

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



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CONVENTIONAL POLITICAL MANAGEMENT AS A 'PROGRESSIVE' JOURNEY by John Burton

In response to the question: 'Why do political and economic associations not fulfill their true purposes to the extent that this fulfillment is realistically possible and in spite of the fact that this fulfillment is ardently desired by the common will?', Social Credit theory points to the significant role which badly designed economic and political structures play in permitting and facilitating the rise of oligarchic elites. These elites then go on to usurp the unearned increment of association in the service of their own interests.

There is, however, another unfortunate but closely related state of affairs which requires a separate explanation: the dissatisfaction experienced by individuals with contemporary economic and political associations seems to be generally increasing over time. Even though the realistic basis for security, freedom, and plenty is expanding exponentially and diverse groups of people in various parts of the world are demanding ever-more stridently that something must be done to rectify the intolerable set of circumstances in which they find themselves, the situation would appear, on the whole, to be steadily degenerating over time:

"We know that our society is very sick; some, at least, of the causes of the disease have been isolated; we observe the great difficulty which is experienced in obtaining effective action in any one country in regard to these social poisons; but we rarely devote any attention to the question which transcends in importance any other with which we have to deal on this earth. Why is it becoming *more* difficult to bring peace upon earth, and to make effective, goodwill between men? What is the dynamism which will encourage the conquest of the earth, the sea and the air, but will only permit the substitution of poverty by slavery? Why does the mouthing of the phrase 'the Common Good' merely ensue in individual evil? ... What is it which is strong enough to plunge the world into a cataclysm of destruction at decreasing intervals, against 'the common will'?" *C.H. Douglas, The Brief for the Prosecution*

Social Credit theory supplies an explanation for this puzzling fact as well. The increasing dysfunction is the flipside of a movement towards ever-increasing economic and political centralization. This movement is not an accident, nor is it the result of blind forces of nature; it must be, instead, the result of policy because "... all *genuine* progress [towards a goal] is conscious, the result of directed effort." In Douglas' considered judgement, "... the evidence for the existence of a conscious organised, Evil Purpose in the world appears [to be] ... overwhelming." Many other commentators have independently arrived at the same basic conclusion. Take, for example, the following statement made by Douglas Reed in 1946 which Douglas quoted approvingly in *The Social Crediter*:

"Is there an organised power in the world which pursues some world-wide aim and is powerful enough to promote, manipulate and prolong wars between nations and in the pursuit of this aim? Is there a super-national conspiracy, directed against the freedom of all peoples, which uses such men as Hitler as its servants? The strongest evidence in favour of this theory seems to us to be that there is a powerful ban, in practice, on the very suggestion; the mention of the word conspiracy is taboo. Politicians and newspapers shun it. Yet we have had abundant recent proofs that conspiracy is a very real and living thing in the world. The essence of conspiracy is silence. To our mind, that is why all attempts to penetrate this secrecy are so severely repressed. But they are also the proof that powerful conspiracy exists; they would not otherwise be necessary." *C.H. Douglas, The Development of World Dominion (continued next page)*

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Since international finance is the only agent sufficiently powerful to enforce such a policy of centralization over the whole world, international finance must be the policy's chief protagonist. Briefly put, the political advantages which result from the usurpation of the unearned increments of economic and political association can be used by high finance (through the promotion and adoption of an appropriate set of intermediate policies) to further augment the political power which international finance is able to wield. In a vicious cycle of power accumulation, finance can then utilize the additional political control which has been gained to push ever-more effectively for the adoption of further policy concessions in its favour.

On this view, the aim of the credit monopoly is not merely to maintain its position, but to steadily enhance it. While the logical end-point which such an objective implies has not yet been reached, the fact that the power of high finance has been steadily growing during the last couple of centuries testifies to the reality and efficacy of its policy. Since the vast bulk of the population was not consulted with regards to this objective of centralizing power, its adoption as the effective policy of our political and economic association is something which is being *imposed* on us by finance (it is not a democratic policy).

