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Mozart and Freemasonry

Some years ago *The Social Crediter* quoted from Professor E. J. Dent's factual account, in *Mozart's Operas*, of the composer's connection with Freemasonry. Since then an important book by Alfred Einstein has appeared—*Mozart, His Character, His Work*. (Cassell and Co. Ltd., second edition, 1956).

In the chapter 'Catholicism and Freemasonry', Einstein asks, "Did membership in the order of Freemasons represent in Mozart any contradiction of his religion?" His reply is, "The question cannot be answered with a simple yes or no. In those days a good Catholic could perfectly well become a Mason. Of course, only an 'enlightened' Mason would have done so, and he had to run the risk of being looked upon with some misgiving and suspicion by the Church. Mozart was a passionate, convinced Freemason, and wrote a whole series of significant works for Masonic ceremonies, and the consciousness of his membership in the order permeates his entire work. Not only *Die Zauberflöte* but many other of his works are Masonic, even though they reveal nothing of this quality to the uninitiated."

Einstein points out that in their travels, especially in Italy, the Mozarts, father and son, "could not fail to observe the profoundly irreligious temper of the times . . . and that their disagreement with their patron (Archbishop Colloredo of Salzburg, son of the Vice-Chancellor under Francis I, an admirer of Rousseau and Voltaire) contributed still further towards making them draw an increasingly sharp distinction between God and his earthly representatives."

Is Mozart's church music really Catholic? Einstein's answer is that if ever a great musician was a Catholic composer it was Mozart. As to its appropriateness to the Church, there has been and is still a movement which would reject Mozart's and the greater part of the sacred music of the seventeenth and eighteenth centuries as unliturgical (as compared with the polyphony of the *a capella* music of the sixteenth century) but, asks Einstein, would not such an attitude require the abandonment of Michaelangelo's Basilica of St. Peter, Vignola's Church of Sts. Ignatius and Xavier in Rome, and the Karlskirche in Vienna? He then draws a parallel between Mozart's sacred music and the architecture of eighteenth-century churches in South Germany and Austria which are "quite lacking in austerity or mystic quality—full rather of festive gaiety."

The author sketches the outline of the history of Freemasonry in Austria—Francis of Lorraine, later consort to Maria Theresa, had been admitted to the Order at the Hague, in 1731, through Lord Chesterfield, the English ambassador.

The Emperor's membership in the Order actually prevented the publication of the bull against Freemasonry that Clement XII had already prepared (1738) but in 1764 Maria Theresa suppressed the Order throughout her possessions. It could only continue in secret. Joseph II while not a lodge member, held ideas which seemed to be so close to the aims of the Order that members of the Order expected to make progress. They were deceived about his true attitude which was one of distrust. On his death the Catholic clergy, especially the monks, began again to storm the lodges. The mere fact of membership in a lodge constituted a protest against the Church. Einstein then draws attention to the writings of Ignaz von Born—the spiritual head of the Vienna lodges, one of which was a satire on monasticism. "Austrians," writes the author, "had an excellent opportunity to observe the fate of a related order, the so-called 'Illuminati', in nearby Bavaria. In 1776, one year before the death of the devoutly Catholic but sympathetic Elector Joseph, this Order had been established in Ingolstadt, up to that time a bastion of Jesuitism, by the youthful Adam Weishaupt, professor of natural and canonic law, the first secular teacher in a university that had been dominated entirely by Jesuits up to 1773. Weishaupt is described by Einstein as 'a muddle-headed idealist', and he quotes from the sketch of the statutes of the Order:

The secret society has for its aim the uniting in a single, lasting group, by means of a given higher interest, of men of independent mind from all parts of the world, men of all conditions and all generations, without prejudice to their freedom of thought, and despite their differences of opinions and emotions, to arouse in them a burning desire for this higher interest and such a responsiveness to it that they will behave though away as if they were present; though subordinate, as equals; though many, as one, that they will do of their own accord, from true conviction, that which no overt force, since the beginning of the world and men, has been able to make them do. The Order that has this secret goal divides into three classes. The first class consists of the Training School; the second of Freemasonry, the hitherto existing Lodge, but the third and highest class consists of the Mysteries . . . In the first class . . . the candidate rises from novice to *Minervalis* . . . In the second class, Freemasonry, the degrees are *Illuminatus major* or Scottish Novice, and *Illuminatus dirigens* or Scottish Knight. Finally in the third and highest class, the Mysteries, there are four degrees . . .

