

What Were you Thinking - 1700s - part6

Author: Jonathan Pearson

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Framework

Humans, Groups

Population

Humans, Groups, Individuals

Questions

- What was Casanova's view of the world of his time.
- What have I missed in the 1700s.

Initial Conditions

Individual, Group

Self reference

Infinity and Recursion

Preamble

There is no such thing as the tribe of the individual. (me, now)

Wearing a tea-towel over your head is eccentric and quirky for an individual but when everyone does it, it can become mob violence and radical tribalism. (me now)

Friends and Family die too young, it is left up to us to tell the story. (me, now)

It is a smug, lazy delusional indulgence for the justice filled mob to kill the alleged criminal (me, now)

The mentality of the Australia now is so damaged - rampant tribalism, feminists, blacks, tribal abusive men - more and more violence, lies and corruption, bias, nepotism, crashing the economy, destroying education, society, rule of law, courts, tribal gang crime waves, rampant tribal migration, religious extremists, zealots with bloody jews, muslimism, greens, women, blacks and the other "believers" and religious identitarians - politicians, media, universities doubling down on their barbarisms. Pig-ignorance anti-intellectualism, smug virtue signaling for the Mobs - a new dark age for humanity.

Some exercises in **depravity** and **rampant corruption** in Paris, Naples and other places in the mid to late 1700s prior to the revolution as described by **Casanova** and evidenced by people like **Marquis de Sade** https://en.wikipedia.org/wiki/Marquis_de_Sade we see now in Australia with the grubby amoral smug elites in greens/labour and their sycophantic mob followers in government now.

Casanova reflects <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0020> *The Republic of Rome became mistress of the world by protecting other nations. Thus Poland came to ruin through ambition, vengeance, and folly—but **folly most of all**. The same reason lay at the root of the French Revolution. Louis XVI. paid the penalty of his folly with his life. If he had been a wise ruler he would still be on the throne, and France would have escaped the **fury of the Revolutionists**. **France is sick**; in any other country this sickness might be remedied, but I would not wonder if it proved incurable in France. Certain emotional persons are moved to pity by the emigrant French nobles, but for my part I think them only **worthy of contempt**. Instead of parading their pride and their disgrace before the eyes of foreign nations, they should have rallied round their king, and either*

*have saved the throne or died under its ruins. What will become of France? It was hard to say; but it is certain that a body without a head cannot live very long, for **reason** is situate in the head.*

The appalling public display of smug lies, corruption, tribal nepotism and entrenched bias of Katy Gallagher (*How Dare you!* (a la Greta (baby tantrum)) - *no one knew anything*) sets an example of behaviour for all women in the public service. You need to understand that her behaviour and the behaviour of her colleagues Penny Wong, Tanya Plibersek, Mark Dreyfuss, Mark Butler and the rest in greens/labour is widespread - it is not an isolated example - it is entrenched everywhere in society - everywhere where women and blacks, weak minded men tribal types work. The ACT Magistrates court is infested with man hating tribal feminists - Bernadette Boss, Lorraine Walker , Robert Cook, weak minded men feminists and the rest - bias and **entrenched entitled victim narratives** which allow women and blacks to do or say anything they like without any consequences whatsoever. The media, politics, public service, universities, schools, courts, legal support services, etc - widespread feminists entitled victim narrative nepotism and rampant glee filled lies and corruption. **"believe all women"**, the mobs chant. **"Give money to Blacks"**.

https://www.brainyquote.com/quotes/aleksandr_solzhenitsyn_165808 *In our country the lie has become not just a moral category but a pillar of the State. Aleksandr Solzhenitsyn*

The **verbal effluent**, lies, corruption and nepotism of Greens/Labour is lapped up by the sycophantic tribal scum and other grifters populating public services, academia, media and the legal systems.

Greens/Labour, ABC, feminist and black tribes - are fully **corrupt** - they have **no Morality**. It is not that they are morally bankrupt - it is that it is a **Null concept** - they do not know what the concept means - they have no "Moral Sense" - quest for fame, fortune - the **"Gold Rush"** drives their corruption and criminality. They are **"rude"** people - they offend the **moral sense** of **morally aware individuals in society**. They might claim "Virtue", but it is a delusion and binary tribal mob think - a public act of a narcissist and **bad actor**.

Clive of India seems to have had **null** morals until the final end. **Casanova** was able to live long enough to **reflect on his morality**. His book **describes many examples where morality can be investigated**. His book is not only a detailed verifiable history but also an investigation into human morality.

Robert Clive - Lifespan[1725 to 1774] Born_Loc(Styche, the Clive family estate, near Market Drayton in Shropshire) Rank(80) Keyword(British East India Company, War, Politics, Trade), Wikidata(Q162296) https://en.wikipedia.org/wiki/Robert_Clive
<https://www.britannica.com/biography/Robert-Clive> <https://www.open.edu/openlearn/history-the-arts/history/hero-and-villain-robert-clive-the-east-india-company/>

This puts Greens/Labour and their cohort at a lower level of life than even barbarians - they are lower than well socialized monkeys who survive in groups.
<https://www.frontiersin.org/journals/sociology/articles/10.3389/fsoc.2018.00017/full>
https://www.earthisland.org/journal/index.php/articles/entry/chimps_and_bonobos_prove_that_moral_behavior_is_a_product_of_evolution/

The feminists who run the ACT "Human" rights agency receive awards from other feminists for how they **fearlessly and heroically progress women's issues** <https://citynews.com.au/2025/heidi-yates->

[wins-womens-leadership-award/](#) “**Heidi Yates** wins **women’s leadership** award” ...” She said: “Being selected as the recipient of the ACT Award for Excellence in Women’s Leadership is an immense honour and a humbling responsibility.

It is a reminder that leadership is about empowering others, amplifying voices, and driving change within our own communities. I am deeply grateful for the opportunity to continue advocating for equality and progress, and I am committed to supporting the next generation of women leaders who are already working fearlessly to shape our future.”

“This recognition is not just a reflection of my individual efforts, but of the collective strength and resilience of the women I work alongside.”

“Australia” day awards go to women and blacks for being proud and “*fearless*” warriors for women and black tribes - working in taxpayer funded government roles using taxpayer funds and resources, flying to feminist conferences and working for personal causes during taxpayer funded work hours every day - and any people who **go against or question this rampant tribalism** and **corruption** - like Bettina Arndt who was awarded one year - are publicly vilified and attacked by politicians, ABC, all media, universities and so-called “Legally qualified” minds.

This **mob victim** and **passive aggressive victim mindset** dominates women in Australia who have been subjected to a constant stream of propaganda since the day they were born by other feminists and weak minded men in education, media - especially as we see in universities all over Australia. Women, Black and other **tribal victim narratives** is all they know and they are in violent mob attack mode most of their weak minded lives. We see this in muslims, green zealots, religious zealots and other weak minded binary uneducated people. China (dictator for life), Russia (dictator for life) , North Korea and muslim countries call themselves “Victims of the West” because they are mainly binary and tribal mob types playing tribal victims.

Rampant public nepotism, bias, crime and corruption by **women** is celebrated and rewarded.

Heidi and all the other women in power - do not believe in human rights for men or even for everyone, “equally” - she believes in human rights for women - her heroic cause - she calls this “**equality**” and “*fearless*” “**progress**”. **Jane Hume** believes there should be more women selected for the Liberal party. **Peta Credlin** believes in “Targets for women” and an “Office of women” “Keeping women and THEIR children safe”. 60% women in the public services is not “Equal” enough for women. Most women and **weak minded men** think like this, especially men who see themselves as “heroes” for the cause of women (Tribal, binary thinking) - men who are ignorant, largely uneducated and see themselves as morally superior to others because of their “virtue” for mob causes. These people are Mobs - **tribal mobs** - very much like the mobs at the time of the French revolution. They have not “*progressed*” (to quote Heidi) beyond tribal binary ignorant mobs - little more than weak minded **rude** barbarians of many thousands of years ago - but they are **still here now** trying to remain permanently tribal uneducated violent mobs. Belief and delusions drive them like brain dead “zombies”.

Women, weak minded men, blacks and other tribal types are like this in all government agencies and services, courts, education, media - everywhere around Australia. They are corrupt, biased, nepotistic, stealing thieves - they act for their own “causes” which they call “progress” (they hope to

get an Australia day award for advancing women's causes) while corrupting every part of society and gifting as much taxpayer funds for themselves and their tribal causes. Women - whether they think of themselves as feminists or not - naturally use their positions in the media, government, education and every part of society they touch to advance the causes of women over men. CSA, Family court, Relationships Australia, NDIS, Health, education - all levels of government "Office of Women" - all discriminating as much as possible against men and in favour of women and girls. Sport is now dominated by the DIE agenda where women expect to be paid for sport as much as the best men. Weak minded men think it means "equality" if everything is reduced to tribal binary groups. See **Equality Diversity Proportion Value Trust** <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf>

The idea of fair dealing and public service is gone, dead and trampled on by the large mobs of human scum taking over the institutions.

https://en.wikipedia.org/wiki/Louis_Philippe_II,_Duke_of_Orl%C3%A9ans **Louis Philippe II, Duke of Orleans** (Q311637) *In 1792, during the Revolution, Louis Philippe changed his name to **Philippe Égalité**. He was a cousin of King Louis XVI and one of the wealthiest men in France. He actively supported the Revolution of 1789, and was a strong advocate for the elimination of the present absolute monarchy in favor of a constitutional monarchy. **Égalité voted for the death of Louis XVI**; however, he was himself guillotined in 1793 during the Reign of Terror.*

The Mob executed "**Égalité**" in exactly the same way as **the mob executed each other** in the name of the "Cause". **The "God" of certain causes.**

Introduction

As I try to make sense of the 1700s I go backwards and forwards through my database and records to see the events later than 1700s while tidying up and fixing things. It is difficult to measure the significance of things and how they impacted events but it is clearer to me now. The more I read the more I understand.

Vast networks of individuals through space and time carry ideas forward. Someone who lives in Rome carries the history of Rome and knowledge from their own location and time as well. Most people think in **very local** or **limited** locational history. People in a city know the history of that city better than other places. Some people only think in tribal history schemas and mob history (religion, groupthink, blacks, women, etc).

I see more complex networks of people and ideas developing during the 1700s. Not only was there more travel and letters between people - people moved around the world and it was common to travel throughout Europe on a regular basis. Casanova was a traveler <https://giacomo-casanova.de/catour1.htm#journeys1> *Casanova covered exactly (or better: at least) 65,140 kilometres in the course of his life.* French Salons, London coffee houses, clubs, meetings, think tanks, academies - apart from the universities - became centers of discussion and debate. People like **Benjamin Franklin** and **Friedrich Melchior Baron von Grimm** travelled between Paris, London and many other places - forming relationships - and investigating social, artistic and intellectual networks.

I now read the networks and I am capturing more of the network data in my maps and databases.

The religious wars were still common and catholics travelled from Scotland, Ireland and other places to fight in battles on the side of catholics as did protestants. Jacobites from Scotland became warriors for other nations in Europe. Many Irish catholics fought for Spain. Prussia grew strong on the growth of immigrants.

Despite the huge cost of money, lives, property and lands during the **Thirty years war** (1618 to 1648) France continued to harass the non-catholics - despite having the **Edict of Nantes** (1598) granting the Huguenots in France substantial rights. The Edict of **Edict of Fontainebleau** (1685) signaled the formal end of those rights in France.

Frederick William, Elector of Brandenburg (16 February 1620 – 29 April 1688) - who had studied at **Leiden University** (which I consider one of the main centers of education and enlightenment - main humanism network hub - situated between the Hague and Amsterdam - 2 centers of power) - saw his opportunity to re-populate his country and provide refuges and safe travel for people in France who wanted to come to live in Prussia by issuing the **Edict of Potsdam** (1685)

https://en.wikipedia.org/wiki/Edict_of_Potsdam. Any non-catholics living in France who thought they were safe were now given a clear message - many had already moved and migrated to other colonies and countries but now many went to what was to become Prussia and one of the main powers in Europe for some time.

The Hugenots remembered all these events in the same way that Jews remember their tribal events as Jews. Europe was still divided along religious lines in many places.

The point I am making is that there are many individual stories and memories which lead up to the French revolution - not only the massacres and major wars but a series of rude and bad behaviours by French nobles, Officials, Kings, Catholics - all building up over time and being remembered. I cannot recall all the memories of all the individuals prior to the French Revolution - we can see themes about "fair dealing" and **dealing with corruption rather than entrenching it** (as we see now with women and black tribes in Australian government, courts, laws and public services). We also see the mob think and tribal warfare (Blues/Greens/Chinese/Russians/Religion/East/West - muslims, blacks, women, etc). Casanova's story is an important historical document for understanding that time.

I think also it is the attitude of **smug criminal corruption** we see widespread now - which is most commonly used by the mob as an accusation for forming into violent tribal groups. The **single publicly corrupt person** who can get away with it - and **keeps getting away with it - soon turns into a cohort of entrenched corruption** like we see now in Australia with politicians, Melbourne, unions, legal community, feminist and black tribes. This eventually becomes too much for all of the individuals. The Greens/Labour liars and criminals we have now in Australia in politics, ABC, media, universities, law and the rest - have no real understanding of the consequences - not only for themselves - but for everyone around them. They do not understand history or humanity in any way. They are intellectually bereft, morally bankrupt and rude in the basest sense.

The Coffee-house culture in London in the mid 1700s and to some extent the Salon culture in Paris was a check on rampant immorality and places where polite civil discourse could be practiced and

refined. Casanova displays some sense of Mortality and moral outrage and fair dealing in his journeys and there many instances where law officials and others in the inns and travel posts along his journey **had some strong sense** of fair-dealing, proper behaviour, reputation and decency. Even some of the poorest people Casanova met displayed some sense of human morality. None of his stories are entrenched with religion or religious observations - his stories are very human.

The Inheritance of Power at War with the Talented Individual

Inheritance of power has caused more wars than most things - even religious wars are wars of inherited power by the prophets and scribes (claiming a magical certainty of “god”). The idea that any individual is able to prove themselves by merit, skill, expertise and demonstrated competence (not murder) to be **worthy of claiming power from the group - is an idea of the west**. Religious zealots, chinese, russians, iranians, muslims and black/women/green tribal types have no concept of merit or competence - merit to them means mob warfare death and destruction - as we see with the binary tribalists in greens/labour - especially their staffers and “dirt units” who are mostly hysterical uneducated women and weak minded men - corrupt/criminals/liars/mobs who get drunk every Friday in the Canberra clubs and pubs - take “legalized drugs” (courtesy of their Labour political mates) and go back to parliament house to have sex in prayer rooms and minister’s offices while high on their debauched existence.

“Upper Class Twats” and “Inbred Nobility” is what the English humourously recognized in the inherited power of the privileged class.

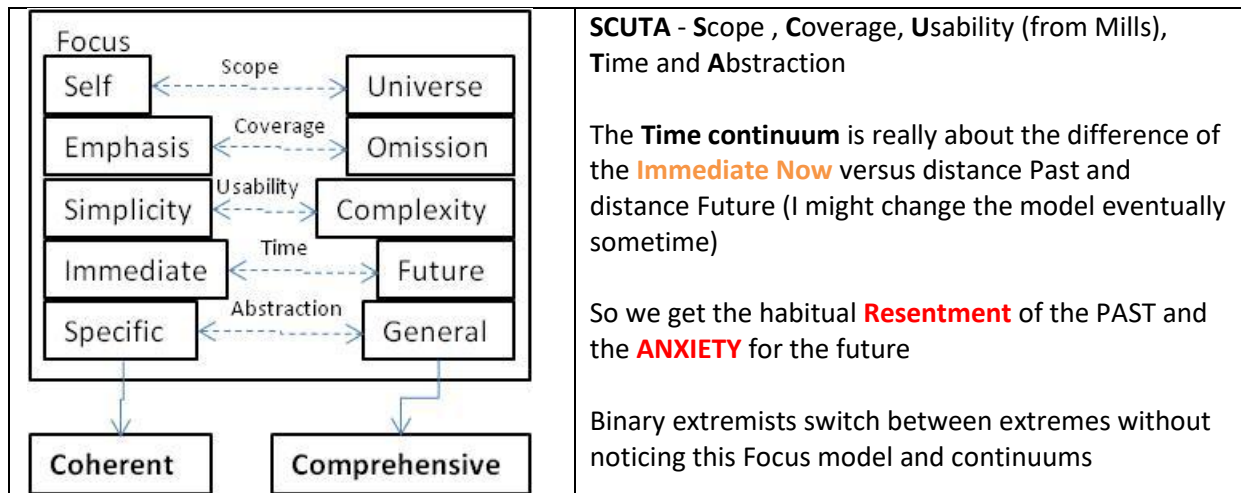
The Parable of the Skink and my Focus Model

<https://backyardbuddies.org.au/backyard-buddies/garden-skink> <https://en.wikipedia.org/wiki/Skink>
*Skinks are a **type of lizard** belonging to the family Scincidae, a family in the infraorder Scincomorpha. With more than 1,500 described species across 100 different taxonomic genera, the family Scincidae is one of the most diverse families of lizards. Skinks are characterized by their smaller legs in comparison to typical lizards and are found in different habitats except arctic and subarctic regions.*

These tiny lizards (Skinks) which inhabit my small garden and carport are always scared of me as I water the plants and pots. They have several strategies to avoid me (as opposed to magpies and other birds - dinosaur remnants which seem to want to come close to humans) - they run away very quickly then stop for a while in a frozen position and then **run away** again and repeat the process.

The skink’s **focus model** - time, mass, space must all appear so different - it moves more rapidly than I can move my huge body around and the time it is frozen must seem like long time in its relatively short lifespan where it can observe how I am moving and what is happening. I must look like a planet in a relativistic sense. Very much like the **parable of the Brave Ant** we get the scared dinosaur.

I first developed my **Focus Model** in 2020 **Corruption – Extremists** <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Extremists-Feedback.pdf> being coherent and comprehensive is a challenge to most humans.



The leaders of USA and Ukraine met recently about war and supporting war with agreements of money, soldiers and ongoing support - a classic diplomacy problem. Both leaders are not aware of my focus model and each come with their own bias and habitually entrenched position withOUT the ability to understand my model or explore the continuums. Women, Blacks and other tribal victim narratives (Russia, China, Muslim, religious and green zealots) are also in these binary switch routine habits where they switch from 'With Us' or "Against us" tribal warfare stances.

One leader is more in the **immediate now** and the **specific** - the other switches between extreme future to highly abstracted principles and ideas instead of specific things. So they are at opposite and switching ends of the extremes of the model. Both of them do not know my model - this is their ignorance - they **don't know how to think** - they simply know what they think but have no idea of the frameworks for thinking. Most people are like this - women and blacks (tribal types), religious zealots and weak minded men. Level 4 thinkers understand what I am explaining. [Understand the frames.](#)

The argument of "principles" is really about **various positions on the Focus Model** - Self versus Universe (Scope) - Emphasis and Omission (Coverage) - Simplicity and Complexity (usability - utility), Immediate Now and Future (or distance past - Time) - Specific and General (Abstraction). The Ukrainian leader remained in high levels of Abstraction, an anxiety filled future, Simple solutions (money) to complex problems, Emphasis on selected things (Coverage) and self focus rather than Universe (Scope). The USA leader was focused on Specifics, Immediate, Complexity, full coverage, and Universal Scope so they were at different places - mostly opposite - on the focus model continuums.

Leiden University and Surrounds

I have selected some of the people around Leiden **at the same time as Frederick William, Elector of Brandenburg** - a "cohort" of famous thinkers, artists and academics. - Frederick, combined with **Euler** and **Catherine the Great** - leads to the Prussian and Russian Enlightenment including **Immanuel Kant** who was influenced by **David Hume** from the Scottish Enlightenment which also had roots in **Leiden university**.

The “Aged” column in the below table are the overlapping ages during the time of Frederick of each individual.

Wikidata Code	Birth Yr	KML_Name_Export	Aged
Q152727	1620	Frederick William Elector of Brandenburg - Travel[1635 to 1640]	15 to 20
Q3112766	1618	Isaac Vossius - Travel[1618 to 1641]	17 to 22
Q983340	1617	Johannes Hoornbeek - Travel[1637 to 1666]	20 to 23
Q316996	1614	Franciscus Sylvius - Travel[1632 to 1672]	21 to 26
Q444858	1614	Martin Schoock - Travel[1632 to 1637]	21 to 23
Q4684778	1613	Adriaan Heereboord - Travel[1613 to 1661]	22 to 27
Q738477	1612	Marcus Zuerius van Boxhorn - Travel[1630 to 1653]	23 to 28
Q16859721	1612	Allart Pieter van Jongestall - Travel[1634 to 1635]	23 to 24
Q5598	1606	Rembrandt /Rembrandt Harmenszoon van Rijn - Lifespan[1606 to 1669],Born_Loc(Leiden, Dutch Republic) Rank(60) Keyword(Artist, Painter, Printmaker), Wikidata(Q5598)	29 to 34
Q313925	1605	Thomas Browne - Travel[1628 to 1636], Seq(3)	31
Q381336	1602	John Greaves - Travel[1632 to 1635]	33
Q327583	1598	Isaac Commelin - Lifespan[1598 to 1676],Born_Loc(Amsterdam, Netherlands) Rank(80) Keyword(History, Dutch, Politics, Exploration, Charity, Books, Merchant, Geography, Maps), Wikidata(Q327583)	37 to 42
Q743918	1598	Henricus Regius - Travel[1620 to 1640]	37 to 42
Q366020	1597	Adolphus Vorstius - Travel[1612 to 1663]	38 to 43
Q247826	1597	Abraham Heidanus - Travel[1617 to 1676]	38 to 43
Q379677	1596	Joan Blaeu/Johannes Blaeu - Lifespan[1596 to 1673],Born_Loc(Alkmaar, Holland, Netherlands) Rank(50) Keyword(Printing, Cartography, Maps, Maths, Science, Engineer), Wikidata(Q379677)	39 to 44
Q1368345	1596	Jacobus Golius - Travel[1612 to 1667]	39 to 44
Q1354558	1592	Krzysztof Arciszewski - Travel[1630 to 1637]	43 to 45
Q1442647	1590	Franco Burgersdijk - Travel[1610 to 1639]	45 to 49
Q605328	1588	Claudius Salmasius - Travel[1631 to 1650]	47 to 52
Q24085	1586	Petrus Cunaeus - Travel[1600 to 1638]	49 to 52
Q154959	1583	Hugo Grotius - Lifespan[1583 to 1645],Born_Loc(Delft, Holland, Dutch Republic) Rank(20) Keyword(Justice, War, Peace, Law, Humanism, Government, Poet, Playwright, Philosophy, Political Theory), Wikidata(Q154959)	52 to 57
Q168158	1583	Jacobus Trigland - Travel[1633 to 1654]	52 to 57
Q3083977	1581	Joannes de Laet - Travel[1594 to 1649]	54 to 59
Q21259693	1581	Frans van Schooten - Travel[1615 to 1660]	54 to 59
Q918731	1580	Daniel Heinsius - Travel[1598 to 1655]	55 to 60
Q2063138	1576	Petrus Scriverius - Travel[1597 to 1660]	59 to 64
Q1698178	1568	Johannes Polyander - Travel[1600 to 1646]	67 to 72

And then https://en.wikipedia.org/wiki/Frederick_William_I_of_Prussia **Frederick William I (14 August 1688 – 31 May 1740)** who continued.

The Scottish Enlightenment can also be traced, in part, back to Leiden University. I am unsure of how long **John Simson** was in Leiden. Yet his education, thinking, public debate was around Edinburgh and Glasgow universities for some time and would have **stirred up others** to start thinking about his debate as well. At the same time the London Pamphleteers were busy with their debates.

John Simson - Travel[1698 to 1705] **Leiden University** https://en.wikipedia.org/wiki/John_Simson
John Simson (Q6257972) John was educated at the **University of Edinburgh** where he graduated M.A. on 18 July 1692, then did further studies at **Glasgow University** being appointed university librarian in 1696. On 13 July 1698 he was licensed to preach as a Church of Scotland minister by the Presbytery of Paisley.[2] In September 1698 he travelled to the Netherlands to receive instruction from **Johannes Marck**, professor of divinity at **Leiden University**, staying from 1689 to 1731. During this period, his brother Matthew Simson (1673–1756), minister at Pencaitland, Haddingtonshire, was entered at **Leyden** as a divinity student on 20 February 1699, and it is probable that Simson accompanied him, though he is not entered in the list of students

Johannes a Marck - Travel[1689 to 1731] https://de.wikipedia.org/wiki/Johannes_a_Marck
Johannes Mark (Q2735586) On 17 October 1689 the trustees of the **University of Leiden** appointed him professor of theology, a post he took up on 5 December 1689 with the speech *de debita sacrarum Scripturarum veneratione* and took up a parish position in Leiden. After the death of Spanheim, he was also appointed professor of church history on December 24, 1701, a chair he assumed on January 8, 1702 with the speech *de Christianismi propagati admirandis*
https://de.wikipedia.org/wiki/Johannes_a_Marck **Johannes a Marck** also: Johann le, van der, Marckius; (* 31 December 1655 jul. / 10 January 1656 greg. in Sneek ; † 30 January 1731 in Leiden) was a Dutch reformed theologian and church historian.

Gershom Carmichael (1672–1729) was a Scottish philosopher.
https://en.wikipedia.org/wiki/Gershom_Carmichael Carmichael graduated at **Edinburgh University** in 1691, and became a regent at St Andrews. In 1694 he was elected a master in the **university of Glasgow** – an **office that was converted into** the **professorship of moral philosophy** in 1727, when the system of masters was abolished at Glasgow.[2][3] He died in Glasgow.

Enchiridion of Epictetus - Document[135] Rank(20) Author(**Arrian of Nicomedia**) Age(48)
Keyword(Group Development Philosophy) <http://classics.mit.edu/Epictetus/epicench.html>
<https://www.gutenberg.org/files/45109/45109-h/45109-h.htm>
<https://archive.org/details/epictetus-the-enchiridion/mode/2up>

https://en.wikipedia.org/wiki/Discourses_of_Epictetus **Discourses of Epictetus** The Discourses were first printed (in Greek) by **Vettore Trincavelli**, at Venice in 1535, although the manuscript used was very faulty.[28] This was followed by editions by **Jakob Schegk** (1554) and **Hieronymus Wolf** (1560).[28] **John Upton**'s edition published **1739–41** was an improvement on these since he had some knowledge of several manuscripts.[28] This in turn was improved upon by the five volume edition by **Johann Schweighäuser**, 1799–1800.[29] A critical edition was produced by **Heinrich Schenkl** in 1894 (second edition 1916) which was based upon the Bodleian manuscript

Even now - this is significant - EPICETUS The Enchiridion - With an Introduction by **ALBERT SALOMON** Professor of Sociology New School for Social Research
<https://www.gutenberg.org/files/45109/45109-h/45109-h.htm> The **little book by Epictetus** called

Enchiridion or “manual” has played a **disproportionately large role** in the rise of modern attitudes and modern philosophy. As soon as it had been translated into the vernacular languages, it became a bestseller among independent intellectuals, among anti-Christian thinkers, and among philosophers of a subjective cast. **Montaigne** had a copy of the *Enchiridion* among his books. **Pascal** violently rejected the megalomaniac pride of the Stoic philosopher. **Frederick the Great** carried the book with him on all campaigns. It was a source of inspiration and encouragement to **Anthony, Earl of Shaftesbury**, in the serious illness which ended only in his death; many pages of his diaries contain passages copied from the *Enchiridion*. It has been studied and widely quoted by Scottish philosophers like **Francis Hutcheson**, **Adam Smith**, and **Adam Ferguson** who valued Stoic moral philosophy for its **reconciliation of social dependency and personal independence**.