Furthermore, since the vast bulk of the population is not even aware that their increasing discontents are the result of a centrally controlled policy which is being forced on them against their best interests (and which they would work to impede had they been appropriately informed), it follows that the implementation of the policy is occurring through some kind and degree of 'conspiracy'. A conspiracy is simply some type of agreement between two or more parties that is entered into more or less secretly in order to pursue vested interests at the expense of the common good. In sum, Douglas' position is that things are getting worse because *there is an active plot on the part of the financial oligarchy to establish a totalitarian one-world dictatorship*. The conspiracy in question is a "... conspiracy against the [common] individual."

As progress towards this unsound end is achieved, social instability and dissatisfaction must invariably increase as an effect of, and indeed a means to, the intended outcome.

The mere suggestion that the international money power, composed, at its core, of the Rothschilds and other similar dynasties, is successfully seeking to centralize more and more power in their own hands and for their own benefit and purposes should not come as a surprise or be regarded as inherently far-fetched considering that all throughout history there have been various groups who have aimed at world domination.

As Douglas himself remarked: "... the idea of world monopoly is not a new one ... Practically all the world's historical empires, beginning with the Roman Empire, although there were others before that, were attempts at world power."

Let it also not be forgotten that, at its height, the attempt at world power known as 'Communism' had successfully enslaved and brutalized hundreds of millions of people (apart from the tens of millions who were murdered in its name) under a socialistic totalitarian dictatorship ... a dictatorship that was one of the chief sources of inspiration for George Orwell's chilling novel, *1984*. Since such inhumane regimes have actually existed, there can be no sensible reason for denying the possibility that they could recur in new forms.

If, in spite of these facts, the reader is still inclined to regard the general hypothesis with scepticism rather than with tentative sympathy, he would do well to remember that people who have become inebriated with illegitimate powers for which they are never held responsible often develop crazy ideas that they attempt to execute in practice. This is the first symptom of corruption that attends the acquisition of illicit authority.

The notion of centralizing the world's economic, political, and cultural power to the maximum extent in the hands of a few is one such crazy idea. As Douglas pointed out, it has no chance of being practically successful in the long-run, but, if it is not successfully thwarted, the attempt to bring it about is guaranteed to cause a great deal of unnecessary human suffering in the meantime. What makes this latest and longest-running attempt at tyrannical global monopoly (of which 'Communism' was but a front) distinct and some people reluctant to consider it seriously as a possible explanation for our discontents is that unlike previous efforts, International Finance, in its structure and functioning, is largely invisible to the naïve (i.e., the vast majority of the world's population). This empire operates on the basis of an intangible: money, and thus it can be qualified as an occult or hidden power. After one has considered the underlying 'philosophy' of the elite financiers (as we did last month), it becomes clear that the money power is occult in both a formal and a material sense.

Fortunately, we are not obliged to suspend judgement on Douglas' diagnosis simply because the power that he indicts is, at present, largely concealed from the public. In the first place, for those who know where to look, the validity of Douglas' plot thesis has been openly admitted, indirectly or even directly, by the suspected conspirators themselves.

In his 1966 work *Tragedy and Hope*, the well-known and respected Georgetown historian, Carroll Quigley, revealed the following:

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“... the powers of financial capitalism had another far-reaching aim, nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole. This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. The apex of the system was to be the Bank for International Settlements in Basle, Switzerland, a private bank owned and controlled by the world’s central banks which were themselves private corporations. Each central bank, in the hands of men like Montagu Norman of the Bank of England, Benjamin Strong of the New York Federal Reserve Bank, Charles Rist of the Bank of France, and Hjalmar Schacht of the Reichsbank, sought to dominate its government by its ability to control Treasury loans, to manipulate foreign exchanges, to influence the level of economic activity in the country, and to influence cooperative politicians by subsequent economic rewards in the business world. ...

