

# What Were you Thinking - 1700s - part4

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## Framework

Humans, Groups

## Population

Humans, Groups, Individuals

## Questions

- What was happening in the 1700s?
- If infinity exists then how many infinities do you have?
- Can I stop the French Revolution?
- What is a Western Civilization idea of Individual Reputation?
- Are the human scum in politics now the same as the human scum in France at the time of the revolution?

## Initial Conditions

Individual, Group

## Self reference

Individual, Group

## We are not a country of tribes - we are a nation of people

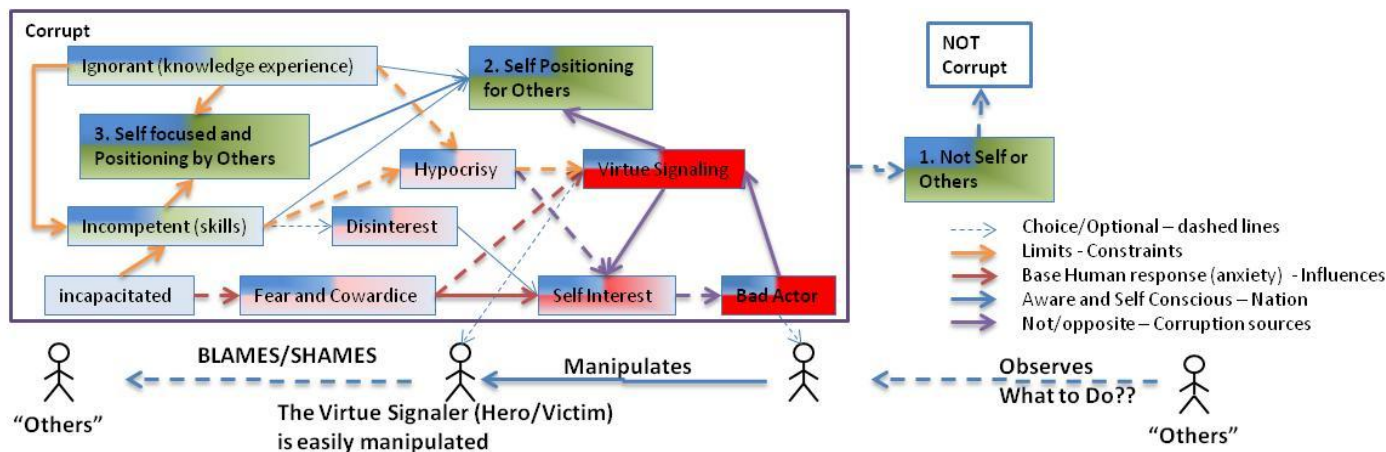
## Preamble

- Selective Freedom of Speech and a Selected Voice is Not freedom of speech - It is repression and censorship.
- Government controlled Human rights is not human rights - it is human rights abuses.
- Selective public debate is not debate - it is corruption and repression.
- Selective Justice is not justice - it is abuse of justice.
- Selective rule of law is not rule of law - it is hypocrisy, corruption and the beginning of nepotism.
- **Selective non discrimination is discrimination.**
- Being selectively open and transparent is not being open and transparent - it is lying and hiding things
- Selective outrage against crimes against designated victim groups - women, blacks, muslims, jews and white men (kill all men) is not virtue - it is tribalism, binary extremism, tit for tat groupthink and non-plurality
- Mandated Freedoms are not Freedoms - they are restrictions on other people and other "freedoms"
- Special protections for some is not heroically "saving victims" - it is corruption (presidents pardoning their children and themselves from all crimes - parliamentary "entitlements" - ABC public messaging and propaganda for "the cause")
- Selective outrage over inequality is not justice and virtue - it is inequality and corruption (e.g. 60% women in the public service - mandated appointments, grants, money, benefits and promotions for women and blacks)
- Fact Checking is lying <https://quadrant.org.au/news-opinions/america/farewell-america-hello-victorias-swamp/> <https://www.newsguardtech.com/>

Power corrupts and things tend to tyranny. [https://en.wikipedia.org/wiki/Commonwealth\\_men](https://en.wikipedia.org/wiki/Commonwealth_men) The **Commonwealth men**, *Commonwealthmen*, *Commonwealth's men*, or *Commonwealth Party* were highly outspoken British Protestant religious, political, and economic reformers during the early 18th century. They were active in the movement called the Country Party. They promoted republicanism and had a great influence on Republicanism in the United States, but little impact in Britain.[1]

The most noted Commonwealthmen were **John Trenchard** and **Thomas Gordon**, who wrote the seminal work **Cato's Letters** between 1720 and 1723. Other members include Robert Crowley, Henry Brinkelow, Thomas Beccon, Thomas Lever, and John Hales. They condemned **corruption and lack of morality in British political life**, theorizing that only **civic virtue** could protect a country from **despotism and ruin**.

- The United Nations is corrupt. (and full of tribalists)
- International Criminal Courts are corrupt.
- Independent Commissioners of Corruption are corrupt and partisan.
- Prophets of Gods of certainty are corrupt and grifters.
- Large unions are corrupt.
- Large International businesses are corrupt.
- Public “Good” and “well meaning” people are corrupt. (virtue signalers - stairway to heaven)
- Too much centralized power is dangerous.
- Separation of powers and spreading the risk in all things reduces corruption. Get the balance “about right”
- Too much profit and money (chasing the rivers of gold - Greed - seven deadly sins) leads to crimes and corruption
- Psychopaths exist and constantly manipulate heroic virtue signaling weak minded people



A balance of powers, limited time in power, public scrutiny, a climate of debate, listening to all people not only the groups and powerful and rich elites, individuals matter - no matter who they are, reducing tribalism, improving education and learning, the ability to make mistakes and learn, the importance of each individual - ideas of the west.

**Forgive honest mistakes - not lying psychopaths.**

## See Creeping Tyrannical Totalitarianism – The Destruction of the Individual

<https://humanistman.com/wp-content/uploads/2022/12/Creeping-Tyrannical-Totalitarianism-The-Destruction-of-the-Individual.pdf>

Greens/labour are dominated by tribal corrupt narcissists (best thought of as criminal gangs and serial liars) but also psychopaths. Psychopaths exist in many places and tend to dominate and manipulate dim-witted people. Women psychopaths push the buttons in men by playing entitled victim and passive aggressive - constant outrage and tantrums. Muslims, China and Russia declare themselves to be victims of the west. This is their particular psychopathy - Putin is obviously a psychopath. The widespread climate cult and reparations are part of a psychopathic delusion. Bowen, Chalmers, Wong, Gallagher, Albanese, Plibersek - in particular seem to me to be obvious psychopaths - I am not sure about Dreyfuss and Marles - they might just be binary extremist virtue signalers and criminally corrupt. There is a shortage of authentic decent human individuals in Greens/labour - maybe that is why they treated Kimberly Kiching the way they did - because she wasn't "one of them".

The human tribal scum we see around us now - not only the jew haters, the white men haters, the west haters, the tribalists and their psychopathic allies have been around a long time. Not only the hysterical women but also the weak minded men.

[https://en.wikipedia.org/wiki/Black\\_Hole\\_of\\_Calcutta](https://en.wikipedia.org/wiki/Black_Hole_of_Calcutta) The **Black Hole of Calcutta** invades our streets while muslims, feminist women, black tribal mobs, binary extremist zealots roam the streets "protesting" (**shouting violent mob slogans**) about their heroic victimhood and the smug self-righteous "protests" of violence, fear and crimes. Where is bill shorten calling out "*Far Right Wing Extremists*" and "*Nut Jobs*" along with all **those tribal zealots at the ABC...**

### **WHO RAMP UP THEIR INHUMANITY ON A TRIBAL MOB SCALE.**

There is something about the historic British Responsibility on power. Being careful. Checking things - having advisors - treading carefully. **Avoiding corruption** rather than waving flags of certainty. Having second thoughts - somehow aware of the human condition. David Humes' **Aught**. What is the "Right" and "Proper" thing to do.

**The Rights of War and Peace** - Document[1625] Rank(10) Author(**Hugo Grotius**) Age(42)

Keyword(Group Philosophy War, Peace, Rights, Rules, Laws, Morals)

<https://oll.libertyfund.org/pages/grotius-war-peace>

<http://www.gutenberg.org/ebooks/author/5744> <https://plato.stanford.edu/entries/grotius/>

**The Spirit of the Law** - Document[1748] Rank(40) Author(**Montesquieu**) Age(59) Keyword(Group Development Politics, Government, Nation, Law, Separation of Powers, Citizen)

[https://en.wikipedia.org/wiki/The\\_Spirit\\_of\\_the\\_Laws](https://en.wikipedia.org/wiki/The_Spirit_of_the_Laws)

<https://oll.libertyfund.org/title/montesquieu-complete-works-vol-1-the-spirit-of-laws>

[https://archive.org/stream/MontesquieuTheSpiritOfLawsCambridgeIntegral/Montesquieu%20-%20%27%27The%20Spirit%20of%20Laws%27%27%20%5BCambridge%2C%20integral%5D\\_djvu.txt](https://archive.org/stream/MontesquieuTheSpiritOfLawsCambridgeIntegral/Montesquieu%20-%20%27%27The%20Spirit%20of%20Laws%27%27%20%5BCambridge%2C%20integral%5D_djvu.txt)

**The First Essay on the Political Rights of Women by Condorcet** - Document[1789] Author(**Marquis of Condorcet**) Age(46) Keyword(Group Nation Feminism, Rights, Rules, Laws, Morals)

<http://www.gutenberg.org/ebooks/31550>

[https://en.wikisource.org/wiki/The\\_First\\_Essay\\_on\\_the\\_Political\\_Rights\\_of\\_Women](https://en.wikisource.org/wiki/The_First_Essay_on_the_Political_Rights_of_Women)  
<https://oll.libertyfund.org/title/condorcet-on-the-admission-of-women-to-the-rights-of-citizenship>

**The Rights Of Man** - Document[1791] Rank(10) Author(**Thomas Paine**) Age(54) Keyword(Individual Philosophy Thinkers Library, Rules, Law, Morals, Nation, Society)

<http://www.gutenberg.org/ebooks/author/91> <https://rationalist.org.uk/archives>  
<https://archive.org/details/rightsman00paingoog/page/n9>

**The Philosophy of Right** - Document[1820] Rank(10) Author(**Georg Wilhelm Friedrich Hegel**) Age(50) Keyword(Group Nation Philosophy, Politics, Nations, Rules, Laws, Morals, Rights)

[https://en.wikipedia.org/wiki/Elements\\_of\\_the\\_Philosophy\\_of\\_Right](https://en.wikipedia.org/wiki/Elements_of_the_Philosophy_of_Right)  
<https://www.marxists.org/reference/archive/hegel/works/pr/philosophy-of-right.pdf>  
<https://plato.stanford.edu/entries/hegel/>

**A Declaration of the Rights of Man.** A charter prepared in 1940, under the Chairmanship of Lord Sankey, and originally drafted for discussion by H. G. Wells. - Document[1940] Rank(1) Author(**Lord Sankey**) Age(74) Keyword(Individual Philosophy Humanism, Rights, Laws, Morals)

<http://www.voting.ukscientists.com/sankey.html>

[https://en.wikipedia.org/wiki/Henry\\_Vansittart](https://en.wikipedia.org/wiki/Henry_Vansittart) *Practically all the company's servants were traders in their private capacity, and as they claimed various privileges and exemptions this system was detrimental to the interests of the native princes and **gave rise to an enormous amount of corruption**. Vansittart sought to check this, and in 1762 he made a treaty with Mir Kasim, but the majority of Vansittart's council were against him and in the following year this was repudiated. Reprisals on the part of the subadar were followed by war and, annoyed at the failure of his pacific schemes, Vansittart resigned on 28 November 1764 and returned to England.*

## Introduction

I am yet to really come to grips with the 1700s. The **French Revolution** seems to be important because there were many educated and historically aware people vigorously debating many issues. I can see and **mostly understand** the human nature of the rampant power grabs and wars around Europe.

I can come to grips with many of the wars around the place. **I can understand** the wars of the Mongols, tyrants - muslims, catholics and other tribal extremist tyrannies. **I can see** the fall of previous empires - wars of power and inheritance. See **What Were you Thinking – 1500s – Part2** <https://humanistman.com/wp-content/uploads/2023/11/What-Were-you-Thinking-1500s-part2.pdf> **I can see** the narcissists and barbarian hordes, but the French Revolution will take more work to understand.

Sunk cost, confirmation bias and the Dunning Kruger effect are very strong biases in humans. Most politicians and other elites are too stupid to know how stupid they are. Many hide their ignorance and other corruptions with taxpayer funded virtue signaling.

**I prefer to be authentically stupid** - the human condition.

The population was generally well educated in France in the 1700s. Debate in France and other parts of Europe was intense and well documented. Libraries existed, Universities debated, science was increasing, papers and reading was increasing and more people were interested and starting to understand history and the world around them. The Jesuits were spread around the world and preaching their certainty to ignorant tribes everywhere.

Voltaire was a *tour de force* of rational and educated debate and argument with a command of history and current affairs in the world. Voltaire had some success in changing people minds - thinkers, writers and dramatists were having some influence.

So I need to understand why the people in power were unable to peacefully negotiate change.

### Why did the French have such a **bloody revolution**?

This is a concern for me because the people in Europe in the 1700s were far more educated and interested in education and debate than people in Australia now. Most people in Australia are highly uneducated and completely dominated by tribalism, groupthink and smug self-righteousness - not only the women, blacks, binaries and religious fanatics but also large numbers of weak minded men. Australia is a country going backwards in education, wealth, general intelligence, public service, law, courts, industry, science, families and community values and is dominated by groupthink, tribalism and rampant corruption at all levels - demonization and abuse of people by tribal and criminal mobs.

So what chance do I have in the debates in Australia?

### Could I stop the French Revolution? Can I stop an Australian collapse?

[https://en.wikipedia.org/wiki/George\\_Berkeley](https://en.wikipedia.org/wiki/George_Berkeley) George Berkeley

[https://en.wikipedia.org/wiki/1721\\_in\\_literature](https://en.wikipedia.org/wiki/1721_in_literature) (1721 aged 36) **An Essay Towards Preventing the Ruine of Great Britain** <https://archive.org/details/berkeley-towards-preventing-the-ruin-of-great-britain> *WHETHER the prosperity that preceded, or the calamities that succeed, the South Sea project have most contributed to our undoing is not so clear a point as it is that we are **actually undone, and lost to all sense of our true interest.** Nothing less than this could render it pardonable to have recourse to those **old-fashioned trite maxims** concerning religion, industry, frugality, **and public spirit which are now forgotten**, but, if revived and put in practice, may not only prevent our final ruin, but also render us a more happy and flourishing people than ever.*

*.. I am not for **placing an invidious power in the hands of the clergy, or complying with the narrowness of any mistaken zealots who should incline to persecute Dissenters.** But,.... (and then he presents his **dogmatic certainties**)*

### Is there any other kind of zealot than a mistaken one?

*.. **Industry is the natural sure way to wealth.** This is so true that it is impossible an industrious free people should want the necessaries and comforts of life, or an idle enjoy them under any form of government. Money is so far useful to the public as it promoteth industry, and credit having the same effect is of the same value with money ; but **money or credit circulating through a nation from hand to hand without producing labour and industry in the inhabitants, is direct gaming.***

It is not impossible for **cunning men** to make such plausible schemes as may draw those who are less skilful into their own and the public ruin. But surely there is no man of sense and honesty but must see and own, whether he understands the game or not, that it is an evident folly for any people, instead of prosecuting the **old honest methods** of industry and frugality, to **sit down to a public gaming table and play off their money one to another**. The **more methods there are in a State for acquiring riches without industry or merit, the less there will be of either in that State** : this is as evident as the ruin that attends it. Besides, when **money is shifted from hand to hand in such a blind, fortuitous manner** that some men shall from nothing in an instant acquire vast estates without the least desert, while others are as suddenly stripped of plentiful fortunes, and left on the parish by their own avarice and credulity, what can be hoped for, on the one hand, but abandoned luxury and wantonness, or, on the other, but extreme madness and despair ?

In short, all projects for **growing rich by sudden and extraordinary methods**, as they **operate violently on the passions of men**, and encourage them to despise the slow moderate gains that are to be made by an **honest industry**, must be ruinous to the public, and even the winners themselves will at length be involved in the public ruin.

<https://en.wikipedia.org/wiki/Bede>

'In the meantime, in Britain, there was some respite from foreign, but not from civil war. The cities destroyed by the enemy and abandoned remained in ruins; and the natives, who had escaped the enemy, now fought against each other. Nevertheless, the kings, priests, private men, and the nobility, still remembering the late **calamities and slaughters**, in some measure kept within bounds; but when these died, and another generation succeeded, which knew nothing of those times, and was only acquainted with the existing peaceable state of things, all [pg 042] the **bonds of truth and justice were so entirely broken, that there was not only no trace of them remaining, but only very few persons seemed to retain any memory of them at all**. To other **crimes beyond description**, which their own historian, Gildas,<sup>103</sup> mournfully relates, they added this—that they never preached the faith to the Saxons, or English, who dwelt amongst them. Nevertheless, the goodness of God did not forsake his people, whom he foreknew, but sent to the aforesaid nation much more worthy heralds of the truth, to bring it to the faith.' - Author(**Bede The Venerable**) Year[731] Age(59)

Source\_Document(**Bede's Ecclesiastical History of England**) Keyword(Humanism Corruption Group)  
<http://www.gutenberg.org/files/38326/38326-h/38326-h.html#toc41>

Are there underlying patterns which I can detect and explore which lead to the breakdowns in society? Is it inevitable that countries have to kill the elites every time that take too much power? Is it all about the money and short term greed or are there other things to examine?

