not interested - they are dominated by tribalism, war, self interest and corruption based on “**certain gods**” or manipulation of people for their own cynical ends. They have no real interest in the wider world or attempting to understand it - except for how much personal profit they can make. They are determinedly pig-ignorant “Praise the Lord/Confucius/My God, etc” - **Learning anything** is not their main interest - tribal domination, self stimulation, corruption and a nihilist world domination cult is what concerns them most.

Science Debate Experiment Investigation Discussion

The idea of thinking and science accelerated in the 1600’s in many places. The idea of the science of government was taking place as well - how best to organize things - the growth of educational frameworks , the growth of constitutional frameworks, the growth of parliamentary frameworks, laws, courts, taxes, reduction of the excesses of the elites, etc - all was open for debate, experiment and discussion.

https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_184

That a colonizing people should, almost at the moment of their arrival in a new home, proceed to enact the fundamental law of a civil state is a remarkable fact in history. The manner in which this was done in Connecticut, and the character of the constitution there made in 1639, six years after the first English settlement, render it a memorable event in the development of American government.

*As the **Connecticut Constitution** was not only the first instrument of its kind, but also formed, in many respects, a pattern for others which became the **organic laws of American States**, so the first union of colonies, in 1643, is important not alone as being the first, but also as foreshadowing the later confederation and the final union of the States themselves....*

*The Constitution of Connecticut sets out with the practical recognition of the doctrine that all **ultimate power is lodged with the people**. The body of the people is the **body politic**. From the people flow the fountains of law and justice. The governor and the other magistrates, the deputies themselves, are but a kind of committee, with delegated powers to act for the free planters. Elected from their number, they must spend their short official term in the discharge of the trust, and then descend to their old level of citizen voters. Here are to be no interminable parliaments. The majority of the general court can adjourn it at will. Nor is there to be an indefinite prorogation of the*

Legislature at the will of a single man. Let the governor and the magistrates look to it. If they do not call a general court, the planters will take the matter into their own hands and meet in a body to take care of their neglected interests.

https://en.wikipedia.org/wiki/History_of_the_Connecticut_Constitution

https://en.wikipedia.org/wiki/Fundamental_Orders_of_Connecticut The **Fundamental Orders** were adopted by the Connecticut Colony council on January 24 [O.S. January 14] 1639.[1] The fundamental orders describe the government set up by the Connecticut River towns, setting its structure and powers. They wanted the government to have access to the open ocean for trading.[2]

The Orders have the features of a written constitution and are considered by some authors to be the first written Constitution in the Western tradition. Thus, Connecticut earned its nickname of The Constitution State. The document is notable as it assigns supreme authority in the colony to the elected general court, omitting any reference to the authority of the British Crown or other external authority. In 1662, the colony petitioned the king for a royal charter, which substantially secured the colony's right to self-govern following the same form of government established by the Fundamental Orders.

https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_184 That the opposition had any real ground of complaint Mazarin never seems to have acknowledged, and he certainly at this time failed to grasp the gravity of the situation. The leaders of the Parliamentary **Fronde** were to a great extent men who "represented the highest type of citizen life" and who had the welfare of France at heart. In **attacking a wasteful administration and a ruinous system of taxation, the Fronde movement is deserving of respect**. There was much to urge against the frauds of contractors, unjust imprisonments, and the creation of new offices, and many of the suggested reforms of the chamber of St. Louis were excellent. On May 15, 1648, delegates from the four sovereign courts—the parliament, the grand conseil, the chambre des comptes, the cour des aides—had met in the chamber of St. Louis **to reform the abuses which had crept into the state.** The thirty-two delegates who sat in that chamber formulated their demands, and **practically claimed a share in the legislative authority.** https://en.wikipedia.org/wiki/The_Fronde

https://en.wikipedia.org/wiki/Province_of_Maryland

https://en.wikipedia.org/wiki/Cecil_Calvert,_2nd_Baron_Baltimore **Cecil Calvert, 2nd Baron Baltimore** (8 August 1605 – 30 November 1675) was an English politician, peer and lawyer who was the first proprietor of Maryland. Born in Kent in 1605, he inherited the proprietorship after the death of his father, George Calvert, 1st Baron Baltimore, for whom it had been intended. Calvert proceeded to establish and manage the **Province of Maryland** as a proprietary colony for English Catholics from his English country house of Kiplin Hall in North Yorkshire.

As a Catholic, he continued his father's legacy by **promoting religious tolerance in the colony**. He also was involved in the establishment of the Newfoundland Colony and the Province of Avalon. Maryland quickly became a haven for English Catholics in the Americas, particularly due to rising religious persecution in England. Governing Maryland's affairs for forty-four years, Calvert died in England in 1675. After his death, the Protestant Revolution of 1689 overturned Catholic control of the colony and established Protestant supremacy.

https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_116

Francis Bacon - Lifespan[1561 to 1626] Born_Loc(York House near Strand in London) Rank(20) Keyword(Philosophy, Humanism, Essays, Education), Wikidata(Q37388) <https://plato.stanford.edu/entries/francis-bacon/> <http://www.gutenberg.org/ebooks/author/296> [https://en.wikipedia.org/wiki/Essays_\(Francis_Bacon\)](https://en.wikipedia.org/wiki/Essays_(Francis_Bacon))

Novum Organum - Document[1620] Rank(10) Author(**Francis Bacon**) Age(59) Keyword(Individual Reason Learning, Education) <https://oll.libertyfund.org/title/bacon-novum-organum> http://www.gutenberg.org/ebooks/author/296?sort_order=downloads https://en.wikipedia.org/wiki/Novum_Organum

Rene Descartes - Lifespan[1596 to 1650] Born_Loc(La Haye en Touraine, Touraine, Kingdom of France (now Descartes, Indre-et-Loire)) Rank(1) Keyword(Philosophy, Math, Exponents, Science, Geometry , Algebra), Wikidata(Q9191) https://en.wikipedia.org/wiki/Ren%C3%A9_Descartes <http://www.gutenberg.org/ebooks/search/?query=rene+descartes> <https://plato.stanford.edu/entries/descartes/>

Meditations on First Philosophy - Document[1641] Rank(10) Author(**Rene Descartes**) Age(45) Keyword(Group Philosophy Thinking) https://en.wikipedia.org/wiki/Meditations_on_First_Philosophy <https://www.marxists.org/reference/archive/descartes/1639/meditations.htm> <http://www.classicalibrary.org/descartes/meditations/>

The Science Academies in **London** https://en.wikipedia.org/wiki/Royal_Society **Royal Society**, *formally The Royal Society of London for Improving Natural Knowledge, is a learned society and the United Kingdom's national academy of sciences.*[1] *The society fulfils a number of roles: promoting science and its benefits, recognising excellence in science, supporting outstanding science, providing scientific advice for policy, education and public engagement and fostering international and global co-operation. Founded on 28 November 1660, and Paris* https://en.wikipedia.org/wiki/French_Academy_of_Sciences **French Academy of Sciences** (French: *Académie des sciences, [akademi de sjās]*) *is a learned society, founded in 1666 by Louis XIV at the suggestion of Jean-Baptiste Colbert, to encourage and protect the spirit of French scientific research.* become focal points for investigation and discussion. Papers, letters and ideas were exchanged with people from all over Europe.

Robert Hooke https://en.wikipedia.org/wiki/Robert_Hooke encouraged the idea of practical experiments as well as theories but this was already happening in Italy and other places with telescopes, Vacuums, dropping weights from a height, Botany, Agriculture, Engineering, Medicine, Chemistry, etc.

Johann Rudolf Glauber - Lifespan[1604 to 1670] Born_Loc(Karlstadt am Main, Germany) Rank(30) Keyword(Chemistry, Chemical Engineer, Wine, Medicine, Apothecary, inorganic chemistry), Wikidata(Q57330) https://en.wikipedia.org/wiki/Johann_Rudolf_Glauber <https://www.britannica.com/biography/Johann-Rudolf-Glauber> <https://www.encyclopedia.com/people/philosophy-and-religion/other-religious-beliefs-biographies/johann-rudolph-glauber>

Thomas Browne - Lifespan[1605 to 1682] Born_Loc(Cheapside,London, England) Rank(30)
Keyword(Medicine, Science, Religion, Polymath), Wikidata(Q313925)
https://en.wikipedia.org/wiki/Thomas_Browne
<http://penelope.uchicago.edu/pseudodoxia/pseudodoxia.shtml>
<https://www.gutenberg.org/ebooks/author/304>

Giovanni Alfonso Borelli - Lifespan[1608 to 1679] Born_Loc(Castel Nuovo region,Naples Italy)
Rank(40) Keyword(Biomechanics, Physics, Muscular Movement, Blood Circulation, Maths,
Astronomy), Wikidata(Q311814) https://en.wikipedia.org/wiki/Giovanni_Alfonso_Borelli
<https://mathshistory.st-andrews.ac.uk/Biographies/Borelli/>

John Wallis - Lifespan[1616 to 1703] Born_Loc(Ashford, Kent, UK) Rank(10) Keyword(Religion, Math,
Infinity, Calculus, Philosophy, Cryptography), Wikidata(Q208359)
https://en.wikipedia.org/wiki/John_Wallis <https://mathshistory.st-andrews.ac.uk/Biographies/Wallis/> <https://royalsocietypublishing.org/doi/10.1098/rsnr.1960.0005>

Jeremiah Horrocks - Lifespan[1618 to 1641] Born_Loc(Lower Lodge, Otterspool, Toxteth Park,
Liverpool, Lancashire, England) Rank(40) Keyword(Watchmaking, Astronomy, Maths, Gravity),
Wikidata(Q354631) https://en.wikipedia.org/wiki/Jeremiah_Horrocks
<https://www.britannica.com/biography/Jeremiah-Horrocks> <https://mathshistory.st-andrews.ac.uk/Biographies/Horrocks/>

John Evelyn - Lifespan[1620 to 1706] Born_Loc(Wooten House, Wotton, Surrey, England) Rank(40)
Keyword(History, Gardening, Diarist, Collector, Librarian, Traveler, Humanism), Wikidata(Q342712)
https://en.wikipedia.org/wiki/John_Evelyn <https://www.britannica.com/biography/John-Evelyn>
<https://www.gutenberg.org/ebooks/author/6100>

