

# New Learning: Book Two

## ***THE HISTORY OF MONEY, Part 1***

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New Learning: Book Two (part 1)

THE HISTORY OF MONEY

Preliminary Dialogue

Socrates: I can't believe my own ears. Don't ... get the wrong idea! I don't want to hear any more.

Stop this ... "rampage." Please. Before you do some irreparable damage.

Now, I can't be exactly sure that I fully comprehend what I just got through hearing; but I do perfectly understand the direction that you are trying to go in this quest of yours relative to inductive thinking — it is exactly the opposite of the way that I wish for people to think — and I just implore you to stop.

I'm not at all certain of the specific results which you might think to accomplish by this line of reasoning that you are following; but I do most emphatically know that what you just now said relative to your reversed analysis of the Inflection Chart, if you are not most cautious about what you say about that kind of a thing, can be the cause of irreparable harm to the most precious treasure that the human race owns.

"What is, 'the most precious treasure that the human race owns,' Socrates?"

Socrates: Money.

"Money is 'the most precious thing that the human race owns'?"

Socrates: Well of course it is.

"Can you imagine the chaos that would reign in the world tomorrow is something happened that shook mankind's faith in money?" That would be the end of everything that humanity cherishes.

Stop and just think. Every single thing on this earth that has any real value can have that value expressed in terms of so many dollars and cents, when people get down to being solemn about it. Even a mother's love, if a child is deprived of it, is finally expressed in a court settlement (at least to the court's satisfaction) in the terms of a certain quantity of money.

Let me state my position more bluntly. Money is the ONLY thing of value that mankind as a group knows. And money is nothing other than the unwavering faith of people in their politicians — the faith that you are destroying by that "turnabout" that you just made with your reverse analysis of the Inflection Chart.

## The History of Money: Introduction

This book is intended to be used as a reference, to show a person who is committed to the challenge of completely controlling his or her own mind (in the task of using inductive thinking to push back the present limits on computerized language translation to the point where they are insignificant in impeding interlingual telecommunications), how rare that type of control is.

The best time to show a person what a "solitary" type of thing that a certain kind of work is, is before it is begun. If that is done, then that person will expect the work to be a solitary kind of experience and will be reinforced when that expectation finds confirmation, rather than being discouraged at the making of such a discovery en route.

"But," someone might ask, "why study such a thing as 'The History of Money' in a course which shows one how to create automatic language translation computer software?"

The answer to this is the following.

"The History of School" showed us that the institutionalized formula for correct thinking is diametrically opposed to the spontaneous human thinking that creates language. That "History" introduced us to the fact that the fashioners of that formula are far from what we would expect to be the likely route to automating translation between languages.

It is normal, when seeing an inadequacy in an approach used by others, to quickly disassociate in our minds that approach from those approaches which may be our own. That quick disassociation could do a disservice to us, though, in the task to which we are addressing ourselves in this instance.

It will be remembered that in "The Fastest Way to Learn Spanish Is To See It," the "Orange Book," the story informs us that everyone is born thinking inductively. The story continues showing us how all of us are beset by forces which impede human nature within us from continuing to think inductively. The conclusion in the Orange Book, at the evidence of language, is that mankind quite universally gives up hope that it can continue to think inductively and begins to think deductively.

With that perspective, then, one could make the comment that that which we encountered in "The History of School" was just one man justifying for all men what they quite universally do anyway and then flattering them into making that the logical basis of Civilization. Men quite universally lose their hope that they can continue reasoning inductively, as they were born doing — Socrates was just the one who best succeeded in stating how they have NO alternative BUT to do what mankind quite universally does anyway — and that is what was made the basis of Civilization or "the institutionalized formula for how to think correctly."

As much as it might strike one with awe to contemplate this state of affairs, we have at hand the task of seeing what the result has been from the human race listening to such people as Socrates and from giving a somewhat uniform credibility to what such people as him say.

## THE RESULT

Following the story in the Orange Book, as it unfolded before certain pieces of language evidence, we find human nature in the post-childhood stage of life fairly uniformly giving up its hope that it can continue to reason inductively.

The elements of human nature that had been thus involved in inductive reasoning, as we considered those elements in this language evidence (of speech being a vocal reaction to what we see) in the Orange Book are: 1. the mind, 2. the mind's "eye" and 3. our physical eyes.

After human nature gives up its hope that it can continue to think in this "believing," inductive way of looking at things, it is still equipped with the same elements, or "tools," for looking that it had before — albeit that it has gone over to a deductive way of looking at things, which is the definition of "doubting."

The young children of the human race are the "believing" part of the human race. The grown-ups are its "doubters." The grown-ups still have the same tools — the mind, the mind's "eye" and the physical eyes — which they had before. "What is it that they use these tools of belief for, during the post-childhood portion of life, characterized, relative to childhood, by 'doubt'?"

"What is it that post-childhood mankind believes?" Well, that is no mystery, what they see.

### What Mankind Sees

"What is it that mankind sees?"

By sheer volume our sight is occupied by the physical Earth on which we live.

The planet that we inhabit presents two broad classes of things that we see: that which helps us (to stay comfortably alive) and that which hinders us from that.

This planet is our home. We find shelter, fuel, warmth, shade, clothing, food, drinking water, natural medicines etc., on this Earth that we inhabit.

It also produces storms, drought, earthquakes, fire, cold, wetness, famine, poisons etc., for us.

In order to stay comfortably alive, man must fashion certain of the elements of the Earth for his own benefit. The Earth, all by itself, won't do that for him anywhere.

From experience in fashioning the elements of the Earth for his own benefit, man has found certain elements which, though often rare, are very valuable.

One of these things are diamonds.

They are very hard and for that reason most useful. However, because they are so rare they are not utilized so much as they are treasured for their glittering beauty, one of their features which particularly appeals to our sight. This feature tends to increase as their size increases. Because of their hardness, though, they are not amenable to being rapidly traded; for their individual sizes might not meet the specific needs of some of the persons to whom they might be traded; and dividing them up is ruinous to the value of diamonds.

Metals are valued elements also.

Iron and steel are prized for their strength and have been essential for man to become industrialized. However, they rust.

Copper has proved to be very valuable in a multitude of applications. However, it becomes tainted and corrodes easily.

Perhaps the most versatile of metals, though (and which, perhaps largely because it has nothing to do with corrosion, has most of the other metals classified as "base" in contrast to it), is gold. It is so malleable that a small piece of it can be hammered out into a thin sheet so large that it can cover the wall of a relatively big room. One ounce of gold (about the size of a half-dollar coin) can be drawn into a wire so fine that it can stretch fifty miles, from downtown Salt Lake City to Springville. And, that fine wire won't be brittle. In this computer age these excellent properties of gold have recommended it as the material used for the almost microscopically fine wires that connect the posts of the tiny chips of silicon (not much larger than flakes of pepper, that are the essence of computers) to the "outside world."

Silver also has many excellent properties, so many that it is classified in the same category as gold in contrast to other base metals.

One of these properties of silver, that has made itself prominent in this modern industrial age, is the fact that silver is the best conductor of electricity. Unlike gold, silver does corrode; and, though not as malleable as gold and comparatively brittle when drawn into fine wires, it has another enormous modern industrial value in being the only element that can serve as the essence of high-quality photography.

Although some of these properties of gold and silver have only been put to these intensely valuable modern applications, just given above, in recent times, the obvious usefulness of gold and silver have made them prized by man throughout history.

So, from the physical mass that has filled the physical sight of mankind from the beginning, gold and silver have deductively been "distilled out," as it were, as that which the mind's eye of doubting mankind has settled upon as that which can help it "almost the most" to survive comfortably.

### The "Most"

"If gold and silver are that upon which the mind's eye of doubting mankind has settled as that which can help it 'almost' the most to survive comfortably, what is it upon which the mind's eye of doubting mankind has settled as that which can help it 'the most'?"



It wouldn't be right to say, "other men," because that misses the mark. It is better to say that it is "an abstract concept" (intensively encouraged by propaganda but which doubting men probably would have had anyway) of that about other men that is most able to help them survive comfortably.

People see that other people are that which is most able to help them survive comfortably, if only they were disposed to. The fact that most people, apparently, haven't been disposed to, has created this "abstract concept" about other men as that which is most able to help them, which, together with the way they hold gold and silver in their mind's eye, is what created "money."

## Money

It was said about the "abstract concept," that doubting mankind "probably" would have had something like it anyway. However, this specific "abstract concept" about which we talk is one that has been "encouraged," investigated at length by the arch-political strategists, developed and subsidized, so that by making a study of the history of money, we can see by these external encouragements — propaganda — a history of what doubting mankind has done since its beginning with the tools that it used in its childhood to believe.

So this History of Money is really a history of what mankind has done with the tools of belief (the tools that could have been used for inductive reasoning) since the beginning. Perhaps as we read this we will see a history of deductive reasoning, doubting, in its broadest view and thereby prepare ourselves best to eliminate such from our thinking as we undertake to get ourselves to use these tools again in a totally inductive undertaking.

This book, then, is really the history of deductive reasoning, told in a way that such a vast subject, the history of mankind's doubtful thinking, can be set out in a rather short presentation, just ample enough to get the point across.

Speaking of "the point," this book differs from Book One and Book Three in that they, in the finest academic tradition, are Socratic dialogues: conversations one partner in which is Socrates.

Since, however, this book is an effort to view the phenomenon of money, and the human mental activity that has created it, from a dispassionate, detached and analytical point of view, there seems no way to deal with such a subject as this in this manner through the mouth of the person responsible for fathering the doctrine creating both. "For how can any person so involved, whom we have here saying that this is 'the most precious treasure that the human race owns,' the person who was responsible for 'fathering' the doctrine that created it, be 'detached' about that doctrine?"

## THE BEGINNING

The 1967 edition of the Encyclopedia Britannica addressed the beginning of our subject in its article on "Banking." This article is found in Volume 3 starting on page 92. It begins its report on the ancient history of banking with the words, "There are records of loans by the temples of Babylon as early as 2,000 B.C."

### Babylon

Earlier we addressed the fact that "Babylon" is the Greek name for "Babel."

In the first edition of "The Fastest Way To Learn Spanish Is To See It," the fact was addressed that the word "Bab-el," in the tongue of the ancient Semitic-speaking people that had built it, breaks down to mean the "tower" or "castle" or "temple" [that is the first element of this name: the word, "Bab"] of "God" [that is the second element: "El"] .

Western people are generally unaware that that name "Bab-el" has been preserved by the Semitic-speaking people who have continuously occupied the Mesopotamia, right down through time into the 20th Century. The "king-pope" of the Islamic Religion was called the "Baba Ali" right down until the last one was deposed in 1923 after being on the losing side in the First World War.

Yes, the expression "Baba Ali" is the same (about 4,000 years later) as Bab-el! "Ali" is Arabic for "of God" or "of Allah."

The "king-pope" of the Islamic Religion, who was deposed in 1923, was still saying that he was the "tower, castle or temple" of "God," just about 4,000 years after the term was first coined. So you can see that the basic concept of Babel has staying power.

Let's examine that basic concept!

### The Basic Concept of Babel

In Book One it was stated that the beginning of the Alphabet and of "Governments," as they are known from the South European tradition, is one and the same thing: the building of the Tower of Babel.

It is a matter of record that the builders of Babel devised what became "the Alphabet."

It is a matter of record that the concept of "Government" of the South European tradition originated with Babel.

Both of these beginnings, both matters of record, are the beginnings of arbitrary, if, till now, permanent things.

The Alphabet is arbitrary. Its little lines could have been drawn in any way and could have been said to stand for what they do. But they weren't! They were made in one specific way and have remained quite constant. And, that is the "abstract concept of that about other men that

is most able to help them (mankind) survive comfortably", that is the "other half" (other than gold and silver) of money.

### The "Abstract Concept": The "Other Half"

"Exactly what is this 'abstract concept' about other men that is the 'other half of money?'"

"How many of the people who were asked to participate in building the Tower of Babel actually believed that it was God's Temple or Tower that would actually reach up to Heaven?"

The people who wrote the Bible see Babel and its successors as the quintessence of evil.

The Arabs theoretically go along with the idea.

"Yes, but how many of them actually 'believed' it?"

Well, that's not the point that they actually believed it or not. The point is that the individuals that cooked up the idea made the lie that they told so big, got themselves so "worked-up" about it, resolved to stick with it at all costs and, presumably, made life so unpleasant for all who wouldn't believe their lie, that it became that "abstract concept" that is the "other half of money."

### The Abstract Concept

The essence of the "abstract concept" is that a group of men mutually pledge themselves to their idea to the extent that it "carries the day" with the other men among whom they live. The resolution of this group of men to "stick with their story," even to the point where they must "go down with the ship," is the element that is the essence of the "abstract concept."

If that element is missing doubting mankind will dismiss their scheme out of hand.

If that element is there, their scheme is a candidate to be "that about other men that is most able to help them survive comfortably," in the estimation of the people among whom they live.

### Babel

That element was there among the founders of Babel.

They, apparently, were willing to stick with their story to the end.

That the people of the area really believed the story or not wasn't the point.

The point was that when an outsider came to Babel the group that built it and served as its staff "kept a straight face."

They would say, "This is God's temple." "It goes quite a way right up to Heaven." "We do EVERYTHING here just like God wants."

The visitor: "Really?"

The staff: "Yes."

So, enough of the visitors say, "These guys have passed the test. They are resolved to stick with this till the bitter end. They qualify to SAFEGUARD MY ASSETS."

So Babel begins and continues to this day.

### Safeguarding Assets"

What are the 'assets' that these clients of Babel have allowed Babel to safeguard for them?"

Everything that they have and are.

The clients of Babel ask the staff, "How do you do this?"

The staff answers, "Oh, we do this that way, just the way that God wants it done."

The clients ask, "How do you do that?"

The staff answers, "Oh, we do that this way, just the way that God wants it done."

Babel will have a TOTALLY ARBITRARY ANSWER FOR EVERYTHING. But, because they are resolved to stick with it to the end, it goes unchallenged and endures.

Perhaps no one really believes the lie that the group cooked up — that God told them to do everything just the way that they are doing it — but that doesn't matter. The fact is that enough of them "got their story together" enough to perpetuate their lie and convinced each other that they were willing to give their lives for the lie. That is enough to qualify as "that about other men that is most able to help them (their clients) survive comfortably."

Babel then has the way open to establish arbitrary rules to regulate every aspect of life among its clients. That is the beginning of government of the South Europe tradition.

Babel then establishes arbitrary rules for dealing with speech. That is the beginning of the Alphabet.

Babel then establishes arbitrary rules for safeguarding the assets of its clients. That is the beginning of money.

## EARLY MONEY

One of the people who lived near Babel when the records were made of "loans by the temples of Babylon as early as 2,000 B.C." was the Patriarch Abraham. In the twenty-third chapter of Genesis Abraham bought the cave of Machpelah from Ephron the Hittite as the burying place for his wife, Sarah, for "four hundred shekels of silver, current money with the merchant."

This was "money" by our basic definition, but it was "early money."

It certainly wasn't bills and notes, but also it wasn't even coins.

"Well if it wasn't even coins, what do the words 'current money with the merchant' mean?"

Babel had established its arbitrary rules for safeguarding the assets of its clients. It had established its arbitrary weights and measures (including its measures for human speech: the Alphabet).

One weight that had been established by this time was a weight for weighing gold and silver. That was the "shekel."

## Weights

It is difficult for us, in 1982, after millenniums of refinements to the concept of money, to think of the "money" that merchants can deal with each other in as just being a system for "weighing" gold and silver.

Yes, but remember that "half" of the idea of money is gold and silver; and that was present in this transaction.

That is true. And the other half, the most important half, was there too.

Just because of the existence of distant Babel, sitting, as it always had, on the principal trade crossroads of the world, where merchants there were mechanically accepting and passing on finely, if arbitrarily, defined weights of these two precious metals according to the rules established by the founders of Babel, this distant exchange in Hebron between Abraham and Ephron could happen just as mechanically by these same arbitrarily established weights.

## The Influence of the Founders of Babel

Babel is generally treated as "Ancient Babylonia" in traditional classroom textbooks. In those textbooks one will read where this Ancient Babylonia (the realm of Hammurabi, etc.) really

didn't last all that long as a sovereign state. It was soon overrun by other realms. The descendants of the founders of Babel were probably made slaves in these new realms in much the same way that those founders had probably made slaves of the forebears of the rulers of the new realms.

But, though the actual, continuing political entity established by the founders of Babel really didn't last very long, the influence of their lie (the other half of money) is probably stronger today than it ever has been before. Therefore, before tracing the history of that influence down through time, let us examine its beginning one more time in depth.

Beside resting on the most valuable elements of this Earth, which occupies most of our physical sight, the mind's eye of doubting mankind also rests upon that about other people which it feels can help it to survive most comfortably. And, that is, specifically, the resolution on the part of a few that is strong enough that it sways the entire group of other people (of whom the doubting individual is aware) to do things according to that resolution.

About this, doubting mankind feels secure to the point that it will confide the administration of its assets — all that it is and has — to the leaders of the group.

These two elements, that belief by doubting mankind in the resolution of the few leaders of the group (be that resolution to the biggest lie ever told or not) and the metals of gold and silver, combine to make money.

The realm of Ancient Babylonia "went under," as far as political sovereignty goes, but the lie lived on. Even after the actual city of Babel lay under the foot of foreign conquerors for centuries, some among those foreign conquerors felt compelled to hold what amounted to a "coronation ceremony" at Babel because, as the man on the street might have said, "You know, everybody says that it had to have been God Himself who founded Babel."

## COINS

### Lydia

The city of Babel might really have been "ground under the foot of foreign conquerors" and rulers for quite a while before it, for a short while, regained its political sovereignty and then itself conquered a large section of the Middle East and exerted a supremacy over the entire area.

It was during this short period that Lydia, a small country in the western part of its area of influence, invented the practice of making coins. Lydia was an ally of Babel at the time when all historians recognize Lydia's rich king Croesus to have firmly established the practice of making coins.

The occasion of the alliance of Lydia and Babel at that time was to withstand Cyrus, the king of Persia, who thereupon conquered both Babel and Lydia.