## A Sequence of Change

Constitutional monarchy and balance of powers

- Henry VIII excludes Catholic zealots
- Catholics kill protestants and vice versa
- **Clarendon Code** <https://www.britannica.com/event/Clarendon-Code> (mandated religions and beliefs)
- Many private ventures and companies formed under agreement with the monarchs

- Britain overthrows entrenched inheritance agreements by choosing subservient Hanover monarchs over Catholic James “the pretender”
- Spain and Hapsburgs suffer a succession crises - resulting wars of claims and inheritance - monarchs testing the new world order
- Revolutions, constitutions and the role of the people in governments grow
- [https://en.wikipedia.org/wiki/Bill\\_of\\_Rights\\_1689](https://en.wikipedia.org/wiki/Bill_of_Rights_1689) *Bill of Rights 1689 (sometimes known as the Bill of Rights 1688)[1] is an Act of the Parliament of England that set out certain basic civil rights and changed the succession to the English Crown.*
- Free speech, debates and open criticism grow to combat tyranny
- Monarchs and rulers in Europe cynically compete for land and power ignoring inheritance and rights

<https://www.gutenberg.org/cache/epub/30186/pg30186-images.html> *It was among these three congenial rulers, of Russia, Prussia, and young Joseph of Austria, that the scheme arose of dividing Poland among themselves.[21] This has been termed "the crime of the century," but it was in strict accordance with what the rest of Europe had attempted to do to Austria and then to Prussia. Only, the first two victims had proved unexpectedly capable of resistance, the third was more shrewdly selected. **Kindly benevolent despotism** had also a voice in the matter, for Poland was wretchedly misgoverned, a source of constant danger to herself and to her neighbors. It was really a kindness, as those neighbors explained, to relieve her of half her territories. So well were their successors of the next generation pleased with the results, that they took each another slice, and then, **fully convinced of the ancestral wisdom and good-will, divided what was left.***

*The new **cynicism** and philosophy which was thus spreading even among monarchs, was soon destined to have most explosive results. It found expression first in a further revolt against the dominion of the Roman Church. Most of the sovereigns joined in a determined attack against the Jesuits, the enthusiastic and devoted priests who had become the mainstay of the papal power.[Pg xxiv] After a long resistance, the Jesuits succumbed; their order was abolished by Pope Clement XIV in 1773.*

#### Economy and Trade

- Countries run out of silver and gold
- Spanish silver ships and piracy is limited in growth
- **Gold Rushes are not sustainable - Spices, Gold, Silver, Tobacco, Sugar, Wine, fads**
- John Law redefines the meaning of money  
[https://en.wikipedia.org/wiki/John\\_Law\\_\(economist\)](https://en.wikipedia.org/wiki/John_Law_(economist))  
<https://www.gutenberg.org/cache/epub/30186/pg30186-images.html> *JOHN LAW PROMOTES THE MISSISSIPPI SCHEME [Pg 1] A.D. 1716*
- Exploration companies and banks grow
- Mississippi crisis and south sea bubble as printed money and shares inflates in ponzi schemes <https://www.gutenberg.org/cache/epub/30186/pg30186-images.html> *BURSTING OF THE SOUTH SEA BUBBLE A.D. 1720*
- Elites profit from financial dealings and insider trading
- Huge trading companies form to exploit trade and settlement across the world - trade wars continue (tea, coffee, tobacco, spices, Indian cotton, sugar, wine, slaves)



- Governments become more corrupt and more “benevolent” tyrants in Europe
- Government debt and taxes grow as part of a nation’s economy
- Trade agreements maintained as separate to war agreements (you sometimes traded with people you were at war with)

## A Thirst for Knowledge or Blind Tribal Smug Violent Obsequious Obedience to Your Lord?

[https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,\\_or\\_an\\_Universal\\_Dictionary\\_of\\_Arts\\_and\\_Science](https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,_or_an_Universal_Dictionary_of_Arts_and_Science)  
[https://en.wikipedia.org/wiki/Thomas\\_Longman\\_\(1699%E2%80%931755\)](https://en.wikipedia.org/wiki/Thomas_Longman_(1699%E2%80%931755))

[https://en.wikipedia.org/wiki/Ephraim\\_Chambers](https://en.wikipedia.org/wiki/Ephraim_Chambers)

[https://en.wikipedia.org/wiki/Complete\\_Classics\\_Collection\\_of\\_Ancient\\_China](https://en.wikipedia.org/wiki/Complete_Classics_Collection_of_Ancient_China)

I cannot give draconian certainty. I can give **you** ideas to explore.

## Welcome to life.

### The Debate you have before the Revolution

<https://en.wikipedia.org/wiki/Guillotine> Guillotine was a method used to execute people, especially in the **French Revolution** [https://en.wikipedia.org/wiki/French\\_Revolution](https://en.wikipedia.org/wiki/French_Revolution) 1789 to 1799 “*The Revolution resulted from **multiple long-term and short-term factors**, culminating in a social, economic, financial and political crisis in the late 1780s.* [3][4][5] Combined with **resistance to reform by the ruling elite**, and indecisive policy by Louis XVI and his ministers, the result was a crisis the state was unable to manage.”

Recently the Australian parliament run by the Greens/Labour group decided to **Guillotine debate** on 30 pieces of legislation that the Greens/Labour wanted to pass. The Greens would then allow the Labour party legislation to pass - all main groups were involved in agreements about which laws would pass without public scrutiny or public debate. So they guillotined all debate and reached a private agreement with each other - **without any public debate or consultation**.

<https://www.theguardian.com/australia-news/2024/nov/29/australia-passed-more-than-30-bills-in-a-marathon-sitting-day-but-what-do-they-mean-for-you>

[https://www.aph.gov.au/About\\_Parliament/House\\_of\\_Representatives/Powers\\_practice\\_and\\_procedure/Practice7/HTML/Chapter10/Procedures\\_to\\_speed\\_the\\_passage\\_of\\_bills](https://www.aph.gov.au/About_Parliament/House_of_Representatives/Powers_practice_and_procedure/Practice7/HTML/Chapter10/Procedures_to_speed_the_passage_of_bills) The guillotine procedure was introduced to the House in 1918.

So the elites decided to stop public debate - very much like the Elites in France wanted to stop debate or changes and involve the people. The elites laughed at the people. Hence the word **Guillotine** is not only used to represent the idea “Cut off” AS IN CUT OFF AN ELITE PERSON’S HEAD - but also the idea that **lack of debate and consultation** - especially those who consider themselves elites and “in charge of things” - **may result in Revolution** and the loss of many heads to the **Guillotine**.

**This is a point that the politicians seem to have missed** - because most of them are very ignorant but also they are dominated by narcissists, psychopaths, tyrants and corrupt people who do everything for either a virtue signal (to groups like women, blacks or other groups) or their own reward. They do not think very much - they are too busy flying around and **chortling in QANTAS lounges** to think very much so they rely on staffers - who are also very dim-witted, uneducated and un-intelligent to do much of the "reading" and "thinking". Many of them are simply Corrupt **Bad Actors pretending to be stupid** - when in reality they are **manipulative psychopaths**. (they laugh to themselves every time they fool someone - I have dealt with women and others who are like this - one Woman Book printer on the gold coast, magistrates, many, many others)

Those who do think and are able to contribute to debates are ignored in preference to taxpayer funded groups - women, blacks and Green lobbyists - who all receive taxpayer subsidies and relief by tax-free donations and gifts and direct taxpayer subsidies.

So the large collection of individuals are ignored and put aside for the cabal and collection of politicians, staffers, entrenched lobbyists, tax payer funded and supported groups (unions, women, blacks, greens), expensive industry groups (doctors, lawyers, accountants, business) and other groups. As an example - we have actresses and singers - people who see themselves as "celebrities" and important - speaking publicly and loudly about all kinds of issues and politicians acting as though these are important people - when in reality they are mostly pig-ignorant unimportant people who are in some small way "popular". Kevin Rudd - (Kevin 07) loved being in the company of Kate Blanchett (actress) and listening to her views - as if her opinion was somehow "important" because of her celebrity. Getting their photos taken with "celebrities" feeds their narcissism.

But individuals - like me - are ignored and dismissed. This goes for all the individuals in the country who do not belong to the elites and the elite groups - most of them fully supported either by your tax payments or the profits they make from charging you services - e.g. law, banks, business, merchants, superfunds, union funds, taxes, etc.

This becomes systematic corruption and demonization of individuals until eventually the individuals form into a revolution and kill all the elites until they kind find people who are prepared to behave in non-corrupt and self-serving ways.

**Individuals know how to behave well - tribes don't.**

Revolutions may involve people who are purely involved in power wars - like muslims, catholics, Russian, Mongol Hordes, Chinese, etc - but many them are trying to maintain a stable healthy liberal democracy and fair dealing - rather than a tyranny. Fair dealing of everyone - stable individuals in a stable society - not competing groups and tribes.

For example - Australia is run by women and black groups (and other **tribal self declared victim groups** - muslims, trans, virtue signaling "heroes" etc) and their grafters - many hundreds of thousands of elites who are corrupt and general binary extremists all exploiting the taxpayers (criminals, liars, grafters, thieves). Greens/labour politicians are dominated by women and black groups as are the Teals and most of the Liberal party - all intent on corrupting as much as they can for as long as they can and paying off (with tax payer funds) people to support them. For example Jim Chalmers wants "*happy Budgets*" because if you give away large amounts of taxpayer money to

many people then many people will be “happy” and therefore he can say he has made people happy with his “happy” budget as the debt piles on. The idiot even blatantly gave taxpayer funds to people to pay their power bills so he could pretend that power is cheap and inexpensive (i.e. “fooling” the ABS CPI figures - what a stupid psychopathic criminal he is) - i.e. mostly taxpayer subsidized. This is not the thinking of a sane person or someone who pretends to be an economist or a student of the “World’s Greatest Treasurer”.

See **The Consumer Price Index** <https://humanistman.com/wp-content/uploads/2023/09/The-Consumer-Price-Index.pdf>

## Reputation Matters

See **Every Day Human Decency instead of Grand Displays of Virtue** <https://humanistman.com/wp-content/uploads/2024/09/Every-Day-Human-Decency-instead-of-Grand-Displays-of-Virtue.pdf>

For many English individuals Reputation was very important. Final words on the hill and from the gallows were important and remembered as part of someone’s reputation for all time.

What are **your final words** when the feminist mobs, black tribes, muslim and other religious extremists, Chinese and mongol hordes, cretans, mobs and virtue signaling crusaders come for you? The Human Condition?

## Humanity’s future is not based on you tribal mobs - it is dependent upon individuals who stand up to you.

<https://coramstory.org.uk/explore/content/article/who-was-thomas-coram/> “I believe every one **ought**, in duty to do any good they can” **Thomas Coram, 1738**

<https://www.lymeregismuseum.co.uk/collection/thomas-coram/> In 1720 he returned to England where **he was appalled** by the many **abandoned, homeless children living on the streets of London**. After a **19 year battle** he was rewarded when in 1739 George II gave Thomas Coram a **Royal Charter to create the Foundlings Hospital**. The Charter aimed to establish a “hospital for the maintenance and education of exposed and destitute young children”. It is regarded as the **world’s first**

**incorporated charity**. Although no longer a wealthy man, Coram **managed to persuade many influential and wealthy people** to support his cause. The Countess of Somerset pledged ten guineas a year and **William Hogarth** (one of the first governors of the hospital) and other artists donated artworks to further his vision.

The Foundlings Hospital, which was built in Bloomsbury, opened in 1745 and **George Frederic Handel** allowed the **second concert performance of The Messiah** to benefit the foundation, raising £7,000. Handel also **donated the manuscript of the Hallelujah Chorus to the hospital and composed an anthem especially for a performance at the Hospital, now called the Foundling Hospital Anthem**. ...As John Fowles, author and honorary curator of Lyme Regis Museum wrote in his short history of Lyme Regis “**Dear old Coram died in 1751, a complete pauper**. Every penny of his fortune had been ‘lost’ in the hospital. Lyme has more famous names attached to it, **but none of kinder memory**”.

Elites in France cared about reputation - even squabbles between philosophers and thinkers. [https://en.wikipedia.org/wiki/Jean-Baptiste\\_Rousseau](https://en.wikipedia.org/wiki/Jean-Baptiste_Rousseau) **Jean-Baptiste Rousseau** (6 April 1671 – 17 March 1741) was a French playwright and poet, particularly noted for his **cynical epigrams** .. Verses more offensive than ever were handed round, and gossip maintained that Rousseau was their author. Legal proceedings of various kinds followed, and Rousseau ascribed the lampoon to **Bernard-Joseph Saurin**. [https://en.wikipedia.org/wiki/Bernard-Joseph\\_Saurin](https://en.wikipedia.org/wiki/Bernard-Joseph_Saurin) In 1712 Rousseau was prosecuted for **defamation of character**, and, on his non-appearance in court, was condemned to perpetual exile. He spent the rest of his life in foreign countries except for a clandestine visit to Paris in 1738; he refused to accept the permission to return which was offered him in 1716 because it was not accompanied by complete rehabilitation

The Dutch had many people who valued individual reputation in many places but also around Leiden. [https://en.wikipedia.org/wiki/Lucretia\\_Wilhelmina\\_van\\_Merken](https://en.wikipedia.org/wiki/Lucretia_Wilhelmina_van_Merken) **Lucretia Wilhelmina van Merken** (21 August 1721 – 19 October 1789) was a Dutch poet and playwright. Born in Amsterdam, she began writing occasional poetry and in her early twenties had published her first tragedy. Influenced by the Enlightenment, her tragedies were classicist in style and proved to be popular, being performed all over the country...In 1774, van Merken and her husband were named honorary **citizens of Leiden**, likely influenced by her tragedy **Het beleg der stad Leyden** (1774), which commemorates the **Siege of Leiden**.<sup>[6]</sup> By that time her reputation as a poet was already established; Betje Wolff called her "**the greatest poetess of our country**".

Or maybe [https://en.wikipedia.org/wiki/Fran%C3%A7ois\\_Hemsterhuis](https://en.wikipedia.org/wiki/Fran%C3%A7ois_Hemsterhuis) **François Hemsterhuis** (27 December 1721 – 7 July 1790) was a Dutch writer on aesthetics and moral philosophy....He was educated at the **University of Leiden**, where he studied Plato. Failing to obtain a professorship, he entered the service of the state, and for many years acted as **secretary to the state council** of the United Provinces. He died at the Hague on 7 July 1790. Through his philosophical writings he became acquainted with many distinguished persons—**Goethe**, Herder, Princess Adelheid Amalie Gallitzin, and especially **Jacobi**, with whom he had much in common. His most valuable contributions are in the department of aesthetics or the general analysis of feeling. His philosophy has been characterized as Socratic in content and Platonic in form. Its foundation was the **desire for self-knowledge and truth, untrammelled** by the **rigid bonds of any particular system**

[https://en.wikipedia.org/wiki/Charlwood\\_Lawton](https://en.wikipedia.org/wiki/Charlwood_Lawton) **Charlwood Lawton** (17 February 1659 – 12 June 1721)<sup>[1]</sup> was an English lawyer and phrase-making pamphleteer, a Whig of Jacobite views. He invented the term "Whiggish Jacobite"...After the Battle of La Hogue of 1692, the exiled James II of England became **more receptive** to Lawton's range of arguments. Lawton promoted "**civil comprehension**", i.e. the removal of all **religious tests** for the holding of public office.<sup>[2]</sup> He was a prolific author of **subversive literature**, to whom some uncertain attributions are made. He is credited with the concept that the Glorious Revolution was a **constitutional charade** that fell short of its ideals.

**Thomas Hobbes** did his best to have a **decent and civil debate** with the **Bishop of Derry** - despite the huge **sunk cost** and **confirmation bias** and clear **passive aggressive** stance of the bishop on any questions relating to his **God of Certainty**.

See **What Were you Thinking – 1600s – part4** <https://humanistman.com/wp-content/uploads/2024/08/What-Were-you-Thinking-1600s-part4.pdf> **Before Having the Debate - Understand what you need to do to Explain the Argument** (page 9)

**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/>

[https://en.wikipedia.org/wiki/John\\_Bramhall](https://en.wikipedia.org/wiki/John_Bramhall)

*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.*

It is either (I am not sure and it does not matter) **Bramhil (attacking)** or **Hobbes (defending)** making the point about “civility”. Being “**uncivil**” is considered a slur - because elites - see themselves as “civil” and “civilized” - this then gives them the right to avoid debate and accuse people of being “uncivil”.

**Thomas Hobbes - in my view - may have been one of the most “civil” humans that we know of. He stressed it in his writings as an idea belonging to debates. Hobbes interacted with Marin Mersenne, Rene Descartes, Galileo and others - he was trying to find what civility meant in a world of religious fanaticism. Hence the debate with the bishop.**

Chinese, Mongol hordes and muslims do not know what the word “civil” as in “civilization” means. For the Chinese and Russians it is **tribalism** and administrative brute force (kowtow to **the emperor for life**) - for the others it is pure barbarism or rank profiteering. Principles of “civility” do not matter to human scum. Women and blacks (Anthony Albanese, Richard Marles, Penny Wong, Mark Dreyfuss - use the word “**Respect**” to get people to kowtow) - “*Now is not the time to talk about how corrupt we are*” (the tribe).

**They take no responsibility for their individual reputation.**

**Henry Morgan** 1635 – 25 August 1688 - cared about his reputation - even though he was a privateer, a slave owner and then a land owner in **Jamaica** - he stole wealth from Spanish ports and ships, fought wars and tortured prisoners - he still wanted his **individual reputation** to be valued.

[https://en.wikipedia.org/wiki/Henry\\_Morgan](https://en.wikipedia.org/wiki/Henry_Morgan)

*Exquemelin [https://en.wikipedia.org/wiki/Alexandre\\_Exquemelin](https://en.wikipedia.org/wiki/Alexandre_Exquemelin) wrote that in order to take the third castle, Morgan ordered the construction of ladders wide enough for three men to climb abreast; when they were completed he "commanded all the religious men and women whom he had taken prisoners to fix them against the walls of the castle ... these were forced, at the head of the companies to raise and apply them to the walls ... Thus many of the religious men and nuns were killed".[36] Terry Breverton, in his biography of Morgan, writes that when a translation of*

Exquemelin's book was published in England, **Morgan sued for libel and won**. The passage about the use of nuns and monks as a human shield was retracted from subsequent publications in England

[https://en.wikipedia.org/wiki/John\\_Vaughan,\\_3rd\\_Earl\\_of\\_Carbery](https://en.wikipedia.org/wiki/John_Vaughan,_3rd_Earl_of_Carbery) John Vaughan, 3rd Earl of Carbery His deputy was the celebrated privateer and fellow Welshman **Sir Henry Morgan**. During his tenure as **governor** (of Jamaica 1674 to 1678), he unsuccessfully tried to defeat the Jamaican Maroons, who were led at the time by Juan de Serras. He (Carbery) had a **reputation for debauchery**; **Samuel Pepys** described him as "**the lewdest fellow of the age**". **Edward Hyde, 1st Earl of Clarendon**, whose impeachment Vaughan strongly supported, called him a man who was "as ugly in face as in fame". As governor of Jamaica, he became **notorious for corruption**, and was even accused of selling his servants into slavery.

I cannot find the quote from Pepys [https://en.wikipedia.org/wiki/Samuel\\_Pepys](https://en.wikipedia.org/wiki/Samuel_Pepys) and Clarendon was dead around the time John Vaughan went to Jamaica [https://en.wikipedia.org/wiki/Edward\\_Hyde,\\_1st\\_Earl\\_of\\_Clarendon](https://en.wikipedia.org/wiki/Edward_Hyde,_1st_Earl_of_Clarendon) so I am not sure of the wiki article.

**Port Royal** was renowned for its **debauchery** [https://en.wikipedia.org/wiki/Port\\_Royal](https://en.wikipedia.org/wiki/Port_Royal) <https://www.historyundressed.com/2017/07/the-rise-and-fall-of-port-royal.html> It was also known as the most "wicked and sinful city in the world".

[https://en.wikipedia.org/wiki/Henry\\_Morgan](https://en.wikipedia.org/wiki/Henry_Morgan) The historian Patrick Pringle observes that while **torture seems cruel** and ruthless to contemporary eyes, it was an **accepted part of judicial interrogation in many European countries at the time**.<sup>[138][n 17]</sup> **Morgan always fought with a commission from the governor of Jamaica**. In doing so, he was acting as a reserve naval force for the **English government in the defence of Jamaica**.<sup>[3][140]</sup> As the Spanish did not recognise privateering as a legal activity, even if a captain carried letters of marque, **they considered Morgan to be a pirate, something he firmly rejected**

See [https://en.wikipedia.org/wiki/Guantanamo\\_Bay\\_detention\\_camp](https://en.wikipedia.org/wiki/Guantanamo_Bay_detention_camp) **Guantanamo Bay detention camp** and how Barack Obama, John Howard and Alexander Downer (and many others) accepted torture against muslim prisoners. Notice how brutal Syrian elites became <https://www.bbc.com/news/articles/c2dx3ekpr59o> **Reports of people trapped underground at notorious Syrian prison**.