That there was a **rebirth of Stoicism** in the centuries of rebirth which marked the emergence of the modern age was not mere chance. Philosophical, moral, and social conditions of the time united to cause it. Roman Stoicism had been developed in times of despotism as a philosophy of lonely and **courageous souls who had recognized the redeeming power of philosophical reason** in all the **moral and social purposes of life**. Philosophy as a way of life makes men free. It is the **last ditch stand of liberty** in a **world of servitude**. Many elements in the new age led to thought which had structural affinity with Roman Stoicism. Modern times had created the **independent thinker, the free intellectual in a secular civilization**. Modern times had destroyed medieval liberties and had established the new despotism of the absolute state supported by ecclesiastical authority. Modern philosophies continued the basic trend in Stoicism in making the subjective consciousness the foundation of philosophy. The Stoic emphasis on **moral problems** was also appealing in an era of rapid transition when all the values which had previously **been taken for granted** were **questioned and reconsidered**.

[https://en.wikipedia.org/wiki/Albert_Salomon_\(sociologist\)](https://en.wikipedia.org/wiki/Albert_Salomon_(sociologist)) **Albert Salomon** (8 December 1891, in Berlin – 18 December 1966, in New York) was a German-Jewish sociologist... In 1926 he started to work at the Deutsche Hochschule für Politik in Berlin. In the same year, he wrote an article on **Max Weber** in «Die Gesellschaft. Internationale Revue für Sozialismus und Politik», a publication that he later became editor of. Here, he introduced young writers such as **Hannah Arendt**, **Walter Benjamin** and **Herbert Marcuse**. In 1931 he contracted polio, and in 1933 he lost his job due to his Jewish background, and he emigrated with his family to the United States in 1935. He stayed there until his death in 1966 as researcher and teacher at The New School for Social Research.

Back in Ireland and Scotland we get **Francis Hutcheson** who was also influenced while he was in Dublin by https://en.wikipedia.org/wiki/Thomas_Drennan **Thomas Drennan** (1696–1768) was an Irish Presbyterian minister active in advocating political and religious reforms. He was one of several Irish reformers who influenced Scottish Enlightenment philosopher **Francis Hutcheson**, during the latter's time as master of an **academy in Dublin**.

[https://en.wikipedia.org/wiki/Francis_Hutcheson_\(philosopher\)](https://en.wikipedia.org/wiki/Francis_Hutcheson_(philosopher)) **Francis Hutcheson** (8 August 1694 – 8 August 1746) **While living in Dublin**, Hutcheson published anonymously the four essays for which he is best known: in 1725 *Inquiry concerning Beauty, Order, Harmony and Design*, and *Inquiry concerning Moral Good and Evil*, which together comprise his *Inquiry into the Original of our Ideas of Beauty and Virtue*;^{[4][5][6]} and in 1728, the *Essay on the Nature and Conduct of the Passions and Affections and Illustrations upon the Moral Sense*. The alterations and additions made in the second

edition of these essays were published in a separate form in 1726. To the period of his Dublin residence are also to be referred the *Thoughts on Laughter* (1725) (a criticism of Thomas Hobbes) and the *Observations on the Fable of the Bees*, being in all six letters contributed to *Hibernicus' Letters*, a periodical that appeared in Dublin (1725–1727, 2nd ed. 1734). At the end of the same period occurred the controversy in the *London Journal* with Gilbert Burnet (probably the second son of The Rt. Rev. Dr Gilbert Burnet, Lord Bishop of Salisbury) on the "True Foundation of Virtue or Moral Goodness". All these letters were collected in one volume (Glasgow, 1772)

In 1729, Hutcheson succeeded his old master, **Gershom Carmichael**, in the **Chair of Moral Philosophy** at the **University of Glasgow**, being the first professor there to lecture in English instead of Latin

[https://en.wikipedia.org/wiki/Francis_Hutcheson_\(philosopher\)](https://en.wikipedia.org/wiki/Francis_Hutcheson_(philosopher)) **Francis Hutcheson** (8 August 1694 – 8 August 1746) was an Irish philosopher known as one of the founding fathers of the Scottish Enlightenment. Born in Ulster to a family of Scottish Presbyterians, he was Professor of Moral Philosophy at **Glasgow University** and is remembered as author of **A System of Moral Philosophy**.

Hutcheson was an important influence on the works of several significant Enlightenment thinkers, including **David Hume** and **Adam Smith**.

In Parallel with this time we have **John Wesley** preaching a public revivalist religion.

https://en.wikipedia.org/wiki/John_Wesley A key step in the development of Wesley's ministry was to travel widely and preach outdoors, embracing Arminian doctrines. Moving across Great Britain and Ireland, he helped form and organise small Christian groups (societies and classes) that developed intensive and **personal accountability**, discipleship, and religious instruction. He appointed itinerant, unordained evangelists—both women and men—to care for these groups of people. Under Wesley's direction, Methodists became **leaders in many social issues of the day**, including the abolition of slavery and support for women preachers.

Many other people followed.

https://en.wikipedia.org/wiki/Sir_John_Pringle,_1st_Baronet **Sir John Pringle, 1st Baronet** Bt PRS (10 April 1707 – 18 January 1782) was a British physician who has been called the "father of military medicine". He was educated at St Andrews, at Edinburgh, and at **Leiden**. He settled in Edinburgh at first as a physician, but between 1733 and 1744 was also **Professor of Moral Philosophy** at Edinburgh University. He was also a frequent travelling companion to **Benjamin Franklin**. The successful London bookseller **Andrew Millar** noted **Pringle** and **Franklin** as dinner guests at his home

Adam Ferguson https://en.wikipedia.org/wiki/Adam_Ferguson also known as Ferguson of Raith (1 July N.S.[2] /20 June O.S. 1723 – 22 February 1816), was a Scottish philosopher and historian of the Scottish Enlightenment.

Title: **An Essay on the History of Civil Society**, Eighth Edition Author: **Adam Ferguson**
<https://www.gutenberg.org/cache/epub/8646/pg8646-images.html>

PART II. OF THE HISTORY OF RUDE NATIONS.

SECTION I. Of the informations on this subject, which are derived from Antiquity

Thucydides, notwithstanding the prejudice of his country against the name of Barbarian, understood that it was in the customs of barbarous nations he was to study the more ancient manners of Greece.

The Romans might have found an image of their own ancestors, in the representations they have given of ours; and if ever an Arab clan shall become a civilized nation, or any American tribe escape the poison which is administered by our traders of Europe, it may be from the relations of the present times, and the descriptions which are now given by travellers, that such a people, in after ages, may best collect the accounts of their origin. It is in their present condition that we are to behold, as in a mirror, the features of our own progenitors; and from thence we are to draw our conclusions with respect to the influence of situations, in which we have reason to believe that our fathers were placed.

What should distinguish a German or a Briton, in the habits of his mind or his body, in his manners or apprehensions, from an American, who, like him, with his bow and his dart, is left to traverse the forest; and in a like severe or variable climate, is obliged to subsist by the chase?

If, in advanced years, we would form a just notion of our progress from the cradle, we must have recourse to the nursery; and from the example of those who are still in the period of life we mean to describe, take our representation of past manners, that cannot, in any other way, be recalled.

SECTION II. Of *Rude Nations* prior to the Establishment of Property

SECTION III. Of *rude Nations*, under the impressions of Property and Interest

Recognizing Staying Open to Choice

You are not only at **liberty to choose** but if you recognize - that at **every stage of your life - you can choose** and take **responsibility** and **accountability** and this is one of the main features of human life that we have. **Appreciate the human joy** of the ability to choose. **Find morality.**

Sometimes choices needed to made to overcome *tyranny*.

Discourse on Voluntary Servitude - Document[1577] Rank(60) Author(**Etienne de La Boetie**)

Age(Post Mortem 14) Keyword(Group Development Habit, Tyranny, Complacency, Civil

Disobedience) https://en.wikipedia.org/wiki/Discourse_on_Voluntary_Servitude

<https://oll.libertyfund.org/title/kurz-the-discourse-of-voluntary-servitude>

<https://cdn.mises.org/Politics%20of%20Obedience.pdf>

Going Along with Fads - Stop Mandating Advice - Aught/Must

The Pharisees, scribes, experts, health officials, muftis, greens zealots, etc - issue "advice" and what people should/aught do. Dim wits - especially in organizations and the public service - then tyrannically MANDATE what people should do - e.g. mandated vaccine certificates. If people do not take the knee to the mandate then they suffer consequences and are considered heretics. The ADF (Defence) **punishes people who refuse the mandated** covid vaccine. Many state departments and organizations do the same. During the **Covid madness in Australia** - people were excluded from everything and HAD TO SHOW THEIR PAPERS and CERTIFICATES - very much like the Jews in Germany around world war 2. The people who implement these draconian tyrannies call themselves

“Good” and say they are doing “the right thing” and “on the right side of history”. They are **extremely stupid, pig-ignorant, binary extremists, tribal types** (more than 70% of the population - on average, habitually) - **“Take the knee, pig!”**

Casanova (Paris 1750) <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0006>

You are now in the only country in the world where wit can make a fortune by selling either a genuine or a false article: in the first case, it receives the welcome of intelligent and talented people, and in the second, fools are always ready to reward it, for silliness is truly a characteristic of the people here, and, however wonderful it may appear, silliness is the daughter of wit. Therefore it is not a paradox to say that the French would be wiser if they were less witty.

*“The **gods worshipped here** although no altars are raised for them—are **Novelty** and **Fashion**. Let a man run, and everybody will run after him. The crowd will not stop, unless the man is proved to be mad; but to prove it is indeed a difficult task, **because we have a crowd of men who, mad from their birth, are still considered wise....***

*When the king comes to Paris, everybody calls out, ‘Vive le Roi!’ because some idle fellow begins, or because some policeman has given the signal from the midst of the crowd, but it is really a cry which has no importance, a cry given out of cheerfulness, sometimes out of fear, and which the king himself does not accept as gospel. He does not feel comfortable in Paris, and he prefers being in Versailles, surrounded by twenty-five thousand men who protect him against the fury of that same people of Paris, who, if ever they became wiser, might very well one day call out, ‘**Death to the King!**’ instead of, ‘**Long life to the King!**’ Louis XIV. was well aware of it, and several councillors of the upper chamber lost their lives for having advised the assembling of the states-general in order to find some remedy for the misfortunes of the country. France never had any love for any kings, with the exception of St. Louis, of Louis XII, and of the great and good Henry IV.; and even in the last case the love of the nation was not sufficient to defend the king against the dagger of the Jesuits, an accursed race, the enemy of nations as well as of kings. The present king, who is weak and entirely led by his ministers, said candidly at the time he was just recovering from illness, ‘I am surprised at the rejoicings of the people in consequence of my health being restored, for I cannot imagine why they should love me so dearly.’ Many kings might repeat the same words, at least if love is to be measured according to the amount of good actually done. That candid remark of Louis XV. has been highly praised, but some philosopher of the court ought to have informed him that he was so much loved because he had been surnamed ‘le bien aime’.”*

“Surname or nickname; but are there any philosophers at the court of France?”

*“No, for philosophers and courtiers are as widely different as light and darkness; but there are **some men of intelligence who champ the bit** from motives of ambition and interest.”*

Self Hypnosis, Dream States and Delusion

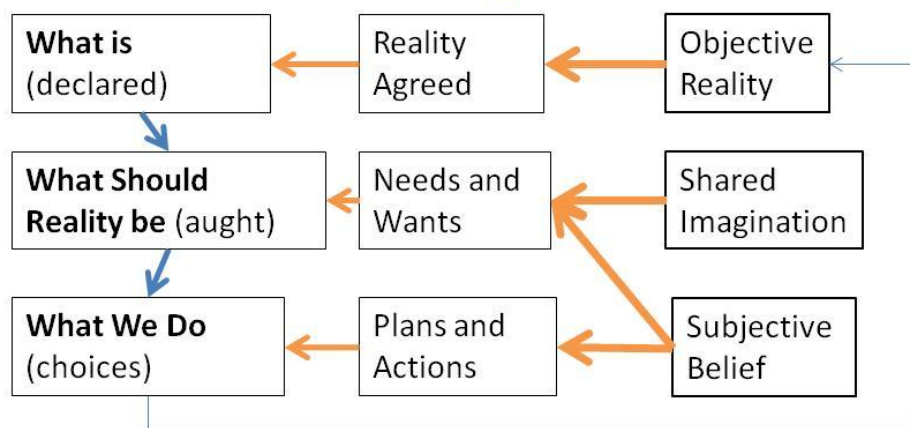
I awoke from a dream and felt grumpy - I was happy in my dream state - it was a relief from the reality of life. I did not want to wake up. People who are hypnotized feel good after they wake up - they like being hypnotized it stimulates their feelings as they play in their imagination. Some people can hypnotize themselves and stay in a hypnotic state while seeming to be fully awake.

<https://en.wikipedia.org/wiki/Lotus-eaters> The lotus fruits and flowers were the primary food of the island and were a narcotic, causing the **inhabitants to sleep in peaceful apathy**. After they ate the lotus, they would forget their home and loved ones and long only to stay with their fellow lotus-eaters. Those who ate the plant never cared to report or return.

Peter Pan. Heroic fantasist delusional child.

See **The Price of Stupidity** <https://humanistman.com/wp-content/uploads/2024/09/The-Price-of-Stupidity.pdf>

What are we Debating?



Morality, Not Piety, is a Big Idea

Religious piety and virtue had dominated humanity for a long time but Human Morality, Ethics and virtue on its own - **without** religion attached - **is a big idea**. It was starting to become more investigated and documented in the 1700s. As **Christopher Hitchens** says - **Morality Precedes Religion**.

Be internally proud, self assured and satisfied with your private individual morality - not your public displays of virtue. See

- **15 Humanism – Corruption – Nation Choice – Virtue, Version 1, date 03/04/2020**
<https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>
- **I Like Chefs but I Hate Some Food** <https://humanistman.com/wp-content/uploads/2022/04/I-Like-Chefs-but-I-Hate-Some-Food.pdf>

See at 34 mins <https://www.youtube.com/watch?v=a4YYergYonc> **Trump, Musk, Kennedy: the Dawn of Transparency | Michael Shellenberger | EP 526 - Jordan B Peterson**

The most pious people abuse ignorant people's support of their belief systems to take vicious and amoral advantage over their weak minded supporters. We see this with cults, harems, religions, donations, theft, criminal activity, pious celebrity fame and wars - underage sex with weak minded acolytes. It was rampant in the churches of the middle ages as it is now around the world - not only

Greens/Labour politicians by media, universities, public services, etc. Casanova details many examples of morality and laws within his book about his life.

Individual Reputation Matters.

<https://en.wikipedia.org/wiki/Alcibiades> **Alcibiades** (Q187982) According to Plutarch, Alcibiades had several famous teachers, including **Socrates**, and was well trained in the art of rhetoric.[a] He was noted, however, for his unruly behavior, which was mentioned by ancient Greek and Latin writers on several occasions.[b] It was believed that Socrates took Alcibiades as a student because he believed he could change Alcibiades from his vain ways. **Xenophon** attempted to **clear Socrates's name** at trial by relaying information that **Alcibiades was always corrupt** and that **Socrates merely failed in attempting to teach him morality**.

https://en.wikipedia.org/wiki/Ludovico_Ariosto **Ludovico Ariosto** (8 September 1474 – 6 July 1533) Ludovico Ariosto (Q48900) was an Italian poet. Ariosto also coined the term "**humanism**" (in Italian, *umanesimo*)[4] for choosing to focus upon the strengths and potential of humanity, **rather than** only upon its role as subordinate to God. This led to **Renaissance humanism**.

Casanova was, on the continuum of morality, generally **deliberately amoral in some ways** (or at least extremely devoted to his own pleasure) - as we see now with Greens/Labour types. Casanova told lies for his own good - for his "virtue". https://en.wikipedia.org/wiki/Giacomo_Casanova **Giacomo Girolamo Casanova** 2 April 1725 – 4 June 1798) *I took the most creditable, the noblest, and the only natural course. I decided to put myself in a position where I need no longer go without the necessities of life: and what those necessities were for me no one could judge better than me.... No one in Venice could understand how an intimacy could exist between myself and three men of their character, they all heaven and I all earth; they most severe in their morals, and I **addicted to every kind of dissolute living**.*

— Casanova (2006), p. 247.

IV — CORRESPONDENCE WITH JEAN-FERDINAND OPIZ

““Returning to my Memoirs . . . **I am a detestable man**; but I do not care about having it known, and I do not aspire to the honor of the detestation of posterity. My work is full of excellent moral instructions. But to what good, if the charming descriptions of my offences excite the readers more to action than to repentance? Furthermore, knowing readers would divine the names of all the women and of the men which I have masked, whose transgressions are unknown to the world, my indiscretion would injure them, they would cry out against my perfidy, even though every word of my history were true **Tell me yourself whether or not I should burn my work? I am curious to have your advice.**”

It is mainly an **idea of the West** - although it is also present in China and other places. Western societies tend to value **individual morality** more than the Chinese do who tend to rate **Solidarity**, Tribal Virtue Signaling (taking the knee, etc), Tradition and group strength (mobs, tribes) much higher than individual morality and ethics. Hence the west allows **people of strong intellectual and moral character** to **speak up against the mob** where Religious countries, Muslim extremists, China and Russia do not. **DO NOT DARE CRITICIZE THE TYRANT AND DISRUPT SOLIDARITY ON PAIN OF DEATH**. Greens Zealots tend to use Zealot "Morality" and **mob speak** as their "just cause" (like a

French revolution) yet they lack the intelligence, education and willingness to discuss or debate their certain idiotology. They **lack the Morality of realizing** they may be wrong and **need to debate and learn from others**. They lack *conscious* self awareness of how *ridiculous* they are. Most of the Mob zealots are severely cognitively challenged (binary types, women, blacks, religious zealots) - more than 70% of people suffer from this cognitive impairment and habitual binary tribalism but they double down on their collective stupidity.

Idiots collect in mobs - intelligent, educated and moral individuals stand up to and **stand out from** mobs.

But **Johann Gottfried von Herder** 25 August 1744 – 18 December 1803 - had seen this collectivism as pride of **shared values** of language, meaning and interpretation of **individual stories** throughout the **local history**, as a **unifying theme** https://en.wikipedia.org/wiki/Johann_Gottfried_Herder Herder attached exceptional importance to the concept of **nationality and of patriotism** – "he that has lost his patriotic spirit has lost himself and the whole worlds about himself", whilst teaching that "in a certain sense every human perfection is national". Herder carried folk theory to an extreme by maintaining that "there is only one class in the state, **the Volk, (not the rabble)**, and the king belongs to this class as well as the peasant". Explanation that the Volk was not the rabble **was a novel conception in this era**, and with Herder can be seen the emergence of "**the people**" as the basis for the emergence of a classless but hierarchical national body.

See we can get a PLURALITY between **extreme reason** and **rationality** of the universe with the **individual interpretation but shared language and ideas** between **Johann Gottfried von Herder** and his student **Immanuel Kant**.

What is Enlightenment? - Document[1784] Rank(10) Author(**Immanuel Kant**) Age(60)

Keyword(Individual Philosophy Enlightenment)

<http://www.columbia.edu/acis/ets/CCREAD/etscc/kant.html>

http://www.indiana.edu/~cahist/Readings/2010Fall/Islam_and_Modernity/Kant_Enlightenment.pdf

<https://www.marxists.org/reference/subject/ethics/kant/enlightenment.htm>

Enlightenment is the human being's emergence from his self-incurred minority. *Minority is inability to make use of one's own understanding without direction from another. This minority is self-incurred when its cause lies not in lack of understanding but in lack of resolution and courage to use it without direction from another. Sapere aude! [dare to be wise] Have courage to make use of your own understanding! is thus the motto of enlightenment.*

*It is because of **laziness and cowardice** that so great a part of humankind, after nature has long since emancipated them from other people's direction (naturaliter maiorennes), nevertheless gladly remains minors for life, and that it becomes so easy for others to set themselves up as their guardians. It is so comfortable to be a minor! If I have a book that understands for me, a spiritual advisor who has a conscience for me, a doctor who decides upon a regimen for me, and so forth, I need not trouble myself at all. **I need not think**, if only I can pay; others will readily undertake the irksome business for me. That by far the greatest part of humankind (including the entire fair sex) should hold the step toward majority to be not only troublesome but also highly dangerous will soon be seen to by those guardians who have kindly taken it upon themselves to supervise them; after they have made their domesticated animals dumb and carefully prevented these placid creatures*

from daring to take a single step without the walking cart in which they have confined them, they then show them the danger that threatens them if they try to walk alone. Now this danger is not in fact so great, for by a few falls they would eventually learn to walk; but an example of this kind makes them timid and usually frightens them away from any further attempt.

Thus it is difficult for any single individual to **extricate himself from the minority** that has become almost nature to him. He has even grown fond of it and is really unable for the time being to make use of his own understanding, because he was never allowed to make the attempt. Precepts and formulas, those mechanical instruments of a rational use, or rather misuse, of his natural endowments, are the ball and chain of an everlasting minority. And anyone who did throw them off would still make only an uncertain leap over even the narrowest ditch, since he would not be accustomed to free movement of this kind. **Hence there are only a few** who have succeeded, by their own cultivation of their spirit, in extricating themselves from minority and yet walking confidently.

But that a public should enlighten itself is more possible; indeed this is almost inevitable, if only it is left its freedom. For there **will always be a few independent thinkers**, even among the established **guardians** of the **great masses**, who, after having themselves cast off the yoke of minority, will disseminate the spirit of a **rational valuing of one's own worth and of the calling of each individual to think for himself**. What should be noted here is that the public, which was previously put under this **yoke by the guardians**, may subsequently itself compel them to remain under it, if the public is suitably stirred up by some of its guardians who are themselves incapable of any enlightenment; so harmful is it to implant prejudices, because they **finally take their revenge** on the very people who, or whose predecessors, were their authors. Thus a public can achieve enlightenment only slowly. A revolution may well bring about a failing off of personal despotism and of avaricious or tyrannical oppression, but **never a true reform in one's way of thinking; instead new prejudices will serve just as well as old ones to harness the great unthinking masses**.

Title: **Summa Theologica**, Part I-II (Pars Prima Secundae) Author: **Saint Aquinas Thomas**
<https://www.gutenberg.org/cache/epub/17897/pg17897-images.html> "**morals are properly predicated of man**," as Ambrose says... in the **science of Morals**, we consider things **individually**—for actions are **concerned about individuals** ... "When we speak of a man's morals, we do not say that he is wise or intelligent, but that he is gentle or sober." Accordingly, then, wisdom and understanding are not moral virtues: and yet they are virtues, as stated above (Q. 57, A. 2). Therefore not every virtue is a moral virtue.... "Discipline is an exercise in morals by means of difficulties."

I answer that, As stated above (A. 2), the Divine law is instituted chiefly in order to direct men to God; while **human law is instituted chiefly in order to direct men in relation to one another**. Hence human laws have not concerned themselves with the institution of anything relating to Divine worship except as affecting the common good of mankind: and for this reason they have devised many institutions relating to Divine matters, according as it seemed expedient for the formation of **human morals**; as may be seen in the rites of the Gentiles.

It is therefore evident that since the **moral precepts** are about matters which concern good morals; and since good morals are those which are in accord with reason; and since also every judgment of **human reason** must needs be derived in some way from **natural reason**; it follows, of necessity, that all the **moral precepts belong to the law of nature**; but not all in the same way. For there are certain things which the **natural reason of every man**, of its own accord and at once, judges to be done or

not to be done: e.g. "Honor thy father and thy mother," and "Thou shalt not kill," "Thou shalt not steal": and these belong to the law of nature absolutely. And there are certain things which, **after a more careful consideration, wise men** deem obligatory. Such belong to the law of nature, yet so that they need to be inculcated, the wiser teaching the less wise: e.g. "Rise up before the hoary head, and honor the person of the aged man," and the like. And there are some things, to judge of which, human reason **needs Divine instruction**, whereby we are taught about the **things of God**: e.g. "Thou shalt not make to thyself a graven thing, nor the likeness of anything"; "Thou shalt not take the name of the Lord thy God in vain."

The Principles of Psychology - Document[1890] Rank(20) Author(**William James**) Age(48)

Keyword(Group Development Psychology)

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

<http://www.gutenberg.org/ebooks/57628> https://www.informationphilosopher.com/freedom/two-stage_models.html

(c) By the **Spiritual Self**, so far as it belongs to the **Empirical Me**, I mean a man's inner or subjective being, his psychic faculties or dispositions, taken concretely; not the bare principle of personal Unity, or 'pure' Ego, which remains still to be discussed. These psychic dispositions are the most enduring and **intimate part of the self**, that which we most verily seem to be. **We take a purer self-satisfaction when we think of our ability to argue and discriminate, of our moral sensibility and conscience, of our indomitable will, than when we survey any of our other possessions.** Only when these are altered is a man said to be alienatus a se.

<https://johnsonsdictionaryonline.com/views/search.php?term=morals>

I enjoy my wine.

Othello by Shakespeare <https://www.folger.edu/explore/shakespeares-works/othello/read/>

IAGO Why, but you are now well enough. How came you thus recovered?

CASSIO It hath pleased the devil drunkenness to give place to the devil wrath. One unperfectness shows me another, to make me frankly despise myself.

IAGO Come, you are **too severe a moralist**. As the time, the place, and the condition of this country stands, I could heartily wish this had not so befallen. But since it is as it is, mend it for your own good.

Morality ideas were being explored more in the 1700s. This was a big threat to the religious zealots (binary, tribalists, Greens/Left Labour mobs) who claimed virtue, morals and ethics as their special tribal religious domain.

"The Natural Law" of humans within the universe was being studied and debated - rather than only religious or political frames.

It was also a time where men and women were coming together in social situations for dialogues, entertainment and debates in a **"Salon" culture** of refined adult interactions. Behaviour, manners, Style, Wit, Education and Reputation **all mattered**. [https://en.wikipedia.org/wiki/Salon_\(gathering\)](https://en.wikipedia.org/wiki/Salon_(gathering))

Catherine de Vivonne marquise de Rambouillet - Travel[1620 to 1652] Lat/Long (48.86207, 2.33498) Salons https://en.wikipedia.org/wiki/Catherine_de_Vivonne_marquise_de_Rambouillet
 Catherine de Vivonne, marquise de Rambouillet (Q268696) *was a society hostess and a major figure in the literary history of 17th-century France. Initially Catherine did participate in the French court but she slowly started to back out finding it **gauche, a clique of bad behavior, shallow thinking and lacking in any style and substance.** In comparison to Italy, **France was far behind in the world of culture** which is hard to imagine now. They were still recovering from the 37yrs long Wars of Religion and the country was rife with intrigue and resentments. The leaders were coarse, and quite literally, did not know how to use a fork. And so Catherine started hosting salons in the blue room or chambre bleue, of her home the Hotel de Rambouillet, rounding up philosophers, scholars, writers, women, artists, deep thinkers and other curious people to participate*

The salon culture became more popular and widespread in Paris in the 1700s.

https://en.wikipedia.org/wiki/Evolution_of_morality Many social animals such as primates, dolphins, and whales have shown to exhibit what Michael Shermer refers to as premoral sentiments. According to Shermer, the following characteristics are shared by humans and other social animals, particularly the great apes:

*attachment and bonding, cooperation and mutual aid, sympathy and empathy, **direct and indirect reciprocity**, altruism and reciprocal altruism, conflict resolution and **peacemaking, deception and deception detection**, community concern and caring about what others think about you, and awareness of and response to the social rules of the group*

I take the **Notion of peacemaking** - that is "**resolving conflicts**" - to mean something like using a balance of many things - reason, argument, power, influence and time - to help persuade people to end disagreements, violence and war. It is historically seen as a "**Wise Man**" or a "Father figure" coming to grips with hysterical mobs, women, black tribal types, emotionally immature and ignorant children. Keeping tyrants under control. Not a "Dad's Army" as such as ridiculed in media but a willing cohort of older men ready to take on the bigger issues that young men lack courage and experience for. **Lafayette** stood up to the mob of women in Versailles who were baying for the blood of the silly indulged young queen.