The historian Herodotus tells us that Lydia's capital, Sardis, was the western terminus of the Persian royal road from Susa. (Susa is near the Persian Gulf, near modern Dezful; this is the area of strong conflict in the current Iran-Iraq War.) This road, therefore, was probably the principal land trade route between the Indian Ocean and the Aegean Sea, where trade could go north through the Bosphorus to Northern Europe or into the Mediterranean for Southern Europe. Therefore Sardis was one of the most important cities of trade in the ancient world.

To help us locate Sardis and Lydia, and at the same time tell us the seaports that Sardis controlled, we may make the note that Sardis and the cities surrounding it are the seven cities which have the "seven churches in Asia" to whom the Book of Revelation is addressed. Pergamum, Smyrna and Ephesus are the seaports of Lydia; and all of the other seven cities were probably, at one time or another, part of Lydia.

Being such a principal crossroad in world trade, it is understandable that Lydia might have come upon such a development in the History of Money as the making of coins; but there was another feature of the city of Sardis that figures greatly into the story; and this feature also has an element that is familiar to most.

A king of Phrygia, a neighboring realm to the northeast of Lydia, was "King Midas" of the Legend.

When King Midas' greed had brought him to the verge of starvation, he was granted release by bathing in the waters of the Pactolus Torrent, the stream that flows by the elevated citadel of Sardis. The Legend says that the bathing cured Midas but also that his bathing created the gold that was found in such profusion in the alluvial gold-bearing sands of the Pactolus Torrent.

This great gold wealth of Sardis plus the intense involvement of Lydia in the trade that was conducted there set the stage for the invention of the making of coins.

## Coinage

As we talk about aspects of gold and silver which lend themselves to the practice of making coins of these metals, it may seem that this invention of making coins was a very anticipatable event; and that may very well be. But, all the same, as the story in these books continues on, to show the almost incredible way that the concept of coinage has so totally overwhelmed the thinking of nearly every human, we may have a more sober attitude as to the formidable condition that has been caused by this invention.

The aspects of metals that make them serviceable as coins are that they are divisible, durable and portable. Gold and silver are softer than iron and are therefore less durable than iron; that is, pieces of gold and silver will be worn away more quickly. But, because of the fact that they are soft, they are much easier to work with: divide, melt, engrave or "stamp," which is the essence of coinage.

The beginning of coinage was merely some person in Lydia getting the idea to melt or beat some of Sardis' abundant gold into fairly uniform lumps and, after placing each lump over an engraved "die," to take a hammer and strike a punch placed on top of the lump.

The die of King Croesus showed the facing heads of a lion and a bull. The Lydians made coins out of gold, silver and "electrum," which is an amber-colored blend of gold and silver. (This word "electrum" is the source, through a rather hilarious etymology, given elsewhere, of our modern word "electricity.")

## The Subjects on the Dies

Just as the rich king Croesus chose to put the heads of bulls and lions on his coins, so most of the kingdoms around Lydia, as they copied the Lydian practice of making fairly uniform weights of the precious metals into coins by the means of a die, punch and hammer, chose "the symbol of the town" or something that appealed to people who, from their experience of trading in the town, had a confidence in doing so and could identify that confidence with that symbol.

From this tender beginning of the gentle manipulation of the imagination of these groups of people, we will see how the concept of the subjects on these dies becomes the all-compelling tyrant that can manipulate the minds of all of mankind in perhaps the most fateful tale that can be told.

## The Subject on the Persian Coins

The Greeks' cities had apparently copied the Lydians' practice of striking coins soon after the Lydians had invented it. But, while the Lydians' immediate precious metal resource was gold, the Greeks' immediate precious metal resource was silver. Greeks were involved in the trade of the Aegean as were the Lydians. They were the sea-farers and knew trade well. They soon developed, with all-fateful consequences for mankind, a fixation upon this subject of the manipulation of mankind's minds through the medium of the subject engraved upon the die that



was impressed into the uniform small weights of precious metals that were the focus of the world's trade between Asia to their east and Europe to their west, which met at the small Aegean Sea which they controlled. And, there were some years wherein the pressure from that fixation was allowed to mount before the Persians conquered both Babel and Lydia.

If the concept of coinage is considered to be a "disease," the characteristics of the "disease" are that: 1. the people who coin are invariably conquered; 2. after they are conquered there is no way that they can continue to function in business without a continuing coinage; 3. the authority to continue the coinage has to come from the leader of their new conquerors; 4. through him the disease will spread to the land that is his home base; and, 5. it will also spread to every other country that he has conquered or will conquer.

A sixth characteristic is that coinage in gold is reserved to that leader, while coinage in silver (at some stated fraction of the value of gold) and in "token coins" (that are given set "face values" by that leader) made of base metals (typically copper and bronze) is permitted to be continued by the conquered.

Such was the case with Persia.

To show the impact of "the Subject on the Persian Coins," we have to pause for a moment to consider what Persia was in those days of which we speak.

The heart of Persia was what is today Iran. Its king or "shah" had recently extended his power eastward to include the populous Indus valley of India (modern Pakistan), had conquered Babel and its dominions, Palestine, Egypt, Asia Minor and would conquer Europe beyond the present European boundary of Turkey.

This was no mean accomplishment. The people within this domain were impressed. "He" was "the something" in which the people of this realm had confidence relative to their trade one with another (and that trade was very considerable since this territory's reason for being united was that it contained and controlled all of the principle trade routes in this area where the three continents of Europe, Asia and Africa meet).

"So, what should they make the subject of the die to become the image forced onto the uniform small weights of metal as they were struck by the punch and hammer?" "His image, naturally!"

### Persia Versus Greece

"To such a mighty power as Persia, what was the significance of Greece?" "Wouldn't these many pesky little warring states have been only annoying, like so many flies buzzing around one's head?"

Maybe. But, to a political entity whose palpable reason for being was to control the trade carried on where Europe, Asia and Africa meet, the settlements on those peninsulas and islands of Greek-speaking peoples, which commanded the sea approaches to Europe, could exert a disproportionate influence.

From Greece's point of view, on the other hand, Persia may have seemed like a great weight laying on their chests squeezing out of Greece's meager resources everything that the Greeks wanted.

Out in the sea, in their ships or on their islands, were the Greeks. Standing on the cliffs of mainland Asia, looking at them, were the Persians. All of the ancient, populous, settled part of the world, with whom the Greeks used to do business, all of the way to India, were behind those Persians that were looking at them; and they were under the Persians' control.

If the irascible Greeks got too annoying to the Persians, they could exert a pressure on the Greeks that would hurt them bitterly.

And so there they stood, facing each other: the massive, crushing, hurtful land power of Persia and the Greek-speaking controllers of the sea-borne trade between Europe and Asia — only controlling that trade, though, to the extent that they could "outwit" that control away from the Persians.

There they stood, inimical, armed and hostile for about 165 years. "Is it any wonder that the weight of this great pressure on Greeks, forcing them to outwit this pressure in order to survive during this period, would be what we could term, 'the pressure cooker that invented money'?"

That 165-year period of pressure included the lifespans of Socrates and Plato and almost all of the lifespan of Aristotle.

They are the inventors of "money." The Persia-versus-Greece struggle of those 165 years was the pressure that produced this invention.

### The Invention of "Money"

Money, again, is not only precious metals.

Precious metals are, historically, the most valuable, useful, barterable substances that doubting mankind can cling to with their mind's eye as they direct their attention away from belief in this Earth's substance, that they see, and into the direction that sees progressively less value in any substance. But, precious metals alone, clung to as they may be by the mind's eye of doubting mankind, as the impersonal substance of this Earth, which they share with other men, which they seem to agree have the most value to them, do not, by themselves, create money.

Weights of precious metals just barely qualify. They do because the way that humans have to use language (the grandiose lying of Babel) to create a basic political structure to establish the weights and measures for these precious metals, is the bare minimum in bringing together the two elements that together create money.

Striking small, uniform weights of these precious metals onto a die with a punch and hammer is a further movement in the direction of real money. It is so because it alerts people, through the concept of the manipulation of public opinion by the image on the die which is transferred to the small weight of that metal, to this bringing together of the two elements.

Lastly, the Persian idea to transfer the portrait of their all-conquering politician, at the head of their state, onto the coin still doesn't quite make it, to being real money. That was really close but not quite there yet! This was the case with the gold "darics" issued by the head of the Persian state alone, with his portrait thereon. That was the case with the silver "shekels" (the weights of Babel now become coins under the Persians) issued by various subjugated peoples under Persia, again with the Persians' leader's portrait thereon.

But, again, this doesn't quite add up to money, not the way that the world has known it since Socrates and Aristotle.

### The Inventors of Money

The lead idea of Book One was the statement by Bloomfield, "The division of labor, and, with it, the whole working of human society, is due to language." Let us see now how that statement unites the two elements of money, about which we have spoken, to create money as we know it.

"What picture normally comes to your mind when you think of the Ancient Greek philosophers who established the Educational System that the whole world today rests upon?" "Isn't it that of them sitting around in marble-pillared, ancient opulence dreaming and debating about what the ultimate truth might be?" That is the way that they are conventionally portrayed.

The fact of the matter was that bitter impoverishment, including the most bitter slavery, was what befell all Greeks in those days not able to mentally out-manuever the colossal world power to their east. This bitter pressure is what created a certain dialogue among the people that the world has since known as the "philosophers" of Ancient Greece.

The philosophers of Ancient Greece are the inventors of money.

It was this dialogue of theirs, this interchange of their speech, that has thereafter been the ultimate authority that the human race has used to analyze all human speech.

It was this dialogue of theirs that has created money.

### The Dialogue That Created Money

The dialogue went like this:

1. "What is the source of the Persians' strength?"

"Their army."

2. "How do they control their army?"

"They pay them with gold, silver and other coins."

[At this point in our History of Money, the time has come to correct the record about "the nature of money." When as a child in school you asked your teacher what money is, the answers

which the teacher might have given to help the students, such as, "a medium of exchange," were probably intended to conjure up in your mind the picture of trade as you knew it, as you had seen your parents shop or as you yourself had shopped in a store. However, though money is used in trade, that is not its principal purpose.

The principal purpose of money is today and always has been WAR.

Among the Persians, Greeks, Romans and their successor medieval European states, that is, the successors of Babel and Lydia, the reason for which the state struck coins was NEVER trade; it was always war: to pay the troops.

The fact that the troops could go into the towns with their gold, silver etc. coins and there buy the provisions of war, is the exposed reason for money from the days of Babel, when money was invented, to this day. That it is also used in trade by innocent people is a "result."]

"Why do these coins circulate so easily to give the Persians such a control over war?"  
"Well, the answer to that is self-evident because everybody does it. Essentially, all men give up their hope that they will see good, which they are born with, and doubt for the rest of their lives. To remain alive they have to work. To remain alive comfortably they must exchange the results of their work. The one thing that mankind's mind's eye can hold to, after it has started to doubt the Earth it sees, and which it can conveniently interchange, is the precious metals.

We have found from our experience, ever since the days when Lydia struck the first coins, that that which helps coins to circulate best is SOMETHING SPECIFIC THAT IS PUT ON THE COINS TO HELP THEM CIRCULATE."

4. "What is that SOMETHING?"

"Well, among the Lydians and among us it has been some allusion to something about our towns, their markets etc., that is identified with by those who want to use the coins there."

5. "Yes, but what do the Persians put on their coins?"

"The portrait of their 'Shah.'"

6. "And what does that have to do with what we put on our coins?"

"There is more to coins than just the gold, silver etc. of which they are made.

There is another half. This other half has to do with the other thing that the mind's eye of doubting mankind can hold to as that which is able to help them survive comfortably. It is an abstract concept that has to do with other men."

7. "What is that concept?"

"Well, in our markets and towns it is the multitude of idolatrous godlets that all of our people have made into the town idols, which everybody is compelled to worship out of the common superstition that those idolatrous godlets are that which is helping us to survive comfortably."

8. "But, what does that have to do with the portrait of the Persians' Shah?"

"They are the same thing."

9. "They are?"

"Yes."

10. "Explain."

"All right.

Look at it this way. Here in our little towns people are just like they are all over the world. They all have given up all hope that they can see "Good" in what they see on Earth. Their mind's eye holds, though, to that of the Earth which is most useful to such doubting men, so holding on, to exchange with other men.

Also they have all given up all hope that they are ever going to see good in other men. So, men force others in the towns to say that they believe in an idolatrous godlet — something above a human — which the people who lived in the town before talked about. If 'the forced' don't say that they believe, 'the forcers' can kill them. We all know this; we see it always and everywhere.

The only difference between our little towns and Babel is that Babel, on the trade crossroads of the Earth, is able to make its principal forcer into a living idolatrous godlet because nobody can force him. The Shah says that God Himself gave him his ability to force but not be forced. That we Greeks all know that it is the Devil who gave him that power doesn't have anything to do with it. The fact is that if people really believe that their ruler is able to force anybody but not himself be forced by anyone, that makes that ruler into the exact same thing as the idolatrous godlets that give cohesion to the markets of our towns."

11. "That's fine for the all-powerful Shah, but what good does that do in our puny little Greece to help us outsmart him?"

"Babel and its heir, Persia, are smart. They have had a number of different languages to contend with; but, by getting all of their conquered peoples to believe that God Himself is with their leader, their leader has become a living godlet to all of those conquered peoples, in spite of their different languages.

This has been enough to make his portrait on their coins have the successful effect that it does.

But, though there is enough cohesion among these peoples, by virtue of this common godlet, to cooperate as they do upon the basis of that image on their coins, there is still a COMMUNICATIONS DIFFICULTY there because of their different languages.

We Greeks, on the other hand, here on these islands and peninsulas, plying these seas as we have for so many centuries now, have a common language. That is our strength.

We must, so to speak, send our Greek language to war against Persia."

12. "How will we do that?"

"We must draw every person who speaks Greek into our dialogue that is aimed at the conquest of Persia."

13. "Well, I would think that all of them rather like to dabble in that subject anyway; but how is that going to achieve the conquest of Persia?"

"My friend, so much more than Persia, with that dialogue we shall achieve even the conquest of all of mankind with the Greek language, as we just start in with those who now speak Greek."

14. "How?"

"By showing them exactly what they are."

15. "What is that?"

"They all give up knowing what is good. They have no concept of what it is. I can hit them with that hard. If any of them try to get away and prove anything else, I'll jump all over them till they give up trying."

16. "What good will that do?"

"When they give up trying, when they can actually see what a bleak, miserable, dirty little helpless existence they actually have here under the foot of Persia and get humiliated to the point where they ask what can be done to get out of their situation, I'll give them the answer."

17. "What is that?"

"I will get them to fix their mind's eye upon the Greek-speaking answer to the Shah of Persia, the leader of the Macedonians.

I will show them that he has everything that is needed to beat Persia.

The Shah has the hinterland of Asia to draw upon. The Macedonians can draw on the hinterland of Europe."

There is gold in Asia for the Shah to make coins out of it for his army. The Macedonians can get enough gold from their hinterland for coins for a big army.

The essence of my plan is to convince every person who speaks Greek that the leader of the Macedonians has EVERYTHING that is needed to conquer Persia, that he has a plan that WORKS every time, ALWAYS, to beat Persia.

I am SENDING THE GREEK LANGUAGE TO WAR.

I will explore, 'scour' and dialogue verbally with every comer to demonstrate for them that, indeed, the ideas of the Macedonian leader 'work always' to overcome Persia.

When I have convinced enough of the Greek-speaking people to fix their doubting mind's eye on that leader, enough of them that they are able to force all of the rest of them to do the same, I will have made Babel into what I will call 'SCIENCE' and will have done it by using the Greek language as the instrument for getting this done."

18. "And just how will you do that, may I ask; and please be brief?"

"I'll show them that GOD is the one that is giving him his plan, the God of the Greeks whom they call 'theos,' against the Devil of the Persians, who speak that babbling that Greeks can't understand."

19. "Do you think it can work?"

"Sure."

20. "'But, how can you pull off such a deal?' And, please, keep this simple and stupid so that I can be sure that I understand it."

"I'll just have the leader of the Macedonians have the engraving, that is written in Greek onto his gold coins, say that he gets this plan that works always straight from the 'theos' of all Greeks."

21. "Will they swallow it?"

"Sure."

22. "That makes instant godlet out of the guy whose portrait is on the coins, doesn't it?"

"Sure does."

23. "What will the effect of this be on mankind?"

"It will be the essence of their relationships one with another, their money, down till the end of time."

### The Bringing Together

Gold and silver in coin form, the one half of money, was brought together with the other half (the hope for any help from other men that the mind's eye of doubting mankind maintains after giving up its hope that it can physically see goodness on the Earth) by the words that are given in their original Greek form at the beginning of Book One.

## THE GREEKS' MONEY

### Alexander's Wars

History is profuse in telling us how glorious and challenging Alexander of Macedonia's wars were.

He fought four large-scale battles.

He won the first three and in so doing took over most of the lands that had been conquered by Persia.

He had less success with the fourth, on the Hydaspes river, a branch of the Indus.

Before coming into the subcontinent he had taken over the Persians' Empire up to the frontier with China. The only reason for doing this was to control the massive land trade coming out of China through this area. And, with the Greek coinage now involved in that trade, that may have had an impact on the spread of the "disease" of coinage to China.

In establishing Greek rule over the formerly Persian-ruled districts along the Indus, Greek coinage most definitely did have the leading role in spreading the disease over all of India and Southeast Asia.

"But what of the story that Alexander cried after this last large-scale battle there in India because there was no more of the world to conquer?"

"If he was really so ambitious why didn't he cross the border and take on China?"

"Or, if he really felt so bad, why didn't he just get up on his feet and finish that last large-scale battle in a more conclusive way?" Just a short march beyond that site were the headwaters of the Ganges river valley, with Delhi and all of the other large populations of eastern India there. That would have given him all of the fight that he could have asked for.

"Why do people insist on glorifying Alexander on such points, even when doing so is openly silly?" There was China and the rest of India! "What held him back?"

Alexander is to be glorified because HE IS "MONEY."

In him were the "two elements" brought together in the form in which they have remained till the present. The calculated glorification of Alexander by the philosophers of Ancient Greece is that bringing together. The present-day followers of these Greek philosophers, in their modern stratagems, to pull off tricks to make their modern money "fly" for them, find themselves glorifying the whole story of money, as they know it, from its beginning. He and his wars, therefore, are in their mouths pure glory till this day.