For more on English privateers or pirates - See page 11 **Empire How Britain made the modern World** by Niall Ferguson

I think that Morgan considered **his Reputation** as "English" or possibly "non-catholic" but **some things mattered to him about how he behaved and how he was seen by others**. This may have been a relative comparison with others around him at the time - which was considered and reported by many as a generally corrupt environment. A few year later the English pirates had caused major damage to the British reputation and trade e.g. **Capture of Ganj-i-Sawai by Henry Every and other English Pirates** - War[1695] Month[9] <https://en.wikipedia.org/wiki/Ganj-i-Sawai> so that the distinction between privateer operating on legally behalf of the king and authority was different some who mutinied and became a pirate.

[https://en.wikipedia.org/wiki/William\\_Kidd](https://en.wikipedia.org/wiki/William_Kidd) **William Kidd** (c. 1654 – 23 May 1701) By 1690, Kidd had become a highly successful privateer, commissioned to protect English interests in North America and the West Indies. In 1695, Kidd received a royal commission from the **Earl of Bellmont**, the governor of New York, Massachusetts Bay and New Hampshire, to hunt down pirates and enemy French ships in the Indian Ocean. He received a **letter of marque** and set sail on a new ship, Adventure Galley, the following year. On his voyage he failed to find many targets, lost much of his crew and faced threats of mutiny. In 1698, Kidd captured his greatest prize, the 400-ton Quedah Merchant, a ship hired by Armenian merchants and captained by an Englishman. **The political climate in England had turned against him, however, and he was denounced as a pirate.** Bellmont engineered Kidd's arrest upon his return to Boston and sent him to stand trial in London. **He was found guilty and hanged in 1701.**

What is a British **idea of Reputation**? This idea was being explored in the 1720s in England. Morals, Ethics, Virtue, Merit, Happiness - many ideas all being explored together.

**William Wollaston** - Lifespan[1659 to 1724] Born\_Loc(Coton-Clanford, Staffordshire, England) Rank(80) Keyword(Philosophy, Translator, Latin, Greek, Hebrew, Religion, Morality, Ethics, Happiness, Natural World, Reason), Wikidata(Q322001)  
[https://en.wikipedia.org/wiki/William\\_Wollaston](https://en.wikipedia.org/wiki/William_Wollaston) <https://oll.libertyfund.org/people/william-wollaston> [https://en.wikipedia.org/wiki/The\\_Religion\\_of\\_Nature\\_Delineated](https://en.wikipedia.org/wiki/The_Religion_of_Nature_Delineated)  
<https://standardebooks.org/ebooks/william-wollaston/the-religion-of-nature-delineated> **The Religion of Nature Delineated** is a book by Anglican cleric William Wollaston[1] that describes a **system of ethics** that can be discerned **without recourse to revealed religion**. It was first published in 1722, two years before Wollaston's death. Due to its influence on eighteenth-century philosophy and his promotion of a **natural religion**, the book claims for Wollaston a ranking as one of the great British Enlightenment philosophers, along with John Locke, George Berkeley, and David Hume. It contributed to the development of two important intellectual schools: **British Deism**, and the **pursuit of happiness moral philosophy** of American Practical Idealism which appears in the United States Declaration of Independence.

Is it rule of law, fair dealing? Maybe not chivalry - as in Saving Damsels - but some kind decent behaviour. Helping people where you can? Defending others? Keeping people safe even if it means war? Virtue and Honor? Tolerance? A protection of innocence (especially children)  
[https://en.wikipedia.org/wiki/Penelope\\_Aubin](https://en.wikipedia.org/wiki/Penelope_Aubin) **Penelope Aubin** .. spoke publicly on **moral and political issues** at her Lady's Oratory in 1729,[2] and wrote a play in 1730. Aubin died in April 1738, survived by her husband until his death in April 1740. After the author's death, her works were gathered and published as A Collection of Entertaining Histories and Novels, Designed to **Promote the Cause of Virtue and Honor**.. <http://www.searchengine.org.uk/ebooks/69/44.pdf> That her only Aim is to **encourage Virtue, to expose Vice**, imprint **noble Principles** in the **ductile Souls of our Youth, and by setting great Examples before their Eyes**, excite them to Imitation. That her only Desire is to please the Good and Virtuous, and is particularly studious of promoting the Instruction and Delight of her own Sex. She censures freely the Infidels of the Times; recommends Trust in God, as the best Security in all Dangers. And concludes that Piece with this Observation, Since Religion is no Jest, Death and a future State certain; let us strive to improve the noble Sentiments such Histories as these will inspire in us; avoid the loose Writings which debauch the Mind: And since our Heroes

and Heroines have done nothing here but what is possible, let us resolve to act like them, make **Virtue the Rule of all our Actions**, and **eternal Happiness our only Aim**

Does it mean accountability and responsibility? **Respecting difference of opinion and belief?**

[https://en.wikipedia.org/wiki/Anthony\\_Ashley-Cooper,\\_3rd\\_Earl\\_of\\_Shaftesbury](https://en.wikipedia.org/wiki/Anthony_Ashley-Cooper,_3rd_Earl_of_Shaftesbury) **Anthony Ashley Cooper**, 3rd Earl of Shaftesbury (26 February 1671 – 16 February 1713) was an English peer, Whig politician, philosopher and writer.

The opening piece is A Letter Concerning Enthusiasm, advocating **religious toleration**, published anonymously in 1708...**Inquiry Concerning Virtue and Merit**, based on a work from 1699. With this treatise, Shaftesbury **became the founder of moral sense theory**.<sup>[8][15]</sup> It is accompanied by *The Moralists, a Philosophical Rhapsody*, from 1709.<sup>[8]</sup> Shaftesbury himself regarded it as the most ambitious of his treatises.<sup>[16]</sup> The main object of *The Moralists* is to propound a system of natural theology, for theodicy. Shaftesbury believed in one God whose characteristic attribute is universal benevolence; in the moral government of the universe; and in a future state of man making up for the present life...

Shaftesbury as a moralist opposed Thomas Hobbes. He was a follower of the Cambridge Platonists, and like them **rejected the way Hobbes collapsed moral issues into expediency**.

<https://oll.libertyfund.org/titles/shaftesbury-characteristicks-of-men-manners-opinions-times-3-vols>  
<https://archive.org/details/characteristick11shafgoog> **Characteristicks of Men, Manners, Opinions, Times**, 3 vols. ....That **Truth is the most powerful thing in the World**, since even Fiction \*it-self must be govern'd by it, and can only please by its resemblance.

## Reputation belongs to the INDIVIDUAL.

You benefit from a **reputation of a group ONLY SO LONG AS YOU have not reached** the stage of being an authentic responsible and accountable individual. (the child/slave is not responsible) - but the “freeman” becomes a responsible adult.

What kind of reputation does a decent **adult** human being want to maintain?

A **reputation of truth** or a reputation of lies and deceptions (money and greed)?

Trust and belief in **God of certainty**? Following God of certainty's orders no matter how corrupt you are? **Blind faith in laws and traditions? Islamic Morality?**

[https://en.wikipedia.org/wiki/Morality\\_in\\_Islam](https://en.wikipedia.org/wiki/Morality_in_Islam) **Groupthink? Pretending you are Good and doing**

**God's work?** I don't think so - do you **think** that?



The thing with muslims that like many tribal binary types - they are morally corrupt. No major muslim/islamic group or leader called out the Hamas attacks on Israel. Instead they "felt happy" they felt "elated" and shouted in the streets all around the word "**God is great**" while displaying "jihad" symbols and burning flags. What **deluded tribes** those people are - smugly hiding behind their delusions and god of certainty - like weak under-developed children or **slaves to their master**. They take no individual responsibility for anything "God is Great" for every choice they make, person they kill, regime they topple, crime they commit - "**praise be to god**" and they "**FEEL SO GOOD**"

If a muslim farts they chant "God is great".

If a muslim wins the lottery they chant "God is great"

If a muslim has sex with all the women in the harem and has 800 babies they chant "God is great"  
[https://en.wikipedia.org/wiki/Isma'il\\_ibn\\_Sharif](https://en.wikipedia.org/wiki/Isma'il_ibn_Sharif) "During his lifetime, Isma'il amassed a harem of over 500 women with more than 800 confirmed biological children, making him one of the most prodigious **fathers** in recorded history." **Genghis would be envious!** The word "father" means much more than impregnating.

If a muslim burns down a mosque they chant "God is great"

If a muslim burns a flag they chant "God is great"

If a muslim teaches their children to kill Jews they chant "God is great"

If a muslim beheads someone they chant "God is great"

Like women and black victim groups (the **god of entitled victimhood**)

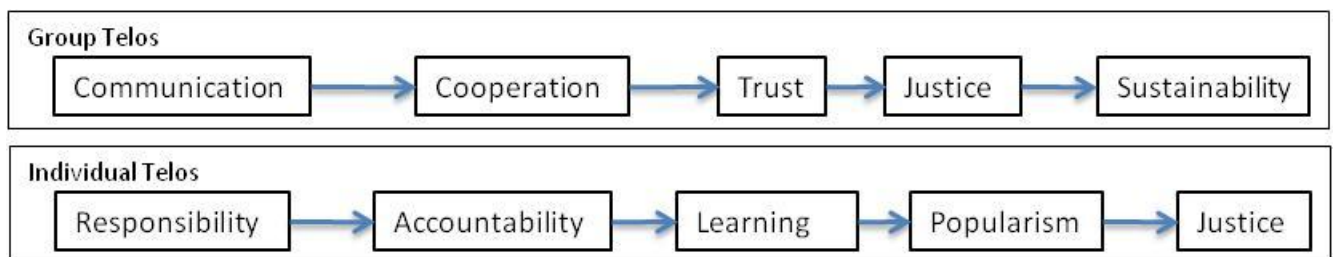
Like Busy bees working for the Queen Bee. [https://en.wikipedia.org/wiki/The\\_Fable\\_of\\_the\\_Bees](https://en.wikipedia.org/wiki/The_Fable_of_the_Bees)  
**The Fable of The Bees: or, Private Vices, Publick Benefits (1714)** is a book by the Anglo-Dutch social philosopher **Bernard Mandeville**. It consists of the satirical poem *The Grumbling Hive: or, Knaves turn'd Honest*, which was first published anonymously in 1705; a prose discussion of the poem, called "Remarks"; and an essay, *An Enquiry into the Origin of Moral Virtue*. In 1723, a second edition was published with two new essays...Mandeville implied that **people were hypocrites** for espousing rigorous ideas about virtue and vice while they failed to act according to those beliefs in their private lives. He observed that those preaching against vice had no qualms about benefiting from it in the form of their society's overall wealth, which Mandeville saw as the cumulative result of individual vices (such as luxury, gambling, and crime, which benefited lawyers and the justice system).

**Baron d'Holbach/Paul-Henri Thiry** - Lifespan[1723 to 1789] Born\_Loc[Edesheim near Landau, Rhenish Palatinate) Rank(20) Keyword(Debate, Philosophy, Humanism, Encyclopedist, Translator), Wikidata(Q7104) <https://www.gutenberg.org/cache/epub/31275/pg31275-images.html> **Letters to Eugenia; or, A Preservative Against Religious Prejudices.** by Baron d'Holbach, Author of *The System of Nature, The Social System, Good Sense, Christianity Unveiled, Ecce Homo, Universal Morality, Religious Cruelty, &c., &c., &c.*

...It appears evident that every man who consults his understanding should be more reasonable than one who only consults his imagination. It is evident that he who consults his own nature and that of the beings who surround him, ought to have truer ideas of good and evil, of justice and injustice, and

of honesty and dishonesty, than he who, to regulate his conduct, consults only the records of a concealed God, whom his priests picture as wicked, unjust, changeable, contradicting himself, and who has sometimes ordered actions the most contrary to morality and to all the ideas that we have of virtue. It is evident that he who regulates his conduct upon sacerdotal morality will only follow [Pg 231] the caprice and passions of the priests, and will be a very dangerous man, while believing himself very virtuous. In fine, it is evident that while conforming himself to the precepts and counsels of religion, a man may be extremely pious without possessing the shadow of a virtue. Experience has proved that it is quite possible to adhere to all the unintelligible dogmas of the priests, to observe most scrupulously all the forms, and ceremonies, and services they recommend, and orally to profess all the Christian virtues, without having any of the qualities necessary to his own happiness, and to that of the beings with whom he lives. The saints, indeed, who are proposed to us as models, were useless members of society. We see them to have been either gloomy fanatics, who sacrificed themselves to the desolating ideas of their religion, or excited fanatics, who, under pretext of serving religion, have perpetually disturbed the repose of nations, or enthusiastic theologians, who from their own dreams have deduced systems exactly calculated to infuriate the brains of their adherents. A saint, when he is tranquil, proposes nothing whose accomplishment will benefit mankind, and only aims to keep himself safe and secluded in his retreat. A saint, when he is active, only appears to promulgate reveries dangerous to the world, and to uphold the interests of the church, that he confounds with the interest of God.

See **Responsibility Accountability Learning Populism Justice** <https://humanistman.com/wp-content/uploads/2021/04/Responsibility-Accountability-Learning-Popularism-Justice.pdf>



[https://www.youtube.com/watch?v=Kr3\\_dE8H5xs](https://www.youtube.com/watch?v=Kr3_dE8H5xs) **Jordan Peterson Don't Ask Permission | Warren Smith Does an adult ask permission or take responsibility and accountability. Do individuals matter? "the pathway to extreme success" "Voluntary (choice - individuals) enter the unknown"**

The west and Britain in particular - developed the ideas of human decency and morality to the kind of protections we in the west take for granted now. This **was not** the **entitled victim narrative** - but some kind of **sense of morality and the "right thing to do"** - not with grand displays of virtue but with steadfast determination and moral internal commitment and general internal fortitude. Not in the sense of a pure stoic endeavor but a clear sense of values of the importance of the individual human - the golden rule. Nothing demonstrates this more than the enormous effort and great cost Britain took across the world to **eliminate slavery in all its forms**. Not as a tribal moral superiority but as a debate and discussion - sometimes with force - with intent of freeing everybody. **This overturned thousands of years of entrenched habits and culture** and is probably one of humanity's most **significant achievements** but is still under constant threat in muslim countries and barbaric states.

It is the **individual** who **gains a reputation** for standing up to the mobs.

See **Nigel Biggar - Colonialism - A moral reckoning** (on slavery) also on **Albert Milner** in Egypt on the Ottoman Turks in 1877 page 80 "*What he generally lacks is energy, industry, public spirit, a sense of duty.....For centuries of the idea of power has been dissociated from that of the performance of duty*"

We see that now with Greens/labour Women and Blacks in power now, women in the legal profession and universities, etc - no **sense of duty** other to themselves and then entitled tribal victimhood, no public spirit other than constant tribal outrage and violent protests - like two year old tantrum throwing babies.

Some women liked Muslim Ottoman Harems and slave markets - they were protected and valued and felt safe even though they were slaves and not considered fully responsible adults. Freedom from slavery for women meant they **had to become adults** not slaves to their body or **willing victims of their protector**.

What about [https://en.wikipedia.org/wiki/The\\_Nutcracker](https://en.wikipedia.org/wiki/The_Nutcracker) the **Nutcracker Suite** or [https://en.wikipedia.org/wiki/Messiah\\_\(Handel\)](https://en.wikipedia.org/wiki/Messiah_(Handel)) **Handel's Messiah** - if that music does not move you - make you take the human journey - exalt your final say on the matter of humanity - then listen to the journey of [https://en.wikipedia.org/wiki/Pyotr\\_Ilyich\\_Tchaikovsky](https://en.wikipedia.org/wiki/Pyotr_Ilyich_Tchaikovsky) **Pyotr Ilyich Tchaikovsky** and his tremendous full orchestra endings to his fantastic suites of complex human music. This **was not cynical emotional manipulation** of the entitled victim narratives of women and blacks - and religious grifters - this is **something else**.

**Clarissa Harlowe; or, The History of a Young Lady** - Document[1748] Rank(60) Author(**Samuel Richardson**) Age(59) Keyword(Group Development Morals, Choice, Family, Women, Manners, patience, forbearance, candour)

[https://en.wikipedia.org/wiki/Clarissa;\\_or,\\_The\\_History\\_of\\_a\\_Young\\_Lady](https://en.wikipedia.org/wiki/Clarissa;_or,_The_History_of_a_Young_Lady)  
<https://www.gutenberg.org/ebooks/author/1959> <https://standardebooks.org/ebooks/samuel-richardson/clarissa> ... *But here it will be proper to observe, for the sake of such as may apprehend hurt to the morals of youth, from the more **freely-written letters**, that the gentlemen, though professed libertines as to the female sex, and making it one of their wicked maxims, to keep no faith with any of the individuals of it, who are thrown into their power, are not, however, either infidels or scoffers; nor yet such as think themselves freed from the **observance of those other moral duties which bind man to man**.*

*On the contrary, it will be found, in the progress of the work, that they very often make such **reflections upon each other**, and each upon himself and his own actions, as **reasonable beings must make, who disbelieve not a future state of rewards and punishments**, and who one day propose to reform—one of them actually reforming, and by that means giving an opportunity to censure the freedoms which fall from the gayer pen and lighter heart of the other.*

*And yet that other, although in unbosoming himself to a select friend, he discovers wickedness enough to entitle him to general detestation, preserves a decency, as well in his images as in his language, **which is not always to be found in the works of some of the most celebrated modern writers, whose subjects and characters have less warranted the liberties they have taken**.*

**The Twelve Tables** <https://www.gutenberg.org/cache/epub/14783/pg14783-images.html> 1. If any person had sung or had composed a song,[35] which caused **slander[36] or insult** to another person ... he should be **clubbed to death**.[37]

24. The **penalty for false testimonies** [is] that any person who has been **convicted of speaking false witness** [shall be] precipitated from the Tarpeian Rock. [https://en.wikipedia.org/wiki/Tarpeian\\_Rock](https://en.wikipedia.org/wiki/Tarpeian_Rock)  
The **Tarpeian Rock** (/ˈtɑːrˈpiːən/; Latin: *Rupes Tarpeia* or *Saxum Tarpeium*; Italian: *Rupe Tarpea*) is a steep cliff on the south side of the Capitoline Hill that was used in Ancient Rome as a site of execution. Murderers, traitors, perjurers, and larcenous slaves, if convicted by the quaestores parricidii, were flung from the cliff to their deaths.[1] The cliff was about 25 meters (80 ft) high.

1. Laws of **personal exception** (*privilegium*)[55] shall not be proposed.

2. [Laws] concerning the person (*caput*)[56] of a citizen shall not be passed except by the greatest assembly (*maximus comitiatus*)[57] and through those whom they (the consuls)[58] have placed upon the registers of the citizenry.

3. A judge (*iudex*) or an arbitrator (*arbiter*) legally (*iure*) appointed, who has been **convicted of receiving money for declaring a decision**, shall be punished capitally (*capite*).