Blaise Pascal - Lifespan[1623 to 1662] Born_Loc(Clermont-Ferrand, Auvergne, France) Rank(1)
Keyword(Science, Philosophy, Maths, Calculator, Probability, Physics, Hydrology), Wikidata(Q1290)
https://en.wikipedia.org/wiki/Blaise_Pascal <https://plato.stanford.edu/entries/pascal/>
<https://mathshistory.st-andrews.ac.uk/Biographies/Pascal/>

William Petty - Lifespan[1623 to 1687] Born_Loc(Romsey, Hampshire, England) Rank(20)
Keyword(Economics, Statistics, Nation, Science, Merchant, Politics, Anatomy, Chemistry, Inventor,
Music), Wikidata(Q278699) https://en.wikipedia.org/wiki/William_Petty
<https://oll.libertyfund.org/title/hull-the-economic-writings-of-sir-william-petty-vol-1>
<http://www.hetwebsite.net/het/profiles/petty.htm>

Giovanni Domenico Cassini - Lifespan[1625 to 1712] Born_Loc(Perinaldo, Republic of Genova)
Rank(20) Keyword(Maths, Hydraulic Engineer, Astronomy, Science, Saturn), Wikidata(Q14279)
https://en.wikipedia.org/wiki/Giovanni_Domenico_Cassini <https://mathshistory.st-andrews.ac.uk/Biographies/Cassini/> <https://www.britannica.com/biography/Gian-Domenico-Cassini>

Robert Boyle - Lifespan[1627 to 1691] Born_Loc(Lismore Castle, Lismore, County Waterford,
Ireland) Rank(40) Keyword(Chemistry, Science, Vacuum), Wikidata(Q43393)
https://en.wikipedia.org/wiki/Robert_Boyle <https://plato.stanford.edu/entries/boyle/>
<https://mathshistory.st-andrews.ac.uk/Biographies/Boyle/>

Christiaan Huygens - Lifespan[1629 to 1695] Born_Loc(The Hague, Dutch Republic) Rank(10) Keyword(Science, Maths, Astronomy, Engineer, Physics, Optics, Inventor, Clocks), Wikidata(Q39599) https://en.wikipedia.org/wiki/Christiaan_Huygens <https://mathshistory.st-andrews.ac.uk/Biographies/Huygens/> <https://makingscience.royalsociety.org/s/rs/people/fst00045934>

Isaac Barrow - Lifespan[1630 to 1677] Born_Loc(London , England) Rank(50) Keyword(Maths, Geometry, Philosophy, Education, Calculus, Religion), Wikidata(Q207718) https://en.wikipedia.org/wiki/Isaac_Barrow <https://www.britannica.com/biography/Isaac-Barrow> <https://mathshistory.st-andrews.ac.uk/Biographies/Barrow/>

John Locke - Lifespan[1632 to 1704] Born_Loc(Wrington, Somerset, England) Rank(1) Keyword(Philosophy, Medicine, Physician, Political Theory, Social Contract, Liberty, Education, Happiness), Wikidata(Q9353) <https://plato.stanford.edu/entries/locke-personal-identity/> <https://thegreatthinkers.org/locke/> <https://www.pursuit-of-happiness.org/history-of-happiness/john-locke/>

Sebastien Le Prestre de Vauban - Lifespan[1633 to 1707] Born_Loc(Saint-Leger-de-Fourcheret, Burgundy, Kingdom of France) Rank(40) Keyword(Engineer, Defence, Architecture, Design, Garden Design, Economics), Wikidata(Q192839) https://en.wikipedia.org/wiki/S%C3%A9bastien_Le_Prestre_de_Vauban <https://whc.unesco.org/en/list/1283/maps/> <https://www.britannica.com/biography/Sebastien-Le-Prestre-de-Vauban>

Robert Hooke - Lifespan[1635 to 1703] Born_Loc(Freshwater, Isle of Wight, England) Rank(1) Keyword(Natural Philosopher, Experiments, Physics, Astronomer, Geologist, Meteorologist, Surveyor, Architect, Science, Microscope, Inventor), Wikidata(Q46830) <https://mathshistory.st-andrews.ac.uk/Biographies/Hooke/> https://en.wikipedia.org/wiki/Robert_Hooke <https://www.gutenberg.org/ebooks/author/6091>

Isaac Newton - Lifespan[1642 to 1727] Born_Loc(Woolsthorpe-by-Colsterworth, Lincolnshire, England) Rank(1) Keyword(Science, Planets, Gravity, Maths, Infinity, Calculus, Astronomy, Theology, Alchemy, Optics, Light, Natural Philosophy), Wikidata(Q935) <https://www.britannica.com/biography/Isaac-Newton> <https://www.newton.ac.uk/about/isaac-newton/life> <https://plato.stanford.edu/entries/newton/>

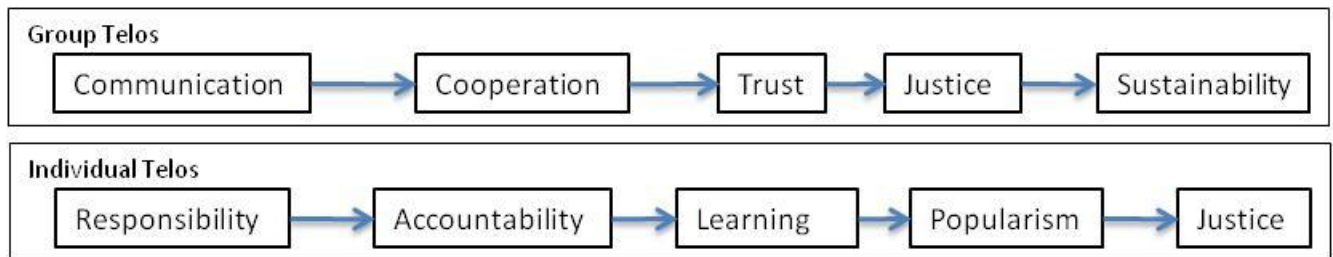
Gottfried Wilhelm Leibniz - Lifespan[1646 to 1716] Born_Loc(Leipzig, Electorate of Saxony, Holy Roman Empire) Rank(10) Keyword(Philosophy, Maths, Library, Theology, Ethics, Politics, Law, History, Games, Music, Probability, Geology), Wikidata(Q9047) https://en.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz <https://plato.stanford.edu/entries/leibniz/> <https://www.leibniz-gemeinschaft.de/en/about-us/history/gottfried-wilhelm-leibniz.html>

Many people visited each other to talk about things and discuss ideas. **Thomas Hobbes** in 1636 (Aged 47), **John Milton** in 1638 (aged 29) and others met with Galileo Galilei (aged 71 to 73) while he was under house arrest in his villa outside Florence Lat/long(43.74784, 11.25766)

Other Science Academies followed https://en.wikipedia.org/wiki/Prussian_Academy_of_Sciences **Royal Prussian Academy of Sciences** (German: *Königlich-Preußische Akademie der Wissenschaften*) was an academy established in Berlin, Germany on 11 July 1700, four years after the Prussian Academy of Arts, or "Arts Academy," to which "Berlin Academy" may also refer.

As far as to say "Who Discovered, What and When" this is a difficult exercise because many people were having the same ideas and similar notions all around the same time - because they were all working on the same kinds of problems and sharing their information. Books from past authors were being read. https://en.wikipedia.org/wiki/Leibniz%E2%80%93Newton_calculus_controversy **Leibniz–Newton calculus controversy**.

You have an idea - you write down your idea and check what other people think - you seek debate and discussion. You explore your idea by gathering information - you read other people's books - you may need to invent something to help you and you keep working on it. It may be that your idea becomes so big that people with telescopes have to sail all over the world and measure a distant objective at exactly the same time so you can calculate the size and the shape of earth. Large cooperative endeavors all robustly discussed and debated.



The Circle Arc is compared to the Chord or Tangent

Squaring the circle. <https://mathshistory.st-andrews.ac.uk/Biographies/Sluze/>

https://en.wikipedia.org/wiki/Ren%C3%A9-Fran%C3%A7ois_de_Sluse **René-François Walter de Sluse** (French: [də slyz]; also *Renatius Franciscus Slusius* or *Walther de Sluze*; 2 July 1622 – 19 March 1685) was a Walloon mathematician and churchman who served as the canon of Liège and abbot of Amay

[https://en.wikipedia.org/wiki/John_Pell_\(mathematician\)](https://en.wikipedia.org/wiki/John_Pell_(mathematician)) <https://mathshistory.st-andrews.ac.uk/Biographies/Pell/> <https://royalsocietypublishing.org/doi/10.1098/rsnr.2000.0113>

John Pell (1 March 1611 – 12 December 1685) was an English mathematician and political agent abroad. He was made Royal Chair of Mathematics at Orange College by the Prince of Orange, and was under the patronage of Sir Charles Cavendish. He was also a compeer and correspondent of René Descartes and Thomas Hobbes.

https://en.wikipedia.org/wiki/Johannes_Hudde **Johannes (van Waveren) Hudde** (23 April 1628 – 15 April 1704) was a burgomaster (mayor) of Amsterdam between 1672 – 1703, a mathematician and governor of the Dutch East India Company... Hudde corresponded with Baruch Spinoza and Christiaan Huygens, Johann Bernoulli, Isaac Newton and Leibniz. Newton and Leibniz mention Hudde many times and used some of his ideas in their own work on infinitesimal calculus.

[https://en.wikipedia.org/wiki/James_Gregory_\(mathematician\)](https://en.wikipedia.org/wiki/James_Gregory_(mathematician)) **James Gregory** FRS (November 1638 – October 1675) was a Scottish mathematician and astronomer. His surname is sometimes spelt as Gregorie, the original Scottish spelling. He described an early practical design for the reflecting telescope – the Gregorian telescope – and made advances in trigonometry, discovering infinite series representations for several trigonometric functions.