French Revolution-Women March on Versailles-Rebellion-Revolt - War[1789] Month[10] Day[5]
https://en.wikipedia.org/wiki/Women%27s_March_on_Versailles
https://en.wikipedia.org/wiki/Gilbert_du_Motier_Marquis_de_Lafayette Gilbert du Motier, Marquis de Lafayette (Q186652) (Aged 32) "*After the king withdrew, the **presence of the Queen was demanded loudly.** Lafayette brought her to the same balcony, accompanied by her young son and daughter. The crowd **ominously shouted for the children to be taken away**, and it seemed the stage might be set for a regicide. Yet, as the queen stood with her hands crossed over her chest, the crowd – **some of whom had muskets leveled in her direction** – warmed to her courage. Amid this unlikely development, **Lafayette cannily let the mob's fury drain away until, with dramatic timing and flair, he knelt reverently and kissed her hand.** The demonstrators responded with a muted respect, and many even raised a cheer which the queen had not heard for some time: "Vive la Reine!"*"

Big ideas (**certainly sufficiently vague**) are needed to take humans collectively (as larger groups form) forward .

<https://en.wikipedia.org/wiki/Confucianism> **Confucianism**, also known as Ruism or Ru classicism,[1] is a system of thought and behavior originating in ancient China, and is variously described as a tradition, philosophy (humanistic or rationalistic), religion, theory of government, or way of life.

Nicomachean Ethics - Document[-325] Rank(1) Author(**Aristotle**) Age(59) Keyword(Individual Philosophy Ethics) https://en.wikipedia.org/wiki/Nicomachean_Ethics
<https://plato.stanford.edu/entries/aristotle-ethics/>
<http://classics.mit.edu/Aristotle/nicomachaen.html>

De Officiis (On Duties, On Obligations, or On Moral Responsibilities) - Document[-44] Rank(20) Author(**Marcus Tullius Cicero**) Age(62) Keyword(Individual Humanism Morals, Society)
https://en.wikipedia.org/wiki/De_Officiis
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/de_Officiis/home.html
<https://oll.libertyfund.org/title/cicero-on-moral-duties-de-officiis>

The complete works of Horace (Quintus Horatius Flaccus) - Document[-8] Rank(30) Author(Horus/Horace) Age(57) Keyword(Group Development Satire, Critic, Morals, Philosophy)
<https://www.gutenberg.org/files/14020/14020-h/14020-h.htm>
https://upload.wikimedia.org/wikipedia/commons/c/c4/The_works_of_Horace_%28IA_worksofhor00hor%29.pdf
https://catalog.perseus.org/?f%5Btg_facet%5D%5B%5D=Horace&q=horace&search_field=all_fields&utf8=%E2%9C%93

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

Reflections; or Sentences and Moral Maxims (1898 Edition) - Document[1665] Rank(40) Author(**Francois de La Rochefoucauld**) Age(52) Keyword(Individual Philosophy Morals)
[https://en.wikipedia.org/wiki/Fran%C3%A7ois_de_La_Rochefoucauld_\(writer\)](https://en.wikipedia.org/wiki/Fran%C3%A7ois_de_La_Rochefoucauld_(writer))
<https://www.gutenberg.org/files/9105/9105-h/9105-h.htm>
<https://archive.org/details/reflectionsorsen00laro/page/n4/mode/2up>

Ethics - Document[1677] Rank(10) Author(**Baruch Spinoza**, Benedict de Spinoza) Age(45) Keyword(Individual Philosophy Ethics) [https://en.wikipedia.org/wiki/Ethics_\(Spinoza\)](https://en.wikipedia.org/wiki/Ethics_(Spinoza))
<https://www.gutenberg.org/ebooks/3800> <https://oll.libertyfund.org/people/benedict-de-spinoza>

An Essay Concerning Humane Understanding - Document[1690] Rank(1) Author(**John Locke**) Age(58) Keyword(Individual Philosophy Empiricism , Learning, Philosophy, Humanism, Morals)
<https://www.gutenberg.org/ebooks/author/2447> <https://www.pdfdrive.com/two-treatises-of-government-by-john-locke-d37895274.html> https://en.wikipedia.org/wiki/John_Locke

The Fable of the Bees - Document[1714] Rank(10) Author(**Bernard Mandeville**) Age(44) Keyword(Group Development Government, Civil Society, Morals, Business, Charity)
https://en.wikipedia.org/wiki/The_Fable_of_the_Bees
https://www.earlymoderntexts.com/assets/pdfs/mandeville1732_1.pdf
<https://www.gutenberg.org/files/57260/57260-h/57260-h.htm>

An Essay on Man - Document[1733] Rank(30) Author(**Alexander Pope**) Age(45) Keyword(Group Development Ethics, Morals, Humanism) https://en.wikipedia.org/wiki/An_Essay_on_Man
<https://www.gutenberg.org/ebooks/2428> <https://www.poetryfoundation.org/poems/44899/an-essay-on-man-epistle-i>

A System of Moral Philosophy - Document[1737] Rank(10) Author(**Francis Hutcheson**) Age(43) Keyword(Group Development Morals, Philosophy, Humanism)
[https://en.wikipedia.org/wiki/Francis_Hutcheson_\(philosopher\)](https://en.wikipedia.org/wiki/Francis_Hutcheson_(philosopher))
<https://archive.org/details/systemofmoralphi02hutc> <https://oll.libertyfund.org/people/francis-hutcheson>

1. **consciousness**, by which each man has a perception of himself and of all that is going on in his own mind (*Metaph. Syn. pars i. cap. 2*)
2. **the sense of beauty** (sometimes called specifically "an internal sense")
3. **a public sense**, or *sensus communis*, "a determination to be pleased with the happiness of others and to be uneasy at their misery"
4. **the moral sense**, or "moral sense of beauty in actions and affections, by which we perceive virtue or vice, in ourselves or others"
5. **a sense of honour**, or praise and blame, "which makes the approbation or gratitude of others the necessary occasion of pleasure, and their dislike, condemnation or resentment of injuries done by us the occasion of that uneasy sensation called shame"
6. **a sense of the ridiculous**. It is plain, as the author confesses, that there may be "other perceptions, distinct from all these classes," and, in fact, there seems to be no limit to the number of "senses" in which a psychological division of this kind might result.[2]

Of these "senses," the "**moral sense**" plays the most important part in Hutcheson's ethical system.

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://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

An Enquiry Concerning Human Understanding - Document[1748] Rank(10) Author(**David Hume**) Age(37) Keyword(Individual Philosophy Philosophy, Moral, History, Nature, Science, Humanism)
https://en.wikipedia.org/wiki/An_Enquiry_Concerning_Human_Understanding
<https://www.gutenberg.org/files/9662/9662-h/9662-h.htm> <https://oll.libertyfund.org/title/bigge-enquiries-concerning-the-human-understanding-and-concerning-the-principles-of-morals>

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

The Theory of Moral Sentiments - Document[1759] Rank(20) Author(**Adam Smith**) Age(36)

Keyword(Individual Philosophy Morals, Ethics, Balance)

https://en.wikisource.org/wiki/The_Theory_of_Moral_Sentiments

<https://www.adamsmith.org/the-theory-of-moral-sentiments>

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

Julie; or, The New Heloise - Document[1761] Rank(40) Author(**Jean-Jacques Rousseau**) Age(49)

Keyword(Group Development Moral, Ethics, Authentic, Individual, Virtue, Romance)

https://en.wikipedia.org/wiki/Julie;_or,_The_New_Heloise

<https://archive.org/details/eloisarseries00gardgoog/page/n12/mode/2up>

The Social Contract & Discourses - Document[1761] Rank(10) Author(**Jean-Jacques Rousseau**)

Age(49) Keyword(Individual Philosophy Social Contract, Moral, Ethics, Government)

<http://www.gutenberg.org/ebooks/46333>

<https://archive.org/details/therepublicofpla00rousuoft/page/n5>

<https://oll.libertyfund.org/titles/rousseau-the-social-contract-and-discourses>

nouveaux essais, New essays concerning human understanding - Document[1765] Rank(10)

Author(**Gottfried Wilhelm Leibniz**) Keyword(Individual Philosophy Ethics)

<https://archive.org/details/cu31924032296422/page/n8>

<https://www.gutenberg.org/files/40957/40957-h/40957-h.htm>

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

The works and influence of **Benjamin Franklin** and the **Freemason networks**.

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

The System of Nature or, the Laws of the Moral and Physical World - Document[1770] Rank(70)

Author(**Baron d'Holbach**) Age(47) Keyword(Group Development Nature, System, Philosophy, Atheism, Free Will, Morality)

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

<https://www.gutenberg.org/ebooks/author/2420>

<http://www.ftarchives.net/holbach/system/0syscontents.htm>

Letters, Sentences and Maxims, by Lord Chesterfield - Document[1773] Rank(40) Author(**Philip Stanhope, 4th Earl of Chesterfield**)

Age(79) Keyword(Group Development Morals, Manners, Communication, Lessons, Education, Wisdom, Gentleman)

<https://www.gutenberg.org/ebooks/69855> [https://www.britannica.com/biography/Philip-](https://www.britannica.com/biography/Philip-Stanhope-4th-Earl-of-Chesterfield)

<https://www.gutenberg.org/ebooks/author/1187>

The Metaphysical Elements of Ethics - Document[1780] Rank(10) Author(**Immanuel Kant**) Age(56)

Keyword(Individual Philosophy Ethics) <https://www.gutenberg.org/ebooks/5684>

<https://www.marxists.org/reference/subject/ethics/kant/morals/ch01.htm>

Utilitarianism - Document[1861] Rank(50) Author(**John Stuart Mill**) Age(55) Keyword(Individual

Philosophy Ethics) <https://www.iep.utm.edu/mill-eth/> <http://www.gutenberg.org/ebooks/11224>

<https://plato.stanford.edu/entries/mill-moral-political/>

The Data of Ethics - Document[1879] Rank(60) Author(**Herbert Spencer**) Age(59) Keyword(Individual

Philosophy Ethics) <https://oll.libertyfund.org/titles/spencer-the-data-of-ethics-1879>

<http://www.gutenberg.org/files/46129/46129-h/46129-h.htm>

<https://plato.stanford.edu/entries/spencer/>

On the Genealogy of Morality - Document[1887] Rank(20) Author(**Friedrich Wilhelm Nietzsche**)

Age(43) Keyword(Individual Philosophy Morals)

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

<http://www.gutenberg.org/ebooks/52319>

<https://archive.org/details/GenealogyOfMorals/page/n1/mode/2up>

The Human Origins Of Morals - Document[1926] Author(**Joseph McCabe**) Age(59) Keyword(Group Philosophy Morals) https://en.wikisource.org/wiki/The_Human_Origin_of_Morals

https://en.wikisource.org/wiki/Author:Joseph_McCabe

https://infidels.org/library/historical/joseph_mccabe/

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#link2HCH0020> *I have never met a young man more **addicted to debauchery** than **O'Neilan**. I have often spent the night rambling about with him, and I was amazed at his cynical boldness and impudence. Yet he was noble, generous, brave, and honourable. If in those days young officers were often guilty of so much immorality, of so many vile actions, it was not so much their fault as the fault of the **privileges which they enjoyed through custom, indulgence, or party spirit**. Here is an example:*

One day O'Neilan, having drunk rather freely, rides through the city at full speed. A poor old woman who was crossing the street has no time to avoid him, she falls, and her head is cut open by the horse's feet. O'Neilan places himself under arrest, but the next day he is set at liberty. He had only to plead that it was an accident.

The officer Laurent not having called upon me to redeem his promisory note of six sequins during the week, I told him in the street that I would no longer consider myself bound to keep the affair secret. Instead of excusing himself, he said,

"I do not care!"

The answer was insulting, and I intended to compel him to give me reparation, but the next day O'Neilan told me that Captain Laurent had gone mad and had been locked up in a mad-house. He subsequently recovered his reason, but his conduct was so infamous that he was cashiered.

*O'Neilan, who was as brave as Bayard, was killed a few years afterwards at the **battle of Prague**. A man of his complexion was certain to fall the victim of Mars or of Venus. He might be alive now if he had been endowed only with the courage of the fox, but he had the courage of the lion. It is a virtue in a soldier, but almost a fault in an officer. Those who brave danger with a full knowledge of it are worthy of praise, but those who do not realize it escape only by a miracle, and without any merit attaching itself to them. Yet we must respect those great warriors, for their unconquerable courage is the offspring of a strong soul, of a virtue which places them above ordinary mortals.*

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0006> *All you barons, counts, and marquises who laugh at an untitled man who calls himself a gentleman, pause and reflect, spare your disdain till you have degraded him; allow him a gentle title so long as he does gentle deeds.*

Respect the man that defines nobility in a new way, which you cannot understand. With him

*nobility is not a series of descents from father to son; he laughs at pedigrees, in which no account is taken of the impure blood introduced by wifely infidelities; he defines a nobleman as one who does noble deeds, **who neither lies nor cheats, who prefers his honour to his life.***

*This latter part of the definition **should make you tremble for your lives**, if you meditate his dishonour. From imposture comes contempt, from contempt hatred, from hatred homicide, which takes out the blot of dishonour.*

Pay Rises Based on CPI is Entrenched Corruption

Because the price of bread (and other things on average) increases by 10% this means CPI reports a 10% increase. Public servants then get a 10% increase in wages - to the advantage of those high wages. Hence high wages get out of control. The **Gini** curve was an attempt to modify straight averages. https://en.wikipedia.org/wiki/Gini_coefficient

If bread prices increase by 1 dollar - then give everyone a 1 dollar pay increase for the bread rise - not 10%. See **The Consumer Price Index** <https://humanistman.com/wp-content/uploads/2023/09/The-Consumer-Price-Index.pdf> adding up all the dollar amounts for all the items comes to less than the percentage of those people on the highest wages. It is entrenched corruption. Do people think?

Visual Scottish Enlightenment Subnet

I am try to figure out how to present a visual timeline of people, place and time - events - some kind of influence flow. A series of cohorts or sub networks around centralized network hubs - either conceptual or physical location. I could code the data and generate formats to fit some kind of representation model using some free software. Maybe **Pajek genealogies** <http://mrvar.fdv.uni-lj.si/sola/info4/genea/genea.pdf> or **Python** - but maybe something else. It is not a simple timeline but a highly selective and pruned sub network. Maybe Fishbone or a flowchart.

<https://www.intellspot.com/fishbone-diagram-software/> Not a Map but a conceptual flow of people, places and events. Maybe **Orange** Python Visual Programming tools

<https://orange3.readthedocs.io/projects/orange-visual-programming/en/latest/building-workflows/index.html> maybe a simple Tree and Tree viewer or a

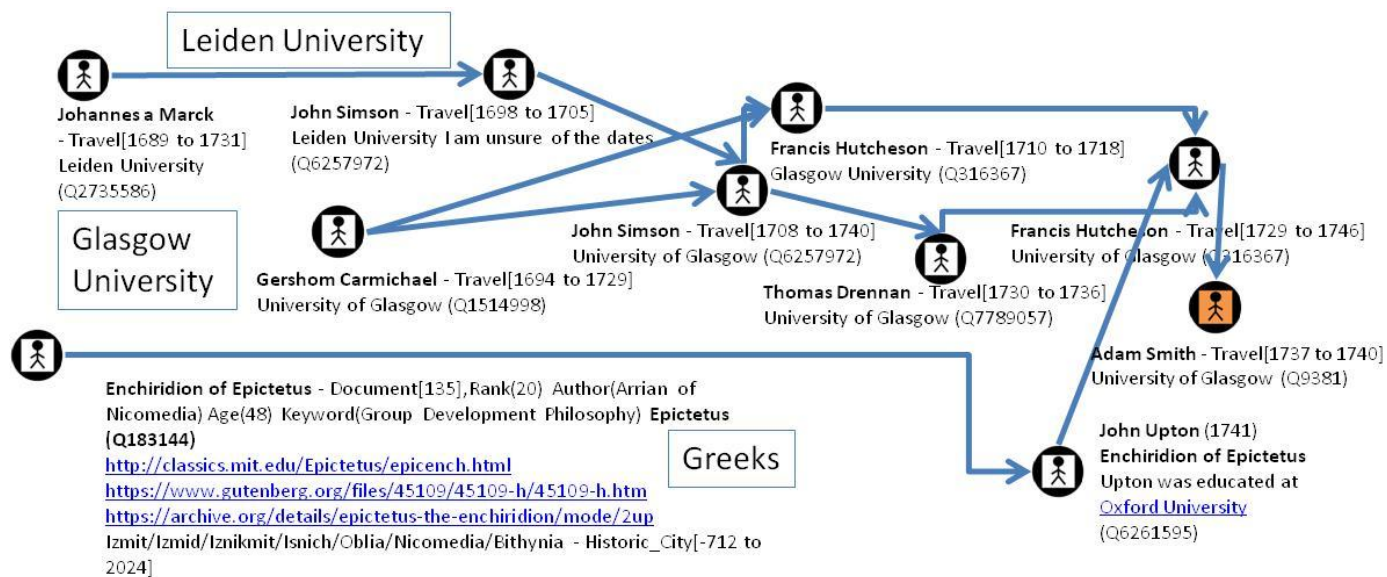
https://en.wikipedia.org/wiki/Citation_graph **Citation Graph**

<https://www.sciencedirect.com/topics/computer-science/citation-network> Maybe genealogy

<https://www.gedcom.org/> <https://en.wikipedia.org/wiki/GEDCOM> or timelines in

<http://www.genealogicagrafica.nl/> **Genealogica Grafica** (Windows freeware) using a **GEDCOM** file

<http://www.annemarthsterringa.nl/Sterringa/GGdescendantLines/GGchartGL.htm>



Why Not be afraid of Religious Zealots?

Muslims who declare war on anyone who do not believe what muslims do, torture, rape and kill them and declare they want the whole world to be muslims - what's to be afraid of?

Freemason Networks

Many of the leading thinkers in the 1700s were freemasons and a growing network of freemasons - meeting and occupying buildings where people could meet and discuss things or stay in Masonic "lodges". Earlier ideas of "Guilds" and "Cooperative Societies" were still around but organizations of people into various groups was still growing strong. E.g.

<https://en.wikipedia.org/wiki/Rosicrucianism> **Rosicrucianism** and the Occult, Alchemy, Sadism, experiments in depravity, being a "rake", making fun of religion, Sexual practices, etc.

The notorious **Hellfire club in london** (1718 to 1721) https://en.wikipedia.org/wiki/Hellfire_Club was established by **Philip Wharton** who was also concerned about corruption of **Robert Walpole** especially after the collapse of the **South Sea bubble**

https://en.wikipedia.org/wiki/South_Sea_Company where **Wharton** lost most of his money "Even before his losses in the South Sea Bubble stock market crash of 1720, Wharton incurred heavy debts. He was so indebted that he sold his Irish estates and used that money to invest in **South Sea Company** stock. When the bubble burst, he lost the staggering sum of £120,000 (US\$26,200,000 | 2020) (in an era when a middle-class salary in London might be £200 a year)" and **Walpole** profited enormously from the collapse. "As a young man, **Walpole** had bought shares in the **South Sea Company**, which monopolised trade with Spain, the Caribbean, and South America. The speculative market for slaves, rum, and mahogany spawned a frenzy that had ramifications throughout Europe when it collapsed. However, **Walpole** had bought at the bottom and sold at the top, adding greatly to his inherited wealth and allowing him to create Houghton Hall as seen today". https://en.wikipedia.org/wiki/Robert_Walpole Wharton's club came to an end in 1721^[11] when George I, under the influence of Wharton's political enemies (in particular, [Robert Walpole](#)) put forward a **Bill "against 'horrid impieties'"** (or immorality), aimed at the Hellfire Club.^{[2][15]} Wharton's

political opposition used his membership as a way to pit him against his political allies, thus removing him from Parliament.^[15] After his Club was disbanded, Wharton became a [Freemason](#), and in 1722 he became the Grand Master of England

https://en.wikipedia.org/wiki/Philip_Wharton,_1st_Duke_of_Wharton **Philip Wharton**, 1st Duke of Wharton PC (21 December 1698 – 31 May 1731) He was a "boon companion" with the notorious **Francis Charteris**, dubbed the "**Rape-Master General**". Wharton is credited with founding the original Hellfire Club,[2] made up of high-society rakes celebrating debauchery, and primarily performed parodies of religious rites, "which damned him in the eyes of all sober-minded persons." Wharton began to borrow money from Jacobite bankers and accumulated more debts. He became **Grand Master of the Premier Grand Lodge of England in 1723**. (5 years after it was established)

https://en.wikipedia.org/wiki/Premier_Grand_Lodge_of_England All four lodges were simply named after the public houses where they were accustomed to meet, at the Goose and Gridiron Ale-house in St. Paul's Church-yard (Lodge now called Lodge of Antiquity No. 2); the Crown Ale-house in Parker's Lane off Drury Lane; the Apple-Tree Tavern in Charles Street, Covent Garden (Lodge now called Lodge of Fortitude and Old Cumberland No. 12); and the Rummer and Grapes Tavern in Channel Row, Westminster (Lodge now called Royal Somerset House and Inverness Lodge No. IV). While the three London lodges were mainly operative lodges, the **Rummer and Grapes**, by the **Palace of Westminster**, appears to have been primarily a lodge of accepted and speculative gentlemen masons <https://skirret.com/archive/misc/misc-f/fouroldlodgesofengland.html>

https://en.wikipedia.org/wiki/Grande_Loge_de_France The name **Grande Loge de France** was used by the first French Masonic grand body of which the oldest records are dated 14 May 1737. However, it **dates back to 1728** when French Masons had decided to recognize **Philip Wharton**, 1st Duke of Wharton—who **lived in Paris and Lyon in 1728 and 1729** and who had been Grand Master of the Grand Lodge of London and Westminster in 1723—as **Grand Master of all Freemasons in France**.

[https://en.wikipedia.org/wiki/Francis_Charteris_\(rake\)](https://en.wikipedia.org/wiki/Francis_Charteris_(rake)) **Colonel Francis Charteris** (baptised 4 April 1675 – 24 February 1732), nicknamed "**The Rape-Master General**",^[1] was a Scottish soldier and adventurer^[1] who earned a substantial sum of money through gambling and the South Sea Bubble.

<https://supervert.com/elibrary/marquis-de-sade/marquis-de-sade-his-life-and-work> Manifestly even this great number of bordellos could not satisfy the desires of the ancien régime. Passion must be made private. Hence the respectable gentlemen and rich roués of that time had in the so-called petites maisons, their own private bordello in miniature. Every one had his little house with some mistresses. That was the high tone in young and old. Casanova became acquainted in Paris with the eighty year old **Chevalier d'Arzigny**, the oldest of the petits maîtres, who powdered and perfumed himself, scented his heavy wig, penciled his eyebrows, etc. Even this old worldling was devoted to his mistress, who managed his little house, in which he always ate at evening in the society of her friends, who were all young and lovable and gave up every company for his.

The Marquis de Sade also had his petite maison in Saint-Roch in 1772.

What **Marquis de Sade** described in the "Society of the Friends of Crime," and what we shall later delineate as the mysterium of vice in the novels of this author, actually existed. There were in Paris secret clubs whose members united for the **practical study of debauchery**. They had their temple

with a statue of Priapus, of Sappho and other symbols of sexual passion; they had also their own special speech and symbols.

The Island of Happiness or The Order of Happiness or The Society of Hermaphrodites was the notorious love-club.

Knights of Malta also had Temples and Lodges.

https://en.wikipedia.org/wiki/Louis_Fran%C3%A7ois,_Prince_of_Conti (13 August 1717 – 2 August 1776) **Louis François, Prince of Conti** (Q510336) *He was exiled from court and, following involvement in a Fronde association with Protestants and with the affairs of Parlement, Conti settled into stylish retirement as **Grand Prior of the Knights of the Order of Malta**, resident at the **Palais du Temple in Le Marais**.*

Marie Charlotte Hippolyte de Saujon - Travel[1763 to 1789] long/lat (48.86407, 2.36139) https://en.wikipedia.org/wiki/Marie_Charlotte_Hippolyte_de_Saujon **Marie-Charlotte Hippolyte de Campet de Saujon** (Q3291625) *After an argument with the powerful Orleans family, she installed herself at a small hotel particulier in enclos du Temple, next to the **palace of the Grand Prior**. Until 1789, she held a salon there, the main focus of Paris' then Anglomania. She received Encyclopedistes like **Denis Diderot**, **David Hume**, **Grimm**, **Jean-Jacques Rousseau**, the abbe Prevost, the abbé **Morellet**, and **Beaumarchais**. Surrounded and feted by learned society, Madame du Deffand nicknamed her "l'idole". Under the influence of the Encyclopedistes, the countess became author of some works of literature and light poetry. .. In 1773, the Comtesse de Boufflers bought a country house at **Auteuil** to which she retired on the death of the Prince de Conti in 1776. **The old Temple circle met until 1789.** https://en.wikipedia.org/wiki/Louis_Fran%C3%A7ois,_Prince_of_Conti **Louis François, Prince of Conti** (Q510336) *Conti inherited literary tastes from his father, was a brave and skillful general, and a diligent student of military history. His mistress, the cultivated **Comtesse de Boufflers** (1725-1800), presided over a salon at his home in Paris, which attracted many men of letters. Through his mistress, he became a patron of **Jean Jacques Rousseau**.**

https://en.wikipedia.org/wiki/History_of_Freemasonry *The watershed in this process is generally taken to be the formation of the first **Grand Lodge in London on the Gregorian 24 June 1717**. The two difficulties facing historians are the paucity of written material, even down to the 19th century, and the misinformation generated by masons and non-masons alike from the earliest years.*

Freemasonry's long history includes its early development from organised bodies of operative stonemasons to the modern system of speculative lodges organised around regional or national "Grand Lodges".

Elias Ashmole https://en.wikipedia.org/wiki/Elias_Ashmole **Elias Ashmole** FRS (23 May 1617 – 18 May 1692) was an English antiquary, politician, officer of arms, astrologer, **freemason** and student of alchemy. Ashmole supported the royalist side during the English Civil War, and at the restoration of Charles II he was rewarded with several lucrative offices.

Andrew Michael Ramsay was a Freemason (in 1725 aged 39)

https://en.wikipedia.org/wiki/Andrew_Michael_Ramsay **Sir Andrew Michael Ramsay** Bt FRS (9 July 1686 – 6 May 1743) Ramsay was associated with Freemasonry from its introduction in France (1725–26). **Charles Radclyffe, Earl of Derwentwater**, who acted as Grand Master for France beginning in

1736, was present at Ramsay's funeral.[6] It is presumed that Ramsay's being a Mason facilitated his introduction into the Gentleman's Club of Spalding, of which the prominent Masonic propagator **John Theophilus Desaguliers** was then also a member.

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

Benjamin Franklin was a freemason (in 1730 at age 24)

https://en.wikipedia.org/wiki/Benjamin_Franklin In 1730 or 1731, Franklin was initiated into the local Masonic lodge. He became a grand master in 1734, indicating his rapid rise to prominence in Pennsylvania.[42][43] The same year, he edited and published the first Masonic book in the Americas, a reprint of James Anderson's *Constitutions of the Free-Masons*. [44] He was the secretary of St. John's Lodge in Philadelphia from 1735 to 1738

Lafayette was a freemason (in 1775 at age 18)

https://en.wikipedia.org/wiki/Gilbert_du_Motier,_Marquis_de_Lafayette **Gilbert du Motier, Marquis de Lafayette** Lafayette had recently become a Freemason, and news of the revolt fired his chivalric – and now Masonic – imagination with descriptions of Americans as "people fighting for liberty"

Casanova was a freemason (in 1750 at age 25) https://en.wikipedia.org/wiki/Giacomo_Casanova He tried his usual approach, **leaning on well-placed contacts (often Freemasons)**, wining and dining with nobles of influence, and finally arranging an audience with the local monarch, in this case Charles III.