## Greek Money in The Eastern Mediterranean

Wherever Alexander's close associates took over after his death, they pushed the Greek sickness a little further than the Persians had pushed their coinage, in keeping with the Greek development in what their coin portraits “said,” relative to what the Persian portraits had shown.

The Persians' leader had called himself a godlet but did not make that explicit on the coins. Alexander and his followers did.

The sickness was stronger in some places than in others. It was probably the strongest in Egypt where the descendants of Alexander's follower Ptolemy (his male descendants who succeeded him) went to the disgusting depths that, in order to keep the Egyptians in a perpetual awe of them and of their family's mystique, they would only marry their own sisters.

From their capital city of Alexandria these Greeks in Egypt spread the disease of their ideas that was involved in their coinage to the Greek-speaking cities on Sicily and in Southern Italy, up to the Greek-speaking city of Naples, not far from Rome.

With the passage of time the Greeks' disease of coinage was passed on to the Romans.

## THE ROMANS AND MONEY

### Roman Money

In comparison with the ever so cunning craftiness exhibited by the Greeks in the invention of money, as it was known thereafter, the "catching of the disease" of coinage from the Greeks by the Romans was, as we shall now see, faltering imitating on the part of the "dumb country boy" of what the fast-talking "city slicker" got him to believe that everybody does naturally. Still and all, however rude or crude the early Roman adoption of the concept of coinage may seem, almost all of the words which we use in English for the modern financial sciences come from that adoption. Therefore, a detailed study of the steps that the Romans took in developing their coinage is very much "the order of the day."

### Roman Idols in General

If an American tourist visits Washington D.C. that visit might include a stop at the Jefferson Monument. Inside the monument is a large cast statue of Thomas Jefferson. It may be large and even a bit intimidating, but a part of the tour guide's speech almost certainly will not include how it was reported that someone saw a tear coming from its eye when the Democrats lost the last election. It is also very doubtful that the tour guide will spend any time at all to get you to comprehend how "perfectly beautiful," "absolutely symmetrical" the statue is nor the "utter genius" of the craftsman who fashioned it.

If that tourist is spared in Washington D.C., it isn't likely that he or she will get the same treatment on a tour of Italy.

There the "reports" of statues frowning, crying, etc., the need that one comprehend how beautiful etc. they are, are customary features of a tour.

We have already seen, in our reference to the idols of the Aegean area, the way that doubting normally develops in people — getting them to increasingly doubt other people — and then forces groups of people to fabricate something around which they can actively cultivate the trust needed as the basis for them to do business one with another. This need was great enough in ancient Italy that its influence has persisted there till this day, experienced by the tourist from America in such tours as we have just referred to. This was the case with Roman idols in general; it was the case with the Roman idol to Juno Moneta, from which we get the word "money," in particular.

### The Roman Idol Juno Moneta in Particular

Repeating that to which we have referred, the practice of idolatry is central to money. There must be some statue, idol etc. around which a cult can be cultivated (people forcing others to say that they believe in it) in order to have a symbol of those people, with which others of doubting mankind can identify as a permanent, a reliable, aspect of those people, that can be counted upon for commercial purposes. (It was a representation of these idols etc. that appeared

on the earliest coins, and it was stressed that the essence of the use of this idolatry is achieved by the portrait of the heir to the power of Babel).

The chief goddess of the Romans was "June" (the origin of the name of the month so called) or "Juno." This goddess was supposed to have been both the wife and sister of Jupiter, the Romans' chief god.

June was an idolatry goddess. That is, there were idols made in Rome that were supposed to represent this goddess; and these idols were worshipped. But, that is not the reason why one expression relative to this idolatry became the main term for cash among the English-speaking people.

Italy's opportunity and challenge, in the days of the Romans, laid in the fact that it is a peninsula, attached to yet semi-isolated from the continent of Europe. The opportunity was that it could influence events on the continent of Europe yet draw behind the barrier of the Alps in times of trouble. The challenge was that once comparatively larger armed populations from elsewhere on the continent could find their way into Italy, through a particular passage of the Alps, they could wreak havoc. That was the case when different segments of the Nordic race eventually took Western Europe away from the Romans' Empire. That was also the case as bands of Celts or Galls invaded Italy around 400 B.C.

It was in the year 390 B.C. that a group of these Celts fought and beat an army of Romans near Rome. After they won they went in and ravaged the city of Rome. It was while they were doing this that the event happened that gave English-speaking people the word, "Money."

The citadel or stronghold of the city of Rome was called the "Arx" and was situated on the Capitoline Hill, which is near the point where the Tiber River bends into the city. To this day countries are considered to be conquered when their capitol building is conquered. This event of which we speak was supposed to have played a role in keeping this citadel, this capitol building of the ancient city of Rome, from being conquered. And, so, though the rest of the city was ravaged at this time, because the capitol building was not physically taken, by this theory, the city of Rome really wasn't conquered.

The story of the event is as follows.

At the time that the Celtic raiders were creeping up on the stronghold there was a flock of geese that happened to be nearby. As the band of Celts crept nearer the geese began to cackle. The sound of their cackling roused the guards of the stronghold — this was a "warning" that something strange to the geese was nearby. So "warned" the guards were able to put up enough of a fight that they fended off the Celts and preserved their citadel from being taken.

What all of this has to do with the concept of Juno or June, though, was that for some reason or other this flock of geese on that hill were supposed to have BELONGED to this figment of the imagination called, Juno. For some imagined reason these geese were supposed to have been "HERS." Whether there may have been a carved stone statue there, around which the geese may have fed, or not, these geese became fixed in the mentality of Romans as the "sacred geese of Juno." "They were HER geese," the Romans came to say, "therefore, it was really HER, our goddess, June, that WARNED the guards."

And, that is the origin of the word "money."

In brief, the Roman word for "warn" is "money." After this incident of the cackling geese, June came to be called, "June the Warner."

We use the Roman word for "warn" in the word "ad-monit-ion." Just the "-monit-" part is what we are speaking of relative to the concept "warn" in the language of the Romans. This "-monit-" was pronounced "moneta" in their language. So after that event where "June's sacred geese" "warned" the guards of the Capitoline Arx, June was called "Juno Moneta," June the "Wamer."

A temple, presumably with an idol to June within it, was built on the Capitoline Hill in 344 B.C. It was called, "The Temple of Juno Moneta." What all of this has to do with the word "money" and its attendant expressions is that about 50 to 75 years later, when the practice of manufacturing coins began in Rome, the people who manufactured them just happened to choose that temple to manufacture them in. There were three idols that the Romans worshipped on their "capitol hill," three of the main gods of the Romans: Jupiter, June and Minerva. Why June's temple was called, "The Temple of June Money," or "The Temple of June the Wamer," has been explained; but why it was that this particular one of the three idol-temples was selected in which to strike coins and thereby connect the name "money" to "coins" seems to be nothing but a coincidence.

So, the name, "moneta," goes untouched into the adjective "monetary," meaning, "having to do with money." It is only slightly modified in the Spanish word for "coin," "moneda." It is altered considerably in the English name for places wherein one "strikes coins." That idol-temple of Juno Moneta was where the Romans began striking coins, so they called all such places a "moneta," later altered probably into something like "mynet" and altered finally in English into "mint." However, the principal word went from "moneta" to "moneie" to "moneye" to "MONEY."

### The Romans' Introduction To Coinage

In the days when the Celts invaded, the Romans were still using weights. And, in the days when the Temple to Juno Moneta was built, at the late date when Alexander was starting to take over the Persians' Empire, the Romans were still using weights of different metals. It wasn't till just before the beginning of what the ancient historian Polybius called, "the longest, most continuous and most severely contested war known to us in history," that the Romans earnestly began developing a coinage.

Their first real coins were huge cast discs of bronze weighing one pound, called the "As," and its divisions. The word "as" was the name for weights of bronze that had circulated earlier.

Greeks had controlled Southern Italy and parts of the large island of Sicily, that lies off from it, for centuries. However, it seems that when the Greek world embraced the "ultimate" disease of coinage, as developed by Aristotle and used by Alexander, it lost its strength. It is certain that at this time, when Alexander's immediate successors were perfecting their control

over IDOLATRY DIRECTED AT THEM, through their coinages in the lands which Alexander had conquered, the strength of Greeks in the Western Mediterranean waned.

As it did the Romans were drawn into a power vacuum in Southern Italy. When they were, the Greeks of the area started to strike Greek silver coins for the Romans to use.

They kept using these silver Greek coins, like a bunch of "dumb country boys," "just looking on," when "the longest ... etc. ... war," that has been referred to, began.

The first phase of that war gave Romans their control over Sicily and the other two large islands of the Western Mediterranean, Sardinia and Corsica. The second phase of that war gave them their control over the Iberian Peninsula and made them the main military power in the world. And, they still didn't know how to make real money, that is coins made of precious metals. The Southern Italy Greeks had to do that for them.

The time was about 200 B.C.

### Romans and Greeks

The Romans, in all of their new-found physical power, were in awe of the Greeks and of that "metaphysical" power by which they held the ancient world in their control. For the Romans the Greeks could do no wrong. If a Greek ruler of one of the lands that Alexander had conquered came and took over Greece proper, the Romans delighted to set them free again. For nothing! No charge! The Romans would even bend over backwards to give the Greeks some of the beaten ruler's former territory. Anything, it seems just to get the Romans' idols, the Greeks, to say what a bunch of good guys the Romans were! This was such a contrast to the way that the Romans treated the Greeks a hundred years later, after they had used their system and had found out that the Greeks were just another bunch of crooks; but that is a story that comes later.

### The Romans' First Silver Coins

By the year 190 B.C., because of their direct control over Italy, the large Mediterranean islands and the Iberian Peninsula, the Romans were, in effect, the direct rulers of the Western Mediterranean. They were also the principal force in the Eastern Mediterranean. By this time they finally put things together enough to start their own silver coinage.

By the year 169 B.C. the Romans had definitely produced the basic silver coin of their coinage, the name of which the British use, to this day, in denominating their money. This coin was the silver "denarius." The British abbreviate pound, shilling and pence, "L.s.d." The "d" is for "denarius."

This denarius of 169 B.C. was marked with an "X." This "X" mark is the main subject of this book. However, at this point we will only speak of what the "X" stood for in its original circumstances. This "X" was merely the Roman numeral "ten"; but, remember, this was the FIRST "REAL" ROMAN MONEY. Greece may have invented money, as we now know it; but it was Rome that "incubated" that invention for many long centuries before that invention went out

to the rest of the world that makes use of it. So, that first coin assumed magnificent proportions in the imaginations of the Romans.

The "X" or "ten" on this first silver denarius meant that it was worth "ten" of the bronze coin that was called the, "As." This was a direct copy of a standard Greek coin that was worth ten pounds, by weight, of bronze. So, even though this first silver denarius was just a copy of a Greek coin, it had such an awesome hold on the mind of the Romans' world because it was the first money of what we may name, "Money's Stepmother," (the one who actually raised it).

The reason that the Romans, during this period of their introduction to coinage, have been referred to as being like a bunch of "dumb country boys," is not to make fun. It is employed to direct attention to the way in which they just looked on, with big, wonder-filled eyes at the way that the Greeks hit these shiny little pieces of metal by which the minds of mankind could be manipulated as easily as their bodies could be if they were led about by a ring through their noses. They accepted it as such a natural thing, like eating, though it did take them so long before they figured out how to do it themselves. As such a natural thing, they accepted it into the inmost part of their hearts and minds as they mechanically copied what they saw the Greeks doing.

We have used the word "dumb" to accentuate a point. That point is that, apparently, when the Romans accepted the idea of coinage "to their bosom"; nor in the times of their power, when they fostered it to become the world-wide institution that it became; nor in the times of their troubles; nor, more, even when they were lying on their backs in the mud, with the pressure of their own conquerors' foot steps walking across their faces, did it apparently ever dawn on the Romans that the coinage just might be a "disease."

## THE NEMESIS OF ROME

### Their Opportunity and Challenge

As has been said, both the opportunity and the challenge of Italy, in Roman times, was that it was a peninsula (of considerable land mass) attached to but semi-isolated from the rest of the continent of Europe. People could attack out of Italy in nearly any direction into Europe, but it was difficult for other Europeans to cross the Alps and attack into Italy.

From this position, favorable in those times, the Romans were able to take over, by land and by sea, most of the other lands bordering the Mediterranean.

For whatever reason, the leadership of the Romans decided to take over Southern France in 121 B.C. Through the center of this area lay the Rhone river valley. And, north of that valley lay Rome's nemesis.

### Scandinavia

Because of the almost incredible geological history of Scandinavia, it appears that the Scandinavian peninsula was a large island in Roman times.

There was a race of people living there of whom the Romans said that they, differing from all others countries, were all of the same family, or relatives, rather than being a mixture of races.

On the other hand, they were of the one race on the earth where pigmentation within a single family unit quite regularly varied from almost an absence of pigment coloration to very striking coloration (red hair) or to dark coloration. They were a polygamous people increasing in numbers in a population explosion whereby they were radiating out from Southern Scandinavia in a such a way that they were taking over Europe north of the Alps.

Their aspect that apparently struck the Romans with most profound terror, though, was their size.

Relative to this subject, we are told that the word "mile" comes from the Roman expression "milia pasuum," that represented the length that Roman soldiers covered with "a thousand paces." A "pace," in turn, was a step by those soldiers by first one foot and then the other. That length is about the height of the person taking those steps. By this reckoning one thousand Roman soldiers laid head to foot would total about one mile in length. A mile is 5,280 feet, so an average Roman soldier would have been about 5 foot 3.4 inches tall. At the beginning of Caesar's "Gallic Wars," Caesar tells how his troops had wept at the prospect of having to fight with these Germanic giants. In other print the Romans spoke of the "seven foot" men among these people. The average height of typical North Europeans is a little less than six feet tall. To a man who is a little more than five foot three, a man six feet tall is seven of the "five foot three plus" man's feet.

### The Beginning of the Conflict

Just three years after the Romans annexed Southern France, two tribes of these Scandinavian peoples, from their settlements in Denmark and in the part of Germany adjoining it, had moved up the Elbe river to its source, come through modern Czechoslovakia into the area by Vienna, and gotten into a battle with a Roman army there. This was 118 B.C.

The Romans were defeated; but these two tribes, the Kimbers and the Teutons, moved west into Switzerland instead of staying where they had won. They next migrated quite slowly around to the west of the Alps.

The Romans gave emergency powers to a man named Marius to get ready for them and block them from coming into Italy. He succeeded in stopping the Teutons at Aix-en-Provence in Southern France, at the beginning of the coastal roads over the Alps into Italy. This happened in 102 B.C. The Kimbers, on the other hand, had gotten through the Alps into Italy in the area north and east of Turin before Marius was able to stop them at Vercelli, in 101 B.C.

### Disorder

This first brush with this race of comparative giants who were taking over the continent of Europe changed life in Italy. No longer was life there the rather leisurely one of striking out from their rather large, rather isolated land mass to defeat and take over smaller land masses around the Mediterranean. Now Italy had to be geared for defense.

### Pompey and Greeks

A nearly immediate reaction was for the Roman leaders to take the opportunities offered them by the frequent misbehavior of the Greek rulers of the Eastern Mediterranean, which they now knew to just be misbehavior, and take away from them the rich old lands that they ruled along with the riches of those lands for Rome's new military wants and needs.

One of these Roman leaders was Pompey. Among the Greeks which he relieved of their holdings were: Mithradates VI, king of Pontus (Northern Turkey on the Black Sea), some rulers of the Caucasus area and the rulers of Syria and Palestine (where he captured Jerusalem).

### The Big Plan

However, this plan of Pompey's, wherein he did in fact strengthen the easternmost flank of the area that these northern peoples could take away from Rome's area of influence (in the Caucasus and to the south of it), was a minor plan.

The big plan was devised by Marius' nephew. He proposed to sack the wealthiest Greek state on the Mediterranean, Egypt, bring its treasures across the Mediterranean to Southern France and up the Rhone river valley to Lyon, where he would build a mint, melt down those unspeakably valuable ancient treasures of the pharaohs into bullion, beat that out into coins with



his portrait on them, and, with these coins, attract, hire and pay legions of soldiers to hold a western flank or front against these northern peoples.

His reasoning went this way: These peoples were crossing from Scandinavia across the Danish islands to Europe proper. From that point they were spreading out in a fan-like fashion to migrate southward across the North European plain toward the Alps. However, there is a wide and swift river, the Rhine, that rises out of the Alps and flows northward into the North Sea. With his coins made from Egypt's treasures he would hire legions to build and garrison large fortress cities on the left bank of that river. From there he would hold these Germanic peoples back. If they tried to cross the river the legions from these fortress cities could converge, in military vessels, which they built there, upon them to destroy them while still in the water.

The plan was accepted.

From the North Sea to the Alps the nephew founded and built the fortress cities of Nijmegen, Cologne, Bonn, Mainz, Worms, Speyer, Strassburg and others.

This plans worked — this line held — for over 400 years.

This was the life's work of Julius Caesar.

#### The Next Plan

Julius Caesar's grandnephew and adoptive son, Augustus wanted to have a "big plan" too.

The power that Julius Caesar had been able to amass — the physical power that was his because of the legions on the Rhine which were under his orders and the psychological power that was his because he got to put his portrait on the coins with which he paid his legions, saying on the coins that God had put him in charge of things, just as Alexander of Macedonia had — was too swift a flight from an offense to a defense mentality for his associates, so they murdered him.

However, it soon dawned on those associates that their military predicament had come to stay. So, they let Caesar's heir, Augustus, have on a permanent basis the powers that Caesar had temporarily.

Augustus desperately wanted to merit these powers, so he conceived a rather fantastic plan.

There was a far larger river than the Rhine that flowed eastward from the Alps into the Black Sea, the Danube. And, just north of Vienna on the Danube, another river rose out of the mountains of Bohemia and flowed northwestward into the North Sea, the Elbe. He would build a series of fortress cities from the point where the Danube comes closest to the Rhine, all of the way to the Black Sea. This produced the cities of Augsburg, Regensburg, Linz, Vienna, Budapest, Belgrade etc. Then, he would send his legions on the attack over the Rhine to the west bank of the Elbe and construct a series of fortress cities along that west bank from the North Sea to just north of Vienna.

