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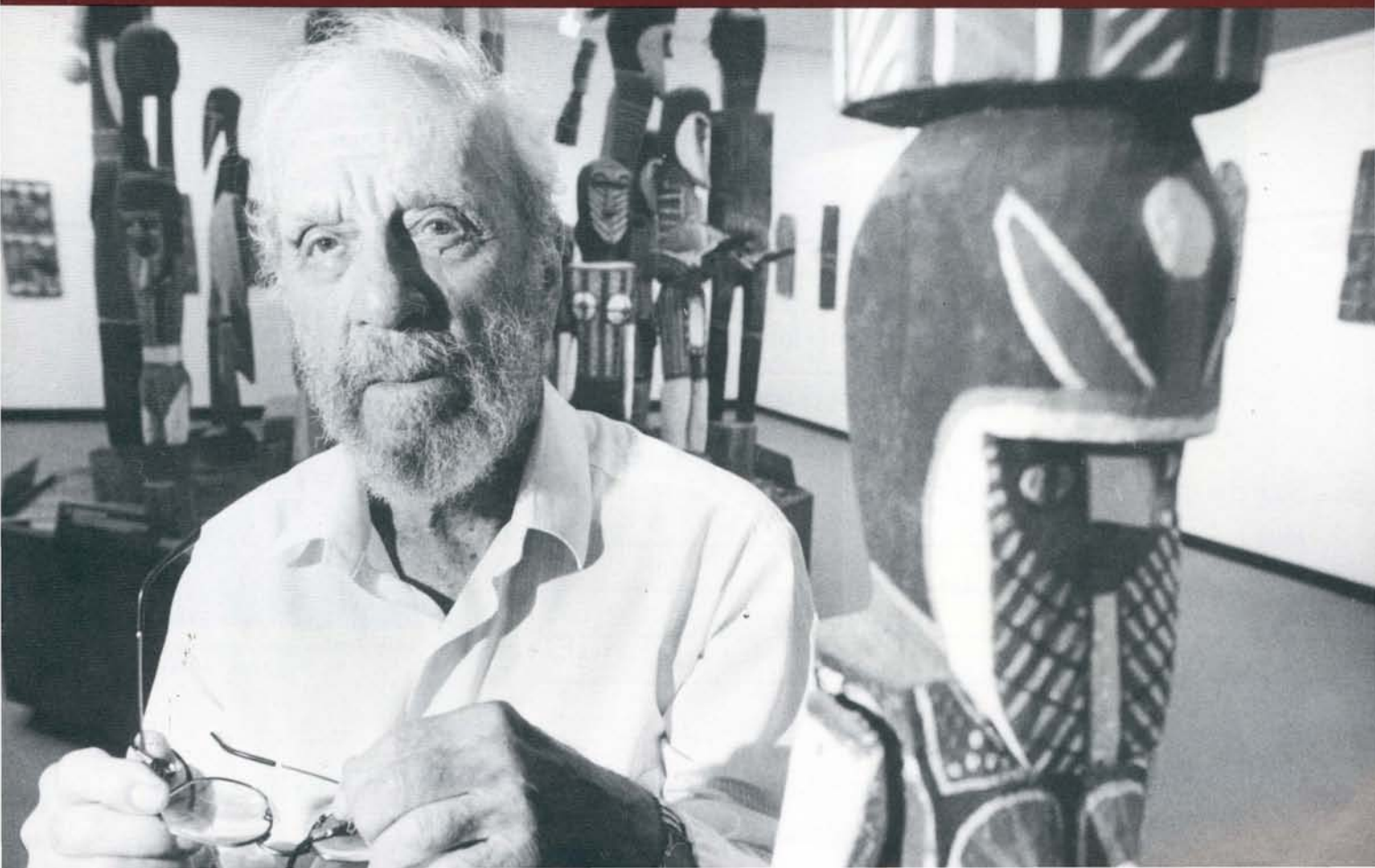
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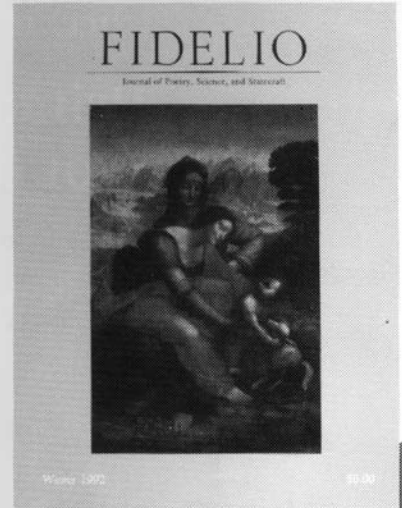
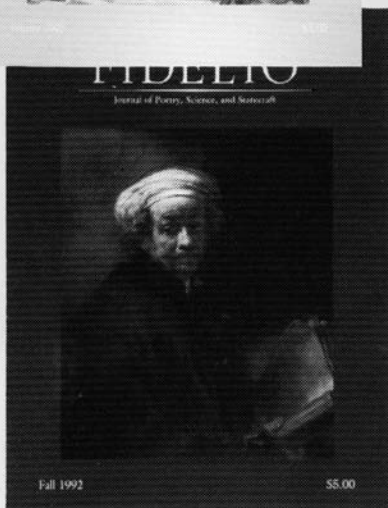
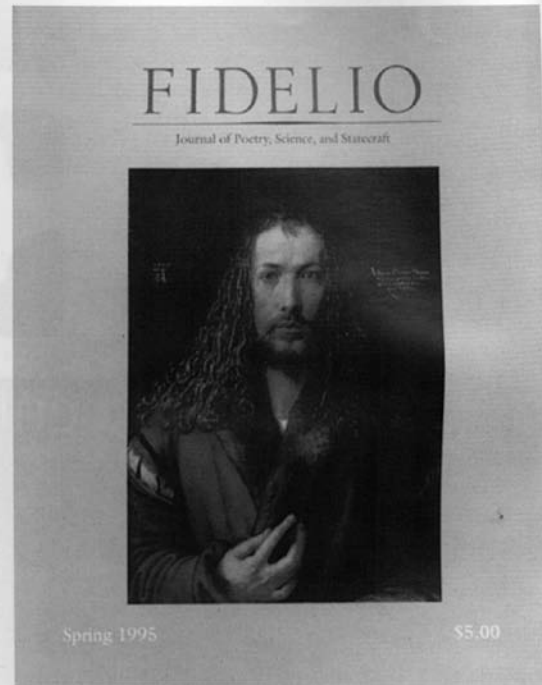
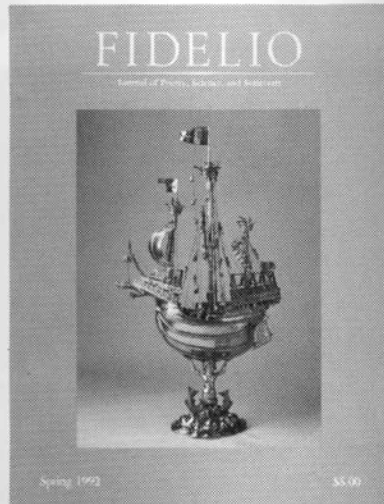
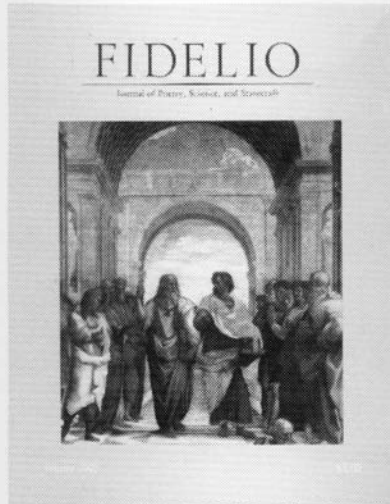
Global financial crisis: 'To be, or not to be'  
'Structures of sin' still rule the nations  
Chechnya, the Sicily of Russia

