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FOR POLITICAL AND ECONOMIC REALISM

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From Week to Week

INSOLENCE FOR THE DAY: "Britain [*sic*] says thank you for Food Parcels."—Post Office Cancellation on Overseas mail.

If the Post-Office will show more ability to mind its own business, we can attend to ours. The Post Office is controlled by Jewish Freemasons. "Britain", in fact.

"There have only been two great peoples, the Jews and the Greeks."—Mr. David Ben-Gurion, of "Israel."

Why drag in the Greeks?

. . .

We are informed by a reliable correspondent that a New York daily newspaper is publishing a special number in the New Year to be devoted to the "education" of American (U.S.) citizens in the advantages to them of Marshall Aid to Europe.

We apologise to our readers for recalling to them that Marshall Aid is of course our old friend the "favourable" balance of trade with "planned" improvements. But to our genuine American friends, and we have many in despite of our frank treatment of their ruling class, we would, again without expectation of thanks, warn them that their number is up. "Britain" has been sucked dry, and its very monuments of greatness are being removed or liquidated before she is one with Nineveh and Tyre; and the process can be and is being repeated at a much greater pace in "America." Social Crediters should bear steadily in mind that the object of President Truman's "point four," a "bold new policy of full employment," is a head-on negation of "labour-saving"—and a determined bid for industrial slavery.

. . .

The German elections are being held on a Sunday. This has the double advantage of insulting the Christians and endorsing the first public statement of the new U.S. High Commissioner that the treatment (*i.e.* favoured treatment) of the Jews is the ground on which the new German Government will be judged.

We recall that the weekly sales-talk for Savings certificates replaces "Children's Prayers" on Sunday on the "B."B.C. Home Service. Chairman, Lord Simon; Vice-Chairman, Stella Marchioness of Reading. A Revivalist Meeting for Anti-Christ, in fact.

. . .

Although it has been quoted widely in the daily British press, the article by Mr. E. T. Leech in the *New York World-Telegram* of August 15 is perhaps worthy of a more permanent record as a reasonably unbiassed opinion on the state of "Britain" under Socialism.

He observes, *inter alia*, "the well-to-do are being wiped out . . . nobody on earth has greater guarantees of security than the British citizen, yet today one of the most insecure of the world's people is this same citizen . . . the State spends

the Englishman's income for him on what Government planners think is best for him . . . the food is sufficient for living but scanty and monotonous . . . an Englishman is constantly exhorted to work harder and sacrifice more. He lives in a constant atmosphere of slogans and appeals . . . he lacks many things. Much of what he produces, and virtually all of the best quality, is for export, and not for him . . ."

And yet he is going to vote "Labour." It must be something in the food.

. . .

There are many instances of a policy which has a corporate existence extending through many hundreds or even thousands, of years. Christian Catholicism, Confucianism, Mahommedanism are all such policies, and they have altered the history of the world, all of them mostly for the better, by injecting certain ideals which have been operative over these long periods.

A proposition such as the foregoing would be accepted by any reasonable individual as being neither very startling nor debatable. But say to most of these, "Just as there are long term policies with a corporate embodiment whose objectives and results are for the most part 'good' so there are similar policies with corporate embodiment whose objectives and results are more or less evil," and they will at once suspect you of mental unbalance—a fact which is in itself, properly understood, confirmative of the thesis.

We are satisfied that the policy which is grappling at the throat of civilisation now, is such a long term policy, and that its first large scale effort was that of which Cromwell was the ostensible leader. For this reason, if for no other, the description of Cromwell and his times as seen by two contemporary delegates to his "court" and published in 1907 (*Studies in the History of Venice*, Horatio F. Brown) is of high current importance.

"The Parliamentarians do not cease to bite their nails for having allowed him, step by step, to mount to such a height as to render him odious to the people. . . . On his appearance not the slightest sound of applause nor of satisfaction was heard, . . . very different from that which used to happen when the late King appeared in public. [Cromwell] enjoys but little affection, nay there are not wanting signs of that hatred which grows daily. . . . Cromwell, however, persists in his habitual attitude of humility. . . he protests that he is only what they have made him, that he will never be other than what they wish him. . . . He is content with his authority and power, beyond all comparison greater not only than that of any King who ever reigned in England but than that of any Monarch who wields a sceptre in the world just now.

"The fundamental laws of the nation are upset and Cromwell is the sole legislator. His laws are dictated by his own judgment and desires. All offices issue from his hands. The members of the Council must be nominated by him; nor can they rise to power except through him;

and that no one may become master of the Army he has left the office of Lieutenant General vacant.

"As for his wealth, no King ever raised so much from his subjects. England pays at present one hundred and twenty thousand pounds sterling a month in burdens; besides this, the duty of five per cent on all merchandise sold or bought in a city of such flourishing commerce as London amounts to three million two thousand crowns a year."

To this add the confiscation of the fortunes of the Duke of Buckingham and others of the nobility.

PARLIAMENT

House of Commons: July 29, 1949.

AFRICA

Mr. Gammans (Hornsey):... I should like to congratulate the right hon. Gentleman on some solid achievements during the past four years. There has been a gradual increase in responsible government in all parts of the Empire, and it has fallen to the lot of the right hon. Gentleman to complete the final stages of Ceylon gaining complete independence. There is also a fascinating report which has just come out on colonial research, and all parts of the House ought to be gratified at the enormous amount of progress made in almost every direction in the last four years.

