

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



# THE NEW TIMES SURVEY

THE AUSTRALIAN LEAGUE OF RIGHTS

Vol. 17. No. 2

Registered Australia post — Publication PP343214 / 00016

February 2016

## CONTENTS

Three Decades of Service to His People – Prof Gordian Fulde	1
Releasing Reality Through Mind and Spirit by Betty Luks	1
Social Credit Training Course – Lecture 1 by ED Butler	3
Church Negativity Erodes Australia by Father James Grant	6
The Everyday Creative Mind at Work by James Thunder,	7
Regarding the Canon – CH Douglas	8

## THREE DECADES OF SERVICE TO HIS PEOPLE

### Senior Australian of the Year 2016 - Professor Gordian Fulde - Doctor



From midnight to dawn, while most people are in bed, Professor Gordian Fulde is presiding over one of Australia's busiest emergency departments. The Director of Emergency at St Vincent's Hospital and Sydney Hospital for more than three decades, Gordian is the longest serving emergency department director in Australia. The doctor on call when disaster strikes, Gordian has seen it all and is passionately outspoken about the scourge of 'ice' and alcohol-fuelled violence which delivers a flood of people into Australian hospitals each weekend.

While you will occasionally see him appear on Kings Cross ER, Gordian is also actively involved in teaching and training students and staff in many facets of emergency medicine. A member of the Board of the Thomas Kelly Youth Foundation, Gordian also supports many schools and community organisations, sharing his stories of working in an urban warzone, and warning of the dangers of a binge drinking culture, which is overwhelmingly the main cause of injury seen in Australia's emergency departments.

## RELEASING REALITY THROUGH MIND AND SPIRIT by Betty Luks

"I cannot stress this too strongly. Unless it is realised that every conception of the universe and of man's place therein must issue in its resultant policy, it is not possible even to begin to consider or discuss or compare the validity of different conceptions, or to study the vital process of religation in any detail or with any understanding. If the word 'religion' is restricted, as it usually is, to the organised Religions, or to a belief in God, or in the supernatural, those who reject these conceptions and adhere to atheistic, humanist, or materialist beliefs are never challenged to formulate their ideas and to relate them to policy, but are allowed to adopt the pose of persons with no commitment to faith or policy, who claim merely to be pursuing the path of reason".

- - *Geoffrey Dobbs in "Religation"*

I just had to do an internet search for the original meaning of the word – and here are the results from <http://www.merriam-webster.com/dictionary/religate>

### Religate:

verb rel·i·gate \ˈreləˌɡāt\

**Definition of religate :** to bind together : constrain  
rel·i·ga·tion noun plural

### Origin of religate

Latin *religatus*, past participle of *religare* to tie back, tie up, tie fast

On the cover of "Releasing Reality" (1979) Eric D. Butler included a C.H. Douglas observation:

"Christianity, Democracy, and Social Credit have at least three things in common; they are all said to have failed, none of them is in the nature of a Plan, and every effort of some of the most powerfully organised forces in the world is directed to the end, not only that they shall never be accepted, but that as few persons as possible shall ever understand their true nature".

In "What is Social Credit?" (1980), Geoffrey Dobbs explained that in response to readers' repeated pleas:

*(continued on next page)*

(continued from previous page) "Please explain in simple terms, what is Social Credit?"... Couldn't I sum up the gist of it in a single sentence? Certainly I could - even in two words: Practical Christianity! But does that satisfy? Unfortunately No!..

So let me expand it a little. Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source...

Thus, if we define 'religion' as that fundamental belief about the nature of things which determines and directs a man's life and behaviour (his life-policy so to speak), in such cases it is the 'ideology', whether of Left or Right or Centre, of this Party or of that, which is the man's actual religion; his Christianity is a secondary matter, a mere opinion which he favours but does not 'bind back' (*re-ligare*) to the real world. It was Douglas who wrote: "Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions." To those who 'adapt' the Faith to fit their politics or their economics, it is clearly the latter...

There is all the difference in the World between changing Christianity to fit the 'realities' of an artificial and man-made World, and changing the World to fit the ultimate reality of the Kingdom of God. Social crediters attempt the latter. They sometimes stray from the way, which is one reason why they need your help..."