4. [Provisions pertaining to] the investigators of murder (*quaestor parricidii*) [appointed to have charge over capital cases].

5. Whoever shall have **incited a public enemy** (*hostis*) or whoever shall have delivered a citizen (*civis*) to a public enemy shall be punished capitally (*capite*).

6. It is forbidden to put to death ... **unconvicted** any one whomsoever.

Australia's courts have been taken over by narcissists, criminals, tribalists, women and blacks playing the victim narrative. All the **basic protections and structures** developed over thousands of years have GONE to be replaced by corruption and smug tribalism.

## Infinitesimals and Fluxions

I have explored this before but now I can be more specific about what Newton was talking about. The infinities between two certain things. Very much like Frege's logic and Alex North Whitehead and Bertrand Russell's attempt to explain that  $1+1 = 2$

**Voltaire** explained Isaac Newton to the French after **Bernard Le Bovier de Fontenelle** showed him how to explain things.

**Conversations on the Plurality of Worlds** - Document[1686] Rank(20) Author(**Bernard Le Bovier de Fontenelle**) Age(29) Keyword(Group Development Science, Astronomy, Solar System, Maths)

[https://en.wikipedia.org/wiki/Conversations\\_on\\_the\\_Plurality\\_of\\_Worlds](https://en.wikipedia.org/wiki/Conversations_on_the_Plurality_of_Worlds)

<https://www.gutenberg.org/files/66559/66559-h/66559-h.htm>

[https://openlibrary.org/books/OL6981190M/Conversations\\_on\\_the\\_plurality\\_of\\_worlds](https://openlibrary.org/books/OL6981190M/Conversations_on_the_plurality_of_worlds)

**Elements of the Philosophy of Newton** - Document[1738] Rank(40) Author(**Voltaire**) Age(44) Keyword(Group Development Science, Astronomy, Solar System, Maths)

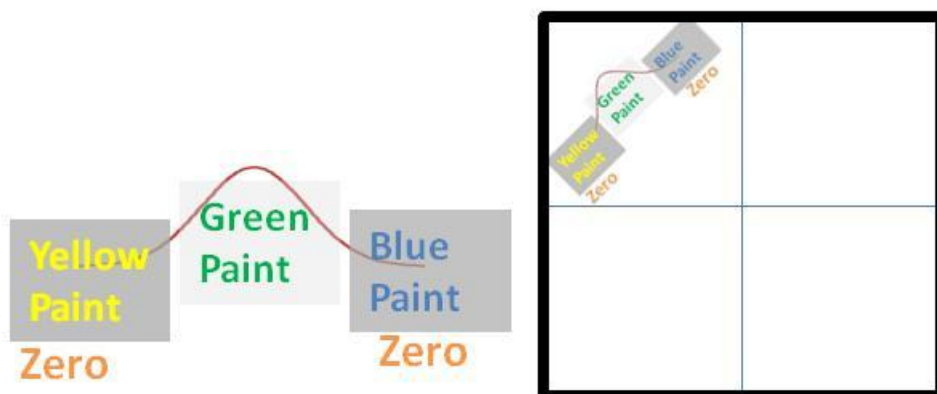
[https://en.wikipedia.org/wiki/Elements\\_of\\_the\\_Philosophy\\_of\\_Newton](https://en.wikipedia.org/wiki/Elements_of_the_Philosophy_of_Newton)  
<https://archive.org/details/elementsofsirisa0000mrvo/page/n19/mode/2up>  
<https://www.gutenberg.org/files/57958/57958-h/57958-h.htm>

See my recent effort in **What Were you Thinking – 1700s – part1** <https://humanistman.com/wp-content/uploads/2024/11/What-Were-you-Thinking-1700s-part1.pdf> (**the three body problem**)

I explained in a recent document using **Pearson’s method** (my models and method) to show that most binaries (tribal types, extremists) see things as two fixed things - like cans of paint - a can of blue paint and a can of yellow paint allows infinite mixture - fluxions. The Zero (empty can) is an infinity but the null infinity does not exist because it has been replaced with two definite things a blue can of paint and a can of yellow paint. Some definite thing and something else. But the measure of paint is still an infinity.

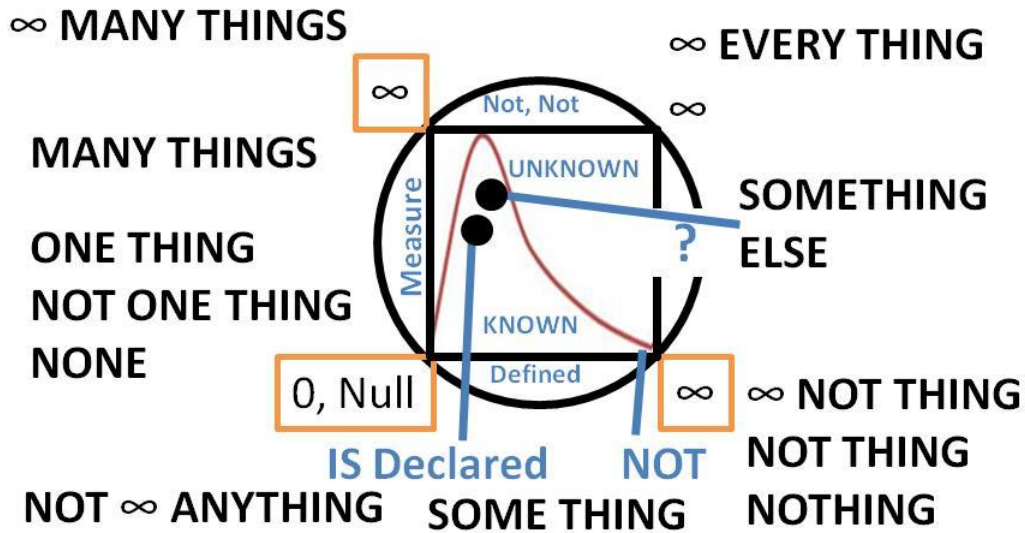
This does leave us with the fluxions of mixture of the two certain things. Like the **infinitesimals** between the certain number 1 and the certain number 2. This is entirely in the top left box of the 4 box model. It could be **ONLY** the **measure infinity line** (pi) but **I am not sure**.

See **What Were you Thinking – 1700s – part3** <https://humanistman.com/wp-content/uploads/2024/11/What-Were-you-Thinking-1700s-part3.pdf>

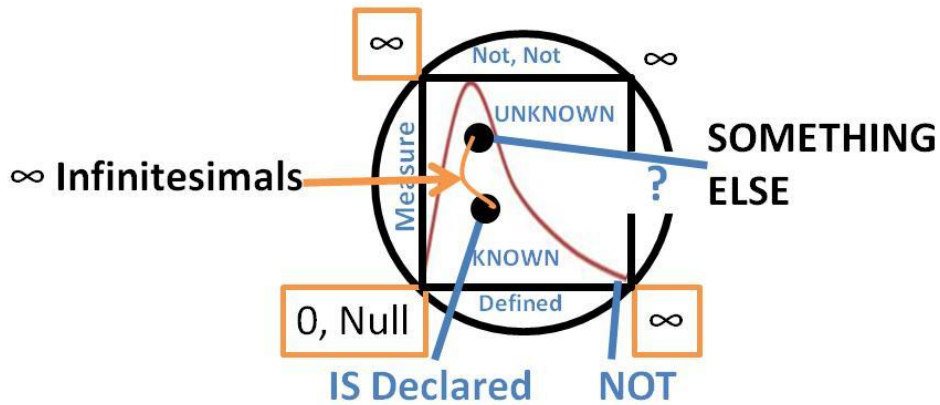


I should be showing the **infinitesimals in my plurality model** - I have assumed them and discussed them and implied them as part of the measure (pi) dimensional infinity but not made them specific on the model. I will now do so.

See **Early 1600s** <https://humanistman.com/wp-content/uploads/2024/06/Early-1600s.pdf>



So we can visualize this as:



Which I can visually summarize as:

	<p>I will call this infinity the <b>In-between infinity</b> of two things compared. I think it is closely related to infinities of dimensions and measure (<math>\pi</math>) and infinity of defined things (<math>e</math>) but contains a different idea of in between - in a kind of time, space dimension way.</p> <p>It might also be aligned with the wave infinity in the wave/particle duality kind of thing - and the observer effect.</p> <p>This is all part of the problem of <b>knowing where your infinites are</b> and how they relate to each other</p>
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This particular infinity is **difficult to define**. **No-one really understands it**. In-between Quarks at the quantum level or in-between galaxies? It is the same infinity. I do not know whether to fully incorporate the two things inside the infinity boundaries. Also when is one thing not one thing, but two? See Proximity <https://humanistman.com/wp-content/uploads/2024/05/Proximity.pdf>

## Teaching Initial Self Reference and Recursion

- ***If you have infinity then how many infinities do you have?***
- Then prompt with answers 2, 12, 72, zero - and eventually, infinity.
- If you have zero infinities - does infinity exist?
- You have infinite infinities.
- Duality of definition and measure seem to go together.
- See my plurality model.
- See Null and Zero together as the “God point” - infinitely undefined and infinitely unmeasured.
- If you have a thing then how many things are there?
- It is only a model because ***“One thing I know with absolute certainty is absolute certainty does not exist”*** <https://humanistman.com/wp-content/uploads/2019/07/Absolute-Certainty.pdf>
- Be sufficiently vague.
- Be sufficiently certain.
- Or Something else? **The Question?**

## How do I prepare to understand things?

The French Revolution **intrigues me so I will explore it.**

*Humans - can't live with them, can't live without them - pass the beer nuts.*

<https://www.imdb.com/title/tt0539676/quotes/?item=qt0155202> (Cheers - TV show)

**I will** target the time and place - the ideas and battles of the mind. (Is it my reputation at stake? My word? My bond? - is that the English reputation?) Am I tackling a problem as best I can? Is it authentic or do I have a personal agenda? **How do I profit from this? Glory? Fame? Smug?**

[https://en.wikipedia.org/wiki/Edinburgh\\_Pharmacopoeia](https://en.wikipedia.org/wiki/Edinburgh_Pharmacopoeia) **Edinburgh Pharmacopoeia** was a medical guide consisting of recipes and methods for making medicine.

[https://en.wikipedia.org/wiki/Robert\\_Sibbald](https://en.wikipedia.org/wiki/Robert_Sibbald) **Robert Sibbald** (Q360689)

But this is not a formula - although I may hint at structures and ideas. Does 1 plus 1 equal 2? Is that the formula? Can I categorize everything?

How can I understand why the French revolution happened?

The fights between **elites in power** and the **common population** goes back thousands of years

[https://en.wikipedia.org/wiki/Conflict\\_of\\_the\\_Orders](https://en.wikipedia.org/wiki/Conflict_of_the_Orders) **Conflict of the Orders** or the **Struggle of the Orders** was a political struggle between the **plebeians (commoners)** and **patricians (aristocrats)** of the ancient Roman Republic lasting from 500 BC to 287 BC in which the plebeians sought political equality with the patricians. It played a major role in the development of the **Constitution of the Roman Republic**. Shortly after the founding of the Republic, this conflict led to a secession from Rome by the Plebeians to the Sacred Mount at a time of war. The result of this first secession was the creation of the office of plebeian tribune, and with it the first acquisition of real power by the plebeians.

I will trace the events leading up to things and the events which sustained afterwards. The Ps and the Qs.

## From Victim to Hero

The **entitled victim narrative** takes several forms and develops in many ways. It centers around the Drama triangle of victim, perpetrator and hero. We see women, blacks and other weak minded tribal types use this all the time. In the 1700s we see women claiming victim status and asserting their right of “equality” - but then this becomes “Special” and “Hero” in a very short space of time until their full tribal psychopathy comes out as “Kill all men” (as promoted by the ABC, Penny Wong and many others) - a **permanent violent entitled resentment - it becomes habitual**. We see this in Australia now with most women - the heroic entitled victim narrative - ACT Magistrates court (Bernadette Boss, Lorraine Walker and the rest), politics, media (ABC), “Human Rights” groups - anywhere where women work. See **Women Lawyers – Corruption – Feminism – Debate** <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf> , **Time Reaction Pattern Habit Plan** <https://humanistman.com/wp-content/uploads/2021/05/Time-Reaction-Pattern-Habit-Plan.pdf>

See how the heroic special victim narrative develops.

[https://en.wikipedia.org/wiki/Madeleine\\_de\\_Puisieux](https://en.wikipedia.org/wiki/Madeleine_de_Puisieux) **Madeleine d'Arsant de Puisieux** (12 April 1720 – 28 November 1798) was a French writer and feminist.

*..published one of her most famous works in 1750 entitled, *La femme n'est pas inférieure à l'homme* [fr] (**'Woman is Not Inferior to Man'**). This was a publication of a previously anonymous piece where Puisieux translated and brought up topics in the book about the **equality of sexes**.<sup>[5]</sup>*

*She based these questions found in the 1405 publication, *La Cité des dames* (**'The City of Ladies'**) by Christine de Pisan.*

*The following year, it was republished under the title *Le Triomphe des dames* (**'The Triumph of Ladies'**).*

Women see themselves as **Heroes for Their Cause** (themselves - groupthink, tribal, narcissists, mobs)

## The Idea of Progress

is a dangerous weapon for the dogmatists and authoritarians. It can be balanced with the idea of sustainability. Somewhere in the middle then?

Some kind of balance?

[https://en.wikipedia.org/wiki/Adam\\_Ferguson](https://en.wikipedia.org/wiki/Adam_Ferguson) *Ferguson was a leading advocate of **the Idea of Progress**. He believed that the growth of a commercial society through the pursuit of individual self-interest could promote a self-sustaining progress. Yet paradoxically Ferguson also believed that such commercial growth could foster a decline in virtue and thus ultimately lead to a collapse similar to Rome's. Ferguson, a devout Presbyterian, resolved the **apparent paradox** by placing both*



developments in the context of a **divinely ordained plan** that **mandated both progress and human free will**. For Ferguson, the knowledge that humanity gains through its actions, even those actions resulting in temporary retrogression, form an intrinsic part of its progressive, asymptotic movement toward an ultimately unobtainable perfectibility (still **binary** and not plurality and a tendency to certainty)

But the **meta narrative of progress** is complex and on going. What is ultimate "certain" development and progress? When is enough enough? What is happiness?

[https://en.wikipedia.org/wiki/Paul\\_de\\_Rapin](https://en.wikipedia.org/wiki/Paul_de_Rapin) **Paul de Rapin** (25 March 1661[1] – 25 April 1725), *sieur of Thoyras* (and therefore styled *de Rapin de Thoyras*), was a Huguenot historian writing under English patronage. His **History of England**, written and first published in French in **1724–27**, was an **influential** exposition of the Whig view of history on both sides of the English Channel.

[https://archive.org/details/gri\\_33125008639128/page/n5/mode/2up](https://archive.org/details/gri_33125008639128/page/n5/mode/2up)

[https://en.wikipedia.org/wiki/Whig\\_history](https://en.wikipedia.org/wiki/Whig_history) <https://uplopen.com/chapters/1386/files/ffa2796f-d6eb-4385-8488-f361728a9141.pdf> and [https://en.wikipedia.org/wiki/Modernization\\_theory](https://en.wikipedia.org/wiki/Modernization_theory)

**Modernization theory** or *modernisation theory* (Commonwealth English; see spelling differences) holds that as societies become more economically modernized, wealthier and more educated, their political institutions become increasingly liberal democratic.[1] The "classical" theories of modernization of the 1950s and 1960s, most influentially articulated by Seymour Lipset,[1] drew on sociological analyses of Karl Marx, Emile Durkheim, Max Weber, and Talcott Parsons

## Choice, Duty and Responsibility

These became explored and debated themes in England in the 1700s.

## Universities Can Become Ignorant - Education Standards Decline

Two Spaniards from Salamanca in Spain both despaired about the general ignorance around in Spain at the time while other places in Europe were advancing their knowledge in many things. Religion, beliefs and superstition dominated in Spain and many other places.

[https://en.wikipedia.org/wiki/University\\_of\\_Salamanca](https://en.wikipedia.org/wiki/University_of_Salamanca) The **University of Salamanca** (Spanish: *Universidad de Salamanca*) is a public research university in Salamanca, Spain. Founded in 1218 by King Alfonso IX, it is the oldest university in the Hispanic world and one of the oldest in the world in continuous operation. It has over 30,000 students from 50 different nationalities

[https://en.wikipedia.org/wiki/Diego\\_de\\_Torres\\_Villarreal](https://en.wikipedia.org/wiki/Diego_de_Torres_Villarreal) **Diego de Torres Villarreal** (1693 – 19 June 1770) was a Spanish writer, poet, dramatist, doctor, **mathematician, priest and professor of the University of Salamanca**. .. **Villarreal had a poor opinion of his own knowledge of mathematics and science, a result of the low quality of education available in the Spain of his era. As he wrote: "I knew well my ignorance and blindness as I went groping down the alleyways of my profession. But I also knew that I was in the land of the blind, for Spain lay in the grip of a darkness so fearsome that in no school, college or university in any one of its cities was there an individual capable of lighting a lamp whereby one might seek out the elements of these sciences. In the country of the blind the one-eyed man is king"**

[https://en.wikipedia.org/wiki/Benito\\_Jer%C3%B3nimo\\_Feij%C3%B3\\_y\\_Montenegro](https://en.wikipedia.org/wiki/Benito_Jer%C3%B3nimo_Feij%C3%B3_y_Montenegro) **Friar Benito Jerónimo Feijóo y Montenegro** (Spanish pronunciation: [beˈnito xeˈronimo feiˈxo(o) j monteˈneɾo]; 8 October 1676 – 26 September 1764) was a Spanish monk and scholar who led the Age of Enlightenment in Spain. He was an energetic popularizer noted for **encouraging scientific and empirical thought in an effort to debunk myths and superstitions**. .. He was **appalled by the superstition and ignorance of his time**, and his works aimed at combating the situation.[1] His fame spread quickly throughout Europe. His revelations excited considerable opposition in certain quarters in Spain, for example from Salvador José Mañer and others; but the opposition was futile, and Feijóo's services to the cause of education and knowledge were universally recognized long before his death in Oviedo

[https://en.wikipedia.org/wiki/Salvador\\_Jos%C3%A9\\_Mañer](https://en.wikipedia.org/wiki/Salvador_Jos%C3%A9_Mañer) wrote "**Triumph of the Christian religion, and true Roman Church.**"

The **Spanish Inquisition** still dominated Spain [https://en.wikipedia.org/wiki/Spanish\\_Inquisition](https://en.wikipedia.org/wiki/Spanish_Inquisition)

Can you imagine any university in the west to be clever enough to know how stupid they are? Can you imagine the ANU or Sydney University suddenly realizing how corrupt and ignorant they had become? Can you imagine Bill Shorten, Penny Wong, Andrew Leigh and the rest - realizing how stupid, binary, tribal and corrupt they were then seeking to improve education rather than remain tribal zealots and corrupt officials?

**How can a civilization wake up to how pig-ignorant it is?**

## If you loved humanity - What would you do?

### Recent Investigations

Early 1700s literature. 4 books. 1600s review.