**Prince Philip's 'indigenist'  
plot to destroy Australia**



*"I hope to convince you that, in order to solve the political problem in experience, one must take the path through the aesthetic, because it is through Beauty that one proceeds to Freedom."*

— Friedrich Schiller



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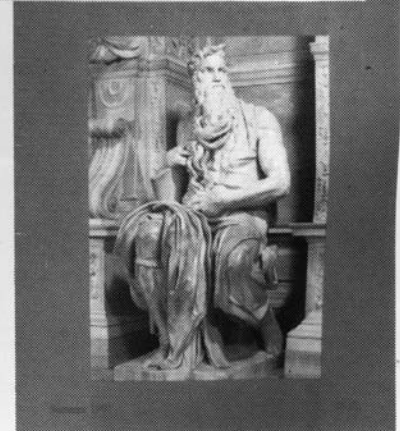
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## From the Editor

*Executive Intelligence Review* demonstrated the use of radical environmentalism and “indigenism” to crush modern nation-states by Prince Philip’s World Wildlife Fund in our Oct. 28, 1994 *Special Report*, “The Coming Fall of the House of Windsor.” Most recently, with “Terrorist International at Work: The Chiapas Model,” published in the March 21 issue, we showed how this machinery is being used against the Mexican Republic, the United States’ nearest neighbor to the south.

With this week’s 32-page feature, we turn our attention to “Aboriginal land rights” as a scheme for splintering Australia. The model here is another British Crown colony, Canada, where an agreement negotiated by Queen Elizabeth with 17,500 Inuits in 1993 declared one-fifth of Canada to be the new “self-governing” territory of Nunavut. Many of those involved in creating Nunavut went to Australia to do it all over again.

The exposé is the result of research by *EIR*’s investigators working on the “Windsor” project, in collaboration with the Citizens’ Electoral Councils in Australia, who published this material in an earlier form in their newspaper, *The Citizen*.

Two recent writings by Lyndon H. LaRouche, Jr. also appear in this issue. The lead article in *Economics* gives his assessment of the global financial disintegration. In *International*, he reflects on the destruction of conscience which Pope John Paul II has described in his latest encyclical, *Evangelium Vitae*.

The escalation of blind terrorism internationally, including the unprecedented Oklahoma City atrocity, make it particularly crucial that policymakers and citizens have the kind of in-depth understanding of what lies behind such evil—historically and philosophically. The victims will not have died in vain if their deaths hasten the demise of the oligarchy which pulls terrorism’s strings. This, and not the promise of a death penalty for the perpetrators—a punishment rightly identified by the pope as part of the contemporary “culture of death”—can assure ultimate justice by giving new hope for the triumph of the “culture of life” in its stead.

Nora Hamerman

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## Global financial crisis: 'To be, or not to be'

by Lyndon H. LaRouche, Jr.

Today, the political and financial system of Japan has been brought to near a point of discontinuity, by the failure of U.S. representatives to acknowledge the severity of the ongoing, global financial collapse of the international monetary and financial system. Although the U.S. government's refusal, thus far, to face the reality of this ongoing systemic breakdown is no worse than virtually every leading government in the world, Japan's relations with the United States are of a very special nature; a lack of adequate response to Japan from Washington could set forth a chain-reaction of collapse of every vital U.S. policy-interest in East Asia, and beyond.

Although many economists, such as France's Maurice Allais, have warned of the danger inhering in the ballooning bubble of derivatives speculation, except for France's Presidential pre-candidate Jacques Cheminade, I am the only known economist internationally who has accurately portrayed the process of "cancer"-like inevitability of the presently ongoing, systemic collapse of the international monetary and financial system as a whole. Although the relative incompetence of other economists on this point is readily explained as a result of their clinging to faulty, if generally accepted economics doctrine, the fact of my relatively unique authority in these matters remains a fact.

Although Shakespeare's Hamlet never grasped the full implications of this point, with authority goes commensurate responsibility. Despite the massive efforts of the international finance "mafia" of London and Manhattan to defame me into the silence of pariahdom, the fact of my authority persists, especially since the recent two months, when virtually all of the world's leading monetary and financial systems have been sliding into bankruptcy, visibly, and at a visibly accelerating rate. It is my authority and responsibility, at this moment of accelerating monetary collapse, to set forth

certain simply stated points on the course of action which must be taken.