In his book *Geometriae Pars Universalis* (1668)[1] Gregory gave both the **first published statement and proof of the fundamental theorem of the calculus** (stated from a geometric point of view, and only for a special class of the curves considered by later versions of the theorem), for which he was acknowledged by Isaac Barrow

https://en.wikipedia.org/wiki/Inscribed_figure In geometry, an **inscribed planar shape** or solid is one that is enclosed by and "fits snugly" inside another geometric shape or solid.[1] To say that "figure F is inscribed in figure G" means precisely the same thing as "figure G is circumscribed about figure F". A circle or ellipse inscribed in a convex polygon (or a sphere or ellipsoid inscribed in a convex polyhedron) is tangent to every side or face of the outer figure (but see Inscribed sphere for semantic variants).

https://archive.org/details/LeibnizinParisHofmann1974/LeibnizinParisHofmann1974_144x75/page/100/mode/2up **Copyright Fair use not for profit public interest** We are in fact dealing here with a philosophico-mathematical question which is probably connected with the attempts already made repeatedly by the Greeks, though never successfully, to square the circle by geometrical construction. Aristotle maintains that there can be no rational proportion between the curved and the straight, and his commentator Averroes even denies the possibility of a rational proportion between two arcs. It is very doubtful whether Archimedes too supported this Aristotelian opinion; at any rate it is to his treatise *On the sphere and cylinder* that we owe the fundamental axiom for convex plane figures — valid for arcs as well as for areas — on which all later rectifications are based: 'that which is included is the lesser'.

It is difficult to describe how fervent the math community was in the 1600s. The network of hypothesis, maths, proofs and debate was intense and talented thinking men everywhere were enthusiastically engaged with exploration and discovery in maths.

See **Leibniz in Paris, from 1672 to 1676**, his growth to mathematical maturity by **Joseph E Hofmann** b19000307 d19730507 [1949] translated [1974] by Joseph E Hofmann **copyright**
https://archive.org/details/LeibnizinParisHofmann1974/LeibnizinParisHofmann1974_144x75/page/34/mode/2up

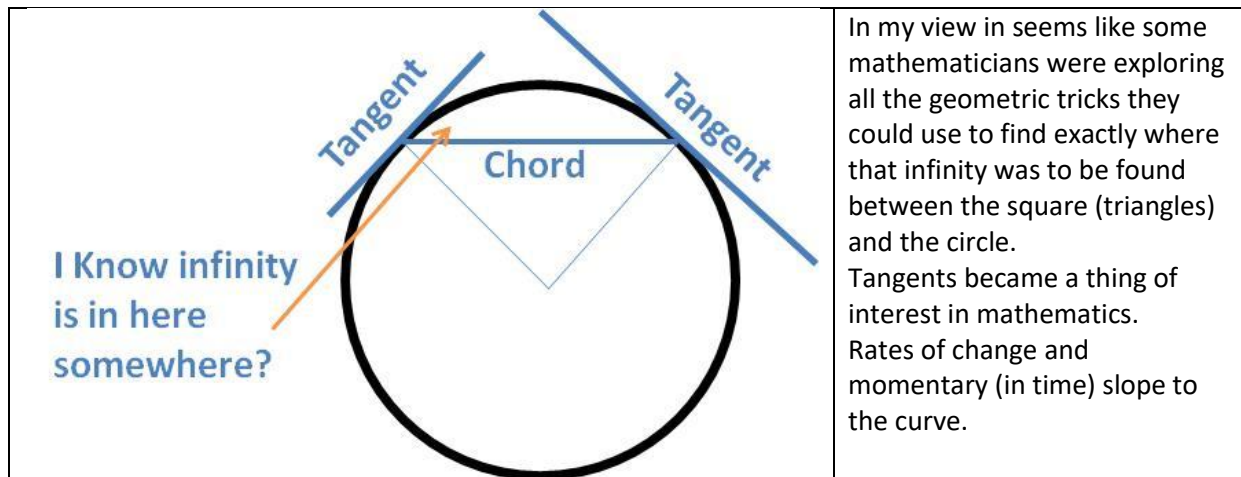
The above book is an **excellent exploration** of the development of Leibniz's thinking.

Rene Descartes had shifted the thinking of Geometry and Algebra and people were exploring new ways of framing things.

La Geometrie - Document[1637] Rank(1) Author(**Rene Descartes**) Age(41) Keyword(Planet Science Maths) <http://www.gutenberg.org/ebooks/26400> <https://archive.org/details/lagomtrie00descuoft>
https://en.wikipedia.org/wiki/La_G%C3%A9om%C3%A9trie

https://en.wikipedia.org/wiki/Pappus_of_Alexandria
https://en.wikipedia.org/wiki/Pappus%27s_hexagon_theorem
<https://www.mathpages.com/home/kmath542/kmath542.htm>

https://en.wikipedia.org/wiki/Johannes_Hudde https://en.wikipedia.org/wiki/Hudde%27s_rules



<https://en.wikipedia.org/wiki/Infinitesimal> *Infinitesimals are a basic ingredient in calculus as developed by **Leibniz**, including the **law of continuity** and the **transcendental law of homogeneity**. In common speech, an infinitesimal object is an object that is smaller than any feasible measurement, but not zero in size—or, so small that it cannot be distinguished from zero by any available means. Hence, when used as an adjective in mathematics, infinitesimal means infinitely small, smaller than any standard real number. Infinitesimals are often compared to other infinitesimals of similar size, as in examining the derivative of a function. An infinite number of infinitesimals are summed to calculate an integral.*

Leibniz introduced a number of methods for using infinities in equations.

World Wide Geo-Political Campaigns

William of Orange II, English, French, Habsburgs, Dutch, Ottomans and many others were all engaged in a kind of world wide diplomacy of wars, trade, agreements, treaties, marriages, threats, etc. This was no longer a world dominated by single conflicts in local regions - everything was more connected. Things were remembered - massacres, breaking of treaties and promises, distant world events, etc. Maths and insights were remembered and shared as well - problems, ideas, theories, hypothesis, experiments, solutions and developments.

Leibniz in Paris <http://assets.press.princeton.edu/chapters/s9172.pdf> copyright Princeton (Context of 1600s)

Some Alliances and Treaties

[https://en.wikipedia.org/wiki/Triple_Alliance_\(1668\)](https://en.wikipedia.org/wiki/Triple_Alliance_(1668))

https://en.wikipedia.org/wiki/Treaties_of_Nijmegen *The Treaties of Peace of Nijmegen (French: Traités de Paix de Nimègue; German: Friede von Nimwegen; Dutch: Vrede van Nijmegen) were a series of treaties signed in the Dutch city of Nijmegen between August 1678 and October 1679. The treaties ended various interconnected wars among France, the Dutch Republic, Spain, Brandenburg, Sweden, Denmark-Norway, the Prince-Bishopric of Münster, and the Holy Roman Empire. The most significant of the treaties was the first, which established peace between France and the Dutch Republic and placed the northern border of France very near its modern position*

https://en.wikipedia.org/wiki/Truce_of_Ratisbon *The Truce of Ratisbon, or Truce of Regensburg, concluded the War of the Reunions, fought by France against Spain and the Holy Roman Empire. The Truce was signed on 15 August 1684 at the Dominican convent in Ratisbon (now in Bavaria) between Louis XIV, the Holy Roman Emperor, Leopold I, and the Spanish King, Charles II.*

[https://en.wikipedia.org/wiki/Grand_Alliance_\(League_of_Augsburg\)](https://en.wikipedia.org/wiki/Grand_Alliance_(League_of_Augsburg)) *The **Grand Alliance**, sometimes erroneously referred to as its precursor the League of Augsburg,[b] was formed on 20 December 1689. Signed by William III on behalf of the Dutch Republic and England, and Emperor Leopold I for the Habsburg Monarchy, its primary purpose was to oppose the expansionist policies of Louis XIV of France. ...The overlap between the various coalitions is **often confusing**. The Empire contained hundreds of members, each belonging to an Imperial Circle (see map), an administrative unit for collecting taxes and mutual support; the [Swabian Circle](#) alone had over 88 members. Individual states could form or join alliances, such as the 1685 agreement between Brandenburg-Prussia and the Dutch Republic, while Leopold signed the Grand Alliance as Archduke of Austria*

[https://en.wikipedia.org/wiki/Treaty_of_Turin_\(1696\)](https://en.wikipedia.org/wiki/Treaty_of_Turin_(1696)) *The Treaty of Turin, signed on 29 August 1696 by the French King and the Duchy of Savoy, ended the latter's involvement in the Nine Years' War.*

Savoy signed a separate peace with France and left the Grand Alliance, an anti-French coalition formed on 20 December 1689 by England, the Dutch Republic and Emperor Leopold.

https://en.wikipedia.org/wiki/Peace_of_Ryswick *The Peace of Ryswick, or Rijswijk, was a series of treaties signed in the Dutch city of Rijswijk between 20 September and 30 October 1697. They ended the 1688 to 1697 Nine Years' War between France and the Grand Alliance, which included the Dutch Republic and the Holy Roman Empire.*

Your Private Beliefs - no matter how popular with the Mob - Are none of my Business

Believe what you want privately - but don't kill people over it or make governments mandate laws for your beliefs that everyone else must obey. If you assert your beliefs on the public then expect and demand a debate.

Being Considerate

I noticed while talking with my partner how the idea of being considerate is something we share. That is a kind of awareness of all the people and things in the room and how they might interact - so you notice the people being left out of the group or the child who has nothing to eat at lunchtime. This is similar to taking turns, waiting in line and fair play - a kind of balanced awareness of things.

In recent times we see women fighting over toilet paper in shops. We also see tribal abuse, general bad behaviour, excessive greed and smug elitism from politicians and other "Aristocrats".

<https://www.ipl.org/essay/Great-Expectations-Revenge-Analysis-FJHRGH2SG> **Isaac Barrow**, a theologian, once declared, "It is commonly said that revenge is sweet, but to a calm and considerate mind, patience and forgiveness are sweeter." *Great Expectations*, written by Charles Dickens, exudes the idea that revenge may seem satisfying, but patience and forgiveness offer more fulfillment.

Isaac was in the middle of English civil wars, executions and religious wars when he expressed this idea.

https://en.wikiquote.org/wiki/Isaac_Barrow **Isaac Barrow** (October 1630 – 4 May 1677) (many Quotes)

SERMONS ON EVIL SPEAKING BY ISAAC BARROW, D.D.