### Recent People

**Warren Hastings** - Lifespan[1732 to 1818] Born\_Loc(Churchill, Oxfordshire) Rank(80) Keyword(East India Company, Politics, Diplomacy, Trade), Wikidata(Q333994)

[https://en.wikipedia.org/wiki/Warren\\_Hastings](https://en.wikipedia.org/wiki/Warren_Hastings) <https://www.britannica.com/biography/Warren-Hastings> <https://historyreclaimed.co.uk/warren-hastings-the-british-governor-general-who-laid-the-foundations-of-modern-india/>

*Hastings's impeachment before the British Parliament was the **first human rights trial of modern times**. Given his respect for Indian sensibilities, it's ironic that the charges against him focussed on his alleged persecution of Indian subjects and allies. Edmund Burke, in his historic, four-day-long opening speech – an unrivalled model of parliamentary invective – accused Hastings of having "gorged his ravenous maw...feeding on the indigent, the dying and ruined", like "the ravenous vulture...devouring the carcasses of the dead." "I impeach him in the name of the English nation, **whose ancient honour he has sullied**," Burke thundered. "I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has turned into a desert."*

**Edward Braddock** - Lifespan[1695 to 1755] Born\_Loc(London, England) Rank(80) Keyword(War, Army, Commander), Wikidata(Q113412) [https://en.wikipedia.org/wiki/Edward\\_Braddock](https://en.wikipedia.org/wiki/Edward_Braddock)  
<https://www.britannica.com/biography/Edward-Braddock>  
<https://www.battlefields.org/learn/biographies/edward-braddock>

**Samuel Richardson** - Lifespan[1689 to 1761] Born\_Loc(Mackworth, Derbyshire, England) Rank(80) Keyword(Printer, Novelist, Essayist, Pamphleteer, Letter Writer), Wikidata(Q295941)  
[https://en.wikipedia.org/wiki/Samuel\\_Richardson](https://en.wikipedia.org/wiki/Samuel_Richardson) <https://www.britannica.com/biography/Samuel-Richardson> <https://www.gutenberg.org/ebooks/author/1959>  
<https://www.gutenberg.org/cache/epub/30186/pg30186-images.html> *FIRST MODERN NOVEL A.D. 1740 EDMUND GOSSE*

**Pieter van Musschenbroek** - Lifespan[1692 to 1761] Born\_Loc(Leiden, Dutch Republic) Rank(80) Keyword(Science, Electricity, Professor, Education, Philosophy, Astronomy, Maths, Medicine, Leyden jar, Language, Translator), Wikidata(Q176206) <https://www.britannica.com/biography/Pieter-van-Musschenbroek> [https://en.wikipedia.org/wiki/Pieter\\_van\\_Musschenbroek](https://en.wikipedia.org/wiki/Pieter_van_Musschenbroek)  
<https://www.lindahall.org/about/news/scientist-of-the-day/pieter-van-musschenbroek/>

**Peter Collinson** - Lifespan[1694 to 1768] Keyword(Science, Botany, Seed, Trade, Letters), Wikidata(Q1350818) [https://en.wikipedia.org/wiki/Peter\\_Collinson\\_\(botanist\)](https://en.wikipedia.org/wiki/Peter_Collinson_(botanist))  
<https://www.mhps.org.uk/collinson/botanical-contribution/>  
<https://founders.archives.gov/documents/Franklin/01-04-02-0173>

**John Bartram** - Lifespan[1699 to 1777] Born\_Loc(Darby, Pennsylvania Colony, British America) Rank(80) Keyword(Science, Botany, Seeds, Trade, Gardens, horticulturist, explorer), Wikidata(Q528476) [https://en.wikipedia.org/wiki/John\\_Bartram](https://en.wikipedia.org/wiki/John_Bartram)  
<https://www.britannica.com/biography/John-Bartram>  
<http://www.enchantedgardensdesign.com/blog/2023/7/21/bartrams-garden>

**Nader Shah/Nader Shah Afshar** - Lifespan[1698 to 1747] Born\_Loc(Dargaz, Darra Gaz in the mountains north of Mashad in Iran) Rank(60) Keyword(King, Shah, War, Government, Empire, Afsharid dynasty), Wikidata(Q192868) [https://en.wikipedia.org/wiki/Nader\\_Shah](https://en.wikipedia.org/wiki/Nader_Shah)  
[https://en.wikipedia.org/wiki/Campaigns\\_of\\_Nader\\_Shah](https://en.wikipedia.org/wiki/Campaigns_of_Nader_Shah)  
<https://www.iranicaonline.org/articles/nader-shah>

**Richard Cobden** - Lifespan[1804 to 1865] Born\_Loc(Dunford, Heyshott, Sussex, England) Rank(40) Keyword(History, Free Trade, Politics, Internationalism, Humanism), Wikidata(Q333072)  
[https://en.wikipedia.org/wiki/Richard\\_Cobden](https://en.wikipedia.org/wiki/Richard_Cobden) <https://oll.libertyfund.org/people/richard-cobden>  
<https://www.econlib.org/library/YPDBooks/Cobden/cbdPW.html>  
[https://en.wikisource.org/wiki/Author:Richard\\_Cobden](https://en.wikisource.org/wiki/Author:Richard_Cobden)  
<https://archive.org/details/richardcobdenint00hobs/page/8/mode/2up> *Richard Cobden, the international man by Hobson, J. A. (John Atkinson), 1858-1940 .. Though Cobden was no friend to formal political alliances, he may be said to be the first English statesman who fully realized the importance of our people cultivating the closest friendship with the peoples of the United States upon the one hand, and of France upon the other. More clearly and much earlier than others, he foresaw the rapid rise of the commercial and political status of the great Western Republic and the part she was destined to play in the spheres of world commerce and world politics, and he realized the*

*importance of cultivating good relations with this powerful blood-relation and neighbour. But even more significant was the **persistence of his efforts to bring our Government and people into friendly relations** with those of France, and to dissipate those clouds of suspicion which ignorance, pugnacity and mistaken interests were constantly generating. Cobden was perhaps the first English statesman who expressed a desire for an entente cordiale between our people and the French, and the Commercial Treaty which he negotiated was the first valid act in bringing about that permanent improvement of relations which, with one or two brief relapses, has lasted for more than half a century.*

**John Bright** - Lifespan[1811 to 1889] Born\_Loc(Greenbank, Rochdale, in Lancashire, England) Rank(40) Keyword(History, Free Trade, Politics, Internationalism, Humanism, Parliament, Critic, Debate), Wikidata(Q176524) [https://en.wikipedia.org/wiki/John\\_Bright](https://en.wikipedia.org/wiki/John_Bright)  
<https://www.britannica.com/biography/John-Bright>  
<https://historyofparliamentonline.org/schools/content/biography/ks3-political-reform-mps-john-bright> <https://www.britannica.com/biography/John-Bright>  
<https://www.gutenberg.org/cache/epub/44539/pg44539-images.html>

**Michel Chevalier** - Lifespan[1806 to 1879] Born\_Loc(Limoges, Haute-Vienne, France) Rank(40) Keyword(History, Free Trade, Politics, Internationalism, Humanism), Wikidata(Q1930688)  
[https://en.wikipedia.org/wiki/Michel\\_Chevalier](https://en.wikipedia.org/wiki/Michel_Chevalier)  
<https://www.hetwebsite.net/het/profiles/chevalier.htm> <https://oll.libertyfund.org/people/michel-chevalier> <https://www.gutenberg.org/ebooks/45761>

**Henry George** - Lifespan[1839 to 1897] Born\_Loc(Philadelphia, Pennsylvania) Rank(80) Keyword(Politics, Economics, Taxation, Debate, Critic, Free Trade, Land Ownership), Wikidata(Q355245) [https://en.wikipedia.org/wiki/Henry\\_George](https://en.wikipedia.org/wiki/Henry_George) <https://hgfa.org.au/>  
<https://www.britannica.com/money/Henry-George>

**Eugen Richter** - Lifespan[1838 to 1906] Born\_Loc(Dusseldorf, Rhine Province, Kingdom of Prussia) Rank(80) Keyword(Law, Economics, Free Trade, Liberalism, Politics), Wikidata(Q70962)  
[https://en.wikipedia.org/wiki/Eugen\\_Richter](https://en.wikipedia.org/wiki/Eugen_Richter) <https://oll.libertyfund.org/titles/richter-pictures-of-the-socialistic-future>  
[https://cdn.mises.org/Pictures%20of%20the%20Socialistic%20Future\\_Vol\\_2\\_2.pdf](https://cdn.mises.org/Pictures%20of%20the%20Socialistic%20Future_Vol_2_2.pdf)

**Elbert Hubbard**/Elbert Green Hubbard - Lifespan[1856 to 1915] Born\_Loc(Bloomington, Illinois, U.S.) Rank(80) Keyword(History, publisher, artist, philosopher, humourist), Wikidata(Q734329)  
[https://en.wikipedia.org/wiki/Elbert\\_Hubbard](https://en.wikipedia.org/wiki/Elbert_Hubbard) <https://www.britannica.com/biography/Elbert-Hubbard> <https://www.gutenberg.org/files/12933/12933-h/12933-h.htm>

**Jonas Hanway** - Lifespan[1712 to 1786] Born\_Loc(Portsmouth England) Rank(80) Keyword(Publisher, Critic, Pamphleteer, Trade, Tea, Merchant, Travel, Explorer, Humanist), Wikidata(Q4497214) [https://en.wikipedia.org/wiki/Jonas\\_Hanway](https://en.wikipedia.org/wiki/Jonas_Hanway)  
<https://archive.org/details/in.ernet.dli.2015.185381>  
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Hanway%2C%20Jonas%2C%201712%2D1786>

**Thomas Coram** - Lifespan[1668 to 1751] Born\_Loc(Coombe Street Lyme Regis, Dorset, England) Rank(80) Keyword(Sailor, Explorer, Shipwright, Trader, Humanist, Philanthropist, Charity), Wikidata(Q180413) [https://en.wikipedia.org/wiki/Thomas\\_Coram](https://en.wikipedia.org/wiki/Thomas_Coram)  
[https://en.wikipedia.org/wiki/Foundling\\_Hospital](https://en.wikipedia.org/wiki/Foundling_Hospital)  
<https://www.lymeregismuseum.co.uk/collection/thomas-coram/>

**Anthony Ashley-Cooper, 3rd Earl of Shaftesbury**/Anthony Ashley Cooper - Lifespan[1671 to 1713] Born\_Loc(Exeter House in London) Rank(30) Keyword(Philosophy, Moral, Sublime, Humanist), Wikidata(Q335112) [https://en.wikipedia.org/wiki/Anthony\\_Ashley-Cooper,\\_3rd\\_Earl\\_of\\_Shaftesbury](https://en.wikipedia.org/wiki/Anthony_Ashley-Cooper,_3rd_Earl_of_Shaftesbury) <https://oll.libertyfund.org/people/anthony-ashley-cooper-earl-of-shaftesbury> <https://plato.stanford.edu/entries/shaftesbury/>

**Matthew Prior** - Lifespan[1664 to 1721] Born\_Loc(Wimborne Minster, Dorset) Rank(80) Keyword(Poet, Satire, Diplomat, Critic), Wikidata(Q1256302) [https://en.wikipedia.org/wiki/Matthew\\_Prior](https://en.wikipedia.org/wiki/Matthew_Prior) <https://conan.lib.miamioh.edu/prior//index.php>  
<https://www.luminarium.org/eightlit/>

**Aphra Behn** - Lifespan[1640 to 1689] Born\_Loc(Canterbury, Kent, England) Rank(80) Keyword(Critic, Philosopher, Drama, Poet, Spy, Playwright, Translator), Wikidata(Q231886) [https://en.wikipedia.org/wiki/Aphra\\_Behn](https://en.wikipedia.org/wiki/Aphra_Behn) <https://www.poetryfoundation.org/poets/aphra-behn>  
<https://www.britannica.com/biography/Aphra-Behn>

**Penelope Aubin** - Lifespan[1679 to 1738] Born\_Loc(London England) Rank(80) Keyword(Poet, Critic, Writer, Translator, French, History, Morals, Virtue, Novelist), Wikidata(Q7162560) [https://en.wikipedia.org/wiki/Penelope\\_Aubin](https://en.wikipedia.org/wiki/Penelope_Aubin) <https://www.chawtonhouse.org/wp-content/uploads/2012/06/The-Life-of-Charlotta-Du-Pont-an-English-Lady.pdf>  
<https://www.jstor.org/stable/3816417> <http://www.searchengine.org.uk/ebooks/69/44.pdf> *The Noble Slaves Penelope Aubin ...As these Kinds of Writings, then, are principally of Use to divert and entertain the Minds of young Persons, the following Rules ought to be inviolably observed in them. First, A Purity of Style and Manners, that nothing may be contained in them that has the least Tendency to pollute or corrupt the unexperienced Minds, for whose Diversion they are intended. Secondly, That the Subjects should be such as naturally recommend all the Duties of social Life, and inforce an universal Benevolence to Mankind. Thirdly, That when a guilty Character is introduced, it should in the Conclusion appear to be signally punished or distressed, that others may be deterred from the Pursuits of those Follies, or Mistakes, which have been the Occasion of its Misfortunes. Fourthly, That Virtue or Innocence, on the contrary, be not finally permitted to suffer; but that a Prospect at least should be opened, either here or hereafter, for its Reward, in order to encourage every one who reads it to Imitation. And, lastly, that the whole have, at least, an Air of Probability, that the Example may have the greater Force upon the Minds it is intended to inform*

**Eliza Haywood**/Eliza/Elizabeth Fowler - Lifespan[1693 to 1756] Born\_Loc(England) Rank(80) Keyword(Novelist, Critic, Actress, Publisher), Wikidata(Q1559438) [https://en.wikipedia.org/wiki/Eliza\\_Haywood](https://en.wikipedia.org/wiki/Eliza_Haywood) <https://www.britannica.com/biography/Eliza-Haywood> <https://courses.lumenlearning.com/suny-britlit1/chapter/eliza-haywood/>

**Matthew Tindal** - Lifespan[1657 to 1733] Born\_Loc(Bere Ferrers in Devon) Rank(80) Keyword(Catholic, Religion, Deism, Philosopher, Critic, Free Thinking), Wikidata(Q1381974)

[https://en.wikipedia.org/wiki/Matthew\\_Tindal](https://en.wikipedia.org/wiki/Matthew_Tindal) <https://www.britannica.com/biography/Matthew-Tindal>

<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Tindal%2C%20Matthew%2C%201653%3F%2D1733>

**William Wollaston** - Lifespan[1659 to 1724] Born\_Loc(Coton-Clanford, Staffordshire, England) Rank(80) Keyword(Philosophy, Translator, Latin, Greek, Hebrew, Religion, Morality, Ethics, Happiness, Natural World, Reason), Wikidata(Q322001)

[https://en.wikipedia.org/wiki/William\\_Wollaston](https://en.wikipedia.org/wiki/William_Wollaston) <https://oll.libertyfund.org/people/william-wollaston> [https://en.wikipedia.org/wiki/The\\_Religion\\_of\\_Nature\\_Delineated](https://en.wikipedia.org/wiki/The_Religion_of_Nature_Delineated)

**Thomas Pitt** - Lifespan[1653 to 1726] Born\_Loc(Blandford Forum, Dorset, England) Rank(80) Keyword(East India Company, Trade, Merchant, Madras, Politics, Diplomacy), Wikidata(Q2277355)

[https://en.wikipedia.org/wiki/Thomas\\_Pitt](https://en.wikipedia.org/wiki/Thomas_Pitt) <https://www.britannica.com/biography/Thomas-Pitt> [https://en.wikipedia.org/wiki/Regent\\_Diamond](https://en.wikipedia.org/wiki/Regent_Diamond)

**Baron d'Holbach/Paul-Henri Thiry** - Lifespan[1723 to 1789] Born\_Loc(Edesheim near Landau, Rhenish Palatinate) Rank(20) Keyword(Debate, Philosophy, Humanism, Encyclopedist ), Wikidata(Q7104)

[https://en.wikipedia.org/wiki/Baron\\_d%27Holbach](https://en.wikipedia.org/wiki/Baron_d%27Holbach) <https://plato.stanford.edu/entries/holbach/> <https://www.britannica.com/biography/Paul-Henri-Dietrich-baron-dHolbach>

**Richard Price** - Lifespan[1723 to 1791] Born\_Loc(Tynton, Llangeinor, Glamorgan) Rank(60) Keyword(Debate, Philosophy, Maths, pamphleteer, Critic, republican, Science, Finance, Demography, Religion), Wikidata(Q561101)

[https://en.wikipedia.org/wiki/Richard\\_Price](https://en.wikipedia.org/wiki/Richard_Price) <https://plato.stanford.edu/entries/richard-price/> <https://www.britannica.com/biography/Richard-Price> <https://www.gutenberg.org/ebooks/57970> <https://oll.libertyfund.org/people/richard-price> <https://richardpricesociety.org.uk>

**1st Baron Anson/George Anson** - Lifespan[1697 to 1762] Born\_Loc(Shugborough Hall Staffordshire, England) Rank(80) Keyword(Admiral, Sailor, Circumnavigation, War, Politics), Wikidata(Q510281)

[https://en.wikipedia.org/wiki/George\\_Anson,\\_1st\\_Baron\\_Anson](https://en.wikipedia.org/wiki/George_Anson,_1st_Baron_Anson) <https://www.britannica.com/biography/George-Anson-Baron-Anson>

**Adam Ferguson** - Lifespan[1723 to 1816] Born\_Loc(Logierait, Perthshire, Scotland) Rank(70) Keyword(Debate, Critic, Philosophy, Social Contract, Sociology, Humanism, Civil Society, Economy), Wikidata(Q183094)

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**Friedrich Melchior, Baron von Grimm**/Friedrich Melchior - Lifespan[1723 to 1807] Born\_Loc(Regensburg) Rank(80) Keyword(Drama, Opera, Critic, Philosophy, Music, Theatre), Wikidata(Q61852)

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**Giacomo Girolamo Casanova** - Lifespan[1725 to 1798] Born\_Loc(Venice, Republic of Venice (now Italy)) Rank(80) Keyword(Adventurer, Traveller, Explorer), Wikidata(Q83321)

[https://en.wikipedia.org/wiki/Giacomo\\_Casanova](https://en.wikipedia.org/wiki/Giacomo_Casanova)

<https://www.britannica.com/biography/Giacomo-Casanova>

<https://gutenberg.org/ebooks/author/1075>

**Alfred Milner, 1st Viscount Milner/Alfred Milner** - Lifespan[1854 to 1925] Born\_Loc(Giessen, Germany) Rank(80) Keyword(Politics, Colonialism, Statesman, Administrator, War Minister, Journalist), Wikidata(Q356361) [https://en.wikipedia.org/wiki/Alfred\\_Milner,\\_1st\\_Viscount\\_Milner](https://en.wikipedia.org/wiki/Alfred_Milner,_1st_Viscount_Milner)

<https://www.britannica.com/biography/Alfred-Milner-Viscount-Milner>

<https://www.gutenberg.org/ebooks/15681> ... *From my point of view, **social reform** is a **national affair**. All classes benefit by it, not only those directly affected. And therefore all should contribute according to their means. I do not in any way object to the rich being made to contribute, even for purposes in which they are not directly interested. What I do object to is that the great body of the people should not contribute to them. It is thoroughly vicious in principle to divide the nation, as many of the Radical and **Labour men want to divide it, into two sections**—a majority which only calls the tune, and a minority which only pays the piper.*

