

"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. 1

Registered Australia post — Publication PP343214 / 00016

January 2016

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HAVE YOU GLIMPSED THIS PEARL OF GREAT PRICE? By Betty Luks

"The test of true science is accurate prophecy, and C. H. Douglas was not only a great scientist but the greatest prophet of the twentieth century".

- Eric D. Butler 1980

Over the Christ Mass/New Year break I realised I was not happy with the definition of the word 'metaphysical' in the December 2015 issue of this journal. Looking up further references to the meaning of words I came across a three-page definition for this era! But I am not going down that path; my reason for mentioning it is to take you, gentle reader, down the path I trod in my efforts to come to better terms with the word's meaning as I think it would be understood by men such as C.H. Douglas and those of his generation. This of course will take us back eighty to a hundred years.

Eric D. Butler was fond of reminding his listeners "The test of true science is accurate prophecy, and C. H. Douglas was not only a great scientist but the greatest prophet of the twentieth century". Eric also somewhere mentioned Dean Inge (W.R.) of St. Paul's cathedral, which sent me in search of his written work. After all I had to look at the spiritual as well as the intellectual. I came across a 1914 lecture – republished by *Forgotten Books*, "The Religious Philosophy of Plotinus and Some Modern Philosophies of Religion". Dean Inge had this to say when referring to the work of 1908 Nobel Prize winner philosopher Rudolf Eucken:

"The 'New Birth' is the central doctrine of (Rudolf) Eucken's philosophy. He is never tired of insisting that salvation consists in a definite transition from the common experience of life to a new and higher sphere, which he calls the life of Spirit..."

When it came to metaphysics, Inge cautioned the philosophers of his day to "beware of being persuaded by ethics to draw the world in silhouette... Admission into the spiritual life is after all a matter of degree, and I am jealous of the rich spiritual treasure which resides in the study and knowledge of Nature and its laws."

Here is a theologian who recognised 'the rich spiritual treasure' in the study of Nature and its laws – as did C.H. Douglas.

Different – Only as Bud is Different from Blossom

When referring to the German philosopher Rudolf Eucken, Inge quoted philosopher W. Tudor Jones:

"He brings Eucken very near to Plotinus. 'Eucken would insist (he says) that the mental and spiritual are present from the very beginning, and bring to a mental focus the impressions of the senses... Several writers have missed the author's meaning here. They have conceived of spiritual life as something entirely different from the mental life. It is different, but only as the bud is different from the blossom; it means at the religious level a greater unfolding of a life which has been present at every stage in the history of civilisation and culture'..."

"The soul now recognises a value beyond the values of culture and civilisation. The Good, the True, and the Beautiful appear as the sole realities by the side of everything that preceded, *if taken as complete in itself*, appears as a great shadow or illusion..."

And it is this life which is to be unfolded further, from the bud to the blossom, that which 'has been present at every stage in the history of civilisation and culture' that C. H. Douglas 'caught a glimpse of' and was expressed in his philosophy and the policies from which it stemmed and became known as Social Credit. *(continued on next page)*

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Can we 'catch a glimpse' of how Douglas 'saw' these things? That I don't know about you, but I found Rudolf Steiner's helpful explanation of how Johann Wolfgang von Goethe*, 1749-1832 'saw' things in Nature others couldn't.

Goethe's Conception of the World:

In the chapter headed 'The Metamorphosis of Phenomena' Steiner writes:

"Goethe's world-conception reached its highest state of maturity when there dawned within it the perception of Nature's two great motive forces: the meaning of the concepts of polarity and intensification (*Steigerung*) (Compare the Essay, *Erläuterung zu dem Aufsatz 'Die Natur'*). Polarity inheres in the phenomena of Nature in so far as we think of them in a material sense. It consists in this: everything of a material nature expresses itself in two opposites, like the magnet, in a north and a south pole. These states of matter are either apparent to the eye, or they lie latent within the material and can be roused into activity by appropriate means. Intensification presents itself when we think of the phenomena in a spiritual sense. It can be observed in Nature processes which fall within the scope of the idea of development. At the different stages of development these processes manifest the idea underlying them with greater or less distinctness in their external appearance.