The growth of financial capitalism made possible a centralization of world economic control and a use of this power for the direct benefit of financiers and the indirect injury of all other economic groups.”

- Carroll Quigley, *Tragedy and Hope*

Quigley did not infer his description of the economic foundation and basic infrastructure of the New World

THE PEDIGREE OF IDEAS by Eric D. Butler *NewTimes* JULY 1991 VOL 55, No.7

Best known for his statement concerning the corrupting influence of power, the great Lord Acton also said that nothing so irritates some people as an exposure of the pedigree of the ideas they hold. The growing exposure of the meaning of the New World Order, and the wide publicity being given to documents like *The Lima Declaration* of 1975, are having a most irritating effect on some people. Mr. Rick Farley, of the *National Farmers’ Federation*, blames the “perfidious” League of Rights for what is happening. Along with others, including some politicians, Farley attempts to argue that the Lima Declaration is no longer relevant, an isolated event of the past.

The reaction to the wide circulation of the Lima Declaration, and other information concerning the creation of a New International Economic Order, serves the purpose of highlighting the nature of real history. Every novel has a plot, but the reader will not grasp the plot by reading only a few selected chapters in the novel. The complete book must be read. The full significance of the Lima Declaration, which in essence proposed that the

Order from other pieces of evidence; rather, he claimed to have had direct access to an organization that he referred to, somewhat disingenuously, as the ‘international Anglophile network’ and to its secret documents. After having derided those patriotic Americans who repeatedly warned the public about the threat of Communist infiltration and conspiracies during the Cold War, he went on to make the following astonishing admission:

“This myth, like all fables, does in fact have a modicum of truth. There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so.

I know of the operations of this network because I have studied it for twenty years, and was permitted for two years, in the early 1960s, to examine its papers and secret records. I have no aversion to it, or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies ... but in general, my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known.”

- Carroll Quigley, *Tragedy and Hope*

resources of the developed nations be shifted in part to the underdeveloped world, cannot be fully grasped unless seen as but one episode in a series of episodes advancing one central idea: the attempt to establish some type of a New World Order.

There is nothing new about the idea of a New World Order; it is as old as man. But because of a combination of factors, primarily the growing technological revolution along with the Development of international banking, the idea has been given an enormous impetus. The fact that all attempts to materialise the idea must fail, does not prevent the consistent attempt to make it work.

It was agreed at the Dumbarton Oaks Conference of 1944 that the League of Nations, a concrete manifestation of the attempt to establish a New World Order, had failed, not because the underlying idea was unsound, but because the League had not been strong enough. A much stronger international organisation was necessary for after the Second World War. And so the United Nations Organisation was born.

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Following the 1990 Gulf War, the plea is being made that the time has come when UNO must be further “strengthened”.

GENESIS OF DECLARATION

The genesis of the Lima Declaration will be found in a memorandum written by the darling of the Fabian Socialists, British economist John Maynard Keynes, in 1942. Keynes argued that not only must the international banking system be strengthened, but that the basic raw materials of the world should be brought under international control. Keynes was a major figure at the 1944 **Bretton Woods Financial Conference**, where the concept of **The World Bank** and the **International Monetary Fund** was given shape. Many superficial observers were puzzled by the sympathetic attitude of the Australian Communists towards the acceptance of the Bretton Woods Agreement. The Communists had been well briefed and were no doubt well aware that top Soviet agent Harry Dexter White had played a major role, along with Keynes, in formulating the Bretton Woods agreement. They were taking the longer view of history, believing that every move towards centralising power would eventually favour the Marxist advance.

THE KISSINGER UNO ADDRESS

The more immediate forerunner to the Lima Declaration was an historic address by Dr. Henry Kissinger in 1973 to UNO representatives, in which this spokesman for International Finance said that the time had come when it was obvious that the individual nations of the world could not solve their own economic problems; that this could only be achieved through the establishment of a **New International Economic Order**. It was not long afterwards that the New International Economic Order became UNO policy. The Lima Conference of 1975 was concerned with a more concrete programme for advancing this concept.