The plan worked fine as far as taking over the lands south of the Danube between 16 and 8 B.C. And, there wasn't too much trouble in catching the Germanic people who lived between the Rhine and the Elbe off-guard and racing his legions over the Rhine to the Elbe in 12 B.C.

However, there wasn't any more ancient oriental treasury, such as Egypt had been for his uncle, to sack and melt into the coins with which to pay for building these new fortress cities.

He made a stab at it at the birth of the Lord when he made the decree that everybody under his control had to pay taxes to him. The eastern shores of the Mediterranean is where coinage began. There had been centuries of coinage in the area, and its inhabitants had those coins. He was successful in getting a lot of that treasure. The story in the Gospel according to Luke gives world-renown details. And, Augustus made a real effort to hold onto his fortresses on the west bank of the Elbe. He had 12 legions there to fight with.

But, in the year 9 A.D. the Germanic peoples living between the Rhine and the Elbe rose up, under their leader, Herman, and drove the Romans out of that area. In doing so they annihilated at least three Roman legions under the Roman general, Varus, at the Battle of the Teutoburg Forest, near Osnabruck, in northwest Germany.

That was the end of Augustus' fantastic plan. In reality, that was the end of Augustus.

Any glorious dream of future grandiose offensive maneuvers were forgotten. There was a rather sullen-spirited retreat to the Rhine line and a digging-in from the mouth of the Rhine on the North Sea down the west bank of the Rhine to the Danube and down the south bank of the Danube to its mouth on the Black Sea.

### Minor Shifts

One of the minor shifts of the 1,500 mile long "river frontier" between the Romans and the Germans was a grab by the Romans, in 74 A.D., of the southwest corner of Germany, fortifying the area to the southwest of the Neckar river, between the points where it empties into the Rhine and originates near the Danube.

A much more significant plan, however, was undertaken along the lower Danube.

Beside being a longer river than the Rhine, the Danube is also wider. It is a larger river. But, larger doesn't mean better when it comes to doing service as a frontier.

The Rhine falls at such a rate that there is little freezing in the winter. The Danube, on the other hand, regularly freezes quite solidly as it slows down on its passage over the Hungarian plain. Any army of Germans could very easily walk over it in the winter. And, from its west bank the only remaining barrier before coming to Italy are the low Julian Alps, not much more formidable a barrier to passage than the low Traverse Mountains between Salt Lake City and Provo, Utah.

But, a short distance to the northeast of Vienna a range of mountains, the Carpathians, which seems to be the continuation of a spur of the Alps, begins a large curve to the east. And,

rising off of the north face of that curve of mountains to the east is a "warm" (swift-flowing) river, the Dniester, which also flows into the Black Sea.

Now, if enough people in Italy could be rounded up, taken over and resettled in that range of mountains on the right bank of the Dniester, it would be possible to erect a Roman Frontier that could possibly hold. This was a tremendous side-stepping from conventional Roman thinking, to take Italian-speaking people into this part of the world. (The Drina river, that passes through the middle of Yugoslavia, had been the traditional dividing line between the Greek-speaking east half of the Romans' Empire and the Italian-speaking west half. At this day the people living on the banks of that river have the same spoken language. However, those living on the east bank still write it with a Greek alphabet and call it "Serbian," while those living on the west bank still write it with an Italian alphabet and call it "Croatian.")

To take Italian-speaking people over to this part of the world, far to the east of the Drina, and settle them there, was a tremendous divergence from established policy. This was done just after 100 A.D. However, there had been another "minor shift" just to the east of this area, that would eventually spell the destruction of the Western Roman Empire, so perhaps they felt that this irregularity was called for.

The Romans had controlled "all" of the shores of the Mediterranean for some time by the year 100 A.D. But, at about the same time that they took over this area far to the east of the Drina, that is the area of modern Romania, they also took the impossible step of trying to control all of the shores to that adjacent sea to the Mediterranean, the Black Sea.

The Romans had controlled all of the south shores of the Black Sea since Pompey's day. They had controlled the west shore, south of the Danube's mouth, since Augustus had extended the Romans' border to that point. Also, there was a Greek controlled "Kingdom of the Bosphorus" that controlled the Crimean Peninsula at that time. And, this kingdom was under indirect Roman control.

But, there was no geographical feature of this part of Europe that the Romans could use to enable them to fortify the entire north shore of the Black Sea.

In the first century of the Christian era great groups of people from Scandinavia, that the Romans called "Goths," crossed from Scandinavia over to Poland. They passed through Poland down to the north shore of the Black Sea where they quickly dislodged the Romans from certain places there.

#### Push Comes to Shove

The Goths brought pressure on the Roman frontier on the north side of Romania from their first coming. And, pressure up and down the feeble Danube frontier resulted in its falling temporarily to pieces about 165 A.D. The Germanic militias from the north carried the struggle with the Roman border guards sent against them all of the way into Italy and Greece when the border collapsed.

With a great effort the frontier was put back together, to hold together for about eighty years before collapsing again. Then, when Romania's Dniester frontier collapsed again, in about 255 A.D., the Romans gave it up to the Goths.

During the 260's A.D. the Goths went where they wanted in the Balkans, Greece and northern Asia Minor. To the west other Germanic peoples went where they wanted through the European part of the Western Roman Empire except for central and southern Italy.

This time the Roman Empire was worn out with Julius Caesar's idea of river frontiers in Europe. Romania had been abandoned to the Goths, and some semblance of control was reinstituted over the Rhine-Danube frontier; but the Romans were tired of their old ideas. The feeling, when the frontier had collapsed eighty years before, of the futility at seeing that "the resources of the eastern provinces and the social cohesion of the empire were squandered on a vain attempt to subdue the unprofitable forests of Germany," came back to stay. Deep-running changes were planned for the Roman Empire.

The change was so deep-running that it effected the coinage. As a matter of fact, the entire change was "just" a reform of the coinage. However, since this reform has had such an effect on all of mankind since, it will be well to review the history of the Romans' coinage up to this point. So, since this was a coinage reform "to end all coinage reforms," let us now see what was reformed.

## COINAGE THROUGH THE EARLY ROMAN EMPIRE PERIOD

### Authority

The essence of money, as we know it, is some one or group marking on a piece of metal that its value is so much. The question of course is, "Who believes it?"

Babel and Lydia solved that problem by their individual developments. Babel said, "If you huff and puff to the point where the people whom you impress can force everybody else to go along with them, you can have mankind's belief." Lydia got the idea of coins.

The Greeks got the idea that has stuck since. They alleged that the god of Babel was behind the orthodox politician whom the Greek people were taught to look to put down their Persian oppressors. The military successors of that orthodox politician are the authority, to this day, that say on pieces of metal how much they are worth.

The Romans were perplexed, at first, about how you get one to accept this authority. They did dabble their toe in the water with their first "true coin," the one pound bronze disc "as," which they first cast in 269 B.C. "But, who had that authority?"

### Authority Among Romans

Among the Romans if a person wanted authority he had to be associated enough with their hereditary aristocracy to be a "priest." (It may surprise people to know that the relationship between Julius Caesar and Mark Anthony was that Mark Anthony was Julius Caesar's private Roman priest or that Julius Caesar was the "High Priest," the "Pontifex Maximus," of the Roman religion.)

The way that this position of "Authority over Money" developed is so important to the rest of our story that we must now spend the time to familiarize ourselves with the story of its development.

When the Greeks first came out with their "world-conquering" coinage, of course, "everybody in Western Europe wanted to get down to Greece to get those fabulous coins." And, that was easy to do because of a delightful highway from Western Europe across the ocean to Greece.

That highway is Italy.

The Italian peninsula is there because of the mountain range running the length of it, from northwest to southeast.

The Greeks had controlled Southern Italy for centuries by the time of the heyday of the Greeks, after Alexander's Conquests.

It was possible to get from Western Europe down to these Greeks of Southern Italy either by a road on the east side of the mountain range or the west side.

The route down the east side is narrow.

The route down the west side is far more commodious. However, about halfway along on that route the rivers off of the mountains of Central Italy converge to form a river that is a significant barrier to travel below it on the peninsula.

This fact apparently recommended itself to a fellow who once built a hut on one of the seven hills located just before the commencement of that latter river's lowland flood plain. Just off to the west of that hill where he had built his hut there is an island in the river. He was an unscrupulous character, a fratricide, and apparently he figured that if he could build a "bridge" over that river, employing that island as a segment of the bridge, he could control traffic in freight that was coming from Western Europe down the west route of the Italian peninsula, going in trade to the Greeks of South Italy.

He could route that freight traffic around the hill to the north of where he lived and into the little "hollow" just below the place on his hill where his hut was. Once he got travelers into that hollow they were in his "power." North of that river they had all of Western Europe to get back to. But, once they were on the south side of that river, after crossing over his bridge, they were in the power of "the toughest guy in South Italy."

Once he had them there in his hollow, he could force travelers to let him pick through their freight until he found something that would be a good deal for him in compensation for his having built his bridge. The hollow is in the form of a triangle. He had a toll house built for these travelers at the south corner of that triangle. There they paid him for the privilege of continuing on south to trade for the fabulous coins of the Greeks of South Italy.

That is the story of Romulus, the man who founded Rome and for whom it is named, the story of the beginning of Rome's "Forum," the "Hollow," and of the all-significant BRIDGE over the Tiber River, the building of which started the growth of that settlement from just Romulus' hut on the hill looking down on the Forum.

This idea of Romulus, of building that bridge at that particular spot, to get control over virtually all of the trade moving up and down Italy, worked such a powerful influence on the minds of the people of that settlement as it grew there that the "title" that they settled on for Romulus' successor was: "The Main Bridge Builder (or Fixer)."

In the language of Rome a "bridge" was a "ponte," as in the word, "pontoon." A "bridge-builder (or fixer)" is a "ponte-fex." Therefore, in the minds of the settlement's fast-swelling populace, the successor to the powers of Romulus, to conduct the essence of the Business of Rome, to collect the tolls on the freight going south in trade for Greek coins etc., had those powers passed on to him as: "The Main Bridge Fixer" or "The Pontifex Maximus," in the language of the Romans, "the High Priest of the Roman Religion," as was mentioned above as regarding Julius Caesar as the holder of that title.

Among those powers of the Main Bridge Fixer was the power over saying what the religion of that settlement was. It was the religion of Jupiter, Juno and Minerva, whose idol-temples were eventually built on that point on the north hill right where the road from the bridge curved around it and headed for the Forum, where all of the freight transporters had to pay up.

Therefore, both in the figurative and the literal sense, the Main Bridge Fixer of Rome, or its Pontifex Maximus, became "The High Priest of Money," which is one's key to understanding the entire subsequent History of Europe.

The cult of attendants on the Main Bridge Fixer were also called, "bridge-fixers," "pontifexes" in the language of Rome; or one of them was called a "pontiff," to abbreviate that longer name.

But, it was the Main Bridge Fixer, the High Priest of Money, who made so much out of the activity at the idol-temple of June Money, that is at "the Mint" (which, again, was located right above the road that curved to the place where Italy's freighters got fleeced), that he dominates the rest of this book on, "The History of Money."

As was mentioned before, Julius Caesar was the person who succeeded in his day to this title and position of The High Priest of Money. So did his successor, his grandnephew Augustus. There is a picture of the statue of Augustus Caesar, showing him as the "Pontifex Maximus" of Rome, in the 1967 edition of the Encyclopedia Britannica, Volume 19, opposite page 458.

#### The Idols: Their Authority and Engineering

When Rome began fighting Carthage bitterly for the large islands and for Spain, the authority on the "heads" side of the coin was a reproduction of an idol of one of their gods. And, since the Romans were still novices at making very realistic looking idols, either as statuary or otherwise, the carving of these idols and their engraving into coin dies was done primarily by the Greeks of Southern Italy.

#### Inflation

By 190 B.C. a predominantly silver coinage, inscribed in Old Italian rather than Greek, was in production at Rome and at other mints. This silver coinage was accompanied by bronze "as" coins that had shrunk from one pound discs down to such a small size that they could be struck rather than cast.

It was ten of these smaller brass coins of which the "X," that marked the first denarius, meant "ten."

#### The Denarius

This coin, with "X" on the back and the portrait of the goddess of Rome, "Roma," on the front, soon established itself as the major currency of the central and western Mediterranean areas. So, the order of the Roman pontiffs, "the priests of Money," had begun a coinage that soon had a much wider community that relied upon it.

When the Mohammedan Religion eventually began they named their principal coin the "dinar," in imitation of the "denarius."

Also, to this day, that word, "denarius," has survived in the Spanish language as the word for, "money"; the Spanish word is "dinero." In Spanish, again, the word, "money" or "moneda," stands only for, "coin," and the phrase, "la moneda," means, "the mint," where coins are struck.

### Roman and Greek Coins

In the years after 200 B.C., when Rome had survived Carthage's Hannibal and controlled the Western Mediterranean instead of Carthage, as has already been stated, Rome became the primary power throughout the entire Mediterranean area. This brought them into an intimate coinage collaboration with the successors of Alexander, issuing their Greek-language coinages of the Eastern Mediterranean area.

As Rome took over the lands ruled by these parties it retained their Greek-language coinages.

After 150 B.C. the Romans used large quantities of the gold that they took out of Macedonia to issue gold coins from their mints in the western part of their area to supplement their silver coins.

### Another Inflation

The main coinages of the Romans at this time, though, were still in just silver and bronze. The bronze "as" coin dropped in weight at this time so much that it became nothing more than just a token.

This necessitated a change in the value of the denarius. No one would give it for just ten "as" coins; so its value was changed to sixteen "as" coins.

After about 80 B.C. the striking of bronze was discontinued until Julius Caesar reinstituted it in his day as the Pontifex Maximus.

### The Development of Mint Procedures

On the "heads" side of coins it became conventional to reproduce one of the popular idols of one of the Roman gods. On the "tails" side the pontiffs, in charge of the staffs at the idol temples, where the idols were copied and engraved on coin dies etc. (that is, at these mints), put the abbreviations of certain words which, theoretically, on their authority as pontiffs, showed that they were issuing a given quantity of coins of a given purity.

However, these pontiffs began taking certain opportunities to advertise the cruciality of the role that they played in this phenomenon of the ever-widening influence of the idols of the Romans, by expanding the abbreviations and by other references to themselves.



## Crisis Time

When Rome's crisis time began in earnest, after those first wars with the Germans, when Pompey went east to put all of the Greek crooks in their places and Caesar went west to build the Rhine fortress-cities, these pontiffs who had been given military command, "imperium," began also putting their names on the "heads" side, along with the head of the idol, and on the "tails" side began putting all sorts of wonderful things about themselves.

Finally, when Caesar came back to Rome to grab for the power that he saw he needed against the Germans (the grab that seemed so great to his fellow pontiffs that they stabbed him to death for it), he took the final step to put himself into the picture of ultimate authority. He had his own portrait put on the "heads" side of coins. This told all that now he, as Alexander had been, had personally become the heir of the power of Babel: that now he, as Alexander, had been made, by the god of Babel, Persia, Greece and now Rome, into their living god.

This was too much for the other pontiffs. It was "too close for comfort" for them just to be "his priests" and he their living god, so they ended his career. This all happened in 44 B.C.

However, when the scramble for power began between Caesar's killers and his successors, they all started stamping their own heads on the "heads" side of their own coins. They all realized that the military status of things, as Caesar had seen it along the Rhine frontier, did indeed call for this ultimate elevation up to the utmost authority among people. The Roman pontiffs would from now on have to have their very own living god among them on a permanent basis.

## The Permanent Crisis

The military situation of Europe was not going to go away. To the north and east of the Rhine-Danube line were a people whom the Romans thought were one family who were expanding in the midst of a continuing population explosion. To the south of that line erstwhile nomads, settlements, hermits and metropolises, all were organizing under the heir of Babel, Rome, to resist that expansion.

The scramble among Caesar's would-be successors went on until one man had put down the rest and was able to put his portrait alone on the "heads" side of the coins. From now on that would be a permanent feature of life among Romans and those others of southern Europe that they were now leading to resist that expansion. From now on the Pontifex Maximus of their pontifexes would be their living god in their midst.

"How could they justify that?"

The same way that Alexander had.

"How was that?"

It is the verbal interchange given in Book One from page 15 to 21. "By being the means of its (orthodoxy's) coming to us the politician becomes a virtuous politician and more than that a 'DIVINE' — and his 'correct hunches,' his ... ortho-doxo ..., 'divine dispensation.'"

The Old Italian word for a "divine being," a "living god," was "divus." This is the word that appears from now on, on the coins, in reference to departed good emperors and is understood to be the status of the emperor in power.

[A further insight into this matter is available from the etymology of the word "divine." Most English-speakers think that this is the Roman adjective coming from the Roman noun, "deus," meaning "God," that the word "divine" meant something like "godly" to the Romans, as it does to English-speakers. This is not so. The Roman word "divine" comes from the Roman verb "to GUESS," as one does with a "divining rod." One sees here the overpowering presence of the idea of the catholic politician, the divus, who alone gets the "correct HUNCHES."]

### Real Value

Such things as Augustus and his successors playing "to the grandstand," that they had become divinities, was part of the "other half" of money, the psychological half. And, if there was to be any uniformity at all in swallowing this "big pill" of that half of money, the other half had to be faultlessly straight forward.

Accordingly, Augustus made a thoroughgoing coinage reform to accompany his declaration of the fact that Rome's Pontifex Maximus had now just stepped up to become God. He based his coinage now on pure gold pieces, each called an "aureus" ("golden" in Old Italian). The standard was that 42 of these coins would be cut from one pound of pure gold. Each of these "goldens" were equal to 25 denariuses, which, in their turn, were each now cut from one pound of pure silver so as to produce 82 coins.

The silver denarius coin was worth 16 of the "as" coins, soon to be made of copper rather than of bronze. The copper "as" became the commonest coin.

This was a very shaky public opinion manipulation, to introduce oneself to the realm, that was the heir of Babel, as its living god. The physical half of the coins had to be "as good as gold." It was, and they were. They were, that is, until Babel got accustomed to the idea of having a living god in its midst.