In the fruit, the idea of the plant, the vegetable law, is only indistinctly expressed in outer appearance. The idea cognised by the mind and the perception do not resemble each other. "The vegetable law appears in its highest manifestation in the blossom and the rose becomes once again the summit of the phenomenon."

DOWN MEMORY LANE by Betty Luks

I remembered I had used the Pearl of Great Price Parable in a Toast to The New Times many years ago. I searched it out for your interest:

When my five healthy active strong-willed children were younger, I made it a habit to stay up longer than the other members of the family. For one hour I would have a quiet time to myself. I called it "recharging my batteries". This weekend is such a time for us all.

Just as my involvement and committal to my family and those around me used up my inner reserves, so we in this association of individuals have come together to "recharge our batteries".

Over the last few days I went back in my mind to my first contact with this movement and why I became interested. Although my husband, who is a Latvian, had told me about "Communism", I couldn't really grasp the reality and consequences of such a force or power. It was only when I read of the experiences of

What Goethe calls "intensification" consists in the emergence of the spiritual from out of the material as a result of the creative activity of Nature. Nature being engaged "in an ever-striving ascent" means that her endeavour is to create forms which, in ascending order, bring the ideas of the objects ever more and more to manifestation in outer appearance also. Goethe holds that "Nature has no secret that is not somewhere revealed to the eye of the attentive observer". Nature can produce phenomena wherein the ideas proper to a wide sphere of allied processes may be discerned. They are the phenomena wherein the "intensification" has reached its goal, wherein the idea becomes immediate truth.

The creative spirit of Nature here appears on the surface of the objects; what can only be apprehended by thought in the coarse material phenomena - what can be perceived only by spiritual vision - becomes visible to bodily eyes in "intensified" phenomena. Here all that is sensible is also spiritual, all that is spiritual, sensible.

Goethe thinks of the whole of Nature as permeated with spirit. Her forms are different because the spirit becomes in them outwardly visible to a lesser or greater degree. Goethe knows no dead, spiritless matter. Those things appear as such in which the spirit of Nature assumes an external form that does not resemble her ideal essence. Because one and the same spirit is working in Nature and in his own inner being man can rise to a participation in the products of Nature.

"From the tile that falls from the roof, to the shining flash of spirit that arises in thee and which thou impartest" - everything in the universe is to Goethe the activity, the manifestation of One Creative Spirit...."

men like Richard Wurmbrand that I began to understand the forces so nakedly exposed in his books.

I became a strong "anti-Communist". Mind you, I had no answer to Communism. But I was anti. Then a supporter, a Mr. Abrahamsen of Geelong, Victoria, with whom I had then come in contact, would talk on some strange money theories. But this wasn't my strong point. I was an anti-Communist. As far as I was concerned, Communism was the problem, not money. Didn't I have a lot to learn?

I am sure there are probably just as many reasons as there are people as to what first sparked their interest in this movement and the Truth it serves. But one thing I do know: I am much richer in eternal riches for my association and involvement. I have great pleasure in reading the works of men such as C. H. Douglas, L. D. Byrne and Dr. Geoffrey Dobbs. These men provided keys to my understanding of many of Christ's teachings.

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Human nature being what it is, I would enjoy taking these Truths and savouring them at my leisure, just as one can admire and enjoy a beautiful gem stone, to gaze at its beauty simply because it is that — a thing of beauty.

These were some of the thoughts as I attempted to put down on paper a toast to The New Times and like a blinding spiritual light the Parable of the Pearl of Great Price came alive to me.

The person in that story went and sold all that he had to acquire that pearl. And that is what I see the people of The New Times have done. The pearl of great price is the eternal Truths of God and the price our whole self.

Again, the Kingdom of Heaven is like a merchant seeking fine pearls. And upon finding one pearl of great value he went and sold all that he had and bought it.

"EVERYONE IS IMPORTANT"

In seconding his Mother's toast to The New Times, 1980, Mr. John Luks said:

It was Merrill Root, who wrote in an article on the family, "Living relationships do not only extend in space but are things of continuity in time ... individual destiny, the family, the nation, man's relationship to his God".