Incidentally, in the past we have been far too modest about the part which this country has played in tropical research. For example, the work we did in Malaya in tackling malaria, both in its scope and in its results, has far transcended anything which the Americans have done in the Panama Canal zone, but few people know about these things. The right hon. Gentleman has also had the good fortune to set up the three university colleges. Also there have been important conferences in London of unofficials of the legislative councils of the African territories...

... There is another thing on which I would like to congratulate the right hon. Gentleman. In the last four years there has been the appointment of a second Under-Secretary in the Colonial Office, the Minister of State. I have always felt that if there was one Government Department which would justify a second Under-Secretary, it was the Colonial Office. We also congratulate the right hon. Gentleman and the Under-Secretary on the frequent travels they have undertaken to different parts of the Colonial Empire.

That is on the positive side. On the other side he has had one or two disappointments and, if I may say so, there are one or two black spots as well. The right hon. Gentleman has not been able to spend as much money as he and we would have liked from the Colonial Welfare and Development Fund, and we had a short Debate on that a few weeks ago. It is an illustration of the fact that what matters is not the sums of money which this House votes but the ability of this country to produce the goods which those sums of money could buy. I have a feeling that the right hon. Gentleman on more than one occasion has been shoved to the end of the queue, and I was interested to read the report of the Director of Posts and Telegraphs Nigeria at the end of 1948 in which there is this somewhat ominous paragraph:

"The same excuses made year after year must appear to be

wearing very thin, and it does appear incredible that apparatus placed on order for carrier telegraphy and telephony in 1944 has not yet been installed, and that post office equipment ordered in 1945 has not yet been received."

That is an indication that the right hon. Gentleman has not had his rightful place in the queue. Another example is the provision of steel for the Malayan tin industry. Another disappointment has been the swollen shoot disease of cocoa and the sudden death disease of cloves in Zanzibar. I am not quite sure from what the right hon. Gentleman said last week whether he is as optimistic as he appeared to be regarding a cure or a preventative for the clove disease.

He has had some other disappointments as well, such as the failure of the new constitution in Cyprus to which he refers in the Report, and Communist troubles in various parts of the Empire. It is a fair criticism of the Socialist Government to say that they are apt to regard this sort of thing purely as an act of God, something which has suddenly come upon them. The truth, certainly as far as Malaya is concerned and I think to a large extent the Gold Coast, is that a contributory factor has been weakness on the part of the Colonial Office and failure to realise that the first priority in Colonial administration is the maintenance of law and order.

With regard to some of what I would call the black spots, without dilating on the subject, I would suggest that the political appointments of governors have not been exactly a howling success. I must say a word about the Seychelles where the Secretary of State can take the choice of having yielded weakly to the appointment of a man to the Legislative Council whom he would not have as an official, or else admitting that the governor of a Colony has defied him. It is a squalid episode and it has finished with the Under-Secretary having been publicly rebuked by the Lord Chief Justice of the Colony for having interfered in an executive capacity in a matter which is purely judicial.

The Under-Secretary of State for the Colonies (Mr. Rees-Williams): The matter is not yet finished, and my reply will be published in due course.

Mr. Gammans: I do not know quite what that means, so perhaps the hon. Gentleman will dilate on it? If it means that he is to indulge in a public controversy with the Lord Chief Justice, I suggest that the matter be dropped, but I suggest also that the time has come when, in the interests of the Colony and of this House, this squalid affair in the Seychelles should be put right.

Then there is the other scandal—I think I can fairly call it that—the story of the amounts of groundnuts rotting in Nigeria. I do not know whether hon. Members opposite have read the account of the Debate in another place on 13th July but if not, I advise them to do so. The situation appears to be that there are today over 300,000 tons of ground-nuts piled up there and gradually deteriorating, if not rotting. We are told that of the 180 wagons which were promised delivery by the beginning of this year, only 76 have arrived. Of these, only 10 were complete and the rest arrived short of couplings, buffers and even wheels.

Then there is the statement made in the Fifth Report of the Select Committee on Estimates in which we read in paragraph 90:

"The foregoing account makes it plain that the present accumulation of groundnuts in Northern Nigeria is due not to the shortage of engine building capacity but to a complete break-

down of the organisation in London for arranging priorities."

Whether any hon. Gentleman opposite after that still have much faith in planning with a capital "P", I do not know, but just as a famous queen of this country said that when she died the words "Calais" would be found imprinted on her heart, I suggest that the word "groundnuts" may be found on the political tombstones of one or two right hon. Gentlemen opposite.

The other point to which I would refer briefly does not directly concern the right hon. Gentleman but concerns right hon. Gentlemen opposite as a whole, and that is the failure to recruit and utilise a large colonial army. There is a great will to loyal service in the Colonies and we have made little use of it. If I had time, I would like to talk about broadcasting in the Colonies because scandals, for which the right hon. Gentleman himself is not entirely responsible, but for which this House and this country are responsible. It is amazing that in the Colonies the Government have allowed commercial broadcasting, a thing which we are not permitted to listen to in this country.