#### **Evolution as a Religion: In another paper, "Religation"**

(<http://alor.org/Library/Dobbs%20G%20-%20Religion.pdf>)

Geoffrey explained: "In about half a century of experience of academic biology in various institutions, as student, teacher and research worker, the writer has always been aware of the dominant influence of evolutionary theory which, so long as it has remained what it claims to be: a scientific theory, has usually been constructive and stimulating; but in so far as it has, at certain periods, been held, and taught, as a religious doctrine opposed to that of Christianity, has become a mental prison, stultifying the subject.

#### **NATIONAL WEEKEND 2015 DVDS**

**Philip Benwell MBE**

**Robert Balzola**

**Bernard Gaynor**

The DVDs of the National Weekend 2015; including the full set of lectures from the National Weekend Seminar and The New Times Dinner Toasts and Dinner Speakers are available direct from Doug Holmes 08 8289 0049 - M0421 925 557 posted for \$30.

For instance, one remembers that in the late 1920's, biology was still dominated by eminent professors for whom the great evolutionary conflict of their nineteenth century youth was the chief inspiration, and who, in consequence, could scarcely look with interest at any organism from any other viewpoint but that of speculating about its ancestry and phylogeny. This had a particularly dreary effect upon the branch of biology to which I became attached, namely mycology – the study of fungi – of which, at the time, there was virtually no fossil record, but which, by virtue of certain similarities, were deemed to be a degenerated group of algae which had lost their chlorophyll. This grossly distorted both the teaching and research on the group and delayed the development of the subject until the 1930's, when the late Professor Reginald Buller broke away from this traditional approach and initiated a lively and direct observation of these unique organisms, which turned out to possess a fascinating and distinctive character and nuclear life history, quite different from those of plants and animals, which is now widely held to justify classing them as a separate Kingdom.

By the 1930's the dead hand of evolutionism had been, to a great extent, lifted, and most people had, by then, accommodated the facts of evolution in their religion, so that the biological sciences were able to expand, diversify, and explore their subject matter more freely and directly, especially in the fields of physiology and ecology; also in cytology and genetics, although it was a curious fact that, at this period, nearly all the more eminent geneticists were outspoken Marxist-materialists. It was during this period that the 'New Soviet Genetics' of Hichurin and Lysenko, made its appearance in the U.S.S.R., and drew attention to the power of political 'religion', commonly called 'ideology' to impose its nature upon science. 'Western' Genetics, condemned as 'Mendelist-Morganist-Weissmannite-bourgeois-reactionary deviationism', was 'anti- dialectical' because of its insistence on the definiteness and relative immutability of the physical basis of heredity, which would impose unacceptable limits on the power of Man, the Supreme Being, to change 'Nature' as he wishes..."

#### **Religion in Biology**

"I come now to the particular theme of the religation of different beliefs to the policies. But until the science and religion discussion can escape from the distorted myth that the evolutionary conflict was between science and religion, in which, as school children are now being taught by anti-Christian religionists, science 'debunked' religion, it cannot begin to get off the ground.

To a large extent it has become a contest between two religions, in which anthropotheism made use of nineteenth century science against the prehistoric Chaldean science of the Old Testament, doggedly defended by a small group of Christians".

(continued on page 5)

# INTRODUCTORY SOCIAL CREDIT TRAINING COURSE - LECTURE 1

Prepared by Eric D Butler

What is Social Credit? Most people, including many who call themselves Social Crediters, would answer this question by saying that Social Credit is a monetary reform scheme. No greater dis-service has been done to Social Credit than the persistent reference to it as merely a Scheme for financial reform.

C.H. Douglas has made it clear time and time again that Social Credit is far more than a monetary reform scheme. Speaking at Westminster in 1936 he said:

"As I conceive it, Social Credit covers and comprehends a great deal more than the money problem. Important as it is, primarily because it is a question of priority, Social Credit involves a conception, I feel a true conception... of the relationships between individuals and their association in countries and nations, between individuals and their association in groups."

In 1937 Douglas said: "In my opinion, it is a very superficial definition of Social Credit that it is merely a scheme of monetary reform...."

Douglas's first book was "*Economic Democracy*", published just after the first World War. W.L. Bardsley, writing in the English "*Social Crediter*" of December 23, 1939, made the following comment:

"Most of 'Economic Democracy' had been written before the end of 1917, amid the distractions of war, and its length is barely 25,000 words, yet close study shows that no aspect of the vast subject was untouched, either fully, or in principle, or by stated exclusion. To read it after 20 years is to be amazed at its author's complete vision of all that others have comprehended, step by step in the interval."