This is a dimension my generation has ignored to its own detriment. Fortunately, over the years, my Mother has seeded the minds of her children ... not always well received, but, the seeds were sown.

The seeds were the glimpses of Truth from the pens of Eric D. Butler, Jeremy Lee, and going further back into the past... C. H. Douglas. St. Paul said (1 Cor. 3:6) that one man sows, another waters, but it is God who gives the increase.

The men I have mentioned are of course associated with this movement and Truth is not exclusive to this movement. But the influence on my mind came from these sources, shedding light on such subjects as a Christian's approach to politics, economics, finance, the principles of association and much else. Once a person has fed on such food, there is much around which can be shown to be empty and shallow.

EVENTS HAVE CONFIRMED DOUGLAS' REALISTIC APPROACH

Eric Butler wrote in *The New Times* May, 1987:

The basic problem is how to minimise the damage of the inevitable break up of Civilisation. Douglas commented in *Social Credit* that "There is, at the moment, no party, group or individual at once possessing the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of socialism and Communism) into a constructive effort for the regeneration of Society.

It is an honour for me to second this toast to The New Times. It is a toast to the supporters of the past, present and the future, who share "a common philosophy", from which are drawn the policies, the "fruits" of which are the objectives.

One very important fact of such an association of individuals is that everyone is important. We can't all be Eric Butlers and Jeremy Lees, but each has a priceless gift of talent to contribute, however great or small. And those talents and gifts are needed to further the work of The New Times in the form of the "living relationship". It is with great pleasure that I second the toast my Mother has moved

Source: The New Times, Vol.45 No. 11, November 1980.

***Biographical note**

Goethe is considered by many to be the most important writer in the German language and one of the most important thinkers in Western culture. Goethe's works span the fields of poetry, drama, literature, theology, philosophy, and science. His magnum opus, lauded as one of the peaks of world literature, is the two-part drama Faust. Goethe's other well-known literary works include his numerous poems, the Bildungsroman Wilhelm Meister's Apprenticeship, and the epistolary novel The Sorrows of Young Werther.

Goethe was one of the key figures of German literature and the movement of Weimar Classicism in the late 18th and early 19th centuries; this movement coincides with Enlightenment, Sentimentality (Empfindsamkeit), Sturm und Drang and Romanticism. The author of the scientific text *Theory of Colours*, his influential ideas on plant and animal morphology and homology were extended and developed by 19th century naturalists including Charles Darwin.

Goethe is the originator of the concept of Weltliteratur ("world literature"), having taken great interest in the literatures of England, France, Italy, classical Greece, Persia, the Arab world, and others. His influence on German philosophy is virtually immeasurable, having major effect especially on the generation of Hegel and Schelling, although Goethe himself refrained from practicing philosophy in the specialized sense. ***

This being the case, we are merely witnesses to a succession of rear-guard actions of the so-called Conservative elements in Society, a process which can only result, like all rear-guard actions, in a successive, if not successful, retreat on the part of the forces attacked."

Events have confirmed what Douglas wrote over fifty years ago. But progressively the idea of Socialism as an answer has been exhausted. *(continued on next page)*

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What has proved a colossal failure no longer can attract. The brutalising effects of Communism, wherever tried, have become more widely known. And with the much-publicised "New Right" offering no basic solutions to the human drama, it is not without significance that while large numbers of the young are despairing of the future, many committing suicide, there is evidence that a growing number of the same young are looking for alternatives. Theories, which in practice produce growing disasters, no longer attract. So long as the life force is sustained in the seed, which

drops into the decaying vegetation on the forest floor, it can result in the new growth. The very disintegration taking place today is producing the conditions in which new growth can, over a period, take place. The task of those who have grasped the Social Credit idea is to ensure that it is protected. In one sense, those who have grasped the Social Credit idea are entrusted with a type of sacred trust. They are the true conservationists of this globally destructive period in man's history, showing how as internationalism results in still greater convulsions and destruction, there is a genuine alternative. ***

THE STENCH OF COLOGNE

In the fall of 1798, a young Samuel Taylor Coleridge, accompanied by his friend and poetic collaborator William Wordsworth, paid a visit to Germany, where he came under the influence of German philosophers and poets such as Immanuel Kant and Friedrich Schiller, which influence he brought back to England with him where he, along with Wordsworth and Robert Southey, launched the Romantic movement in nineteenth century English poetry. On a later visit to Germany, what he brought back with him, was a negative impression of the city of Cologne.