One of the two other general matters to which I would refer is the question of Colonial students here in London, to which reference was made last week by the right hon. Gentleman. He said that the work of looking after these students is now to be done by the British Council. May we know a little more of the arrangements and what the British Council propose to do? Although the right hon. Gentleman has made every attempt to tackle this difficult and delicate question, it is fair to say that, on the whole, events have rather outrun him and that these young men and women have tended more and more to be "nobbled" by the Communists when they come to this country...

Colonel Ponsonby (Sevenoaks):... For a short time I propose to discuss two matters, first the Report of the Trusteeship Council and, secondly, the question of political advancement in Africa. Not enough notice has been given to this matter and I will go back to the beginning. Hon. Members remember that in January, 1946, the Secretary of State for Foreign Affairs in America volunteered to hand over Tanganyika and our other African mandated territories to a Trusteeship Council on certain conditions. On 26th January, 1946, the Prime Minister suddenly announced this to the House. So far as I know there was no consultation—at any rate, with the countries concerned; and as things have turned out I feel very strongly that Tanganyika was traded away to the United Nations in order to obtain temporary popularity...

... The old Mandate Commission was composed of a few individuals who took a particular interest in colonial matters and who had knowledge of the subject. Now, the Trusteeship Council is composed of a number of people, not necessarily always the same, representing the countries of Australia, Belgium, Costa Rica, France, Iraq, Mexico, New Zealand, the Philippines, the United Kingdom, the United States, and the U.S.S.R. As I have explained, this constitution is quite different to that of the Mandate Commission, which, in the old days used to sit at Geneva, received reports from the territories concerned and subsequently discussed them with either the Governor, the Chief Secretary or, perhaps the Colonial Secretary of the day. The reports were valuable and useful and on the whole the recommendations which were made were usually helpful.

Now, we were faced with an entirely differently constituted body of people who were to deal with this subject.

They showed their form when, in the Spring of 1948, the first report of the Tanganyika Government was received. The report of the discussions of the Council has to be read to be believed. It consists of a number of divergent opinions and of expressions of all kinds of ideologies. It often consisted in attack on the colonial system generally and on Great Britain in particular. Our representative on the Council, Sir Alan Burns, put up a very good fight, but he had against him the representatives of all these nations, very often small nations who knew nothing whatever about the subject and were anxious only to denigrate this country and its work in the Colonies.

Later on, the Council sent a mission to Tanganyika. It consisted of a Frenchman, who knew a great deal about colonies; an Australian, a Chinaman and a Costa Rican. They remained in the country for six weeks. They rushed from place to place and were the easy prey of anybody with a grievance to express or any self-formed association set up for that purpose. They began with a questionnaire asking, among other things, whether slavery existed in the Territory. They saw a number of associations. They made no check whatever, not even with the local government authority, on the veracity or standing of the people they interviewed. They came back, saw the Secretary of State on their way to America and got at loggerheads with him.

I should like to refer to one or two paragraphs from the reply by the Government to the Mission, from which the House will see what the Government thought of them. Here is one very short note:

"The administering Authority—"

that is, the British Government—

"fully realises that in the short time at their disposal the Mission could not familiarize themselves with all the problems and difficulties arising in the Territory or obtain more than a very general impression of physical conditions..."

That fact is self-evident. The report goes on to explain that every effort was made for the mission to see as much as they could, and it says:

"The Administering Authority regrets to find, however, that in framing certain of their conclusions the Visiting Mission seem either to have lost sight of some of these problems and difficulties or failed to recognize their significance."

It goes on:

"It is, however, regrettable that the Mission should at certain points in their report have quoted inaccurate or demonstrably false statements made to them as if they were of evidential value."

There is a note about the meeting with the Secretary of State and on two occasions the report says:

"The Secretary of State has already stated that the members of the Mission must have misheard or misunderstood him."

It was on their return to the United States that the Mission wrote their report. They elaborated to a great extent the theories which had been put forward in the debates in the Trusteeship Council. They made all kinds of recommendations, often regardless of the facts and always regardless of what might be the cost of carrying out the recommendations. The report was inaccurate, fantastic and inexpert. Among other things, as an example of the economic effect of some of their recommendations, they suggested that European settlement in Tanganyika should be curtailed. As has been stated by the right hon. Gentleman, and as is well known to all hon. Members, if it were

(continued on page 8).

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More About the Canon

We may suitably touch upon, without too precipitately expanding, the theme which is suggested elsewhere in these pages, where Mozart, "the Divine Mozart," is presented in a light which will be not only unfamiliar but more than a little repugnant to many people, among them many Social Crediters.

