

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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ST COLUMBA'S CELL ON IONA REVEALED BY ARCHAEOLOGISTS

11 Jul 2017... University of Glasgow

The Celtic Church, lacking central control and organisation, diminished in size and stature over the years to be replaced by the much larger and stronger Roman Church. Even Iona was not exempt from these changes and in 1203 a nunnery for the Order of the Black Nuns was established and the present-day Benedictine Abbey built.



*Tòrr an Aba, the site of St Columba's cell
(Photo: Historic Environment Scotland)*

Carbon dating has led to the significant breakthrough, which categorically proves samples of hazel charcoal, unearthed from an excavation of a simple wattle and timber structure on Iona 60 years ago, dates back to the exact



*In 1203 a nunnery was established and
the present-day Benedictine Abbey built*

The Abbey was a victim of the Reformation and lay in ruins until 1899 when its restoration started. No part of St. Columba's original buildings have survived, however on the left hand side of the Abbey entrance can be seen a small roofed chamber which is claimed to mark the site of the saint's tomb.

Source: <http://www.historic-uk.com/HistoryUK/HistoryofScotland/St-Columba-the-Isle-of-Iona/>

Archaeologists from the University of Glasgow have uncovered conclusive evidence that a wooden hut traditionally associated with St Columba at the monastery on the island of Iona does indeed date to his lifetime in the late sixth century.

period Columba lived and worked at the Inner Hebridean monastery. It may be the monk's 'cell' where he prayed and studied in isolation.

The samples, excavated in 1957 by British archaeologist Professor Charles Thomas, were kept in his garage in Cornwall, preserved in matchboxes, until 2012 when they were given to Historic Scotland (now Historic Environment Scotland). A University of Glasgow team of archaeologists identified the significance of the finds and recently submitted the samples for carbon dating.

St Columba, known in Gaelic as *Colum Cille* 'the dove of the Church', is widely revered... *(continued on next page)*

(continued from previous page) ...as a key figure who brought Christianity to Scotland from Ireland, landing on Iona in AD 563.

In the 'Life of St Columba', written 100 years after his death by his successor Adomnán, he described Columba writing in his cell on a rocky hillock, called *Tòrr an Aba* or 'the mound of the abbot', within the monastery looking out his door towards the mountains of Mull.

When Professor Thomas' team excavated at this site 60 years ago, the carbonised remains of wattle walls of a small hut were unearthed below layers of loose beach pebbles, suggesting the wooden structure had burned down and the area deliberately filled over. The site was later marked with a cross.

Until recently the finds from the site were believed to be missing, but a project led by University of Glasgow archaeologists Dr Ewan Campbell and Dr Adrián Maldonado, funded by Historic Environment Scotland, re-located the samples.

Commenting on the findings, Dr Adrián Maldonado said: "This discovery is massive. St Columba is a key figure in Western Christendom. He was the national patron saint of Scotland in the Middle Ages.

Source: http://www.gla.ac.uk/research/news/headline_536559_en.html

According to The Independent Online

This small, windswept island, accessible by causeway at low tide, is one of the holiest sites in England. The tiny Isle of Iona, ... has had an influence out of all proportion to its size to the establishment of Christianity in Scotland, England and throughout mainland Europe.

Archaeologists have located one of the most important buildings in the history of Western European Christianity – but it's not a vast cathedral or an impressive tomb, but merely a humble wattle and daub hut on a remote windswept island.

Using radiocarbon dating techniques and other evidence, the scholars – from the University of Glasgow – believe they have demonstrated that the tiny five-metre square building was almost certainly the daytime home of early medieval Scotland's most important saint, St Columba... the unprepossessing hut was probably the first administrative hub of the monastic community he founded – and whose monks, over succeeding centuries, went on to establish similar monasteries in mainland Scotland, in north-east England, in Belgium, in France and in Switzerland.

During much of the Dark Ages, Iona was of critical importance in spreading knowledge, literacy, philosophical ideas and artistic skills throughout large areas of western Europe.

It was probably at Iona that the world's most famous early illuminated manuscript, *The Book of Kells*, was produced – and it was from here that the epicentre of

early northern English Christianity, the monastery of Lindisfarne was founded.

The story of the discovery of St Columba's hut is a long but significant one

For centuries, local Gaelic folk tradition seems to have held that a natural grass-covered rock outcrop (known as the *Tòrr an Aba*) was specifically associated with an important abbot. What's more that rocky knoll fitted a late 7th century account describing the location of St Columba's hut.