In July of 1828 he wrote the following lines which were published a few years later:

In Köhln, a town of monks and bones,
And pavements fang'd with murderous stones
And rags, and hags, and hideous wenches;
I counted two and seventy stenches,
All well defined, and several stinks!
Ye Nymphs that reign o'er sewers and sinks,
The river Rhine, it is well known,
Doth wash your city of Cologne;
But tell me, Nymphs, what power divine
Shall henceforth wash the river Rhine?

One of the things that stands out about this poem today is the irony of this malodorous accusation being leveled against the city whose name has become synonymous with that of perfumes bottled for and marketed to men. The irony may be intentional – the original Eau de Cologne had been around for almost a century by the time the future Lake Poet visited Germany - although it was the city's extremely poor sewage drainage system that the poet was directly talking about. This may go a long way towards explaining why Johann Maria Farina felt the need to create the famous scent in the first place.

Farina, as you may have surmised from his name, was not German born. An immigrant from Italy, he created the perfume which bolstered the reputation of his adopted city in the very year in which he made Cologne his home. That was 1709. Much has changed, unfortunately, between 1709 and 2015, and as the latter year drew to a close, on the eve of the New Year, a very different class of immigrants introduced a new stench to the city, a stench so strong that it turned the area around the city's famous Cathedral, housing the Shrine of the Three Kings, into a no-go zone right before Epiphany, the Feast commemorating the Visit of the Magi whose relics are supposedly contained in that shrine.

It is in the city's central square, located between the railway station and the aforementioned Cathedral, that the inhabitants of Cologne customarily gather together to ring in the New Year. Among those assembled this time around, were large numbers of young, drunken, hooligans, described by their victims as being recent immigrants who were "Arab or North African" in appearance and origin. These threw firecrackers into the crowd to create confusion and then, in the midst of that confusion, isolated young women, surrounded them in large numbers, and groped, robbed, and, in some cases, raped them. The number of victims who have come forward with complaints is now in the hundreds.

Similar happenings, it should be noted, took place in other German cities such as Düsseldorf, Frankfurt, Stuttgart and Hamburg and in other northern European countries such as Austria and Finland.

If the stench of these crimes was not bad enough in itself, to it must be added that of the response on the part of the German civil authorities and the establishment media.

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"NewTimes Survey" is printed and published by The Australian League of Rights,
Level 9, Suite 8, 118-120 Queens Street, Melbourne, 3000

Postal Address: GPO Box 1052, Melbourne, 3001. Telephone: (03) 9600 0677
Subscription \$30.00 p.a.

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I do not mean merely the failure of the Cologne police on the night in question to contain the incidents, capture the perpetrators, protect the public and restore order. These attacks were well organized and the police were overwhelmed. I refer rather to the way in which the authorities, from the Cologne police administration up to the German Chancellor's office, and the media, made it their highest priority to protect the very foolishness that left German cities vulnerable to this kind of attack in the first place.

A civil war has been underway in Syria since the so-called "Arab Spring" of 2011, in which rebel forces, with heavy foreign support, have sought to overthrow the government of Bashar al-Assad. In the course of the war the eastern part of the country came under the control of the same hard-core Islamic groups that had seized power in western Iraq, creating what is now known as ISIS or ISIL, the Islamic State that has declared itself to be the restored and revived caliphate. Since the war began a large number of Syrians have fled, whether from ISIS, Assad, or just the destruction of the war itself, to such neighbouring countries as Jordan, Lebanon, and Turkey.