CONTRIBUTIONS TO OTHER (DISCUSSION) WEBSITES from Betty Luks

I see that many readers (of Michael Smith News) are aiming sharp verbal barbs at the Prince of Wales in relation to his speech at the Davos World Economic Forum. I also nurse some sharp criticisms that I could aim at him, but hopefully, I see more in his speech than first meets the eye. He was calling for the world’s present financial, political and business leaders to rapidly shift to a new economic model that revolutionises the interaction between Nature and global financial markets and save the planet from “approaching catastrophe”.

For those who don’t know, Prince Charles has been an organic/biodynamic farmer for many years. What does this mean? It means farming in harmony with Nature rather than destroying it. Recent dust-storm videos showing South Australia’s top-soil blowing away

The Fabian internationalists of the Whitlam Government were openly enthusiastic. The dismantling of protection for Australian industries got under way. It is true that the Lima Declaration was not a formal international agreement, but its intentions are quite clear.

The fact that there was no formal international agreement did not prevent Mr. Gough Whitlam’s successor, Mr. Malcolm Fraser, from enthusiastically endorsing the spirit of the Lima Declaration, giving lectures and statements on the “North-South Dialogue”. The Hawke Government has been even more enthusiastic, with senior ministers constantly telling Australians that they are determined to “internationalise” the Australian economy. The international refrain is being played everywhere, in New Zealand, under a National Government, and in Canada under a Conservative Government.

PLOT BECOMES CLEARER

C.H. Douglas’s genius not only brought into the light of day the type of policies, which increase both national and international problems, but how those responsible for those policies pursue a long-term programme of exploiting those problems to advance the central idea of World Dominion, but Douglas also showed how to understand real history, which is not a series of disconnected episodes, but is “crystallised politics”.

He showed how to understand a consistent plot running through the human drama. Events are now making it easier to discern the plot behind the New World Order concept. In one sense, time is not on the side of the framers of the plot against civilisation: they are running into major obstacles rooted in reality. But they are going to continue trying, because they are in the grip of the power idea. They are literally quite mad.

Social Crediters everywhere have the responsibility of presenting sanity as the disastrous results of an insane idea become more obvious.

brought Prince Charles’ message to mind. Watch South Australia’s topsoil being blown away:

<https://www.youtube.com/watch?v=Es6z6ne9x9yM>

As ecologist/biologist Geoffrey Dobbs noted in the 1950s in *On Planning the Earth*:

“[W]e have to realise that floods, such as those on the Mississippi and the Yellow River, droughts, dust storms, dust bowls and deserts, such as those of North China, Libya and Arabia, ARE LARGELY MAN-MADE. . .”

Dr. Christine Jones (*Amazing Carbon website*) writes: “In little over 200 years of European land-use in Australia, more than 70 percent of land has become seriously degraded (*Flannery 1994*). (continued next page)

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Despite our efforts to implement 'best practice' in soil conservation, the situation continues to deteriorate."

Dr. Christine Jones again – writes:

“ . . . It all starts with photosynthesis. The energy needed to maintain flourishing soil ecosystems begins as light. This energy must cross two bridges in order to recharge the soil battery.

First, the photosynthetic bridge. In the miracle of photosynthesis, light and CO² are transformed to biochemical energy (carbon compounds) in the leaves of green plants. . .

Second, the microbial bridge. In the presence of beneficial bacteria and fungi photosynthetic rate increases and carbon 'flows' from plant roots into soil microbial intermediaries. If one of these bridges has been blown (e.g. no green plants or compromised microbial communities), soil health declines.