**First**, as long as the policy assumptions built into the present international monetary and financial systems continue to be supported by governments, the presently accelerating collapse, and later disintegration-phase of the world's monetary systems is inevitable and unstoppable.

**Second**, the only 20th-century model which approximates what is presently ongoing in the world's financial and monetary systems is the 1922-23 collapse of the monetary and financial system of Weimar Germany. The most notable point of difference between Germany 1922-23 and the entire planet 1988-96, is that when the Weimar reichsmark collapsed, a powerful creditor-nation, the United States, could restore Germany with the 1923 Dawes Plan; there is no visible fleet of "flying saucers" available to bail out the disintegrated monetary system of virtually this entire planet.

**Third**, there is no possibility of preventing both general financial collapse, and subsequent global monetary and financial disintegration, unless the International Monetary Fund (IMF) system and the central banking systems of all leading nations are placed under bankruptcy-reorganization measures by relevant leading governments.

**Fourth**, this bankruptcy-reorganization of the world's monetary and financial institutions, must include a range of positive measures, chiefly those I identified as needed for this purpose in my 1992 U.S. Presidential campaign. These include, measures typified in each nation by the following reforms enacted by the U.S. government:

### The needed reforms

1) A comprehensive currency-reform, including a freezing of the issuance of additional U.S. Federal Reserve Sys-

tem notes, and the supplemental issue, in the trillions of dollars, of a new series of lendable U.S. Treasury currency-notes, under the specifications of Article I of the U.S. Federal Constitution.

2) The establishment of "Hamiltonian" national banking, to supersede central banking, as the instrument for organizing the appropriate lending of these notes.

3) The resumption of a traditional policy of all successful modern nation-state economies of the pre-1964 era: a resumption of emphasis upon increase of the average productive powers of labor in a capital-intensive, energy-intensive mode, investment in scientific and technological progress, with emphasis on agriculture, manufacturing, construction, and the maintenance and development of basic economic infrastructure. The use of the new credit-facilities of national banking to foster that policy.

4) The resumption of traditional U.S. protectionist policies to defend the stability of those investments in technologically progressive agriculture, manufacturing, and construction, but with aid of mutually beneficial new forms of trade and tariff agreements among trading-partner nations.

5) The conduct of the bankruptcy-reorganization of the old system's financial institutions in such a manner as to prevent social chaos or related kinds of irreparable harm to the ordinary citizens of nations.

**Fifth**, we must acknowledge the fact, that during the recent 30-odd years, the majority of today's population has become conditioned to believe in the merit of customs which were virtually unknown 30 years ago. In some instances, considerable passion is attached to these new customs of the "post-industrial utopian" age. The fact is, that unless governments and populations are willing to abandon many of those recently acquired customs, and return to the proven customs of the successful modern nation-state's fostering of increase of the productive powers of labor, this planet will be virtually destroyed by a plunge into a now-looming "new dark age." At the present rate, that "new dark age" would have begun throughout this planet before the end of the present decade.

The proposition facing each of those who would prefer to cling to the new accustomed ways, is whether they, unlike Shakespeare's Hamlet, have the rationality and courage to abandon accustomed, "Third Wave" ideas, in time to survive, or will not find the courage to abandon disastrously failed "Third Wave" ideas, for a return to the proven policies of the pre-1964 period. The question which each of those must face, must ask himself or herself, is, "To be, or not to be?"

**Sixth**, the immediate cause of this collapse is the axiomatic shift away from capital-intensive, energy-intensive investment in scientific and technological progress, which emerged during the post-Kennedy, 1964-72 shift to what some have called the "Third Wave," "post-industrial" utopianism under a global monetary regime of floating exchange-

rates among currencies.

The folly of this "cultural paradigm-shift" was aggravated greatly by a number of successive steps taken under the governance of that set of "Third Wave" axioms:

1) The international oil-price hoax of the mid-1970s, the hoax organized and arranged by and on behalf of the London-based international petroleum-marketing cartel, assisted by the Henry A. Kissinger who later, in 1982, bragged publicly of having been covertly an agent of influence of the British Foreign Service all that time.

2) The Council of Foreign Relations' previously announced policy of "controlled disintegration of the economy," introduced under newly appointed U.S. Federal Reserve Chairman Paul A. Volcker beginning in October 1979. The disastrous agricultural and industrial recession of 1979-83, and the collapse of the U.S. system of savings and loan institutions, was a direct consequence of Volcker's measures.

3) The 1982-87 lunacy of U.S. financial deregulation, typified by such measures as the Garn-St Germain and the Gramm-Rudman bills, which, combined with the "junk bond" looting launched by Vice President George Bush's cronies, brought on the financial panic of October 1987.

4) The post-1987 buildup of the vast "derivatives" bubble, the cancer of "casino"-style financial speculation which is presently causing the collapse of the international financial system.

**Seventh**, these, and related measures, taken variously by the United States, other nations, and the IMF and World Bank, have brought the world to the present spiral of financial collapse, and toward the brink of a threatened, early global monetary disintegration. The characteristic of the resulting economic order is typified symptomatically by the tiny fraction of trade represented in daily turnover in world financial markets. Over the 1983-95 interval, the general, now characteristic trend in international markets is that economies shrink (per capita, per household, and per unit of land-area) while nominal financial aggregates bloom; the present world economic system has degenerated into the analogy of a cancer in its terminal phase. Not only has the growth of nominal Gross Domestic Product of nations been decoupled from the growth of production of essential goods and services; the continued existence of the doomed bubble of financial speculation depends upon the continued looting of the real economic basis on which the existence of nations and their populations depends.

I do not expect that governments generally, including my own U.S. government, will find sufficient courage, or political support for taking the required measures. I understand politics and its news media-orchestrated lunacies very well from my own experience of decades. I do expect that sane governments will take note of what I have stated here, and will prepare now to act appropriately, before it is too late.

The question, the price, is: "To be, or not to be?"