A little over a year ago another phenomenon began to attract attention as thousands of people had begun pouring into Europe through Turkey claiming to be refugees from the Syrian conflict. This flood shows no signs of abating and has grown to the millions, the overwhelming majority of whom are young Muslim men of military age, and of whom only a minority are actually from Syria. It was obvious to those who had eyes to see that this horde of young men, who showed a great deal of disregard for the law, customs, and authorities of the countries they were entering, were not a genuine wave of refugees seeking asylum from

GOETHE, FAUST AND MAMMON

It seems interest has finally been aroused about the history of the money system among 'money men' as they try to juggle their books and finish 'in the black' (credit) instead of 'in the red' (debt). Mark Fleming Williams at Geopolitical Weekly (5 January 2016) has written a lengthy article "The International Banking System Faces an Existential Threat" on the history of money.

He thinks the answer to the world's monetary problems could be alleviated by returning to a gold-backed system – and main problem being...? The interest charged by the banks! He needs to read C.H. Douglas and other Social Credit literature in order to look at the world from another angle.

But it was his light-hearted treatment of Johann Wolfgang von Goethe's Faust character that was of interest. He wrote:

"We find Johann Wolfgang von Goethe's Faust in his library in Germany around the late 18th century in a state of manic depression contemplating his forty years

threats to life and limb at home, but an invasion.

German Chancellor Angela Merkel, however, chose instead to accept the deceitful media narrative about a crisis of humanity and some moral obligation we supposedly have to open our hearts and borders to those who at the time were striving to endear themselves to the countries they wished to enter by swarming over fences, chanting obscenities, and hurling rocks and bottles at the police. She declared that Germany would take in any Syrian refugee who wanted to come – by the end of the year, a million had taken her up on that offer – and began pressuring other European governments to do the same.

Merkel is now calling for Germany to implement new laws which would make it easier to deport asylum-seekers who commit crimes, but has not acknowledged that her effort to win a reputation for compassion at the expense of her country and people was, to put it mildly, mistaken. Indeed, the Cologne police and the German federal government initially denied, what they have now been forced to admit, that those who committed this wave of sexual assaults and robberies were mostly newcomers to Germany, from the Middle East, who entered as asylum-claimants and they continue to be more concerned that those on the right who oppose open borders and mass immigration will gain support because of incidents like these than they are for the well-being of their countrymen, or in this case, countrywomen.

The German media, which did not seriously report on these events until the eve of Epiphany, five days later, seems to share this attitude, the stink of which is greater than any of the two and seventy, noted by Coleridge in the nineteenth century, and which would require a sea of Eau de Cologne to drown it out. ***

spent in the study of philosophy from the ancient Greeks and Romans to the Schopenhauers, Hegels, and Kants of his day. He had nearly gone insane reading the Critique of Pure Reason and it suddenly had dawned on him that he had wasted his entire life drowned in books and that all his learning was worthless.

Mephistopheles, the Devil, seeing his opportunity to prey on the spiritually weak, approached him to say all was not lost. He could make up for lost time, and offered him the most beautiful woman in the world (Margarete), and a paradise on earth with her at his side, and all that he had to do was sign over his soul on the dotted line contracting to deliver it up to him at the appointed time of his death. Our friend, Faust, tired and exhausted in studying the vain fruit of the tree of the knowledge of good and evil, decided to choose what he thought would be the new route to Paradise.

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In this jolly period Dr. Faustus and Mephistopheles alighted on a Kingdom in Germany where the bankers in Frankfort had created a species of gold shortage, and thereby had induced a depression here in Holy Germany for the purpose of dominating or overthrowing this Christian Kingdom. The population was near to rioting in the streets as they were hungry, the country was in disrepair everywhere with buildings looking like they were going to crumble, and there was a distinct possibility of the King being overthrown after a thousand years of the monarchy.

Enter Dr. Faustus (Goethe) and Mephistopheles (Mayer A. Rothschild and Alexander Baring) into the King's palace, and there they proposed the John Law remedy of paper money and credit to be created out of nothing to solve the problem of the Frankfurt gold manipulation. The King exclaimed that how could he sign off on a paper and currency that had no gold backing, and not be perceived as a fraud. Mephistopheles answered that they would put the King's picture on the currency, and they would sign his name to the statement that the currency was backed by all the gold in the kingdom that had not yet been discovered and dug up, and that would solve whatever qualms the population might have had. The King said that it would never work and would not be the first King in his thousand year line of the Holy Roman Empire to have committed such a fraud.