Giacomo Girolamo Casanova - Travel[1750] (Q83321) Mantua, Turin to Lyons

https://en.wikipedia.org/wiki/Giacomo_Casanova <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0005> **Baletti**, being in a hurry to reach Paris, where great preparations were being made for the birth of a Duke of Burgundy-for the duchess was near the time of her delivery-easily persuaded me to shorten my stay in Turin. We therefore left that city, and in five days we arrived at **Lyons, where I stayed about a week**. Lyons is a very fine city in which at that time there were scarcely three or four noble houses opened to strangers; but, in compensation, there were more than a hundred hospitable ones belonging to merchants, manufacturers, and commission agents, amongst whom was to be found an **excellent society remarkable for easy manners, politeness, frankness, and good style**, without the absurd pride to be met with amongst the nobility in the provinces, with very few honourable exceptions.

THE MEMOIRS OF JACQUES CASANOVA de SEINGALT 1725-1798 (Volume 2 - Chapter 5)

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0005> It was in Lyons that a respectable individual, whose acquaintance I made at the house of M. de **Rochebaron**, obtained for me the favour of being initiated in the sublime trifles of Freemasonry. I arrived in Paris a simple apprentice; a few months after my arrival I became companion and master; the last is certainly the highest degree in Freemasonry, for all the other degrees which I took afterwards are only pleasing inventions, which, although symbolical, add nothing to the dignity of master.

No one in this world can obtain a knowledge of everything, but every man who feels himself endowed with faculties, and **can realize the extent of his moral strength, should endeavour to**

obtain the greatest possible amount of knowledge. A well-born young man who wishes to travel and know not only the world, but also what is called good society, who does not want to find himself, under certain circumstances, inferior to his equals, and excluded from participating in all their pleasures, must get himself initiated in what is called Freemasonry, even if it is only to know superficially what Freemasonry is. It is a charitable institution, which, at certain times and in certain places, may have been a pretext for criminal underplots got up for the overthrow of public order, but is there anything under heaven that has not been abused? Have we not seen the Jesuits, under the cloak of our holy religion, thrust into the parricidal hand of blind enthusiasts the dagger with which kings were to be assassinated! All men of importance, I mean those whose social existence is marked by intelligence and merit, by learning or by wealth, can be (and many of them are) Freemasons: is it possible to suppose that such meetings, in which the initiated, **making it a law never to speak, 'intra muros', either of politics, or of religions, or of governments,** converse only concerning emblems which are either moral or trifling; is it possible to suppose, I repeat, that those meetings, in which the governments may have their own creatures, can offer dangers sufficiently serious to warrant the proscriptions of kings or the excommunications of Popes?

In reality such proceedings miss the end for which they are undertaken, and the Pope, in spite of his infallibility, will not prevent his persecutions from giving Freemasonry an importance which it would perhaps have never obtained if it had been left alone. Mystery is the essence of man's nature, and whatever presents itself to mankind under a mysterious appearance will always excite curiosity and be sought, even when men are satisfied that the veil covers nothing but a cypher.

Upon the whole, I would advise all well-born young men, who intend to travel, to become Freemasons; but I would likewise advise them to be careful in selecting a lodge, because, although bad company cannot have any influence while inside of the lodge, the candidate must guard against bad acquaintances.

Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose. Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone. Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction. He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend has not found it out, he could not make any use of it after it had been whispered in his ear. No, he keeps his peace, and the secret remains a secret.

Everything done in a lodge must be secret; but those who have unscrupulously revealed what is done in the lodge, have been unable to reveal that which is essential; they had no knowledge of it, and had they known it, they certainly would not have unveiled the mystery of the ceremonies.

Casanova In Love

Casanova's life story is one of the most important detailed historical records we have of life in the 1700's. He visited most of the leaders - kings and queens of the major countries of the time from

Istanbul, Paris, London, Rome, Naples, Lyons, Paris, Vienna, St Petersburg, Moscow, Warsaw and more. He was always mixing with the elites and was much sought after for his stories and experiences of each country he was in. He was friends with the Pope and visited one of the heads of the Cossacks in the Ukraine region. He was educated in theatre, music, medicine, chemistry and religion at an early age and read and discussed philosophy extensively throughout his life. He shows insight into politics, diplomacy, finances, trade, customs, travel, lotteries, gambling, music, opera, poetry, language and many other things. He spoke and wrote in many languages and the dates, places and people of the events he described are **verifiably accurate** in many of the places I have checked. He seems to have taken great efforts to get his information correct in his book. It is a book for adult historians - not children.

Histoire de ma vie - Document[1824] Rank(10) Author(**Giacomo Girolamo Casanova**)

Keyword(Individual Development History, Autobiography, Exploration, Adventure)

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

<https://archive.org/details/memoirsofjacques01casa/page/n5/mode/2up>

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

Casanova gives some insight into the events, people and places - leading up to the French Revolution in his detailed autobiography. He spends most of his time describing his interactions with people - especially women - but he also catches up with the theatre crowd from Venice as they travelled around and diplomats and other elites who seemed to travel as much as he did. He moved to Dux in 1785 and died there in 1798 in Dux as the French revolution was in motion so his observations about Paris and other places is affected by the knowledge of the Reign of Terror and the mass executions but he was also aware of the finances and waste of money he had personally observed and participated in while he was in Paris, especially the profits he made from the Lottery that he helped set up with https://de.wikipedia.org/wiki/Giovanni_Antonio_Calzabigi **Giovanni Antonio Calzabigi** (Q1525729) for the king in 1757.

French Revolution Causes-**Finances made public by Jacques Necker** Published in *Compte rendu au Roi* - War[1781] Month[2] https://en.wikipedia.org/wiki/Compte_rendu
https://en.wikipedia.org/wiki/Jacques_Necker

French Revolution-Reign of Terror - War[1792 to 1794]

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

Casanova does reflect on the French Revolution it seems after relating the expensive and wasteful journey to spy in Dunkirk in 1757 (aged 32) at the request of his friend **Cardinal Bernis** https://en.wikipedia.org/wiki/Fran%C3%A7ois-Joachim_de_Pierre_de_Bernis **François-Joachim de Pierre de Bernis, comte de Lyonnais** (22 May 1715 – 3 November 1794). Who was now working as advisor to the King at Versailles foreign affairs and other things. ***Bernis** became secretary for foreign affairs on 27 June 1757,[4] but owing to his attempts to counteract the **spendthrift policy of the marquise de Pompadour and her followers**, he fell into disgrace and was, in December 1758, banished to Soissons by Louis XV, where he remained in retirement for six years. In the previous November he had been created cardinal by Pope Clement XIII.*

https://en.wikipedia.org/wiki/Histoire_de_ma_vie Casanova allegedly wrote the first chapters of the book in 1789, during a profound illness.

In 1794, **Casanova** met **Charles Joseph, Prince de Ligne**. The two of them established a mutual friendship. The Prince expressed a desire to read Casanova's memoirs, and Casanova decided to **polish the manuscript** before sending it to the Prince. After reading at least the first three tomes of the manuscript, Charles Joseph suggested that the memoir be shown to an editor in Dresden to publish in exchange for an annuity. Casanova was convinced to publish the manuscript, but chose another route. In **1797**, he asked Marcolini Di Fano, minister in the Cabinet of the Saxon court, to help him with the publication.

Casanova describes his spying mission to Dunkirk <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0002> This mission **cost the admiralty twelve thousand francs**, and the minister might easily have procured all the information I gave him **without spending a penny**. **Any intelligent young naval officer would have done it just as well, and would have acquitted himself with zeal and discretion, to gain the good opinion of the ministers**. But all the French ministers are the same. They **lavished money which came out of other people's pockets to enrich their creatures**, and they were absolute; **the downtrodden people counted for nothing**, and of this course the **indebtedness of the state and the confusion of the finances were the inevitable results**. It is quite true that the **Revolution was a necessity**, but it should have been marked with **patriotism and right feeling, not with blood**. However, the nobility and clergy were not men of sufficient generosity to make the necessary sacrifices to the king, the state, and to themselves.

But others that Casanova mixed with were discussing humanity and finances during his second visit to Paris and his encounters with elites at Versailles and in the city.

Ferdinando Galiani - Travel[1759 to 1769] https://en.wikipedia.org/wiki/Ferdinando_Galiani in 1759 Galiani was appointed secretary to the Neapolitan embassy in Paris. He held this post for ten years, when he returned to Naples and was made a councillor of the tribunal of commerce, and in 1777 administrator of the royal domains <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm> I made the acquaintance of the Abbe Galiani, the secretary of the Neapolitan Embassy. He was a brother to the Marquis de Galiani, of whom I shall speak when we come to my Italian travels. The Abbe Galiani was a man of wit.

In Paris in 1750 we find Casanova in the theatre district at the **Palais Royal** - which was to become the hub for **the Mob of the French revolution** <https://en.wikipedia.org/wiki/Palais-Royal> - his parents were both actors and possibly "pretty" or attractive which might have given him "good looks" enough to arouse many women to be interested in him. His education, wit, charm, interest (in women) and good looks seemed to have made him of interest to many people. To characterize his rampant sexual encounters as **unusual** is to misrepresent the culture of the day.

There are too many names mentioned too check them all - but he seems to have mingled with many people in the theatre and the elite parts of Paris, including the nobility. As he could speak French and Italian - he taught many women in Paris how to speak Italian.

In **Paris in 1750** his record states..

I was gaping in the air and listlessly looking round, when a gentleman, splendidly dressed, and three times stouter than I, came up and enquired whether I was a foreigner. I answered affirmatively, and he politely asked me how I liked Paris. I praised Paris very warmly. But at that moment a very stout

lady, brilliant with diamonds, entered the box near us. Her enormous size astonished me, and, like a fool, I said to the gentleman:

"Who is that fat sow?"

"She is the wife of this fat pig."

"Ah! I beg your pardon a thousand times!"

But my stout gentleman cared nothing for my apologies, and very far from being angry he almost choked with laughter. This was the happy result of the practical and natural philosophy which Frenchmen cultivate so well, and which insures the happiness of their existence under an appearance of frivolity!

I was confused, I was in despair, but the stout gentleman continued to laugh heartily. At last he left the pit, and a minute afterwards I saw him enter the box and speak to his wife. I was keeping an eye on them without daring to look at them openly, and suddenly the lady, following the example of her husband, burst into a loud laugh. Their mirth making me more uncomfortable, I was leaving the pit, when the husband called out to me, "Sir! Sir!"

*"I could not go away without being guilty of impoliteness, and I went up to their box. Then, with a serious countenance and with great affability, he begged my pardon for having laughed so much, and very graciously invited me to come to his house and sup with them that same evening. I thanked him politely, saying that I had a previous engagement. But he renewed his entreaties, and his wife pressing me in the most engaging manner I told them, in order to prove that I was not trying to elude their invitation, that I was expected to sup at **Silvia's** house.*

*"In that case I am certain," said the gentleman, "of obtaining your release if you do not object. Allow me to go myself to **Silvia**."*

*It would have been uncourteous on my part to resist any longer. He left the box and returned almost immediately with my friend **Baletti**, who told me that his mother was delighted to see me making such excellent acquaintances, and that she would expect to see me at dinner the next day. He whispered to me that my new acquaintance was M. de **Beauchamp, Receiver-General of Taxes**.*

The problem I have with verifying this is that I can find 2 Beauchamps. One of them seems too old yet the younger one (the likely person) was not married at the time of 1750 - but maybe he was. So it might be someone else altogether or a relative of one of them or an amalgam of his memories of both men or the wiki entry is incomplete.

Silvia is https://en.wikipedia.org/wiki/Silvia_Balletti **Silvia Balletti** (Q4937406) **Zanetta Rosa Benozzi**[1] Balletti (27 June 1701, in Toulouse – 16 September 1758)[citation needed], known under her stage name *Silvia Balletti*, was an Italian actress. She was active at the *Troupe de Regente* of Luigi Riccoboni at the *Comédie-Italienne* in Paris 1716–1758. She was the star of the Italian theatre in Paris and regarded as a superior interpreter of the plays by Pierre de Marivaux. She mainly played the part of heroine in *Commedia dell'arte*, *Silvia*. *Casanova* belonged to her admirers.

https://en.wikipedia.org/wiki/Pierre-Fran%C3%A7ois_Godard_de_Beauchamps **Pierre-François Godard de Beauchamps** (Q3383035) *Pierre-François Godard de Beauchamps*, born in **1689** in Paris,

where he died on March 12, 1761, was a playwright, theater historian, libertine novelist and French translator. In his youth he was the secretary of François de Neufville, duc de Villeroi, who became governor of the child King Louis XV of France. His most famous works are *Arlequin amoureux par enchantement* (*Harlequin in love by magic*) and *Les Amans réunis* (*The lovers of reunion*).

Beauchamps worked for different theatres of the French capital. In 1721, he directed the performance of the play *Soubrette*, a comedy in one act, which was a success, and within ten years, he directed successively the plays: *le Jaloux* (the *Jealous One*); *Arlequin amoureux par enchantement* (*Arlequin in love by spell*); *le Portrait* (the *Portrait*); *le Parvenu* (the *Upstart*); *le Mariage rompu* (the *Broken Marriage*); *les Effets du dépit* (the *Effects of Vexation*); *les Amants réunis* (the *Reunited Lovers*); *le Bracelet* (the *Bracelet*); *la Mère rivale* (the *rival Mother*) and *la Fausse Inconstance* (the *False Fickleness*). Almost all were praised for their novelty at their time, but now have fallen into oblivion.

https://en.wikipedia.org/wiki/Charles-Gr%C3%A9goire_de_Beauchamps **Charles-Grégoire de Beauchamps** (Q2958093) Charles-Grégoire, the Marquis of Beauchamps (25 July 1731 – 5 May 1817) was a French military general and politician. During the run up to the French Revolution, he sat as a Second Estate member of the Estates-General in the summer of 1789

Here are some observations about Hangings and Safety in Paris and Casanova's "witty" repartee.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0006>

But it seemed to take a serious turn when the young fop, turning the conversation on the police of the city, said that for some time it had been **dangerous to walk alone at night** through the streets of Paris.

"During the last month," he added, "the **Place de Greve** has seen the **hanging of seven men**, among whom there were five Italians. An extraordinary circumstance."

"Nothing extraordinary in that," I answered; "honest men generally contrive to be hung far away from their native country; and as a proof of it, sixty Frenchmen have been hung in the course of last year between Naples, Rome, and Venice. Five times twelve are sixty; so you see that it is only a fair exchange."

The **Place de Greve** was to become the main place for the executions during the French revolution.

In 1750 or 1751? - <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0006> The **Abbé de Voisenon** introduced me to **Fontenelle**, who was then **ninety-three** years of age. A fine wit, an amiable and learned man, celebrated for his quick repartees, Fontenelle could not pay a compliment without throwing kindness and wit into it. I told him that I had come from Italy on purpose to see him.

"Confess, sir," he said to me, "that you have kept me waiting a very long time."

This **repartee** was obliging and critical at the same time, and pointed out in a delicate and witty manner the untruth of my compliment. He made me a present of his works, and asked me if I liked the French plays; I told him that I had seen '*Thetis et Pelee*' at the opera. That play was his own composition, and when I had praised it, he told me that it was a '*tete pelee*'.....

When I went to **Paris for the second time**, after my escape from The Leads of Venice, I was delighted at the idea of seeing again the amiable, venerable **Fontenelle**, but he died a fortnight after my arrival, at the beginning of the year **1757**.

When I **paid my third visit to Paris** with the intention of ending my days in that capital, I reckoned upon the friendship of **M. d'Alembert**, but he died, like Fontenelle, a fortnight after my arrival, towards the end of **1783**. Now I feel that I have seen Paris and France for the last time. The popular effervescence has disgusted me, and I am too old to hope to see the end of it.

https://en.wikipedia.org/wiki/Bernard_Le_Bovier_de_Fontenelle **Bernard Le Bovier de Fontenelle** (Q310309) Bernard Le Bovier de Fontenelle (/fɒntəˈnɛl/;[1] French: [fɔ̃tənɛl]; 11 February 1657 – **9 January 1757**),[2] also called Bernard Le Bouyer de Fontenelle, was a French author and an influential member of three of the academies of the Institut de France, noted especially for his accessible treatment of scientific topics during the unfolding of the Age of Enlightenment.

https://en.wikipedia.org/wiki/Jean_le_Rond_d%27Alembert **Jean le Rond d'Alembert** (Q153232) Jean-Baptiste le Rond d'Alembert[a] (/ˌdæləmˈbɛər/ DAL-əm-BAIR;[1] French: [ʒɑ̃ batist lə ʁɑ̃ dalɑ̃bɛʁ]; 16 November 1717 – **29 October 1783**) was a French mathematician, mechanician, physicist, philosopher, and music theorist. Until 1759 he was, together with Denis Diderot, a co-editor of the Encyclopédie.[2] D'Alembert's formula for obtaining solutions to the wave equation is named after him.[3][4][5] The wave equation is sometimes referred to as d'Alembert's equation, and the fundamental theorem of algebra is named after d'Alembert in French.

Casanova imparts some of his wisdom to a young Italian girl in Paris (and the reader) ..

“Then nature must be the philosopher’s principal study?”

“Indeed it is; the most learned of philosophers is the one who commits the fewest errors.”

“What philosopher, in your opinion, has committed the smallest quantity of errors?”

“Socrates.”

“Yet he was in error sometimes?”

“Yes, in metaphysics.”

“Oh! never mind that, for I think he could very well manage without that study.”

“You are mistaken; morals are only the metaphysics of physics; nature is everything, and I give you leave to consider as a madman whoever tells you that he has made a new discovery in metaphysics. But if I went on, my dear, I might appear rather obscure to you. Proceed slowly, think; let your maxims be the consequence of just reasoning, and keep your happiness in view; in the end you must be happy.”

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0009> I went to St. Lawrence’s Fair with my friend Patu, who, taking it into his head to sup with a **Flemish actress known by the name of Morphi**, invited me to go with him. I felt no inclination for the girl, but what can we refuse to a friend? I did as he wished. After we had supped with the actress, Patu fancied a night devoted to

a more agreeable occupation, and as I did not want to leave him I asked for a sofa on which I could sleep quietly during the night.

Morphi had a sister, a slovenly girl of thirteen, who told me that if I would give her a crown she would abandon her bed to me. I agreed to her proposal, and she took me to a small closet where I found a straw palliase on four pieces of wood....

The elder sister thought I was duped, for in two months I had paid three hundred francs without having done anything, and she attributed my reserve to avarice. Avarice, indeed! **I took a fancy to possess a painting of that beautiful body**, and a **German artist** painted it for me splendidly for six louis. The position in which he painted it was delightful. She was lying on her stomach, her arms and her bosom leaning on a pillow, and holding her head sideways as if she were partly on the back. The clever and tasteful artist had painted her nether parts with so much skill and truth that no one could have wished for anything more beautiful; I was delighted with that portrait; it was a speaking likeness, and I wrote under it, "**O-Morphi**," not a Homeric word, but a Greek one after all, and meaning beautiful.

Francois Boucher was French Artist - not German.

https://en.wikipedia.org/wiki/The_Blonde_Odalisque **The Blonde Odalisque**, or **Resting Girl** (French: *Jeune fille allongée*, *Jeune fille couchée* or *L'Odalisque blonde*), are two oil-on-canvas paintings by the French painter **François Boucher**. The paintings feature a naked woman on her stomach on a couch. The first was made in 1751, whilst the second was made in 1752, although both were made by Boucher. The nude figure is thought to be Marie-Louise O'Murphy,[1] one of the many **mistresses of King Louis XV of France**, who was only 14-15 years old when the painting was made.[2] The paintings fall into the odalisque genre.



https://en.wikipedia.org/wiki/Fran%C3%A7ois_Boucher **François Boucher** (Q180932) François Boucher (UK: /'buːʃeɪ/ BOO-shay, US: /buː'ʃeɪ/ boo-SHAY; French: [fʁɑ̃swa buʃe]; 29 September 1703 – 30 May 1770) was a **French painter**, draughtsman and etcher, who worked in the Rococo style. Boucher is known for his idyllic and voluptuous paintings on classical themes, decorative allegories,

and pastoral scenes. He was perhaps the most celebrated painter and decorative artist of the 18th century.

https://en.wikipedia.org/wiki/Marie-Louise_O%27Murphy **Marie-Louise O'Murphy** (Q234291) **Marie-Louise O'Murphy** (French pronunciation: [ma.bi.lwiz ɔ̃.myʁ.fi]; 21 October 1737 – 11 December 1814) was a French model who was the youngest lesser mistress (*petites maîtresses*) of King Louis XV of France, and the model **for François Boucher's painting *The Blonde Odalisque***, also known as *The Resting Girl*.^[1] She was also variously called *Mademoiselle de Morphy*, *La Belle Morphise*, *Louise Morfi* and *Marie-Louise Morphy de Boisfaily*.

She became the King's mistress after Casanova's painting had been shown to the King. **In 1783** Casanova visited **Paris** "On the night of the 18th or 19th September 1783, Casanova arrived at Paris. Between times, Casanova passed eight days at **Fontainebleau**, where he met "a charming young man of twenty-five," the son of "the young and **lovely O-Morphi**" who indirectly owed to him her position, in 1752, as the mistress of Louis XV. "I wrote my name on his tablets and begged him to present my compliments to his mother." He also met, in the same place, **his own son** by Mme. **Dubois**, his former housekeeper at **Soleure** who had married the good M. Lebel. "We shall hear of the young gentleman in twenty-one years at Fontainebleau."

"It is interesting to know that, at this time, **Casanova met** his famous contemporary, **Benjamin Franklin**. "A few days after the death of the illustrious d'Alembert," Casanova assisted, at the old Louvre, in a session of the **Academie des Inscriptions et Belles-Lettres**. "Seated beside the learned Franklin, I was a little surprised to hear **Condorcet** ask him if he believed that one could give various directions to an air balloon. This was the response: 'The matter is still in its infancy, so we must wait.' I was surprised. It is not believable that the great philosopher could ignore the fact that it would be impossible to give the machine any other direction than that governed by the air which fills it, but these people 'nil tam verentur, quam ne dubitare aliqua de re videantur.'"

Assassination Attempts

The brutality of the French executioners **Charles-Henri Sanson** and his Uncle **Nicolas-Charles-Gabriel Sanson** and the **Mob's enjoyment** of brutal smug self righteous "Justice" was a precursor to the French revolution and the Reign of Terror. It also exposed the "people" to the idea of killing the King over grievances and showed the brutality of the executioner on possibly mentally ill people (Jesuits) by command of the King - the brutality of the *ancient regime*.

Assassination Attempt on Louis XV - War[1757] Month[1] Day[5]

https://en.wikipedia.org/wiki/Louis_XV On 5 January 1757, as the King was getting into his carriage in the courtyard of the Grand Trianon Versailles, a demented man, **Robert-François Damiens**, pushed through the King's guards and attacked the King, stabbing him in the side with a small knife. The King's guards seized Damiens, and the King ordered them to hold him but not harm him.

French Revolution Causes-Brutal Torture Dismemberment and Execution Robert-Francois Damiens - War[1757] Month[3] Day[28] https://en.wikipedia.org/wiki/Robert-Fran%C3%A7ois_Damiens Robert-Francois Damiens (Q551304) Robert-Francois Damiens (January 1715 28 March 1757) was a French domestic servant whose attempted assassination of King Louis XV in 1757^[1] culminated in his public execution.^[2] He was the last person to be executed in France by dismemberment, the

traditional form of death penalty reserved for regicides. https://en.wikipedia.org/wiki/Charles-Henri_Sanson Charles-Henri Sanson (Q950418) In 1757 Sanson assisted his uncle Nicolas-Charles-Gabriel Sanson (1721–1795, executioner of Reims) with the **extremely gruesome** execution of the king's attempted assassin Robert-François Damiens. His uncle quit his position as executioner after this event. In 1778 Charles-Henri officially received the blood-red coat, the sign of the master executioner, from his father Charles-Jean-Baptiste

Casanova comments - 28/3/1757 but also on the strange sexual engagement happening with his friends as the brutality was unfolding and insight into the morality at the time **Edoardo Tiretta** (Q131285502) (aged 25) <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm> On March the 28th, the day of Damien's martyrdom, I went to fetch the ladies in good time; and as the carriage would scarcely hold us all, no objection was made to my taking my sweetheart on my knee, and in this order we reached the **Place de Greve**. The three ladies packing themselves together as tightly as possible took up their positions at the window, leaning forward on their elbows, so as to prevent us seeing from behind. The window had two steps to it, and they stood on the second; and in order to see we had to stand on the same step, for if we had stood on the first we should not have been able to see over their heads. I have my reasons for giving these minutiae, as otherwise the reader would have some difficulty in guessing at the details which I am obliged to pass over in silence.

We had the courage to **watch the dreadful sight for four hours**. The circumstances of Damien's execution are too well known to render it necessary for me to speak of them; indeed, the account would be too long a one, and in my opinion **such horrors are an offence to our common humanity**.

Damien was a fanatic, who, with the idea of doing a good work and obtaining a heavenly reward, had tried to assassinate Louis XV.; and though the attempt was a failure, and he only gave the king a slight wound, **he was torn to pieces as if his crime had been consummated**.

While this **victim of the Jesuits** was being executed, I was several times obliged to turn away my face and to stop my ears as I heard his piercing shrieks, half of his body having been torn from him, but the **Lambertini and the fat aunt did not budge an inch**. Was it because their hearts were hardened? They told me, and I pretended to believe them, that their horror at the wretch's wickedness prevented them feeling that compassion which his unheard-of torments should have excited. The fact was that **Tiretta kept the pious aunt curiously engaged** during the whole time of the execution, and this, perhaps, was what prevented the virtuous lady from moving or even turning her head round.

Finding himself behind her, he had taken the precaution to lift up her dress to avoid treading on it. That, no doubt, was according to the rule; but soon after, on giving an involuntary glance in their direction, I found that **Tiretta had carried his precautions rather far**, and, not wishing to interrupt my friend or to make the lady feel awkward, I turned my head and stood in such a way that my sweetheart could see nothing of what was going on; this put the good lady at her ease. For two hours after I heard a continuous rustling, and relishing the joke I kept quiet the whole time. I admired **Tiretta's hearty appetite** still more than his courage, but what pleased me most was the touching resignation with which the pious aunt bore it all.

At the end of this long session I saw Madame turn round, and doing the same I fixed my gaze on Tiretta, and found him looking as fresh and cool as if nothing had happened, but the aunt seemed to me to have a rather pensive appearance. She had been under the fatal necessity of keeping quiet and

letting Tiretta do what he liked for fear of the Lambertini's jests, and lest her niece might be scandalized by the revelation of mysteries of which she was supposed to know nothing.

https://en.wikipedia.org/wiki/Edoardo_Tiretta **Edoardo Tiretta** (Q131285502) **Count Edoardo Tiretta** (August 1731 – 15 March 1809[1]), often anglicized to **Edward Tiretta**, was a Venetian nobleman, architect and landowner. Part of Giacomo Casanova's set in Paris, he moved to Calcutta in his forties, where he worked as a civil architect, building superintendent and land surveyor. He notably built Tiretta Bazaar, which became **India's first Chinatown**.