<https://www.gutenberg.org/cache/epub/10274/pg10274-images.html> "**Isaac Barrow** was then a young man of four-and-twenty, with the courage of his opinions in politics and in church questions, which were not the opinions of those in power." .. The text of the first sermon was "If any man offend not in word, he is a perfect man." The texts to the last three were: "Speak not evil one of another, brethren;" "Judge not;" and "That ye study to be quiet, and to do your own business."

.. It is then the duty of all Christian people (to be taught and pressed on them) not to reproach, or **speak evil of any man**. The which duty, for your instruction, I shall first endeavour somewhat to explain, declaring its import and extent; then, for your further edification, I shall inculcate it, proposing several inducements persuasive to the observance of it.....

THE FOLLY OF SLANDER.

Part 1.

"He that uttereth slander is a fool."—Prov. x. 18.

General declamations against vice and sin are indeed excellently useful, as rousing men to consider and look about them: but they do often want effect, because they only raise confused apprehensions of things, and indeterminate propensions to action; which usually, before men thoroughly perceive or resolve what they should practise, do decay and vanish. As he that cries out "Fire!" doth stir up people, and inspireth them with a kind of hovering tendency every way, yet no man thence to purpose moveth until he be distinctly informed where the mischief is; then do they, who apprehend themselves concerned, run hastily to oppose it: so, till we particularly discern where our offences lie (till we distinctly know the heinous nature and the mischievous consequences of them), we scarce will effectually apply ourselves to correct them. Whence it is requisite that men should be particularly acquainted with their sins, and by proper arguments be dissuaded from them.

In order whereto I have now selected one sin to describe, and dissuade from, being in nature as vile, and in practice as common, as any other whatever that hath prevailed among men. It is slander, a sin which in all times and places hath been epidemical and rife; but which especially doth seem to reign and rage in our age and country.

There are principles innate to men, which ever have, and ever will incline them to this offence. Eager appetites to secular and sensual goods; violent passions, urging the prosecution of what men affect; wrath and displeasure against those who stand in the way of compassing their desires; emulation and envy towards those who happen to succeed better, or to attain a greater share in such things; excessive self-love; unaccountable malignity and vanity, are in some degrees connatural to all men, and ever prompt them to this dealing, as appearing the most efficacious, compendious, and easy way of satisfying such appetites, of promoting such designs, of discharging such passions. Slander thence hath always been a principal engine whereby covetous, ambitious, envious, ill-natured, and vain persons have striven to supplant their competitors, and advance themselves; meaning thereby to procure, what they chiefly prize and like, wealth, or dignity, or reputation, favour and power in the court, respect and interest with the people.

Hobbe's Behemoth

What can we learn from Hobbes?

Hobbes lived to an old age and was witness to many major events in England and Europe. During Queen Elizabeth, James I, Charles I, Cromwell and Charles 2. He saw the growth of thinkers and scientists and men of learning and the growing discovery of the universe and the planet.

He saw his own countrymen at war against themselves and he saw the great turmoil in parliamentary processes and the rights of Kings. He was aware of all the Religious wars, massacres and atrocities in Europe and Ireland https://en.wikipedia.org/wiki/Irish_Confederate_Wars where Catholics and Protestants were at war with each other.

*The **Irish Confederate Wars**, also called the **Eleven Years' War** (Irish: Cogadh na hAon-déag mBliana), took place in Ireland between **1641 and 1653**. ...“The conflict had political, religious and ethnic aspects and was fought over governance, land ownership, religious freedom and religious discrimination. The main issues were whether Irish Catholics or British Protestants held most political power and owned most of the land, and whether Ireland would be a self-governing kingdom under Charles I or subordinate to the parliament in England. It was the most destructive conflict in Irish history and caused 200,000–600,000 deaths from fighting as well as war-related famine and disease”..” Hardly any page in human history is more appalling. A **full third of the population of Ireland perished**. Thirty or forty thousand of the most energetic left the country and took service in foreign armies. Great tracts were left absolutely depopulated..”*

He was aware of the wars in Europe https://en.wikipedia.org/wiki/Thirty_Years%27_War **The Thirty Years' War,[j] from 1618 to 1648, was one of the most destructive conflicts in European history. Fought primarily in Central Europe, an estimated 4.5 to 8 million soldiers and civilians died from the effects of battle, famine, or disease, while parts of Germany reported population declines of over 50%.[19] Related conflicts include the Eighty Years' War, the War of the Mantuan Succession, the Franco-Spanish War, the Torstenson War, the Dutch-Portuguese War, and the Portuguese Restoration War.**

The war can be seen as a continuation of the religious conflict initiated by the 16th-century Reformation within the Holy Roman Empire.

Hobbes chooses to relate history and comment on things as he goes.

Behemoth: the history of the causes of the civil wars of England, and of the counsels and artifices by which they were carried on from the year 1640 to the year 1660, also known as The Long Parliament, - Document[1668] Rank(50) Author(**Thomas Hobbes**) Age(80) Keyword(Group History Government, Civil Society)

[https://en.wikipedia.org/wiki/Behemoth_\(Hobbes_book\)](https://en.wikipedia.org/wiki/Behemoth_(Hobbes_book))

<https://en.wikisource.org/wiki/Behemoth> <https://archive.org/details/cu31924028063893>

<https://archive.org/details/cu31924028063893/page/n19/mode/2up> "Fourthly, there were an exceeding great number of men of the better sort, that had been so educated, as that in their youth having read the books written by famous men of the ancient Grecian and Roman commonwealths concerning their polity and great actions ; in which books the popular government was extolled by the glorious name of liberty, and monarchy disgraced by the name of **tyranny** ; they became thereby in love with their forms of government. And out of these men were chosen the greatest part of the House of Commons, or if they were not the greatest part, yet, by advantage of their eloquence, were always able to sway the rest."

.. <https://archive.org/details/cu31924028063893/page/n25/mode/2up>

B. This would not be taken so much for a punishment to the people, as to the King ; and therefore when a **Pope excommunicates a whole nation**, methinks he rather excommunicates himself than them. But I pray you tell me, what were the **rights the Pope pretended to in the kingdoms of other princes ?**

A. First, an exemption of all priests, friars, and monks, in criminal causes, from the cognizance of civil judges. Secondly, collation of benefices on whom he pleased, native or stranger, and exaction of tenths, first fruits, and other payments. Thirdly, appeals to Rome in all causes where the Church could pretend to be concerned. Fourthly, to be the supreme judge concerning lawfulness of marriage, that is, concerning the hereditary succession of Kings, and to have the cognizance of all causes concerning adultery and fornication.

B. Good ! A monopoly of women.

A. Fifthly, a power of absolving subjects of their duties, and of their oaths of fidelity to their lawful sovereigns, when the Pope should think fit for the extirpation of heresy. B. This power of absolving subjects of their obedience, as also that other of being judge of manners and doctrine, is as absolute a sovereignty as is possible to be ; and consequently there must be **two kingdoms in one and the same nation**, and **no man be able to know which of his masters he must obey**.

A. For my part, I should rather obey that master that had the right of making laws and of inflicting punishments, than him that pretendeth only to a right of making canons (that is to say rules) and no right of co-action, or otherwise punishing, but by excommunication.

(excommunication = punished after death) ...

B. But what is this **heresy**, which the **Church of Rome so cruelly persecutes**, as to depose Kings that do not, when they are bidden, turn all heretics out of their dominions ?

A. Heresy is a word which, when it is used without passion, **signifies a private opinion**. So the different sects of the old philosophers, Academians, Peripatetics, Epicureans, Stoics, &c, were called heresies. But in the Christian Church, there was in the signification of that word, comprehended a sinful opposition to him, that was chief judge of doctrines in order to the salvation of men's souls ; and consequently heresy may be said to bear the same relation to the power spiritual, that rebellion doth to the power temporal, and is suitable to be persecuted by him that will preserve a power spiritual and **dominion of men's consciences**.

B. It would be very well (because we are all of us permitted to read the Holy Scriptures, and bound to make them the rule of our actions, both public and private) that heresy were by some law defined, and the particular opinions set forth, for which a man were to be condemned and punished as a heretic ; for else, not only men of mean capacity, but even the wisest and devoutest Christian, may fall into heresy without any will to oppose the Church ; **for the Scriptures are hard, and the interpretations different of different men**.

A. The meaning of the word heresy is by law declared in an Act of Parliament in the first year of Queen Elizabeth ;

<https://archive.org/details/cu31924028063893/page/n31/mode/2up> ... ; and so continued gaining upon them, till his power was at the highest in that three hundred years, or thereabout, which passed between the eighth and eleventh century, that is, between Pope Leo the Third and Pope Innocent the Third. For in this time **Pope Zachary the First deposed Chilperic, then King of France, and gave the kingdom to one of his subjects, Pepin**; and Pepin took from the Lombards a great part of their territory and gave it to the Church. Shortly after, the Lombards having recovered their estate, Charles the Great retook it, and gave it to the Church again ; and Pope Leo the Third made Charles Emperor.

B. But what right did the Pope then pretend for the creating of an Emperor ?

A. He pretended the right of being Christ's vicar ; and what Christ could give, his vicar might give ; and you know that Christ was King of all the world.

B. Yes, as God; and so he gives all the kingdoms of the world, which nevertheless proceed from the consent of people, either for fear or hope.

A. But this gift of the empire was in a more special manner, in such a manner as Moses had the government of Israel given him ; or rather as Joshua had it given him, to go in and out before the people as the high-priest should direct him. And so the empire was understood to be given him, on condition to be directed by the Pope. For when the Pope invested him with the regal ornaments, the people all cried out *Deus dat*, that is to say, // is God that gives it ; and the Emperor was contented so to take it. And from that time, all or most of the **Christian Kings do put into their titles the words *Dei gratia*, that is, by the gift of God** ; and their successors use still to receive the crown and sceptre from a bishop.

<https://archive.org/details/cu31924028063893/page/n35/mode/2up> .. A. I think that neither the preaching of friars nor monks, nor of parochial priests, tended to teach men what, but **whom to believe**. For the power of the mighty hath no foundation but in the opinion and belief of the people. And the end which the Pope had in multiplying sermons, was no other but to prop and enlarge his own authority over all Christian Kings and States.