Mephistopheles and Dr. Faustus then proposed a grand ball where all the beauties of the Kingdom would gather, and the liquor would flow profusely, and everyone would have a merry time. The King was plied with drink until he lost his senses, and they then put the paper currency decree into his hand, and he signed it. While the drinking celebrations lasted weeks, Mephistopheles was at work spreading the currency around and the Kingdom became prosperous and happy. Mephistopheles became the finance minister and central bank head, and coordinated with the other members of his caste at other central banks. These were the same folks who had induced the depression in the first place so they could take over this kingdom that was holding out.

Nevertheless, finally the King sobered up, and in walking through the streets of his Kingdom he found that all had changed, and it was happy and prosperous. When he asked how it happened, and found it was due to his having signed the paper money and credit decree, he was furious. What a fraud, he cried. His wisest minister warned him that the new power transferred to the finance minister spelled the eventual doom of his throne, and would lead to the diabolical overthrow of the Christianity that he had sworn as monarch to support over all other things, and the total debasement of all womanhood in the Kingdom as was later seen in Holy Germany during the Weimar period.

But Mephistopheles countered that it was too late, and that he would certainly be immediately overthrown if he withdrew the paper as the population was so happy and industrious. The King feared the consequences and relented.

Goethe summarized this series of events with the following poetic verse:

"I am fed up with this endless how and when, if there is no money, let us make it then."...

Dante placed the usurer in his seventh rung of Hell with the sodomist as the usurer made gold fruitful though it was not, and the sodomist made what was fruitful unfruitful. He consigned both to the seventh rung of Hell for the sinners against nature and God. Shakespeare understood this in his play "The Merchant of Venice" in that Shylock says he makes gold fruitful like Laban's flock that bore wages to Jacob of the ringstraked and spotted cattle but this could hardly make gold fruitful. And Shylock tells us at the trial that he really wants the life of Signor Antonio because he was interfering with his control mechanism for ruling over the society for his lending without interest would drive this system of control out of business. It was through that control mechanism that Shylock controlled the state. He was offered by the angelic Portia a multiple on his interest and refused; for state control was more important than the multiple interest to be paid back in multiples in this case.

I would not recommend to the audience that anyone seek to interfere with this control mechanism as he would be striking at the roots of the control of the state of the present masters of the universe and these masters would react no differently than Shylock who wanted his pound of flesh as that would have ended the threat by slaying Signor Antonio the representative of the love your neighbour as thyself state. *Plus ça change, plus c'est la même chose (Fr)* or the more things change the more they stay the same.

Alfred Marshall, J. M., Keynes' teacher at Cambridge, struggled with this Aristotelian fallacy in our monetary system and could not solve it. In other words, the gold or paper money cannot create its own liquidity for the interest to be repaid and requires a fraudulent hypothecation to keep it going. He was the last one and there are no others who tried to tackle it since... The rising value of gold in such a situation would also furnish the additional liquidity for the financing of the growth of the economy. Even a currency separated from gold, whose value constitutes a form of secular transubstantiation, follows the same laws of the interest rate system as it must continuously create the credit or liquidity to pay the interest until it starts to disintegrate in currency crises based on the aggregates becoming unmanageable. This is why historically all currencies so divorced from a metallic metal, and based on the interest rate system, die. (continued on next page)

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The British economist Alfred Marshall was the last one to struggle with this paradox and could not solve it. He could not figure out how to circumvent the fact that the interest rate system cannot create its own liquidity except through diluting the currency, credit or gold until it expires.

Lord Byron addressed the same issues as Johann Wolfgang von Goethe in his "Don Juan", but spent more time on the issue of the fiat credit and paper system with interest as a control mechanism as the quote below indicates:

"Who hold the balance of the world?
Who reign O'er congress, whether royalist or liberal?
Who rouse the shirtless patriots of Spain?"