One year later Portugal was taken with it's assignation attempt after the devastation of the Lisbon Earthquake leading to brutal repression, torture and executions

https://en.wikipedia.org/wiki/T%C3%A1vora_affair **Távora affair** was a political scandal of the **18th century Portuguese court**. The events triggered by the **attempted assassination of King Joseph I of Portugal in 1758** ended with the **public execution of the entire Távara family, their closest relatives and some servants in 1759**. Some historians interpret the incident as an attempt by prime minister Sebastião José de Carvalho e Melo (later Marquis of Pombal) to curb the growing powers of the old aristocratic families. All were accused of high treason and attempted regicide. The evidence presented in their common trial was simple: a) the confessions of the executed assassins; b) the murder weapon belonging to the Duke of Aveiro; and c) the assumption that only the Távoras would have known the whereabouts of the king on that evening since he was returning from a liaison with Teresa de Távara.[citation needed]

During the trial **intense violence and torture were used to obtain confessions**. That was legal, but **even witnesses for the prosecution were tortured**, which was not permitted by law.[2][3] Their estates were confiscated by the crown, even before the trial, [3] **their palaces in Lisbon destroyed and its soil salted, their name erased from the peerage and their coat-of-arms outlawed**. Most historians agree that the whole process was "full of omissions, judicial contradictions and calumnies."

Compare the attack on **King George III** of the United Kingdom some decades later and how he responded - which was noted and respected by the public.

Margaret Nicholson Attacks King George III - Event[1786] Month[8] Day[17]

https://en.wikipedia.org/wiki/Margaret_Nicholson Margaret Nicholson (Q1894875) On 2 August 1786, Nicholson approached the King as he alighted from a carriage at St. James's Palace on the pretext of presenting him with a petition, which was actually a blank piece of paper. As he received the supposed petition, she made two lunges at his chest with an ivory-handled dessert knife before she was brought under control.[4] George, apparently fearing that she would be unjustly handled for such a pitiful attack, reportedly commanded: ""**The poor creature is mad; do not hurt her, she has not hurt me.**""

Problems with Casanova's Autobiography

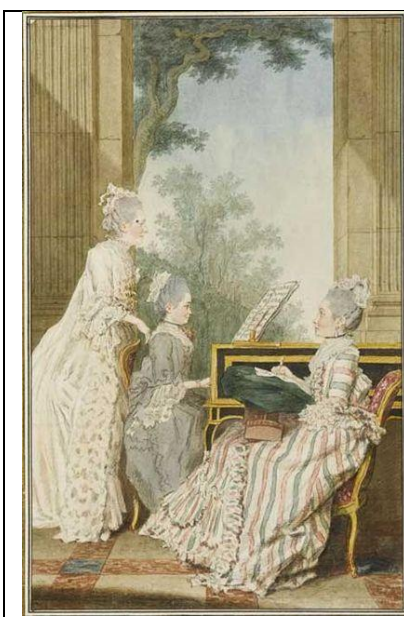
One of the main problems is that everything seems detailed, plausible and verifiable. The events, dates, places and people are **mostly** real people - it is possible that the conversations did take place generally as he writes (but with his own post-hoc interpretation). He writes in enormous detail about financial transactions and events and it is possible he kept daily detailed notes (as evidenced in the introduction and by his reference to Voltaire's rooms of letters in Geneva in 1761) - which, along

with many books, accompany him on his travels. So the more I read the book, the more inclined I was to check into the identity of people and places. Some names are deliberately obscured by using initials only but I have reached the conclusion that if he uses a real name - then that person did exist and is how they are described - not only to "Name Drop" to big note himself - but because he was there with them at the time. Sometimes people used completely made-up names and he records those names as they were told to him at the time. Some he makes up deliberately. *"I shall call the pretty Jewess Leah, as I have good reasons for not using her real name."* Another option he might have used instead of initials - he may have used pseudonyms - completely made up names to make it seem like they were real people or as an attempt at witty untrue names which might hint at their real identity. I could not find many names he uses for people in Naples where many high ranking "famous" people were portrayed in quite extreme sexual encounters.

No-one knows who **Esther** is.

Henriette is **Henriette de Schnetzmann** according to the introduction. *"and I am inclined to think that she survived Casanova, for one of the letters is dated Bayreuth, 1798, the year of Casanova's death. They are remarkably charming, written with a mixture of piquancy and distinction; and I will quote the characteristic beginning and end of the last letter I was able to find. It begins: 'No, it is impossible to be sulky with you!' and ends: 'If I become vicious, it is you, my Mentor, who make me so, and I cast my sins upon you. Even if I were damned I should still be your most devoted friend, Henriette de Schnetzmann.'" Casanova was twenty-three when he met Henriette; now, herself an old woman, she writes to him when he is seventy-three, as if the fifty years that had passed were blotted out in the faithful affection of her memory"*

I think **Thérèse Imer**, Theresa Imer (He mentions several people called Therese)- who he first meets as **Bellino** is https://en.wikipedia.org/wiki/Teresa_Cornelys Teresa Cornelys (Q1027860) **Teresa Cornelys** (sometimes spelt Theresa; born **Anna Maria Teresa Imer**; 1723 in Venice[1] 19 August 1797 in Fleet Prison, London) - but her **wiki entry does not entirely match** Casanova's story so it could be someone else or Wiki need updating.



I don't know who **Madam Romain** is and the first meeting with Casanova is either 1759 or 1760 in Paris (some problems with dates)

There is a painting depicting her <https://www.musee-conde.fr/fr/notice/car-322-mme-la-marquise-de-roumain-la-comtesse-de-polignac-sa-fille-ainee-et-mademoiselle-de-roumain-sa-seconde-fille-38545be5-b9e9-4127-a0f6-26e91fcb038c>

Madame the Marquise de Romain, the Countess of **Polignac** her eldest daughter, and Mademoiselle de Romain her second daughter

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At the **Chateau de Chantilly**

https://en.wikipedia.org/wiki/Ch%C3%A2teau_de_Chantilly is a historic French château located in the town of Chantilly, Oise, about 50 kilometres (30 miles) north of Paris.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0013> The next day I devoted entirely to **Madame de Romain**, and we were occupied with knotty questions till the evening. I left her well pleased. The marriage of her daughter, Mlle. Cotenfau, with M. de **Polignac**, which took place five or six years later, was the result of our cabalistic calculations.

Paris <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0006> The **Comte d'Eigreville** had introduced me to his sister, the **Comtesse du Romain**, who had been wanting to make my acquaintance ever since she had heard of my oracle. It was not long before I made friends with her husband and her two daughters, the elder of whom, nicknamed "Cotenfau," married M. de Polignac later on. Madame du Romain was handsome rather than pretty, but she won the love of all by her kindness, her frank courtesy, and her eagerness to be of service to her friends. She had a magnificent figure, and would have awed the whole bench of judges if she had pleaded before them.

At her house I got to know Mesdames **de Valbelle** and **de Rancerolles**, the Princess **de Chimai**, and many others who were then in the best society of Paris. Although **Madame du Romain** was not a proficient in the occult sciences, she had nevertheless consulted my oracle more frequently than Madame d'Urfe. She was of the utmost service to me in connection with an unhappy circumstance of which I shall speak presently.

Cannot locate **Comte d'Eigreville** - there are multiple spellings of the surname.

Mesdames **De Valbelle** might be related (Mother and Sister) to https://en.wikipedia.org/wiki/Joseph-Alphonse-Omer_de_Valbelle **Joseph-Alphonse-Omer de Valbelle** (1729–1818) Joseph-Alphonse-Omer de Valbelle (Q3184164) was a French aristocrat and military officer. His father was André Geoffroy de Valbelle and his mother, **Marguerite-Delphine de Valbelle**.^[2] He had a brother, Joseph-Ignace-Cosme de Valbelle, and a sister, **Anne Alphonsine de Valbelle**

de Rancerolles Might be someone from the region <https://en.wikipedia.org/wiki/Ronquerolles>

Princess **de Chimai** is https://en.wikipedia.org/wiki/Laure_Auguste_de_Fitz-James **Laure Auguste de Fitz-James, Princesse de Chimey** (7 December 1744 - 26 September 1814) Laure-Auguste de Fitz-James (Q3218737) was a French courtier. She served as lady-in-waiting to Queen Marie Antoinette from 1770 to 1791

There are two **Calzabigi** brother twins who Casanova meets - in Paris and again one of them in Berlin https://en.wikipedia.org/wiki/Ranieri_de%27_Calzabigi **Ranieri de' Calzabigi** **Ranieri de' Calzabigi** (Q1310912) and https://de.wikipedia.org/wiki/Giovanni_Antonio_Calzabigi **Giovanni Antonio Calzabigi** (Q1525729)

In **Grenoble 1760** Casanova meets Msle **Roman** https://en.wikipedia.org/wiki/Anne_Couppier_de_Romans **Anne Couppier de Romans** (1737–1808) was a petite maîtresse (unofficial mistress) of King Louis XV of France from 1760 to 1765 **Anne Couppier de Romans** (Q565184) Her sister, **Marie-Madeleine Couppier-Varnier**, was a courtesan in Paris and connected to Dominique Guillaume Lebel, who provided the king with lovers for his Parc-aux-Cerfs.

1761 (six months later than Grenoble) Casanova visits **Marie-Madeleine Couppier-Varnier** in Paris awaiting her sister **Anne Couppier de Romans** <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0013> *The next day I took care not to fail in my appointment with the fair lady. I was at **Madame Varnier's** a quarter of an hour before the arrival of the dazzling brunette, and I waited for her with a beating at the heart which shewed me that the small favours she had given me had not quenched the flame of love. When she made her appearance the stoutness of her figure carried respect with it, so that I did not feel as if I could come forward and greet her tenderly; but she was far from thinking that more respect was due to her than when she was at Grenoble, poor but also pure. She kissed me affectionately and told me as much. "They think I am happy," said she, "and envy my lot; but can one be happy after the loss of one's self-respect? For the last **six months** I have only smiled, not laughed; while at Grenoble I laughed heartily from true gladness*

1760 Grenoble https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2H_4_0002 *The interesting Mdlle. **Roman** looked very grave, and, not knowing whether she had a will of her own, listened to what was said in silence. M. Morin looked at me now and again, and seeing that I kept a serious countenance did not dare to laugh. Valenglard shewed fanatic belief in astrology in every feature. Madame Morin seemed struck as by a miracle, and, far from thinking the fact prophesied too improbable, remarked that her niece was much more worthy of becoming her sovereign's wife or mistress than the bigoted Maintenon had been.*

"She would never have done anything," said Madame Morin, "if she had not left America and come to France; and if my niece does not go to Paris nobody can say that the horoscope has prophesied falsely. We should therefore go to Paris, but how is it to be done? I don't see my way to it. The prediction of the birth of a son has something divine and entrancing about it. I don't wish to seem prejudiced, but my niece has certainly more qualifications for gaining the king's affection than the Maintenon had: my niece is a good girl and young, while the Maintenon was no longer as young as she had been, and had led a strange life before she became a devotee. But we shall never accomplish this journey to Paris."

"Nay," said Valenglard, in a serious tone, which struck me as supremely ridiculous, "she must go; her fate must be fulfilled."

*The fair **Mdlle. Roman** seemed all amazed. I let them talk on, and we sat down to dinner.*

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0004> *M. d'Afri introduced me to the mother of the stadtholder, who was only twelve, and whom I thought too grave for his years. His mother was a worthy, patient kind of woman, who fell asleep every minute, even while she was speaking. She died shortly after, and it was discovered at the postmortem examination that she had a disease of the brain which caused her extreme propensity to sleep. Beside her I saw **Count Philip de Zinzendorf**, who was looking for twelve millions for the empress—a task which was not very difficult, as he offered five per cent. interest.*

I cannot locate this person in the hague in 1757 but it might be him - **Sinzendorf** https://en.wikipedia.org/wiki/Philipp_Ludwig_Wenzel_von_Sinzendorf **Philipp Ludwig Wenzel von Sinzendorf** (26 December 1671 – 8 February 1742) **Philipp Ludwig Wenzel von Sinzendorf (Q84715)** was an Austrian diplomat and statesman who for nearly four decades served as Court Chancellor responsible of foreign affairs of the Habsburg monarchy.

Amsterdam “No, I am a financial agent in the employ of the French ministry. I am staying with M. Pels.”

Maybe one of the sons of https://en.wikipedia.org/wiki/Andries_Pels **Andries Pels** (2 September 1655, in Amsterdam – 8 February 1731) **Andries Pels (Q524470)** was a wealthy Dutch banker and insurer.

Does **Casanova** have morals in retrospect, at an older age? **Paris**

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0003>

*This foolish tale completed my mastery over this truly learned and sensible woman on everything but her hobby. This false confidence gave me an immense ascendancy over **Madame d’Urfe**, and **I often abused my power over her**. Now that I am no longer the victim of those illusions which pursued me throughout my life, **I blush at the remembrance of my conduct**, and the **penance I impose on myself is to tell the whole truth, and to extenuate nothing in these Memoirs**.*

The wildest notion in the good marchioness’s brain was a firm belief in the possibility of communication between mortals and elementary spirits. She would have given all her goods to attain to such communication, and she had several times been deceived by impostors who made her believe that she attained her aim.

The **Marquise de Créquy** describes **Casanova** in her documents

https://en.wikipedia.org/wiki/Marquise_de_Cr%C3%A9quy **Marquise de Créquy** (Q3427107)

<https://penelope.uchicago.edu/crequy/chap508.html> (about d’Urfe) *She ended up falling into the hands of another **Italian impostor, named Casanova**, who had the delicacy never to ask him for money, but only for rich jewels to form constellations . The delicacy of his procedure had not been enough to please the Messrs. du Châtel, who were the heirs of Madame d' Urfé, and who had **Casanova** expelled from the kingdom.*

Jeanne Camus de Pontcarre/**Madam d'Urfe**

https://en.wikipedia.org/wiki/Jeanne_Camus_de_Pontcarr%C3%A9 Jeanne Camus de Pontcarré, marquise d’Urfé (1705–1775) **Jeanne Camus de Pontcarre (Q1686036)** was a French aristocrat and eccentric widow, with a passion for the occult and alchemy.[1] Rich and gullible, she is better known under the name Madame d’Urfé from the biographies of several adventurers of the 18th century, such as **Cagliostro** and **Casanova**.

He educates his son - telling the truth makes you lovable? Is Casanova telling the truth?

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0005> “I will tell you. It was necessary to make him detest a lie; you should have rather endeavoured to make him a **lover of the truth** by displaying it to him in all its native beauty. This is the only way to make him lovable, and love is the sole bestower of happiness in this world.”

“But isn’t it the same thing not to lie and to tell the truth,” said the boy, with a smile which charmed his mother and displeased me.

*“Certainly not; there is a great difference—for to **avoid lying** you have only to **hold your tongue**; and do you think that comes to the same thing as **speaking the truth**? You must open your mind to me, my son, and tell me all your thoughts, even if you blush in the recital. I will teach you how to blush,*

and soon you will have nothing to fear in laying open all your thoughts and deeds. When we know each other a little longer we shall see how we agree together. You must understand that I cannot look upon you as my son until I see cause to love you, and I cannot have you call me father till you treat me as the best friend you have.

I cannot find much about **Jean de Boulogne** on Wikipedia

<https://www.casanovashadows.com/madame-de-pompadour/> *Casanova's meeting with Pompadour at Versailles was also coupled with an introduction to **Jean de Boulogne**, the king's comptroller-general in charge of the treasury, an introduction which was to make Casanova a fortune. Ian Kelly ('Casanova: Actor, Spy, Lover, Priest') writes:*

*When **Giovanni Calzabigi** suggested a lottery to **de Boulogne** in Casanova's presence, Casanova pounced on the idea, added some mathematical calculations of his own, and found himself hired as director of a French national lottery. https://de.wikipedia.org/wiki/Giovanni_Antonio_Calzabigi **Giovanni Antonio Calzabigi** (Q1525729)*

Yet the main person at that time was (with no links to **Boulogne-sur-Mer**)

https://en.wikipedia.org/wiki/Jean-Baptiste_de_Machault_d%27Arnouville **Jean-Baptiste de Machault, comte d'Arnouville, seigneur de Garge et de Gonesse** (Paris, 13 December 1701 – Paris, 12 July 1794), **Jean-Baptiste de Machault d'Arnouville** (Q1523767) *was a French statesman, son of Louis Charles Machault d'Arnouville and lieutenant of police.. he was called to succeed Philibert Orry as **Controller-General of Finances** in December 1745.*

Pedro Pablo Abarca de Bolea, 10th Count of Aranda (Q594286) **is significant** during the French revolution and the changes in Spain around the same time.

https://en.wikipedia.org/wiki/Pedro_Pablo_Abarca_de_Bolea,_10th_Count_of_Aranda in Paris in the first visit in 1758 (but he might have been) but he could be there in early 1762 with Casanova - or the name was well known enough to use it as a "disguise" for Casanova's son.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0004> *Before I left Madame d'Urfe, I told her that the lad might be he who should make her to be born again, but that she would spoil all if she did not wait for him to attain the age of puberty. After what she had said about his misbehavior, the reader will guess what made me say this. **She sent him to board with Viar**, gave him masters on everything, and **disguised him under the name** of the **Comte d'Aranda**, although he was born at Bayreuth, and though his mother never had anything to do with a Spaniard of that name. It was three or four months before I went to see him, as I was afraid of being insulted on account of the name which the visionary Madame d'Urfe had given him.*

I assume that these are the people <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0004> *I left her and went to the Tuileries, where a sacred concert was being given. The piece was a motet composed by **Moudonville**, the words by the **Abbé de Voisenon**, whom I had furnished with the idea, "The Israelites on Mount Horeb."*

https://en.wikipedia.org/wiki/Jean-Joseph_de_Mondonville **Jean-Joseph de Mondonville** (25 December 1711 (baptised) – 8 October 1772) **Jean-Joseph de Mondonville** (Q371862) https://en.wikipedia.org/wiki/Claude-Henri_de_Fus%C3%A9e_de_Voisenon **Claude-Henri de Fusée**,

abbé de Voisenon (8 July 1708 – 22 November 1775) **Claude-Henri de Fusée de Voisenon**
(Q2976734)

*As I was getting out of my carriage, I saw **Madame du Romain** descending alone from hers. I ran up to her, and received a hearty welcome. "I am delighted," said she, "to find you here, it is quite a piece of luck. I am going to hear this novel composition, and have two reserved seats. Will you do me the honour of accepting one?"* https://en.wikipedia.org/wiki/Mount_Horeb

I cannot locate many people mentioned in his book.

*During this rapid monologue I could not get in a single word, and on attentively scanning his features I could only recollect that I had seen him before, but when or where or how I knew not. I opened the passport and read the name of **Ruggero di Rocco, Count Piccolomini**. That was enough; I remembered an individual of that name who was a fencing-master in Vicenza, and on looking at him again his aspect, though much changed left no doubt as to the identity of the swordsman and the count.*

Piccolomini is a famous family name with many members - some who fought in wars.

Some philosophy on virtue as he escapes Paris <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0009>

*It was the **1st of December, 1759**, and the air was frosty, but I was fortified against the inclemency of the season. I was able to read comfortably, and I took **Helvetius's "Esprit,"** which I had never had time to read before. After perusing it I was equally astonished at the sensation it created and at the stupidity of the High Court which condemned it. Of course that exalted body was largely influenced by the king and the clergy, and between them all no effort was spared to ruin Helvetius, a good-hearted man with more wit than his book. I saw nothing novel either in the historical part relating to the morals of nations (in which Helvetius dismisses us as triflers), or in the position that morality is dependent on the reason. All that he says has been said over and over again, and **Blaise Pascal** went much farther, but he wrote more skilfully and better in every way than Helvetius, who, wishing to remain in France, was obliged to retract. **He preferred a quiet life to his honour and his philosophy.** His wife had a nobler soul than he, as she wanted to sell all they had, and to take refuge in Holland rather than submit to the shame of a recantation. Perhaps Helvetius would have followed the noble advice of his wife if he had foreseen that this monstrous recantation would make his book into a fraud; for he had to confess that he had written without due reflection, that he was more in jest than earnest, and that his arguments were mere sophisms. But many men of keen intellects had not waited for him to recant before exposing this wretched system of his. And admitting that whatever man does is done for his own interest, does it follow that gratitude is a folly, and virtue and vice identical? **Are a villain and a man of honour to be weighed in the same balance?** If such a dreadful system were not absurd, virtue would be mere hypocrisy; and if by any possibility it were true, it ought to be proscribed by general consent, since it would lead to general ruin and corruption.*

*It might have been proved to Helvetius that the propositions that the first motive is **always self-interest**, and that we should always consult our own interest first, **are fallacious**. It is a strange thing that so virtuous a man would not admit the existence of virtue. It is an amusing suggestion that he only published his book out of modesty, but that would have contradicted his own system. But if it*

were so, was it well done to render himself contemptible to escape the imputation of pride? **Modesty is only a virtue when it is natural; if it is put on, or merely the result of training, it is detestable.** The great d'Alembert was the most truly modest man I have ever seen.

Cannot find **Count Kettler**, lieutenant-general in the Austrian army or Madame d'Urfe said that on the receipt of my letter she had gone straightway to Versailles, and that with the help of **Madame de Grammont** she had got me an introduction of the kind I wanted. This was good news for me, as I desired to cut an imposing figure at **Soleure**. I had plenty of money, and I knew that this magic metal glittered in the eyes of all. **M. de Chavigni** had been ambassador at Venice thirty years before, and I knew a number of anecdotes about his adventures there, and I was eager to see what I could make out of him.

Cannot find **Duchesse de Grammont** but may be related to https://fr.wikipedia.org/wiki/Joseph_de_Sabran **Joseph de Sabran, Count of Grammont and Beaudinar** born at the end of 1702 and died on June 15, 1775 in Paris **Joseph de Sabran, comte de Grammont (Q3185876)**

Probable Identity - some wiki dates seem wrong <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0014> At **Soleure** I found a letter from Madame d'Urfe, with an enclosure from the **Duc de Choiseul** to the ambassador, **M. de Chavigni**. It was sealed, but the duke's name was written below the address.

I made a Court toilet, took a coach, and went to call on the **ambassador**. His excellency was not at home, so I left my card and the letter. It was a feast-day, and I went to high mass, not so much, I confess, to seek for God as for my charmer, but she was not there. After service I walked around the town, and on my return found an officer who asked me to dinner at the ambassador's.

Duc de Choiseul is https://en.wikipedia.org/wiki/%C3%89tienne_Fran%C3%A7ois_de_Choiseul,_Duke_of_Choiseul **Étienne François de Choiseul, Duke of Choiseul, KOHS, OGF (28 June 1719 – 8 May 1785) Etienne François, duc de Choiseul (Q289149)** was a French Army officer, diplomat and statesman. From 1758 to 1761 and again from 1766 to 1770, he served as Foreign Minister of France and had a strong influence on France's global strategy throughout the period. Choiseul is closely associated with France's defeat in the Seven Years' War and subsequent efforts to rebuild French prestige.

https://en.wikipedia.org/wiki/Th%C3%A9odore_Chevignard_de_Chavigny,_comte_de_Toulangeon **Theodore Chevignard de Chavigny (Q4801852)** - Wiki dates seem wrong.

Théodore Chevignard de Chavigny, Count of Toulangeon and Baron of Uchon (born 1687; died 1771) was a French aristocrat and diplomat ...he would later go on to become the French Ambassador in the Ottoman Empire, later serving in Sweden before becoming King Louis XVI's Minister of Foreign Affairs and rising to the post of France's Chief Minister, which he held until his death in 1787.

https://en.wikipedia.org/wiki/List_of_ambassadors_of_Switzerland_to_France The ambassador had his seat in the so-called **Ambassadorenhof**, a building that still exists today... In the heyday of the 18th century, many personalities visited the French ambassadors in Solothurn. Among the most famous were **Voltaire** and **Giacomo Casanova**, who visited Ambassador **Anne-Théodore Chevignard**.

[Chevalier de Chavigny, Comte de Toulangeon et Baron d'Uchon](#), in 1756 and 1758 (**Voltaire**) and in May and June 1760 (**Casanova**) respectively

Grimaldi in **Genoa** around **1760** might be **Pier Francesco Grimaldi** (Q3902874)

https://en.wikipedia.org/wiki/Pier_Francesco_Grimaldi **Pier Francesco Grimaldi** (Genoa, 12 August 1715 - Genoa, 4 January 1791) was the 173rd Doge of the Republic of Genoa.

But there is a **different Grimaldi in Spain** in 1768.

https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2H_4_0006 **He was nearly sixty, a thorough disciple of Epicurus, a heavy player, rich, eloquent, a master of state-craft, highly popular at Genoa, and well acquainted with the hearts of men, and still more so with the hearts of women. He had spent a good deal of time at Venice to be more at liberty, and to enjoy the pleasures of life at his ease. He had never married, and when asked the reason would reply that he knew too well that women would be either tyrants or slaves, and that he did not want to be a tyrant to any woman, nor to be under any woman's orders. He found some way of returning to his beloved Venice, in spite of the law forbidding any noble who has filled the office of doge to leave his native soil....**

My self-esteem was so wounded by this, and by his impoliteness in not answering my letter, with which he could certainly find no fault, whatever his criticism of my translation might be, that I **became the sworn enemy of the great Voltaire**. I have censured him in all the works I have published, thinking that in wronging him I was avenging myself, to such an extent **did passion blind me**. At the present time I feel that even if my works survive, these **feeble stings of mine** can hurt nobody but myself. Posterity will class me amongst the Zoiluses whose own impotence made them attack this **great man to whom civilization and human happiness owe so much**. The only crime that can truthfully be alleged against Voltaire is his attacks on religion. If he had been a true philosopher he would never have spoken on such matters, for, even if his attacks were based on truth, **religion is necessary to morality, without which there can be no happiness**.

Florence 1760 - Abbe Gama , who he had seen in Rome 17 years earlier, may be

https://en.wikipedia.org/wiki/Francisco_de_Saldanha_da_Gama **Francisco I de Saldanha da Gama** (20 May 1723 – 1 November 1776) was the third Cardinal Patriarch of Lisbon. **Francisco de Saldanha da Gama** (Q932758)

I think **Marshall Botta** is https://fr.wikipedia.org/wiki/Pierre-Paul_Botta **Pierre Paul Botta** , born on May 3, 1741 in Wissembourg , died on July 28, 1795 in Vannes (Morbihan) **Pierre-Paul Botta** (Q3383442) who meets Casanova after Botta's success at

https://en.wikipedia.org/wiki/Battle_of_Kloster_Kampen The **Battle of Kloster Kampen** (or Kloster Kamp, or Campen) was a tactical **French victory** over a British and allied army in the Seven Years' War. **The Allied forces were driven from the field. 15 October 1760**

"When my guests had taken leave I went to the **Abbé Gama**, to dine with **Marshal Botta** who had asked us to dinner. I made the acquaintance there of **Sir Mann**, the English ambassador, who was the idol of Florence, very rich, of the most pleasing manners although an Englishman; full of wit, taste, and a great lover of the fine arts"

Naples 1760 - I cannot find anyone with a name like "And to Naples, to see my friend the **Duke de Matalone**." Although he is apparently famous. Many names are not easy to find in Naples and it

could be that this part is an entire fabrication for the sake of the story of his sexual encounters - and exploring the possibility of marrying his own daughter - unaware of who she is. "***This vile debauch disgusted me, and yet gave me a better knowledge of myself.*** I could not help confessing that my life had been endangered, for the only arm I had was my sword, but I should certainly have used it if the earl had tried to treat me like the others, and as he had treated poor Poinset. I never understood how it was that he respected me, for he was quite drunk, and in a kind of ***Bacchic fury.***"

The Earl of Stormont is https://en.wikipedia.org/wiki/David_Murray,_2nd_Earl_of_Mansfield **David Murray, 2nd Earl of Mansfield, 7th Viscount of Stormont**, KT, PC (9 October 1727 – 1 September 1796) **David Murray, 2nd Earl of Mansfield (Q1968514)** known as The Viscount of Stormont from 1748 to 1793, was a British diplomat and politician.