Within the same time, that is, between the time of the Emperor Charles the Great and of King Edward the Third of England, began their second polity ; which was, to bring **religion into an art**, and thereby to maintain all the decrees of the Roman Church, by disputation, not only from the Scriptures, **but also from the philosophy of Aristotle**, both moral and natural. And to that end the Pope exhorted the said Emperor by letter, to erect schools of all kinds of literature ; and from thence began the institution of universities ; for not long after, the universities began in Paris and in Oxford. It is true, that there were schools in England before that time, in several places, for the instruction of children in the **Latin tongue, that is to say, in the tongue of the Church**. But for an university of learning, there was none erected till that time ; though it be not unlikely there might be then some that taught philosophy, logic, and other arts, in divers monasteries, the monks having little else to do but to study. After some colleges were built to that purpose, it was not long time before many more were added to them, by the devotion of princes and bishops, and other wealthy men : and the discipline therein was confirmed by the Popes that then were ; and abundance of scholars sent thither by their friends to study, as to a place from whence the way was open and easy to preferment both in Church and Commonwealth. The profit that the Church of Rome expected from them, and in effect received, was the **maintenance of the Pope's doctrine, and of his authority over kings and their subjects, by school-divines ; who, striving to make good many points of faith incomprehensible, and calling in the philosophy of Aristotle to their assistance, wrote great books of school-divinity, which no man else, nor they themselves, are able to understand ; as any man may perceive that shall consider the writings of Peter Lombard, or Scotus that wrote commentaries upon him, or of Suarez, or any other school-divine of later times**. Which kind of learning nevertheless hath been much admired by two sorts of men, otherwise prudent enough ; the one of which sorts were those that were already devoted and really affectionate to the Roman Church; for they believed the doctrine before, but admired the arguments because they understood them not, and yet found the conclusions to their mind. **The other sort were negligent men, that had rather admire with others, than take the pains to examine**. So that all sorts of people were fully resolved, that both the doctrine was true, and the Pope's authority no more than was due to him.

B. I see that a Christian king, or state, how well soever provided he be of money and arms, where the Church of Rome hath such authority, will have but a hard match of it, for want of men. For their subjects will hardly be drawn into the field and fight with courage against their consciences.

A. It is true that great rebellions have been raised by Church-men in the **Pope's quarrel against kings**, as in England against King John, and in France against King Henry IV. Wherein the Kings had a more considerable part on their sides, than the Pope had on his ; and shall always have so, if they have money. For there are but few whose consciences are so tender as to refuse money when they want it. But the great mischief done to kings upon pretence of religion is, when the Pope gives power to one king to invade another.

B. I wonder how King Henry the Eighth could then so utterly extinguish the authority of the Pope in England, and that without any rebellion at home, or any invasion from abroad.

A. First, the priests, monks, and friars, being in the height of their power, were now for the most part **grown insolent and licentious** ; and thereby the force of their arguments was now taken away by the **scandal of their lives**, which the **gentry and men of good education easily perceived** : and the Parliament consisting of such persons, was therefore willing to take away their power : and generally

the common people, which **from a long custom had been in love with Parliaments**, were not displeased therewith. Secondly, the doctrine of Luther beginning a little before, was now by a great many men of the greatest judgment so well received, as that there was no hope to restore the Pope to his power by rebellion. Thirdly, the revenue of abbeys and all other religious houses, falling thereby into the King's....

... But though the Romish religion were now cast out by the law, yet there were abundance of people, and many of them of the nobility, that **still retained the religion of their ancestors**, who as they were not much molested in points of conscience, so they were not by their own inclination very troublesome to the civil government ; but by the secret practice of the Jesuits and other **emissaries of the Roman Church**, they were **made less quiet than they ought to have been** ; and some of them to venture on the **most horrid act** that ever had been heard of before, I mean the **Gunpowder Treason**. And upon that account, the Papists of England have been looked upon as men that would not be sorry for any disorders here ...

<https://archive.org/details/cu31924028063893/page/n41/mode/2up> For it is **a hard matter for men, who do all think highly of their own wits**, when they have also acquired the learning of the university, to be persuaded that they **want any ability requisite for the government of a commonwealth**, especially having read the glorious histories and the sententious politics of the ancient popular governments of the Greeks and Romans, amongst whom kings were hated and branded with the name of tyrants, and popular government (though no tyrant was ever so cruel as a popular assembly) passed by the name of liberty.

<https://archive.org/details/cu31924028063893/page/n45/mode/2up>

B. Yet divers of them did preach frequently against **oppression**.

A. It is true, I had forgot that ; but it was before such as were free enough from it ; I mean the **common people**, who would **easily believe themselves oppressed, but never oppressors**. And therefore you may reckon this among their artifices, to make the people believe they were oppressed by the King, or perhaps by the bishops, or both ; and incline the meaner sort to their party afterwards, when there should be occasion. But this was but sparingly done in the time of Queen Elizabeth, whose fear and jealousy they were afraid of. Nor had they as yet any great power in the Parliament-house, whereby to call in question her prerogative by petitions of right and other devices, as they did afterwards, when democratical gentlemen had received them into their counsels for the design of changing the government from monarchical to popular, which they called liberty.

B. Who would think that such horrible designs as these could so easily and so long remain covered with the cloak of godliness ? For that they were most impious hypocrites, is manifest enough by the war their proceedings ended in, and by the impious acts in that war committed....

<https://archive.org/details/cu31924028063893/page/n49/mode/2up> A. He might indeed : but it had been but a kind of superstition to have made him general upon that account, though many generals heretofore have been chosen for the good luck of their ancestors in like occasions. In the long war between Athens and Sparta, a general of the Athenians by sea won many victories against the Spartans ; for which cause, after his death, they chose his son for general with ill success. The Romans that conquered Carthage by the valour and conduct of Scipio, when they were to make war

again in Africa against Caesar, chose another Scipio for general ; a man valiant and wise enough, but that perished in the employment. And to come home to our own nation, the Earl of Essex made a fortunate expedition to Cadiz; but his son, sent afterwards to the same place, could do nothing. It is but **a foolish superstition** to hope that God has entailed success in war **upon a name or family**.

<https://archive.org/details/cu31924028063893/page/n51/mode/2up> .. A. I think they never thought of that ; **but I am sure they never meant** the sovereignty should be wholly either in one or both the houses. Besides, they were loath to desert the King, when he was invaded by foreigners ; for the Scotch were esteemed by them as a foreign nation.

B. It is strange to me, that England and Scotland being but one island, and their language almost the same, and being governed by one King, **should be thought foreigners to one another**. — The Romans were masters of many nations, and to oblige them the more to obey the edicts and laws sent unto them from the city of Rome, they thought fit to make them all Romans ; and out of divers nations, as Spain, Germany, Italy, and France, to advance some, that they thought worthy, even to be senators of Rome, and to give every one of the common people the privileges of the city of Rome, by which they were protected from the contumelies of other nations where they resided. Why were not the Scotch and English united in like manner into one people ?

A. King James at his first coming to the crown of England did endeavour it, but could not prevail. But for all that, I believe the Scots have now as many privileges in England as any nation had in Rome, of those which were so as you say made Romans. For they are all naturalized, and have right to buy land in England to themselves and their heirs.

<https://archive.org/details/cu31924028063893/page/n57/mode/2up>

A. Why may not men be taught their duty, that is, the science of just and unjust, as divers other sciences have been taught, from true principles and evident demonstration ; and much more easily than any of those preachers and democratical gentlemen could teach rebellion and treason ?

B. **But who can teach what none have learned ?** Or, if any man have been so singular, as to have studied the science of justice and equity ; how can he teach it safely, when it is **against the interest** of those that are in **possession of the power to hurt him ?**

A. The rules of just and unjust sufficiently demonstrated, and from principles evident to the meanest capacity, have not been wanting ; and notwithstanding the obscurity of their author, have shined, not only in this, but also in foreign countries, **to men of good education**. **But they are few**, in respect of the rest of the men, whereof many cannot read : many, though they can, have no leisure ; and of them that have leisure, the greatest part have their minds wholly employed and taken up by their private businesses or pleasures. So that it is impossible that the multitude should ever learn their duty, but from the pulpit and upon holidays ; but then, and from thence, it is, that they learned their disobedience. And, therefore, the light of that doctrine has been hitherto covered and kept under here by a cloud of adversaries, which no private man's reputation can break through, without the authority of the Universities. But out of the Universities, came all those preachers that taught the contrary. **The Universities** have been to this nation, **as the wooden horse was to the Trojans**. 1

<https://archive.org/details/cu31924028063893/page/n61/mode/2up> And yet in the doctrine of Aristotle, they made use of many points ; as, first, the doctrine of **Separated Essences**.

B. What are Separated Essences 1

A. Separated beings.

B. Separated from what ?

A. From every thing that is.

B. I cannot understand the being of any thing, which I understand not to be. But what can they make of that ?

A. Very much, in questions concerning the nature of God, and concerning the estate of man's soul after death, in heaven, hell, and purgatory ; by which you and every man know, how great obedience, and how much money they gain from the common people. — Whereas Aristotle holdeth the soul of man to be the first giver of motion to the body, and consequently to itself; they make use of that in the doctrine of free will. What, and how they gain by that, I will not say. — He holdeth further, that there be many things that come to pass in this world from no necessity of causes, but mere contingency, casualty, and fortune.

<https://archive.org/details/cu31924028063893/page/n65/mode/2up>

B. Is religion then the law of a commonwealth ?

A. There is no nation in the world, whose religion is not established, and receives not its authority from the laws of that nation. It is true, that the law of God receives no evidence from the laws of men. But because men can never by their own wisdom come to the knowledge of what God hath spoken and commanded to be observed, nor be obliged to obey the laws whose author they know not, they are to acquiesce in some human authority or other. So that the question will be, whether a man ought in matter of religion, that is to say, when there is question of his duty to God and the King, to rely upon the preaching of his fellow subjects or of a stranger, or upon the voice of the law ?