If (and for the present purpose this is a truly conditional 'if'), if a great artist who has so captured the ear, and captivated the mind of generations, as has Mozart is suspect in regard to his effect upon a part (but therefore upon the whole) of the human personality, with what judgment can we judge whether we should receive or resist those things which come to us in the guise of food for the spirit? "I like what I like, and I know what I like, and what I like likes me," is a useful attitude, as it is certainly a familiar attitude, so far as it goes; but it doesn't go very far. It doesn't go any further than the Latin tag, of which it is a reflection, which asserts that taste is unarguable. "I do not like thee, Dr. Fell . . ." The real question remains that if you did like Dr. Fell, even to the point of adoration, or wisely and with discretion and *not* to the point of adoration, that does not tell us anything about the magnitude and direction of Dr. Fell's influence. The anathematisation of the graven image carried to its effectual conclusion would deprive man of written language—nay, of speech itself; and it seems that such notions belong to a crass literalism (the letter that killeth) rather than to anything philosophical at all. We can see that quite clearly from the treatment of the subject recorded in St. Matthew's Gospel: the gate is a small gate; but there is a technique for finding it. Quite definitely, the suggestion is that the discovery of its whereabouts is merely a matter of individual, personal, choice. But few choose to find it. The canon may be stated in a wide variety of ways, and each new expression of it that we meet with has a confirmatory effect rather than any other kind of effect (*e.g.*, it does not tell us anything we did not already know: the letters still spell 'canon'; but, as it were, in white on a black ground, instead of in black on a white ground: the same 'key-signature' is there each time; and this consists in some emphasis on choice and on instantaneous occasion for the exercise of choice, and on an intuitive power of recognition of the thing to be chosen, and in what mood and why. The 'why' is always the same 'why'—because it's right, and nothing else is right).

Such a restatement of the canon is to be found in a note written reluctantly, it seems, by the painter Jean François Millet, who was (or who thought he was) a bit of a Socialist—but does that matter? Millet did not like to write. He tells the reader to try to guess what he intended to say. But

hear him:—"We should accustom ourselves to receive from Nature all our impressions, whatever they may be and whatever temperament we may have. We should be saturated and impregnated with her, and think what she wishes to make us think. Truly she is rich enough to supply us all. And whence should we draw if not from the fountain-head? . . . Men of genius are gifted with a sort of divining rod. Some discover in Nature this, others that, according to their kind of scent. Their productions assure you that he who finds is formed to find; but it is funny to see how, when the treasure is unearthed, people come for ages to scratch at that one hole. The point is to know where to find truffles. A dog who has not scent will be but a poor hunter if he can only run at sight of another who scents the game, and who, of course, must always be the first . . . Finally, men of genius have the mission to show, out of the riches of Nature, only that which they are permitted to take away . . . You only need intelligence and good will . . . God resisteth the proud and giveth Grace to the humble."

A pity this all seems to be about "men of genius." We are far—very far—from saying there are no men of genius. What we would say, adjusting a word in the lines from Shelley: "Common as light is genius and its familiar voice wearies not ever;" though perhaps the substitution of love by genius does more violence to the rhythm than to the truth.

Mrs. B. M. Palmer

Mrs. Palmer, who is well-known to numerous correspondents at home and abroad, and who has been a Director of the Secretariat since its formation in its present form, as well as a frequent contributor to *The Social Crediter* before and during the war, has resigned her Directorship, to take effect on completion of the Examination in the Department of Lectures and Studies now being conducted for overseas candidates.

Dr. Dillon's Lectures

To date, copies of Dr. Dillon's Edinburgh Lectures, recently cited in these pages, have been reported to be in the following libraries:—The British Museum, the Library of the University of Cambridge and the Irish Central Library for Students, Dublin.

Levelling Down

"It is a ridiculous demand which England and America make, that you shall speak so that they can understand you. Neither men nor toad-stools grow so. . . ."

"Why level downward to our dullest perception always, and praise that as common sense? The commonest sense is the sense of men asleep, which they express by snoring. Sometimes we are inclined to class those who are once-and-a-half witted with the half-witted, because we appreciate only a third part of their wit. Some would find fault with the morning-red, if they ever got up early enough. 'They pretend,' as I hear, 'that the verses of Kabir have four different senses—illusion, spirit, intellect, and the exoteric doctrine of the Vedas;' but in this part of the world it is considered a ground for complaint if a man's writing admit of more than one interpretation. While England endeavours to cure the potato-rot, will not any endeavour to cure the brain-rot, which prevails so much more widely and fatally?"
 —H. D. THOREAU.

Data of Freemasonry

Since we went to press with the article under this heading last week, further signs that the sphere of action covered has been tabled for 'airing' have been forthcoming, and we continue the publication of relevant material in full confidence that the challenge which this review has thrown down is one which offers difficulty to our opponents. At the same time, more and more material comes to hand in the form of extracts from published works which do not seem to have attracted wide notice.

It will not escape the attention of our supporters that the attempts to offset the growing interest in the hidden springs of historical events follow a familiar formula. The recognition of the nature of this formula is at least as important as attention to the details of essays constructed in conformity with it. We should say it is even more important, if for no other reason than that it discloses, when understood, the essential weakness of the forces now in the ascendancy in society. More and more the small minority of people who still think consciously and consecutively are coming to agree about certain features of our environment. Yet an essential difference divides them and it is this difference which, we believe, will show itself to be the crux of the whole argument. Says one: "This is my analysis of the situation: *a*, then *b*, then *c*, then *d*, . . ." Says another: "This is my analysis of the situation: *a*, then *b*, then *c*, then *d*. . ." So far they agree. "And," adds the first, "you can't do anything about it." "And," adds the second, "we can and we must not merely do something about it; but discover what is the right thing to do about it, and do it."