St. Germain is well documented https://en.wikipedia.org/wiki/Count_of_St._Germain **Count of St. Germain (Q158208)** (French: Comte de Saint Germain; French pronunciation: [kɔ̃t də sɛ̃ ʒɛʁmɛ̃]; c. 1691 or 1712 – 27 February 1784)[3] whose real name and origins remain unknown, was a European adventurer who had interests and achievements in science, alchemy, philosophy, and the arts.

Paris 1761 <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0013> I was agreeably surprised at meeting the poet **Poinset** at the **Comedie Francaise**. He embraced me again and again, and told me that M. du Tillot had overwhelmed him with kindness at Parma.
https://en.wikipedia.org/wiki/Antoine-Alexandre-Henri_Poinsinet **Antoine-Alexandre-Henri Poinset, Antoine-Alexandre-Henri Poinset (Q2853436)** nicknamed "le jeune", (17 November 1735 in Fontainebleau – 7 June 1769, drowned in the Guadalquivir, in Córdoba) was an 18th-century French playwright and librettist.

Don't know which **Sulzbach** he was at.

Geneva 1762. There are several people called **Tronchin** at Casanova's time in Geneva - he is dealing with **Jean Robert Tronchin** (1702 to 1788), **Jean Robert Tronchin (Q94928599)** but maybe some of the other Tronchins as well.

https://fr.wikipedia.org/wiki/Fran%C3%A7ois_Tronchin **François Tronchin** was a lawyer at the Council of Geneva , writer , patron and collector from Geneva, born in 1704 and died in 1798. He was a cousin of the famous doctor **Théodore Tronchin** . **François Tronchin (Q3085931)** The **Délices estate** , which **Voltaire** , his friend, occupied from 1755 to 1760 , was the property of François's brother, **Jean Robert Tronchin (1702-1788)**, Voltaire's banker and his front man for the purchase of the estate. https://en.wikipedia.org/wiki/Jean_Robert_Tronchin (3 October 1710, Geneva - 11 March 1793, Rolle) **Jean Robert Tronchin (Q3169959)** He was the first cousin of François Tronchin [fr] (1704–1798) and **Jean Robert I Tronchin (1702–1788)**, and the distant cousin of Theodore Tronchin, all three of whom were respectively **Voltaire's friend, banker and doctor.**

[https://de.wikipedia.org/wiki/Jean_Robert_Tronchin_\(Bankier\)](https://de.wikipedia.org/wiki/Jean_Robert_Tronchin_(Bankier)) **Jean Robert Tronchin (* 26 August 1702 in Geneva ; † August 1788 in Paris)** was a Swiss banker who also worked in Lyon , but especially from 1759 in Paris as a financial expert. **Jean Robert Tronchin (Q94928599)** **Historical Dictionary of Switzerland** <https://hls-dhs-dss.ch/famn/?lg=e> <https://hls-dhs-dss.ch/fr/articles/029287/2014-02-25/> Called to Paris as a **financial expert** for the Comptroller General of the Kingdom in **1759**,

The **Tronchin family** were descended from

[https://en.wikipedia.org/wiki/Th%C3%A9odore_Tronchin_\(theologian\)](https://en.wikipedia.org/wiki/Th%C3%A9odore_Tronchin_(theologian)) **Théodore Tronchin** (Latin: *Tronchinus*) (1582–1657) was a Genevan Calvinist theologian, controversialist and Hebraist. **Louis Tronchin** (Q28062421). Highly educated and had attended **Leiden university** with other notable thinkers. See **What Were you Thinking – 1600s – part2** Page 11 <https://humanistman.com/wp-content/uploads/2024/07/What-Were-you-Thinking-1600s-part2.pdf>

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0016> **M. de Ximenes**, who had just arrived from Ferney was there, and told me that M. de Voltaire was expecting me, but I had **foolishly determined not to go**. (in hindsight from writing his memoirs)

https://en.wikipedia.org/wiki/Augustin_Louis_de_Xim%C3%A9n%C3%A8s **Augustin-Louis, marquis de Ximénès**^[1] (28 February 1728, Paris – 1 June 1817) was an 18th-century French poet and playwright. **Augustin Louis de Ximénès (Q2871612)**

Further details about Paris Society can be found using the writings of

https://en.wikipedia.org/wiki/Marquise_de_Cr%C3%A9quy **Renée-Caroline-Victoire de Froulay de Tessé, marquise de Créquy de Heymont de Canaples d'Ambrières (1704 or 1714–1803) Marquise de Créquy (Q3427107)** was a French woman of letters, salonnière and alleged memoir writer. She was friends with d'Alembert, Rousseau and de Meilhan. *The Souvenirs de la Marquise de Créquy* is attributed to her but may be by Cousin de Courchamps .

1. **Souvenirs de la Marquise de Créquy** University of Chicago
<https://penelope.uchicago.edu/crequy/index.shtml>
2. **Innocente-Catherine de Rougé, duchess of Elbeuf**
<https://revolutionaryduchess.exeter.ac.uk/resources/duchess/>

Turin 1762/1763 Chevalier Osorio may be

https://es.wikipedia.org/wiki/Antonio_%C3%81lvarez_de_Toledo_y_P%C3%A9rez_de_Guzm%C3%A1n_el_Bueno **Antonio Álvarez de Toledo Osorio y Pérez de Guzmán el Bueno [1] (Madrid , September 24, 1716 - Madrid, December 4, 1773) Antonio Álvarez de Toledo y Pérez de Guzmán (Q5700430)**

de Chauvelin is https://en.wikipedia.org/wiki/Fran%C3%A7ois_Claude_Chauvelin **Francois-Claude-Bernard-Louis de Chauvelin (Q3084279)** François Claude Bernard Louis de Chauvelin (Paris, 1716 – Versailles, 1773), marquis de Chauvelin, was a French soldier, diplomat and writer. He was a correspondent of Voltaire...He served in Italy and Flanders and became ambassador to Genoa and Turin.

Count Borromeo is one of the family from Milan - most likely

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0017> “One was old and ugly, decorated with the Order of the White Eagle—his name was Count Borromeo”

https://it.wikipedia.org/wiki/Renato_III_Borromeo_Arese **Renato III Borromeo Arese , VIII Marquis of Angera (Milan , 10 December 1710 – Milan , 13 January 1778), was an Italian nobleman and naturalist Renato III Borromeo Arese, 8th Marquess of Angera (Q27999340)**

Lord Percy is probably on holidays from university in England so the dance where **Casanova** interacts with him as he tries to dance with **Agatha** may be January 1763 (Aged 20)

https://en.wikipedia.org/wiki/Hugh_Percy,_2nd_Duke_of_Northumberland **Lieutenant General Hugh Percy, 2nd Duke of Northumberland** KG FRS (14 August 1742 – 10 July 1817) **Hugh Percy, 2nd Duke of Northumberland (Q335502)** <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkD2HCH0017> at the ball I found Agatha dancing with **Lord Percy, a young fool**, who was the son of the Duke of Northumberland, and an extravagant spendthrift.

Marseille 1763 **Madame Audibert** may be related to https://fr.wikipedia.org/wiki/Dominique_Audibert (1735 to 1821) Born into a Protestant family of great merchants, Dominique Audibert was the son of Joseph Audibert, a merchant and shipowner in Marseille, and **Elisabeth Rose Audibert. Dominique Audibert (Q18610761)**

In Avignon 1763 **Marcoline** mentions several people - <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0004> His name is **Mattio Boisi**, and he is valet de chambre to M. **Querini**, the Venetian ambassador sent to England to congratulate the new king; he is accompanied by the Procurator **Morosini**. My uncle is my mother's brother; he is very fond of me, and will forgive my fault, especially when he finds I am rich. When he went to England he said he would be back in Venice in July, and we shall just catch him on the point of departure.

There is a **Querini** who was a key figure in the enlightenment and was also a freemason and this may be him or another relative. https://it.wikipedia.org/wiki/Angelo_Querini **Angelo Querini di San Severo** (Venice , 31 July 1721 – Venice , 30 December 1796) was an Italian politician of the Republic of Venice , a patrician of the Querini di San Severo family. **Angelo Querini (Q536447)** .

Many people visited **Angelo Querini** at his wonderful villa and gardens **Alticchiero. Sandi** Lat/Long(45.45038, 11.88109) <https://seductivevenice.wordpress.com/2017/11/06/alticchiero-found-again/alticchiero-sandi/> "The villa designed during the restoration by the architect from **Vicenza Domenico Cerato** - also a Freemason and designer with **Andrea Memmo** of the Prato della Valle - was embellished over time with numerous statues and its structure has been handed down in a book (Alticchiero , Padua 1787) written by a frequent guest: **Giustiniana Wynne** . And also by particular mechanisms such as a system of cables and pulleys that allowed the paintings in his collection to be lowered so that they could be seen better up close and the first lightning rod installed in Veneto after the visit of **Benjamin Franklin** , its inventor and also a Freemason on a mission from the newly formed Republic of the United States of America to the Venetian Republic for a mutual recognition that was never signed. Many personalities visited it such as the **Grand Duke Leopold I of Tuscany** or **King Ferdinand I of Naples** , **Casanova** , **Gaspere Gozzi** .

Count Max de Lamberg - who was an Enlightenment figure in the 1700s in Augsburg is https://de.wikipedia.org/wiki/Maximilian_Joseph_von_Lamberg **Count Maximilian Joseph von Lamberg** (* 22 November 1729 in Brno ; † 23 June 1792 in Kremsier) [1] was Lord Marshal, Privy Councillor and Conference Minister to the Bishop of Augsburg, as well as a writer. **Maximilian Joseph von Lamberg (Q28031303)** He also reports on interesting contemporaries he met, such as [Pasquale Paoli](#) , the French governor of Corsica [Charles Louis de Marbeuf](#) (1712–1786), [James Boswell](#) (also known for a travel book from Corsica), the diplomat and art patron [Giacomo Durazzo](#) , the [Count of Saint-Germain](#) , who accompanied him on part of his journey, Cardinal [Henry Benedict Stuart](#) , the philosopher Count Oettingen-Baldern, [Carlo Goldoni](#) , [Giacomo Casanova](#) , the then famous improvisatrice [Corilla Olimpica](#) ^[2] in Italy and scientists such as [Laura Bassi](#) , [Ruder Boskovic](#) and [Luigi Ferdinando Marsigli](#) .

After his trip to the Mediterranean, he traveled extensively in Germany (as a welcome guest “from one castle to another”), lived privately in Landshut, Vienna, and Brno, and studied mathematics, physics, and philosophy. Among other things, he published an essay exploring the question of whether facial contours and shapes could be described and thus quantified using algebraic curves. He was considered a great scholar and corresponded with [David Hume](#), [Jean-Baptiste le Rond d'Alembert](#), [Voltaire](#), [Albrecht von Haller](#), and [Francesco Algarotti](#). He spoke the most important European languages (Italian, French, English, and Spanish), was classically educated, mathematically gifted, and was an inventor and owned a valuable physics cabinet. He had a pleasant nature and was therefore nicknamed *Democritus dulcior*.

He often stayed in [Olomouc](#) with his friend, the Archbishop of Olomouc, [Anton Theodor von Colloredo](#), and his predecessor, [Maximilian von Hamilton](#). He died in the castle of the Archbishop of Olomouc in Kremsier.

Paris 1763 - I am unsure which brothers are with him in Paris - the younger one, Abbe and the other one with a wife.

Calais 1763 - Casanova shares a boat with the **Duke of Bedford** to England - who earlier that year negotiated the **Treaty of Paris** - is probably [https://en.wikipedia.org/wiki/John_Russell, 4th Duke of Bedford](https://en.wikipedia.org/wiki/John_Russell,_4th_Duke_of_Bedford) **John Russell, 4th Duke of Bedford** (30 September 1710 – 5 January 1771) **John Russell, 4th Duke of Bedford (Q335406)** was a British Whig statesman and peer who served as the Lord Lieutenant of Ireland from 1757 to 1761. A leading member of the Whig party during the Seven Years' War, he negotiated the **1763 Treaty of Paris** which ended the conflict.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0007> “It’s the courier of the Duke of Bedford, the English ambassador,”

London Soho 1763 https://en.wikipedia.org/wiki/Teresa_Cornelys_Wilhelmine and a baby to whom Teresa had given birth in Paris **both died**;[12] Teresa was imprisoned for debt in Paris; in 1759 **Giuseppe** was taken away by Casanova to be raised.

Casanova returns **Guiseppe**, who he calls Aranda, to **Teresa** in her Soho mansion and at this stage his daughter is **still alive**, aged 10 and called Sophie **not** Wilhelmine. <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0007> “Her name is **Sophie**, is it? She is only known as **Miss Cornelis**. She is a beauty, a perfect prodigy, she plays at sight on several instruments, dances like Terpsichore, speaks English, French, and Italian equally well—in a word, she is really wonderful. She has a governess and a maid. Unfortunately, she is rather short for her age; **she is eight.**”

She was ten, but as Madame Rancour was not speaking to me I refrained from interrupting her.

In a London Coffee shop **Casanova** meets a man called **Martinelli** who is one of the many Italians who had moved to London in the mid 1700s <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0007> “I apologize, sir; I see you are a man of letters.” “Well, in a small way. My name is **Martinelli**.” [https://it.wikipedia.org/wiki/Vincenzo_Martinelli_\(scrittore\)](https://it.wikipedia.org/wiki/Vincenzo_Martinelli_(scrittore)) **Vincenzo Martinelli** (Montecatini Valdinievole , 1 May 1702 – Florence , 19 May 1785) was an Italian writer.

Vincenzo Martinelli (Q59527170) After leaving Italy , he travelled between England , the Netherlands , Germany , France , until in 1748 he settled in London

D'Éon is well documented - [https://en.wikipedia.org/wiki/Chevali%C3%A8re_d%27%C3%89on Charlotte d'Éon de Beaumont or Charles d'Éon de Beaumont\[a\] \(5 October 1728 – 21 May 1810\), usually known as the Chevalière d'Éon or the Chevalier d'Éon,\[b\] was a French diplomat, spy, and soldier. Chevalier d'Éon \(Q715027\)](https://en.wikipedia.org/wiki/Chevali%C3%A8re_d%27%C3%89on_Charlotte_d'Éon_de_Beaumont_or_Charles_d'Éon_de_Beaumont[a](5_October_1728_–_21_May_1810),_usually_known_as_the_Chevalière_d'Éon_or_the_Chevalier_d'Éon,[b]_was_a_French_diplomat,_spy,_and_soldier._Chevalier_d'Éon_(Q715027))

Most of the people mentioned by Casanova in London 1763 are identifiable.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0007> The same day I made the acquaintance of **Lord Hervey**, the nobleman who conquered Havana, a pleasant an intelligent person. He had married **Miss Chudleigh**, but the marriage was annulled. This celebrated Miss Chudleigh was maid of honour to the Princess Dowager of Wales, and afterwards became Duchess of Kingston. As her history is well known I shall say something more of her in due course. I went home well enough pleased with my day's work.

https://en.wikipedia.org/wiki/Augustus_Hervey,_3rd_Earl_of_Bristol **Vice Admiral Augustus John Hervey, 3rd Earl of Bristol**, PC (19 May 1724 – 23 December 1779[1]) was a Royal Navy officer and politician. **Augustus Hervey, 3rd Earl of Bristol (Q4821448)** In August 1744 Hervey had been secretly married to **Elizabeth Chudleigh** (1720–1788), afterwards Duchess of Kingston, but this union was dissolved in 1769.

https://en.wikipedia.org/wiki/Elizabeth_Pierrepont,_Duchess_of_Kingston-upon-Hull **Elizabeth Pierrepont (née Chudleigh), Duchess of Kingston** (8 March 1721 – 26 August 1788), **Elizabeth Pierrepont, Duchess of Kingston-upon-Hull (Q3051201)** sometimes called **Countess of Bristol**, was an English courtier and courtesan, known by her contemporaries for her adventurous life style.

Pauline living in Casanova's house in London 1763 is one of the Daughters of the victims of the https://en.wikipedia.org/wiki/T%C3%A1vora_affair **Távora affair** and the tortures and murders instigated by "Carvalho Oeiras" based on alleged "assassination" who is https://en.wikipedia.org/wiki/Sebasti%C3%A3o_Jos%C3%A9_de_Carvalho_e_Melo,_1st_Marquis_of_Pombal **Sebastião José de Carvalho e Melo, 1st Marquis of Pombal and 1st Count of Oeiras** (13 May 1699 – 8 May 1782), known as the Marquis of Pombal **Sebastião José de Carvalho e Melo, 1st Marquis of Pombal (Q319511)**

Pauline relates her story to Casanova <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0009> My fair Portuguese had finished her story, and I observed, — "Really, your history has amused me very much; it has all the *air of a romance*." "Quite so," said she; "but it is a *strictly historical romance*. But the most amusing thing to me is that you have listened to it without weariness."

I think **Lord Pembroke** may be

https://en.wikipedia.org/wiki/Henry_Herbert,_10th_Earl_of_Pembroke **Henry Herbert, 10th Earl of Pembroke** (3 July 1734 – 26 January 1794) **Henry Herbert, 10th Earl of Pembroke (Q4111579)** was a British military officer, politician and courtier who served as Lord of the Bedchamber from 1761 to 1763. He was renowned for his skill in horse training. **Captain James Cook's** famous ship, **HMS Endeavour**, was formerly MS Earl of Pembroke, launched in 1765 and named after the 10th Earl

Pembroke had been married to **Elizabeth Herbert, Countess of Pembroke and Montgomery** (born **Lady Elizabeth Spencer**; January/March 1737 – 30 April 1831) in **1759** https://en.wikipedia.org/wiki/Elizabeth_Herbert,_Countess_of_Pembroke and then eloped with **Kitty Hunter** https://en.wikipedia.org/wiki/Kitty_Hunter In 1762, she eloped to mainland Europe with Henry Herbert, 10th Earl of Pembroke, causing a scandal. A year later the couple returned to England and Pembroke reconciled with his wife.

There is some problem with Casanova's visit to a house at St Albans while the Pembroke family home was **Wilton House**. There was a house at St. Albans called **Holywell House** Lat/Long(51.74833, -0.34083) used by Lord **Pembroke** to keep his fighting cocks and probably mistresses as well which seems to be where Casanova visited <https://www.parksandgardens.org/places/holywell-house-st-albans> <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0010> Lord Pembroke's house was not a particularly large one, but twenty masters and their servants could easily be accommodated in it. **The lady** had not yet arrived, so my lord shewed me his gardens, his fountains, and his magnificent hot-houses; also a cock chained by the leg, and of a truly ferocious aspect. "What have we here, my lord?" "A cock." "I see it is, but why do you chain it?" "Because it is savage. It is very amorous, and if it were loose it would go after the hens, and kill all the cocks on the country-side." "But why do you condemn him to celibacy?" "To make him fiercer. Here, this is the list of his conquests."

Berlin 1764 - Marshall **Keith** is https://en.wikipedia.org/wiki/George_Keith,_10th_Earl_Marischal **George Keith, 10th Earl Marischal** (1692/1693 – 1778) was a Scottish military officer, diplomat and peer. After leading Jacobite forces in the Jacobite rising of 1719, he fled Britain and joined the Prussian Army. Becoming a close confidant of Frederick the Great, he served as the Prussian ambassador to Spain, France, and Great Britain. **George Keith, 10th Earl Marischal (Q541388)**

Who Casanova meets in Istanbul, Paris and now Berlin - Brother of the famous

https://en.wikipedia.org/wiki/James_Francis_Edward_Keith **James Francis Edward Keith** (in later years Jakob von Keith; 11 June 1696 – 14 October 1758) **James Francis Edward Keith (Q215996)** was a Scottish soldier and Generalfeldmarschall of the Royal Prussian Army. As a Jacobite he took part in a failed attempt to restore the Stuart Monarchy to Britain. When this failed, he fled to Europe, living in France, and then Spain.

Madam Denis might be **two different people** - Voltaire's cousin and a Dancer from Venice. I cannot make sense of his memories "By degrees I told her of the events of her childhood, and how she enchanted all Venice by the grace with which she danced the minuet. She interrupted me by saying that at that time she was only six years old. ") Voltaire's cousin who Casanova sees in Geneva https://en.wikipedia.org/wiki/Marie_Louise_Mignot **Marie Louise Mignot** (February 12, 1712 – August 10, 1790) **Marie Louise Mignot (Q3292670)** was a French literary figure. She was the daughter of Voltaire's sister, Catherine Arouet (1686–1726) and her husband Pierre-François Mignot (d. 1737). After the death of her widowed father in 1737, Voltaire provided her with a dowry and she married army supply officer **Nicolas-Charles Denis**, giving rise to her married name of **Madame Denis**.

In **Warsaw 1765 Prince Adam** I think is https://en.wikipedia.org/wiki/Adam_Kazimierz_Czartoryski **Prince Adam Kazimierz Czartoryski** (1 December 1734 – 19 March 1823) **Adam Kazimierz**

Czartoryski (Q349948) was an influential Polish^[1] aristocrat, writer, literary and theater critic, linguist, traveller and statesman. He was a great patron of arts and a candidate for the Polish crown. He was educated in England and after his return to Poland in 1758, he became a member of the Sejm (parliament), Crown General of Podolia and Marshal of General Confederation of Kingdom of Poland.

Prince Adam's father was https://en.wikipedia.org/wiki/August_Aleksander_Czartoryski **Prince August Aleksander Czartoryski** (9 November 1697, Warsaw – 4 April 1782, Warsaw) **August Aleksander Czartoryski (Q690123)** was a member of the Polish nobility (Polish: szlachcic), magnate.

The king was https://en.wikipedia.org/wiki/Stanis%C5%82aw_August_Poniatowski **Stanisław II August[a]** (born Stanisław Antoni Poniatowski;^[b] 17 January 1732 – 12 February 1798) **Stanisław Ferdynand Rzewuski (Q3646859)**, known also by his regnal Latin name Stanislaus II Augustus, and as Stanisław August Poniatowski (Lithuanian: Stanislovas Augustas Poniatovskis), was King of Poland and Grand Duke of Lithuania from 1764 to 1795, and the last monarch of the Polish–Lithuanian Commonwealth.

Casanova duels with **Branicki** in Warsaw 1766. It is an exploration into morality and humanity. https://en.wikipedia.org/wiki/Franciszek_Ksawery_Branicki **Franciszek Ksawery Branicki** (1730–1819) **Franciszek Ksawery Branicki (Q1349049)** was a Polish nobleman, magnate, French count, diplomat, politician, military commander, and one of the leaders of the Targowica Confederation. Many consider him to have been a traitor who participated with the Russians in the dismemberment of his nation. <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2HCH0022> was not at all green on that 5th of March

In 1766 **Casanova** goes to **Potocki Palace**, Sheptytskyi/Chervonohrad/Krystynopol/**Christianpol** “I went to Christianpol, where lived the famous palatin Potocki” https://en.wikipedia.org/wiki/Franciszek_Salezy_Potocki **Franciszek Salezy Potocki** (1700 – 22 October 1772) **Franciszek Salezy Potocki (Q2587802)** was a Polish nobleman, diplomat, politician and knight of the Order of the White Eagle, awarded on 3 August 1750, in Warsaw. Potocki was the wealthiest magnate of his time and the owner of large properties in Dnieper Ukraine, then part of the Polish Crown. Nicknamed "**Little King of Ruthenia**" ("królik Rusi").

The Courland story is interesting for the History of Latvia and Russia. There are **Two different people** called **Courland** during the period and Casanova also mentions a “**sham Duke of Courland I had left at Grenoble appeared on the scene**” earlier - Casanova mentions **Charles** as the Duke in **1765** and later- this seems to disagree with the timing of the Wiki articles. . “Duke of Courland, Jean Ernest Biron, or Birlen.” https://en.wikipedia.org/wiki/Ernst_Johann_von_Biron **Ernst Johann von Biron** (German: Ernst Johann von Biron; Russian: Эрнст Иоганн Бирон; 23 November [O.S. 13 November] 1690 – 29 December [O.S. 18 December] 1772)^[2] **Ernst Johann von Biron (Q57768)** was the **duke of Courland** and Semigallia from **1737 to 1740** and again from **1763 to 1769**. He was also briefly the regent of the Russian Empire in 1740.

His wife was https://en.wikipedia.org/wiki/Benigna_Gottliebe_Biron **Benigna Gottliebe von Trotta genannt Treyden, later Biron** (15 October 1703 – 5 November 1782), **Benigna Gottlieb von Trotha gt Treyden (Q4087069)** was a Duchess consort of Courland and lady-in-waiting to Anna of Russia, during her tenure as duchess, and a state lady during her reign as empress.

There **is no child called Charles** only one called **Peter**.

This makes "**Baron Treidel**" one of the **Treydon** family members and brother of **Benigna**. Casanova earlier mentions "**Baron de Treiden**" in relation to the discussion with the Courland pretender. "*This led the conversation up to **Prince Biron**, formerly a duke, who was in Siberia, and his personal qualities were discussed, one of the guests having said that his chiefest merit was to have pleased the **Empress Anne**. I begged his pardon, saying, —*

*"His greatest merit was to have served faithfully the last **Duke Kettler**; who if it had not been for the courage of him who is now so unfortunate, would have lost all his belongings in the war. It was Duke Kettler who so heroically sent him to the Court of St. Petersburg, but Biron never asked for the duchy.*

Charles Courland **Prince Charles of Courland** might be **but it seems wrong** -

https://en.wikipedia.org/wiki/Charles,_Duke_of_Courland **Prince Karl Christian Joseph of Saxony, also anglicized as Charles of Saxony** (13 July 1733 – 16 June 1796), **Charles of Saxony, Duke of Courland (Q215988)** was a German prince of the House of Wettin. He was Duke of Courland and Semigallia from **1758 to 1763**. The Duke was fond of the good life and lived in remarkable style in **Schloss Mitau**. He entertained the aristocracy with parties and hunts, whereby he was able to increase his popularity. Also, he joined a **Freemason's lodge**, very fashionable in Poland at that time, and thus protected himself from the aristocrats with whom the nobility were in agreement.

Charles's wife who is probably https://en.wikipedia.org/wiki/Franciszka_Krasi%C5%84ska **Countess Franciszka Krasińska** (9 March 1742 in Maleszowa – 30 April 1796 in Dresden), **Franciszka Corvin-Krasińska (Q9263167)** was a Polish noblewoman and wife of **Charles of Saxony, Duke of Courland**, the son of King Augustus III of Poland. As the young couple lived separate lives, Franciszka Krasińska, now Wettin, often stayed with her aunt and uncle.

In Dresden Casanova gets a letter to take to **Duchess of Courland** from "**Baron Treidel** supported my resolve by offering to give me a letter of introduction to his sister, the **Duchess of Courland**." Who is **Benigna Gottlieb von Trotha gt Treyden (Q4087069)** who is in St. Petersburg with her husband Ernst.

I cannot reconcile "**Prince Charles de Biron**, the younger son of the Duke of Courland" who is not **Charles of Saxony**. "**Prince Charles of Courland** assured me that he **had lost his nose in Siberia**" - which would indicate that **there was a son called Charles** of **Benigna Gottliebe von Trotta genannt Treyden, later Biron** and Ernst Johann von Biron because they were exiled "*Biron's enemies and rivals were swept out of the way quite literally; he is said to have caused over 1000 executions, while the number of persons **exiled by him to Siberia** is estimated at between 20,000–40,000*".." A commission was appointed to try his case, and it condemned him (11 April 1741) to death by quartering. However, this sentence was commuted by the clemency of the new regent, Anna Leopoldovna, the mother of Ivan VI, to banishment for life at **Pelym in Siberia**. All of Biron's vast property was confiscated, including his diamonds, worth £600,000.[3] A second palace revolution occurred soon afterwards, and the new empress, Elizabeth Petrovna, banished Münnich and permitted **Biron** to take up his residence at **Yaroslavl**.

The **Kettler** family name was well known as the original **Courland** but the male line had died out.