Every summer, around 22 million hectares of wheat belt soils lie bare across eastern, southern and western Australia. Herbicides are commonly used to maintain the soil in a plant-free state. Bare ground and low levels of biological activity result in declining structure, reduced infiltration, poor moisture retention, inadequately buffered pH and an open invitation to weeds".

Read further: Dr. Jones (Amazing Carbon) here:

<http://trustnature.com.au/creating-topsoil-by-dr-christine-jones/>

But, in order for the farmer to work in harmony with Nature, not 'cut corners' and 'pay his way' under the Financial System's policies – he must be able to meet his costs/overheads and make some sort of a profit, in order to live himself ; otherwise debt/bankruptcy await him.

MUCK, MAGIC, MUTUALISM AND MONEY

Prince Charles' organic practices were once sneered and laughed at and he was called all sorts of derogatory names. But, as Geoffrey Dobbs wrote around seventy years ago:

“Ironically, it is the same Big-Money Business which was responsible for the dominance of chemical farming which is now finding that it pays to back 'environmentalism' (including muck, magic and oriental mysticism), having discovered that 'muck', in the form of battery or factory farm slurry, can be made as damaging as, and even more offensive than inorganic fertilizers and pesticides, if produced centrally on a big enough scale! Here again, it has been money and careers which have distorted the general attitude, more particularly to the vast and vital role which micro-organisms, especially the fungi and bacteria, play in the life of the planet. . .

Symbiosis is a word which means simply 'living together,' but in practice and long usage it has come to refer to the intimate association of dissimilar organisms to their mutual advantage

and interdependence : and thereby has arisen much argument. For a long time the biological Establishment considered the idea of mutual benefit between organisms as in some way 'soft,' sentimental and 'unscientific,' and, indeed, to be ranked with the same sort of 'crankiness' as composting and organic farming - generally derided (especially at Rothamsted, the pioneers in chemical-industry farming) as 'muck and magic.' One might retaliate by saying that the Establishment was *non compost mentis* before the present artificial vogue for every sort of 'green' thinking turned the tables on it (or them) !

Even now, 'microbes' and 'germs' are still thought of mainly as disease organisms, and fungi as nasty poisonous things or plant pests. As a result our whole culture is disease-orientated. Hence also the distortion of popular Darwinism as expressed in the quotation : "Nature red in tooth and claw" and the current emphasis on everything perverse, lethal, fearful, criminal, violent or catastrophic.

Comparatively few people yet realise the true situation: namely that symbiosis and innumerable less intimate forms of intricate mutualism and association, including commensalism (feeding together) and successionalism (one form following another) constitute the main basis of the biosphere, while parasitism and predation, are marginal and secondary phenomena, though important as limiting and eliminating factors. You cannot have a parasite without a host, but you can have a 'host' without a parasite, and a 'disease' has no existence except as an abnormal condition of an organism".

Read further:

https://alor.org/Storage/Library/PDF/Dobbs_G-The_Local_World.pdf

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MANY EXAMPLES OF HARMONY AND CO-OPERATION (Michael Smith News)

I was delighted to see the three symbols of the three main religions in that Israeli display. It seems to me there are teachings in the three religions we could all benefit from: <https://www.michaelsmithnews.com/2019/12/haifa-israel-how-many-cities-in-the-world-can-do-this.html>

Too much emphasis is placed on **‘either/or’** (dialectics/confrontation) approach rather than a **‘both/and’**.

A business directory points out a both/and approach brings into force (a type of logic used in decision making that allows for a greater variety and scope of outcomes than a rigid either/or decision making process. This approach is useful when comparing two or more possible tracks or outcomes in a real world setting).

<http://www.businessdictionary.com/definition/both-and.html>

I thought the following a most fitting response to that picture: (Extract: *Robert Waller's Introduction to Sir George Stapledon's Human Ecology 1971*). “The supreme biological law is diversity: without diversity neither nature nor society can survive. We have lived in an age of single-purpose men who have pursued mono-cultural, totalitarian objectives by purging their critics and opponents: and they have purged nature and the landscape too in pursuit of the single-purpose of economic efficiency.