<https://archive.org/details/cu31924028063893/page/n89/mode/2up>

A. But it seems not so strange to me. For the Lords, for their personal abilities, as they were no less, so also they were no more skilful in the public affairs, than the knights and burgesses. For there is no reason to think, that if one that is to-day a knight of the shire in the lower House, be to-morrow made a Lord and a member of the higher House, he is therefore wiser than he was before. They are all, of both Houses, prudent and able men as any in the land, in the business of their private estates, which require nothing but diligence and natural wit to govern them. But for the government of a commonwealth, neither wit, nor prudence, nor diligence, is enough, without infallible rules and the true science of equity and justice.*

*B. If this be true, **it is impossible** that any commonwealth in the world, whether monarchy, aristocracy, or democracy, should continue long without change, or **sedition tending to change**, either of the government or of the governors.*

A. It is true ; nor have any the greatest commonwealths in the world been long free from sedition. The Greeks had for awhile their petty kings, and then by sedition came to be petty commonwealths ; and then growing to be greater commonwealths, by sedition again became monarchies ; and all for

want of rules of justice for the common people to take notice of; which if the people had known in the beginning of every of these seditions, the ambitious persons could never have had the hope to disturb their government after it had been once settled. For ambition can do little without hands, and few hands it would have, if the common people were as diligently instructed in the true principles of their duty, as they are terrified and amazed by preachers, with fruitless and dangerous doctrines concerning the nature of man's will, and many other philosophical points that tend not at all to the salvation of their souls in the world to come, nor to their ease in this life, but only to the direction towards the clergy of that duty which they ought to perform to the King.

B. For aught I see, all the states of Christendom will be subject to these fits of rebellion, *as long as the world lasteth.*

A. Like enough ; and yet the fault (as I have said) may be easily mended, by **mending the Universities.**

Binomial Theorem , Pascal's triangle

The Binomial expansion is a precursor to fractals and other types of maths. The Idea of expanding and repeating a process to infinity and feeding the result of the previous formula's execution back into the formula was a persistent idea similar to a-priori and reclusiveness - a Practical way to explore recursion.

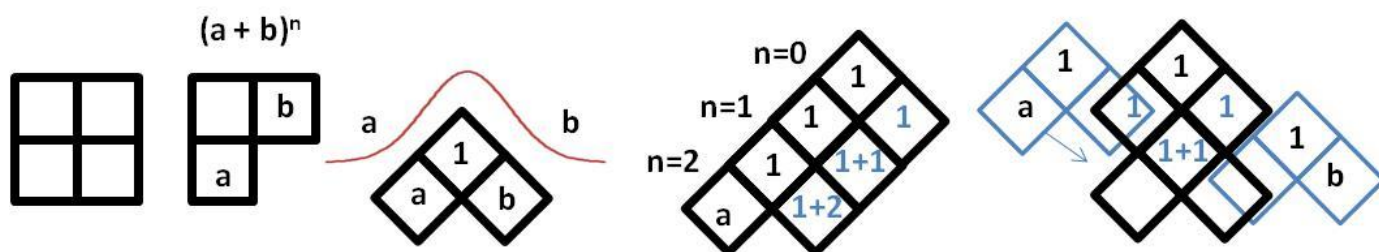
https://en.wikipedia.org/wiki/Binomial_theorem <https://en.wikipedia.org/wiki/Fractal>

https://en.wikipedia.org/wiki/Pascal%27s_triangle

https://en.wikipedia.org/wiki/Binomial_coefficient

See **An Architecture of Ideas** <https://humanistman.com/wp-content/uploads/2022/10/An-Architecture-of-Ideas.pdf>

I notice that we take Fischer's 4 boxes model and get rid of the Not, Not in the 4th box then we can create a three box structure of definite declared iss which can then turn on its side and repeat - in a binomial expansion kind of way.



So the infinity of the double not is being removed and replaced by two definite declared is a and b. The infinity of the continuum is removed and replaced with a 1 which represents both a and b combined. This is one of the reasons this is used for things like combinations and probability - many of the infinities have been removed.

So the binomial expansions is really a continued summation in fixed binary choices which show the various a and b combinations at every iteration and history of choices made. This is also related to the central limit theorem, probability theory and monty hall type choice/combination explorations.

I also want to note that as we go down levels in Pascals' triangle - each term can be seen in combination with the other term (or box)

So it is a little like graph theory in that each of the nodes is fixed - i.e. you can arrive at the same node via a number of different paths - if you choose a only (instead of both a and b) then will have all the a's and be on the extreme left hand side of the triangle. This **fixing of nodes** to a single point e.g. where you have "collected" 2 a's and 4 b's and you have **ignored the path taken** is a kind summation or "Average" which is like the doctrine of the mean. See also

Binary Groupthink – Overcoming <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>

The Great Adventure or Guaranteed Failure <https://humanistman.com/wp-content/uploads/2022/07/The-Great-Adventure-or-Guaranteed-Failure.pdf> (in this example the triangle structure and fixed nodes is the guaranteed failure.

I also note the change in maths language and terminology for including infinity.

Leibniz assumed **infinity** https://philosophy-science-humanities-controversies.com/listview-details.php?id=434702&a=a&first_name=%20G.W.&author=Leibniz&concept=Infinity and infinity as a symbol was being used in maths formulas.

https://en.wikipedia.org/wiki/Binomial_theorem *In elementary algebra, the binomial theorem (or binomial expansion) describes the algebraic expansion of powers of a binomial. According to the theorem, it is possible to expand the polynomial $(x + y)^n$ into a sum involving terms of the form $ax^b y^c$, where the exponents b and c are nonnegative integers with $b + c = n$, and the coefficient a of each term is a specific positive integer depending on n and b . For example, for $n = 4$,*

$$(x + y)^4 = x^4 + 4x^3y + 6x^2y^2 + 4xy^3 + y^4.$$

i.e. these are the possible nodes (on average) were you could end up after a sequence of 4 binary choices of x and y - x only, both x and y or y only. In this above example the n=4 - number of steps - is represent as an initial self-reference and recursion as a "power law" of the number steps contributing. .e.g. 4 steps to get x^4 . So what do the other terms mean - the number of steps? Well the term in the middle represents the number of possible paths (I think) to chose strictly 2 of each - anyway I can play around a bit more with that another time. I am not sure I don't' know what it means.

So we have a number of terms separated by Plus signs - meaning that you should add all the terms together. But COULD WE also see all of these coefficients as parts in their own right and choose some and not the others - in other words separate them by commas and not plus signs and maybe only focus on the 3rd term but still in the Binomial series - playing around.

Leibniz and other were also exploring the idea of significance of terms some **tended to infinitely small** (infinitesimals) and could then be ignored so that only a few most significant terms remained. A way of pruning the complexity.

Recent Investigations

Mid 1600s. Infinity, Thomas Hobbes.

Recent People

Peter Lely/Pieter van der Faes - Lifespan[1618 to 1680] Born_Loc(Soest, Westphalia, Germany) Rank(80) Keyword(Painter, Artist, Portrait), Wikidata(Q161336)

https://en.wikipedia.org/wiki/Peter_Lely <https://www.britannica.com/biography/Peter-Lely>

William III of England/William of Orange - Lifespan[1650 to 1702] Born_Loc(Binnenhof, The Hague, Dutch Republic) Rank(80) Keyword(Monarch, King, Warrior, Stadholder, Politics), Wikidata(Q129987)

https://en.wikipedia.org/wiki/William_III_of_England

<https://www.britannica.com/biography/William-III-king-of-England-Scotland-and-Ireland>

<https://www.historic-uk.com/HistoryUK/HistoryofEngland/William-Of-Orange/>

Edmond Halley - Lifespan[1656 to 1742] Born_Loc(Haggerston, Middlesex, England) Rank(60) Keyword(Astronomy, Maths, Physics, Explorer), Wikidata(Q47434)

https://en.wikipedia.org/wiki/Edmond_Halley <https://www.britannica.com/biography/Edmond-Halley> <https://mathshistory.st-andrews.ac.uk/Biographies/Halley/>

Thomas Roe - Lifespan[1581 to 1644] Born_Loc(Low Leyton, near Wanstead, Essex, England) Rank(50) Keyword(Traveler, Diplomat, Politician, Negotiator, Politician, Ambassador, Book Collector), Wikidata(Q983131)

https://en.wikipedia.org/wiki/Thomas_Roe

<https://archive.org/details/embassysirthoma03roegoog>

<https://www.britannica.com/biography/Thomas-Roe>

Francois Bernier - Lifespan[1620 to 1688] Born_Loc(Joue-Etiau in Anjou, France) Rank(80)

Keyword(Translator, Traveler, Medicine, Explorer), Wikidata(Q375438)

https://en.wikipedia.org/wiki/Fran%C3%A7ois_Bernier

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Edmund Gunter - Lifespan[1518 to 1626] Born_Loc(Hertfordshire) Rank(80) Keyword(Maths, Astronomy, Calculator, Logarithm, Inventor), Wikidata(Q726699)

https://en.wikipedia.org/wiki/Edmund_Gunter <https://www.britannica.com/biography/Edmund-Gunter>

<https://mathshistory.st-andrews.ac.uk/Biographies/Gunter/>

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Christopher Wren - Born_Loc(East Knoyle, Wiltshire, England) Keyword(Architect, Maths, Astronomy, Physics), Wikidata(Q170373)

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Andrew Dickson White - Lifespan[1832 to 1918] Born_Loc(Homer, New York, U.S.) Rank(70)

Keyword(History, Politics, Diplomacy, Education, Government), Wikidata(Q504489)

https://en.wikipedia.org/wiki/Andrew_Dickson_White

<https://www.britannica.com/biography/Andrew-Dickson-White> <https://president.cornell.edu/the-presidency/andrew-dickson-white/>

<https://www.gutenberg.org/ebooks/author/271> **The Most Bitter Foe of Nations, and the Way to Its Permanent Overthrow**

"The time allotted me this evening I shall devote to maintaining the following Thesis:

Of all systems and institutions, the most vigorous in battling Liberty,—the most noxious in adulterating Right,—the most corrosive in eating out Nationality, has been an Aristocracy based upon habits or traditions of oppression.

I shall also attempt to deduce from the proofs of this a corollary, showing the only way in which such an Aristocracy ever has been or ever can be fought successfully and put down permanently." ..."Every Aristocracy passes through one, and most Aristocracies through both of two historic phases.