*I own I am aghast at the mean opinion which many politicians seem to have of the mass of their working fellow countrymen, when they approach them with this crude sort of bribery, offering them everything for nothing, always talking to them of their claims upon the State, and **never of their duties towards it**. This is a democratic country. It is their State and their Empire—theirs to possess, theirs to control, but theirs also to **support and to defend**. And I for one have such faith in the common sense and fair-mindedness of the British people that I believe you have only to convince them that you have a really sound national policy, and they will rally to it, without having to be **bought by promises of a penny off this and twopence off the other**—a sort of appeal, I regret to say, which is not only confined to Radical orators, but in which Unionists also are sometimes too apt to indulge.*

*And, now, gentlemen, only one word in conclusion—a brief and inadequate reference to a vast subject, but one to which I am at all times and seasons specially bound to refer. After all, my chief quarrel with the Radical party—not with all of them—I do not say that for a moment—but with a far too large and influential section—is their **anti-patriotism**. I use the word advisedly. It is not that they are unpatriotic in the sense of having no affection for their country. It is that they are deliberately and on principle—I do not asperse their motives; I do not question their sincerity and conviction—**anti-patriotic, opposed to national** as distinct from cosmopolitan ideals. They are not zealous for national defence; they have no faith in the Empire; **they love to show their impartiality by taking sides against their own country**; they object to their children being taught **respect for the flag**. But we Unionists are not cosmopolitans, but Britons. We have **no envy or ill-will towards other nations**; a man is not a worse neighbour because he loves his own family. But we do hold that it is not our business to look after others. It is our business to look after ourselves and our dependencies, and the **great kindred communities** who own allegiance to the British flag. We want to draw closer to them, to stand together; and we believe that the strength and the unity of the British Empire are of vital and practical importance to every citizen. In all our propaganda, and in all our policy, let us continue to give that great principle a foremost place.*

**Rabbie Burns/Robert Burns** - Lifespan[1759 to 1796] Born\_Loc(Burns was born two miles (3 km) south of Ayr, in Alloway) Rank(80) Keyword(Poet, Drama, Romantic movement, Folk Songs, Critic), Wikidata(Q81960) [https://en.wikipedia.org/wiki/Robert\\_Burns](https://en.wikipedia.org/wiki/Robert_Burns)  
<https://www.britannica.com/biography/Robert-Burns>  
<https://www.poetryfoundation.org/poets/robert-burns>

**Andre Morellet** - Lifespan[1727 to 1819] Born\_Loc(Lyon) Rank(40) Keyword(Poet, Critic, Humanism, Economics, Philosophy, Tolerance, Freedom of the Press, Encyclopedia, Revolution), Wikidata(Q178653) [https://en.wikipedia.org/wiki/Andr%C3%A9\\_Morellet](https://en.wikipedia.org/wiki/Andr%C3%A9_Morellet)  
<https://www.britannica.com/money/Andre-Morellet> <https://fr.annas-archive.org/md5/70225d697892bdeb3f5faa57292e9481>  
<https://www.voltaire.ox.ac.uk/publication/lettres-dandr%C3%A9-morellet-2/>

**Hester Chapone/Hester Muslo** - Lifespan[1727 to 1801] Born\_Loc(Twywell Northamptonshire ) Rank(80) Keyword(Manners, Civility, Morals, Behaviour, Education, Conduct, Letters, Womanhood, Choice, Duty), Wikidata(Q1796535) [https://en.wikipedia.org/wiki/Hester\\_Chapone](https://en.wikipedia.org/wiki/Hester_Chapone)  
<https://www.gutenberg.org/ebooks/author/37961>  
<https://orlando.cambridge.org/people/9bac177d-e828-4063-9e9b-4442745e85e6>  
[https://ecf.humanities.mcmaster.ca/wp-content/uploads/sites/15/2017/04/thomason21\\_3.pdf](https://ecf.humanities.mcmaster.ca/wp-content/uploads/sites/15/2017/04/thomason21_3.pdf)  
LETTERS ON THE **IMPROVEMENT OF THE MIND**. ADDRESSED TO A LADY. By Mrs. CHAPONE. LETTER VI. **ON THE GOVERNMENT OF THE TEMPER**.

**Ephraim Chambers** - Lifespan[1680 to 1740] Born\_Loc(Milton near Kendal, Westmorland, England) Rank(60) Keyword(encyclopaedist, encyclopedia, History, Publisher), Wikidata(Q369770) [https://en.wikipedia.org/wiki/Ephraim\\_Chambers](https://en.wikipedia.org/wiki/Ephraim_Chambers)  
[https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,\\_or\\_an\\_Universal\\_Dictionary\\_of\\_Arts\\_and\\_Sciences](https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,_or_an_Universal_Dictionary_of_Arts_and_Sciences) <https://artfl-project.uchicago.edu/content/chambers-cyclopaedia>

## Recent Documents

**Pictures of the Socialistic Future** - Document[1893] Rank(80) Author(Eugen Richter) Age(55) Keyword(Group Development Debate, Critic, Socialism) <https://mises.org/library/book/pictures-socialistic-future> <https://oll.libertyfund.org/titles/richter-pictures-of-the-socialistic-future>  
<https://www.gutenberg.org/ebooks/66123>  
<https://archive.org/details/picturesofsocial00rich/page/n5/mode/2up>

**Little Journeys to the Homes of the Great** - Document[1894] Rank(80) Author(**Elbert Hubbard**) Age(38) Keyword(Group Development History, Biography) <https://www.gutenberg.org/files/12933/12933-h/12933-h.htm>  
<https://onlinebooks.library.upenn.edu/webbin/metabook?id=littlejourneys>

**The Laws of the Twelve Tables/lex duodecim tabularum** - Document[-500] Rank(30) Author(Many) Keyword(Group Development Rights, Morals, Laws, Society, Plebians, Romans) [https://en.wikipedia.org/wiki/Twelve\\_Tables](https://en.wikipedia.org/wiki/Twelve_Tables) <https://www.gutenberg.org/ebooks/14783>

**Complete Classics Collection of Ancient China** - Document[1725] Rank(30) Author(Many) Keyword(Group Development Encyclopedia, History)



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[https://en.wikipedia.org/wiki/Chen\\_Menglei](https://en.wikipedia.org/wiki/Chen_Menglei)

**Conversations on the Plurality of Worlds** - Document[1686] Rank(20) Author(**Bernard Le Bovier de Fontenelle**) Age(29) Keyword(Group Development Science, Astronomy, Solar System, Maths)

[https://en.wikipedia.org/wiki/Conversations\\_on\\_the\\_Plurality\\_of\\_Worlds](https://en.wikipedia.org/wiki/Conversations_on_the_Plurality_of_Worlds)

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**Elements of the Philosophy of Newton** - Document[1738] Rank(40) Author(**Voltaire**) Age(44)

Keyword(Group Development Science, Astronomy, Solar System, Maths)

[https://en.wikipedia.org/wiki/Elements\\_of\\_the\\_Philosophy\\_of\\_Newton](https://en.wikipedia.org/wiki/Elements_of_the_Philosophy_of_Newton)

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<https://www.gutenberg.org/files/57958/57958-h/57958-h.htm>

**Clarissa Harlowe; or, The History of a Young Lady** - Document[1748] Rank(60) Author(Samuel Richardson) Age(59) Keyword(Group Development Morals, Choice, Family, Women, Manners, patience, forbearance, candour)

[https://en.wikipedia.org/wiki/Clarissa;\\_or,\\_The\\_History\\_of\\_a\\_Young\\_Lady](https://en.wikipedia.org/wiki/Clarissa;_or,_The_History_of_a_Young_Lady)

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## Recent Messages

*'Another expression of our **love to our country** is **defending it against enemies**. These enemies are of two sorts, internal and external; or domestic and foreign. The former are the most dangerous, and they have generally been the most successful. I have just observed, that there is a submission due to the executive officers of government, **which is our duty**; but you must not forget what I have also observed, that it **must not be a blind and slavish submission**. Men in power (unless better disposed than is common) are always endeavouring to extend their power. They hate the doctrine, that it is a trust derived from the people, and not a right vested in themselves. For this reason, **the tendency of every government is to despotism**; and in this the best constituted governments must end, if the people are not vigilant, ready to take alarms, and determined to resist abuses as soon as they begin. **This vigilance, therefore, it is our duty to maintain**. Whenever it is withdrawn, and a people cease to reason about their rights and to be awake to encroachments, they are in danger of being enslaved, and their servants will soon become their masters.'* - Author(**Richard Price**) Year[1777] Age(54)

Source\_Document(<https://oll.libertyfund.org/titles/price-a-discourse-on-the-love-of-our-country>


<https://oll.libertyfund.org/quotes/richard-price-on-how-the-domestic-enemies-of-liberty-have-been-more-powerful-and-more-successful-than-foreign-enemies-1789> ) Keyword(Development

Government Nations Power Group) <https://oll.libertyfund.org/quotes/richard-price-on-how-the-domestic-enemies-of-liberty-have-been-more-powerful-and-more-successful-than-foreign-enemies-1789>

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<https://www.gutenberg.org/> **public domain**
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[https://en.wikipedia.org/wiki/Michael\\_S.\\_Hart](https://en.wikipedia.org/wiki/Michael_S._Hart) by Marcello GDFL 1.2
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10. <https://www.dailymail.co.uk/news/article-14144317/MARK-ALMOND-al-Assad-fights-flees-Syria-bad-news.html>
11. <https://www.news.com.au/national/politics/home-affairs-minister-tony-burke-explains-reasons-for-blocking-visa-of-former-israeli-minister-ayelet-shaked/news-story/96043420dd7312e57961f762fddd3e24> While she didn't confirm Mr Netanyahu would be arrested, Ms Wong said any decisions would be **"informed by international law," and "not by politics"**. - **what a lying hypocrite man hating tribal feminist she is as she dines with and promotes muslim terrorists. What human scum she is. Binary extremists corrupt.**
12. <https://www.gutenberg.org/cache/epub/30186/pg30186-images.html>
13. [https://en.wikipedia.org/wiki/Siege\\_of\\_Arcot](https://en.wikipedia.org/wiki/Siege_of_Arcot) <https://www.britishbattles.com/anglo-french-wars-in-india/siege-of-arcot/> **Siege of Arcot** Robert Clive 'Clive of India' wins the battle in 1751 said to have begun British rule in India
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17. <https://www.gutenberg.org/ebooks/author/913> Voltaires books
18. <https://www.gutenberg.org/cache/epub/64858/pg64858-images.html> **On Toleration** - I do not speak of Voltaire the historian, who, a distinguished writer says, introduced history for the first time into the realm of letters; Voltaire the dramatist, whose name is inscribed for ever in the temple of the tragic muse; Voltaire the physicist, who drove the old Cartesianism

out of France, and imposed on it the fertile principles of Newton; Voltaire the social reformer, who talked to eighteenth-century kings of the rights of man, and scourged every judicial criminal of his aristocratic age; Voltaire the cosmopolitan, who boldly set up England's ensign of liberty in feudal France. All these things were done by the "flippant Voltaire" of the flippant modern preacher. But he can be considered here only as one of the few who, in an age of profound inequality, used the privilege of his enlightenment to enlighten his fellows; one of those who won for us that liberty to think rationally, and to **speak freely**, on religious matters which we too airily attribute to our new goddess, Evolution. ... **We know well what the price has been ever since Christians began to dispute about dogmas.** Blood has flowed, on scaffolds and in battles, from the fourth century to our own days.[10] We will restrict ourselves here to the wars and horrors which the Reformation struggle caused, and see what was the source of them in France. Possibly a short and faithful account of those calamities will open the eyes of the uninformed and touch the hearts of the humane. .... The rage that is inspired by the dogmatic spirit and the abuse of the Christian religion, wrongly conceived, has shed as much blood and led to as many disasters in Germany, England, and even Holland, as in France. **Yet religious difference causes no trouble to-day in those States.** The Jew, the Catholic, the Greek, the Lutheran, the Calvinist, the Anabaptist, the Socinian, the Memnonist, the Moravian, and so many others, live like brothers in these[21] countries, and contribute alike to the good of the social body. They fear no longer in Holland that disputes about predestination will end in heads being cut off. They fear no longer at London that the quarrels of Presbyterians and Episcopalians about liturgies and surplices will lead to the death of a king on the scaffold. A populous and wealthier Ireland will no longer see its Catholic citizens sacrifice its Protestant citizens to God during two months, bury them alive, hang their mothers to gibbets, tie the girls to the necks of their mothers, and see them expire together; or put swords in the hands of their prisoners and guide their hands to the bosoms of their wives, their fathers, their mothers, and their daughters, thinking to make parricides of them, and damn them as well as exterminate them.[12] Such is the account given by Rapin Thoyras, an officer in Ireland, and almost a contemporary; so we find in all the annals and histories of England. It will never be repeated. Philosophy, the sister of religion, has disarmed the hands that **superstition had so long stained with blood; and the human mind, awakening from its intoxication, is amazed at the excesses into which fanaticism had led it.** ... It is true that the great **Emperor Yang-Chin**, perhaps the wisest and most magnanimous emperor that China ever had, expelled the Jesuits. But it was not because he was intolerant; it was because the[24] Jesuits were. They themselves give, in their curious letters, the words of the good prince to them: "I know that your religion is intolerant; I know what you have done in Manila and Japan. You deceived my father; think not to deceive me." If you read the whole of his speech to them, you will see that he was one of the wisest and most clement of men. How could he retain European physicians who, under pretence of showing thermometers and æolipiles at court, had carried off a prince of the blood? What would he have said if he had read our history and was acquainted with the days of our League and of the Gunpowder Plot? .... You will observe in these accounts of the martyrs, which were composed entirely by the Christians themselves, that crowds of Christians always go freely to the prison of the condemned, follow him to the scaffold, receive his blood, bury his body, and work miracles with his relics. If it were the religion alone that was persecuted, would not the authorities have arrested these declared Christians who assisted their

condemned brethren, and who were accused of performing magic with the martyred bodies? Would they not have been treated as we treated the Waldensians, the Albigenses, the Hussites, and the various sects of Protestants? We slew them and burned them in crowds, without distinction<sup>[51]</sup> of age or sex. Is there, in any reliable account of the ancient persecutions, any single feature that approaches our massacre of St. Bartholomew or the Irish massacres? Is there a single one with any resemblance to the annual festival that is still held at Toulouse—a cruel and damnable festival, in which a whole people thanks God and congratulates itself that it slew four thousand of its fellow-citizens two hundred years ago? I say it with a shudder, **but it is true; it is we Christians who have been the persecutors, the executioners, the assassins. And who were our victims? Our brothers.** It is we who have destroyed a hundred towns, the crucifix or Bible in our hands, and have incessantly shed blood and lit flames from the reign of Constantine to the fury of the cannibals of the Cévènes. ... **Do I propose, then, that every citizen shall be free to follow his own reason, and believe whatever this enlightened or deluded reason shall dictate to him? Certainly, provided he does not disturb the public order.** It does not depend on man to believe or not to believe; but it depends on him to respect the usages of his country. If you insist that it is a crime to disbelieve in the dominant religion, you condemn the first Christians, your fathers, and you justify those whom you reproach with persecuting them. You say that there is a great difference; that all other religions are the work of man, and the Catholic, Apostolic, and Roman Church alone is the work of God. But, surely, the fact that our religion is divine does not imply that it should rule by hatred, fury, exile, the confiscation of goods, imprisonment, torture, murder, and thanksgiving to God for murder? The more divine the Christian religion is, the less it is the place of man to command it; if God is its author, he will maintain it without your aid. You know well that intolerance begets only hypocrites or rebels. Fearful alternative! Would you, indeed, sustain by executioners the religion of a God who fell into the hands of executioners, and who preached only gentleness and patience?

[https://en.wikipedia.org/wiki/Dictionnaire\\_philosophique](https://en.wikipedia.org/wiki/Dictionnaire_philosophique)

19. [https://en.wikipedia.org/wiki/List\\_of\\_incidents\\_of\\_cannibalism](https://en.wikipedia.org/wiki/List_of_incidents_of_cannibalism)
20. <https://quadrant.org.au/news-opinions/their-abc/the-abcs-dead-letter-office/>
21. <https://citynews.com.au/2024/lucky-government-wastes-budget-opportunity/>
22. [https://en.wikipedia.org/wiki/Ghulam\\_Hussain\\_Khan](https://en.wikipedia.org/wiki/Ghulam_Hussain_Khan)  
<https://babel.hathitrust.org/cgi/pt?id=hvd.hx38vz&seq=9>  
<https://www.iranicaonline.org/articles/qolam-hosayn-khan-tabatabai>
23. [https://en.wikipedia.org/wiki/Affair\\_of\\_the\\_Diamond\\_Necklace](https://en.wikipedia.org/wiki/Affair_of_the_Diamond_Necklace)
24. [https://wiki.fibis.org/w/1st\\_Maratha\\_War](https://wiki.fibis.org/w/1st_Maratha_War) The **Families In British India Society (FIBIS)** is a self-help organisation devoted to members researching their British India family history and the background against which their ancestors led their lives in India under British rule
25. <https://quadrant.org.au/news-opinions/society/welcome-to-body-snatcher-country/>
26. <https://www.gutenberg.org/cache/epub/6449/pg6449-images.html> LITTLE JOURNEYS TO THE HOMES OF THE GREAT, VOLUME 9 Little Journeys to the Homes of Great Reformers by ELBERT HUBBARD <https://onlinebooks.library.upenn.edu/webbin/metabook?id=littlejourneys>  
<https://www.gutenberg.org/files/12933/12933-h/12933-h.htm>
27. <https://oll.libertyfund.org/collections>
28. <https://quadrant.org.au/magazine/politics/trump-revolt-of-the-deplorables/>
29. [https://en.wikipedia.org/wiki/Foundling\\_Hospital](https://en.wikipedia.org/wiki/Foundling_Hospital)