“The men of power are predators who attempt to monopolise ideas so they can control action. This is justified on the pseudo scientific theory that it conforms to evolution — the survival of the fittest and so on. “But Sir George Stapledon (*Human Ecology*) pointed out that, if we model society on nature, then nature gives us as many examples of co-operation and harmony as of competition: and indeed competition itself has balance and harmony as its aim. Thus it reconciles conflicts that seem to man irreconcilable. The conflicts in nature are of great diversity: their object is not the victory of a few species over all the others - the nonsense of world domination that obsesses our nationalist politics — but the survival of all.

“Animals do not indulge in genocide: species do not prey on their own kind except when they are perverse. Species prey on other species, but the outcome is population control and a balance of forces....”

ONE WORLD DIGITAL DICTATORSHIP - (JoNova)

“Dystopian classics are back into the spotlight, like Aldous Huxley’s *Brave New World* and George Orwell’s *1984*. They have roared back onto bestseller lists due to whistleblowers’ exposés of government imperialism and totalitarian surveillance of their citizens and foreigners. While the kakistocracy and dystopian surveillance state depicted in 1984 undoubtedly reflected, to some extent, contemporary sociopolitical realities, Orwell extrapolated worst-case scenarios set as warnings for future generations. Nonetheless, his book and implicit *New Times Survey*

warnings seem to have been ignored as an authoritarian surveillance state is now a reality for most people in first and second world countries.

In lieu of accountability for criminal mass-surveillance or these revelations deterring or limiting the prying eyes of government-sponsored spy programs, the establishment in conjunction with their media platforms has used it to their full advantage, almost as if they, themselves, masterminded the leaks. Rather than being dismantled, the establishment has openly added advanced surveillance technology to their arsenal in their cataclysmic War on Truth.

The mainstream media now parallels Orwell’s Ministry of Truth that broadcasts official explanations, while it effectively neutralizes those who venture outside the parameters of government-approved thinking, which so often equates to threatening their interests. While the current Western population control via advanced surveillance technology and social engineering is unparalleled in history, China has nevertheless rolled out a system that sets new standards for government control, the so-called social credit system. . .

THE CARROT AND THE STICK APPROACH

The Chinese Communist Party implemented the world’s first social crediting system in 2014, a dystopian and Orwellian surveillance-based program that rates citizens according to a set of rules defined by the government; for example, one will be punished for playing too much video game, eating food in the metro, criticizing the government, failing to sort personal waste correctly, swearing in public, and other offenses. On the other hand, one will be rewarded for spying on one’s fellow citizens and reporting to the authorities if people use profane language. At this time, the system has been rolled out in selected cities and declared a success by the government. Before the end of 2020, the Chinese government intends to have assigned a credit score to all of China’s citizens and private businesses, and, at this time, there is, therefore, some variability in the imposed set of regulations and rewards. . .”

Read full article here AND TAKE NOTE OF AUSTRALIA’S EMERGING ROLE IN THIS NWO!

Source: <https://www.crimeandpower.com/category/soren-roest-korsgaard/>

CONTINUOUS HISTORY:

What I find intriguing is that the Chinese authorities chose the title of “Social Credit” for their Orwellian surveillance system. You see there has been a Social Credit philosophy with suggested policies for the freedom of the individual - balanced by mutual and co-operative association in a society - stretching back nearly a hundred years.

IT IS THE VERY OPPOSITE OF THE CHINESE VERSION OF ‘SOCIAL CREDIT’! ***

Watch and judge for yourselves:

<https://www.brighteon.com/6f3f68a5-d13c-4cab-bff0-e87f12921977>

To this great subject it would seem at first glance unlikely that one who has not made it his chief study could have any very useful contribution to make, but if we bear in mind that our language is constantly changing, and as constantly subject to attack, and that the works of the more scholarly defenders of it are rapidly becoming out of date, it becomes obvious that anyone with a good etymological dictionary, and a lively interest in the language as it is today, can play his part in its defence.