Vienna 1766 **Count Vitzthum** might be related to

https://de.wikipedia.org/wiki/Ludwig_Siegfried_Vitzthum_von_Eckst%C3%A4dt **Ludwig Siegfried Graf Vitzthum von Eckstädt** (* 14 July 1716 in Dresden ; † 5 December 1777 in Dresden) **Ludwig Siegfried Graf Vitzthum von Eckstädt (Q11763636)** was a Saxon diplomat and administrator of the Electorate 's art collections . He was a Privy Councillor and ultimately Lord Chamberlain.

Prince Kaunitz is https://en.wikipedia.org/wiki/Wenzel_Anton,_Prince_of_Kaunitz-Rietberg **Wenzel Anton, Prince of Kaunitz-Rietberg** (German: Wenzel Anton Reichsfürst von Kaunitz-Rietberg, Czech: Václav Antonín z Kounic a Rietbergu; 2 February 1711 – 27 June 1794) **Wenzel Anton, Prince of Kaunitz-Rietberg (Q279924)** was an Austrian and Czech diplomat and statesman in the Habsburg monarchy. A proponent of enlightened absolutism, he held the office of State Chancellor for about four decades and was responsible for the foreign policies during the reigns of Maria Theresa, Joseph II, and Leopold II. In 1764, he was elevated to the noble rank of a Prince of the Holy Roman Empire

In Spa 1767 “**Marquis Caraccioli**, whom I had left in London” is

https://en.wikipedia.org/wiki/Domenico_Caracciolo **Domenico Caracciolo, marquess of Villamaina** (2 October 1715 – 16 July 1789) **Domenico Caracciolo (Q2360897)** was diplomat and politician in the Kingdom of Naples.

Paris **October to November 1767** <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0002> “Everything was dearer; poverty was rampant, and luxury at it highest pitch.”..” Fair and beloved France, that went so well in those days, despite lettres de cachet, despite corvees, despite the people’s misery and the king’s “good pleasure,” dear France, where art thou now? Thy sovereign is the people now, the **most brutal and tyrannical sovereign in the world**. You have no longer to bear the “good pleasure” of the sovereign, but you have to endure the **whims of the mob** and the **fancies of the Republic**—the ruin of all good Government. A republic presupposes self-denial and a virtuous people; it **cannot endure long** in our **selfish and luxurious days**.

In **November 1767** Casanova visits the Duc to Choiseul’s Chateau on his exodus from Paris and his trip to Spain <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0003> “I stopped at **Chanteloup** to see the monument of the taste and magnificence of the **Duc de Choiseul**, and spent twenty-four hours there. “ https://en.wikipedia.org/wiki/Ch%C3%A2teau_de_Chanteloup The **Château de Chanteloup** Lat/Long(47.39548, 0.96988) was an imposing 18th-century French château with elaborate gardens, compared by some contemporaries to Versailles.[1] It was located in the Loire Valley on the south bank of the river Loire, downstream from the town of **Amboise** and about 2.3 kilometres (1.4 mi) southwest of the royal Château d'Amboise. From 1761 to 1785 Chanteloup belonged to King Louis XV's prime minister, the Duke of Choiseul. The château was mostly demolished in 1823..

In **Madrid in 1768** “ guests were **Abbé Bigliardi**, the French consul, **Don Rodrigues de Campomanes**, and the famous **Don Pablo d’Olavides**.”

https://en.wikipedia.org/wiki/Pedro_Rodr%C3%ADguez,_Count_of_Campomanes **Pedro Rodríguez de Campomanes y Pérez Sorriba, 1st Count of Campomanes** (1 July 1723 – 3 February 1802), **Pedro Rodríguez, Conde de Campomanes (Q636533)** was a Spanish statesman, economist, and writer who was Minister of the Treasury in 1760. He was an adherent of the position that the state held supremacy over the Catholic Church in Spain, often called Erastianism or Caesaropapism.[1] **Campomanes** was part of the government of Charles III. A staunch anti-Jesuit, one of the biggest foes

of the Society of Jesus, Campomanes was the main driving force behind their expulsion from the Spanish Empire https://en.wikipedia.org/wiki/Pablo_de_Olavide **Pablo de Olavide y Jáuregui** (Lima, Viceroyalty of Peru, 25 January 1725 – Baeza, Spain, 25 February 1803) **Pablo de Olavide (Q3109567)** was a Spanish politician, lawyer and writer.

In 1768 around Easter Aranjuez near Madrid where the Spanish court is in session Casanova meets “The journey restored me to health, and when I returned to **Aranjuez**, I proceeded to pay my court to all the ministers. The ambassador presented me to **Marquis Grimaldi**” who is probably https://en.wikipedia.org/wiki/Jer%C3%B3nimo_Grimaldi,_1st_Duke_of_Grimaldi **Pablo Jerónimo Grimaldi y Pallavicini, 1st Duke of Grimaldi**, GE (6 July 1710 in Genoa – 1 October 1789) **Jerónimo Grimaldi, 1st Duke of Grimaldi (Q773570)** was a Spanish diplomat and politician. After extensive experience as an Ambassador, Grimaldi served as Chief Minister of Spain between 1763 and 1778 helping to rebuild Spanish power following its defeat during the Seven Years' War. For his services as Secretary of State, he was granted the title of Duke of Grimaldi by King Charles III of Spain.

As he leaves Spain in late 1768 he sees in Valentia “**Marescalchi** was accompanied by his brother, a priest, whom I found decidedly learned for his age “ who may be https://fr.wikipedia.org/wiki/Luigi_Marescalchi **Luigi Marescalchi** (February 1 , 1745 in Bologna - 1812 in Marseille) **Luigi Marescalchi (Q20005287)** is an Italian composer and music publisher , active in Venice and Naples.

Aix-on -Provence 1769 <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0010> The **Marquis d’Argens** *made me a present of all his works*, and on my asking him if I could congratulate myself on possessing the whole number, he said yes, with the exception of a fragment of autobiography which he had written in his youth, and which he had afterwards suppressed.

“Why so?” I asked.

“Because I was foolish enough to write the truth. Never give way to this temptation, if it assails you. If you once begin on this plan you are not only compelled to record all your vices and follies, but to treat them in the severe tone of a philosophical historian. You must not, of course, omit the good you may have done; and so praise and blame is mingled on every page. All the evil you say of yourself will be held for gospel, your peccadilloes will be made into crimes, and your good deeds will not only be received with incredulity, but you will be taxed with pride and vanity for having recorded them. Besides, if you write your memoirs, you make an enemy in every chapter if you once begin to tell the truth. A man should neither talk of himself nor write of himself, unless it be to refute some calumny or libel.”

I was convinced, and promised never to be guilty of such a folly, but in spite of that I have been writing memoirs for the last seven years, and though I repent of having begun, I have sworn to go on to the end. However, I write in the hope that my Memoirs may never see the light of day; in the first place the censure would not allow them to be printed, and in the second I hope I shall be strong-minded enough, when my last illness comes, to have all my papers burnt before my eyes. If that be not the case I count on the indulgence of my readers, who should remember that I have only written my story to prevent my going mad in the midst of all the petty insults and disagreeables which I have to bear day by day from the envious rascals who live with me in this castle of Count Waldstein, or Wallenstein, at Dux.

https://en.wikipedia.org/wiki/Jean-Baptiste_de_Boyer,_Marquis_d%27Argens **Jean-Baptiste de Boyer, Marquis d'Argens** (24 June 1704 – 11 January 1771) was a French rationalist, author and critic of the Catholic Church, who was a close friend of **Voltaire** and spent much of his life in exile at the court of Frederick the Great. **Jean-Baptiste de Boyer, Marquis d'Argens (Q705830)**

In **Naples in 1770** King Ferdinand is https://en.wikipedia.org/wiki/Ferdinand_I_of_the_Two_Sicilies **Ferdinand I** (Italian: Ferdinando I; 12 January 1751 – 4 January 1825) **Ferdinand I of the Two Sicilies (Q312325)** was King of the Two Sicilies from 1816 until his death. Before that he had been, since 1759, King of Naples as Ferdinand IV and King of Sicily as Ferdinand III. He was deposed twice from the throne of Naples: once by the revolutionary Parthenopean Republic for six months in 1799, and again by a French invasion in 1806, before being restored in 1815 at the end of the Napoleonic Wars.

<https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0014> **Ferdinand** had not the least tincture of letters, but as he was a man of good sense he honoured lettered men most highly, indeed anyone of merit was sure of his patronage. He revered the minister Marco, he had the greatest respect for the memory of Lelio Caraffa, and of the Dukes of Matalone, and he had provided handsomely for a nephew of the famous man of letters Genovesi, in consideration of his uncle's merits.

Going back to Rome from Naples he stops at **Montecasino** Lat/Long(41.49126, 13.81447) and meets "I left them at three o'clock, and stopped at **Montecasino**, which I had never seen. I congratulated myself on my idea, for I met there **Prince Xaver de Saxe**, who was travelling under the name of Comte de Lusace with **Madame Spinucci**, a lady of Fermo, with whom he had contracted a semi-clandestine marriage."

https://en.wikipedia.org/wiki/Prince_Francis_Xavier_of_Saxony **Franz Xavier of Saxony** (Polish: Ksawery Saski) (25 August 1730 – 21 June 1806) **Prince Francis Xavier of Saxony (Q63605)** was a Saxon prince and member of the House of Wettin. He was the fourth but second surviving son of Augustus III, King of Poland and Elector of Saxony, and Maria Josepha of Austria.

https://en.wikipedia.org/wiki/Maria_Chiera_Spinucci **Maria Chiara Spinucci** (1741–1792), **Maria Chiara Spinucci (Q2975125)** was an Italian aristocrat, court lady of Duchess Maria Antonia of Bavaria and the morganatic spouse of Prince Francis Xavier of Saxony.

When Casanova was in Rome in **1771** <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkF2HCH0016> "I did not care for **Pamelas**" about the young nuns (Armelline) he is referring to Samuel Richardson's 1740 book https://en.wikipedia.org/wiki/Pamela;_or,_Virtue_Rewarded **Pamela; or, Virtue Rewarded** is an epistolary novel first published in 1740 by the English writer Samuel Richardson. Considered one of the first true English novels, it serves as Richardson's version of conduct literature about marriage. https://en.wikipedia.org/wiki/Samuel_Richardson **Samuel Richardson** (baptised 19 August 1689 – 4 July 1761[1]) was an English writer and printer known for three epistolary novels: *Pamela; or, Virtue Rewarded* (1740), *Clarissa: Or the History of a Young Lady* (1748) and *The History of Sir Charles Grandison* (1753)

Simple sayings and idioms appear "I **would have ordered a good supper, whereas I have now only potluck** to offer you." "I said nothing, but decided mentally that the Florentine Adonis must be **a fop of the first water**."

"I found the man who accompanied the carriage **talking to one of his mates** at the door of the theatre, and this made me think that the princess had come to the opera."

"He asked me to join with him, and I did not care to refuse; my **purse was fast approaching total depletion**, and if it were not for this resource **I could not continue living in the style to which I had been accustomed.**"

"He knew he was not a fool, and when he mixed with learned men he was quite **clever enough to be a good listener.**"

"You **must make up your mind**, and **cut the Gordian knot, like Alexander.**"

"She asked where he was, and I said at Venice; but of course **she did not believe** me. There are circumstances when **a clever man deceives by telling the truth**, and such a lie as this **must be approved by the most rigorous moralists.**"

"I cannot help laughing when people ask me for advice, as I feel so certain that my advice will not be taken. **Man is an animal that has to learn his lesson by hard experience in battling with the storms of life.** Thus the world is always in disorder and always ignorant, for **those who know are always in an infinitesimal proportion to the whole.**"

"Excess of every kind is bad."

"It was in Ancona that I had begun to enjoy life; and when I thought it over, it was quite a shock to find that this was thirty years ago, for thirty years is a long period in a man's life. And yet I felt quite happy, in spite of the **tenth lustrum** so near at hand for me."

"These are the thoughts of declining years and not of youth. The **young man looks only to the present**, believes that the sky will always smile upon him, and laughs at philosophy as it vainly preaches of old age, misery, repentance, and, worst of all, abhorred death.

Such were my thoughts twenty-six years ago; what must they be now, when I am all alone, poor, despised, and impotent. They would kill me if I did not resolutely subdue them, for whether for good or ill **my heart is still young**. Of what use are desires when one can no longer satisfy them? I write to **kill ennui**, and I take a pleasure in writing. Whether I write sense or nonsense, what matters? **I am amused, and that is enough.**"

"It is **not a fact** that **virtue ensures happiness** for the exercise of some virtues implies suffering, and suffering is incompatible with happiness.

My readers may be aware **that I am not inclined to make mental pleasure pre-eminent and all sufficing**. It may be a fine thing to have a **clear conscience**, but I cannot see that it would at all relieve the pangs of hunger."

"Yes; like all your mouldy institutions, **they continue to be simply because they have been**. Old Governments are like those ancient **dykes which are rotten at the base**, and only stay in position by **their weight and bulk.**"

*"It is a well-known fact that the **revolution which is really wanted** in Italy is in **female education**. The very best families with few exceptions are satisfied with shutting up their daughters in a convent for several years till the time comes for them to marry some man whom they never see till the eve or the day of their marriage."*

"What do girls learn in convents, especially in Italian convents? A few mechanical acts of devotion and outward forms, very little real religion, a good deal of deceit, often profligate habits, a little reading and writing, many useless accomplishments, small music and less drawing, no history, no geography or mythology, hardly any mathematics, and nothing to make a girl a good wife and a good mother.

As for foreign languages, they are unheard of; our own Italian is so soft that any other tongue is hard to acquire, and the 'dolce far niente' habit is an obstacle to all assiduous study.

*I write down these truths in spite of my patriotism. I know that if any of my fellow-countrywomen come to read me they will be very angry; but **I shall be beyond the reach of all anger.**"*

Leonilda is his own daughter who he has sex with and produces a male child.

Florence 1771 Count Stratico is https://en.wikipedia.org/wiki/Michele_Stratico **Giuseppe Michele Stratico** (31 July 1728[1] – 31 January 1783)[2] **Michele Stratico (Q1804904)** was a Venetian composer and violinist of Greek descent.

Lord Lincoln is https://en.wikipedia.org/wiki/Henry_Pelham-Clinton,_Earl_of_Lincoln **Henry Fiennes Pelham-Clinton, Earl of Lincoln** (5 November 1750 – 18 October 1778) was an English politician and nobleman who sat in the British House of Commons from 1772 to 1778, representing the constituencies of Aldborough and Nottinghamshire **Henry Pelham-Clinton, Earl of Lincoln (Q5726820)**

Bologna 1772 "On January 1st, 1772, I presented myself to **Cardinal Braneaforte**, the Pope's legate, whom I had known twenty years before at Paris, when he had been sent by Benedict XVI. with the holy swaddling clothes for the newly-born Duke of Burgundy "
https://it.wikipedia.org/wiki/Antonio_Branciforte_Colonna **Antonio Branciforte Colonna** (Palermo , 28 January 1711 – Agrigento , 31 July 1786) was an Italian Catholic cardinal and archbishop .

Marquis Albergati Capacelli is https://en.wikipedia.org/wiki/Francesco_Albergati_Capacelli **Francesco Albergati Capacelli (Q371439)**

Farinello is <https://en.wikipedia.org/wiki/Farinelli> **Farinelli** (Italian pronunciation: [fariˈnelli]; 24 January 1705 – 16 September 1782)[a] **Farinelli (Q223744)** was the stage name of **Carlo Maria Michelangelo Nicola Broschi** (pronounced ['karlo ˈbrɔski]), a celebrated Italian castrato singer of the 18th century and one of the greatest singers in the history of opera.[1] Farinelli was a soprano castrato, with a range from approximately F3-D6.

In Triest in 1774 Baron Pittoni may be https://en.wikipedia.org/wiki/Philipp_Pittoni_von_Dannenfeld **Philipp Pittoni Freiherr von Dannenfeld** (died 6 October 1824), **Philipp Pittoni von Dannenfeld (Q7184688)** fought in the army of Habsburg Austria during the French Revolutionary Wars. Promoted to general officer in 1795, he

was a brigade commander in northwestern Italy at the time when Napoleon Bonaparte was appointed to lead the opposing French Army of Italy.

Zaguri is https://it.wikipedia.org/wiki/Pietro_Antonio_Zaguri **Pietro Antonio Zaguri** (Venice , 28 January 1733 – Padua , 22 March 1806) was an Italian politician. **Pietro Antonio Zaguri (Q3903649)** who was the brother of https://it.wikipedia.org/wiki/Pietro_Marco_Zaguri **Pietro Marco Zaguri** (Venice, 6 June 1738 – Vicenza, 12 September 1810) was an Italian Catholic bishop. **Pietro Marco Zaguri (Q3904045)**

Count Auersperg could be https://it.wikipedia.org/wiki/Carlo_Giuseppe_di_Auersperg **Charles Joseph of Auersperg , 5th Prince of Auersperg** (Vienna , 17 February 1720 – Losenstein , 2 October 1800), **Charles Joseph of Auersperg (Q11735815)** was Prince of Auersperg from 1783 until his death. On 22 May 1744 he married Maria Josefa Antonina von Trautson (1724 - 1792), daughter of Prince Wilhelm of Trautson. His wife brought him the fiefdom of Vlašim (near Benešov in the present-day Czech Republic) as a dowry

Gorice is <https://en.wikipedia.org/wiki/Gorizia> **Goriza** in Italy Lat/Long(45.9423, 13.6254). Casanova meets Philip's father **Guidobald** "I met there a certain **Count Cobenzl**, who may be alive now—a man of wisdom, generosity, and the vastest learning, and yet without any kind of pretention." https://en.wikipedia.org/wiki/Philipp_von_Cobenzl **Johann Philipp, Graf von Cobenzl** (28 May 1741 – 30 August 1810) **Philipp von Cobenzl (Q685704)** was a statesman of the Habsburg monarchy and the Austrian Empire. His father **Guidobald von Cobenzl** lived mostly in **Gorizia**, where he was a great supporter of culture and arts.[3] Philipp von Cobenzl grew up in **Gorizia** and at **Predjama Castle** (Burg Lueg) near Postojna (Adelsberg). He joined the Habsburg diplomatic service. He joined the Habsburg diplomatic service. In **1777** he accompanied **Emperor Joseph II** (in the disguise of a "**Count Falkenstein**") on his visit to his sister **Queen Marie Antoinette** in France.

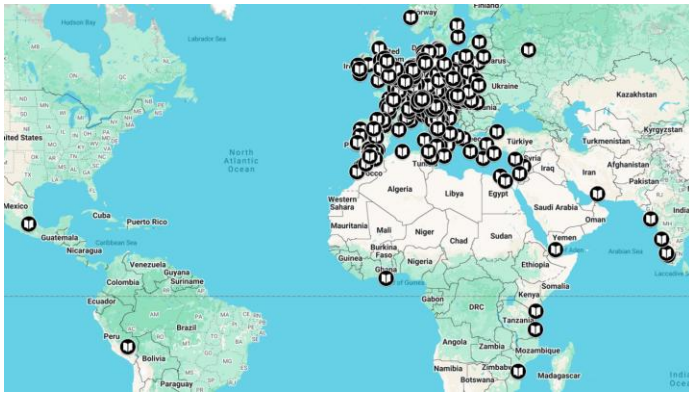
Morelli might be https://en.wikipedia.org/wiki/Jacopo_Morelli **Abbe Iacopo Morelli or Jacopo Morelli; Jacobi Morelli; Giacomo Morelli; Abbe Morelli** (15 April 1745 – 5 May 1819) **Iacopo Morelli (Q3791431)** was an Italian ecclesiastic, noted for his antiquarian labors, and one of the most distinguished librarians of modern times.

Morisini is one of the famous family https://en.wikipedia.org/wiki/Morosini_family

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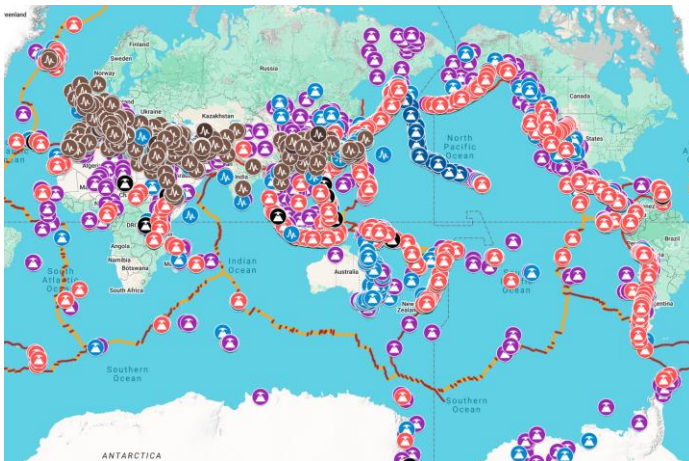
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Civitates orbis terrarvm <https://www.google.com/maps/d/edit?mid=1QRwAOBJWikHGOOfMwuTU-ZkYsZr5z9gs&ll=6.674923026740913%2C-11.683300000000031&z=3>



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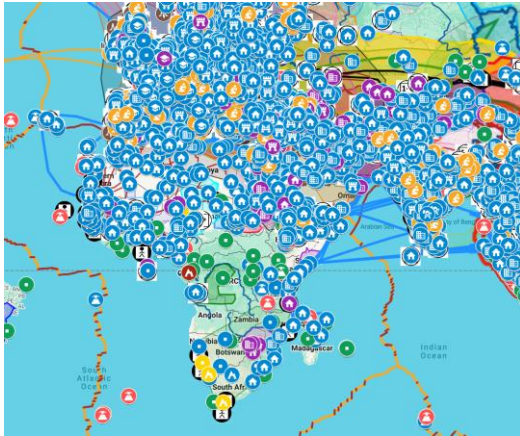
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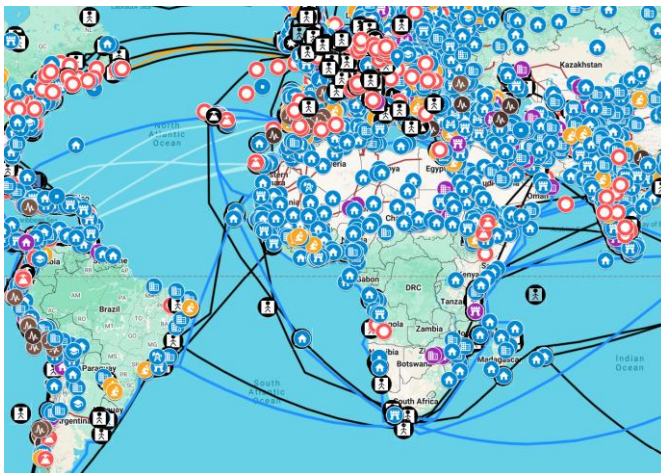
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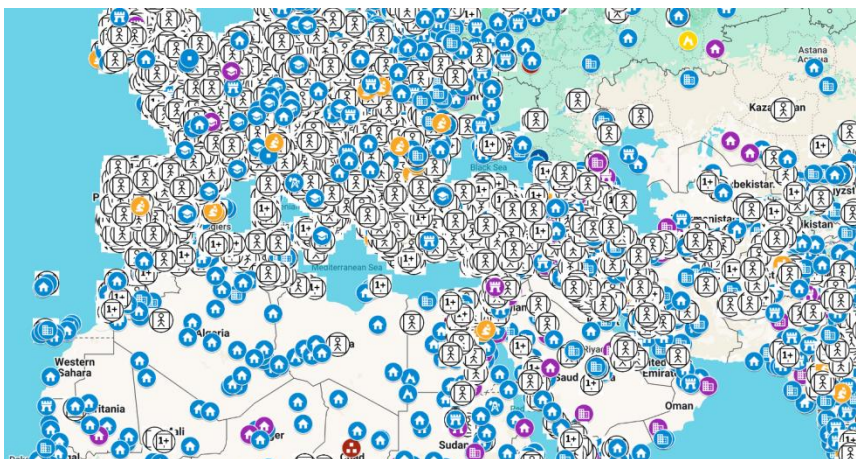
The world from 1450 onwards (still being updated) **Humanistman - People 1450 to 1700**

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And all of the people on wikipedia with a birthplace to 1500 - many of which I have coded myself and corrected on my database. **Humanistman - WIKI People to 1500**

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Recent Investigations

1700s people, review 1400 to 1600s, additional wars. Casanova , places, people and events.

Recent People

Johann Georg Hamann - Lifespan[1730 to 1788] Born_Loc(Konigsberg, Kingdom of Prussia) Rank(80)

Keyword(Philosophy, Critic, Essayist, Religion), Wikidata(Q76499)

https://en.wikipedia.org/wiki/Johann_Georg_Hamann <https://iep.utm.edu/hamann/>

<https://plato.stanford.edu/entries/hamann/>

Friedrich Heinrich Jacobi - Lifespan[1743 to 1819] Born_Loc(Dusseldorf, Electorate of the

Palatinate, Holy Roman Empire) Rank(80) Keyword(Philosophy, Nihilism), Wikidata(Q168004)

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

<https://plato.stanford.edu/entries/friedrich-jacobi/>

<https://archive.org/details/friedrichheinric00wild>

Georges-Louis Le Sage - Lifespan[1724 to 1803] Born_Loc(Geneva, Republic of Geneva) Rank(80)

Keyword(Science, Gravity, Maths), Wikidata(Q116201) [https://en.wikipedia.org/wiki/Georges-](https://en.wikipedia.org/wiki/Georges-Louis_Le_Sage)

[Louis_Le_Sage](https://en.wikipedia.org/wiki/Georges-Louis_Le_Sage) <https://makingscience.royalsociety.org/people/na7298/george-louis-le-sage>

https://en.wikisource.org/wiki/The_Le_Sage_Theory_of_Gravitation

Alejandro Malaspina - Lifespan[1754 to 1810] Born_Loc(Mulazzo, Grand Duchy of Tuscany)

Rank(80) Keyword(Sailor, Navigator, Circumnavigation, Explorer, Scientist), Wikidata(Q459906)

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

https://en.wikipedia.org/wiki/Malaspina_Expedition [https://www.captaincookociety.com/cooks-](https://www.captaincookociety.com/cooks-life/people/cooks-officers-and-crew-and-contemporaries/alejandro-malaspina-and-james-cook)

[life/people/cooks-officers-and-crew-and-contemporaries/alejandro-malaspina-and-james-cook](https://www.captaincookociety.com/cooks-life/people/cooks-officers-and-crew-and-contemporaries/alejandro-malaspina-and-james-cook)

Charles Maurice de Talleyrand-Perigord - Lifespan[1754 to 1838] Born_Loc(Paris, Kingdom of

France) Rank(80) Keyword(Religion, Politics, Diplomacy), Wikidata(Q160499)

https://en.wikipedia.org/wiki/Charles_Maurice_de_Talleyrand-P%C3%A9rigord

<https://www.britannica.com/biography/Charles-Maurice-de-Talleyrand-prince-de-Benevent>

<https://www.napoleon.org/en/history-of-the-two-empires/biographies/talleyrand-perigord-charles-maurice-de/>

William Murray, 1st Earl of Mansfield/William Murray - Lifespan[1705 to 1793] Born_Loc(Scone

Palace, Perthshire, Scotland) Rank(80) Keyword(Law, Barrister, Politics, Judge, History, Education, Commercial Law), Wikidata(Q869340)

https://en.wikipedia.org/wiki/William_Murray,_1st_Earl_of_Mansfield

<https://www.britannica.com/biography/William-Murray-1st-Earl-of-Mansfield>

https://en.wikiquote.org/wiki/William_Murray,_1st_Earl_of_Mansfield

Jacques Charles/Jacques Alexandre Cesar Charles - Lifespan[1746 to 1823] Born_Loc(Beaugency,

France) Rank(80) Keyword(Science, Math, Engineering, Invention, Hydrogen Balloon),

Wikidata(Q332105) https://en.wikipedia.org/wiki/Jacques_Charles

<https://www.britannica.com/biography/Jacques-Charles> [https://airandspace.si.edu/collection-](https://airandspace.si.edu/collection-objects/inflation-of-first-hydrogen-balloon-by-j-a-c-charles/nasm_A20000463000)

[objects/inflation-of-first-hydrogen-balloon-by-j-a-c-charles/nasm_A20000463000](https://airandspace.si.edu/collection-objects/inflation-of-first-hydrogen-balloon-by-j-a-c-charles/nasm_A20000463000)

Marc-Michel Rey - Lifespan[1720 to 1780] Born_Loc(Geneva, Republic of Geneva) Rank(80)
Keyword(Publisher, Books, Enlightenment, Printer), Wikidata(Q118082)
https://en.wikipedia.org/wiki/Marc-Michel_Rey
<https://radicaltranslations.org/database/agents/2889/> <http://rey.huma-num.fr/home/en>

Francis Hutcheson - Lifespan[1694 to 1746] Born_Loc(Saintfield, County Down, Ulster, Ireland)
Rank(20) Keyword(Morals, Ethics, Philosophy, Education, Society, Virtue, Self-Interest, Moral Duty, Humanism), Wikidata(Q316367) [https://en.wikipedia.org/wiki/Francis_Hutcheson_\(philosopher\)](https://en.wikipedia.org/wiki/Francis_Hutcheson_(philosopher))
<https://plato.stanford.edu/entries/hutcheson/> <https://iep.utm.edu/hutcheso/>
<https://oll.libertyfund.org/people/francis-hutcheson>

James Burgh - Lifespan[1714 to 1775] Born_Loc(Madderty, Scotland) Rank(30) Keyword(Philosophy, Free Speech, Politics, Universal Suffrage, Political Science, Democracy, Humanism), Wikidata(Q6130488) https://en.wikipedia.org/wiki/James_Burgh
<https://quod.lib.umich.edu/cgi/t/text/text-idx?c=evans;idno=N10941.0001.001>
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Burgh%2C%20James%2C%201714%2D1775>

<https://quod.lib.umich.edu/cgi/t/text/text-idx?c=evans;idno=N10941.0001.001;rgn=div1;view=text;cc=evans;node=N10941.0001.001:7>

Political disquisitions; or, An enquiry into public errors, defects, and abuses. Illustrated by, and established upon facts and remarks, extracted from a variety of authors, ancient and modern. : Calculated to draw the timely attention of government and people, to a due consideration of the necessity, and the means, of reforming those errors, defects, and abuses; of restoring the constitution, and saving the state. / By J. Burgh, gentleman; author of the Dignity of human nature, and other works. ; Volume the first [-third and last].

