

# New Power and Wealth Realities

By Jim Myers

In the old world, power and wealth were in the hands of those with the “**right birthrights.**” *Access to power and wealth was literally determined by one’s genes.* It was believed that this was the divine destiny of members of the aristocratic and royal families. It determined who would rule and who would be ruled.<sup>1</sup> The aristocrats and royal families acquired their wealth by the extraction of taxes, collection of rents and collection of tithes from the masses, who worked the land to provide food, clothing and other goods everyone needed for survival.

Prior to the scientific revolution, **it required 80% of the population to do the labor needed to produce the food required by society.** Agricultural work was literally a sunrise to sunset job. Between the wealthy and powerful few at the top, and the masses of laboring poor at the bottom, there were very few in the middle class. *The few that rose above poverty earned their money by providing services for the few at the top.* They were the **merchants, lawyers, bankers** and **tradesmen.**<sup>2</sup>

**What little surplus income those at the bottom managed to accrue generally went to pay taxes to the ruler, rent to their landlords, and tithes to the church.** There were simply not enough laborers or surplus funds to support any other enterprises. **The high cost of food and lack of surplus funds made it impossible for those at the bottom to buy luxuries such as leather goods, decorative objects, spices, cutlery, carriages, furniture, fabrics, and books.**<sup>3</sup>

**People understood what their places were in society.** Those who ruled did not “mix” with those they ruled. The members of the lower classes had no way to move up. The Roman Church brought with it the Roman view of society, which did not believe that all men were created equal – **it subscribed totally to inequality.** **People were born into their classes. It was simply fate that decided whether one would be born into a rich or poor family.** The group within which one was born determined one’s relationships to others in society. Therefore, it was essential that one understand the relationship of his group to other groups. Those relationships determined who would have access to power and wealth.<sup>4</sup>

The structure of Roman society was based on **patron-client relationships;** a **relationship between people who were not blood related.** A **patron** protected his clients, gave them advice, and helped them financially or in other ways. A **client** gave his loyalty and votes

to his patron. A patron could also be a client of another patron who was a member of a higher group. When two Roman of the upper class entered into a relationship for reasons of mutual benefit, the term used to describe it was **amicus** (friend). *Amicus* did not imply stratification, but the relationship of equals.<sup>5</sup>

This structure continued after Christianity became the religion of the Empire and moved into the Church. **Power and wealth continued to belong to those with the right blood flowing through their veins**. Christianity did, however, open new paths to creating patron-client relationships for some within the Church. Clearly certain church leaders, such as Origen, benefited from their relationships with wealthy patrons. New opportunities **to move upwards in society through the Church** became a reality for a select few who would otherwise have been imprisoned in the class of their birth.

**As Christianity spread into new countries it was inevitable that popes and kings would be involved in power struggles, many of which were over money and property**. Kings paid huge amounts of money in tithes to the Roman Church, which also acquired huge amounts of land. *Tithes flowed out of the king's country to the Italian banks of the Church. The Roman Church had played an important role in helping kings deal with their poor subjects, especially the widows and orphans. The poor had been the concern of the Church from its beginning.* As pointed out above, **the Roman Church had been a voice against those who practiced usury, which harmed the poor the most**.

The decisions made by **King Ferdinand** and **Queen Isabella of Spain** in **1478** set in motion cascading waves of unintended that would transformative the entire planet. They founded the Spanish Inquisition. The Inquisition, as a tribunal dealing with religious heresy, had jurisdiction only over baptized Christians. During a large part of its history, however, freedom of religion did not exist in Spain or its territories, so in practice the Inquisition had jurisdiction over all royal subjects. Much of the Iberian Peninsula was dominated by Moors, following their invasion of the peninsula in 711. The Moors were the medieval Muslim inhabitants of the Iberian Peninsula including present day Spain and Portugal as well as the Maghreb and western Africa.

The reconquest did not result in the expulsion of Muslims from Spain, but instead yielded a multi-religious society made up of Catholics, Jews, and Muslims. Granada and large cities, especially Seville, Valladolid, the capital of Castile, and Barcelona, the capital of the Kingdom of Aragon, had large Jewish populations. From the fifteenth century a new social group appeared: **conversos**, also called **new Christians**, who were distrusted by Jews and Christians alike.