### Inflation Again

These coins were "straight arrows" while Augustus was trying to "earn his stripes" as the Romans' god, that is, to attack the Germans and drive them away.

From 44 B.C., when Julius Caesar was killed, to 27 B.C., when Augustus became the sole ruler, there had been instability from civil war.

By 23 B.C., he was ready to "earn his stripes" and put the Rome mint back into operation. It produced his "straight arrow" coins.

These coins remained good while he started building his fortress cities on the south bank of the Danube from its source to its mouth. They remained so when, in 12 B.C., he upped the production of the mint at Lyon to undertake the main coinages for the Western Roman Empire in gold, silver and bronze in order to pay his legions, which in that year he sent over the Rhine to fortify the west bank of the Elbe.

After the defeat in 9 A.D. the importance of the Lyon mint lapsed.

After 64 A.D. a mint at Rome again became the chief mint for all metals. But, the emperor at this time, Nero, didn't like sharing the spotlight with his fellow pontiffs who led the staff of the old idol temple of Juno Moneta, the original mint; so he moved this operation to another mint solely under his command. He also debased the coinage somewhat. He made 45 "goldens" out of one pound of gold instead of 42 and 96 denariuses out of one pound of silver, rather than 84.

After this the glories of the living god of the Romans never ceased to be extolled on the "tails" side of these coins. These included a whole host of Roman political concepts, personified as minor gods and goddesses. One of these minor goddesses was "Fides" (Faith," in English), which meant the "credit" which one gives to the Emperor when he had no coins to pay you with. (We will see the concept of "Faith" put to a further use soon afterward, now.) And, if you turned these coins over to the "heads" side you could see the portrait of that man who was so "divine," so "orthodox," that he wouldn't dream of cheating you. But, still, the percentage of silver relative to base metal had sunk to only 40% by the time of the Emperor Septimus Severus, about 195 A.D. The Emperor Caracalla debased the double denarius by reducing its weight by one fourth around 210 A.D. And, the double denarius of the Emperor Gallienus in 260 AD., that was just copper "washed with a silvery coating," represented the end of the line.

Rome needed a thorough-going coinage reform. The men who stepped forward to do that job were, first, the Emperor Diocletian and then his successor, Constantine.

## THE WORLD'S BIGGEST COINAGE REFORM

### The Military Reform

The Roman soldiers of the 260's A.D. took a very dim view of what had happened to the 1,500 mile border that they had been paid to defend. All of the developments of Rome's coins over the past 300 years had been to pay them. That was the 300 years' "incubator" wherein the concept of coinage was brought to the maturity it reached when the Romans eventually passed that concept on to others.

They didn't like the defeats they had suffered on the border. Their idea — to take weapons away from all but themselves, who were paid coins to defend the State — was beaten by the militias of the Germans, among whom all men kept and bore arms, as Romans themselves had been accustomed to do centuries before.

The Germans apparently preferred their own lands, north of the Danube, to the lands that the Romans held, anyway, because as soon as they felt they had settled the score, nearly all of them returned back over the Rhine and Danube border. This introduces the interesting question of why the Romans felt that they had to have such a militant attitude all along that frontier, in the first place. It was that attitude that is apparently what made the Germanic militias angry to the point where they campaigned over perhaps all of Western Europe during the 260's and 270's A.D.: the period during which the Roman border was collapsed. There was no question of changing this attitude, though, as the soldiers of Rome sullenly watched Germanic militias go back north over the border, perhaps taking back with them what they felt "evened the score."

This attitude didn't change as these Roman soldiers threw two dozen people at the task of being the Emperor who could come up with the plan that could turn things around for them. And, it didn't change at all when they finally came up with that "two dozenth" one who had the plan.

That plan was really only a coinage reform, but what that coinage reform did to mankind is the awful tale that this book is written to get across to people who want to grasp firmly onto inductive thinking as something solid in this world where the deductive thinking of large groups of mankind can reach to the abysmal depths to which this plan goes.

### The Plan

The man who finally came up with the plan was the man who got to be the Emperor who called himself, "Diocletian." The plan was simple enough: kill off all of the Germanic race by a massive attack from behind.

### The Situation

The total line-up of the people he wanted killed went like this:

1. Farthest to the east, living in the area north of the Caucasian Mountains and south of the Don and Volga rivers were a people who had a language that was different from that of the other Germanic peoples but who shared their religion. These were the Alans.

2. To the west of them, between the Don and the Dniester rivers, was a large civilization of peoples, some recently arrived from Scandinavia, who called themselves a name that came out in Old Italian as the "Ostro-Goths," the "East Goths."

3. To the west of them were the group of Goths that the Army of Rome could never forgive. They were the Goths who had recently taken over, and were staying in, Romania. Because of them it was impossible for the Roman Army to formulate any logic that it could defend the Roman Empire. These Goths could cross the Danube any time that they wanted when the Danube froze over. And, when that was done, it was just an easy walk into Italy.

The Romans called them the "Visi Goths." The Goths called the places where they built their temples, "vi-s." Since Goths are the "first cousins" of the Anglo-Saxons, people who speak English can understand their name through the etymology of the word "wise." When a person went to the "vi" or "wi" (in Anglo-Saxon) then he was "wi-se." Perhaps these Goths had made a lot of these "vi-s" in their new homeland of Romania. Probably the expression "the Temple Goths" or "the Wise Goths" conveys what was signified by their name.

These Goths thought very badly about Diocletian's "plan." They are the people who took the City of Rome in 410 A.D., who established Spain, who, after they drove the Moors from Spain, gave to the world the Spanish language, and are, to the Spanish-speaking world, roughly the same as what the Angles and the Saxons are to the English-speaking world.

These people lived, roughly, between the Danube and Dniester rivers.

4. The third group of Gothic peoples lived in what later became Hungary. They were called the Gepids.

5. To the west of them, along the Danube, were numerous other groups of Germanic peoples including the Marcomen, the Quads, the Heruls, the Rugs, the Scirs etc.

6. Along the Rhine were the Swabians, Alamen etc.

7. North of the Goths, in Poland, lived the Vandals, Burgundians and others.

8. In Northern Germany lived the Saxons.

9. Just to their north, in continental Denmark, lived the Angles.

If Diocletian could get a large enough mass of people to swoop down from behind, against these people, and "crush them," so to speak, between their attack and the Romans' fortifications along the Rhine and the Danube, he could "save" Europe for the Roman Empire.

### Preparing For The Plan

Diocletian was able to seize power through the means of the very cruel and harsh measures whereby he quelled the revolts of the soldiers along the Rhine-Danube frontier and enforced a measure of stability there.

He sensed that his opportunities lay in Asia, rather than in Europe, so he ruled the Roman Empire from Nicomedia (about 50 miles east of what would soon be Constantinople) in Asia.

This was at a safe distance, (with an "ocean" barrier in between) from all of the "fireworks" his plan would soon ignite in Europe.

He seemed obsessed by the idea that he would come upon Rome's deliverance from out of Asia. He established the eastern border for the Roman Empire at the Tigris river. He made the king of Armenia his protégé and restored him to power in that country. He pursued the thinking of those who had been the on-site successors of the power of Babel relating to him, the ruler, being God. And, he adopted the slavish ceremony of the Persian court for his own court both to enhance himself and by so doing to give Persia his flattery. Through Persia thus befriended he had direct access to his goal.

The lifetime of Diocletian was that of the immediate aftermath of the collapse of the centuries-old "Han" dynasty of China. In the general misery of those times great masses of people moved into or out of China. The only way in and out was through the "gate" that the China trade employed to the north of Persia — the northeastern most point to which Alexander had extended his conquest.

There Diocletian's spy forces went in great number and soon found people for whom they had sought and for whom they used the name, "Hun."

When the great masses of the Huns did finally get into an immediate contact with Diocletian's organization in Europe we find the Romans paying the Huns off with carts bearing, literally, TONS OF ROMAN GOLD COINS. This "immediate contact," though, was still some years after Diocletian's activity at that time.

### Diocletian's Challenge

Diocletian's challenge was that the entire Germanic race, from Scandinavia in the north, to the Danube on the south, and from the Rhine and the Atlantic on the west, to the Don river on the east, (in addition to all being of "the same family," as Roman historians felt) all had the same "religion."

This religion of the Germanic people was uniform in the requirement that all able-bodied, adult males be instructed in and able to use arms to protect the people, such as is still practiced in Switzerland today.

In their hinterland, away from contact with the Romans, where there was no threat, in Poland for example, this requirement excited no enormous response. However, along the Rhine and the Danube, where there were Roman soldiers only a short distance away, all of these people were intensely trained, armed to the teeth and apparently "dug-in" very "deeply," if they built their fortifications with anything like the same zeal with which the Visigoths had built all of their Temples on all of their "vi-s."

This was Diocletian's challenge: he had to placate these peoples facing him along the Danube and the Rhine to the extent THAT THEY WOULD "DISARM," at least to the same extent as those in their hinterland, and then bring overwhelming numbers of the Huns, out of Central Asia, through these minimally armed people, and "crush" all of them against the "wall" of the Roman fortifications along the Danube and the Rhine.

"How could Diocletian overcome this challenge?"

### Overcoming The Challenge

In fact Diocletian, himself, couldn't overcome the challenge. He was such a notorious, cold-blooded murderer (in his grab for power as emperor he had personally murdered a close relative of the emperor he replaced, and he was guilty of mass executions throughout the area he controlled), that no Germans would believe that he had gone soft and just wanted to be their pal.

But, he did the next best thing. He totally reorganized the Roman Empire in order that it could accommodate his plan before he "handed it over" to someone who could carry out the plan and who would have a chance at being believed by the Germans.

This reorganization of the Roman Empire was the organization, thereafter, of the Roman Catholic Church of Medieval Europe. He divided the "provinces" of the Roman Empire into "dioceses." Over each he appointed a "vicar."

He introduced a small, mobile field army, each to be led by a "count." The frontier zone commanders were designated, "dukes."

He had the Roman legal codes rewritten. He vastly multiplied the number of people who would automatically perform the operations called for by these codes. This was the beginning of governmental "bureaucracies," says the Encyclopedia Britannica, through the medium of these clerical people, then the clerics of the Middle Ages (who called themselves "monks"), to the bureaucracies of the governments of the modern European countries.

Also, to keep some semblance of order in the Roman Empire at this point, while he was desperately trying to pull off the biggest trick that mankind had ever seen, he issued a decree fixing wages and establishing maximum prices, in order to control inflation.

### The Reform

He began a thorough-going reform of the coinage — that has lasted until today. This is our principal story and was carried into effect by the man he selected to succeed him. It is his getting ready that concerns us here.

Let's talk about his "getting ready." Let us examine the scenario wherein he got ready.

First of all, the German militias had just made a shambles of the basic confidence of the Roman people in their leadership, that that leadership was able to militarily defend them. This confidence was the heart of their public life: the heart of the coinage. The shambles was so complete that Diocletian couldn't even get his plan started in Europe. He had to get a "moat" of ocean water between him and the shambles in Europe before he could even begin.

So, established in Asia, secure against the prospect that those militias could come and make a shambles of the beginnings of his plan, he had the time and solitude to conceive the steps of his plan.

There he was, alone at last in his thoughts, with the opportunity to think in quiet. Seated in the silence, looking out from the view afforded from his Asiatic "bunker" on war-torn Europe off to the west, "What idea would he come up with?" "Looking out to that shambles in the west, what abysmal plot would his diabolical mind conceive of to help his plan work?" On he thought. At last the idea came. "What could it possibly be?"

He called his secretary. He started to dictate a letter. "To all of the Roman people!"

"What would it say?"

This is it. "Incredible?" "Expectable?" Whatever, this is what it said: "To all of the Roman People. I AM YOUR LORD AND YOUR GOD. (signed) Diocletian."

### "The Dominate"

The history of the Roman Empire is divided into two parts. The first half, beginning with Augustus, is called "The Principate." It was so called because Augustus and his followers were each called a, "Prin-ceps," which, in Old Italian conveyed the idea that these men were the "princip-al" men of the Roman State. The "Principate" lasted from Augustus down to Diocletian. After Diocletian the history of the Roman Empire is styled that of "The Dominate," because Diocletian forced the Roman people to accept him as "their Lord and their God" ("dominus et deus" in Old Italian).

"Expectable?"

It would be expectable that in his desperation Diocletian would take Aristotle's and Socrates' essence of Babel, used on the Romans' Coinage — that he, Diocletian, was the DIVINE politician most ultimately identified with the Romans' god that makes the sky spin around the earth — and push that to this ultimate limit.

It was also expectable that he would imitate a host of the practices of the people whose system had defeated the Romans' previous system. The German world was divided up into a series of folk dioceses (the American "county"). Their industrial life was very standardized (corresponding to Diocletian's wage and price freeze). The military life in their militias was standardized (corresponding to his military reforms). Their law system was most standardized (corresponding to his legal reforms); and, lastly, they called their God, their "Lord and God."

This imitation is expectable. However, the "incredible" element is that the way that Diocletian grasped and permanently retained his absolute power over the mentality of the people of the Roman Empire for himself and his successors, is the heart of governmental administration, on this day in 1982, in the U.S.A., and in the U.S.S.R., and is, indeed, the essence of the quarrel between them. (This means of retaining power is the principal subject of Book Three.)

He retained this absolute power permanently by his coinage reform wherein the print on these reformed coins heralded Diocletian as the "Lord and God" of those who used them.



## Byzantium

In Diocletian's day there was a small village on the "Bosporus," the narrow strait dividing Europe from Asia, named Byzantium. The man whom Diocletian allowed to carry out his plan transferred the headquarters of their Empire from Rome to Byzantium. After that date the Roman Empire is normally referred to as the, "Byzantine Empire."

Just the word, "Byzantine," connotes "sneaky, ultimately dirty trick," to the European mind. And, although the word is used mostly for that eastern empire after the collapse of Roman Europe in the 400's AD., the founding of this new order in the vicinity of Byzantium by Diocletian was the founding of the Byzantine Empire. The manner in which Diocletian and his successors ran this Byzantine Empire is the basis of the law system used by the countries of modern Europe today and is the heart of the current struggle between the U.S.A. and the U.S.S.R. (as explained in the following book).

This Byzantine Empire was to be the realm of a succession of men who obligated those who used their coins to slavishly debase themselves in their presence (in the manner of the Persian Court) and to treat them as their "Lord and God"; it was the realm of the "Dominate." After Diocletian had thus laid the foundation of this insane organization, he retired and spent the rest of his days watching to see who had the resourcefulness to kill off the other candidates for ruling and thereby demonstrate the capacity to put Diocletian's plan into effect. At one time during this slaughter there were six full Emperors plus minor Emperors.

The survivor was Constantine I.

### Constantine Puts Diocletian's Plan to Work

As soon as Constantine had put down all of his competitors he took up residence at the site where Diocletian had decided the biggest trick in history should be supervised from. This village of Byzantium was on the tip of a peninsula jutting out into the main waterway of trade in those days, the "moat" separating Asia from Europe. He would fortify this peninsula and make it into the world's main naval base. Then, even if the Roman Army in Europe were totally destroyed and all of Europe were lost to him, he could still maintain control of the Asian and African portions of his Byzantine Empire and stay on as the leader of the main armed force in the world (in total control of the Mediterranean Sea and its islands), the Roman Navy.

This he did in 324 AD. He abandoned Rome; it had served as the Army Base that controlled all of the military roads emanating from it, over which military Roads the Roman Army had established a domination over Southern Europe. Instead he would exert his influence from this massive new Naval Base, Constantinople, that he was building, by which this remnant of the Roman Empire would remain on as the principal military power of the world for another 900 years. That is, the power would stem from this Naval Base rather than from the former Army Base.

After putting this huge Naval Base into operation he was face to face with his great challenge: to put the first part of Diocletian's bloody plan into effect and disarm all of the Germanic people on the other side of the Rhine and the Danube.

It was mentioned that all of the Germans had the same religion. What was not mentioned was that they very innocently wanted all of the rest of the world to accept it.

Constantine would merely tell all of the Germans that the entire Roman Empire had just accepted the Germans' religion. That was easy to do. After Diocletian, the religion of the Roman Empire was whatever Diocletian and his successor (whoever that might be) said that it was.

"How does one carry that out, this converting of the entire Roman Empire to the religion of the Germans?"

Simply, if you are the "Lord and God," of Romans, as Diocletian or Constantine said that they were; you merely put the Germans' God onto Roman coins along with that about yourself.

That is what Constantine did.

That is his "Coinage Reform."

That has been "money" from that day till this. This is the whole reason that this Book has been written — to show this insight into the status of the ability of mankind to think on this subject.

### The God of the Germans

"Who was the God of the Germans?"

Christ.

"How did He get to be their God?"

The official Roman story, told in the history courses of all of the world's universities at this time, is that, at the time when the hordes of invading Huns fell upon the disarmed Germanic people from behind and started to mercilessly slaughter everyone in sight, these Germanic peoples, in terror to get their families over the Danube to safety, apparently picked up Christianity from off of the bodies of the dying Roman soldiers (over which they fled) who had been placed there to stop them.

If this sounds improbable, the more improbable addition to this story was that none of the Germans picked up that "brand" of Christianity which Constantine called HIS — the Orthodoxy or Catholicism of Aristotle with its bodiless one god that makes the sky spin around the Earth.

They supposedly all unanimously picked up their new religion only from the bodies of the dying soldiers that were heretics.

The Roman historians liked to say that this "heresy" was begun by a very stubborn Roman named, Arius. They say that this heresy which he began, that they liked to call the, "Arian Heresy," only flourished for a short while, mainly among the barbarian German invaders

or among a few Romans that just happened to live near the areas that the Germans happened to use as their escape routes from the Huns.

If that does sound unbelievable, how less believable is it when they try to apply that story to the Vandals, who, in their far-off land, that is today Poland, had zero contact with those particular heretic Romans before they, with that organized religion of theirs, came flying over the Rhine frontier, on December 31, 406, with the Huns in hot pursuit — or, to apply it to them as, thereafter, they continued passing in some haste through Gaul, then through Spain and finally after they had crossed over into North Africa where they settled and practiced that organized religion until at least 533 A. D.