Furthermore, the students of Semantics, or the Science of Meaning, in drawing particular attention to the distinction between the reference, or mental meaning of a word, and the referent, or thing in the 'real' or external world which is meant, have provided us in this generation with a weapon which was not fully appreciated by our predecessors. So important is this distinction that it seems a pity that it is not available for incorporation in the common language and thought of the people in some form more assimilable than is provided by these rather uncouth technical terms, and I have found 'the meaning' and 'the meant' more useful than 'reference' and 'referent,' and propose to use them so in this essay.

It is surprising how many words carry in their history a record of the corruption of that philosophy with which Social Crediters have identified themselves, to that which is prevalent in the world today. The word 'school,' for instance, contains in its etymology the whole of what we have been struggling to express on the subject of work and leisure. It is derived from the Greek 'skhole', meaning leisure, ease, spare time, and hence the inevitable employment of such leisure in learning, study, discussion, and thence the building in which such learning takes place. It has been left to the late nineteenth and twentieth centuries to degrade a school into a place of compulsory instruction for all.

In the works of Archbishop Trench, dating from the middle of the last century, attention is drawn to many words which illustrate a similar change in philosophy. 'Indolent,' for instance, formerly meant 'indolorous,' without grief or pain, and hence indolence becomes a form of wickedness! 'Insolent' was merely unusual. 'Selfish' and 'selfishness' were newly minted by the Puritan writers of the seventeenth century to meet a pressing need which people, apparently, had never felt before, having been satisfied with the commandment to love their neighbours as themselves. The English language got along well enough without 'suicide' until about 1670, without 'starvation' until an American debate in 1775, without 'international' until Jeremy Bentham invented it some time about the beginning of the nineteenth century.

It is, however, with more recent changes that I am here concerned. As Fowler and Fowler point out in *The*

King's English, the misuse of the word 'individual' has been pilloried again and again, until to use it wrongly stamps the writer as being without literary sense.

The attack started early in the nineteenth century in the form of 'polysyllabic humour' (e.g., 'that peculiar individual' for 'that odd man') whereby the word soon lost its sense of a single, separate, private person, as opposed to a combination of persons, and became merely a vague counter for 'man' or 'person.' This attack, however, has been successfully repelled, but, as I shall try to show below, an outflanking movement has been launched by the enemy which is obtaining greater success.

The substantive has held its ground, but the adjective 'individual,' along with nearly all the other adjectives which are applicable to individual people and things, is gradually being deprived of its proper character, or forced to take on an unfavourable meaning. Consider 'singular' and 'peculiar,' and 'unique' which is going the same way, but is still being vigorously defended, and may perhaps be saved. And proper which has been degraded into 'priggish'. It seems to me no accident that the last few generations have seen, and we are now seeing, a concentrated attack upon the meanings of all these words connected with the individual.

When we come to nouns, however, the direct attack is less easy. They are pegged down firmly to reality in the form of the things meant, and as long as people are in touch with that reality and keeping their eyes and their minds on it, it is next to impossible to prize the meaning away from the meant. But adjectives appear to be more vulnerable than nouns, and hence we find that the **Technique of the Essential Adjective** is made use of to corrupt the meaning of an otherwise invulnerable noun. As I have not seen this commented upon elsewhere it is my particular purpose in writing this essay to draw attention to it.

Take, for instance, the word 'property,' meaning one's own, proper to oneself! Our experience of property, unless, indeed, we are without any, is quite sufficient to keep the meaning firmly stuck to the world of reality. It is useless anyone saying that property ought to be abolished, for we all know that it is the basis of our freedom, and that we should be reduced to the condition of slaves without it. So the suggestion is made, not that 'property' itself is harmful, no! no! of course not! but that *private, personal* or *individual* property is the source of all our troubles and should be done away with, it being, of course, of the very essence of all property that it is private, personal, or proper to an individual.