# Sweden: first state bankruptcy in Europe?

by William Engdahl

While attention in recent weeks has focused on the historic fall of the U.S. dollar against the Japanese yen and the German mark, the outcome of the crisis of the Swedish kroner could set a dramatic precedent for other highly indebted industrial economies.

Since Dec. 31, 1994, the kroner has fallen 11% against the mark. Because of the relatively small volumes of kroner traded internationally, few outside Scandinavia took note of what could develop into another international debt crisis, similar to that in Ibero-America in the early 1980s. Since the European currency crisis of September 1992, when the British pound and Italian lira were forced to leave the fixed exchange rate bands of the European Rate Mechanism, the kroner has fallen 36% against the mark.

The continuing fall of Sweden's currency is alarming because of its impact on Sweden's public debt burden. Unlike Italy, which has a far higher public debt (\$1.2 trillion), Sweden in recent years has become dependent on foreign currency borrowing to finance its deficits. While Italy's public debt is 130% of GDP, most of it is financed domestically. When the lira fell in 1992 by 30%, the principal effect was to give Italian auto and machine tool exports a competitive advantage. Not so with Sweden.

To grasp the significance of what is taking place in Sweden, with the government scrambling to prepare emergency austerity cuts and the kroner falling faster, it is necessary to understand the early roots of the present crisis, which is only dimly understood by most. Sweden today is the victim of a sickness which overwhelmed most industrial nations in the 1980s, namely, the disease of Thatcherite "free market" deregulation and abandonment of sound national economic policy.

During the latter part of the 1980s, the Swedish government took measures to imitate the financial and monetary policies of British Prime Minister Margaret Thatcher. Swedish banks were freed from decades of restriction on lending practices, restraints which had helped control real estate speculation and rents. Commercial banks, as a result, plunged into the domain traditionally served by Sweden's savings banks, and began wildly speculative, unsecured real estate lending in areas in which they had no experience. Huge office and residential projects suddenly began to spring up in Gothenburg, Stockholm, and other cities.

## The Social Democratic role

Ironically, the bulls of speculation were let loose by the Social Democratic government of Ingvar Carlsson. Perhaps eager to stimulate employment through a construction boom for election reasons, Carlsson and his finance minister, Kjell-Olof Feldt, removed controls on banking and lifted the decades-long controls on foreign capital flows into and out of Sweden.

The situation began to unravel by 1989-90, when the major industrial economies of the world, led by the United States and Japan, sank into the deepest industrial depression since the 1930s, and world trade fell sharply. The impact on Sweden, an export economy, was devastating. Unemployment soared from 2.5% in 1988 to more than 16% in 1994. As the domestic economy went into the deepest depression since the 1920s, the real estate bubble also collapsed. No one could afford luxury new office space; workers who had planned to finance new homes were suddenly out of work. Banks which had lent to builders in the boom years suddenly found themselves in trouble.

At that point, the first fruits of the "Thatcherite experiment" were evident. Sweden's banking system went into deep crisis. Every major bank but one required some form of emergency state bailout. Most banks were nationalized, at taxpayer expense. The tab for the state's banking bailout had reached a staggering SKr 100 billion (\$14 billion) by 1994. But state budget outlays, under Sweden's famous social welfare system, were also soaring in the depression of 1990-95. As unemployment climbed into the double digits, state outlays increased geometrically. By law, Swedish workers were entitled to be paid 90% of their normal wage by the government when unemployed. Today the government is trying to cut that to 75%.

The government's only response was simply to issue debt and go into deficit, and try to impose austerity in a vain attempt to control the rate of increase of the deficits, while hoping for an economic miracle.

## Falling into a 'debt trap'

Over the past five years, Sweden's governments, Socialist, conservative, and since September 1994 again Carlsson's Socialists, issued debt at a record pace. Total public debt increased from 40% of GDP in 1991, to what today is estimated at more than 94% of GDP, a debt of almost SKr 1,400 billion. That, in less than four years!

But Sweden's economy had been transformed, primarily during the 1970s and 1980s, into a vast welfare state of bureaucrats—Olof Palme's vision of a post-industrial society. At the onset of the economic crisis in 1990, more than 66% of GDP was tied to the state sector. Serious cuts in the state budget would mean huge cuts in the overall economy, a self-feeding downward trend. As the tax revenue base collapsed and deficits soared, the government simply continued issuing debt, hoping for a miracle.



That miracle has not arrived. Sweden today is locked into a "debt trap" of Ibero-American dimensions. Interest costs on debt are growing faster than the economy.

In 1994, the government was forced to pay nearly SKr 100 billion in interest on its debt, making it the second largest budget item—SKr 40 billion more than planned, because of the sharp rise in international and Swedish interest rates last year. The interest alone on the public debt is 50% of the current deficit, compounding state debt in a self-feeding manner. Such is the definition of a classical "debt trap."

Further, the kroner has continued to fall since September 1992, largely because international speculators have realized that the government is paralyzed from raising interest rates to attract foreign investment, because of the effect on the cost of this debt. George Soros's Quantum Fund began to abandon its Swedish holdings already last summer prior to the elections. As the state deficits continued to add to the debt, Soros and other speculators sold what they saw as an increasingly worthless kroner. In the last weeks, even Swedish multinational companies and banks, led by the Wallenberg family's SE-Banken, led the selling of kroner for marks. For the private export companies like L.M. Ericsson or Saab, the cheap kroner improves export prospects, but for the government it spells catastrophe.

Worse, with the domestic economy in depression and deficits rising at a pace of more than SKr 200 billion per year (13% of GDP), the government was forced in the past several years to turn abroad to finance its deficits, borrowing in dollars, marks, and yen to keep going. Here is where the crisis began to assume alarming dimensions.