*Did reason govern mankind, there would be little occasion for any other government, either monarchical, aristocratical, democratical, or mixed. But man, whom we dignify with the honourable title of Rational, being much more frequently influenced, in his proceedings, by supposed interest, by passion, by sensual appetite, by caprice, by any thing, by nothing, than by reason; it has, in all civilized ages and countries, been found proper to frame laws and statutes fortified by sanctions, and to establish orders of men invested with authority to execute those laws, and inflict the deserved punishments upon the violators of them. By such means only has it been found possible to preserve the general peace and tranquility. But, such is the perverse disposition of man, the most unruly of all animals, that this most useful institution **has been generally debauched** into an **engine of oppression and tyranny over those, whom it was expresly and solely established to defend**. And to such a degree has this evil prevailed, that in almost every age and country, the government has been the principal grievance of the people, as appears too dreadfully manifest, from the **bloody and deformed page of history**. For what is general history, but a view of the abuses of power committed by those, who have got it into their hands, to the subjugation, and destruction of the human species, to the ruin of the general peace and happiness, and turning the Almighty's fair and good world into a butchery of its inhabitants, for the gratification of the unbounded ambition of a few, who, in overthrowing the felicity of their fellow-creatures, have confounded their own?*

Marquis de Sade/Donatien Alphonse Francois, Marquis de Sade Marquis de Sade - Lifespan[1740 to 1814] Rank(80) Keyword(Debauchery, Amoral, Libertine, Politics, blasphemy, pornography, Sadism), Wikidata(Q123867) https://en.wikipedia.org/wiki/Marquis_de_Sade
<https://supervert.com/elibrary/marquis-de-sade/marquis-de-sade-his-life-and-work>
<https://www.britannica.com/biography/Marquis-de-Sade>

Wilhelmina of Prussia, Princess of Orange/Wilhelmina - Lifespan[1751 to 1820] Born_Loc(Het Loo Palace, Het Loo) Rank(80) Keyword(Politics, Aristocracy, Government, Counter Revolution), Wikidata(Q58003) https://en.wikipedia.org/wiki/Wilhelmina_of_Prussia,_Princess_of_Orange
<https://www.encyclopedia.com/women/encyclopedias-almanacs-transcripts-and-maps/wilhelmina-prussia-1751-1820> <https://europeanroyalhistory.wordpress.com/2023/08/07/august-7-1751-birth-of-princess-wilhelmina-of-prussia-princess-of-orange/>

Franz Mesmer/Franz Anton Mesmer - Lifespan[1734 to 1815] Rank(80) Keyword(Hypnosis, Electricity, Animal Magnetism), Wikidata(Q160202) https://en.wikipedia.org/wiki/Franz_Mesmer
<https://www.cabinetmagazine.org/issues/21/turner.php>
<https://www.historyofinformation.com/detail.php?id=3940>

Gregor Mendel/Gregor Johann Mendel - Lifespan[1822 to 1884] Born_Loc(Heinzendorf bei Odrau (Hyncice), Silesia, Austrian Empire) Rank(80) Keyword(Genetics, Breeding, biologist, meteorologist, mathematician, Religion), Wikidata(Q37970) https://en.wikipedia.org/wiki/Gregor_Mendel
<https://www.hmdb.org/m.asp?m=226462> <https://www.britannica.com/biography/Gregor-Mendel>

Sebastian Munster - Lifespan[1488 to 1552] Born_Loc(Ingelheim, near Mainz Germany) Rank(70) Keyword(Philosophy, Cartography, Maps, Religion, Cosmographer, Educator, Humanism), Wikidata(Q61073) https://en.wikipedia.org/wiki/Sebastian_M%C3%BCnster
<https://www.britannica.com/biography/Sebastian-Munster>
https://www.geographicus.com/P/ctgy&Category_Code=munster

Etienne de La Boetie - Lifespan[1530 to 1563] Born_Loc(Sarlat-la-Caneda, France) Rank(70) Keyword(Choice, Liberty, Discourse, Habit, Servitude, Law, Magistrate, Poet, Philosophy, Humanism), Wikidata(Q290227) https://en.wikipedia.org/wiki/%C3%89tienne_de_La_Bo%C3%A9tie
https://en.wikipedia.org/wiki/Discourse_on_Voluntary_Servitude
<https://institutlaboetie.fr/etienne-de-la-boetie/>

Recent Documents

Encyclopedie, ou dictionnaire raisonne des sciences, des arts et des metiers - Document[1772] Rank(40) Author(**Denis Diderot** and others) Keyword(Group Development Knowledge, Encyclopedia, Science, Arts, Crafts) <https://en.wikipedia.org/wiki/Encyclop%C3%A9die>
https://commons.wikimedia.org/wiki/Encyclop%C3%A9die,_ou_Dictionnaire_raisonn%C3%A9_des_sciences,_des_arts_et_des_m%C3%A9tiers <https://enccre.academie-sciences.fr/encyclopedie/>

An Analysis of the Laws of England - Document[1756] Rank(30) Author(**William Blackstone**) Age(33) Keyword(Group Law History, Law, Education) https://en.wikipedia.org/wiki/An_Analysis_of_the_Laws_of_England
<https://archive.org/details/analysisoflawsof00blac/page/n5/mode/2up>
<https://www.gutenberg.org/files/30802/30802-h/30802-h.htm>

Title: **Commentaries on the Laws of England** Book the First Author: **William Blackstone**

*Without detracting therefore from the real merit which abounds in the imperial law, I hope I may have leave to assert, that if an Englishman must be ignorant of either the one or the other, he had better be a stranger to the Roman than the English institutions. For I think it an undeniable position, that a competent knowledge of the laws of that society, in which we live,-6- is the proper accomplishment of every gentleman and scholar; an highly useful, I had almost said **essential, part of liberal and polite education**. And in this I am warranted by the example of antient Rome; where, as Cicero informs us[a], the very boys were obliged to learn the twelve tables by heart, as a *carmen necessarium* or indispensable lesson, to imprint on their tender minds an early knowledge of the laws and constitutions of their country.*

Christianity Unveiled, or Examination of the Principles and Effects of the Christian Religion - Document[1766] Rank(80) Author(**Baron d'Holbach**) Age(43) Keyword(Group Law Religion, Chirstianity, Natural Law, Moral Philosophy, History)

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

<https://www.gutenberg.org/ebooks/author/2420>

<https://www.gutenberg.org/cache/epub/40770/pg40770-images.html>

The System of Nature or, the Laws of the Moral and Physical World - Document[1770] Rank(70) Author(**Baron d'Holbach**) Age(47) Keyword(Group Development Nature, System, Philosophy, Atheism, Free Will, Morality)

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

<https://www.gutenberg.org/ebooks/author/2420>

<http://www.ftarchives.net/holbach/system/0syscontents.htm>

A System of Moral Philosophy - Document[1737] Rank(10) Author(**Francis Hutcheson**) Age(43) Keyword(Group Development Morals, Philosophy, Humanism)

[https://en.wikipedia.org/wiki/Francis_Hutcheson_\(philosopher\)](https://en.wikipedia.org/wiki/Francis_Hutcheson_(philosopher))

<https://archive.org/details/systemofmoralphi02hutc> [https://oll.libertyfund.org/people/francis-](https://oll.libertyfund.org/people/francis-hutcheson)

[hutcheson https://archive.org/details/systemmoralphilo01hutc/page/n5/mode/2up](https://archive.org/details/systemmoralphilo01hutc/page/n5/mode/2up)

<https://oll.libertyfund.org/pages/hutcheson-s-moral-philosophy>

<https://oll.libertyfund.org/people/francis-hutcheson> <https://plato.stanford.edu/entries/hutcheson/>

Histoire de ma vie - Document[1824] Rank(80) Author(**Giacomo Girolamo Casanova**)

Keyword(Individual Development History, Autobiography, Exploration, Adventure)

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

<https://archive.org/details/memoirsofjacques01casa/page/n5/mode/2up>

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


...Man is free, but his freedom ceases when he has no faith in it; and the greater power he ascribes to faith, the more he deprives himself of that power which God has given to him when He endowed him with the gift of reason. Reason is a particle of the Creator's divinity. When we use it with a spirit of humility and justice we are certain to please the Giver of that precious gift. God ceases to be God only for those who can admit the possibility of His non-existence, and that conception is in itself the most severe punishment they can suffer.

Man is free; yet we must not suppose that he is at liberty to do everything he pleases, for he becomes a slave the moment he allows his actions to be ruled by passion. The man who has sufficient power over himself to wait until his nature has recovered its even balance is the truly wise man, but such beings are seldom met with...

*My Memoirs are not written for young persons who, in order to avoid false steps and slippery roads, **ought to spend their youth in blissful ignorance**, but for those who, having thorough experience of life, are no longer exposed to temptation, and who, having but too often gone through the fire, are like salamanders, and can be scorched by it no more.*

References

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https://en.wikipedia.org/wiki/Founder_of_Wikipedia **Creative Commons Attribution-ShareAlike 3.0**
2. **Many Universities, government, museum, library and public websites**
3. **Internet Archive** - Internet Archive Founder, Brewster Kahle - <https://archive.org/>
4. **Project Gutenberg** - Michael Hart, founder of Project Gutenberg, invented eBooks in 1971 and his memory continues to inspire the creation of eBooks and related content today.
<https://www.gutenberg.org/> **public domain**
5. **Michael Stern Hart** (March 8, 1947 – September 6, 2011)

https://en.wikipedia.org/wiki/Michael_S._Hart by Marcello GDFL 1.2
6. <https://pantheon.world/> people wiki data extract
7. <https://www.nature.com/articles/s41597-022-01369-4> A cross-verified database of notable people, 3500BC-2018AD
8. <https://www.britannica.com/video/Top-questions-answers-Reign-of-Terror/-245660> About 300,000 were arrested, and 17,000 of them were tried and executed. Another 23,000 were killed without trial or died in prison. How did the Reign of Terror end? Because of its excessive actions, public support of the Committee of Public Safety decreased. Maximilien Robespierre, president of the National Convention, and many of his supporters were arrested and executed, thereby ending the Reign of Terror.
9. https://en.wikipedia.org/wiki/Thermidorian_Reaction Prominent figures of Thermidor include Paul Barras, Jean-Lambert Tallien, and Joseph Fouché.
10. https://en.wikipedia.org/wiki/Yongzheng_Emperor *If it is a trivial matter, do not just simply neglect the issue because it seems insignificant. If it is a complex matter, do not just simply conceal away the issue because it could become a challenge. To have good governance and dissuade seditionists, is all in the ruler's wish. **If civilians see a judicious court that is loyal and wholeheartedly for the country, and see that the court embraces its people; and civilians feel the virtue in their court marshalls, then the people would not perceive the court as a threat.** Thus, there would be no reason to have seditionaries*

11. [https://babel.hathitrust.org/cgi/pt?id=uc1.\\$b308743&seq=11](https://babel.hathitrust.org/cgi/pt?id=uc1.$b308743&seq=11) Education as a Science
Alexander Bain
<https://babel.hathitrust.org/cgi/ssd?id=uc1.%24b308743;page=ssd;view=plaintext;seq=215;num=181#seq215> *One of the first indications of growing intelligence, of the contracting of fixed impressions of things around, is the **dis-covery of circumstances** attendant on what gives pleasure; events and objects that precede or accompany things that are delightful in themselves. The **stimulus to attention** derived from what is agreeable operates towards these accompaniments, which are thereby discriminated, marked, and impressed on the memory. The child comes to know, not merely its food and its agreeables, but all that goes along with them, and all the prognostics of their arrival. An object of strong intrinsic interest irradiates its surrounding sphere, and the more so as the impressions of outward things harden and become coherent. In this way great additions are made to the stock of discriminated and remembered objects; the motive being still an interested one-the access of pleasure and the avoidance of pain*
12. https://supremecourt.nsw.gov.au/documents/Publications/Speeches/2025-speeches/bellcj/CJOLTD_20250206.pdf *I acknowledge the **Gadigal of the Eora Nation** and pay my sincere respects to all Elders, past and present, and to all Aboriginal people and practitioners present this evening.*
13. <https://citynews.com.au/2025/heidi-yates-wins-womens-leadership-award/>
14. https://en.wikipedia.org/wiki/Claude_Adrien_Helv%C3%A9tius
https://www.google.com.au/books/edition/De_l'esprit_or_Essays_on_the_mind_Transl/5UAAAAAAQAAJ?hl=en
<https://archive.org/details/claudehelvetiusp0000horo/page/n7/mode/2up>
<https://archive.org/details/treatiseonmanhis2helv/page/2/mode/2up> **A treatise on man, his intellectual faculties and his education** by Helvétius, 1715-1771; Hooper, William, M.D., tr; Adams, John, 1735-1826, former owner. MB (BRL); John Adams Library (Boston Public Library) MB (BRL)
15. https://en.wikipedia.org/wiki/Abigail_Adams
16. [https://en.wikipedia.org/wiki/Charles_Viner_\(jurist\)](https://en.wikipedia.org/wiki/Charles_Viner_(jurist))
17. <https://radicaltranslations.org/> **The Transfer of Revolutionary Culture between Britain, France and Italy (1789-1815)**
18. https://en.wikipedia.org/wiki/Jacques-Andr%C3%A9_Naigeon **Jacques-André Naigeon** (15 July 1738, Paris – 28 February 1810, Paris) was a French artist, atheist-materialist philosopher, editor and man of letters best known for his contributions to **the Encyclopédie** and for reworking Baron d'Holbach's and Diderot's manuscripts.
19. <https://en.wikipedia.org/wiki/Physiocracy>
20. <https://www.dailymail.co.uk/news/article-14436939/Granville-Boys-High-School-protest.html>
21. https://en.wikipedia.org/wiki/Henry_Moyes
22. <https://quadrant.org.au/news-opinions/philosophy-ideas/a-prehistory-of-the-present-crisis/> *Secondly, the various student rebellions and demonstrations around the world announced the arrival of a new form of radical politics, marked by contrived spontaneity, irresponsibility, and irrationalism, and informed above all by a sense of generational change that was simultaneously Oedipal and Promethean in its lust to be sui generis, politically and intellectually new and beholden to nobody, an historical phenomenon analyzed*

comprehensively by Lewis Feuer in *The Conflict of Generations: The Character and Significance of Student Movements* (1969). The older, generally anglophone, liberal-humanist tradition found itself in disgrace as the Left's 'cancel-culture' strategy was brutally applied. Previously great names were abruptly marginalized on university campuses awash with the literature of a vastly empowered and insufferably self-righteous New Left, representing the mainstream communist parties, the Maoists, and the Trotskyite, supplemented by thousands of dirt-cheap Marxist-Leninist publications imported from Moscow and Peking.

23. https://en.wikipedia.org/wiki/Aleksandr_Solzhenitsyn
24. https://en.wikipedia.org/wiki/Highland_Clearances
25. https://en.wikipedia.org/wiki/Messinian_salinity_crisis
26. https://en.wikipedia.org/wiki/The_Only_Possible_Argument_in_Support_of_a_Demonstration_of_the_Existence_of_God
27. <https://quadrant.org.au/news-opinions/qed/affirmative-action-six-hard-questions/>
28. <https://quadrant.org.au/news-opinions/free-speech/snoops-and-censors-global-ambitions/>
29. <https://en.wikipedia.org/wiki/Systemantics> John Gull
30. <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#link2HCH0014> **Casanova and a Turk** "I may grant that, but God cannot be matter, and it is right to remove from the thoughts of the vulgar the idea of a material divinity. You are the only men, you Christians, who believe that you see God." "It is true, we are sure of it, but observe that faith alone gives us that certainty." "I know it; but you are idolators, for you see nothing but a material representation, and yet you have a complete certainty that you see God, unless you should tell me that faith disaffirms it." "God forbid I should tell you such a thing! Faith, on the contrary, affirms our certainty." "We thank God that we have no need of such self-delusion, and there is not one philosopher in the world who could prove to me that you require it." "That would not be the province of philosophy, dear father, but of theology—a very superior science."
31. <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkB2HCH0005> In reality such proceedings miss the end for which they are undertaken, and the Pope, in spite of his infallibility, will not prevent his persecutions from giving Freemasonry an importance which it would perhaps have never obtained if it had been left alone. Mystery is the essence of man's nature, and whatever presents itself to mankind under a mysterious appearance will always excite curiosity and be sought, even when men are satisfied that the veil covers nothing but a cypher. Upon the whole, I would advise all well-born young men, who intend to travel, to become Freemasons; but I would likewise advise them to be careful in selecting a lodge, because, although bad company cannot have any influence while inside of the lodge, the candidate must guard against bad acquaintances. Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose. Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone. Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction. He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend

has not found it out, he could not make any use of it after it had been whispered in his ear. No, he keeps his peace, and the secret remains a secret.

32. [https://en.wikipedia.org/wiki/Faro_\(banking_game\)](https://en.wikipedia.org/wiki/Faro_(banking_game))
33. <https://www.casanovashadows.com/768-2/>
34. <https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkC2HCH0002> This mission **cost the admiralty twelve thousand francs**, and the minister might easily have procured all the information I gave him **without spending a penny**. **Any intelligent young naval officer would have done it just as well, and would have acquitted himself with zeal and discretion, to gain the good opinion of the ministers**. But all the French ministers are the same. They **lavished money which came out of other people's pockets to enrich their creatures**, and they were absolute; the downtrodden people counted for nothing, and of this course the **indebtedness of the state and the confusion of the finances were the inevitable results**. It is quite true that the Revolution was a necessity, but it should have been marked with **patriotism and right feeling, not with blood**. However, the nobility and clergy were not men of sufficient generosity to make the necessary sacrifices to the king, the state, and to themselves.
35. <https://supervert.com/elibrary/marquis-de-sade/marquis-de-sade-his-life-and-work> **Iwan Bloch, Marquis de Sade: His Life and Work (translated by James Bruce). Originally published in 1899, this is the first biography of the Marquis de Sade.** De Sade called the eighteenth century "**the age of complete corruption**" (Justine 1, 2) and in another place had Noireceuil say: "It is dangerous to desire to be virtuous in a corrupt century" (Juliette 1, 261). The consciousness of the general evil of the century was sufficiently impressed upon him as on others. Hegel in his Philosophy of History has the most pertinent expression for this epoch: "The whole state of France at that time was a dissolute aggregation of privileges against idea and reason; in general, a mad state with which, at the same time, was bound the **highest depravity of morals and spirit**—an empire of injustice with the growing consciousness of that state." The eighteenth century belongs to that frivolous era, whose essence was masterfully described by a student of Hegel, Kuno Fischer, in his Diotima: "Frivolous times are those which always conclude a moribund era and completely destroy the life of mankind so that it can start afresh." Fichte once called it "completed sinfulness." In all great turning points of history the traits of the different ages resemble one another. They are weakened and appear so flabby and impotent, that one despairs of new ones. And in fact, when an era has completely lived itself out, there remains from its customary life but the external shell, and this needs artistic charm to excite it again, for the inward power is lacking which alone can bring it forth in its youthful freshness. "It is unrestrained and yet a feeble life; it is unfettered, and yet dull powers which complete the drama of life. There is no character, no formation in such times; everywhere the prose of selfishness without its power; the impotency of pleasure without its poetry." The world of the Caesars, the age of expiring popery, the French monarchy before the Revolution were all such periods. The second was the complete sinfulness of Catholicism; the last, the complete sinfulness of the monarchy.
36. <https://adb.anu.edu.au/biography/boas-abraham-tobias-5277>
37. <https://quadrant.org.au/news-opinions/history/the-sophists-guide-to-national-decline/>
38. <https://en.wikipedia.org/wiki/Alcibiades>
39. <https://www.casanovashadows.com/enlightenment-roots-introduction/>
40. <https://www.casanovashadows.com/casanova-and-voltaire-2/>

41. https://en.wikipedia.org/wiki/Melanchthon_Circle
42. https://en.wikipedia.org/wiki/Th%C3%A9ophraste_Renaudot
43. <https://www.britannica.com/topic/history-of-France/France-1715-89>
44. https://en.wikipedia.org/wiki/Jacques-B%C3%A9nigne_Bossuet
45. https://en.wikipedia.org/wiki/Emmanuel_Joseph_Siey%C3%A8s
46. <https://www.geriwalton.com/madame-romain-la-belle-limonadie-francere/>
47. https://en.wikipedia.org/wiki/Friederike_Sophie_Seyler
48. https://en.wikipedia.org/wiki/Ga%C3%A9tan_Vestris
49. https://en.wikipedia.org/wiki/Jean-Georges_Noverre
50. https://en.wikipedia.org/wiki/Charles-Joseph,_7th_Prince_of_Ligne
51. https://en.wikipedia.org/wiki/Ludovico_Ariosto Ariosto also coined the term "[humanism](#)" (in Italian, *umanesimo*)^[4] for choosing to focus upon the strengths and potential of humanity, rather than only upon its role as subordinate to God. This led to [Renaissance humanism](#).
52. https://en.wikipedia.org/wiki/Johann_Joachim_Winckelmann
53. https://en.wikipedia.org/wiki/Parlement_of_Toulouse The Parlement was charged with operating Toulouse's inquisition, burning at least eighteen Protestants alive in the mid-16th century. It was a center of Catholic resistance to the Reformation in the run-up to the 1562 Toulouse Riots and, following its victory on that occasion, completely dominated the town's capitouls. In 1590, during the French Wars of Religion, Henry IV created the rival Parlement of Carcassonne, attended by parliamentarians faithful to the king. In **June 1794, all the members of the Parlement were executed**, following a decision of the Revolutionary Tribunal???
54. **History of the French revolution**, tr. by C. Cocks by **Jules Michelet**
55. https://en.wikipedia.org/wiki/Jos%C3%A9_Mo%C3%B1ino,_1st_Count_of_Floridablanca
56. <https://giacomo-casanova.de/catour8.htm> On the road, he often wrote to **Francesca Buschini**; her answering letters were found among Casanova's papers at Dux.
<https://giacomo-casanova.de/catour1.htm#journeys1>
57. https://en.wikipedia.org/wiki/Alessandro_Cagliostro
58. <https://quadrant.org.au/news-opinions/australia/debt-taxes-and-more-yet-more-debt/>
59. https://en.wikipedia.org/wiki/Orlando_Furioso
60. https://en.wikipedia.org/wiki/Conversations_on_the_Plurality_of_Worlds
61. https://www.gutenberg.org/files/2981/2981-h/2981-h.htm#linkE2H_4_0002 I went home angry with Grimaldi, Rinaldi, and everyone else. My anger vexed me, I should properly have only laughed, for in the **state of morals at Genoa**, the accusation, whether true or false, could not injure my honour.
62. <https://www.tandfonline.com/doi/pdf/10.1179/its.1956.11.1.92?needAccess=true>
VINCENZO MARTINELLI IN ENGLAND: 1748–1774 E. H. Thorne Pages 92-107 | Published online: 18 Jul 2013
63. https://en.wikipedia.org/wiki/English_coffeehouses_in_the_17th_and_18th_centuries
Coffeehouse conversation was supposed to conform to a particular manner. The language of polite and civil conversation was considered to be essential to the conduct of coffeehouse debate and conversation. There is dispute among historians as to the main role that civility played in polite conversation in coffeehouse conversation and debate. Klein argues the importance of the portrayal of utmost civility in coffeehouse conversation to the public was imperative for the survival of coffeehouse popularity throughout the period of restoration-

era anxieties.[40] Cowan applies the term "civility" to coffeehouses in the sense of "a peculiarly urban brand of social interaction which valued sober and reasoned debate on matters of great import, be they scientific, aesthetic, or political." [41] He argues that the underlying rules and procedures which have enabled coffeehouses to "keep undesirable out". These include established rules and procedures as well as conventions outlined by clubs when frequenting coffeehouses, such as Harrington's Rota Club. Cowan argues that these "rules" have had a great impact on coffeehouse sociability.[42] Mackie argues that Addison and Steele's popularised periodicals, *The Tatler* and *The Spectator*, infused politeness into English coffeehouse conversation, as their explicit purpose lay in the **reformation of English manners and morals**

64. https://en.wikipedia.org/wiki/Lu%C3%ADs_de_Cam%C3%B5es
65. https://en.wikipedia.org/wiki/Ludwig,_Hereditary_Prince_of_Mecklenburg-Schwerin
66. https://en.wikipedia.org/wiki/Louisa_Ulrika_of_Prussia
67. https://en.wikipedia.org/wiki/Philosophy_of_history
68. <https://archive.org/details/philosophyofhist00volt/page/n13/mode/2up>
<https://archive.org/details/philosophyofhist0000volt/page/n3/mode/2up>
69. <https://san.beck.org/14-7-Spain,Portugal,Italy.html>
70. https://en.wikipedia.org/wiki/Abraham_Nicolas_Amelot_de_la_Houssaye
<https://cristoraul.org/english/readinghall/THIRDMILLENNIUMLIBRARY/MEDIEVAL-HISTORY/PDF/The-early-history-of-Venice-from-the-foundation-to-the-conquest-of-Constantinople-AD1204.pdf> https://archive.org/details/bim_early-english-books-1641-1700_the-history-of-the-gover_amelot-de-la-houssaye-a_1677
71. https://en.wikipedia.org/wiki/Andrew_Millar