By converting, Jews could not only escape eventual persecution, but also obtain entry into many offices and posts that were being prohibited to Jews through new, more severe regulations. Many conversos attained important positions in fifteenth century Spain. Among many others, physicians Andres Laguna and Francisco Lopez Villalobos (Ferdinand's Court physician), writers Juan del Enzina, Juan de Mena, Diego de Valera and Alonso de Palencia, and bankers **Luis de Santangel** and Gabriel Sanchez were all conversos. Some received titles of nobility.

The events above and a request by Christopher Columbus would ultimately change the course of human history. In **1486**, Columbus met with the royal couple and King Ferdinand was intrigued with his proposal but didn't believe it was an opportune time to fund it. As Columbus left, Queen Isabella counseled patience and awarded him a retainer, promising they would meet again when the war was over. A few days after Spain won the war Columbus was summoned to meet again. On **January 12, 1492**, they met, and Columbus presented a revised proposal. When he finished King Ferdinand informed him that the war had emptied the treasury, and it was not possible to fund the venture.<sup>6</sup>

Columbus left angry and disgusted. On his way out, he paused to inform the king's treasurer that he was leaving for France to make his proposal to their king. He added that if that failed, ***he would then go to the English king***. The name of Ferdinand's treasurer was **Luis de Santangel** and he was ***a secret Jew***. Santangel met with the queen and spoke of the great wealth to be acquired, "and the great service she would render God," for the price of a few ships. He also pointed out, "It would be a great damage to Her Crown and a grave reproach to Her Highness if any other prince should undertake what Columbus offered. ***Santangel then said that he would be glad to finance the fleet himself.***<sup>7</sup>

A messenger was sent to bring Columbus back and later that day they met again. The king informed Columbus that the Crown would sponsor his venture. But there was one point upon which they could not agree. **Columbus wanted a hereditary title to govern any new lands he discovered.** The meeting broke up without any discussion of that issue.<sup>8</sup> Why did Santangel make such a dramatic offer? The Inquisition was placing increasing pressure on the Jews and many were planning to leave. **Santangel was willing to invest in a venture that might offer an alternative for his Jewish people to find a safe new home.** On the morning of **March 31, 1492**, as Columbus was in his room in Santa Fe, the town crier, flanked by mounted guards, read the expulsion order of the Inquisition:

*“Jews have four months to leave. After that, any caught in Our domain will be punished without trial by death, and seizure of property.”<sup>9</sup>*

They commissioned **Christopher Columbus** to search for a new trade route to India, because Muslim leaders had closed existing trade routes. Their goal was to tap into the extraordinarily lucrative profits of the spice trade **to fund the high costs of their wars.**

Christian missionary fervor, the power of Castile and Aragon, the fear of Portugal, the lust for gold, the desire for adventure, the hope of conquests, and Europe's genuine need for a reliable supply of herbs and spices for cooking, preserving, and medicine, all factored in the decision to commission the first voyage of Columbus.

**The secret Jews of the royal court knew it was essential for Columbus to hold out for the hereditary rule.** If no Asian kingdom welcomed Jewish refugees, Columbus, as ruler of a new land, would **be able to provide a haven for Spanish Jews.** Some scholars argue that **Columbus himself was a descendant of Spanish Jews,** the Colon family, who had converted a century before. Regardless of whether he was Jewish, **Columbus had sympathy for the Jewish people.** *He also understood that **Jews were the best navigators, cartographers, astronomers, and mathematicians.***<sup>10</sup>

On **April 17**, Columbus met with the royal couple, and they agreed to the terms, but with one capitulation which would limit his rights to lifetime rule. Two weeks later Columbus was informed that this ruling had been reversed, and **he had been granted hereditary rule.** No account exists of what happened that caused the reversal, but there is no doubt that the court Jews were involved.

On the evening of **August 3, 1492**, Columbus departed from **Palos de la Frontera** with three ships: one larger carrack, **Santa María**, nicknamed Gallega (the Galician), and two smaller ships, **Pinta** (the Painted) and **Santa Clara**, nicknamed Niña after her owner Juan Niño of Moguer. After stopping over in Gran Canaria, he finally departed from San Sebastián de La Gomera on **September 6**, for what turned out to be **a five-week voyage** across the ocean. A lookout on the Pinta, **Rodrigo de Triana** (also known as Juan Rodriguez Bermeo), spotted land about 2 am on the morning of October 12<sup>th</sup>. Columbus later maintained that he himself had already seen a light on the land a few hours earlier, thereby claiming for himself the lifetime pension promised by Ferdinand and Isabella to the first person to sight land. Columbus called the island (in what is now in the

Bahamas) **San Salvador**; the natives called it **Guanahani**.<sup>11</sup> What did Columbus do when he walked on the soil of the new land? Columbus wrote the following:

*“As soon as I arrived in the Indies, on the first Island which I found, **I took some of the natives by force in order that they might learn and might give me information** of whatever there is in these parts.”<sup>12</sup>*

Columbus kidnapped between 10 and 25 natives and took them back with him. Only seven or eight arrived in Spain alive, but they made quite an impression.<sup>13</sup> The natives had naively led Columbus to some of the things he sought, which made it possible for him to also bring **gold**, **parrots**, **spices**, along with his captives, **as proof for his stories of great riches**.