THE EVERYDAY CREATIVE MIND AT WORK by James Thunder

Until I started paying attention, I had not noticed the extent to which we suffuse our speech with short, rhyming words or phrases . . . with poetry. Rhyming poetry does not depend on how the words or phrases appear in written form. So it doesn't matter how they are spelled or how they are punctuated, for example, by a hyphen, combined into one word, or bearing a space between words. What matters is how the words or phrases are pronounced.

I hope this essay brings joy to you and your children – like Dr. Seuss books do. As you examine the words and phrases I set forth, I think you'll see the creative mind at work, forging expressions easy to remember and easy to share to become part of our common speech, our lexicon.

Rhyming Compounds

Grammarians or linguists employ the word "reduplication" to describe these words. The simplest form of reduplication consists of the "full" repetition of sounds. In English, this is typically baby talk, like night-night. An adult expression is bye-bye. For this essay, I'll dispense with these.

The next simplest form are "rhyming compounds" where the repetition in the word is "partial," that is a vowel or consonant sound in one part of the word is different from the other part of the word. Where the vowel changes, linguists call it "ablaut" reduplication. These are words like crisscross or flip flop.

Naturally, such words/phrases occur in popular music. You can observe the phenomenon in just the titles of the songs, such as Holly Holy (Neil Diamond), Hurdy Gurdy Man (Donovan), Jeepers Creepers (a 1938 song and 2001 movie), Splish Splash (Bobby Darin), Stupid Cupid (Connie Francis), Tutti Frutti (Little Richard), and Yellow Mellow (Donovan). And such phrases are used for names of products and stores, whose names are typically trademarked, such as Fitbit, Hobby

(that make old Europe's journals squeak and gibber all).

Who keep the world, both old and new, in pain or pleasure?

Who makes politics run glibber all?

The shade of Bonaparte's noble daring?

Jew Rothschild and his fellow Christian Baring."

The full article can be found here:

<https://www.stratfor.com/weekly/international-banking-system-faces-existential-threat>

And as for "He was the last one and there are no others who tried to tackle it since..." Not true. Where has this man been for the last fifty years? C. H. Douglas did solve the problem but his philosophy (that solves the problem) was not accepted! ***

Lobby, Hojo's (Howard Johnson's), Hoodie-footie, KitKat, Piggly Wiggly, SlimJim, Snack Pack, SnipSnap, SoyJoy, Willow Pillow, Yik Yak. And there's the band Lynyrd Skynyrd.

Here are four examples of rhyming compounds ending in -fi: Di-Fi (Senator Diane Feinstein), hi-fi (high fidelity), sci-fi (science fiction), and wi-fi (wireless fidelity).

Additional rhyming compounds in alphabetical order - first from A to G:

backpack, backtrack, be-all end-all, big rig (truck), bigwig, birth dearth, blame game, boo-hoo, boob tube, boogie-woogie, bow-wow, blackjack, brain drain, cater waiter, cheat sheet, chick flick, chilly billy, chitchat, chopshop, claptrap, cookbook, crop top (women's fashion), deep sleep, dillydally, ding-dong, double trouble, downtown, dream team, dump Trump, eager beaver, even-steven, fat cat, feastie beastie, fender bender, fertile Myrtle, fiddle faddle, finder's keepers, fit bit, flash crash (the name for the 2010 stock market crash), flimflam, flyby, frozen Chosen (used by a minister to refer to Christians who don't evangelize), fuddy-duddy, fun run, funny bunny, funny money, Fuzzy Wuzzy (was a bear...), grandstand.

There are many, many rhyming compounds which begin with the "h" sound:

hack back (getting information on a hacker), handstand, Handy Andy (movie and book), handy dandy, hang loose mother goose (and stay loose mother goose), hanky-panky, harum scarum, Heather feather, hellhole, Hell's bells, he said-she said, helter-skelter, herky jerky, heyday (from a German word for surprise, exclamation; changed from hey da to heyday but not etymologically connected to the word day), hip-hop, hobnob, hobo, hocus pocus (originally a disparagement of the Catholic Mass' words in Latin of consecration), hodgepodge, hoity-toity, hokey-pokey, holy moly, hot shot, hubbub, humdrum, Humpty Dumpty, hurly-burly (Macbeth, Act I, Sc. 1). *(continued on next page)*

(continued from previous page)