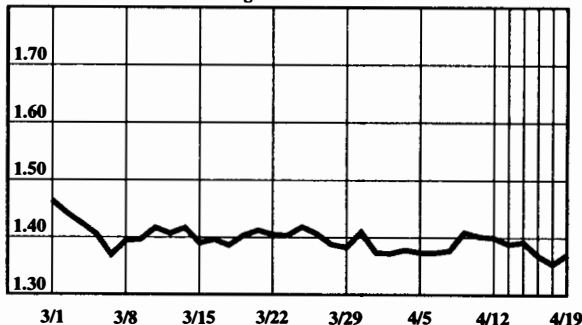
In order to finance its deficits amid what today is 14% unemployment, Sweden's government has been forced to borrow abroad in foreign currency for 30-40% of its public debt of SKr 1,400—a debt that equals the total of all national production and services of the Swedish economy for one year. And with 40% of that debt (\$80 billion) held in marks or other currencies, that foreign part of the debt alone has cost an added \$10 billion since January.

Worse, most of this foreign borrowing can only be done on the shortest-term basis (less than one year), forcing it to roll over the debt at an ever more rapid pace. This has led R.G. Andersen, chief economist of the Norwegian investment firm FIBA Nordic, to call Sweden today "the Mexico of the North." At this point, the scale of budget cuts the Carlsson government is debating, SKr 10-15 billion in its supplemental budget released on April 25, is insignificant compared to these numbers. Given Sweden's net foreign debt of some 54% of GDP, it is like a Third World country, not an OECD economy. At the present rate, Sweden would have to raise interest rates astronomically in order to upvalue the kroner by 25%, or to run heavy trade surpluses for the next 50 years. Neither is possible under current terms. If nations could go bankrupt like corporations, Sweden could be the first.

## Currency Rates

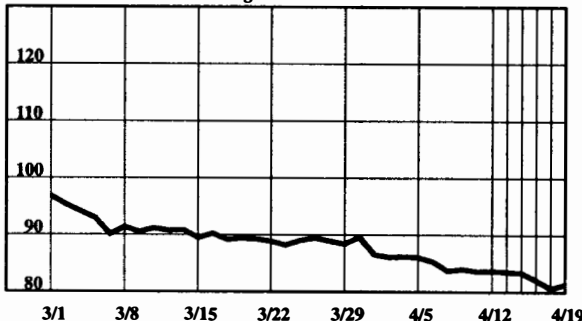
### The dollar in deutschemarks

New York late afternoon fixing



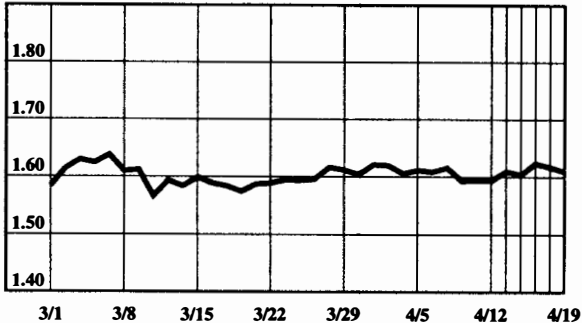
### The dollar in yen

New York late afternoon fixing



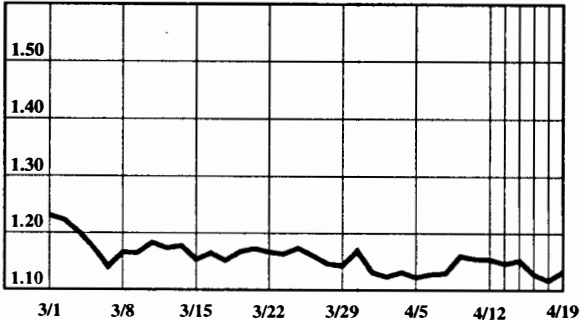
### The British pound in dollars

New York late afternoon fixing



### The dollar in Swiss francs

New York late afternoon fixing



# Business Briefs

## **Economic Policy**

### **LaRouche's advice to Russia nets coverage**

Lyndon LaRouche's Feb. 17 memorandum "Prospects for Russian Economic Revival" has been excerpted in the issue of the newspaper *Oppozitsiya (Opposition)* which came out in Moscow on April 3 in a run of 10,000 copies. The paper circulates in Moscow and several cities in central Russia, and is read by many members of the State Duma, Russia's lower house of Parliament.

On Feb. 20, Dr. Jonathan Tennenbaum of the Schiller Institute summarized the memorandum at committee hearings in the Duma. A Russian-language translation is circulating in Moscow in pre-print form. The full English-language text appears in the March 17 *EIR*.

The sections selected for publication in *Oppozitsiya* highlight strategic principles: that any projected economic recovery in Russia is incompatible with the British geopolitics of the Thatcher-Bush era, and that, in the words of one subhead of LaRouche's memo preserved in the *Oppozitsiya* excerpts, "plans may vary; correct principles are constant."

## **Health**

### **Neonatal tetanus still a major cause of mortality**

Neonatal tetanus is still a leading cause of neonatal mortality in many parts of the world. During the 1980s, neonatal tetanus accounted for half of all neonatal deaths and one-quarter of all infant mortality in some countries. In 1993, an estimated 515,000 neonatal deaths were caused by neonatal tetanus.

To eliminate neonatal tetanus and ensure that it does not reappear, 80% or more of infants need to be protected at birth through vaccination of their mothers with at least two doses of tetanus toxoid or through clean delivery practices. Of the estimated 515,000 deaths worldwide from neonatal tetanus, approximately 80% occurred in 12 countries: India, China, Pakistan, Nigeria, Bangladesh, Indo-

nesia, Ethiopia, Zaire, Nepal, Somalia, Sudan, and Ghana. Over 34% of the deaths occurred in Southeast Asia.

Although some progress has been made, insufficient funds to purchase tetanus toxoid in high-risk countries, lack of adequate health-care infrastructure, and poor access to clean birth practices are still the main obstacles in the fight against neonatal tetanus. Because the agent cannot be eradicated from the environment, long-term elimination of neonatal tetanus will require funds for vaccinations and the development of adequate health-care delivery systems to reach those at greatest risk, e.g., infants of poor women residing in rural areas in developing countries.

## **Finance**

### **Monetary system must be rethought, says minister**

Japanese Finance Minister Masayoshi Takemura on April 10 told the Diet (parliament) that the post-1971 floating exchange rate currency system should be rethought, a Japanese financial official who was translating from official wires confirmed to *EIR*. But the uproarious debate in Tokyo over Takemura's remarks prompted the Ministry of Finance on April 12 to characterize the comments as "unofficial."