Ferdinand and Isabella were known as "**The Catholics**" because **they banned all religions other than Roman Catholicism from Spain**, and, in **1480**, established the **Spanish Inquisition**. **Jews were expelled from Spain in 1492**, and the **Muslims were forced out of Granada in 1502**.<sup>14</sup> The lure of great wealth, which could be taken easily from the powerless natives, made it possible for Columbus to convince the royal family to finance a second voyage. **Colonization and Catholic evangelization played important roles in planning this and future voyages**. Columbus, with **a fleet of at least 17 ships**, set out from Cádiz on **Sept. 25, 1493**. He took the following with him:

- a group of friars
- 1,300 salaried men
- 200 private investors
- a small troop of cavalry

How did Ferdinand and Isabella pay for Columbus' voyage? *The confiscated the properties of the Jews they expelled from Spain had swelled the royal coffers.*<sup>15</sup>

When he arrived back in the new land, Columbus informed the natives that the Spanish Crown had installed himself as 'Viceroy and Governor of [the Caribbean islands] and the unexplored land. Setting up shop on the large island he called **Espa-ola** (today Haiti and the Dominican Republic), **he promptly instituted policies of slavery** (*encomiendo*) and **systematic extermination against the native Taino population**.

Columbus's programs reduced Taino numbers from as many as **eight million** at the outset of his regime in **1493** to about **three million** in **1496**. Perhaps **100,000** were left by the time of the governor's departure. His policies, however, remained, with the result that by **1514** the Spanish census of the island showed barely **22,000** Indians remaining alive . . . The **tribute system**, instituted by the Columbus sometime in **1495**, was **simple and brutal**"

Every Taino over the age of fourteen had to supply the rulers with a hawk's bell of gold every three months (or in gold-deficient areas, twenty-five pounds of spun cotton). Those who did were given a token to wear around their necks as proof that they had made their payment.

Those who did not make the payment were, according to Fernando Columbus's brother, said, "*discreetly punished*" -- **their hands were cut off** (Priest, BartolomŽ de las Casas said, less discreetly -- **they were left to bleed to death.**")<sup>16</sup>

A decade later the Spaniards were taking so much gold and silver from the Native Americans that the **House of Trade in Seville, Spain** was established in **1503** -- *just to control the flow of wealth*. When Columbus returned to the islands in **1504** things had changed among the natives. They no longer saw their visitors as gods. They had their fill of Spanish trinkets! **They had begun withholding food supplies from the Spaniards.** Fernando wrote that "**the Spaniards consumed more in one day than [the natives] ate in 20 days.**"<sup>17</sup>

As Columbus considered what to do in the current situation, he read *Zacuto's Almanac* and noted that **a full eclipse was due in the early evening of February 29, 1504**. He decided to use the eclipse to frighten the natives and told them, "**I am going to take the moon away.**" On the day of the eclipse, Columbus summoned all of the chiefs for "a feast and a palaver (conference)." Below is what they were told:

*"Tonight, the moon will rise. She will rise inflamed with wrath, signifying the punishment God will visit upon you."*

When the eclipse began shortly after sunset, Columbus retreated to his cabin. "*The Indians grew so frightened,*" wrote Fernando, "*that with great howling and lamentation they came running in all directions to the ships, laden with provisions, and praying for the Admiral to intercede with his God that He might not vent His wrath upon them.*"

When the moon was in full shadow, Columbus emerged. He told them that he had pleaded with his God, who agreed to forgive them as long as the Indians kept the Christians supplied. As proof, they would soon see the moon's anger and inflammation pass away. "*From that time forward the Indians were diligent in providing us with all we needed and were loud in the praise of the Christian God,*" Fernando wrote.<sup>18</sup>