30. [https://en.wikipedia.org/wiki/James\\_Burnett,\\_Lord\\_Monboddo](https://en.wikipedia.org/wiki/James_Burnett,_Lord_Monboddo) Monboddo is considered by some scholars<sup>[3][4][5][10][11][12]</sup> as a precursive thinker in the theory of evolution. However, some modern evolutionary historians do not give Monboddo an equally high standing in the influence of history of evolutionary thought
31. [https://en.wikipedia.org/wiki/Elizabethan\\_Religious\\_Settlement](https://en.wikipedia.org/wiki/Elizabethan_Religious_Settlement)
32. [https://en.wikipedia.org/wiki/Thomas\\_Southerne](https://en.wikipedia.org/wiki/Thomas_Southerne)
33. [https://en.wikipedia.org/wiki/William\\_Taverner\\_\(dramatist\)](https://en.wikipedia.org/wiki/William_Taverner_(dramatist))
34. [https://en.wikipedia.org/wiki/Francis\\_Tolson](https://en.wikipedia.org/wiki/Francis_Tolson)
35. [https://en.wikipedia.org/wiki/Frances\\_Boscawen](https://en.wikipedia.org/wiki/Frances_Boscawen)
36. [https://en.wikipedia.org/wiki/Charles-Claude\\_Genest](https://en.wikipedia.org/wiki/Charles-Claude_Genest)
37. [https://en.wikipedia.org/wiki/1720\\_in\\_literature](https://en.wikipedia.org/wiki/1720_in_literature)
38. [https://en.wikipedia.org/wiki/Josiah\\_Burchett](https://en.wikipedia.org/wiki/Josiah_Burchett)  
<https://archive.org/details/completehistoryo00burc/page/n57/mode/2up>  
<https://www.rct.uk/collection/1047742/a-complete-history-of-the-most-remarkable-transactions-at-sea-from-the-earliest> A Complete history of the most remarkable transactions at sea, from the earliest accounts of time to the conclusion of the last war with France ... in five books / by Josiah Burchett. 1720
39. [https://en.wikipedia.org/wiki/Thomas\\_Hearne\\_\(antiquarian\)](https://en.wikipedia.org/wiki/Thomas_Hearne_(antiquarian))
40. [https://en.wikipedia.org/wiki/Edward\\_Hyde,\\_1st\\_Earl\\_of\\_Clarendon](https://en.wikipedia.org/wiki/Edward_Hyde,_1st_Earl_of_Clarendon)  
<https://www.gutenberg.org/ebooks/6671>
41. [https://en.wikipedia.org/wiki/Madeleine\\_de\\_Puisieux](https://en.wikipedia.org/wiki/Madeleine_de_Puisieux) Puisieux published one of her most famous works in 1750 entitled, [La femme n'est pas inférieure à l'homme](#) [fr] ('**Woman is Not Inferior to Man**'). This was a publication of a previously anonymous piece where Puisieux translated and brought up topics in the book about the equality of sexes.<sup>[5]</sup> She based these questions found in the 1405 publication, [La Cité des dames](#) ('**The City of Ladies**') by [Christine de Pisan](#). The following year, it was republished under the title [Le Triomphe des dames](#) ('**The Triumph of Ladies**'). It is sometimes debated whether Puisieux's future husband [Philippe-Florent de Puisieux](#) [fr] (1713–1772) helped Puisieux with the translations used in the final publication - **This demonstrates exactly how female thought develops from victim to specially privileged and powerful**
42. [https://en.wikipedia.org/wiki/1721\\_in\\_literature](https://en.wikipedia.org/wiki/1721_in_literature)
43. [https://en.wikipedia.org/wiki/Lady\\_Mary\\_Wortley\\_Montagu](https://en.wikipedia.org/wiki/Lady_Mary_Wortley_Montagu)
44. [https://en.wikipedia.org/wiki/Penelope\\_Aubin](https://en.wikipedia.org/wiki/Penelope_Aubin)
45. [https://en.wikipedia.org/wiki/Eliza\\_Haywood](https://en.wikipedia.org/wiki/Eliza_Haywood) Letters from a **Lady of Quality** to a Chevalier (translation) *The Virtuous Villager* by Eliza Haywood (1742) *The Danger of Giving Way to Passion* (1720–1723) *Memoirs of a Man of Honour* (1747)
46. [https://en.wikipedia.org/wiki/Fran%3C%A7ois\\_Hemsterhuis](https://en.wikipedia.org/wiki/Fran%3C%A7ois_Hemsterhuis)
47. [https://en.wikipedia.org/wiki/Nathan\\_Bailey](https://en.wikipedia.org/wiki/Nathan_Bailey)  
[https://en.wikipedia.org/wiki/An\\_Universal\\_Etymological\\_English\\_Dictionary](https://en.wikipedia.org/wiki/An_Universal_Etymological_English_Dictionary) An Universal Etymological English Dictionary was a dictionary compiled by Nathan Bailey (or Nathaniel Bailey) and first published in London in 1721. It was the most popular English dictionary of the eighteenth century until the publication of Samuel Johnson's massive dictionary in 1755.  
<https://archive.org/details/universaletymolo00bailuoft/page/n15/mode/2up>
48. [https://en.wikipedia.org/wiki/Robert\\_Molesworth,\\_1st\\_Viscount\\_Molesworth](https://en.wikipedia.org/wiki/Robert_Molesworth,_1st_Viscount_Molesworth) In 1720, Molesworth and his grandson **lost a significant investment in the South Sea Bubble**. In

Parliament, since his colleagues suggested there was no law under which to punish the perpetrators, he called for the Commons to "upon this occasion follow the example of the ancient Romans, who, having no law against parricide, because their legislators supposed no son could be so unnaturally wicked as to embroe his hands in his father's blood, made one to punish so heinous a crime as soon as it was committed; and adjudged the guilty wretch to be thrown alive, sewn up in a sack, into the Tiber". **He concluded that he would see the same punishment applied to the directors of the South Sea Company, calling them the parricides of their country**

49. <https://quadrant.org.au/magazine/society/cancel-cowards/>
50. <https://www.luminarium.org/eightlit/> <https://www.luminarium.org/letter.htm> So began the first "Letter from the Editor" on this site several years ago. On this, the 10 Year Anniversary of the Luminarium site, it still rings true. I will preserve the old letter intact at "Old Letter" — though I will retain much of its fabric and content in this letter, some new things must be added. This site combines several sites first created in 1996 to provide a starting point for students and **enthusiasts of English Literature**. Nothing replaces a quality library, but hopefully this site will help fill the needs of those who have not access to one.
51. [https://en.wikipedia.org/wiki/Roger\\_Ascham](https://en.wikipedia.org/wiki/Roger_Ascham)
52. [https://en.wikipedia.org/wiki/John\\_Fisher](https://en.wikipedia.org/wiki/John_Fisher)
53. [https://en.wikipedia.org/wiki/Samuel\\_Butler\\_\(poet\)](https://en.wikipedia.org/wiki/Samuel_Butler_(poet))  
<https://www.luminarium.org/eightlit/butler/butlerbio.htm>  
<https://en.wikipedia.org/wiki/Hudibras>  
<http://www.ourcivilisation.com/smartboard/shop/butlers/hudibras.htm> In giving his satire this wide scope Butler was following the tradition of such books as Barclay's Ship of Fools and the Encomium Moriae of Erasmus. Another writer whose work may have encouraged Butler to widen the **scope of his satire** was Jonson, for whom he had a great admiration. As in Volpone and The Alchemist, Jonson's main satire against greed is accompanied and enriched by incidental attacks on other species of folly and sin, so in **Hudibras hypocrisy is only the principal target**.
54. [https://en.wikipedia.org/wiki/John\\_Bunyan](https://en.wikipedia.org/wiki/John_Bunyan)  
<https://www.luminarium.org/eightlit/bunyan/bunyanbio.htm>  
<https://www.luminarium.org/eightlit/bunyan/bunyanbib.htm>
55. [https://en.wikipedia.org/wiki/William\\_Congreve](https://en.wikipedia.org/wiki/William_Congreve)  
<https://www.luminarium.org/eightlit/congreve/congrevebio.htm>
56. [https://en.wikipedia.org/wiki/George\\_Crabbe](https://en.wikipedia.org/wiki/George_Crabbe)
57. [https://en.wikipedia.org/wiki/Impeachment\\_of\\_Warren\\_Hastings](https://en.wikipedia.org/wiki/Impeachment_of_Warren_Hastings)  
[https://en.wikipedia.org/wiki/Warren\\_Hastings](https://en.wikipedia.org/wiki/Warren_Hastings) He and Robert Clive are credited with laying the foundation of the British Empire in India.[2][3] He was an energetic organizer and reformer. In 1779–1784 he led forces of the East India Company against a coalition of native states and the French. In the end, the well-organized British side held its own, while France lost influence in India. In 1787, he was accused of corruption and impeached, but he was eventually acquitted in 1795 after a long trial. He was made a privy councillor in 1814.
58. [https://en.wikipedia.org/wiki/Duke%27s\\_Company](https://en.wikipedia.org/wiki/Duke%27s_Company)  
[https://en.wikipedia.org/wiki/King%27s\\_Company](https://en.wikipedia.org/wiki/King%27s_Company)  
[https://en.wikipedia.org/wiki/United\\_Company](https://en.wikipedia.org/wiki/United_Company)
59. [https://en.wikipedia.org/wiki/Diego\\_de\\_Torres\\_Villarreal](https://en.wikipedia.org/wiki/Diego_de_Torres_Villarreal)

60. [https://en.wikipedia.org/wiki/Robert\\_Wodrow](https://en.wikipedia.org/wiki/Robert_Wodrow)
61. [https://en.wikipedia.org/wiki/Aaron\\_Hill\\_\(writer\)](https://en.wikipedia.org/wiki/Aaron_Hill_(writer))
62. [https://en.wikipedia.org/wiki/David\\_Garrick](https://en.wikipedia.org/wiki/David_Garrick)
63. [https://en.wikipedia.org/wiki/Oliver\\_Goldsmith](https://en.wikipedia.org/wiki/Oliver_Goldsmith)
64. [https://en.wikipedia.org/wiki/Mark\\_Akenside](https://en.wikipedia.org/wiki/Mark_Akenside)  
[https://en.wikipedia.org/wiki/The\\_Pleasures\\_of\\_the\\_Imagination](https://en.wikipedia.org/wiki/The_Pleasures_of_the_Imagination)
65. [https://en.wikipedia.org/wiki/Charlwood\\_Lawton](https://en.wikipedia.org/wiki/Charlwood_Lawton) After the Battle of La Hogue of 1692, the exiled James II of England became more receptive to **Lawton's range of arguments**. Lawton promoted "**civil comprehension**", i.e. the **removal of all religious tests for the holding of public office**.<sup>[2]</sup> He was a prolific author of subversive literature, to whom some uncertain attributions are made. He is credited with the concept that the Glorious Revolution was a constitutional charade that fell short of its ideals
66. [https://en.wikipedia.org/wiki/1722\\_in\\_literature](https://en.wikipedia.org/wiki/1722_in_literature)
67. [https://en.wikipedia.org/wiki/Penelope\\_Aubin](https://en.wikipedia.org/wiki/Penelope_Aubin) A Collection of Entertaining Histories and Novels, **Designed to Promote the Cause of Virtue and Honor** (1739)  
[https://archive.org/details/bim\\_eighteenth-century\\_a-collection-of-entertai\\_aubin-penelope\\_1739\\_1](https://archive.org/details/bim_eighteenth-century_a-collection-of-entertai_aubin-penelope_1739_1) <https://www.chawtonhouse.org/wp-content/uploads/2012/06/The-Life-of-Charlotta-Du-Pont-an-English-Lady.pdf>  
<http://www.searchengine.org.uk/ebooks/69/44.pdf>
68. [https://en.wikipedia.org/wiki/Thomas\\_Cooke\\_\(author\)](https://en.wikipedia.org/wiki/Thomas_Cooke_(author)) Cooke demonstrated his command of Greek with **the first translation of Hesiod into English**, and he became known as "Hesiod Cooke."
69. [https://en.wikipedia.org/wiki/Samuel\\_Croxall](https://en.wikipedia.org/wiki/Samuel_Croxall) particularly noted for his edition of **Aesop's Fables**
70. [https://en.wikipedia.org/wiki/Matthew\\_Tindal](https://en.wikipedia.org/wiki/Matthew_Tindal)
71. [https://en.wikipedia.org/wiki/Isaac\\_Watts](https://en.wikipedia.org/wiki/Isaac_Watts)
72. [https://en.wikipedia.org/wiki/William\\_Wood\\_\(ironmaster\)](https://en.wikipedia.org/wiki/William_Wood_(ironmaster))
73. <https://web.archive.org/web/20081119074730/http://www.albab.com/bys/books/roque04.htm> But by the end of 17th century **coffee-drinking had become an increasingly popular pastime in Europe**, and there was a growing demand for the commodity. La Roque's orientalist studies took him to the Levant but never to Arabia, and his interest in the coffee trade and Yemen was sparked one day by a short report which he read in a local newspaper about a voyage to Mocha (1708–10). This had been organised by merchants from the Breton port of Saint-Malo with a view to purchasing coffee directly from its country of origin, by-passing the Ottoman and Indian middlemen who still dominated the trade. La Roque's eagerness to learn more about this first French voyage to Yemen (by the Curieux and Diligent) led him to contact and debrief Godefroy de la Merveille who had taken part in it. The coffee was grown in the highlands and the main town where the harvested coffee was brought for sale was Bait al-Faqih, a two-day journey north-east of Mocha, where the French established a temporary business base before rejoining the crews in Mocha. The expedition proved a commercial success, and in 1711 a second voyage was organised (by the Diligent and Paix), returning to Saint-Malo two years later... Yemen gradually lost its monopoly of the coffee trade as the coffee bush was successfully transplanted to Reunion, Java and Brazil. Nevertheless, a niche market for Yemeni coffee persisted and the publishers have therefore included a specially commissioned translation of

a report on the coffee trade and other economic activity in Yemen by M. Cloupet, a French trader who visited Mocha and Bait al-Faqih in 1788.

74. [https://en.wikipedia.org/wiki/Antonio\\_de\\_Zamora](https://en.wikipedia.org/wiki/Antonio_de_Zamora)
75. [https://en.wikipedia.org/wiki/Susanna\\_Centlivre](https://en.wikipedia.org/wiki/Susanna_Centlivre)
76. [https://en.wikipedia.org/wiki/Ludvig\\_Holberg](https://en.wikipedia.org/wiki/Ludvig_Holberg) Holberg believed in people's inner divine light of reason, and to him it was important that the first goal of education was to teach students to **use their senses and intellect, instead of uselessly memorising school books**. This was a new, modern understanding of the question of religion, and it shows he was a man of the Age of Enlightenment. Holberg was interested in intellect because he felt that this is what binds society together. He also **wondered why** there was so much evil in the world, especially when one could let reason lead the way. One could say that he distanced himself from a religious explanation of evil towards a rational/empirical train of thought, and this is important because of his status as an author; both in his time and ours.
77. [https://en.wikipedia.org/wiki/Pierre\\_de\\_Marivaux](https://en.wikipedia.org/wiki/Pierre_de_Marivaux)
78. [https://en.wikipedia.org/wiki/Henri\\_de\\_Boulainvilliers](https://en.wikipedia.org/wiki/Henri_de_Boulainvilliers)
79. <https://en.wikipedia.org/wiki/Henriade> according to **Voltaire** himself, the poem concerns and was written in honour of the life of Henry IV of France, and is a celebration of his life.[1] The ostensible subject is the siege of Paris in 1589 by Henry III in concert with Henry of Navarre, soon to be Henry IV, but its themes are the **twin evils of religious fanaticism and civil discord**. It also concerns the political state of France. Voltaire aimed to be the French Virgil, outdoing the master by preserving Aristotelian unity of place—a property of classical tragedy rather than epic—by keeping the human action confined between Paris and Ivry. It was first printed (under the title *La Ligue*) in 1723, and reprinted dozens of times within Voltaire's lifetime.
80. [https://en.wikipedia.org/wiki/Quietism\\_\(Christian\\_contemplation\)](https://en.wikipedia.org/wiki/Quietism_(Christian_contemplation)) Now I think the concept of **Quietism** is about **SHUT THE FUCK UP ABOUT YOUR CERTAIN BELIEFS** - or else have a civil debate. See **Every Day Human Decency instead of Grand Displays of Virtue**  
<https://humanistman.com/wp-content/uploads/2024/09/Every-Day-Human-Decency-instead-of-Grand-Displays-of-Virtue.pdf>
81. [https://www.gutenberg.org/cache/epub/30186/pg30186-images.html#Page\\_100](https://www.gutenberg.org/cache/epub/30186/pg30186-images.html#Page_100) The novel has been almost entirely a modern English development. Two centuries ago our ancestors did not read fiction: they had practically none to read. So that the production of the **first English novel in 1740**, leading as it has to the present state of affairs, may fairly be counted a most important event in the history of our race. Nowadays ten thousand novels are published every year, and for some of these is claimed the enormous circulation of half a million copies...The first great English novelist, **Samuel Richardson** (1689-1761), was born and bred in Derbyshire.
82. [https://en.wikipedia.org/wiki/Augustus\\_II\\_the\\_Strong](https://en.wikipedia.org/wiki/Augustus_II_the_Strong)
83. [https://en.wikipedia.org/wiki/Treaty\\_of\\_Paris\\_\(1763\)](https://en.wikipedia.org/wiki/Treaty_of_Paris_(1763))
84. [https://en.wikipedia.org/wiki/Black\\_Hole\\_of\\_Calcutta](https://en.wikipedia.org/wiki/Black_Hole_of_Calcutta) **massacre**
85. [https://en.wikipedia.org/wiki/Henry\\_Vansittart](https://en.wikipedia.org/wiki/Henry_Vansittart)
86. [https://en.wikipedia.org/wiki/History\\_of\\_human\\_rights](https://en.wikipedia.org/wiki/History_of_human_rights)
87. [https://en.wikipedia.org/wiki/Conflict\\_of\\_the\\_Orders](https://en.wikipedia.org/wiki/Conflict_of_the_Orders)
88. <https://blogs.loc.gov/law/2012/12/the-laws-of-burgos-500-years-of-human-rights/>
89. [https://en.wikipedia.org/wiki/1723\\_in\\_literature](https://en.wikipedia.org/wiki/1723_in_literature)