"This sounds somewhat fantastic, but Weishaupt had learned something from the Jesuits: the will to power, the urge to increase the number of his followers, and the demand for absolute obedience by the members. And the Order gained

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From Week to Week

The Congo situation, particularly in Katanga, and the Common Market racket both display such evidence of external contrivance that we have refrained from comment: journalistic superfluity in this is quite sufficient unto the day. What Mr. Kennedy (U.S.A.) is reported by *The Daily Express* (Nov. 30, 1961) to have said concerning the Common Market is another matter.

The report says: "Mr. Kennedy said the only reason America could spend 3,000 million dollars (£1,070 million) a year in maintaining bases and troops abroad was that it had a favourable balance of trade.

"If we are not able to export substantially more than we import we are going to either have to cut off all assistance to countries abroad or begin to withdraw our troops home," he said."

The elementary approach to a comprehension of this is via the sparse wisdom of childhood: "Sticks and stones will break my bones, but names will never hurt me." Translated into terms of physical reality, Mr. Kennedy's statement means "If we don't export substantially more than we import we cannot export more than we import." 'Aid' and 'exports' are sticks and stones, the 'favourable balance of trade' is words, or figures in national ledgers. Gentle American reader, what do you do with your share of the favourable balance of trade, your share of the negative commodity balance? You cannot eat it, build with it, nor clothe yourself. Ah! you are paid wages, perhaps dividends—but in good U.S.A. dollars, printed in your own country, or by cheque exchangeable only for those same dollars. And with what is left of those dollars, after you have paid tax for 'aid', you buy U.S.A. goods. If you don't, then of course you upset that 'favourable' balance of trade.

We repeat, the surest indication of satanic conspiracy is persistence in an unsound economic policy. It might be said

that by now every tenet of Social Credit has been, implicitly or explicitly, conceded, save this ridiculous doctrine of trade. But every hypnotic influence and nationalised sanction is employed to enslave us to the export racket, which must be calculated to be our final ruin.

Honour and the English

"There is a destiny now possible to us—the highest ever set before a nation to be accepted or refused. We are still undegenerate in race; a race mingled of the best northern blood. We are not yet dissolute in temper, but still have the firmness to govern, and the grace to obey. We have been taught a religion of pure mercy which we must now finally betray or learn to defend by fulfilling. And we are rich in an inheritance of honour, bequeathed to us through a thousand years of noble history, which it should be our daily thirst to increase with splendid avarice, so that Englishmen, if it be a sin to covet honour, should be the most offending souls alive."

—Quoted (?) by Lawrence Durrell in his novel, *Mountolive*.

Republics and Democracies

In a speech delivered at the Constitution Day Luncheon of "We, the People" in Chicago, on September 17, 1961, Robert Welch (as reported in *American Opinion*, October, 1961) said:—

"In 1928 the U.S. Army Training Manual, used for all of our men in army uniform, gave them the following quite accurate definition of a democracy: 'A government of the masses. Authority derived through mass meetings or any form of 'direct' expression. Results in mobocracy. Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences. Results in demagogism, licence, agitation, discontent, anarchy.'

"That was in 1928. Just when that true explanation was dropped and through what intermediate changes the definition went, I have not had sufficient time and opportunity to learn. But compare that 1928 statement with what was being said in the same place for the same use by 1952. In *The Soldiers Guide*, Department of the Army Field Manual, issued in June of 1952, we find the following:—

'Meaning of democracy. Because the United States is a Democracy, the majority of the people decide how our government will be organized and run—and that includes the Army, Navy and Air Force. The people do this by electing representatives, and these men and women then carry out the wishes of the people' (*Speaker's emphasis*).

"Now obviously this change from basic truth to superficial demagoguery, in the one medium for mass indoctrination of our youth which has been available to the Federal Government until such time as it achieves control over public education, did not just happen by accident. It was part of an over-all design, which became both extensive in its reach and rapid in its execution from 1933 on . . ."

Later in his speech Mr. Welch said:—

"Since 1912 . . . we have seen the Federal Reserve System established and then become the means of giving our central government absolute power over credit, interest rates, and the quantity and value of our money . . ."

The Common Market

The following letter, addressed to the Editor, appeared in *The Mercury*, Hobart, December 6, 1961:

British people should realise before it is too late, irrespective of what various government spokesman and their organisations say, that the British Government has no say in the question whether or not to join the Common Market.

Britain is joining under threats from powerful forces in U.S.A. Britain has to join—or else. The threat held over her is the same as that held over her at Suez—the destruction of sterling and her world trade.

Nothing can save Britain in her hour of peril but strong representations from every quarter of Australia to stand by Canada and New Zealand in guaranteeing the integrity and solidarity of the British nations and their trade.