Then in the 1950s, a British archaeologist called Charles Thomas excavated the outcrop and found the burned remains of a wattle and daub hut under a layer of earth and pebbles. He was convinced that it was Iona's great founding abbot, Columba's writing cell.

But most scholars did not believe him. It was felt that the evidence was not strong enough and that the hut probably dated from many centuries after St Columba's time. In 1957, when Thomas found the hut's burned wood remains, radiocarbon-dating had only just been developed the previous year and was in its infancy and very expensive.

The crucial charcoal was therefore not dated and remained for the next 55 years in a series of matchboxes, first in a succession of storerooms and finally in his garage – but in 2012, he donated them to Historic Scotland (now Historic Environment Scotland).

Then earlier this year two Glasgow University archaeologists - Dr Adrián Maldonado and Dr Ewan Campbell - arranged to have them radiocarbon-dated at the Scottish Universities Environmental Research Centre

The results were extraordinary. They demonstrated that the hut was not a later structure – but did indeed date, in line with Thomas' theory, to somewhere between 540 and 650 AD. St Columba was Abbot of Iona from the date of the monastery's foundation (563 AD) till his death (597 AD).

Additional new evidence shows that, at some stage after his death, a monument (a large cross) was erected on the site of the hut, presumably to commemorate the life and work of the monastery's famous first abbot.

What's more, new radiocarbon investigations by the two Glasgow archaeologists are revealing that, potentially at around the time that monument was built, the Iona monks created what may well be Britain's very earliest pilgrims road, pre-dating the famous pilgrims route to Thomas Becket's tomb in Canterbury (made famous by Chaucer's *Canterbury Tales*) by up to four centuries.

The archaeologists are currently investigating the possibility that Iona's pilgrimage route (known for centuries as *The Street of the Dead*) may have been loosely based on Jerusalem's *Via Dolorosa* (the Street of Pain) along which Jesus is said to have walked to his crucifixion.

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Significantly, around a century after Columba's death, his biographer (a monk at Iona called Adomnan) also wrote an account and description of the Christian holy places and pilgrimage destinations of Jerusalem – so we know that Iona's monks would have been well aware of the concept of pilgrimage.

It's thought that Iona's possible version of that Jerusalem prototype was eventually up to 600 metres long and, by the 9th century, may have started at the island's *Bay of the Martyrs* (potentially, the site of a terrible massacre of Iona's monks, carried out by the Vikings in 806) and ended at the tomb of St Columba (where the current abbey is located). Along the route, pilgrims would have passed through a graveyard of monks (possibly including those monks who were martyred by the Vikings) – and by the side of a chapel dedicated to a particular colleague of St Columba who, according to legend, was buried alive by his more normally saintly abbot!

This seemingly unfortunate monk, St Oran – is said to have selflessly volunteered to be buried alive by St Columba as a foundation sacrifice to ensure success in building an important chapel within the monastic complex. The story seems improbable, as human sacrifice would have been anathema to pious Christians like Columba.

However, it is conceivable that the story was inherited from a pre-Christian phase of Iona's story. Some evidence from around the monastic complex hints at the possibility that it may previously have been a high status or even royal pagan religious site – where such human sacrifices might well have been carried out. (emphasis added...ed)

Finally, just before the pilgrims would have arrived at St Columba's tomb, they would have passed three large sculpted stone crosses (each only around 5 m from the next), commemorating the lives of St Martin, St Matthew and St John.

Commenting on the hut date findings, Glasgow University archaeologist, Dr Adrián Maldonado, said: "This discovery is massive. St Columba is a key figure in Western Christendom. We were granted access to the original finds from Charles Thomas, and we could work on his notes and charcoal samples which were excavated in 1957. Luckily Thomas kept hold of them, as he knew they were important, and because they were kept dry, they were still in a good condition.

"Thomas always believed he and his team had uncovered Columba's original wooden hut, but they could never prove it because the technology wasn't there. Radiocarbon-dating was in its infancy, it had only been discovered a year earlier in 1956, so there was not a lot they could do with the samples.

"So for us, 60 years later, to be able to send the

original samples off to the radiocarbon-dating labs and have them come back showing, within the margin of error, as something which may have been built in the lifetime of St Columba, is very exciting.