There are twelve chapters in "*Economic Democracy*", but only three of these are actually devoted to a criticism of Finance. While Douglas made it clear that the subject of money took priority at that time, he also made it clear that there were matters of greater fundamental importance. Even in 1932, when the Great Depression was creating tremendous interest in the subject of Finance, Douglas wrote to the Editor of the Melbourne Social Credit journal, "The New Economics", as follows:

"There is too great a tendency to assume that the question of credit is the only subject on which we hold views of practical importance. So far from that being the case, the principle of organisation which are discussed in the earlier part of "*Economic Democracy*" are vital to an effective understanding of the credit problem."

Douglas was not concerned with monetary reform as an end in itself. He was concerned with the position of the individual in relationship to the monetary system. Social Credit is primarily concerned with the relationship of the individual to all systems and organisations. Douglas wrote in the early part of "*Economic Democracy*":

"Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic... Accepting this statement as a basis of constructive effort, it seems clear that all forms, whither of government, industry or society must exist contingently to the furtherance of the principles contained in it. If a State system can be shown to be inimical (*unfriendly, hostile-ed*) to them - it must go; if social customs hamper their continuous expansion - they must be modified; if unbridled industrialism checks their growth, the industrialism must be reined in. That is to say, we must build up from the individual, not down from the State."

The above statement clearly indicates Douglas's philosophy, which can easily be recognised as Christian. For example, the Christian philosophy emphasises the preciousness of the individual. We all know that statement that the Sabbath was made for man and not man for the Sabbath.

Now all philosophies give rise to certain policies. It is essential that we be very clear about this, as it is the basis for a correct conception of Social Credit.

During an address in 1937, entitled "*The Policy of a Philosophy*", Douglas gave a definition of Social Credit as follows:

"Social Credit is the Policy of a Philosophy".

What does this mean? It simply means that every action we take towards a certain policy is the result of a philosophy. There are two kinds of basic philosophies in the world, and because these philosophies are diametrically opposed to each other, they give rise to conflicting policies. The first philosophy is one which conceives of all power and authority arising from a point EXTERNAL to the individual. The second philosophy conceives of all power and authority arising from WITHIN the individual. The first philosophy automatically gives rise to policies which necessitate a certain type of organisation in order to impose certain conditions upon the individual. This philosophy results in the individual being subordinated to the State, the System, or some other abstraction. It can be termed a false philosophy, because it gives rise to policies which conflict with the natural desires of the individual. This false philosophy is helped by many people who may even be opposed to one another. For example there is the alleged conflict between Communism and Fascism. We must learn to look beyond labels to the reality behind the labels. The second philosophy, which conceives of reality as an environment in which the individual can make the greatest progress towards self-development, gives rise to a social structure in which there is the greatest possible decentralisation of all policies, including financial policies. Jesus of Nazareth stated the Christian - the realistic philosophy, when he said: "The Kingdom of God is within you."

When we clearly understand the difference between the two basic philosophies we have mentioned, we can see how dangerous it is to label all money reformers as Social Crediters. Social Credit advocates the changing of the present financial rules in order that the individual may have greater freedom, and greater security.

Hitler's policy, which, let us emphasise, was the direct result of his philosophy, resulted in a financial policy which made it easier for the individual German to be used for purposes over which he had no control. The present financial system is being modified before our very eyes, but merely that the individual may be far more effectively controlled. We must learn to look at every policy, financial or otherwise, from the one point: How does this policy affect the individual? What is the philosophy behind it?

Having seen that Social Credit is a policy of a philosophy, we can now realise that the financial proposals of Social Credit are only a part of the whole. It is interesting to note that the first Social Credit legislation introduced into the Albertan Parliament did not even mention monetary reform in giving an official definition to Social Credit. This legislation referred to Social Credit as "the power resulting from a belief inherent within society that its individual members can gain the objectives they desire".

Mr. G.F. Powell, technical adviser to the Albertan Social Credit Government, wrote the very significant comment on the initial failures of the Aberhart Government:

"It was so evident to any experienced observer in the Social Credit crusade that it was due (the failure), in the main, to the same old cause - an unbalanced concentration upon the money technique for the realisation of the results of Social Credit, to the almost entire exclusion of its philosophy".