**Queen Isabella** officially withdrew from government on **September 14, 1504** and died on **November 26th**.<sup>19</sup> **King Ferdinand** died on **January 23, 1516** and his daughter Joanna inherited the Crown of Aragon, while his grandson Charles became Governor General. Nevertheless, the Flemish wished that Charles assumes the royal title, and **this was supported by his paternal grandfather the Holy Roman Emperor Maximilian I and by Pope Leo X. Consequently**. After Ferdinand's funeral on **March 14, 1516**, **Charles I was proclaimed King of Castile and of Aragon jointly with his mother**.<sup>20</sup>

While gold from the New World poured into Charles' treasury each year; it leaked out just as fast. By the **summer of 1534** he would need every ounce to defend his borders. **Jacob Fugger, the German banker who had loaned him a half million ducats to bribe the electors to name him Holy Roman Emperor**, had died, and the Fuggers refused to advance him any more money. **France's King Francis I** and the **Ottoman emperor, Suleiman the Magnificent**, were **Charles' immediate threat**.

- *King Francis was backing border raids into Italy.*
- *Suleiman had 100,000 horsemen camped on the eastern shore of the Danube.*<sup>21</sup>

**Charles was also aware of a new problem that was emerging because of Martin Luther's break with the Catholic Church**. In the summer of **1534** three German princes converted to Luther's new Christian religion and rejected the Catholic Church. This placed Charles in a very delicate situation:

- *Charles hated Luther and would have loved to see him roasted by the Inquisition.*
- *Charles needed the help of the Germans to defend against Suleiman.*

What did Charles do? He swallowed his anger, ignored the heresy of the Germans, and negotiated their support.<sup>22</sup> He adhered to the same principle of his grandfather Ferdinand -- **the end justifies the means**.

- *He had no qualms about negotiating with heretics or using conversos when it benefited him.*
- *He never let religious beliefs stand in the way of self-interest.*
- *He financed his wars by borrowing from anyone that he could, sold futures in his gold ships to foreign bankers.*
- *He pawned the Molucca islands to the king of Portugal, leased Venezuela and Chile to German bankers.*
- *In 1535 he courted Dona Gracia Mendez Nasi, a famous Jewess, for a sizeable loan from her Portuguese bank.<sup>23</sup>*

Charles never trusted the Jews, but he understood that he needed them. They were not like the nobles and clergy he was used to dealing with. The *People of the Book* had the arrogance of royalty and valued themselves not by physical prowess or even riches, but *by knowledge, wisdom, and business acumen*. The Jews were Charles' essential heretics, efficient pawns in his global chess game, to be moved about and sacrificed at will.<sup>24</sup> The Jews, however, played essential roles in protecting his gold shipments and keeping the shipping lanes safe. The **colony of New Spain** was formed in **1535** and it included many islands in the Caribbean Sea and the land north of what is now Panama.<sup>25</sup>

Between the years **1500 and 1540** the **amount of gold** that passed through the **House of Trade in Spain** from the New World each year averaged between **2,205 and 3,307 pounds**. Spain also received an upsurge of **silver** output from **Mexico** and **Peru**, which amounted to around **600,000 pounds per year** in the best years.<sup>26</sup> By **1564 ships left the Americas every April and August loaded with gold and silver and sailed back to Spain.** *This schedule continued for the next one-hundred years.*<sup>27</sup>

As we saw above, even though the Spanish monarchs took huge amounts of wealth from the lands they discovered, *it is never enough. They continued to engage in wars and exploit everyone they could to pay for them.* In spite of the huge amounts of wealth they took from the Native Americans, *they were forced to borrow money from Dutch and German bankers.* As time passed, *they became so indebted to the Dutch bankers that the Spanish silver fleet sailed directly from the Americas to Amsterdam to make payments on their loans.*

Amazingly, as the Spaniards were literally “**robbing and raping**” the natives, the flow of an expanding variety of goods to Europe led to a major new development in the emerging system of capitalism. People who had no way to free themselves from poverty began to discover new options to elevate their incomes and lift themselves out of poverty.

*The Netherlands would be the birthplace of the first middlemen.*

They discovered how to make a profit by **purchasing unfinished products** that were being imported from around the world and then **finishing them so they could be sold to others** who would **export them to sell to the final customers**.

*The Dutch middlemen were not directly involved in acquiring the unfinished products in the foreign lands, nor were they involved in selling the finished products to the people who would be the final customers. They became accomplished craftsmen who benefited handsomely from the value they added to the imported goods. Hundreds of artists and artisans engaged in engraving, designing, and crafting adornments and they prospered greatly.*

They made it possible for people “**who did not have the right bloodline to acquire power and wealth**.” They learned how to use their limited funds to purchase raw materials and do the work, or **hire others to do it**, that added value to a product.