If this story of how all of the Germanic peoples all adopted this particular heretical type of Christianity, all at the same time and all under these very most unbelievable of circumstances for accepting religion, sounds impossible to a contemporary American history student and he or she asks the professor about it, it appears that professors will customarily dismiss the unlikeliness of the story along with the whole subject with something like: "This was a sick, barbaric type of Christianity, something for which we are fortunate that it has been forgotten."

If the student asks, "Why?" the professors seem to universally answer, "Well, they had such sick, barbaric concepts. Their main concepts were so primitive that they thought God and Jesus were two different persons and have bodies, just like men." And, if many students are prone to say, "Ugh, that is disgusting," an LDS student, hearing that, might not think that that is such a bad concept at all.

## CONSTANTINE'S COINAGE REFORM

Constantine's coinage reform was that he made Jesus Christ "tails" on Rome's coinage — as simple as that. Of course Constantine stayed on as "heads," and that is the heart of European politics from that day to this.

### Acceptation of the Coinage Reform

Just as 350 years earlier Augustus had to come out with a totally "no-nonsense" physical product (that is, absolutely pure gold and silver in his money and at the exact weight that he said it was) in order to "pull off" his innovations with the psychological half of money," so Diocletian and Constantine knew that they were faced with that same prerequisite.

Diocletian could put on his coins that he was "Lord and God," if he wanted to, but the coins of his reform had to be "good gold and silver coins." They were.

Constantine went much further.

The basis of "the physical half" of Constantine's coinage reform was one Roman "POUND" ("libra" in Old Italian) of pure gold. That pound of pure gold was cut into 72 equal pieces, each of which was struck into one gold coin called a "SOLIDUS." After this time a mercenary fighter who would risk his life in combat to be paid off with one of these "solid-us" coins was called, a "solid-ier" or "soldier."

For the centuries following Constantine this gold coin "remained the main medium of exchange in both international trade and domestic transactions involving large sums, enjoying an incomparable prestige throughout the Mediterranean area" (a quote from the Encyclopedia Britannica). This dominated much of European trade down to the 13th Century, when the Crusaders finally conquered Constantinople.

### "The Psychological Half"

It seems that to Constantine's mind the Savior was best represented by the letter "X."

By putting this letter on the back of all Roman coins he could "kill two birds with one stone."

One of these was that this would remind Romans, of the very first "real" coin they had made when they first "went into the 'money' business": the silver denarius coin with the big "X" on the back to show that it stood for "ten" (in Roman numerals) of the Ancient Roman weights of bronze (each of which was called an "as").

And, at the same time, he could show all of the people who believed in Christ that he had made Christ the God of the Romans because in the Greek language the name "Christ" begins with an initial capital "X." Also, Christ performed the atonement on a cross so the "X" could also stand for the cross.

There was a good chance that a lot of believers would miss the point with only that, though, so Constantine decided to take a Greek capital letter "R" (which is a "P" in Greek) and make it go up through the capital "X" in a manner so that the top of the capital "P" stood above the capital "X."

If this may seem to some like a ridiculous way to try to get an alien people to believe that you really believe something, one might in all honesty say that it is.

Constantine had said, "Let's say that the 'P,' rising up out of the 'X,' stands for "Christ the King" (that was probably something like "Xristos Rex"). And, whatever effect all of this did have on the Germans it seems that it went over among the Romans perfectly. Later Western Europe did seem satisfied with just that "X" across the back of all coins — and this lasted down to the French Revolution — however, in the Roman (or Byzantine) Empire, as it survived at Constantinople, it seems that it was necessary that a point be made that the mark on the back of a coin very definitely was in some way a representation of this specific form of Constantine's peculiar religious cross, in order for that coin to "really" be a coin.

The point of this it that: THIS PSYCHOLOGY OF CONSTANTINE, ON THE COINAGE OF EUROPE ETC., REMAINED A THING OF FORCE, as has been said, DOWN TO THE FRENCH REVOLUTION. What is more, the effect of that force upon the mentality of the people of the Roman Empire, at that time, was, indeed, incredibly effective in disarming those Germans that it was devised to disarm.

### The Huns' Attack

A late Hunnic people to come from Central Asia to settle in Europe were, the "Bulgars."

For a long while the language of the Bulgars and of their conquered Slavic peoples was called "Old Church Slavonic," the official religious tongue of the Slavic part of the eastern Orthodox churches, in the same way that Latin was the official language of Catholicism in Western Europe.

The effect of the Huns' attack can be seen in that, from the earlier expansion of the Germanic peoples over Eastern Europe, all of the way to the Volga river, after the Huns' attack Germanic languages all but disappeared east of a line drawn through Europe from the mouth of the Elbe river (to the southwest of Denmark), down the Elbe river to its west bank tributaries arising from the mountains of northwest Czechoslovakia, up those rivers to those mountains, and along the crest of those mountains, going southward, to the place where they meet the Danube river a short distance from Vienna, built on the foothills of the Alps. In the wake of that attack the people to the east of that line who had spoken Germanic languages had either fled, were killed, or were enslaved so that many of them may have begun to speak Slavic languages.

### The Outcome

A. The first people that the Huns attacked and began to slaughter, in about the year 370 A.D., were the Alans, living to the north of the Caucasian Mountains (the highest in Europe).

Some of the Alans fled into those lofty mountains, found safety there and have survived there till this day. These are the Circassians of the Caucasus.

Most of them, however, fled west across what is now Russia to Poland. From there they continued west, in the company of the Vandals, across Germany, over the Rhine, in the vicinity of Mainz, on December 31, 406 A.D., across Gaul to Spain, where they settled long enough to build ships to sail across the Straits of Gibraltar to North Africa, where they finally settled throughout the Atlas Mountain region.

B. The Ostrogoths were the most unlucky. They were overcome in their home territory which extended from the north shore of the Black Sea, between the Don and Dniester rivers, northward to the Baltic Sea.

After that attack most of the people who continued calling themselves the Ostrogoths were those comparatively few people who, 80 years after that attack, when the Huns were at last defeated, moved into what is today Bulgaria, then into Hungary and finally into Italy.

Their king became the King of Italy in 493. They ruled their own country there unopposed until 535 A.D., when the Roman (Byzantine) Emperor at Constantinople declared war on them. They fought off his sea attacks for 19 years before they were defeated and Italy was taken back into that Eastern Roman (the Byzantine) Empire, for a few years, through its force of sea power.

#### C. The Visigoths

White, Christian Europe could have been conquered and enslaved by the Mongol-like Huns in collusion with the Roman Empire in 451 A.D.

The reason that they were not so conquered was the Visigoths. The Visigoths saved White, Christian Europe from that fate. They are a people of destiny. They are the heroes of people who understand their achievements (at least heroes of the White, Christian people who know their story). They deserve a far greater and better treatment historically than they receive. To get a feel for the treatment which they do receive for conquering Money's Stepmother, the Roman Empire, one can look up the issue of the National Geographic Magazine that deals with that subject. One picture in that issue, particularly, shows the matter.

That picture shows a band of Visigoth men in conquered Rome. They are dressed in rags and wolf-skins, with their long, unkempt dishwater blonde hair hanging over their faces, on which there is just enough beard stubble that one can see that their faces all have a disgusting, ape-like set of features. Some of them are howling, dog-like, while the others are shown dim-wittingly starting to get the idea that they could rape the darksome Roman females, in a setting that looks somewhat like a later Arabic harem.

One would think that this "vengeance" on the Visigoths, by the people responsible for that picture, was done by people definitely on the Hun-Roman side of the conflict.

The Goths had left their homes in South Sweden around 100 A.D. and came to reside in the land on the north shore of the Black Sea. This was the homeland of some of the people who

had brought them their religion and their name (they called themselves, "Jutes"; it was the Romans — who couldn't say, "Jutes" — who named them, "Goths").

They were Swedish people, whom the world generally thinks of as being among the most attractive people in the world. The clothes which they wore were what today we call, "Germanic folk dress," the beautiful skirts for women and pants and vests for men that were the models of the clothing that the whole world has adopted today as standard dress. The world rejected the Roman ideas of men wrapping themselves in a sheet or of soldiers wearing skirts made of strips of leather.

However, the obvious personal appearance and dress of this brilliant and magnificent people, so obviously misrepresented by the National Geographic and others on the Hun-Roman side, were not the point. The point was their brilliance and magnificence in battle.

When the Goths came from Sweden to the north shore of the Black Sea it seems that their purpose was to rescue their fellow members of the "Primitive" Christian Church who lived in Western Turkey (the area of the "seven churches" to whom John the Revelator addressed the Book of Revelation) and were being persecuted by the Roman Empire.

Of course their rescue raids into the Roman Empire made them the mortal enemies of the Roman Empire's administration.

It was specifically as a countermeasure against the Goths that the Romans moved a large population from Italy into the Carpathian Mountains to establish Romania. A hundred and fifty years of struggle between the Goths and Romans there ousted the Romans from Romania before the Huns, with Roman financing, ousted the Visigoths a little over a century thereafter.

During this struggle the brilliant and gallant Visigoths discovered the Number One Invention in Military History before Guns. They developed Heavy Cavalry (knighthood) with this invention.

They then conquered the Roman Empire with their Heavy Cavalry and introduced into Europe this military development which dominated European military life for the following millennium.

It happened this way:

The Steppes of Eurasia are the homeland of the horse. When the Goths came to settle on the Steppe lands north of the Black Sea they discovered many different types of horses. They developed a very large breed of horse which became the "Great Horse" or "Charger" or "War Horse" of the Middle Ages, which, in turn, became the draft horses (like Clydesdales, Belgians, Percherons etc.) of Modern Times.

Nordic men, like Goths and Swedes, are very regularly of large size (from six to seven feet tall, from 200 to 300 pounds — the size of football players). A large man can ride a warhorse like a conventional saddle horse.

The Goths invented "the stirrup" and discovered that an armored knight "can deliver the entire violence of a one-ton charging warhorse into the tip of his lance" if he is in a stirrured saddle, with a strap from the saddle around the front of the horse etc.

This invention dominated the following millennium of European History and is considered the Number One Invention in Military History before guns, which, at the end of that millennium, gradually began to replace knights.

[Of course Romans didn't have stirrups. Their equestrian statues of their Emperors have them sitting on pads with their legs dangling down the horse's sides.]

### Knighthood

The Hunnic sneak attack on first the Alans of the Caucasus, and then the Ostrogoths of the north shore of the Black Sea, found the Visigoths (living in Romania) in possession of the Romans' fortifications on the Dniester River to withstand the onslaught of the Huns. The Huns had large groups of rather small Mongolian-type men riding small Mongolian ponies as mounted archers.

The Visigoths (they could be thought of at that time as the part of the Gothic nation living in Romania) withstood these waves of small mounted archers at the Dniester River until a large body of the Visigothic people had made it across the Danube river fortifications of the Roman Empire into Roman territory.

There, in modern-day Bulgaria, with the much larger Danube River between them and the Huns, they had some time to plan for longer than just their immediate survival.

The Visigoths now knew full well that all of Constantine's deceit about being converted to Christianity and using his position in the "Dominate" Roman Empire (that is, as "the Lord and God" of that Empire) to say that it was hereafter the Church of Jesus Christ, was no more than just the deceit needed to get the Christian Germanic people to drop their defensive guard enough for Rome's allies the Huns to sneak in behind them to slaughter or subjugate them.

Now, on the Roman side of the Danube, their righteous indignation was kindled against the Byzantine Roman Emperor cowering away from them behind the massive defensive walls of Constantinople. However, the people of Constantinople dislodged him from his cowering and forced him to take an army out of Constantinople to try to drive the Visigoths back out of that land.

The Roman Emperor Valens led his Roman Army (an infantry) out of Constantinople to do battle with the Visigoths in the area of Adrianople (present-day Edirne, near the northwestern-most tip of European Turkey), on August 9, 378 A.D.

At the Battle of Adrianople, when the armored knights, who made up the Visigothic Heavy Cavalry, on that day ran into and hit Valens' Roman Infantry Army and destroyed it, all "Ancient Empires," based on infantries, were simultaneously knocked out of existence thereafter, to be eventually replaced in Europe, at least, by kingdoms that based their defense on Heavy Cavalry, imitative of the Visigoths' inventions.

The Visigoths stayed in this area, of Bulgaria, until 395 A.D. when they migrated first down through Greece and then over to Italy.



After repeated warnings went unheeded (that attempts by Roman assassins to kill their leader would force them to take retributive action against the city of Rome), that leader of the Visigoths, Alaric, led them into Rome, in 410 A.D., to take out of it that which they could use to pay for a journey to find a place where they could live in a little more security.

Alaric said that anyone who really was a Christian and took refuge inside a church wouldn't be hurt. This promise was kept. Rome was totally unaccustomed to a conqueror treating those he conquered in this way. This was the first time that the city of Rome had been taken in 800 years.

The Visigoths at this time had no kings. They were ruled by their "elders" and their "judges." An L.D S person would describe the role of the latter as that of a "stake president."

Alaric died that year. His successor, Ataulph, then led the Visigoths to take over southwest France in 415 A.D.

As the Visigoths loaded up their carts, drawn by their giant warhorses, to trudge on to try to find some place where they could live and raise their children in some safety, they established the "picture" of Knighthood, which was introduced then, that has dominated the history of Europe, and probably of the world also, from that day on.

Shortly after this time, when the Visigoths finally found a permanent home in Spain, they were outnumbered by the former Roman populace by about seventy to one. There were only about 100,000 Visigoths compared to about seven million formerly Roman subjects. However, as the Visigoths pursued their migration across formerly Roman Europe from Edirne, Turkey to France and then on to Spain, they walked through perhaps fifty million formerly Roman subjects. (The population of the entire Roman Empire at that time, in Europe, in Asia and in Africa, is estimated to have been about one hundred million people.) They were outnumbered in this hostile territory of all of Europe by perhaps FIVE HUNDRED TO ONE.

As these millions of tiny, dark heathen peoples stood by the sides of the Roman roads of southern Europe and watched these families of fair, tall, gentle and saintly giants move along in their caravan pulled by their "giant" warhorses (that had been so recently used to kill the Roman Empire's Emperor and his Infantry Army), the picture was formed that tall, fair men, riding warhorses, that can so "magically" transform all History, are in a class all by themselves compared to ordinary people. Soon thereafter the Remaining Politicians of Southern Europe would call such tall, fair knights "the Second State," far better, "nobler" than ordinary people, and the 500 to one formerly Roman populace seemed to have swallowed that without batting an eye.

However, at that time, the Visigoths' finding a permanent home in formerly Roman territory was TOTALLY against what Diocletian and Constantine and their successors wanted.

Those successors would make one last attempt to destroy the Visigoths.

## Attila

When the Huns first fell upon the Germanic peoples "from behind," the group of Gothic escapees that got away crossed the Danube, perhaps, in 378. The next great group of escapees

fled over the Rhine in December, 406. Neither of these groups were SUPPOSED to have been able to escape.

Now they were on the OTHER SIDE of the fortifications against which the Huns were supposed to have crushed them.

The largest and most powerful group of the many groups that were the intended victims of the Huns was the Visigoths. They were, therefore now the main target of the Byzantine Roman Emperors and their Hunnic mercenary soldiers. That is, they now replaced the former main target of the Romans and the Huns, the Ostrogoths, after the latter had been so emasculated and decimated when the full impact of the Huns' onslaught first fell upon them.

The Visigoths found that neither the Balkans nor Italy afforded them the expansive agricultural resources which they needed to survive, that is, for the pastorage which they needed for the large horses on which they depended for their defense, farming and transportation. They found these in Southern France in 415 AD. and, a century later, in Spain. However, a group the size of the Visigoths in Southwest Europe was the ruination of Diocletian and Constantine's plan. They had to be destroyed.

The answer was for the Romans to pay cart-loads, containing, literally, tons of gold coins, to a leader of the Huns who, through atrocities such as fratricide, had risen to a sole command over all of the horde of the invading Huns. This leader was Attila.

His contact with the Romans was that immediately close contact of the Romans with the Huns of which so many records exist, particularly of the payoffs by the Romans to the Huns of the cartloads of gold coins. "And, what, exactly, were the gold coins for?"

We can see that in the operations conducted by Attila. Attila conducted these operations through a number of his "Hunnic chieftains." The most prominent of these "Hunnic Chieftains" was the Roman General, Orestes, the father of the last Roman Emperor in Italy, Romulus Augustulus. "What operation was this particular Roman 'Hun chieftain' negotiating?" The Romans wanted Attila to destroy the Visigoths and other Germans who had gotten into Southwest Europe behind the Roman frontier fortifications.

In the 430's Attila and some of the Huns had "pitched in," in the Paris area, to help the Romans there keep the Germans away. After that there were some other "operations" in the area of formerly Roman Gaul.

D. A group of people from a large island in the Baltic, that is now called, "Bomholm" but which apparently used to be called, "Burgundarholm," had settled in Northern Germany. They called themselves, "Burgunds." They are popularly called, the "Burgundians" or the "Nibelungen."

Apparently, when the Huns first came, the Burgundians fled from North Germany down to the Main Valley, by modern Frankfurt. They seem to be the leaders of the flight of the Alans, Vandals and others across the Rhine in December, 406 A.D. They had made their headquarters at Julius Caesar's Rhine fortress which they called, "Worms," on the left bank of the Rhine. Beside the large numbers of their people occupying this left bank Rhine fortress at this time, there were also large numbers of their people living in the Main Valley, a right-bank tributary of the Rhine.

And, beside fighting for the Romans in Paris against the Germans in the 430's, the Huns also fought the Burgundians in the Main Valley at that time.

However, it was the way that Attila fought the Burgundians holding the ex-Roman Rhine fortresses, in 435-7 A.D., that had been captured in tale and song.

The Icelandic "Prose Edda" tells how Attila married into the family of Gunther the King of the Burgundians and invited his in-laws to his castle in Hungary under a promise of safe conduct. When Attila betrayed the Burgundians and tried to terrify them by showing them the hearts of their friends that he had just cut out as he would theirs, they laughed at him. Though their bravery was immortalized in the "Nibelungenlied" in our day and in the tales that have lasted through the centuries, at that time the strong Burgundian hold on the Rhine castles was broken; and Attila, after years of complex negotiations with the Roman (Byzantine) Emperor at Constantinople, Theodosius II, and after demanding and obtaining from him the customary massive payoffs in Roman gold coins, organized all of the Huns north of the Danube and headed for the weakened Rhine frontier. This was about 450 A.D.