In the Postscript to "*The Elements of Social Credit*", by Dr. Tudor Jones, Deputy Chairman of the English Social Credit Secretariat, the following appears:

"Douglas has never tired of stressing the indissoluble connection between any and every policy and philosophy, which, plain or obscure, occult hidden, is its philosophy. Doubtless what led to the previous presentation of Social Credit as a Policy before any extensive treatment of its Philosophy (which is, nevertheless implicit in all that Douglas has written) was the belief, justifiable until 1918, that the traditional philosophy of at least the Christian nations (peoples) was still essentially whole, buried and misrepresented, perhaps, but not destroyed."

In recent years Douglas has dealt extensively with the importance of resisting all attacks upon the Christian Faith. Writing in "*The Situation and the Outlook*", he states: "It is necessary, in my opinion, to bear in mind that a policy must derive from a philosophy; and for this ...I feel would not be honest to

omit the expression of an opinion that has been crystallising, so far as I am concerned, for some years. The more conventional form in which the idea to which I refer is phrased is that we are engaged in a battle for Christianity, and that is true.

It is easy to understand how, in the absence of any dominant philosophy, there can be no genuine stability in society. Writing in the English "Social Crediter" of March 16, 1946, Dr. Geoffrey Dobbs makes a very profound observation when he says: "...no satisfactory political system is workable unless those concerned with it hold broadly the same views, religious or philosophical views, in practice this was when Christianity was the dominant religion. This is the only safeguard to the social credit (the faith of people that in association they will get what they want) of a system without which any political system will disintegrate."

Developing further the statement that Social Credit is a Policy of a Philosophy, Douglas dealt with the term Philosophy: "It is something based on what you profoundly believe - what at any rate, I profoundly believe, and hope you will - to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality and that conception of reality is a philosophy, and the action that we take based upon that conception is a policy, and that policy is Social Credit... in many cases, it is no use arguing with many people about the techniques of Social Credit, because they don't agree with your philosophy...." (*The Policy of a Philosophy*, 1937)

The Social Crediter's conception of a Reality is that the individual was not born into this world to be a serf to external authority, but was born to be free. We can therefore say that Social Credit is based upon a philosophy of individual freedom, the belief that, while as Douglas says, the end of man may be unknown, he will develop most rapidly towards that end as he is removed from all external authority. Without going into details here, it can be pointed out that man's physical environment has, in the past, been an obstacle to his self-development.

The physical environment was one of scarcity and the necessity to work hard to survive. There was no leisure for self-development. But today increasing leisure could easily be available to all.

We can now see that all our policies must be bound back to Reality. If our policies are not bound firmly to Reality, we can expect nothing but increasing disintegration of our civilization.

In concluding this week's study, the following quotation from L.D. Byrne's "*Nature of Social Credit*" will provide us with further evidence of how the policy of Social Credit is firmly rooted in a philosophy of Realism: "It (Social Credit) is the credo or belief inherent in society that its individual members in association can get what they want ...what makes the individuals within the group enter into willing associations with each other is the belief that their efforts are being directed to secure the objective they desire."

Social Credit is concerned with the voluntary association of individuals to achieve the objectives they desire. If the individual is not obtaining from any association the objectives he desires, he must be free to leave the association. He must be free to contract out. Under totalitarianism the individual is not free to contract out from undesirable associations. The philosophy which conceives of all power as external to the individual results in compulsion of the individual.

\*\*\*

### QUESTIONS ON LECTURE 1

1. Comment upon Douglas's views on the correct relationship between the individual and organisation.
2. What do you understand by the statement that Social Credit is the policy of a philosophy?
3. Government control of financial policy has gradually been strengthened in recent years. Do you think that this is a move towards Social Credit?
4. Do you think that Social Credit could have been developed in India?

**NOTE: A course fee of \$50 for tuition of the 8 lectures applies.**

Students should attempt to answer all questions as fully as they can. Answers can be found in the lesson text. Subsequent lessons will be supplied with corrected answers to the previous lesson until the course is completed. Send completed answers with the tuition fee to: **Social Credit, 1807 Katamatite-Nathalia Rd., Numurkah, Vic 3636**

**Please forward payment with a self-addressed DL envelope to the above address.**

**"NewTimes Survey"** is printed and published by The Australian League of Rights,  
Level 9, Suite 8, 118-120 Queen Street, Melbourne, 3000  
Postal Address: GPO Box 1052, Melbourne, 3001. Telephone: (03) 9600 0677  
Subscription \$30.00 p.a.