"This is as close as any archaeologist has come to excavating a structure built during the time of St Columba, and it is a great vindication of the archaeological instincts of Thomas and his team. It is a remarkable lesson in the value of curating excavation archives for as long as it takes, to make sure the material is ready for the next wave of technology."

The research project has been carried out by the University of Glasgow, supported by Historic Environment Scotland and the National Trust for Scotland.

Professor Thomas Clancy, Celtic and Gaelic historian at the University of Glasgow, said: "The results of the radiocarbon-dating are nothing short of exhilarating. The remains on top of *Tòrr an Aba* had been dismissed as from a much later date. Now we know they belonged to a structure which stood there in Columba's lifetime. More than that, the dates, and our new understanding of the turning of the site into a monument not long after its use, makes it pretty clear that this was St Columba's day or writing house. From here, he oversaw the day-to-day activities of his monastery"

The announcement of the discovery follows the recent unearthing of early medieval remains at another key monastic site – Lindisfarne, off the coast of Northumberland.

Governor Macquarie's Links to the Area



Australians might find the neighbouring Island of Ulva of interest too. The 5th Governor of New South Wales, Governor Lachlan Macquarie was born on the island of Ulva off the coast of the Isle of Mull in the Inner Hebrides, a chain of islands off the West Coast of Scotland.

He was a gentleman of the Scottish Highland family clan MacQuarrie which possessed Ulva, Staffa, and a region of the Isle of Mull for over one thousand years, and his forebears were buried on Iona. Macquarie left the island at the age of 14.

NIETZSCHE'S BEYOND GOOD AND EVIL By Betty Luks

Upon reading A.R. Orage's 1906 book "Nietzsche" I felt I had been transported back to the very early days of the Social Credit movement and was able to view some of the great men of those early years in a new light. And Eric D. Butler's 1984 words in *The New Times*, Vol. 48, No. 4 have become fresh to me once more and thirty years later I feel sure our readers can add to Eric's list:

"Dictionaries provide a list of meanings for evil, ranging from "having bad natural qualities" when used as an adjective to "depravity" when used as a noun. But generally speaking, evil is associated with unpleasantness. And yet some of the most evil people in the world are often, as individuals, extremely pleasant. Solzhenitsyn tells of the Soviet judge who was known for his keen interest in the great traditional literature, music and paintings of the past, who loved nature and often could be seen patting little children on the head as he walked in the gardens. But the same judge sent thousands to the hell of the concentration camps — convinced that he was "doing good".

There is much wisdom in the old saying that "the road to hell is paved with good intentions". We are all familiar with the do-gooder who is determined to do what he or she thinks is good for you irrespective of what you may want. The do-gooder is often a most pleasant person, so concerned, for example, about the state of your children's teeth that he insists that they and you -- should be dosed with sodium fluoride through the public water system. Do-gooders are often shocked when told that they are advocating an evil policy, one that deprives the individual of freedom of choice. The erosion of freedom of choice also erodes a sense of personal responsibility. This is a form of corruption.

Ideal vs the Real

Dr. Oscar Levy, the distinguished anti-Zionist Jewish philosophical writer, pointed out in his book, *The Idiocy of Idealism*, that the ideal is the enemy of the real.

C. H. Douglas stressed that the international bankers of the world were, in the main, great idealists and supporters of Utopianism. But the problem was that they used the power exercised through finance to attempt to impose their concept of Utopia on everyone else, ignoring the reality that all normal individuals want to create and enjoy their own Utopias. All attempts to impose Utopias on people, thus robbing them of the right to develop their own divine attribute, individual initiative, inevitably produce friction and the imposition of further totalitarian policies - these justified as a means of trying to eliminate the friction.

Following his successful moves to establish his bank in Communist China, Mr. David Rockefeller, one of the most influential international bankers

in the world, wrote an assessment of the Mao Tse-tung's China for the *New York Times*. In an incredible eulogy, David Rockefeller described developments in China as the most successful social experiment in the recorded history of mankind.

This eulogy did not make Rockefeller a Marxist. But it did reveal an aspect of evil often overlooked. It recalls the comment by Montagu Norman of the Bank of England during the harsh Great Depression period to the effect that poverty was good for people, echoing a widely held view that sacrifices are an ennobling effect on character.