"In order to counter the current rapid appreciation of the yen, Japan would like to emphasize policy coordination and joint intervention taken together with other nations, especially the U.S.," Takemura said. "But we also need to think whether we can leave the current exchange rate system as it is now," he added, noting that "economists in several nations" are studying ways to reform the world monetary system.

Another source said that many Tokyo financial experts agree that raising the issue of a redesign of the world currency system automatically raises the issue that "a good part of the world banking system" is bankrupt. "That becomes a very controversial discussion," he concluded. Although many agree with U.S. economist Lyndon LaRouche's proposal for bankruptcy reorganization, there is "certainly no consensus on that."

## **Romania**

### **Workers protest austerity program**

Over 18,000 Romanian workers protested in Bucharest on April 12 against the austerity policy of the government of Prime Minister Nicolae Vacariou, especially the cabinet's plans to impose wage freezes. The rally, which was organized by the Federation of Free Unions, called for an increase in the minimum income level as an emergency action to change the overall trend of impoverishment which has already driven one-third of the population below the poverty level, according to official data.

Food prices have increased by 50% since early 1994, which means that with an average income currently of 173,000 lei a month, a worker's family of four will not be able to afford minimum monthly food needs, which are currently estimated at 70,000 lei.

Taking all recent increases in private consumption expenses into account, including the planned hike of energy prices, the average minimum income should currently be 370,000 lei for a family of four, the Federation of Free Unions argues.

## **Technology**

### **Russians sell MHD system to United States**

The Russians have sold the United States a 15 megawatt portable magnetohydrodynamic (MHD) pulsed-power generator for military applications, *Aviation Week* reported in its April 10 issue. The system is capable of powering a steady-state laser weapon for 6-10 seconds, according to an Air Force researcher who was quoted in the magazine, and the U.S. military is also interested in its application to power microwave weapons. The generator uses rocket motors to produce the plasma.

*Aviation Week* also reported that the Russians are selling the technology to Japan, where there has been an increased interest in applying MHD pulsed power in earthquake

prediction after the Kobe earthquake.

The sale of an MHD generator with advanced military applications for \$4 million, is an indication of the conditions which have befallen the military-industrial complex in Russia. It is one example, as was the Topaz nuclear reactor for use in space, of a number of technologies, the development of which the United States abandoned in the past 20 years, and is now buying cheaply from the Russians.

From the early 1970s on, the Soviet Union and the United States were both involved in developing practical applications for the direct conversion of thermal energy to electricity through MHD. In the United States, the civilian research and development program slowed to a near-halt by the early 1980s. But in the Soviet Union, it continued to the end of the 1980s, occasionally producing some electricity for the Moscow power grid using natural gas to create the MHD plasma.

In parallel with their civilian electric power program, the Soviets, led by Academician E.P. Velikhov, were developing pulsed-power sources for directed energy weapons (described in the pamphlet "Sputnik of the '70s," published in 1977 by the U.S. Labor Party), and stand-alone power supplies for remote-area radar and other systems, and geophysical research and earthquake prediction (see *EIR*, Feb. 13, 1987, p. 24). Velikhov's portable MHD generator was one of the technology jewels of the Soviet counterpart of the U.S. Strategic Defense Initiative program.

## **Biological Holocaust**

### **AIDS wreaks havoc in Zimbabwe**

The AIDS epidemic in Zimbabwe has reached such crisis proportions that funeral directors say they are running out of cemetery plots, and want permission to start burying corpses vertically or in tiers, according to the April 13 *Washington Post*.

More than half of Zimbabwe's 50,000 soldiers are infected with the human immunodeficiency virus (HIV), the virus that causes AIDS, according to unofficial estimates. AIDS is the leading killer of children under

five years of age in Zimbabwe, accounting for one-quarter of such deaths in a population of about 11 million. If current projections hold, one-third of all youngsters in Zimbabwe will be orphaned by 2010.

A spokesman for Anglo-American Corp., the mining conglomerate that employs 20,000 in Zimbabwe, estimated that 25% of its workforce is HIV-infected. So as not to bankrupt its pension system, the company has instituted a program of ill-health retirement in which AIDS sufferers are given a lump-sum payout of six months pension benefits, plus funeral costs. The company also has begun testing workers for AIDS before they are moved into long-term training programs. "So far, you couldn't really say there's been that great a cost to our company," said a spokesman for the company.

## **Germany**

### **Cities facing severe financial crisis**

German cities this year are facing the "most severe financial test ever," according to the 1995 Municipal Finance Report by the Association of German Cities. The report said that tax revenues from local businesses, one of the main revenue sources for German cities, will fall again in western Germany in 1995 for the third year in a row. Spending for social welfare programs is expected to increase by another 8%, because of rising unemployment.

The reaction of the cities will be twofold, says the report. First, infrastructure and other investments will fall to DM 38 billion (roughly \$25 billion), after DM 45 billion in 1993, and DM 41 billion in 1994. Second, there will be another drastic increase in municipal fees, especially for water consumption and waste disposal.

However, despite these measures, most of the big western German cities will still suffer large budget deficits, including DM 480 million in Essen, DM 280 million in Düsseldorf, and roughly DM 150 million for cities such as Mainz, Frankfurt, Hanover, and Bochum.

## **Briefly**

● **GERMANY** is optimistic about selling railway technology to Malaysia, after talks by Economics Minister Günter Rexrodt and Siemens in Kuala Lumpur in early April. The German ICE system is competing with the French TGV for the planned DM 10-12 billion high-speed rail connection between Kuala Lumpur and the new international airport, as well as for the planned 800-km nationwide rail grid.

● **IRAQ AND JORDAN** have announced that they will build a pipeline to carry Iraqi crude oil to the Jordanian refinery of al-Zarqa, when the sanctions on Iraq are lifted. Jordan relies on Iraq for all its oil needs, which are supplied by truck, Reuters reported on April 11.