E. Ahead of these Huns, led by Attila, apparently all of the Germanic peoples left in Germany fled toward the Rhine frontier. This caused the spreading out from the east to the west over the Rhine of the "Rhenish fan," the speech map of Germany thereafter. This map shows how these refugees fled and how they settled in the places to which they fled.

The northernmost of these peoples were the Angles and Saxons who, with the help of the Visigoths, at this time, fled over the straits of Dover to create England.

C. Attila's announced goal was to destroy the expansive realm which the Visigoths had established over Western and Southern France, with their headquarters at Toulouse, France.

He presumably crossed the Rhine near Mainz or Worms and made his way across the Rhineland into France following the mountain range that is still called, the "HUNSRUCK," in German, (Huns' back).

Once into what is now France Attila began to wreak havoc on the cities on the northern fringe of the Visigoths' realm. One of these was Orleans. But, this time, all of the gold coins that the Romans had paid to him notwithstanding, there were no more surprise attack successes to be had. The Visigoths were waiting for the Huns this time. The Visigoths' Heavy Cavalry drove the main body of the Huns off from Orleans and destroyed them as a military force between the cities of Troyes and Chalons sur Mame.

Attila limped back through Austria to Italy to ask the Romans for more gold coins. Instead of gold coins, though, he found an ignominious death. His Hun followers were destroyed in uprisings against them, and many of their survivors hastily slunk away to get back to the Caucasus and to Central Asia.

Diocletian's and Constantine's fiendish plot lay in ashes.

In Europe only that minimum of territory, that Constantine assured to the Roman Empire by re-founding it on the Naval Base named after him, would be, for long, controllable, at all, by it, after this heinous trick of Diocletian and Constantine had come to so little.

The Visigoths had won. Southern and Western France was, and Spain one day soon would be, theirs. When the Visigoths finally took over Spain around 500 A.D. they finally found their permanent home. There they became the ancestors of the fair-skinned "Visigothic Spaniards." They would have Spain in peace for more than 200 years before this race of destiny would again have to be the first to meet and then at length overcome Europe's next great threat, Mohammedanism, and then go to a rendez-vous with destiny in the colonization of the Americas.

At that point in time, though, that is, in 451 A.D., they had made the difference. The Romans' great plot had failed because of them. Western Europe would now be at peace for the various Germanic nations, to try to adapt themselves and survive in the new homes which they had found for themselves after they were able to rest from fleeing from the Huns.

Still, there was one Roman institution in this new home of theirs that would wrestle their mentality down to the ground psychologically, to the point where one could even speak of it "conquering these conquerors." At least one might feel that that reverse conquest is true as one reads the rest of this History.

That "one Roman institution," of course, is "Money.

## DIRT

The dream of Nebuchadnezzar, the king of Babylon, that was interpreted by Daniel, deals with an image of "terrible" form.

Its head was of fine gold.

Its breast and arms were of silver.

Its belly and thighs were of brass.

Its legs were of iron.

However, its feet and toes were partly of iron and partly of "miry clay," i.e., dirt.

Daniel told Nebuchadnezzar that his Kingdom of Babylon was the head of fine gold. He told him that the silver was for the kingdom that would replace his. That was Persia. The successor to that kingdom, the brass, was Greece. Its successor, the iron, was Rome.

Coins were first invented by Nebuchadnezzar's ally, the Lydians, in Nebuchadnezzar's day.

The Persians were only copycats of Babel and therefore didn't deserve as much credit as their predecessor for thinking up anything.

However, the Greeks were dirty; and that makes them a base metal, brass, in contrast to those before it.

Rome lasted the longest of all of these. It was strong. But because of its total inability to be original it deserves to be even more base than those that went before it. "Inferior" is the word that Daniel used in a reference to this degeneration to constantly baser metals.

"However, what is this DIRT that is the matrix holding together the pieces of iron that are the rest of the feet and toes?"

We all know that the next people, to inherit the money system of the Romans from them, are the Germanic Kingdoms that conquered Western Europe from the Romans as they fled there.

"What is the 'dirt' that held them together?"

Well, let's ask ourselves, "What is this 'image' of 'terrible form,' that Daniel and the King both saw?"

It seems that most commentators respond, "Oh, these are the great, large empires that succeeded Babylon!"

All of these realms combined could have fit into one corner of Genghis Khan's and the Mongols' Empire, both in regard to geography and also population. Yet these commentators generally do not fit that extremely "large" empire into their explanations.

It wasn't that this succession of empires were the "largest" that seems to be the issue. It is the fact that it was so frightening and that its badness seems to resolve itself in that ultimately base dirt which, in the latter days, merits God's destruction.

This succession of kingdoms is precisely that succession that has given the world its concept of, "Money."

"Was this troubling dream, seen by Nebuchadnezzar, that inaugurator of empires based on coins, a showing to him of 'The History of Money'?" If so, we can be precise about identifying what that dirt is.

We know exactly where the Christian Germanic Kingdoms got the concept of "Money." They got it from the Roman Empire. To be specific, they got it exclusively from Diocletian's "Bureaucracy." It was the "matrix" whereby this "disease of coinage" was transferred to each of them.

We saw how each progressively lower part of this "terrible" image got to be baser as time went on. But, this lowest, "matrix," part, the part that the stone from the mountain (the latter-day kingdom of God) smote, was so base that it was nothing more than dirt.

Let us now see how, when political power ends in the Western Roman Empire, the concept of "money" is "dirt."

#### Romulus Augustulus, Odoacer and The Bureaucracy

One way to introduce us to the concept of how money became dirt is the situation of Romulus Augustulus, Odoacer and the Bureaucracy. And, a good way to introduce us to that situation is the story of Orestes.

Orestes was the Roman general fighting for Attila at the time of Attila's defeat, who was mentioned earlier as one of "the Hun chieftains," those who had been personally "picked" by Attila to be his right-hand men.

When Attila's power was destroyed Diocletian's Bureaucracy that ran the Money Economy of the west half of Rome's Empire, the part that spoke Old Italian, faced a problem that seemed to have no answer. Ever since the day of Nebuchadnezzar's Babel, the idea behind money had been simple. There had always been one man who could say, "I'm the toughest guy in the whole world; I can beat up anybody," the perfect "bully." Since that seemed in fact to be true to most people, the bully's Bureaucrats said, "It is God that has made him so powerful"; and, the people of the area seemed to "buy" that. The people "buying" the concept that the bully's toughness was nothing other than the very power of God, was that simple idea behind money. But now there was no more bully. The Roman Emperors, now called, "Byzantine Emperors" were cowardly hiding from these Germanic conquerors of Europe either behind the massive walls of Constantinople or out in their ships in the Mediterranean Sea. True, if one put out to sea against those ships he would find the Byzantine Emperor was still the toughest guy in the world in one regard at least. But the people of the Money Economy of Southern Europe were not putting out to sea very much. They passed their days on the dry land of Southern Europe, and there was no powerful bully around to give that necessary validity that only he could give to their

coins. Even the bully's hired murderer, Attila, after being struck down, gave rise to no more terror. "What was there around for the Bureaucrats to base their money on?" Orestes "grasped at straws"; and, although it didn't work for him, the way that he grasped gave his other Bureaucrats the "Dirt" that they used thereafter as the basis of Money.

Look at Orestes' situation.

He had been the last, desperate, gambling hope for Roman bully power.

All of Diocletian's Bureaucracy had looked to Orestes and the cartloads of gold coins that he had paid to Attila as their last chance to hang onto their all-powerful-bully status in the minds of the people of South Europe.

Now Attila was dead.

"What could Orestes do?"

The only "military" force that Orestes could possibly have available to him would be the militias of one or two of the dazed, confused little groups of wandering Germanic peoples that had been dislodged from their homes in Germany by Attila and Orestes as they drove through them for the battle of the titans against the Visigoths. So Orestes made a "deal" with them.

Simply put, the deal was that if these militias would go to work for Orestes and serve as an army for him, he would lead them to Rome where Orestes would install his young son, Romulus Augustulus, as the new Roman Emperor for Southwest Europe. It was to be expected that the leadership there of Diocletian's Bureaucracy (for the Money Economy of South Europe) might have a host of other ideas or candidates, but Orestes had enough men in his Germanic militias to force things to be done his way. "But, what would he pay these militias with; he didn't have any more gold coins, to speak of; he'd given virtually all of them to Attila?" That was easy. Remember that these militias, along with their families, had been dislodged from their homes by Orestes and Attila's men. Orestes would pay the militias off with the property (farms etc.) of the leadership of Diocletian's Bureaucracy in Rome.

The plan worked fine. Orestes used the militias to take over Rome and install Romulus Augustulus as the new Roman Emperor of Southwest Europe. This happened in the year 475 A.D.

However, the leadership of Diocletian's Bureaucracy put up such a howl when they heard that Orestes was giving their lands away to the Germanic militias that Orestes changed his mind and decided not to pay the militias after all. At this the militias turned on Orestes, defeated him and then executed him. The name of the man whom the militias elected to lead them against Orestes was Odoacer.

Odoacer belonged to a tiny group of Germanic people named the "Scirs" who had lived in what is now Czechoslovakia. He and the Scirs had come to Italy with the other militias that Orestes had "hired." It is said that at the time that Odoacer was fighting Orestes, these militias elected Odoacer to be their king. And, since they were the only military power in Italy, that automatically made him "The King of Italy."

Odoacer then deposed Romulus Augustulus, who was still only a child, and sent him to Southern Italy to live with relatives. He was the last of the Roman Emperors to "rule" Western Europe.

At this point Diocletian's Bureaucracy had NO more bully power: no old-time emperors, no Attila, and now not even a little boy who theoretically could someday grow up to be a great bully.

The Bureaucracy kept issuing their coin-reform coins, with the Byzantine Emperor's image on "heads" and Constantine's sign for Christ on "tails"; but these were evil times for their money. The former subjects of the Byzantine Roman Emperor, the native people of South Europe, were not hypnotized by his bully power any more. Hiding out on his ships or behind his massive walls, he was getting to be nothing but a joke to them. The only people with any real power around were the everyday church leaders of the Germans who were healthy and wise enough to get elected as leaders of the militias. The Roman peoples' conversation now dwelt almost exclusively on the power in the hands of these everyday men whose only real distinction was that they were church leaders of these Germanic peoples.

As psychological attention switched off of the Byzantine Emperor, whose image was on their coins, and onto these militia leaders, a terrible thing happened across South Europe which would, if left unattended to, ruin the entire Money Economy in South Europe: the money began to lose its value, its ability to circulate easily.

The Bureaucracy in their vast monetary wisdom knew exactly what was happening. There was only one thing for the Bureaucracy to do if they wanted to save the concept of money. They would have to make a proposal to the militia leaders and see if they couldn't strike some kind of a deal to get that proposal accepted.

### The Proposal

The proposal was simple enough: the Bureaucracy wanted these militia leaders to let them put their initials on the "tails" side of their coins from now on. That would restore the people's faith in bully power to the coinage.

The Bureaucracy leaders that made the proposal probably tried to present it to these militia leaders on religious grounds, since the militia leaders were also the Germans' church leaders. The Bureaucracy leaders probably said, "You see our 'X' or 'X' with a 'P' on it on the back of this coin. That's the sign that our former leader Constantine had put on the back of all of our coins to stand for Christ. You are church leaders of people who believe in Christ, wouldn't you like to have your initials back there by Constantine's sign for Jesus Christ?"

### The Answer

Money was a perplexing mystery to the newly arrived groups of German refugees. They had no need for it in their society, and their militia leaders were at their wits' ends to understand



why the Bureaucracy leaders that came to them were so distraught about getting the militia leaders to collaborate with them in their coinage issues.

As often as not the militia leaders declined the proposal. When they did say, "Thank you; no," their gentle refusal turned the entire economic area they controlled into chaos. So, the Bureaucracy leaders had to really press them on moral grounds.

The Bureaucracy leaders said, "Your people believe in Jesus Christ; how can you refuse to put your initials on the 'tails' side of our coins beside our sign for Jesus Christ?"

And the more vigorously the Bureaucracy's leaders pressed the militia leaders with this proposal, the more obvious became one answer to the following question asked of them by the militia leaders:

"Well, all right, but what do you have to do with Jesus Christ?"

That was a very logical question, and the Bureaucracy's Leaders knew it. So they fabricated a very elaborate story to get their way. But, before we get to this story that they fabricated, let's talk about the religion of Jesus Christ in the west part of the Roman Empire, the part that spoke Old Italian, before the day when these German refugees came to live among them.

#### The Religion of Jesus Christ in The Western Roman Empire

Everybody who reads the Bible knows that the Book of Acts is followed by "The Epistle of Paul the Apostle to the Romans," colloquially called, "The Book of Romans." What most people apparently don't know is that that book was a letter written by Paul in Greek to Greek-speaking Jews that he had proselyted in the Eastern Mediterranean area, who had moved to the city of Rome to continue their commercial pursuits there. It wasn't to Italians speaking the language of Italy nor written in that language.

And, that brings up the matter of the existence of the religion of Jesus Christ in the language of the west half of the Roman Empire, the Old Italian language (Latin), in the time before the German refugees got there.

It really didn't exist in that language.

Such an important book as the Old Testament of the Jews could expect to find some comment in Latin (again, the Old Italian language), the primary language of the Roman Empire, if for no other reason than the Romans' curiosity about what might be going on among the Jews in that part of the Romans' Empire occupied by Judea. Also there are some alleged translations of the Bible, inclusive of the New Testament, into Latin in the second and third centuries of the Christian Era. But, in fact, there was no extant text of the Bible generally available to people in the west half of the Roman Empire (the half that spoke Latin) in Latin until just before the Vandals etc. crossed the Rhine, just a few years before the Visigoths conquered the city of Rome, and not too long after they had crossed the Danube to permanently thereafter live in the territory of the Romans' former Empire.

Christianity was begun in Judea, which was at the time a part of the Roman Empire. But, Judea was in the Greek-speaking east half of the Roman Empire. When Christianity first spread it was in that Greek-speaking area. Jews of that time often were able to deal in the official political language of that east half of the Roman Empire, Greek, and regularly did business in various Greek-speaking localities in that east half of the Roman Empire. And, since these semi-dispersed Jews seemed to regularly be the first proselytes to Christianity in these Greek-speaking communities, it seems that the full weight of the Judeo-Christian experience soon found its expression in this Greek language, that was the official language of that east half of the Roman Empire.

The same never happened in the Latin language.

There is never any tremendous involvement in Christian literature and thinking in the Latin-speaking west half of the Roman Empire until its military conquest and occupation by these German Christian peoples — as we have recounted.

Some may say, "Yes, but didn't the Apostle Paul come to Rome in the First Century A.D.?"

The answer to that is, "Yes."

"Didn't he have friends, fellow believers there ?" "Didn't he die there?"

The answer to these questions is also, "Yes." He used the procedure of travel to that city as the means for protracting the sentence of execution that had been passed upon him elsewhere. And, he did live there for two years. But, he was a prisoner under such a type of house arrest (wherein he was able to receive people who came to see him, many of whom were Jews who could have spoken with him either in Aramaic or Greek), that he was not free to go out to proselyte.

So, there was a small congregation of Greek-speaking Jews in Rome in Paul's day, that had been converted to Christ in Paul's early ministry; and this small congregation was honored to have him residing in their proximity at the end of his life. And, there is some possibility that this lamb-among-wolves congregation of Jewish converts survived for some while. But, that it has anything at all to do with the concepts that were created for the fabricated story to which we now turn our concentrated attention is totally impossible.

### The Story

When the leaders of Diocletian's Bureaucracy were rebuffed by the leaders of the Germanic militias with, "What do you have to do with Jesus Christ?" they had a lot of deep thinking on their hands.

Essentially they interpreted their rebuff as, "Who are you?"

So, they asked themselves, "Who are we?"

"What were the answers?"

Well, for one thing they were the ancient pontifexes of the city of Rome. They were the historical priests of Money (Juno), Jupiter and Minerva — the three chief gods of Rome.

Their leader, the Pontifex Maximus, was the High Priest of Money.

He no longer had the "imperium," the military high command of which so much has been mentioned; that had been taken away from the child Emperor Romulus Augustulus by Odoacer when he sent him south to grow up with his relatives. These pontifexes knew that the money which they issued was nothing unless they could appeal to their traditional bully power. For that reason they had quite automatically begun putting the Eastern or Byzantine Emperor's image on the coins instead of that of the now non-existent Western Emperor. But, without really present bully power, the answer to the question before the pontiffs, "Who are you?" was "NOTHING!" True, Diocletian had organized all of the pontiffs of Rome into a very intricate Bureaucracy that regulated all life in the twilight of the Western Roman Empire, down to the smallest detail, to continue its existence upon its Money Economy; but with the answer, "Nothing," to the question "What do you have to do with Jesus Christ?" asked by the only people who could keep the coinage alive upon which that Money Economy rested, they decided to fabricate the story that not only Money but all of Civilization that depends upon Money has been based upon ever since. This story, in fact, IS Western Civilization.

Taking stock of the story they could fabricate, the pontiffs came up with the need to get authority in the eyes of the leadership of Germanic Europe. They had it! They would go for broke! They would claim ALL of the authority that Jesus Christ left on the Earth among men.

Paul came to Rome. All Christians know that. "Who was he?" An Apostle. "Did he have all of the authority that Jesus Christ left among mankind?" No. "Who did?" The Apostle Peter. "What ever happened to Peter?" The Bible is mute on the subject. "Is there any scrap of historical evidence on what became of him?" None that anything is known about.

Now, let's see. "What could we put into our story?"

Whoa. Before we fabricate that story, let's lay down the ground rules for that story. 1. We only tell this story in our own language. 2. We strictly control everyone's access to the story. 3. That means that we restrict everyone's access to EVERYTHING that we do. 4. We establish a strict mental control over the minds of everyone in our Money Economy. 5. We put a damper on all access to the way that we do things except to the extent that we are sure that people who have that access are for us. 6. Therefore, we forbid any education about our way of running our Money Economy except to people that are strictly under our direction. 7. This means that no one be formally instructed in our language except under our supervision.