*The first may be called the **Vitriolic**,—the period of intense, biting, corrosive activity,—the period in which it **gnaws fiercely into all institutions with which it comes into contact**,—the period in which it **decomposes all elements of nationality**.*

*In Spain this first period was early developed and long continued. Grandees and nobles bit and cut **their way into the Legislative system**,—by brute force, too, they **crushed their way through the Judicial system**,—by judicious mixtures of cheating and bullying they often **controlled the Executive system**."*

See also White's analysis of the birth of the French nation and the problems it had in the 1600s.

https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_129 *So it proved in that emergency at the death of Henry. Instead of planting themselves as a firm bulwark between the state and harm, the Duke of Épernon, the Prince of Condé, the Count of Soissons, the Duke of Guise, the Duke of Bouillon, and many others, wheedled or threatened the Queen into granting pensions of such immense amounts that the great treasury filled by Henry and Sully with such noble sacrifices, and to such noble ends, was soon nearly empty.*

But as soon as the treasury began to run low the nobles began a worse work. Mary had thought to buy their loyalty, but when they had gained such treasures their ideas mounted higher. A saying of one among them became their formula, and became[Pg 133] noted: "The day of kings is past; now is come the day of the grandees."

https://openlibrary.org/authors/OL5759912A/Robert_Miron

<https://www.histoireurope.fr/RechercheLocution.php?Locutions=Robert+ler+Miron>

Recent Documents

Micrographia: or Some Physiological Descriptions of Minute Bodies Made by Magnifying Glasses.

With Observations and Inquiries Thereupon - Document[1665] Rank(80) Author(**Robert Hooke**)

Age(30) Keyword(Individual Science Microscope, Insects, Botany, Cell)

<https://en.wikipedia.org/wiki/Micrographia> <https://digital.sciencehistory.org/works/9g54xj51s>
<https://archive.org/details/micrographiaorso1670hook/page/n5/mode/2up>


Behemoth: the history of the causes of the civil wars of England, and of the counsels and artifices by which they were carried on from the year 1640 to the year 1660, also known as The Long Parliament, - Document[1668] Rank(50) Author(**Thomas Hobbes**) Age(80) Keyword(Group History Government, Civil Society) [https://en.wikipedia.org/wiki/Behemoth_\(Hobbes_book\)](https://en.wikipedia.org/wiki/Behemoth_(Hobbes_book))
<https://en.wikisource.org/wiki/Behemoth> <https://archive.org/details/cu31924028063893>

Recent Messages

'For it is a hard matter for men, who do all think highly of their own wits, when they have also acquired the learning of the university, to be persuaded that they want any ability requisite for the government of a commonwealth, especially having read the glorious histories and the sententious politics of the ancient popular governments of the Greeks and Romans, amongst whom kings were hated and branded with the name of tyrants, and popular government (though no tyrant was ever so cruel as a popular assembly) passed by the name of liberty.' - Author(**Thomas Hobbes**) Year[1668] Age(80) Source_Document(**Behemoth: the history of the causes of the civil wars of England, and of the counsels and artifices by which they were carried on from the year 1640 to the year 1660, also known as The Long Parliament, Dialogue 1 (Page 23)**) Keyword(Development Learning Group)
<https://archive.org/details/cu31924028063893/page/n41/mode/2up>
<https://en.wikisource.org/wiki/Behemoth>

References

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2. **Many Universities, government, museum, library and public websites**
3. **Internet Archive** - Internet Archive Founder, Brewster Kahle - <https://archive.org/>
4. **Project Gutenberg** - Michael Hart, founder of Project Gutenberg, invented eBooks in 1971 and his memory continues to inspire the creation of eBooks and related content today.
<https://www.gutenberg.org/> **public domain**
5. **Michael Stern Hart** (March 8, 1947 – September 6, 2011)

https://en.wikipedia.org/wiki/Michael_S._Hart by Marcello GDFL 1.2
6. <https://pantheon.world/> people wiki data extract
7. <https://www.nature.com/articles/s41597-022-01369-4> A cross-verified database of notable people, 3500BC-2018AD
8. **Reaction to Supreme Court of Canada Ruling and Mandated Re-Education - Jordan B Peterson** <https://www.youtube.com/watch?v=IDOYqlqeTck>

9. Gad Saad
https://x.com/GadSaad?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor
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<https://www.youtube.com/watch?v=pCzU7xyt9PQ>
12. [https://en.wikipedia.org/wiki/Seth_Ward_\(bishop_of_Salisbury\)](https://en.wikipedia.org/wiki/Seth_Ward_(bishop_of_Salisbury))
13. https://en.wikipedia.org/wiki/Michel_Le_Tellier
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21. https://en.wikipedia.org/wiki/Toleration_Act_1688
22. https://en.wikipedia.org/wiki/Occasional_Conformity_Act_1711
23. https://en.wikipedia.org/wiki/William_Bentinck,_1st_Earl_of_Portland
24. https://en.wikipedia.org/wiki/Johan_de_Witt After attending the Latin school in Dordrecht, Johan de Witt studied at the Leiden University, where he excelled at mathematics and law. He received his doctorate from the University of Angers in 1645. He practiced law in The Hague as an associate with the firm of Frans van Schooten.
25. https://en.wikipedia.org/wiki/Mary_II
26. https://en.wikipedia.org/wiki/Port-Royal_Logic Port-Royal Logic, or Logique de Port-Royal, is the common name of *La logique, ou l'art de penser*, an important textbook on logic first published anonymously in 1662 by Antoine Arnauld and Pierre Nicole, two prominent members of the Jansenist movement, centered on Port-Royal. Blaise Pascal likely contributed considerable portions of the text. Its linguistic companion piece is the Port-Royal Grammar (1660) by Arnauld and Lancelot.
27. https://en.wikipedia.org/wiki/Antoine_Arnauld
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31. <https://press.uchicago.edu/ucp/books/book/chicago/G/bo25676016.html> Genesis and Development of a Scientific Fact Ludwik Fleck Translated by Frederick Bradley and Thaddeus J. Trenn <https://archive.org/details/genesisdevelopme0000flec/page/n7/mode/2up>
32. https://en.wikipedia.org/wiki/The_Archaeology_of_Knowledge
https://en.wikipedia.org/wiki/Foucauldian_discourse_analysis
33. https://en.wikipedia.org/wiki/Partially_ordered_set
34. https://en.wikipedia.org/wiki/Formal_concept_analysis It is referred to as a formal context. In this theory, a formal concept is defined to be a pair (A, B) , where A is a set of objects (called the extent) and B is a set of attributes (the intent) such that the extent A consists of all objects that share the attributes in B , and dually the intent B consists of all attributes shared by the objects in A . In this way, formal concept analysis formalizes the semantic notions of extension and intension.

35. https://en.wikipedia.org/wiki/Knowledge_space <https://en.wikipedia.org/wiki/ALEKS>
36. https://en.wikipedia.org/wiki/Thomas_Osborne,_1st_Duke_of_Leeds n December 1676 he issued a proclamation for the suppression of coffee-houses because of the "defamation of His Majesty's Government" which took place in them,[4] but this was soon withdrawn. In 1677, to secure Protestantism in case of a Roman Catholic succession, he introduced a bill by which ecclesiastical patronage and the care of the royal children were entrusted to the bishops; but this measure, like the other, was thrown out
37. <https://en.wikipedia.org/wiki/Frame-dragging>
https://en.wikipedia.org/wiki/Theory_of_relativity
38. [https://en.wikipedia.org/wiki/William_Clarke_\(apothecary\)](https://en.wikipedia.org/wiki/William_Clarke_(apothecary))
39. https://en.wikipedia.org/wiki/Binomial_theorem
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41. [https://en.wikipedia.org/wiki/Octant_\(instrument\)](https://en.wikipedia.org/wiki/Octant_(instrument))
42. <https://www.gutenberg.org/cache/epub/68672/pg68672-images.html> Title: The lives of celebrated travellers, Vol. 1. (of 3) Author: James Augustus St. John
<https://www.gutenberg.org/ebooks/author/53328>
43. https://en.wikipedia.org/wiki/Pietro_Della_Valle
44. https://en.wikipedia.org/wiki/Robert_Shirley He is notable for his help modernising and improving the Persian Safavid army according to the British model, by the request of Shah Abbas the Great. This proved to be highly successful, as from then on the Safavids proved to be an equal force to their archrival, the Ottoman Empire
45. https://en.wikipedia.org/wiki/Thomas_Coryat was an English traveller and writer of the late Elizabethan and early Jacobean age. He is principally remembered for two volumes of writings he left regarding his travels, often on foot, through Europe and parts of Asia. He is often credited with introducing the table fork to England, with "Furcifer" (Latin: fork-bearer, rascal) becoming one of his nicknames.[1] His description of how the Italians shielded themselves from the sun resulted in the word "umbrella" being introduced into English.
https://en.wikipedia.org/wiki/Coryat%27s_Crudities
46. https://en.wikipedia.org/wiki/Jean_Chapelain
47. https://en.wikisource.org/wiki/A_History_of_Persia/Chapter_4
https://en.wikisource.org/wiki/A_History_of_Persia A History of Persia (1866) by Robert Grant Watson
48. https://en.wikipedia.org/wiki/Order_of_Friars_Minor_Capuchin
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https://archive.org/details/bim_eighteenth-century_the-history-of-japan-gi_kaempfer-engelbert_1727_1 <https://www.gutenberg.org/cache/epub/68672/pg68672-images.html>
50. https://en.wikipedia.org/wiki/Henry_Maundrell
<https://www.gutenberg.org/cache/epub/68672/pg68672-images.html>
51. <https://en.wikipedia.org/wiki/Idealism> Idealism in philosophy, also known as philosophical idealism or metaphysical idealism, is the set of metaphysical perspectives asserting that, most fundamentally, reality is equivalent to mind, spirit, or consciousness; that reality is entirely a mental construct; or that ideas are the highest type of reality or have the greatest claim to being considered "real".
52. https://en.wikipedia.org/wiki/Direct_and_indirect_realism
53. https://en.wikipedia.org/wiki/Ryle%27s_regress