Really, everything we are talking about in this review has to do with and is in contradiction to the assertion "you can't do anything about it." That is the whole of Satanism: Satanism consists chiefly, if not wholly, in that assertion regarded as a technique and as a reflection of will and belief (faith).

We are quite indifferent to the suggestion that Mr. A. J. P. Taylor (Fellow and Tutor in Modern History, Magdalen College, Oxford) has never heard of our existence, and would be most surprised to see any reference to him in connection with the subject we have just been discussing. But on August 17 he broadcast in the "B."B.C. Third Programme a review of Mr. Harold Nicholson's book on Benjamin Constant. "In reference to Harold Nicholson's book, A. J. P. Taylor considers Constant as the first of the Liberal Intellectuals and discusses the part played by the 'free intelligence' in modern society." (*Radio Times*). "I am the spirit which always denies" (Goethe's Mephistopheles) is, besides being the spirit of Liberalism, a spirit to be resisted as well as described and analysed. It is not "better" to be the slave of Mme. de Stael than the slave of intellectualism. (The technique of the false antithesis). But we shall hear more of this.

There follow further extracts from Dent's book on Mozart's Operas:—

"The early history of Freemasonry is very obscure; as far as can be conjectured, there existed in the Middle Ages a considerable guild of skilled stonemasons who travelled from place to place and were employed in the building of the great cathedrals. They appear to have formed a sort of trade union for their own protection; they further protected themselves by secret signs and they also maintained the secrets of their professional methods. In the seventeenth century these guilds still existed, but had begun to admit what we might call

'honorary members,' gentlemen of wealth and social position. At what period and in what manner Freemasonry began to develop its peculiar religious and ethical teaching has not been made clear; but a distinction came to be made between 'operative' Masons, who practised the stone-mason's or carpenter's trade with his own hands, and 'speculative' Masons, who were interested primarily in the social and moral aspect of the craft. Similar guilds of Masons certainly existed in Continental countries, but English Masonic historians maintain that the English guilds had no contact with them. It is certainly acknowledged by all Masonic historians, foreign as well as English, that what is now called Freemasonry, in all countries, arose from the historic meeting of the four lodges in 1717 at which the Grand Lodge of England was established. From this Lodge colonies were founded by Englishmen, sometimes by Ambassadors, in Paris, The Hague, Rome, Madrid, Gibraltar, and other places, and the association developed rapidly all over the Continent, especially in the Germanic countries. According to Sir Alfred Robbins (*English-Speaking Freemasonry*, London, 1930):—

"Freemasonry can be described as an organised system of morality, derived from divine wisdom and age-old experience, which, for preservation from outer assault and inner decay, is veiled in allegory and illustrated by symbol."

"It is open to all races and creeds, 'let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality.' From this first constitution in 1717 Freemasonry definitely refused to allow religion or politics to be discussed within its walls, and British Freemasonry accepts Moslems, Buddhists, and Parsees among its members, as well as Christians of all denominations. The official German definition of Freemasonry is more explicit:

"Freemasonry is the activity of closely-united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." (*Allgemeines Handbuch der Freimaurerei*)

"Its main purpose was philosophical and philanthropic, but since its base was broad enough to include men of all creeds and tendencies, it naturally attracted many persons, especially on the Continent, who made use of it to gain political ends.

"This rapid propagation was chiefly due to the spirit of the age, which, tiring of religious quarrels, restive under ecclesiastical authority, and discontented with existing social conditions, turned for enlightenment to the ancient mysteries, and sought, by uniting men of kindred tendencies, to reconstruct society on a purely human basis." (*Catholic Encyclopedia*).

"It was only natural that a secret society which taught ethical doctrines on the basis of pagan symbolism and admitted all creeds to equality should incur the hostility of the Catholic Church. The Freemasons had been persecuted by the civil authorities in Holland in 1735 and in France and Italy in 1737; in 1738 Pope Clement VIII condemned Freemasonry and excommunicated all Catholics who took further part in Masonic proceedings. He regarded it as a rival religion to Catholic Christianity; 'the situation which the Pope envisaged seems to have been not unlike that which

we have recently seen created for the ministrations of the Church of England by the superior popularity of the Y.M.C.A. But Clement at any rate perceived the danger in time.' (Rev. Herbert Thurston, S.J., *Freemasonry*, London, 1939).

"Yet in spite of persecution (there were further persecutions at Vienna in 1743 and in Switzerland in 1745) the society prospered, and increased even more than was beneficial to itself. Innumerable heretical sects sprang up, led by political intriguers, revolutionaries, spiritualists, alchemists, and charlatans of all kinds; Jesuits joined the order with the object of denouncing its members to the Inquisition. Casanova was initiated at Lyons in 1750; he tells us that every young man of the world ought to become a Freemason, if only for social reasons, and thinks it ridiculous of the Popes to proscribe so harmless an order. But the confusion of sects was so great that a congress was held in 1782 at Wilhelmsbad to reduce matters to order; the choice of locality shows how strong a hold the originally English ideals of Freemasonry had taken in Germany.