All electoral comment written and authorised by Ken Grundy, Level 9, Suite 8, 118-120 Queen Street, Melbourne, 3000

*(continued from page 2)*

"In contrast, its even more famous predecessor in the reputed 'Science vs. Religion' contest – the confrontation between Galileo and the Inquisition – was not, basically, concerned with religion at all. All the participants were Catholic Christians, and the conflict was between the classical, pagan science of Ptolemy and the then modern, scientific viewpoint, developed under the influence of Christianity by Copernicus, Kepler and Galileo..."

#### **Philosophy: Concept of the Universe**

"In the important, practical, and everyday meaning of the word, in the sense of a man's 'philosophy of life', everyone, necessarily, has a philosophy, that is, a conception of the nature of things, or of the universe, whether this is extremely simple, very complex and sophisticated, or even confused and wavering.

Whatever it is, it determines his objectives, his long-term aims and the action directed thereto, which may be called his 'policy' in life, and it is this 'binding back' to reality which is probably the most useful meaning to attach to the word 'religion'. In this sense the Christian Creeds, for instance, constitute formulations of a 'philosophy', as does Marxist-Leninism, or a vacillating agnosticism or humanism, however vaguely formulated. Inevitably, they manifest themselves, individually, and socially where they are widely enough held, in 'policies' of action and inaction, and it is the completed whole which constitutes a religion, while the word 'religion'

(used, e.g., by Coleridge and Gladstone) may serve to designate the process of 'binding back' the idea of reality to the actual reality of the world in which we live.

I cannot stress this too strongly. Unless it is realised that every conception of the universe and of man's place therein must issue in its resultant policy it is not possible even to begin to consider or discuss or compare the validity of different conceptions, or to study the vital process of religion in any detail or with any understanding. If the word 'religion' is restricted, as it usually is, to the organised Religions, or to a belief in God, or in the supernatural, those who reject these conceptions and adhere to atheistic, humanist, or materialist beliefs are never challenged to formulate their ideas and to relate them to policy, but are allowed to adopt the pose of persons with no commitment to faith or policy, who claim merely to be pursuing the path of reason.

In fact, the policies which most of these people openly pursue are based upon assumptions about the universe and about man's place in it which are every whit as much based upon faith as are the more precise statements formulated in the Creeds, and unless the nature of this faith is revealed or exposed, its realization in the world of today cannot be followed or ascertained, its ideas and policies cannot be related, and we cannot even start to escape from our present confusion, or to develop, in the Baconian phrase: 'a just familiarity between the mind and things'."

\*\*\*

## CHURCH NEGATIVITY ERODES AUSTRALIA by Father James Grant

Father James Grant is a Catholic Priest and founder of Chaplains Without Borders, and Catholics in Business. He is the author of *Resurgence: Revitalising Western Catholicism*, has founded two schools in India, and has been a Priest for more than 30 years. The following article appeared in an Institute of Public Affairs publication.

Father Grant writes: Australian Churches have undoubtedly had a lot to say to the Australian community over the last 20 years. Unfortunately, the message is almost certainly not what you might have expected from organisations claiming centrality for a person called Jesus for all our lives.

Banners strung from Cathedrals demanding freedom for David Hicks (an Australian jailed for fighting with the Taliban) or changes to refugee policy, are often backed up by statements from those in Church leadership positions slamming various policies of Australian government on an endless array of issues.

Refugee policy is described as “inhuman and demeaning”, reductions in overseas aid as “a devastating blow to the global poor and breach of trust with the Australian Public”, detention centres are “measures of intentional cruelty”.

A Prime Minister’s “trustworthiness” is regularly called into question, western missionary activity is “very aggressive and lacking in cultural sensitivities”, the collapse of Christianity in the West is “a good thing”. Even mum and dad shareholders are encouraged to divest shares which are “deeply embedded in damaging corporate behaviour”.

Concurrent with all this commentary on our community and government is a dramatic collapse in Church attendance, particularly for Anglicans and other protestant groupings. In recent years, another community concern has also arisen. That is a realisation that many younger Australians seem unenthusiastic about their national identity, generally delaying commitments to marriage, family and home buying and sometimes lost in consumerism and self-indulgence.