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60. https://en.wikipedia.org/wiki/Principle_of_individuation
61. **Leibniz in Paris**, from 1672 to 1676, his growth to mathematical maturity by Joseph E Hofmann b19000307 d19730507 [1949] translated [1974] {515.0924-oclc} by Joseph E Hofmann
https://archive.org/details/LeibnizinParisHofmann1974/LeibnizinParisHofmann1974_144x75/page/2/mode/2up **Leibniz in Paris**
62. <http://assets.press.princeton.edu/chapters/s9172.pdf> **copyright Princeton**
63. The **Gottfried-Wilhelm-Leibniz-Gesellschaft** was established in Hanover in the spring of 1966. It set out to deepen the knowledge about the oeuvre and the work of Leibniz and, like him, to cultivate connections between scientific disciplines and spread his thoughts to a wider audience. The society has about 400 members in Germany and abroad. It has close working relationships with the Association Leibniz Israel, the [Leibniz Society of North America](#), the Latin American/Spanish/Portuguese [Red Iberoamericana Leibniz](#), the [Sociedad Española Leibniz](#), the [Societas Leibnitiana Japonica](#), the Romanian [Societatea Leibniz din România](#), the [Société d'études leibniziennes de langue française](#), the [Société leibnizienne d'Europe centrale](#) and the [Sodalitas Leibnitiana](#) in Italy. <http://www.gottfried-wilhelm-leibniz-gesellschaft.de/en/about-us.html>
64. The Questions concerning **Liberty, Necessity and Chance**, clearly stated and debated between Dr Bramhall Bishop of Derry and **Thomas Hobbes** of Malmesbury. - The English Works Of Thomas Hobbes Vol V by Molesworth, Sir William.
https://en.wikipedia.org/wiki/John_Bramhall **John Bramhall**, DD[1] (1594 – 25 June 1663) was an Archbishop of Armagh, and an **Anglican theologian** and apologist. He was a noted controversialist who doggedly defended the English Church from both Puritan and Roman Catholic accusations, as well as the materialism of Thomas Hobbes.
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72. https://en.wikipedia.org/wiki/Hobbes%E2%80%93Wallis_controversy
73. <https://quadrant.org.au/magazine/2023/12/aboriginal-culture-is-young-not-ancient/>
74. https://en.wikipedia.org/wiki/Confederate_Ireland Confederate Ireland, also referred to as the **Irish Catholic Confederation**, was a period of Irish Catholic self-government between 1642 and 1652, during the Eleven Years' War. Formed by Catholic aristocrats, landed gentry, clergy and military leaders after the Irish Rebellion of 1641, the Confederates controlled up to two-thirds of Ireland from their base in Kilkenny; hence it is sometimes called the "Confederation of Kilkenny".
75. <https://www.smh.com.au/national/western-australia/she-s-drafting-a-plan-for-you-aiden-gives-evidence-on-breaking-higgins-story-20240821-p5k45k.html> "Just having played my little part in your operation has been one of the greatest moments of journalism I've ever had," Maiden texted Higgins.
76. https://en.wikipedia.org/wiki/Plantations_of_Ireland
77. <https://ia801607.us.archive.org/19/items/TheOriginsOfTotalitarianism/The-Origins-of-Totalitarianism.pdf> Antisemitism (not merely the hatred of Jews), imperialism (not merely conquest), totalitarianism (not merely dictatorship) —one after the other, one more brutally than the other, have demonstrated that human dignity needs a new guarantee which can be found only in a new political principle, in a new law on earth, whose validity this time must comprehend the whole of humanity while its power must remain strictly limited, rooted in and controlled by newly defined territorial entities. We can no longer afford to take that which was good in the past and simply call it our heritage, to discard the bad and simply think of it as a dead load which by itself time will bury in oblivion. The subterranean stream of Western history has finally come to the surface and usurped the dignity of our tradition. This is the reality in which we live. And this is why all efforts to escape from the grimness of the present into nostalgia for a still intact past, or into the anticipated oblivion of a better future, are vain.
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79. <https://en.wikipedia.org/wiki/Jacobitism> Jacobitism[c] was a political ideology advocating the restoration of the Catholic House of Stuart to the British throne.
80. https://en.wikipedia.org/wiki/Count%27s_Feud
81. https://www.hcourt.gov.au/cases/case_c3-2024 <https://www.codea.com.au/publication/an-australian-first-judge-salvatore-vasta-denied-judicial-immunity-and-successfully-sued-for-the-wrongful-imprisonment-of-a-queensland-man/> An Australian first: Judge **Salvatore Vasta** denied judicial immunity and successfully sued for the wrongful imprisonment of a Queensland man Published on October 13, 2023 by Maithri Panagoda AM
82. https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_116
83. https://en.wikipedia.org/wiki/Justus_von_Liebig Justus Freiherr von Liebig[a] (12 May 1803 – 20 April 1873)[2] was a German scientist who made major contributions to the theory, practice, and pedagogy of chemistry, as well as to agricultural and biological chemistry; he is considered one of the principal founders of organic chemistry
84. https://en.wikipedia.org/wiki/Hieronymus_Fabricius
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86. <https://archive.org/details/robertmironetlad00mirouoft> Robert Miron et l'administration municipale de Paris de 1614 à 1616. Le tiers aux États généraux de 1614. L'ambassade française en Suisse de 1617 à 1672
87. https://en.wikipedia.org/wiki/Augustin_Thierry
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90. https://en.wikipedia.org/wiki/Wolfgang_Ratke
https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_184 They were represented first by Wolfgang von Ratich, a native of Holstein, born in 1571. Ratich was a man of considerable learning. The distractions of Europe, and the want of harmony, especially among the churches of the Reformation, led him to consider how a remedy might be found for many existing evils. He thought that the remedy was to be found in an improved school system—improved in respect both of the substance and method of teaching. In 1612, accordingly, he laid before the Diet of the German empire at Frankfort a memorial, in which he promised, "with the help of God, to give instruction for the service and welfare of all Christendom." The torch that fell from Ratich's hand was seized, ere it touched the ground, by John Amos Comenius, who became the head, and still continues the head, of the sense-realistic school. His works have a present and practical, and not merely a historical and speculative, significance.
91. **THOMAS CARLYLE** https://www.gutenberg.org/cache/epub/25821/pg25821-images.html#Page_184 Puritanism found such **forms** insupportable; trampled on such **forms**;—we have to excuse it for saying, No form at all rather than such! It stood preaching in its bare pulpit, with nothing but the Bible in its hand. Nay, a man preaching from his earnest soul into the earnest souls of men: is not this virtually the essence of all Churches whatsoever? **The nakedest, savagest reality, I say, is preferable to any semblance**, however dignified. Besides, it will clothe itself with due semblance by and by, if it be real. No fear of that; actually no fear at all. Given the living man, there will be found clothes for him; he will find himself clothes. But the suit-of-clothes pretending that it is both clothes and man—!—We cannot "fight the French" by three-hundred-thousand red uniforms; there must be men in the inside of them! **Semblance, I assert, must actually not divorce itself from Reality**. If Semblance do—why, then there must be men found to rebel against Semblance, for it has become a lie! These two Antagonisms[Pg 360] at war here, in the case of Laud and the Puritans, are as old nearly as the world. They went to fierce battle over England in that age; and fought-out their confused controversy to a certain length, with many results for all of us..... It is now pretty generally admitted that the Parliament, having vanquished Charles First, had **no way of making any tenable arrangement with him**. The large Presbyterian party, apprehensive now of the Independents, were most anxious to do so; anxious indeed as for their own existence; but it could not be. The unhappy Charles, in those final Hampton-Court negotiations, **shows himself as a man fatally incapable of being dealt with**. A man who, once for all, could not and would not understand:—**whose thought did not in any measure represent to him the real fact of the matter; nay worse, whose word did not at all represent his thought**. We may say this of him without cruelty, **with deep pity rather**: but it is true and undeniable. Forsaken there of all but the name of Kingship, he still, finding himself treated with outward respect as a King, **fancied that he might play-off party against party**,

and smuggle himself into his old power by deceiving both. Alas, they both discovered that he was deceiving them. A man whose word will not inform you at all what he means or will do,[Pg 364] is not a man you can bargain with. You must get out of that man's way, or put him out of yours! The Presbyterians, in their despair, were still for believing Charles, though found false, unbelievable again and again. Not so Cromwell: "For all our fighting," says he, "we are to have a little bit of paper?" No!—

92. https://en.wikipedia.org/wiki/George_Monck,_1st_Duke_of_Albermarle
93. https://en.wikipedia.org/wiki/History_of_newspaper_publishing
94. <https://neurosciencenews.com/reality-illusion-brain-23075/> Reality or Illusion? The Human Battle with Distinguishing Imagination from Reality-Summary: The more vividly we imagine something, the more likely we are to believe it's real, a new study reports. Researchers found the brain encodes the vividness of perceived and real stimuli in a similar manner, resulting in **a confusion between reality and imagination.**
95. <https://www.goodreads.com/quotes/9819191-i-never-said-that-reality-is-merely-an-illusion-albeit> "I never said that 'Reality is merely an illusion, albeit a very persistent one.' It is fake news. Instead, one could say that 'The perception of reality not being real is an illusion, albeit a persistent one.' Reality is as real as it gets in this **life time**. Go out in nature and you will find that reality is the ultimate manifestation of Love. Reality is you and all of nature's kind. It is very real. It is true Love. Because all of nature is a manifestation of Love. And that includes You." — Albert Einstein
96. https://en.wikipedia.org/wiki/Donald_D._Hoffman <https://sites.socsci.uci.edu/~ddhoff/> <https://sites.socsci.uci.edu/~ddhoff/HoffmanTime.pdf> Einstein himself held this view. At the **funeral of his friend Besso, Einstein said**, "Now Besso has departed from this strange world a little ahead of me. That means nothing. People like us, who believe in physics, know that the **distinction between past, present, and future is only a stubbornly persistent illusion.**" Bardon (2013)
97. https://en.wikipedia.org/wiki/Hard_problem_of_consciousness Daniel Dennett and Patricia Churchland, among others, believe that the hard problem is best seen as a collection of easy problems that will be solved through further analysis of the brain and behaviour
98. https://en.wikipedia.org/wiki/Transcendental_idealism
99. <https://www.youtube.com/watch?v=wdfmQ2iJb6o> The Reality of Sex & Gender, Evolutionary History & Free Will - Richard Dawkins "Free Will" is an illusion.