"The movement was at its height during the reign of Joseph II (1780-90). Joseph himself was not a Mason, but his father Francis I, had been initiated at the Hague in 1731 by the British Ambassador, Lord Chesterfield. Maria Theresa was too devout a Catholic to regard the craft with favour, but Masonic influence was strong enough to prevent the Papal Bill of 1738 from being published in Vienna. She did, however, suppress the order in 1764, but it continued to exist in secret, and was openly protected by Joseph after his mother's death. The object of Joseph's youthful admiration, Frederick the Great, had been an ardent Freemason; so was his successor, Frederick William II, and during Joseph's own reign all the most distinguished and learned men of Vienna belonged to the society. Voltaire is said to have been initiated during his residence in London; Goethe, Herder, Lessing and Wieland were all Freemasons* Mozart * [Addendum] So was Haydn. Whether Beethoven was actually a Freemason is doubtful, but he was closely associated with Freemasons.

joined the order early in 1785, and it is clear from his letters and from his compositions that his connexion with it exercised a very deep and lasting moral influence upon him. ([Note] Mr. Herbert J. Ellingford, informs me that the last movement of the 'Jupiter' Symphony is 'incontestably Masonic.')

"The subsequent history of Freemasonry is outside the scope of this book; but it is generally acknowledged that most of the great revolutions from the American and French down to the end of the last century were to a large extent brought about by Masonic influence. (Note.—George Washington, Jefferson and Franklin were Freemasons; so were Mazzini and Garibaldi, as well as the South American liberator Bolivar.) How far this is strictly true is a matter for scientific historical research; but in any case most educated Englishmen would probably agree that these events were ultimately beneficial, not only to the countries concerned, but to the whole of humanity. There was always an obvious cleavage between Freemasonry in the north and in the south; in northern and Protestant countries it has always been a strong supporter of the constitution, and a valuable force for law and order, but in Catholic countries it has been persistently anti-monarchical and anti-clerical. Considering the history of France and Italy it can hardly be wondered that Freemasonry in those countries became definitely anti-religious, so much so that in 1877 the English-speaking Free-

masons broke off all relations with those of the Latin countries. At the present day it is perhaps less difficult than it was fifty years ago for the English reader to realize the oppressive conditions under which Mozart and his fellow Freemasons were forced to live; the political and ethical ideals at which they were then aiming were in fact hardly different from those ideals of religious toleration and social justice which most Englishmen and all Americans would take for granted as the normal and indispensable conditions of life."

NOTE TO CHAPTER 13.

"*The Epicurean*, a prose romance by Thomas Moore, describes how Alciphron, a Greek Epicurean philosopher, goes to Egypt in A.D. 247 to learn the secret of eternal life. A young Egyptian priestess converts him to Christianity, after which she suffers martyrdom. Peacock not only points out that this book is based largely on *Sethos*, but that it is an absurd misunderstanding of the philosophy of Epicurus, which he sums up as follows:

"'Death, says Epicurus, is nothing to us. All good and evil are in sensation. The right knowledge of this truth, that death is nothing to us, makes the mortality of life a source of enjoyment; not adding an uncertain time, but taking away the desire of immortality. . . Therefore, the most fearful of evils, death, is nothing to us, since while we are, death is not present, and when death is present, we are not. . . . It is vain to fear the privation of life, when in that privation there is no life to judge if there be any evil in the privation.'

"This bears a remarkable resemblance to Mozart's own words in an oft-quoted letter to his father (1787): 'Since death is the true end and object of our life, I have in the last couple of years (i.e. since his initiation into Freemasonry) made myself so well acquainted with this true friend of mankind, that the idea of it not only has no more terror for me, but much that is tranquillising and comforting.'

"Can we safely infer from this that Mozart, although definitely believing in God, did not believe in personal immortality? Sir Alfred Robbins, in his book, *English-Speaking Freemasonry*, insists very firmly that Freemasonry requires belief in the Supreme Being as indispensable, but he says nothing which suggests that a belief in immortality forms part of the essential Masonic creed.

"I am indebted to Mr. Lawrence Haward for drawing my attention to this essay of Peacock."

CHAPTER 14: DIE ZAUBERFLOTE—III.

". . . The Libretto of *Die Zauberflöte* was for a long time credited, and is still pretty generally credited, to Schikaneder himself. . . . In 1849, Julius Cornet, a tenor singer and opera director of considerable repute (1793-1860), brought out a book on opera in Germany, in which he made the startling announcement that the libretto was mainly the work of C. L. Giesecke, who had eked out a humble existence as a chorus-singer and actor of small parts at Schikaneder's theatre. . . .

". . . it was not punishable with death to be a Freemason in Vienna in 1791; on December 17, 1785, Joseph II issued a decree that not more than three lodges were to be allowed to exist in Vienna, and no persecution of the Freemasons took place until 1794, when they were suppressed by Francis II.

". . . Later writers on Mozart have come gradually to

suggest vaguely that Giesecke was not what he gave himself out to be, and it is perhaps a general tendency of Viennese journalism to regard Great Britain and even Eire in much the same way as we regard Ruritania. It is, however, beyond all doubt that Giesecke's statements about his travels and his Dublin professorship were substantially true, and curiously enough, the years which he spent as an actor in Vienna form just that period in his life about which we know least.