Naturally, it is unfair to lay the blame for disengaged, bored or cynical youth at the feet of churches alone, yet they have a significant role to play in advocating for a positive narrative on the astonishing benefits still offered by *this nation* to its citizens.

Almost totally, they have failed in this endeavour. In the course of my work, I come across a substantial cross-section of locally born young Australians. Almost all of them are inculcated with a view that suggests migrants to Australia are fabulously lucky as

they bring with them a *culture, language, family and a group identity that provides extended support*. Yet, few of them see how fortunate they themselves are, living in a country where democratic and free principles are strong, where women have significant opportunities and where drive and determination will still unfold opportunities found virtually nowhere else!

Two of the colleagues with whom I am fortunate to work, both psychologists, highlight to me two underlying views found with most Australians who undergo psychological counselling. The first is *an increasing sense that things are not fair*, (but one that is not always based on supporting fact), the other, *a feeling of lack of support, a lack of community, a lack of place where their own identity is valued and supported*.

What a shame that most of Australia’s churches have absolutely nothing to say or do in this space. In my view, it is only the Catholic Church which still seeks to speak to this “place” in Australian life.

The right to life, the joy of finding a lifelong partner in marriage, the wonder of starting a family, of buying a first home, of raising a child, of starting a business, of actually taking some pride in Australian things and of generously sharing with others.

All of the above can be sometimes tough and may not all be achievable, but that does not make them boring, depressing or worthless. Whatever other journeys some may make, these are all still the building blocks of a happy, healthy and contented life. Wouldn’t it be a shock for a few other Churches to see some value and centrality in such “ordinary” things? Perhaps then, those churches may not be so empty!”

**Father Grant you write:** Migrants bring with them a *“culture, language, family and a group identity that provides extended support”*.

If the clergy of the Christian churches cannot see that our young people ARE alienated from their own “culture, language, family and group identity” then the clergy have nothing of permanent value to offer them. It was not the youth who taught in the schools and universities over the last fifty or so years – it was those who set about ‘alienating our youth from their own culture and language, their own families and any sense of an Australian identity.

The church leaders got involved in the politically correct issues of the day – thus alienating the youth (and the older congregations) along the way. No wonder the churches are empty today! \*\*\*

**Source:** <http://www.ipa.org.au/news/3419/church-negativity-erodes-australia>

Taken from "The Everyday Poetry in Common Speech" by James Thunder,

**Reduplicates with Throwaway Sounds**

There are many ways to categorize (or I could say slice 'n' dice) reduplicates. For a short 13-page very technical overview see Carl Rubino, "Reduplication: Form, Function and Distribution," in Bernhard Hurch, ed., *Studies on Reduplication* 11-30 (2005).

Let's put in the next list those words or phrases that have a sound inserted in the middle of the rhyming compound. The sound can be a vowel or a consonant.

We could call it a "throwaway" sound because it won't have any meaning by itself. And it has no accent or what linguists call stress. The sound might be called an enclitic (if it were a suffix to the preceding word) or a proclitic (if it were a prefix to the following word). I included some of these words in the lists in the previous section. So lucky duck was placed in parentheses after lucky ducky. The same for tricky Dick and tricky Dickey. Here we go.

First, let me list three that come from the field of the stock markets: churn 'n' burn, fill or kill (execute an order or end it), and pump 'n' dump.

**Now let's proceed in alphabetical order, initially A through H:**

bake 'n' shake, beat the heat, be there or be square, betwixt 'n' between, blame and shame, break-a-leg, bric-a-brac, by hook or by crook, cheer or jeer, chip 'n' dip, chock-a-block, claim to fame, click it or ticket (regarding buckling car seat belt), crackerjack, diff'rent strokes for diff'rent folks, do or die, doom 'n' gloom, drill-n-fill (a Hasbro toy but perhaps used by dentists?), [keeping the] drive alive (football), drive-by (the "v" sound), guile and bile, griping and sniping, hackysack, high 'n' dry, hither 'n' thither, hoi-polloi (literally Greek for "the people"), honky-tonk, Hottentot (from the Afrikaans language), Hour of Power (Rev. Schuller), huff 'n' puff (Three Little Pigs), hustle 'n' bustle.