The financial restrictions, which Montagu Norman imposed upon the unfortunate British people, blighted the lives of millions and drove many in desperation to take their own lives. A chart in C. H. Douglas's book, *The Monopoly of Credit*, graphically demonstrates the close relationship between business bankruptcies, unemployment and suicides.

Now Montagu Norman did not in his appearance reflect the general view of evil. He did not look like a murderous thug, but more like a courteous and benign Uncle. David Rockefeller received what is conventionally described as 'a good education' and as far as I know has never been guilty of beating up his wife and members of his family. But he is the very incarnation of evil because he exercises irresponsible power on a scale which no human being should possess. He can take a completely detached view of the anti-human policies of a Mao Tse-tung because he does not have to experience the effects of those policies.

If Rockefeller had spent a few months in a Communist concentration camp, forced to submit to "correction" courses, he would have a completely different view of what he describes as a successful social experiment. Alexander Solzhenitsyn sees such "social experiments" rather differently.

The story is told of a British General making his first visit to the front lines during the ghastly warfare of the First World War, and breaking down in tears, exclaiming that he had no idea of the condition under which men were being forced to live and fight.

The further individuals are divorced from the consequences of their actions, the greater the evil

All policies for centralising power are evil and satanic. Douglas tells of a Christian theologian who said to him that the sins which many worry themselves about are but pimples compared with the evil of robbing the individual of his heritage of real freedom, rooted in economic freedom, and the opportunity for self-development through making choices and accepting personal responsibility for the choices made.

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Ambulance work in a sick society is important, but deliverance from the basic evil threatening mankind is not possible if there is an undue concentration of “sins of the flesh” by over zealous moralists whose view of what is immoral does not extend beyond sex and alcohol.

One might observe that many of these same moralists see nothing wrong with the destruction of their bodies by overstuffing them with junk food. There is also the deadening soporific of various forms of welfarism, including that of some service clubs, which enables some to justify themselves, and to create an inner glow of self-righteousness, by being seen to be helping what are often called “worthy causes”. This is much safer than joining the ranks of those attacking those evil policies which prevent people from being in the position where they can solve their own problems.

The Messianic Idea

While Christ did not condone prostitution and similar sins, He displayed a compassion and understanding concerning those involved . . . reserving His most biting invective for the self-righteous Pharisees and their philosophy. It is that philosophy, increasingly dominant in today’s convulsed world, and masked by idealistic and messianic programmes, presented under different labels, which is the source of that evil which has eroded much of the very essence of Christian Civilisation. . . .

In the Lord’s Prayer, the followers of Christ are asked to pray that they be delivered from evil. Practical Christianity requires that Christians take action concerning this matter, starting with an understanding of the meaning of the type of evil Christ was talking about.”

It is the present work of Prof. Jordan B. Peterson that attracted my attention and stimulated my interest in finding out more about Nietzsche and what he thought and taught. And what did I find when I thought to check out what earlier social crediters had to say about not just Nietzsche but also Karl Jung?

It seems to me, just as Peterson seeks to discuss matters with those who disagree with him, so did early social crediters seek to reconcile two opposing forces. But take care, cautions Tudor Jones in another article:

SOCIAL CREDIT SEEKS A RESOLUTION – A RECONCILIATORY TECHNIQUE

“. . . In the first place Social Credit in its most technical aspect is a proffered solution of a problem of Opposites, and its rejection by our generation is, therefore, in some way connected with the psychology of all such rejections. Secondly, what we are contesting above everything else is the Promethean (or the Epimethean) attitude to life itself.

For a long time before his death Douglas was objecting to the representation of the problem of the acceptance of Social Credit as merely an intellectual problem. Social Credit is not itself an ‘Opposite,’ but a reconciliatory symbol, a reconciliatory technique. **It would resolve the opposite of what we have with what we have, progressively, so that “a new and powerful life may issue forth just where no life or force or new development was anticipated”.**

Opposites are not to be united rationally. The expression which we in the Social Credit movement seek cannot be contrived; it can be created only through living. That means growing--not merely growing in size (the Promethean inflation), but in life. A curious feature of the ‘fantastic overgrowth of modern industry’ is the necessity under which it seems to labour to impose upon all who serve it uniformity of attitude. It has use for only one attitude: it is a one-way street. It entices the individual into substitution of his inferior for his superior function, and there is in us all a superior and an inferior capacity to function. Our society is disintegrating; Social Credit is the only thing which could integrate it. If it were so integrated it would assume a new and strange appearance. But at the bottom it is that new and strange appearance which is rationally feared and resisted.