- *They learned how to create networks with the importers and exporters, each of whom also profited from this relationship.*
- *They trained unskilled laborers to become craftsmen.*
- *Their goal was to increase their wealth, but the way many accomplished that goal also enhanced the quality of life of many others.*

This **new inclusive form of Dutch capitalism** did not go unnoticed by the aristocrats living in the neighboring countries. *They spoke with disdain of the Dutch commoners who were so devoted to making money and described them as crude and greedy people that were cursed by bad manners.*<sup>28</sup> But, as the wealth of the Dutch commoners grew, they were amazed at how those “*cruel and greedy people with bad manners*” **used their new capital to create new ventures to support and expand their economic success**. Some of their new creations were:

- *free ports*
- *secure titles to property and land*
- *efficient processes for settling lawsuits*
- *teaching bookkeeping in schools*
- *licensing agents to sell marine insurance*

This brought even more attention to the Dutch from their neighbors, who were now marveling at their prosperity.<sup>29</sup> *Initially the aristocrats made it very clear that they would never lower themselves to the level of those commoners.* But as they watched their wealth multiply many times over, they realized that the new power and wealth reality was no longer the **exclusive domain of the aristocrats and monarchs** – *and it was no longer linked to “right blood” or ownership of land.* It was linked to **“capital” which could be created from many other things!**

## Joint-Stock Companies

New human predators emerged from those who understood the **“New Power and Wealth Realities.”** At the heart of the Reality was **“colonization”** – *and new type of contract that created legal entities called **joint stock companies**.* They were **“extractive like the old aristocratic and monarchs systems;”** not **“inclusive like the Dutch created.”**

The joint-stock company solved a range of political and entrepreneurial problems specific to long-distance trade and colonization. Unlike in the regulated company, capital stock was raised through investment, not the trade itself. This allowed companies to accumulate much more money, which would be more permanent, liquid, and able to absorb much greater risks.

The joint-stock system also involved new constituencies in overseas activities, including the gentry and nobility, which had little place in a regulated or unincorporated trade. Politically, these bodies were corporate singularities, legal "persons" with an expectation of institutional permanence and "perpetual succession." They also had the rights and duties of self-governance and did so through an often sophisticated hierarchical internal and external political organization. Neither public nor private, these companies were

bodies politic in themselves. From the mid-sixteenth through the seventeenth century, there was an explosion in the number of joint-stock companies, particularly in the English Atlantic:

- 1606 - Virginia Company
- 1606 - Plymouth Company
- 1610 - Newfoundland Company
- 1615 - Somers Island (Bermuda) Company
- 1618 - Guinea Company
- 1629 - Massachusetts Bay Company
- 1630 - Providence Island Company
- 1672 - Royal African Company

A good number of these companies lasted only decades, but they laid the foundations for the English slave trade, Atlantic commerce, and "foreign plantations" in the Americas.<sup>30</sup>

## Protestantism

When the new beliefs of Martin Luther led to the Protestant Reformation, the numbers of budding capitalists increased, while religious resistance to usury decreased.<sup>31</sup> *Correct doctrines, not usury, were at the top of the list of Protestant churches.* This led to the legal toleration of interest and excessive profits, which marked a revolutionary shift in Western cultures.<sup>32</sup> *It is absolutely essential to understand that capitalism is not an isolated ideology.* As capitalism spreads in a society, it not only impacts every facet of life, but it is influenced by the institutions and cultures of the societies in which it operates. **Capitalism could not have succeeded without the acceptance of the principles of capitalism by the Christian authorities, the aristocrats, and kings.**<sup>33</sup> *They were also the first to benefit from the huge profits that capitalism could produce.*<sup>34</sup>

It should come as no surprise that the rise in popularity of Protestantism attracted the attention of the kings, too. **It offered an option for them to free themselves from the**

**oppressive tithes they had been paying**. Money given to Protestant churches was much more likely to stay within their borders.

## Unintended Consequences

Roman Catholic Church lost funds it had been using to help the poor. The new Protestant churches lacked the resources and organization to help the poor. They were more interested in promoting the “correct beliefs” that they believed would save the poor from Hell. If they couldn’t help them in this world, then they would make sure their afterlife would be much better.