Sufficient pressure from the Dominions will discredit Macmillan who has long been known as the office boy for New York.

The smash-up of the British Dominions was one of the chief objectives of the last war, and Roosevelt made no secret of it. This does not mean that the Americans are behind this tragic betrayal; the Americans have no more say over the policy of their government than the British have over theirs.

Just as the Germans were given every assistance internationally to start the last war to smash Europe, and Russia was given every assistance to smash Germany and complete the destruction of Europe, so America has been used to destroy the trading posts of Europe in Africa and Asia, break the unity of the British people and so help in the liquidation of White civilisation.

It is very easy for the 'enlightened' to throw contempt and ridicule on everything British, but before they take part in the final betrayal they should make themselves acquainted with the appalling and explosive problems inside U.S.A. and Russia.

For better or worse, the British people have a job to do which can only be done if they are united and strong. God help Australia and the rest of the world when the vital links between the British nations are buried for ever in the Common Market. I suggest everyone with links with Britain should write home immediately.

JAS. GUTHRIE.

Fern Tree.

Sovereignty

The leading article in *The Times* (December 21, 1961), headed "Uneasy Days", ends as follows "... Nor does the continuing suspense over the Common Market negotiations make Tory back-benchers any easier for the Government to handle; for the Common Market question raises in an acute form one of the things that underlies the restlessness of the party: the diminution of Britain's power to control her own destinies."

Unknown Causes

"... Until we know more of ourselves, of what use are our systems? ... We speculate upon the character of man; we divide and we subdivide; we have our generals, our sages, our statesmen. There is not a modification of mind that is not mapped in our great atlas of intelligence. We cannot be wrong, because we have studied the past; and we are famous for discovering the future when it has taken place. Napoleon is

First Consul, and would found a dynasty. There is no doubt of it. Read my character of Cromwell. But what use is the discovery, when the consul is already tearing off his republican robe, and snatching the imperial diadem? And suppose, which has happened, and may and will happen again; suppose a being of a different organisation from Napoleon or Cromwell placed in the same situation; a being gifted with a combination of intelligence hitherto unknown; where, then, is our moral philosophy, our nice study of human nature? How are we to speculate upon results which are to be produced by unknown causes? What we want is to discover the character of a man at his birth, and found his education upon his nature ..."

(From *Contarini Fleming: A Psychological Romance* by Benjamin Disraeli, 1845).

MOZART and FREEMASONRY (continued from page 1)

adherents ... among princes, such as the Duke of Gotha, among the clergy, such as Carl von Dalberg, the famous Coadjutor of the Archbishop of Mainz, and among men of culture, such as Baron von Knigge of Hanover. Internal quarrels weakened the Order, and the dual activity of officials who were both servants of the state and members of the Order was distrusted by the government, and led to the dissolution of the Order at the place of its origin ...

"Mozart ... in the year of his death ... wrote the Masonic *Zauberflöte* at the same time that he began to set to music the liturgical text of the Requiem ... For Mozart, Catholicism and Masonry were the concentric spheres ... It is worth stressing that artistic natures like Mozart's were susceptible to the attractions of the fully developed symbolism of Masonry. The symbolism and the ceremonial of the Catholic Church were familiar to him, the mysterious symbols of the Lodge were new. It is entirely characteristic that he at once began to poke fun at certain peculiarities of lodge procedure. The Illuminati ... were given special names ...

"Perhaps he was driven into the Lodge by his feeling of profound loneliness as an artist and his need for unreserved friendship. In the Lodge, he, who had been admonished by a kick from Count Arco and treated as a servant by Archbishop Colloredo, was, as a man of genius, on an equal footing with the nobility, and had the same privileges ..."

Europe and Christianity

"Europe is not, geographically, a continent. It is a tiny western fragment of Asia, and rose to the courtesy rank of continent only by virtue of its especial, unique achievement: Christian civilization. Its people were those most responsive to the apostles from Arabia who brought news of the teachings of Jesus of Nazareth. The acceptance of those teachings produced a common spirit among its peoples, even when they fought each other, which led them to a state of civilization, far from complete, but higher than the planet ever knew before. They so far outpaced all other peoples of the earth that the petty part of it which they inherited came to be called, wrongly, a continent. Before that it was an unimportant region somewhere north of Babylon.

Through the second twentieth-century war ... the masses of Asia ... engulfed half of Europe. If that process continued ... the area and period of Christian civilization would be wiped out and something new appear in its place."

—Douglas Reed, *Somewhere South of Suez*, p. 36.

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