But, that will mean that eventually no one will be able to speak with us in our Latin language except those that we teach how to run our Money Economy. It will eventually make our language a "dead language" except among us.

That's right.

This must be a humdinger of a lie to sentence a whole language to death just because of it.

It will be.

### The Lie

This lie, that all authority behind money in Western Europe has been based on since the German military leaders first rebuffed the pontiffs, was that Peter had come to Italy, there to give their Main Bridge Fixer, their Pontifex Maximus, all power over Christianity.

### Shoring Up The Lie

The first thing that these pontiffs had going for them to shore up their lie was the fact that the Emperor Constantine had said that Jesus Christ was the God of the Romans in 325 A.D. And, since he was Diocletian's successor in the "Dominate" and therefore also the "Lord and God" of the Romans, anything that Diocletian and Constantine said was automatically the religion of all Romans, but most especially so for the priests of the religion of the Romans, the pontiffs — and this particularly after the reorganization of the Bureaucracy under the leadership of the pontiffs by Diocletian.

On the negative side was the fact that the large Germanic nations that Constantine was principally concerned to trick with his coinage reform were those opposite the Greek-speaking east half of the Roman Empire. When he called, organized and directed the first ecumenical councils to establish a Christian Church of the Roman Empire he drew upon everybody that he felt could lend some credibility to his undertaking. But, that didn't include anybody with any prestige from Rome. Also, the fact that the organization that the Roman pontiffs established looked to Constantine's "ecumenical councils" as the FIRST ones of their organization, does make their organization look like a foundation established by Constantine for his purposes rather than the continuation of an earlier organization.

But, these obvious holes in the story notwithstanding, the Roman pontiffs had a lot of work to attend to; for they were going to put a story together that all of the money of Western Civilization and, indeed, all of Western Civilization would be based on thereafter.

Their basic textbook, as explained in Book One, was Plato's "Politeia," "Statecraft" or "Politics." In that book Plato suggested to such people as these Roman pontiffs that they foreswear personal property and family life to concentrate exclusively upon the STATE and its needs. That appealed to these pontiffs that led the Bureaucracy. If they didn't give up their property to someone voluntarily, the Germans, such as Odoacer and his friends, would just take it away from them anyway. So the whole Roman Bureaucracy decided to deed over all of their property to their Pontifex Maximus and say that he was Peter's heir and for the Germans to take property away from him would be stealing from the Apostle Peter.

In any event the principal property which they had was the wherewithal to mint their coinage. Since that was such intensely valuable property to them, it only made sense for the remaining Roman Bureaucracy to build fortresses to house their mints and live therein in a manner ultimately calculated to insure the continuity of their coinage.

This manner of life of course included the religious precepts established by Constantine in his first "ecumenical" councils. There wasn't really too many adjustments that needed to be made in this area. In the first of those councils the successor in the Dominate to their "Lord and God" Diocletian, i.e. Constantine, merely told all assembled that Aristotle's bodiless God, that was only one, that makes the sky spin around the Earth every day, was none other than the very father of Jesus Christ, who somehow, by so being, just sort of "sucked the Savior back up" in this bodylessness.

But, it was necessary for the Western or Latin-speaking Bureaucracy to have a very thorough-going uniformity on this critical subject if in fact they were going to be able to perpetuate a STATE on the basis of this lie that they had just cooked up. And, in trying to create this new state they were able to make extraordinary use out of a certain book.

This book was written by one of their Bureaucracy in North Africa as a frantic measure to establish some permanence for the Bureaucracy there in view of the impending dispossession of the Bureaucracy there by the Vandals who were going to make North Africa their permanent refuge.

The name of the book was, "The City of God," written Augustine of Hippo.

Augustine's thesis had been simple. He told all Romans everywhere that they had to become more business-like about their God. It was not Jupiter, Juno, Minerva etc., like they foolishly made jokes about during the good old, easy-going days of the Emperors when they attended "scenic plays" depicting those gods. Their god, their REAL god, was the god without a body, that was only one, that Aristotle discovered in "The Metaphysics," who for the past 800 years had proven to be the REAL "god of Money." All Romans knew that this bodiless god, that was only one, that was the god of Socrates, Plato and Aristotle, was also the God of the Christians. Constantine had told them so; and he was the successor of their Lord and God, Diocletian. But, even though the successor in the Dominate of their Lord and God, Diocletian, i.e. Constantine, now told them that this god was their god, "How were they supposed to be "business-like" about such a thing, in Augustine's mind?"

By writing a miserably boring book that was nearly 900 pages long, Augustine wore out almost anyone who tried to read it, who didn't have a vested interest in doing so, before they got to the punch line.

So the vested-interest people could praise Augustine's punchline "to high heaven"; and all others, who would "go bankrupt" before getting to it, just had to go along trusting Augustine's praisers.

"What was the punchline?"

Seven pages before the end he says that all Romans should spend their lives looking forward to see the face of God, the Father, as the angels do, as given in Matthew 18:10, and as faithful saints do, as given in I John 3:2; but, they must remember that there is nothing that they can PHYSICALLY SEE when they finally "look upon that incorporeal nature which is not contained in any place but is all in every place."

So, earnestly looking forward to see the face of God, but all of the time bearing in mind that there was nothing to see, was the STATE of mind that the Roman Bureaucracy established for all of their Roman subjects (as well as all others that started to use their coinage) that has lasted till this day.

### German Agreement

When the Roman Bureaucracy went back to the German leaders with their elaborately fabricated story about the relationship of their current Pontifex Maximus to the Apostle Peter they had more success with the German church leaders that commanded their militias. Remember that the story was fabricated in a language which the German militia leaders couldn't understand. (And, even if they would have tried to learn it they would have found their way blocked by the Bureaucracy's rule that nobody but they could do any teaching.)

The Bureaucracy now had a tremendous leverage to exercise upon the German militia leaders. The great groups of the formerly Roman populace (among whom the tiny groups of Germans lived) were totally dependent for the continuance of their Money Economy upon the now celibate Bureaucracy of Diocletian in their fortress mints. The Pontifex Maximus of that Bureaucracy could now go to the militia leaders and point to these masses of their Latin-speaking populace and their distresses because of their economic troubles as the effects of their religious fervor in this particular branch of worship of the God the Germans worshipped.

So, kept from knowing what was really at issue and going on among the Roman populace by the rules of the Bureaucracy that impeded them from finding out, the German militia leaders didn't know but what the agonizing of the Roman populace over the coinage devaluations really were their manifestation of a religious fervor over the same precepts that the Germans held.

This had a telling effect on the militia leaders. They inclined to letting the Romans' Pontifex Maximus and his Bureaucracy put their initials on the coins.

That was the contact that spread the coinage disease from the Romans' Bureaucracy to the Germanic kingdoms of the Middle Ages. The fortress mints with their celibate inmates spread everywhere in Europe where it seemed that the facilities of a Money Economy could be "sold." Indeed this allowal by the Germanic militia leaders to the Bureaucracy to use their initials on the "tails" side of their coins along with the Bureaucracy's sign for Jesus Christ, is the beginning of the "Middle Ages." And that, of course, at the same time, is the beginning of the Money of the Middle Ages.

## MONEY OF THE MIDDLE AGES

### France

"New Learning: Book One" went to some length to show how the "Remaining Politicians" in the Paris area and "renegade" Germanic groups from the Roman west bank of the Rhine joined forces to create France around the year 500 A. D.

The story of how the Remaining Politicians in the area that became France helped a fairly insignificant teenager start out from military control over what was essentially modern Belgium and, by murdering his relatives etc., take over control of all of France except the southern-most part, then Switzerland, the Rhineland and the Netherlands, is central to the History of Money so we must spend some time on it.

To understand how such a disreputable person could come, in the first place, to military control over people who regularly elected only quite reputable church leaders to that duty, it is well to remember a peculiarity of this area that was touched upon, as mentioned above, in Book One.

The north Belgium area, could be characterized, in general, as the area of the mouth of the Rhine. In general, this flat area, as the Netherlands to the north, before being diked by man, was swampy. Germanic groups and others that had made their way into this area, even before the time of Julius Caesar, found a measure of independence from outside influence because of the isolating character of the extensive swamps. Such was the case with the Germanic groups that made their homes there before the Romans erected their defensive "wall" along the west bank of the Rhine. So isolated, these people grew accustomed to Roman institutions rather than the Germanic "folk ways" that spread over the rest of Germany in the first centuries of the Christian era.

As time went by other German groups made their way to this area to join the others already there. This was particularly so when, in the mid-200's A.D., the Rhine-Danube frontiers of the Roman Empire collapsed. At that time many groups of Germans made their way deep into "Gaul" (the Roman name for the part of Europe now called, "France"). Theoretically most of these people were forced out of Gaul by Diocletian's efforts to reinstitute a strong frontier. However, it was difficult to force anybody to do anything in the flat, swampy area of which we speak, so the groups of Germans there semi-accustomed to the Romans' coinage had their ranks swelled by others.

This was so much the case in the part of this area that lay between the Schelde and the Maas rivers that the Romans abandoned that area to these German groups in the year 358 A.D. However, in the year 428 A.D., probably because of the groups of people fleeing from Northern Germany ahead of the Huns, these people in this area started expanding to the southwest. The Huns probably helped the Romans of the Paris area to stop them from expanding far outside of Belgium. However, after the Huns were defeated they were the one group of Germans that could walk right into the Paris basin with no natural barriers blocking their way. The Roman Bureaucracy of the Paris area decided to make a deal with them.

Their preliminary deal was made at Soissons in northern France in about 485 A.D. In essence this deal went quite a bit further than the "favor" asked by the Roman Bureaucracy of the leaders of other German militias elsewhere. More than just being able to psychologically refer to the all-critical bully-power by striking the initials of this young military leader on their coins, Paris' Roman Bureaucracy decided that this young man and his military followers were available for "hire" by them, somewhat on the same order as Attila and his Huns had been. Why this was so, and why this young militia leader was so merciless, like Attila, even to his own relatives, rather than prone to extend the exceptional mercy that the Visigoth militia leader, Alaric, showed to the citizens of Rome, may, as we have touched upon, come from the centuries-old isolation of his group from those more merciful folk-ways of such militia leaders as Alaric.

Still and all, this particular young man was available to "fight for hire" for the Roman Bureaucrats of Paris. And, crazy as that may sound, that relationship — between that young man and the Roman Bureaucrats of the Paris area — was THE CONCEPT OF "GOVERNMENT" for nearly all of Europe for the next 1,000 years.

The "deal" was that this young man and his followers (who maintained some identity with the group of Germans who called themselves, "Franks") would, for payment in Roman coins, supply the bully-power needed by the Bureaucrats for the area north of the Loire river. That Bureaucracy, itself, who alone possessed the secrets involved in perpetuating that coinage, would see to it that the "germs" of the disease of the coinage remained alive and strong. For that service, the "deal" called for the Bureaucrats to remain in essentially the same power position in this part of Europe (now called, "France" after the Germans supplying the bully-power who called themselves, "Franks") as they had been accustomed to, except for the fact that from now on MONEY WAS THE FORMAL RELATIONSHIP between the Pontifex Maximus of the Romans and the German military leaders associated with him, rather than merely the informal device that had just developed over the past 700 years between the Pontifex Maximus and military leaders that had been Romans. Under this bizarre new formal circumstance it seemed that there was nothing else to do but to call the Roman Pontifex Maximus and the Bureaucracy that Diocletian had made for him, "The First State," and all such "hired" Germanic military leaders, "The Second State." And, as we had already touched upon, that "bizarre circumstance" was GOVERNMENT for almost all of the rest of Europe for more than the next 1,000 years.

The first act of collaboration between the young Frank leader and the Bureaucracy was to pay him to assassinate the leaders of most of the German peoples living on the Bureaucracy's side of the Rhine. His "in" that allowed him the ability to do this appears to have been kindred relationships.

The second act was the reinstitution of a coinage throughout most of the previously Roman territory to the west of the Rhine. It was eagerly received by nearly all of the populace there, who knew no way to survive without a coinage.

As soon as a coinage was firmly reestablished for all of the people of that area to the west of the Rhine, the Roman Bureaucracy and the Franks' leader made their second "deal" at the city of Reims. The year was supposed to have been about 500 A. D.

The first element of this deal is known to us. It was that the portrait of the Byzantine Emperor in Constantinople was to appear on the "heads" side of these coins. The initials of the



Franks' leader was to appear on the "tails" side of these coins along with the mark that the Bureaucracy said stood for Jesus Christ. But now some novel developments in the History of Money were within the reach of the Bureaucracy. They were the second element of the deal.

This second element arose from the fact that it was a defect in these coins if the Franks' military leader JUST let his initials be used on the coins along with the mark that the Bureaucracy SAID represented Jesus Christ on the basis of their ALLEGED authority resting on the story they fabricated of the Apostle Peter journeying to Rome, dying there and leaving his authority there to come into the hands of the Pontifex Maximus of the Romans. This defect in these coins would be corrected if the young Frank would make some kind of a representation to people that he BELIEVED THAT STORY

That could be accomplished if, in contradistinction to the way that the Germans showed their belief in Jesus Christ, by allowing themselves to be "dipped" (Modern German "tauf," Scandinavian "dop") under water, he would allow the Pontifex Maximus' leader in the Paris area to "sprinkle" him with water, in what the Pontifex Maximus styled, "baptism."

That deal, consummated at Reims around the year 500 A.D., wherein the Franks' leader performed that visible act to show that he went along with the Pontifex Maximus' "STORY" is, at once, the act that created France and that transmitted Money from the Ancient Romans to Western Medieval Europe and, from there, to all of the world in our day.

#### The Franks Let It "Go To Their Heads"

One of the first of the Frank kings of France, Theodebert I (534-548 A.D.), got the feeling, "What do I need the Byzantine Emperor's name on the 'heads' side of the coins for, with only my initials on the 'tails' side? I am a KING!" So, he put his full name on the "heads" side, instead of putting only his initials on the "tails" side.

But, more than 200 years would go by before The Pontifex Maximus and the king of the Franks got it into their minds to take "the really big step" in issuing a coinage.

During that time the Mohammedan religion had been established. Its followers had taken most of the Middle East and all of North Africa away from the Byzantine Emperor at Constantinople. Moreover, his naval power was diminished as they took from him the large Mediterranean islands, both sides of the Straits of Gibraltar — the access for trade between the Mediterranean and the Atlantic — and most of Spain to the north.

His power had really slipped a lot.

The signal for the next great change in the History of Money came when the gold coins of the Byzantine Emperor, with his portrait on them, started to become of a poorer quality, just before the year 800 A.D. Because of this the Pontifex Maximus in Rome and the king of the Franks decided to take one of the biggest steps ever taken in the history of the coinage. They decided to declare "independence" from the Byzantine Emperor. They did that by issuing their own coins, solely on their own "authority."

That was very risky to do because, even though a lot of people of Western Europe were by now accustomed to the respective stories of the king of the Franks and of the Pontifex Maximus, now they were talking about MONEY, and "stories" become "old" fast when one starts to talk about that.

The Franks' king had been telling his story and the story of his predecessors for almost 300 years by then. The Italian Pontifex Maximus and his predecessors had only finished fabricating their story a few years before that. The Byzantine Emperor, on the other hand, had behind him a fairly unbroken history of succession from all of the people who had put their portraits on coins etc. all of the way back to the days when Rome first produced "real" money.

Because of this "believability" factor, and along with a relative abundance of silver and scarcity of gold in Western Europe, the Pontifex Maximus and the Franks' king decided to take the big step of launching their own currency by harking peoples' minds all the way back to that first "real" Roman coin, the silver "denarius," with its "all-significant" "X" on the "tails" side, as the coin by which they could declare their "independence" from the Byzantine Emperor. They called that coin "the DENARIUS."

#### Money in The Late Middle Ages

Just before the year 800 A.D. that current king of the Franks had just done with all of Western Europe what the first young militia leader of the Franks had done with the lands to the west of the Rhine 300 years earlier.

Perhaps the First Estate Bureaucrats of Western Europe felt contempt at the Byzantine Emperor's loss of control of the Mediterranean. Perhaps they felt uneasy at the Mohammedans' advance into that loss of control. Whatever, in the year 800 A.D. the Italian Pontifex Maximus rose up to take upon himself the highest power that he claimed he had gotten from Jesus Christ to rule Western Europe. That was the power to create an entirely NEW ROMAN EMPEROR to rule a RECONSTITUTED "ROMAN EMPIRE," that consisted, essentially, of France, Germany and Italy and, with that Emperor, together, to be ULTIMATELY RESPONSIBLE for the PRODUCTION of MONEY.

With its very own Emperor, Western Europe now had found the authority to ISSUE ITS VERY OWN MONEY. This was a totally new step.

The gold-based coinage of Constantine was based on 72 gold coins, each called a "solidus," cut from one Roman "pound," "libra" in Latin. The Pontifex Maximus and the new Emperor increased the Roman "pound" or "libra" from about 325 to about 410 grams. From this pound would be cut 240 silver "pennies," each called a "denarius" in honor of the Ancient Roman coin. And, since all of Catholic Europe had calculated all value in terms of Constantine's gold "solidus" for such a long time and since it would be too great a break from the past to just try to forget it, it was arbitrarily decided that:

A. 12 silver "pennies" (the "denarius") would make 1 silver "solidus," called a "schilling" by the German-speaking peoples.

B. 20 of the silver "schillings" would make 1 silver "pound" or "Libra."

This is the money system of England down to this day. The signs that they use for their money are: "L." (Libra), "s." (solidus) and "d." (denarius) or "L.s.d." for "Pound," "shilling" and "pence."

For roughly three centuries after this totally new step this silver penny remained the ONLY OFFICIAL denomination coined by the mints of Catholic Western Europe. (However, again, since debts had been expressed in terms of so many of the "solidus" coins in Western Europe since Roman times, people kept computing debts etc. in terms of those coins — in terms of so many "schillings" — but schillings, themselves, were not struck.) So, from those days around 800 A.D. down to the French Revolution, these equivalents of: 1 pound = 20 schillings = 240 pence were to remain the basis of the European monetary system — which, in its turn, is the source of all modern money.