● **NATIONSBANK** would be "very interested in talking to" Chase Manhattan about a possible merger, bank Vice Chairman James Hance, Jr. said, the April 14 *Wall Street Journal* reported. Chase CEO Thomas Labrecque responded that Chase has "no interest" in such a proposal.

● **CRÉDIT LYONNAIS** President Jean Peyrelevade revealed in mid-April that the French bank had lost 600 million francs at its Egyptian branch, *Le Monde* reported on April 15. The affair has been brushed aside because, in the context of bank losses of FF 50 billion, such a sum could appear negligible, the paper said.

● **AMERICAN EXPRESS** has banned outside board members acting as consultants to the company, because of concerns that such directors do not have the best interest of stockholders at heart. The one exception will be Henry Kissinger.

● **BANCOMER**, a leading Mexican bank, warned that the worst of the nation's crisis is yet to come, the daily *Excelsior* reported on April 7. It estimates that GNP will fall by 5.1% in the second quarter of 1995, industrial production will drop an average of 4%, and inflation will be 48% for the year.

## Prince Philip's 'indigenist' plot to destroy Australia

by an EIR Investigative Team

Fierce debate over the "rights," particularly the "land rights," of its 250,000 or so citizens of Aboriginal descent has dominated the political life of Australia for the past several years. In March, the Labor government of Prime Minister Paul Keating threatened a rare "double dissolution" of both houses of Parliament unless its bill to establish a \$1.46 billion Aboriginal Land Fund were passed unaltered.

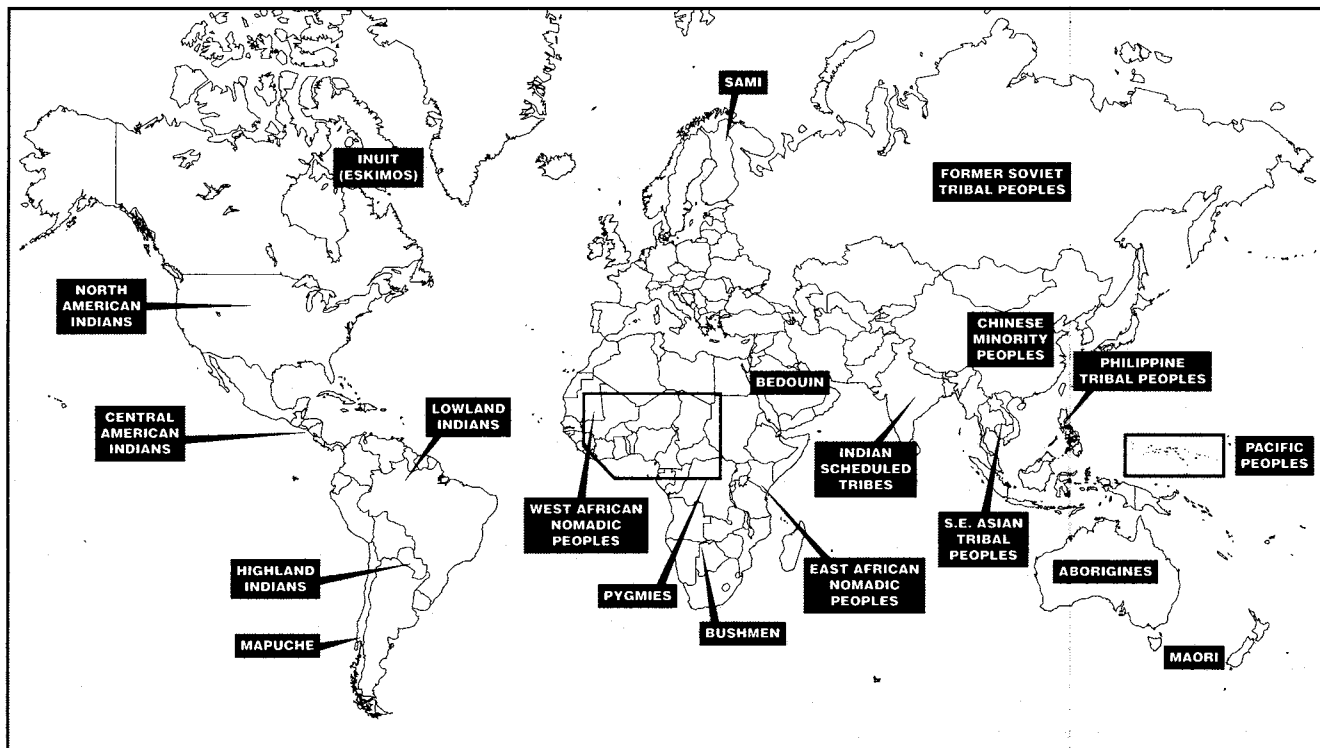
The country continues to be rocked by the High Court's 1992 "Mabo decision," which overturned the doctrine of *terra nullius*, according to which Australia was "empty land" when the first colonists arrived; this threw open much of the country to Aboriginal land claims. Even the shocking neglect of Aboriginal health, which is the subject of two recent government reports, is claimed, by some Aborigines and many of their radical white advisers, to have been caused by breaking the "spiritual link" which the Aborigines allegedly once had to the land.

Before 1967, Aborigines owned virtually no land. In that year, a national referendum, organized by the networks of Britain's Prince Philip in the London-based Anti-Slavery Society, changed the Australian Constitution to allow the federal government to make laws for Aborigines (previously the sole prerogative of Australia's six states, except in the Commonwealth-run Northern Territory). Today, constituting only 1.5% of Australia's population, they hold 15% of the nation's land, have filed claims for another 10%, and will receive additional huge tracts of "conservation," "World Heritage," and national parks land, according to plans now under way.

The issue of "Aboriginal land rights" was created by Prince Philip's World Wildlife Fund in order to splinter the nation of Australia. It is a case study of the WWF's use of radical environmentalism and "indigenism" to crush modern nation-states, as *EIR* demonstrated that *modus operandi* in our Oct. 28, 1994 *Special Report*, "The Coming Fall of the House of Windsor."