"His real name was not Giesecke, but Johann Georg Metzler. . . How he came to change his name is not clear. . . The writer of a memoir in the *Dublin University Magazine* (February 1834) suggested that he adopted his mother's maiden name on leaving the stage later on. His mother's name was not Giesecke, but Gotz. . . Koch, . . . further says that Giesecke's name occurs in a list of members present at the Lodge 'Zur Neugekronten Hoffnung' in Vienna on St. John's Day, 1788. On the other hand his Masonic certificate, now in the possession of a Lodge in Dublin, is dated from 'L'Esperance Couronné' 1793.

". . . Ignaz von Born, the eminent scientist who is supposed to be represented in Sarastro, founded the Masonic lodge 'Zur Wahren Eintracht' at Vienna, in 1781; its primary objects were scientific research and religious enlightenment. In 1783 he began the publication of its scientific papers, and in the same year he brought out his famous satire on the monastic orders, *Joannis Physiophili Specimen Monachologiae methodo Linnaeana*, of which two editions were printed at Augsburg.

"If Born had some connexion with Augsburg, Giesecke may perhaps have made his acquaintance there.

". . . (Giesecke) was given a hearty welcome at Edinburgh, where Sir George Mackenzie, Provincial Grand Master of the Northern Counties, introduced him to the Grand Lodge of Scotland on 30th November (1813). In December he was elected to the Royal Dublin Society's newly founded professorship in mineralogy, although his knowledge of English was not then sufficient for lecturing purposes. The following year he visited Denmark and received the order of the Dannebrog from Frederick VI; henceforth he was known in Dublin as Sir Charles Giesecke, although he does not appear to have been knighted by George III. In 1816 he was elected a member of the Royal Irish Academy; in 1817 his portrait was painted by Raeburn and presented by Sir George Mackenzie to the Royal Dublin Society.

"Giesecke went to Copenhagen again in 1818 and thence to Vienna, where he spent the winter, lecturing before the court on his discoveries in Greenland. He also took with him a second album, the entries in which are sometimes illuminating. In the early months of 1819 we find the signatures of men of science: Joseph von Hammer-Purgstall the orientalist, Chladni the acoustician, Franz von Jacquin, the botanist, whose son was Mozart's dearest friend. . . He was at Munich in June, and in September at Augsburg, where he was received with great ceremony; the album gives pictures of the illuminations and Masonic devices. There is also a very mysterious inscription—not Masonic, since the writer was a lady—signed 'Ihre Freundin A.R.E.', with a sort of pictorial rebus. . . .

". . . The Irish novelist Charles Lever paints an odd portrait of him in *Harry Lorrequer* (1837). . . .

"It has been necessary to trace the course of Giesecke's

strange career in detail, because the case for his authorship, or part-authorship, of *Die Zauberflöte* rests almost entirely on the statement which he made to Cornet. . . .

"It will naturally be asked why Giesecke did not claim the authorship of the libretto when he was living in Vienna. It is possible that there were Masonic reasons, so to speak, for Giesecke's silence. If Schikaneder was continuing to make large profits from this 'Masonic' opera long after Freemasonry was definitely forbidden in Vienna, Giesecke could have had no fears for himself either before 1794 or after; but it was no doubt thought advisable by Schikaneder and others too that the opera should contain no word that could offend the police, whatever its hidden meanings might be for the initiated. But Freemasonry insists, like the Catholic Church, that its members should give up all feelings of animosity against others before partaking of its most intimate rights, and it is conceivable that some motive of this kind closed Giesecke's mouth. That Giesecke in the later years of his life was very reticent about his connexion with the stage is easily explained by the general state of British public opinion on the theatre in those days. To have been an actor or even a dramatic author could hardly be considered a favourable qualification for a man of science and a university professor. . . ."

CHAPTER 15: DIE ZAUBERFLOTE—IV.

". . . The Requiem, despite its beauty, can hardly be contemplated without pain; it is the product of a morbid and diseased imagination, fascinating indeed, from a pathological standpoint, but only distressing to those who have yielded to the natural temptation to regard the personality of Mozart with affectionate interest. (Note) We may note in this connexion that when Mozart was dying his sister-in-law went at his wife's request to the priests of the Peterkirche and begged that one might be sent to Mozart 'as if by chance'; they refused for a long time, and it was with difficulty that she persuaded 'these clerical barbarians' to grant her request (Jahn). This looks as if Mozart was unwilling to receive sacerdotal ministrations, and the priests equally unwilling to visit him, owing to his unorthodox views. Jahn's very detailed account makes no mention of a priest ever arriving at the house. It is to *Die Zauberflöte* that we must turn to know Mozart's religious feelings at their sanest and most exalted degree. That quality which we can only call 'the sublime' is peculiar almost exclusively to Handel and Haydn; it is definitely not a characteristic of Mozart, but if he ever approached the vision of it, it was in this opera, and nowhere else. . . .