What we are now proposing is that we should not dissipate our energies or confuse our objectives. An intenser realism is needed, based upon a deeper understanding of Social Credit itself and of the social structure to which it applies. Quality of action is of paramount importance. Each man knows his own capacity. The Promethean spirit inspires men to overreach themselves. But everyone has a natural reach of his own. If it is only to give support to the means which we deem most suitable at the moment to feed the public mind, where the public mind is at its best, we shall be satisfied. . . .”

Now, let’s look at what Nietzsche thought and wrote about according to A.R. Orage:

NIETZSCHE - APOLLO OR DIONYSOS?

“Whoever wishes to understand Greek culture, said Nietzsche, must first penetrate the mystery of Dionysos. The statement is equally true if we substitute for Greek culture Nietzsche himself. The secret of Nietzsche is the secret of Dionysos. It was through the gateway of Greek tragic art that Nietzsche found his way into his own world: and all his originality and daring, as well as his excesses and contradictions, become intelligible when once his tragic view is seized.

In his study of Greek art, Nietzsche was struck by a fact which had puzzled many thinkers before him. Why did the Greeks, the blithest and best constituted race the world has ever seen, need such a tragic art as theirs?

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On the contrary, they were a highly impressionable, profoundly aesthetic people, and the evidence shows them deeply moved, yet greatly rejoicing, in the tragic drama. Yet what *need* had they of tragedy? It is plain from the form of the question that Nietzsche's conception of art was not the ordinary conception. The art of a people was not to be accounted for by their whims and fancies; it was to be determined by need. What does not spring from necessity is not art. Unless as people need art as they need bread, how can their art be great? But to satisfy what imperious need did the Greeks create tragedy?

Nietzsche found the solution of the problem in the myth of Apollo and Dionysos: and the antithesis he there discovered he afterwards employed in art, literature, philosophy, morality, and life itself. Mythology, he saw, was no less than the spiritual history of a people, the records of its moods, its periods of spiritual doubt, despair, and triumph. In the story of the coming of Dionysos into Greece, of the resistance of Apollo, and of the final reconciliation, Nietzsche saw the outlines of spiritual movements mythically veiled, the phases of the myth corresponding to historic phases of the Greek mind.

The coming of Dionysos was a popular movement of ideas: the resistance of Apollo was a popular movement of conservatism: the reconciliation was a compromise. Regarded in this way, the myth becomes history of the most intimate nature, and records the history of the Greek soul during several centuries.

All the more interesting is the story to us on account of the essential similarity between ancient Greece and modern Europe. The issues involved in the struggle of Apollo and Dionysos are the same now as then. In truth, as Nietzsche discovered, the way to the modern world is through the portals of the ancient wisdom.

The spiritual condition of Greece during the period immediately preceding the Dionysian awakening was comparable to the spiritual condition of Europe during the eighteenth century. Greece was Apollan in the sense that Europe was religious. The long established Apollan cult was fast becoming a convention. Now that the Titans, the elemental forces of wild nature, were vanquished, and the Gods had no more enemies, Olympus, the bright and splendid Olympus, began visibly to fade. Great Zeus himself was nodding on his throne. Religion, morality, art, life itself, were losing their hold on men, and Greece was threatened with the fate of India.

Then it was that there came into Greece from the north, the home of spiritual impulse, a new power in

the form of Dionysos. That its leader was a Thracian, that he brought with him the secret of wine, music, and ecstasy, that he was instantly welcomed by women, and that the movement so inaugurated began rapidly to spread over Greece—all this is clear enough even in the secular story. But the spiritual issues were infinitely greater. For Dionysos and the Dionysian spirit were everywhere in open and direct antagonism with everything Apollan. The whole structure of the Greek mind under Apollan influence was threatened at every point by the attacks of the Dionysians. Its modes of thought, its religion, its morality, its art, its philosophy, its very existence, were challenged. In comparison with all that Greece had so far been, the Dionysian movement was revolutionary, irreligious, immoral, barbaric, and anarchic.