And now we continue with the sounds I through S: [if] it bleeds it leads (news reports), itty bitty, jet set, jibber jabber, Jimjam (TV show and additional uses), jingle jangle, Joe Blow, Joe Schmo, knickknack, kowtow, legal beagle, legal eagle, local yokel, loosey goosey, loose moose, loose noose, lovedove, lovey-dovey, lubdub, lucky ducky (or lucky duck), lunch bunch, Mayday (derived from the French [venez] m'aider), meter reader, mishmash, mojo, motor voter, mumbo jumbo, namby-pamby, naysay, nitty-gritty, nitwit, no-go, no flop no drop (used in casinos), no fuss no muss, no pain no gain; okey-dokey (or okey-doke or okie-dokie), palsy-walsy, ping pong, pitter patter, plain-Jane, playday, powwow, primetime, ragtag, razzle-dazzle (dazzle was the original word), riffraff, rinky dinky (or rinky-dink), riprap, rocket docket (a court with an accelerated schedule), real deal, rom-com (romantic comedy), rootin'-tootin', say-so, seesaw, shilly-shally (based on repeating the question "Shall I?" and then altered based on model of dilly-dally), shipshape, shock jock, singsong, sky-high, snailmail, sneak peek, space race, starvin' Marvin, stranger danger, stun gun, sump pump, super-duper, Swarmin' Norman (nickname for General Norman Schwarzkopf, Jr.), swatch watch.

LETTER TO THE EDITOR

The Editor, Shepparton News

The 26th January was once called 'ANA Day' and a time for celebrating our Nationhood and way of life. The name was taken from the 'Australian Natives Association' where membership was limited to those born in Australia.

Australia Day as we now know it has only been celebrated for 80 years. For the last forty years, it has degenerated into a 'party' with little meaning or significance relating to early Australian history where much has been distorted by 'political correctness' and leftist politics.

The underlying philosophy, our symbols, and established institutions, which made this country the 'favoured place to live', are constantly under threat by willful idiots advocating a change with intent to destroy the sound historic Australian foundations so that we fit into the 'new globalism' of the coming socialist era. It is supported by all political parties!

The culture of any nation is founded in its basic philosophy and now we benefit from the early work of the creators of The Australian Constitution who built the framework on Christian principles... "humbly relying on the Blessings of Almighty God". This is not the same God of so many other and varied beliefs but the Christian 'God of Love'.

Things have changed!

The 'system of government' and its essential part, the Crown, are now constantly attacked. The Australian Flag is threatened with change, and the basic unit of any stable society, the family, is under incessant threat by Government financial policies and destructive moral ideas leading to family breakdown.

Do you, Dear Reader, support destructive changes to the Australian way of life?

If you don't, then you had better change the way you vote because it is your only chance to make a difference in 2016, an election year.

Australia is still the best and freest country in the world so let us keep it that way ... fly the Flag, enjoy the Australia Day celebrations, and be sure to give thanks to our Nation's founders.
Louis Cook, Numurkah, Vic

And I conclude this section on rhyming compounds with T through Z:

ta da, tall tale, teenie-weenie, telltale, Tex-Mex, tick tock (onomatopoeia, that is, the imitation of a sound), tie-dye, tiptop, Tricky Dicky (or Tricky Dick; sometimes referring to Richard M. Nixon), true-blue, Trump bump (a rise in the polls for the political candidate), tweedledum tweedledee (from tweedle "to sing, to whistle" (1680s), of imitative origin; the -dum and -dee are suggestive of low and high sounds), voodoo, walkie-talkie, whim-wham, whirlybirdie (or whirlybird), wigwam, wingding. wigwag, willy-nilly, wishy-washy, woo-hoo, yoo-hoo, zigzag.

You may have noticed that many of these words or phrases end in -y. In English, -y is a suffix that nearly always results in a word of great informality. Thus, the above list includes hokey-pokey, palsy-walsy and willy-nilly. Some words ending in -y started as informal but have become formal, such as movie and goalie.

To be continued next month...

Taken from "The Everyday Poetry in Common Speech" by James Thunder, *Spero News* 16 January 2016

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