**Next we'll look at I through R:**

icy 'n' dicey, I Like Ike (campaign for Eisenhower for president), kinder gentler (President George H.W. Bush), klick klack (from the Car Talk radio show), latest 'n' greatest, layaway, lean and mean, Lion of Zion (an award of a Jewish American organization; if Zion is pronounced to rhyme with lion), look-alike, loud and proud, make or break, masters of disasters, me oh my!, meet 'n' greet, meet or beat [the competition], Mop and Dop, near 'n' dear, onwards and upwards, pace 'n' space (basketball), [the] Pack is back (referring to the Green Bay Packers), page to stage (transforming a written stageplay to the stage), rails-to-trails, rat-a-tat, razzmatazz, Red or dead, rope-a-dope, [a tough] row to hoe, run 'n' done (basketball).

**And finally S through Z:**

Scooby Doo (a cartoon character), seed 'n' feed (and weed 'n' feed), 7-11 (the store chain; pronounced seven eleven), shake 'n' bake, steak 'n' shake, sight-

see, snooze you lose, spic 'n' span, sprawl 'n' crawl, stars and bars, stop 'n' shop, surf 'n' turf, [through] thick 'n' thin, tit for tat, town 'n' gown, use it or lose it, walk the talk, wear and tear, wine 'n' dine, winky dink, womb to tomb, zero to hero.

There are also a few words or phrases where the throwaway sound is at the end: brightlights, cook the books, heebie jeebie's, highlight, high sign (or hi sign?), hillbilly, ho hum, hostess with the mostest, pickpocket, vice versa, and waylaid....

**Additional Observations**

From these lists, you can see that every field of endeavour generates its own reduplicates, be it sports, politics, or whatever.

There are at least a dozen phrases that employ two sounds in the middle but they aren't "throwaway" sounds because they have meaning, such as a prepositional phrase: back of the pack, baked in the cake, blast from the past, clickety-clack, eyes on the prize, [whatever] floats your boat, go with the flow, my way or the highway, name of the game, [put the] pedal to the metal, pie in the sky, reason for the season, shop 'til I [or you] drop, thunder from down under, whale of a tale.

Here are some phrases that use three reduplicates: hatch, match, dispatch; lazy, crazy, hazy (days of summer by Nat King Cole); snug as a bug in a rug; woulda shoulda, coulda (or would've, should've, could've). And here are two phrases where the third noun is unexpectedly not a reduplicate: lock, stock and barrel; Wynken, Blynken and Nod (from an 1889 poem).

Here are some words and phrases that are very close to fitting, but don't seem to fit, in the above categories. See if you agree: abracadabra, chain gang, Chatty Cathy, choke and puke, foxtrot, hit 'n' miss, kingpin, loudmouth, lump sum, market basket, pick six (a football touchdown immediately after an interception of a pass), pig in a poke, roller coaster, scoop and score (a football touchdown immediately after recovering a fumble), shellshock, sticky wicket, straight-laced, touchy-feely.

How would you categorize these two phrases: how now brown cow; loose lips sink ships?

Do reduplicates, of any variety, occur in other languages? Assuredly, they do. Some languages do so more than other languages. A number of languages are discussed in the technical article, indeed in the entire book, cited above. Here's one example from Latin: tantum quantum (literally as much as) - one of the central themes of St. Ignatius Loyola's *Principle and Foundation of the Spiritual Exercises* (no. 23).

Nearly every day I find another example of this "everyday poetry." Do you know of examples I have missed?

*James M. Thunder is an attorney who practices in the Washington D.C. area.*

\*\*\*

Source: <http://www.speroforum.com/a/PNMYIQORHL57/77082>

## REGARDING THE CANON by C.H. Douglas

This quarterly (*The Fig Tree*) is probably unique in that it neither claims to fill a long-felt want, nor does it specially hope to do much better than which is already being competently done by others. Yet it has claims upon your consideration.

Its object is Realism dissociated so far as is possible from either qualification or pose. Most of its contributors, and certainly its editors, hold that Idealism is just as inseparable from Realism as one end of a stick is from the other and that environment reacts upon ideals just as, and possibly more generally than, ideals affect environment.

There is a third factor, however, to which I have on occasion referred as the Canon. Probably none of us knows what it is, but nearly all of us recognise it when we meet it.