The reception of such a movement by the Apollan Greeks may easily be conceived by modern Europeans. However they might secretly feel the attraction of the splendid virility of the new movement, they could not but pause before accepting doctrines which flew in the face of accepted established customs. It was true that the established customs were stale, that Olympus was fading, that Greece was dying; but the admission of Dionysos, with his train of ecstatic women, wild men, and still wilder doctrines, seemed a remedy worse than the disease.

Placed once more in a position of necessity, Apollo girded himself for the fight: and the conservative forces for a while succeeded in repelling the Dionysian invaders. Thus, by a curious reaction, the very element that threatened to destroy, served in fact to strengthen and renew.

But such an effect did not pass unnoticed among the Greeks. It would be absurd to suppose that many individual Greeks were clearly aware of the problems they were facing. Spiritual movements are conscious in the minds of only a few, but they have their home in the mind of the race.

The question that now presented itself was this: remembering Olympus at war with Titans, Olympus at rest and dying of rest, and Olympus renewing its youth in war with Dionysos, was it possible, was it really true, that Olympus needed an enemy, that conflict was indispensable to Olympus? Sworn deadly enemy of Apollo as Dionysos might be, could Apollo really live without him? Might not Dionysos, the eternal foe, be also the eternal saviour of Apollo?

The question was afterwards put by Nietzsche in myriads of forms.

The whole of his work may be said, indeed, to be no less than the raising of this terrible interrogation mark. He divined and stated the problem for modern Europe as it had been stated for ancient Greece. (continued on next page)

(continued from previous page) He asked Europe the question which Greece had already asked herself, and which Greece had magnificently answered. For the answer of Greece is recorded in her Tragic Mysteries. In Greek tragic drama the answer of the Greek mind to the momentous question is a splendid affirmative. Not Apollo alone; not Dionysos alone; but Apollo and Dionysos. —What will be Europe's reply?

Before, however, considering any further the meaning of Greek tragedy, it is advisable to glance briefly at the issues involved in the eternal antagonism. While, in their human aspects, Apollo and Dionysos may stand respectively for law and liberty, duty and love, custom and change, science and intuition, art and inspiration: in their larger aspects they are symbols of oppositions that penetrate the very stuff of consciousness and life; they are its warp and woof.

Thus Apollo stands for Form as against Dionysos for Life; for Matter as against Energy; for the Human as against the Super-human. Apollo is always on the side of the formed, the definite, the restrained, the rational; but Dionysos is the power that destroys forms, that leads the definite into the infinite, the unrestrained, the tumultuous and passionate. In perhaps their profoundest antithesis, Dionysos is pure energy (Which [William] Blake, a thorough Dionysian, said was eternal delight),¹ while Apollo is pure form, seeking ever to veil and blind pure energy.

Life, as it thus appears to the eye of the imaginative mind, is the spectacle of the eternal play and conflict of two mutually opposing principles: Dionysos ever escaping from the forms that Apollo is ever creating for him. And it is just this unceasing conflict that is the essence of life itself; life is conflict. Dionysos without Apollo would be unmanifest, pure energy. Apollo without Dionysos would be dead, inert. Each is necessary to the other, but in active opposition: for, as stage by stage the play proceeds, Apollo must build continually more beautiful, more enduring forms, which Dionysos, in turn, must continually surmount and transcend.

The drama of life is thus a perpetual movement towards a climax that never comes²

Apollo never will imprison Dionysos for ever: Dionysos never will escape for ever from Apollo. Only, as in the early stages of life, Dionysos begins by speaking in the language of Apollo; Apollo will, in the later phases, learn more and more to speak in the language of Dionysos. Life itself will become Dionysian as the eternal conflict proceeds.

In the Greek drama, Nietzsche, as has been said, found at once the problem and its solution. For what could life have meant to the spectators of the plays of Aeschylus and Sophocles?

What but the tragedy of the eternal strife, the recognition of the essential tragedy of life itself, the spectacle of a never ending world-drama in which the gods played? For the tragic Greeks, life was the Dionysian will-to-renew, at War with the Apollan will-to-preserve; life was intelligible only as an aesthetic spectacle; there was no finality, no purpose, no end, no goal; only the gods played ceaselessly. And the business of man was to assist at the spectacle and in the play.

As a joyous spectator-actor he should enter into the strife, consciously aiding the unfolding of the eternal drama, of which he himself was both Dionysos and Apollo. For, as the World-drama is in truth the drama of mind, so the interior nature of the individual is the stage on which it is played.