90. [https://en.wikipedia.org/wiki/Ismail\\_Ibn\\_Sharif](https://en.wikipedia.org/wiki/Ismail_Ibn_Sharif)
91. [https://en.wikipedia.org/wiki/Pierre\\_de\\_Marivaux](https://en.wikipedia.org/wiki/Pierre_de_Marivaux)
92. [https://en.wikipedia.org/wiki/Richard\\_Savage\\_\(poet\)](https://en.wikipedia.org/wiki/Richard_Savage_(poet))  
[https://en.wikipedia.org/wiki/Life\\_of\\_Mr\\_Richard\\_Savage](https://en.wikipedia.org/wiki/Life_of_Mr_Richard_Savage)  
<https://www.gutenberg.org/files/36983/36983-h/36983-h.htm>
93. [https://en.wikipedia.org/wiki/Jean-Philippe\\_Baratier](https://en.wikipedia.org/wiki/Jean-Philippe_Baratier)
94. [https://en.wikipedia.org/wiki/Heyat\\_Mahmud](https://en.wikipedia.org/wiki/Heyat_Mahmud)
95. <https://en.wikipedia.org/wiki/Henriade>
96. [https://en.wikipedia.org/wiki/Henry\\_Baker\\_\(naturalist\)](https://en.wikipedia.org/wiki/Henry_Baker_(naturalist))  
[https://en.wikipedia.org/wiki/Society\\_for\\_the\\_Encouragement\\_of\\_Arts,\\_Manufactures\\_and\\_Commerce](https://en.wikipedia.org/wiki/Society_for_the_Encouragement_of_Arts,_Manufactures_and_Commerce) *The Society for the Encouragement of Arts, Manufactures and Commerce, founded in 1754, was the precursor of The Royal Society for the Encouragement of Arts, Manufactures and Commerce now more usually known as the RSA. The original Society gained the Royal prefix in the Edwardian era, when the Prince of Wales was its President. Its primary aim was to stimulate industry through the awarding of prizes.*
97. [https://en.wikipedia.org/wiki/Pietro\\_Giannone](https://en.wikipedia.org/wiki/Pietro_Giannone) He **opposed the papal influence in Naples**, for which he was **excommunicated and imprisoned** for twelve years until his death
98. [https://en.wikipedia.org/wiki/Bernard\\_Mandeville](https://en.wikipedia.org/wiki/Bernard_Mandeville) In 1705, Mandeville published a poem under the title **The Grumbling Hive**, or *Knaves Turn'd Honest* (two hundred doggerel couplets). In *The Grumbling Hive* Mandeville describes a bee community thriving until the bees are suddenly made **honest and virtuous**. Without their desire for personal gain their economy collapses and the remaining bees go to live simple lives in a hollow tree, thus implying that **without private vices there exists no public benefit**
99. <https://oll.libertyfund.org/titles/price-a-discourse-on-the-love-of-our-country> **A Discourse on the Love of Our Country** Richard Price (author) ....As most of the evils which have taken place in private life, and among individuals, have been occasioned by the desire of private interest overcoming the public affections; so most of the evils which have taken place among bodies of men have been occasioned by the desire of their own interest overcoming the principle of universal benevolence: and leading them to attack one another's territories, to encroach on one another's rights, and to endeavour to build their own advancement on the degradation of all within the reach of their power—What was the love of their country among the Jews, but a wretched partiality to themselves, and a proud contempt of all other nations? What was the love of their country among the old Romans? We have heard much of it; but I cannot hesitate in saying that, however great it appeared in some of its exertions, it was in general no better than a principle holding together a band of robbers in their attempts to crush all liberty but their own. What is now the love of his country in a Spaniard, a Turk, or a Russian? Can it be considered as any thing better than a passion for slavery, or a blind attachment to a spot where he enjoys no rights, and is disposed of as if he was a beast?
100. [https://en.wikipedia.org/wiki/Joseph\\_Fran%C3%A7ois\\_Dupleix](https://en.wikipedia.org/wiki/Joseph_Fran%C3%A7ois_Dupleix)
101. <https://quadrant.org.au/news-opinions/america/farewell-america-hello-victorias-swamp/>
102. [https://en.wikipedia.org/wiki/Benedict\\_Arnold](https://en.wikipedia.org/wiki/Benedict_Arnold)
103. [https://en.wikipedia.org/wiki/Adam\\_Ferguson](https://en.wikipedia.org/wiki/Adam_Ferguson)  
[https://en.wikipedia.org/wiki/An\\_Essay\\_on\\_the\\_History\\_of\\_Civil\\_Society](https://en.wikipedia.org/wiki/An_Essay_on_the_History_of_Civil_Society)  
<https://babel.hathitrust.org/cgi/pt?id=mdp.35112104019783&seq=9>

<https://oll.libertyfund.org/titles/ferguson-an-essay-on-the-history-of-civil-society> .. Man may mistake the objects of his pursuit; he may misapply his industry, and misplace his improvements. If, under a sense of such possible errors, he would find a standard by which to judge of his own proceedings, and arrive at the best state of his nature, he cannot find it perhaps in the practice of any individual, or of any nation whatever; not even in the sense of the majority, or the prevailing opinion of his kind. He must look for it in the best conceptions of his understanding, in the best movements of his heart; he must thence discover what is the perfection and the happiness of which he is capable. He will find, on the scrutiny, that the proper state of his nature, taken in this sense, is not a condition from which mankind are for ever removed, but one to which they may now attain; not prior to the exercise of their faculties, but procured by their just application

[https://en.wikipedia.org/wiki/Adam\\_Ferguson](https://en.wikipedia.org/wiki/Adam_Ferguson) By this principle Ferguson attempted to reconcile all moral systems.[citation needed] With Thomas Hobbes and Hume he admits the power of self-interest or utility, and makes it enter into morals as the law of self-preservation. Francis Hutcheson's theory of universal benevolence and Adam Smith's idea of mutual sympathy (now empathy) he combines under the law of society. But, as these laws appear as the means rather than the end of human destiny, they remain subordinate to a supreme end, and the supreme end of perfection.[citation needed]

104. [https://en.wikipedia.org/wiki/William\\_Hutton\\_\(historian\)](https://en.wikipedia.org/wiki/William_Hutton_(historian))
105. [https://en.wikipedia.org/wiki/John\\_Byron](https://en.wikipedia.org/wiki/John_Byron)
106. [https://en.wikipedia.org/wiki/Andrew\\_Michael\\_Ramsay](https://en.wikipedia.org/wiki/Andrew_Michael_Ramsay) In 1736 Ramsay pronounced in Paris a public speech which defined the four qualities to become a French Freemason: philanthropy, moral values, secrecy, and empathy for sciences and fine arts
107. [https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,\\_or\\_an\\_Universal\\_Dictionary\\_of\\_Arts\\_and\\_Sciences](https://en.wikipedia.org/wiki/Cyclop%C3%A6dia,_or_an_Universal_Dictionary_of_Arts_and_Sciences)
108. [https://en.wikipedia.org/wiki/Franz\\_Aepinus](https://en.wikipedia.org/wiki/Franz_Aepinus)
109. [https://en.wikipedia.org/wiki/Complete\\_Classics\\_Collection\\_of\\_Ancient\\_China](https://en.wikipedia.org/wiki/Complete_Classics_Collection_of_Ancient_China) **The encyclopaedia contained 10,000 volumes.** Sixty-four imprints were made of the first edition, known as the Wu-ying Hall edition. The encyclopaedia consisted of 6 series, 32 divisions, and 6,117 sections.[1] It contained 800,000 pages and over 100 million Chinese characters,[2] making it the largest leishu ever printed. Topics covered included natural phenomena, geography, history, literature and government. The work was printed in 1726 using copper movable type printing. It spanned around 10 thousand rolls (卷). To illustrate the huge size of the Complete Classics Collection of Ancient China, it is estimated to have contained 3 to 4 times the amount of material in the Encyclopædia Britannica Eleventh Edition.[
110. [https://en.wikipedia.org/wiki/A\\_Dissertation\\_on\\_Liberty\\_and\\_Necessity,\\_Pleasure\\_and\\_Pain](https://en.wikipedia.org/wiki/A_Dissertation_on_Liberty_and_Necessity,_Pleasure_and_Pain) t argues that an omnipotent, benevolent God is incompatible with notions of human free will and morality. The second portion of the pamphlet goes on to formulate that all motivations are derived from pain and that pain is met with an equal amount of pleasure. He then concludes that this means that man cannot be superior to animals because we are all equal in God's eyes. Franklin acknowledges how offensive this idea would be to the reader, and refuted it later
111. [https://en.wikipedia.org/wiki/Zachary\\_Grey](https://en.wikipedia.org/wiki/Zachary_Grey)
112. [https://en.wikipedia.org/wiki/John\\_Trenchard\\_\(writer\)](https://en.wikipedia.org/wiki/John_Trenchard_(writer))  
[https://en.wikipedia.org/wiki/Cato%27s\\_Letters](https://en.wikipedia.org/wiki/Cato%27s_Letters) The Letters are considered a seminal work

*in the tradition of the Commonwealth men. They condemned corruption and lack of morality within the British political system and warned against tyrannical rule and abuse of power. For instance "all History affords but few Instances of Men trusted with great Power without abusing it, when with Security they could."*

113. [https://en.wikipedia.org/wiki/Pierre-Joseph\\_Alary](https://en.wikipedia.org/wiki/Pierre-Joseph_Alary)
114. [https://en.wikipedia.org/wiki/Andrew\\_Michael\\_Ramsay](https://en.wikipedia.org/wiki/Andrew_Michael_Ramsay)
115. [https://en.wikipedia.org/wiki/Penal\\_law\\_\(British\)#Clarendon\\_Code](https://en.wikipedia.org/wiki/Penal_law_(British)#Clarendon_Code) The four penal laws collectively known as **Clarendon Code** are named after Charles II's chief minister [Edward Hyde, 1st Earl of Clarendon](#), though Clarendon was neither their author nor fully in favour of them.<sup>[4]</sup> These included:

the [Corporation Act 1661](#) required all municipal officials to take Anglican communion, and formally reject the [Solemn League and Covenant](#) of 1643. The effect of this act was to exclude [nonconformists](#) from public office. While the legislation was not rescinded until 1828, the legal power to enforce it lapsed in 1663, and therefore many evicted officials were able to regain their positions after a few years.<sup>[5]</sup>

the [Act of Uniformity 1662](#) made use of the [Book of Common Prayer](#) compulsory in religious service. Over two thousand clergy refused to comply and so were forced to resign their livings (the [Great Ejection](#)). The provisions of the act were modified by the [Act of Uniformity Amendment Act](#), of 1872.

the [Conventicle Act 1664](#) forbade [conventicles](#) (a meeting for unauthorized worship) of more than five people who were not members of the same household. The purpose was to prevent [dissenting](#) religious groups from meeting.

the [Five Mile Act 1665](#) forbade nonconformist ministers from coming within five miles of [incorporated towns](#) or the place of their former livings. They were also forbidden to teach in schools. Most of the Act's effects were repealed by 1689, but it was not formally abolished until 1812.

Combined with the [Test Act 1673](#), the [Corporation Act 1661](#) excluded all nonconformists from holding civil or military office, and prevented them from being awarded degrees by the Universities of [Cambridge](#) and [Oxford](#).

116. [https://en.wikipedia.org/wiki/John\\_Rich\\_\(producer\)](https://en.wikipedia.org/wiki/John_Rich_(producer))
117. [https://en.wikipedia.org/wiki/1725\\_in\\_literature](https://en.wikipedia.org/wiki/1725_in_literature)
118. [https://en.wikipedia.org/wiki/A\\_Dissertation\\_on\\_Liberty\\_and\\_Necessity,\\_Pleasure\\_and\\_Pain](https://en.wikipedia.org/wiki/A_Dissertation_on_Liberty_and_Necessity,_Pleasure_and_Pain)
119. [https://en.wikipedia.org/wiki/Zachary\\_Grey](https://en.wikipedia.org/wiki/Zachary_Grey)
120. [https://en.wikipedia.org/wiki/George\\_Whitehead\\_\(Quaker\\_leader\)](https://en.wikipedia.org/wiki/George_Whitehead_(Quaker_leader))
121. [https://en.wikipedia.org/wiki/Benito\\_Jer%C3%B3nimo\\_Feij%C3%B3n\\_y\\_Montenegro](https://en.wikipedia.org/wiki/Benito_Jer%C3%B3nimo_Feij%C3%B3n_y_Montenegro)
122. [https://en.wikipedia.org/wiki/Diego\\_de\\_Torres\\_Villarreal](https://en.wikipedia.org/wiki/Diego_de_Torres_Villarreal) Villarreal had a poor opinion of his own knowledge of mathematics and science, a result of the **low quality of education available in the Spain of his era**. As he wrote: "I knew well my ignorance and blindness as I went groping down the alleyways of my profession. But I also knew that I was in the land of the blind, for Spain lay in the grip of a darkness so fearsome that in no school, college or university in any one of its cities was there an individual capable of lighting a lamp

whereby one might seek out the elements of these sciences. In the country of the blind the one-eyed man is king"

123. [https://en.wikipedia.org/wiki/Anna\\_Maria\\_R%C3%BCckersch%C3%B6ld](https://en.wikipedia.org/wiki/Anna_Maria_R%C3%BCckersch%C3%B6ld)
124. [https://en.wikipedia.org/wiki/Giacomo\\_Casanova](https://en.wikipedia.org/wiki/Giacomo_Casanova)
125. [https://en.wikipedia.org/wiki/Complete\\_Classics\\_Collection\\_of\\_Ancient\\_China](https://en.wikipedia.org/wiki/Complete_Classics_Collection_of_Ancient_China)
126. [https://en.wikipedia.org/wiki/Thomas\\_Sheridan\\_\(actor\)](https://en.wikipedia.org/wiki/Thomas_Sheridan_(actor))  
<https://www.gutenberg.org/ebooks/author/39471> Title: **A Discourse Being Introductory to his Course of Lectures on Elocution and the English Language** (1759) Author: Thomas Sheridan
127. About Voltaire <https://www.gutenberg.org/files/39124/39124-pdf.pdf>  
[http://files.libertyfund.org/files/666/Voltaire\\_0060-19p2\\_EBk\\_v6.0.pdf](http://files.libertyfund.org/files/666/Voltaire_0060-19p2_EBk_v6.0.pdf) ON COURTIERS WHO HAVE CULTIVATED LEARNING. *There was a time when the arts were cultivated in France by persons of the first distinction; even the courtiers applied themselves to the belles-lettres, in spite of that dissipation, that taste for trifles, and that passion for intrigue, which are the deities of this country. It appears to me, that at present, learning is not the reigning taste at court. Perhaps the passion of studying may one day return to us. The king has it in his power to do what he pleases with this nation. In England it is common to study, and learning is more in esteem there than with us. This advantage is a necessary consequence of their form of government. There are about eight hundred persons in London that have a right to speak in public, and to support the interest of the nation; about five or six thousand more pretend in their turns to the same happiness; all the rest erect themselves into judges of these, and everyone gives his thoughts in print on the public affairs. Thus the whole nation is under a kind of necessity of being instructed. Nothing is talked of but the Athenian and Roman governments. It is necessary, nevertheless, to read the authors who have treated of them. This study naturally leads to that of the belles-lettres. In general men have the spirit or genius of their peculiar condition. Why have our magistrates, our physicians, and many of our ecclesiastics in general, more learning, taste, and judgment than are to be found among other professions? It is because their station requires the **cultivation of the mind**, as that of a merchant demands a knowledge of commerce*
128. <https://quadrant.org.au/news-opinions/doomed-planet/climate-science-you-can-believe/>
129. <https://www.dailymail.co.uk/news/article-14175801/Florida-mom-January-Littlejohn-daughters-school-secretly-convinced-teen-trans.html>
130. <https://www.dailymail.co.uk/news/article-14171969/Dick-Smith-warns-Australia-needs-nuclear-power-now.html>
131. <https://www.dailymail.co.uk/news/article-14172285/Jacinta-Nampijinpa-Price-Welcome-Country-money.html>
132. <https://www.admsp.org/en/>
133. [https://en.wikipedia.org/wiki/Sulkhan-Saba\\_Orbeliani](https://en.wikipedia.org/wiki/Sulkhan-Saba_Orbeliani)
134. [https://en.wikipedia.org/wiki/Johan\\_Hadorph](https://en.wikipedia.org/wiki/Johan_Hadorph)
135. [https://en.wikipedia.org/wiki/Whig\\_history](https://en.wikipedia.org/wiki/Whig_history) meta narrative
136. [https://en.wikipedia.org/wiki/William\\_Kidd](https://en.wikipedia.org/wiki/William_Kidd)
137. [https://en.wikipedia.org/wiki/Trade\\_with\\_Africa\\_Act\\_1697](https://en.wikipedia.org/wiki/Trade_with_Africa_Act_1697)
138. <https://archive.org/details/politicalhistory1726defo/page/n9/mode/2up> **The political history of the devil**, as well ancient as modern : in two parts ; part I. Containing a

state of the devil's circumstances, and the various turns of his affairs ... ; part II. Containing his more private conduct, down to the present times ... by Defoe, Daniel, 1661?-1731 ... It must certainly therefore be a most useful undertaking to give the true history of this 'tyrant of the air' this "God of the world" this terror and aversion of mankind, which we call Devil, to shew what he is, and what he is not, where he is, and where he is not, when he is in us, and when he IS NOT, for I cannot doubt but that the Devil is **really and bona fide in a great many of our honest weak-headed friends, when they themselves know nothing of the matter....** But to speak to the point, and a nice point it is I acknowledge, namely **what religion the Devil is**, of my answer will indeed be general, yet not at all ambiguous, for I love to speak positively and with undoubted evidence. .. I . **He is a believer.** And if in saying so it should follow that **even the Devil has more religion than some of our men of fame** can at this time be charged with ...

139. <https://www.youtube.com/watch?v=DrYpGQVJy6w> A (Psychological) Reaction to the Biden Pardon - **Victims and Perpetrators**
140. [https://en.wikipedia.org/wiki/Venus\\_in\\_the\\_Cloister](https://en.wikipedia.org/wiki/Venus_in_the_Cloister)  
[https://en.wikipedia.org/wiki/Edmund\\_Curl](https://en.wikipedia.org/wiki/Edmund_Curl)
141. [https://en.wikipedia.org/wiki/1727\\_in\\_literature](https://en.wikipedia.org/wiki/1727_in_literature)
142. [https://en.wikipedia.org/wiki/Philippe\\_II,\\_Duke\\_of\\_Orl%C3%A9ans](https://en.wikipedia.org/wiki/Philippe_II,_Duke_of_Orl%C3%A9ans)
143. [https://en.wikipedia.org/wiki/James\\_Ralph](https://en.wikipedia.org/wiki/James_Ralph)
144. [https://en.wikipedia.org/wiki/Jos%C3%A9\\_Francisco\\_de\\_Isla](https://en.wikipedia.org/wiki/Jos%C3%A9_Francisco_de_Isla)
145. [https://en.wikipedia.org/wiki/Ephraim\\_Chambers](https://en.wikipedia.org/wiki/Ephraim_Chambers)
146. <https://www.dailymail.co.uk/news/article-14180701/germany-syrians-politicians-migrants-islamists-takeover.html>
147. <https://www.dailymail.co.uk/news/article-14181577/Tomb-Bashar-al-Assads-father-set-FIRE-screaming-Syrian-rebels.html>
148. [https://en.wikipedia.org/wiki/Arthur\\_Murphy\\_\(writer\)](https://en.wikipedia.org/wiki/Arthur_Murphy_(writer))
149. [https://en.wikipedia.org/wiki/Gl%C3%BCckel\\_of\\_Hameln](https://en.wikipedia.org/wiki/Gl%C3%BCckel_of_Hameln) The opening pages of Glückel's book include details of her reasons for writing, as well as the underlying beliefs that will come to define her entire narrative. She explains that she began writing her memoirs following the death of her husband of nearly thirty years, Hayyim of Hameln. **She explicitly states that she does not wish to write a book of morals for her children to follow; she believes that the Torah provides all of the necessary instructions and thus should be studied diligently.**[34] She also states that she intends to complete the memoirs as a series of "seven little books."
150. [https://en.wikipedia.org/wiki/John\\_V\\_of\\_Portugal](https://en.wikipedia.org/wiki/John_V_of_Portugal) John reigned as an absolute monarch. Notably, he never convened the Portuguese Cortes, the ancient parliament of the three estates in Portugal, and actively ignored meetings of the Council of State
151. <https://www.worldheritagesite.org/list/Jesuit+Missions+of+the+Guaranis>  
[https://en.wikipedia.org/wiki/Brazilian\\_Gold\\_Rush](https://en.wikipedia.org/wiki/Brazilian_Gold_Rush)  
[https://en.wikipedia.org/wiki/Fern%C3%A3o\\_Dias](https://en.wikipedia.org/wiki/Fern%C3%A3o_Dias)
152. [https://en.wikipedia.org/wiki/Peter\\_Browne\\_\(theologian\)](https://en.wikipedia.org/wiki/Peter_Browne_(theologian))
153. <https://www.brainyquote.com/topics/nations-quotes>
154. <https://www.dailymail.co.uk/health/article-14183807/elton-john-america-worst-decisions-health.html> <https://www.dailymail.co.uk/news/article-14183261/Bill-Clinton-biden-pardon-hillary-trump.html>