If this is swallowed by the unthinking, the meaning of the word is successfully removed from anything in experience, ...

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(continued from previous page) ... and the 'meaningless blank,' 'collective property,' can be attached to something completely remote from the original meaning of 'property,' such as the control of the whole of the resources of a dispossessed people by a few individuals who are *said* to administer them on the people's behalf.

This technique is verbally as crude and as absurd as it would be to say that, while dogs can be tolerated, all *canine* dogs should be done away with, or that, while no one dare say anything against the Church, or the Synagogue, all *Christian* churches, and *Jewish* synagogues should be abolished. Nevertheless it appears to have been largely successful, not only with the word 'property,' but with nearly all the other nouns which signify the powers, properties, or qualities of individuals. Thus any combination of the adjectives 'private', 'personal', 'individual' which is in common use, with the nouns 'ownership', 'enterprise', 'gain', 'profit', 'initiative', is coming to be used in a derogatory sense, as of a harmful thing which ought to be abolished, by people who have not considered that they are recommending the abolition of all ownership, enterprise, gain, and profit, or rather the limiting of these things to the very few, usually anonymous, individuals who will control what the rest have lost.

I have even read, in some leftish paper, the suggestion that in this war (never have so many owed so much to so few!) individual courage is getting out of date; what we need is the collective courage of our Russian Allies. It is this deliberate attempt to attach qualities, such as enterprise and courage, which are meaningless apart from the individual, to the collective herd, which, as all students of mass psychology know well, has quite different and altogether 'lower' qualities, which provides evidence of evil, and quite possibly consciously evil, influences at work on the language.

But the **Technique of the Essential Adjective** has been carried even further, and has been used to attack the very core of the Christian religion. As I understand it, and I do not claim to understand it much, the essential difference between the Christian and the Jewish belief which it superseded, is the substitution of the voluntary, or free, principle of Love, for the compulsory principle of Law. How can this great central word, so firmly tied to reality in the lives of every individual, be corrupted? That is, how can a confusion be introduced as to its nature? What essential property can be extracted from it and used as a qualifying adjective, so that the whole becomes vulnerable?

The word 'love' is related to '*lief*', gladly, willingly, and to 'leave,' permission. The word 'free' is from the Old English *freon*, to love, and is related to 'friend.' Here then is our essential adjective!

Without entering in the least into the dreary and interminable Bloomsbury-style argument which almost invariably arises about the relative freedom of the various

far from novel types of sexual relationship, whenever, nowadays, the adjective 'free' is applied to the noun 'love,' I seek only to make the point that, by whatever means, only during the last half-century of the Christian Era, the phrase 'free love' has been made to mean something immoral to the vast majority of those who come across it. Incidentally, it is a phrase which has been spread by books and newspapers, and scarcely if ever occurs naturally on the lips of ordinary people.

Some indignation has been vented against those who are prepared to defend what they mean by the phrase, but these are so small a minority that their influence is scarcely important. The really deadly damage is done by those who attach these two words, when they are brought together, to an immoral meaning, for they are involved in a denial of the nature of the thing meant by the symbol 'love,' which is once again prized away from reality so that it can be used to mean something different.

Thus "God is Love"; but "Free Love is immoral". "God is Free Love," is therefore blasphemy, and the suggestion is inescapable that the nature of 'love' must be that it is not free. The essential lesson of the *New Testament*, as against the Old, is thus confused and lost, and the meaningless symbol, 'love,' deprived of its essential quality, can be applied to the old Law of Duty and compulsion,

I do not know what further use will be made of this devilish technique against us, but I suggest that we can be on our guard, and warn others against it, and it would also be of interest to note particularly those who make use of it, and more especially those who revive it in any new form.

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