The **Roman Catholic College of Propaganda** was founded in **1622** for “*the propagation of the Christian faith and the care and oversight of Christian missions abroad.*” This included contacts with Catholic and Uniate Christians in the Middle East. Christian missionary propaganda in the region has continued without interruption from then until the present day. It has been directed principally not toward Muslims but toward Christians and Jews — to convert Jews to Christianity and to convert Eastern Christians to a Western church.

The great struggle between Protestants and Catholics in Europe aroused a new interest in the Eastern Christians who, since they belonged to neither of the warring Western camps, were seen by both as potential allies or even recruits. This new interest expressed itself in study, including the study of Arabic, the main language of the Eastern Christians, and also in propaganda campaigns to gain their support. Enticed by this propaganda, a number of Arab Christians traveled to Europe, where they played an important part in the development of Arabic studies in universities and the creation of new links between the Western and Eastern churches.<sup>35</sup>

Jewish and Muslim institutions, however, view Christian missionaries and their propaganda as very serious threats to their survival. Every new convert was the loss of a member of a Jewish or Muslim congregation. **Today, assimilation is viewed by Jewish institutions as one the greatest threats to the survival of Judaism.**

*The stage was now set for one of the most deadly wars in history!*

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<sup>1</sup> The Relentless Revolution: A History of Capitalism By Joyce Appleby; W. W. Norton & Company; New York & London; © 2010 by Joyce Appleby; p. 32

<sup>2</sup> The Relentless Revolution; ibid, p. 70

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- <sup>3</sup> The Relentless Revolution; p. 70
- <sup>4</sup> Personal notes from Roman History 3375 taught by Dt. Donald Kyle at the University of Texas at Arlington
- <sup>5</sup> <http://ancienthistory.about.com/od/socialculture/tp/Roman-Society.htm>
- <sup>6</sup> Jewish Pirates of the Caribbean by Edward Kritzer © 2008; Random House, Inc., New York, NY; p. 13-14.
- <sup>7</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 15.
- <sup>8</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 16.
- <sup>9</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 16.
- <sup>10</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 16.
- <sup>11</sup> [http://en.wikipedia.org/wiki/Christopher\\_Columbus](http://en.wikipedia.org/wiki/Christopher_Columbus)
- <sup>12</sup> <http://www.historyisaweapon.com/defcon1/zinncoll.html>
- <sup>13</sup> [http://en.wikipedia.org/wiki/Christopher\\_Columbus](http://en.wikipedia.org/wiki/Christopher_Columbus)
- <sup>14</sup> <http://www.robinsonlibrary.com/history/spain/spain/1479/ferdinand.htm>
- <sup>15</sup> [http://history-world.org/christopher\\_columbus.htm](http://history-world.org/christopher_columbus.htm)
- <sup>16</sup> <http://www.mit.edu/activities/thistle/v9/9.11/1columbus.html>
- <sup>17</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 22.
- <sup>18</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 22--23.
- <sup>19</sup> [http://en.wikipedia.org/wiki/Isabella\\_I\\_of\\_Castile](http://en.wikipedia.org/wiki/Isabella_I_of_Castile)
- <sup>20</sup> [http://en.wikipedia.org/wiki/Ferdinand\\_II\\_of\\_Aragon](http://en.wikipedia.org/wiki/Ferdinand_II_of_Aragon)
- <sup>21</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 53.
- <sup>22</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 55.
- <sup>23</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 56.
- <sup>24</sup> Jewish Pirates of the Caribbean by Edward Kritzer; p. 56.
- <sup>25</sup> <http://www.49online.org/webpages/nschumacher/index.cfm?subpage=506084>
- <sup>26</sup> A History of Money By Glyn Davies; p. 187
- <sup>27</sup> The Relentless Revolution: A History of Capitalism By Joyce Appleby; p. 37.
- <sup>28</sup> Ibid, p. 43
- <sup>29</sup> Ibid, p. 42
- <sup>30</sup> <https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/colonization-and-companies>
- <sup>31</sup> The Relentless Revolution: A History of Capitalism By Joyce Appleby; p. 221
- <sup>32</sup> Ibid, p. 222
- <sup>33</sup> The Relentless Revolution: A History of Capitalism By Joyce Appleby; p. 119.
- <sup>34</sup> The Relentless Revolution: A History of Capitalism By Joyce Appleby; p. 22.
- <sup>35</sup> *The End of Modern History in the Middle East* by Bernard Lewis © 2011 by the Board of Trustees of Leland Stanford Junior College University, Stanford, CA; p. 69.

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