". . . Schikaneder was one of those rare managers who knew the value of perseverance. *Die Zauberflöte* was not at first so successful as he had expected, but he had the courage to go on performing it until it became thoroughly popular. He was also astute enough to exaggerate its popularity by unscrupulous publicity; he advertised the eighty-third night (29th November, 1792) as the hundredth, and the hundred-and-thirty-fifth (22nd October, 1795) as the two hundredth performance, with a three hundredth on January 1, 1798. Accusations have been made that he kept all the profits for himself and handed over nothing to Mozart or even to his widow or children. . . Whether this is true or not seems still uncertain. . . . Goethe's appreciation of the opera is a high tribute to its inner significance. In speaking to Eckermann of his own second part of *Faust*, he remarked: 'I am content if the general public enjoys what it sees; at the same time

the higher meaning will not escape the initiated, just as is the case with *Die Zauberflöte* and other things.' His most remarkable homage to its merits is the fact that he began to write a sequel to it, which was printed as a fragment in 1802. (An English translation by Mr. Eric Blom was printed in *Music and Letters*). . . ."

PARLIAMENT (continued from page 3.)

not for the work done by the European and, to some extent now, by the Indian population in that country, the economic state of Tanganyika would be that of a completely backward native State, without any revenue of any sort.

I congratulate the right hon. Gentleman on his reply. I have seldom read a more damning answer put in such dignified and diplomatic language. It was robust and it was unanswerable. But what is to happen now? As far as the report itself is concerned, there has been a curious result. At a recent meeting of the Trusteeship Council, Mexico, who before had been exceedingly unfriendly to this country, moved that note should be taken of the British observations and that the Government of the United Kingdom should give careful consideration to the conclusions of the Mission. The U.S.S.R. voted against the motion, but it was passed and that means that the report has been pigeon-holed and the whole matter dropped. But we must look further than that.

For 28 years we have been administering the country. We know that we can continue to administer it and build up a State politically and economically sound, but we cannot do so if we are to be subject to interference and irresponsible comments. I think the Government should very soon consider what line they are to take. In the interests of the Africans and all races in Tanganyika the Government must inform the United Nations organisation that the present arrangement, so far from being any advantage, will actually retard the progress of the country.

I also suggest that we should make a very strong point that these irresponsible missions should cease. . . .

Mr. Geoffrey Cooper (Middlesborough West): . . . I think the reason why our policy is capable of being criticised is because it is often formulated very remote from the places where the real problems arise. It is rather a theoretical approach to the problem. What I say may be taken up by some of my hon. Friends, but it seems to me often to be like a Fabian Society approach to the problem. It is the sort of approach which tends to encourage this belief that the whole solution of the problem lies in increased political consciousness.

I suggest that the real solution is, at least first, to solve some of the major economic difficulties, and then the political difficulties will start to fall into place.

I think, in other words, that in our Colonial policy we are tending to suggest too soon and too quickly that self-government should come and that it is just around the corner. . . .

. . . In the Gold Coast the clamorous demand for big constitutional changes has been the largest of any in the West African Colonies. I believe that this clamour is concentrated in the hands of just a few intellectuals who own the newspapers. As I have mentioned earlier, they are asking for self-government this year, but I suggest they do not know what it is they are requesting. I think it should be disclaimed vigorously in this Debate that it is intended that anything of the sort shall happen or that the British

will give self-government to the West African in the Gold Coast this year. In any case, they blame this country for what they term Colonial exploitation and yet anybody who has travelled in West Africa will have seen that as soon as the West African has accumulated a small amount of money the first thing he does is to obtain property in the native quarter and charge a rack rent from his own black brothers for a tin shanty.

Unless this sort of thing is cleared up it will show that the intelligentsia, those who are most eloquent in demanding self-government, have not yet reached that standard of morality and capacity to handle self-government effectively and efficiently which is surely necessary. I think the most appalling exploitations would take place of their own people if we were not there to see reasonably fair play. Just as an illustration, I might mention that in West Africa practically all the shops are run by Syrians, Cypriots or Indians, so the African himself has not even gained the technique of running an efficient and profitable shop for himself. They run newspapers, admittedly, but you have only to look at these papers to realise that they are not of a very good standard. It is all that sort of thing which indicates that the African is far from this dream of self-government which he perpetually harps upon.

I am inclined to believe that the riots which took place in the Gold Coast have produced a Colonial official mentality which is frightened of what it has seen and experienced. I think too great a notice is being taken of this demand for immediate self-government. . . .

. . . I believe the final point to make is, that the African himself is not, in fact, seeking for self-government at an early date. I believe that what he is seeking is good, effective; and thoroughly understanding leadership. I believe that if we are to think in terms of those who are appointed to high administrative positions in the Colonial Service, and of the essential necessity of their having the qualifications for leadership, which must emanate from this country at this time and essentially from our own people. That will smooth out the way for real Colonial development. If, on the other hand, we allow currents of strong political demands from a small minority to take control of the whole West African scene I believe that that will lead inevitably to confusion, and to great harm for the Africans themselves.

The Secretary of State for the Colonies (Mr. Creech Jones): . . . The suggestion has been made that, as the result of the responsibilities of office, I have veered quite a lot in regard to my own approach to colonial policy. I am not conscious of it myself; I feel that my views are as emphatically held as they ever were. I am guilty of the same heresies which I used to pronounce when I was on the Opposition Benches, and I should think something was wrong with me if I found that I was running away from the basic ideas and principles which have actuated the Labour movement for so long. . . .

REALISTIC CONSTITUTIONALISM

(Notes for an Address to the Constitutional Research Association at Brown's Hotel, Mayfair, May 8, 1947)

by C. H. DOUGLAS

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