The perception of this truth by the Greeks was the signal of the reconciliation of Apollo and Dionysos. As at Delphi, the home of Apollo, the priests of Dionysos were formally admitted with their train of ceremony and festival; so in the life of the race and in the minds of the Greeks themselves the reconciliation took place. Henceforth, Greek culture was the child of both Dionysos and Apollo. And in the Tragic Mysteries was revealed to the spectator an image of the life of the world. On the stage he beheld Dionysos and the Dionysified struggling against the Apollan powers of Fate and Death.

The Greek needed to behold that struggle. He needed to be constantly reassured that life was of this nature. Profoundly as he might and must sympathise with the sufferings of Apollo, he could not but sympathise even more deeply with the agonies of Dionysos. Yet in the end he could not be mortally distressed. For he felt that, fierce and terrible as the conflict was, real and moving as the pains of the tragedy must needs be, it was the game, the play, the celestial life of gods that he was witnessing.

To rise to the height where he might joyfully behold the game without ceasing for an instant to feel the pain and sorrow of it all; to rejoice with Dionysos victorious, and yet to mourn with Apollo slain; to assist in his own life the great drama by welcoming all that promised struggle; finally, to will with all his soul the increasing triumph of Dionysos, that life and joy might be all in all—such was the meaning of Tragedy among the Greeks.

When Nietzsche had reached this conclusion, he turned to the closer examination of his own Europe. In the music of *Tristan and Isolde* he heard, or thought he heard, the old Dionysian strains. He believed that Europe was about to enter, through Wagner, into a repetition of the spiritual history of the Greeks. Dionysos, he thought, had come to Europe. And if the events in Greece were to be repeated in Europe, we were already on the threshold of the new era.

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(continued from previous page) With Dionysos at our gates, and the spirit of joy, freedom, excess; the spirit of pure energy, the old cry of life desiring to renew itself—how could a chosen disciple of Dionysos be silent? Nietzsche threw himself into the struggle, even as he believed Dionysos, the spirit of life itself, had already done. For was not Dionysos “. . . . *The spirit of the years to come, Yearning to mix himself with life?*”

Later, he regretted having mistaken Wagner for a genuine Dionysian, and reflected that the Dionysian swans of his enthusiasm were no more than geese. But he never doubted that the history of the Greeks was about to be repeated. Failing Wagner, he himself would be the Dionysian initiator. He would transform Europe, and deliver men’s minds from the dull oppression of Apollo. He began from that time the enormous labour of turning the Dionysian criticism on the whole fabric of European civilisation. If he is so largely negative in his effects, the cause is not to be sought so much in him as in the times. Positive doctrines he had in abundance. Later in life he deplored the negations into which he had been led. But the work of undermining the foundations of modern thought occupied too large a part of a comparatively brief life. Hence we see in his work more of the struggle and less of the triumph of Dionysos. Even in this it is Greek history repeated, for Dionysos also was defeated at first. . . .”

1. See William Blake’s *Marriage of Heaven and Hell*
2. For the perfect expression of this period of Greek culture, and particularly of this fundamentally tragic and pessimistic conception, see Keats’ *Ode on a Grecian Urn*.

End of Part 1, to be continued...

OUR POLICY

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

To defend the free Society and its institutions -- private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, either described as public or private. To encourage all electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God’s) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

APHORISMS

All that is good makes me productive.

I have no other proof of what is good.

Decadence art demands Salvation; beautiful and great art expresses Gratitude.

In order that a sanctuary may be created, a sanctuary must be broken down.

All that is done for love is done beyond good and evil.

If man would no longer think himself wicked he would cease to be so.

Life would be intolerable but for its moral significance? But why should not your life be intolerable?

“Autonomous” and “moral ” are mutually preclusive terms.

What is bad? All that proceeds from weakness.

Whoever liveth among the good is taught to lie by pity.

No good, no evil, but my taste, for which I have neither shame nor concealment.

The Christian resolve to find the world evil and ugly has made the world evil and ugly.

That yourself be in your action as a mother is in the child, that shall be for me your word of virtue.

Morals are perpetually being transformed by successful crimes.

On the day on which with full heart we say: “Forward, march! Our old morality too is a piece of comedy!”

On that day we shall have discovered a new complication and possibility for the Dionysian drama of the “fate of the soul.” ***

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“On Target” is published by the Australian League of Rights

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