Adam the architect had it, as anyone who knew the disappearing Adelphi Terrace would admit. The bungalow growths which disfigure our South Coast emphatically have not got it, nor the newspapers whose circulation is based on trials of murder and divorce cases. The new Bank of England, which is a calculating-machine-fortress inside and a Sir John Soane classical façade outside, has not got it.

An apt phrase, a racing yacht, the Quebec Bridge, all in their special way may have it. They are Right in the sense that the engineer speaks of having got it Right, because **they are as nearly as possible the embodiment of the ideal in the mind of their creators, and they do their job.**

Probably few of those who have had the patience to read the foregoing words would deny that civilisation has departed from the Canon. We believe that the major reason for this is quite simply that a financial criterion rather than a realistic standard of Rightness has become its guide, and that in consequence the world is given over to the Father of Lies - the Enemy of Truth - and that the Money System is his chief tool. We believe this because we know how the Money System works, who controls and benefits from it, and, further, what changes would tend to make it realistic.

But while holding these views strongly, we hold even more strongly that it is Results, as measured by human satisfaction, which are important. To put the matter beyond question, we believe in **Democracy of the Common Will**, but emphatically we do not believe in Democracy either of the Intellect or of the Emotions, which lead direct to dictatorships.

Dictatorships either of the proletariat or the banker are abominable and in essence similar. Both are slavery more or less concealed and both almost equally distort and pervert industrial and economic work, or employment, into the chief object of existence in order that the slavery they desire may be perpetuated by one means or another.

No informed reader of, for instance, the chief London newspapers can be under any delusion as to the consciousness of this aim. It is subordination to a system, which is desired.

Results, to our moulders of thought and action, are to be measured in abstractions such as balanced budgets, monetary profits, increased trade. Human statistics are, it is true, valuable to insurance companies as a guide for the assessment of premiums on a profitable basis, but "it's your money we want."

If this appreciation of the state of world affairs is just, we think the gravity of our case must be apparent. If ideals and environment react mutually, the ideals, even of well-disposed persons, which are formed by reaction from an environment consisting of false abstractions, must and do take us still further from the Canon.

The immeasurable harm which is done by enthusiastic and no doubt wholly well-meaning "planners," not to mention the political spell-binder with Old Testament proclivities, is in the main due to this acceptance of false premises, and, as was so wisely said by Professor MacDougall in "*Character and the Conduct of Life*," increasing familiarity with world affairs does not in itself provide a remedy.

What is necessary is de-hypnotisation - a task in which all the Interests, the Dominion and Glory are ranged on the side of the hypnotist, and every invention and advance in material science is pressed into his service by the control he exercises over the mechanism of Finance.

If ordinary standards of measurement were to be applied to the task I have endeavoured to outline, the disproportion in the end, would be so ludicrous as to raise legitimate doubts as to the sanity of our outlook. But in fifteen years the associated ideas of Social Credit have spread from a few articles in the *English Review* to every country on earth, have elected one Legislature and a Dominion Parliament, and are profoundly affecting the policy of others. With no delusions of grandeur, therefore, *THE FIG TREE putteth forth its leaves.*

Ref: <http://alor.org/FigTree/1FigTreeJune1936.pdf>

**THE LEAGUE'S BOOK SERVICES: <http://alor.org>**

**When ordering journals, 'On Target' and 'New Times Survey' - Please make Cheques/Money Orders payable to - 'ALOR Journals'**

**For educational books, videos and DVDs, etc. please make Cheques/Money Orders payable to -- Heritage Bookshop Services'**

**For donations to the League please make payments to-- 'Australian League of Rights' or 'ALOR'**

**Books are available at meetings, at our Melbourne bookshop or by mail order from the following addresses:**

**Victoria, Tasmania:  
Heritage Bookshop,  
Level 9, Suite 8, 118-120 Queen Street,  
Melbourne, 3000  
(G.P.O. Box 1052, Melbourne, 3001).  
Phone: (03) 9600 0677**

**South Australia  
Heritage Book Mailing Service,  
P.O. Box 27, Happy Valley, 5159.  
Phone: (08) 71237131;**

**All Other States:  
To either Victorian or South Australian addresses.**

**VERITAS BOOKS ONLINE:  
<http://veritasbooks.com.au/>**

**Note: The views expressed by the writers are not necessarily the views or policy of the Australian League of Rights**