The aim of the "indigenists" is to place the Aborigines in the Australian equivalent of South Africa's Bantustans: stinking holes of poverty and backwardness. Those who claim to be fighting for the "rights" of the Aborigines to maintain the

## The World Wide Fund for Nature's identification of 'indigenous peoples'



*The world's "indigenous rights" movement is run by Prince Philip's World Wide Fund for Nature in order to split up nation-states. This map is taken from the WWF's 1992 "Atlas of the Environment"; its accompanying key identifies these "indigenous peoples," whom the WWF and its spin-offs are organizing, as "threatened by economic development."*

primitive culture of their ancestors, are actually denying them the opportunity to participate in Western Judeo-Christian civilization, the highest form of culture to have emerged on this planet. This includes denying them the fruits of modern science, technology, and medical research. As Geoff McDonald, former union representative for the Royal Australia Nursing Federation, discovered during his extensive travels through Aboriginal areas, "one of the disgraceful results of the urging of blacks to move away from modern living and to adopt a different lifestyle, has been an obvious increase of disease and illness, which is not discussed by those who know what is happening because of the fear of being labelled 'racist.'"

Prince Philip has led the campaign to shatter Australia since at least his 1963 royal tour there, when his call for the formation of an Australian wing of the WWF led to the establishment of the Australian Conservation Foundation, the "mother" of all indigenism and radical environmentalism in the country. Philip chaired this nominally Australian organization from 1971-76, during which time he initiated its turn toward "indigenism." He was replaced as ACF president by the former central bank head, H.C. "Nugget" Coombs (whose picture is on the cover of this magazine); the chief architect of the proposed self-governing Aboriginal enclaves all over the country is former longtime ACF Executive Director Philip Toyne, now a key federal bureaucrat.

The model for the "indigenous" carving up of Australia is another British Crown colony, Canada. There, an agreement negotiated by Queen Elizabeth with 17,500 Inuits (Eskimos) in 1993 declared one-fifth of Canada to be the new "self-governing" territory of Nunavut. Many of those involved in creating Nunavut have deployed to Australia to replicate the process.

The creation of new Aboriginal nations out of Australia is being organized by hordes of anthropologists, deployed by Coombs and the ACF. The anthropologists organize and file all the land claims, and control the Aboriginal organizations which nominally employ them. Anthropologists are creating a radical new "Aboriginal identity" which will lead to a terrorist upsurge, precisely as they created the Shining Path of Peru, or the Zapatista National Liberation Army of Chiapas, Mexico. Indeed, at least one of the veterans of the Chiapas anthropologist project has redeployed to "study" Aborigines in the Australian state of Queensland, while Mabo decision architect Prof. Henry Reynolds, who visited Mexico to study the "indigenous" situation there, predicts a bloody Chiapas-style explosion in Australia.

In addition to *EIR*'s investigations, this report draws extensively upon the researches of Lyndon LaRouche's co-thinkers in the Citizens Electoral Councils of Australia. We also include interviews with some of the key individuals plotting to rip Australia apart.

# Prince Philip's plan to carve up the nation of Australia

Prince Philip and his Australian collaborators plan to splinter the nation of Australia through a variety of land grabs carried out under "World Heritage," "conservation," or "Aboriginal land rights" cover. Already some 32% of the continent has been taken under these pretexts (not all of the land is shown on the map).

Working on the model of the new "self-governing" entity of Nunavut which was carved out of Canada, hordes of anthropologists and lawyers directed by the Prince Philip-founded Australian Conservation Foundation are working on the next phase of the plot: to turn over all "protected areas" to "Aboriginal self-government," through a system of "regional agreements" (the numbered areas on the map) and then to expand these regional agreements even beyond the current protected areas. After a few years of de facto sovereignty, the next phase would be bloody Chiapas-style secession from the Commonwealth, as predicted by the architect of the Mabo case, Prof. Henry Reynolds (see interview).

Note the strategic placement of the proposed package of "regional agreements," which includes the Kimberleys, Kakadu National Park, Arnhem Land, the Northern Peninsula Area of Cape York, and the Torres Strait Islands. Together with the "sea claims" now being filed (70% of the Northern Territory coast, for instance, is already controlled by Aborigines), and the proposed Aboriginal "co-management" of the Great Barrier Reef Marine Park, the whole northern and northeastern part of Australia is potentially sealed off. The crucial shipping lane between Indonesia and Papua New Guinea on the north and Australia on the south, through which several thousand ships pass per year, would be dominated by these new "self-governing" entities on the Australian side, and by the strategically placed "protected areas" of Irian Jaya and Papua New Guinea to the north, flanked in the west by an East Timor declaring its independence of Indonesia, a long-term project of British intelligence.

What Prince Philip et al. are recreating, in effect, is the notorious British strategy for Australia during World War II—the "Brisbane Line." The British argued that everything north of a line drawn across the continent southwesterly from Brisbane to Adelaide should be ceded to the Japanese, a proposition which would have made the continent as a whole indefensible, and which was defeated by the collaboration of

Gen. Douglas MacArthur with the Australian Labor government of Prime Minister John Curtin. Today, the territory is not necessarily being ceded to the Japanese, but to whomever Prince Philip and his crowd choose to install in the series of balkanized little Aboriginal "nations" well on the way to being created.

**1. The Kimberleys:** This area, together with the Torres Strait Islands, is described by those plotting regional agreements as the "most advanced" toward implementation. The head of the Kimberley Land Council, Peter Yu, inserted the concept of regional agreements into the 1993 Native Title Act.

The push for a regional agreement for the Kimberleys is the result of Nugget Coombs's 1985-91 "Kimberley Project" (see interview with Donna Craig), in which he sent in hordes of Australian National University-financed anthropologists and others to do a "social impact assessment" of proposed mining in the area. Coombs then brought in key figures involved in the creation of Nunavut to start to agitate among Aborigines for a regional agreement for the area.

The plot to split the Kimberleys off from Australia is not new: The first justice minister under Lenin's Bolshevik government after 1917, Isaac Steinberg, with backing from circles in London, attempted to set up the Kimberleys as a "Jewish homeland."

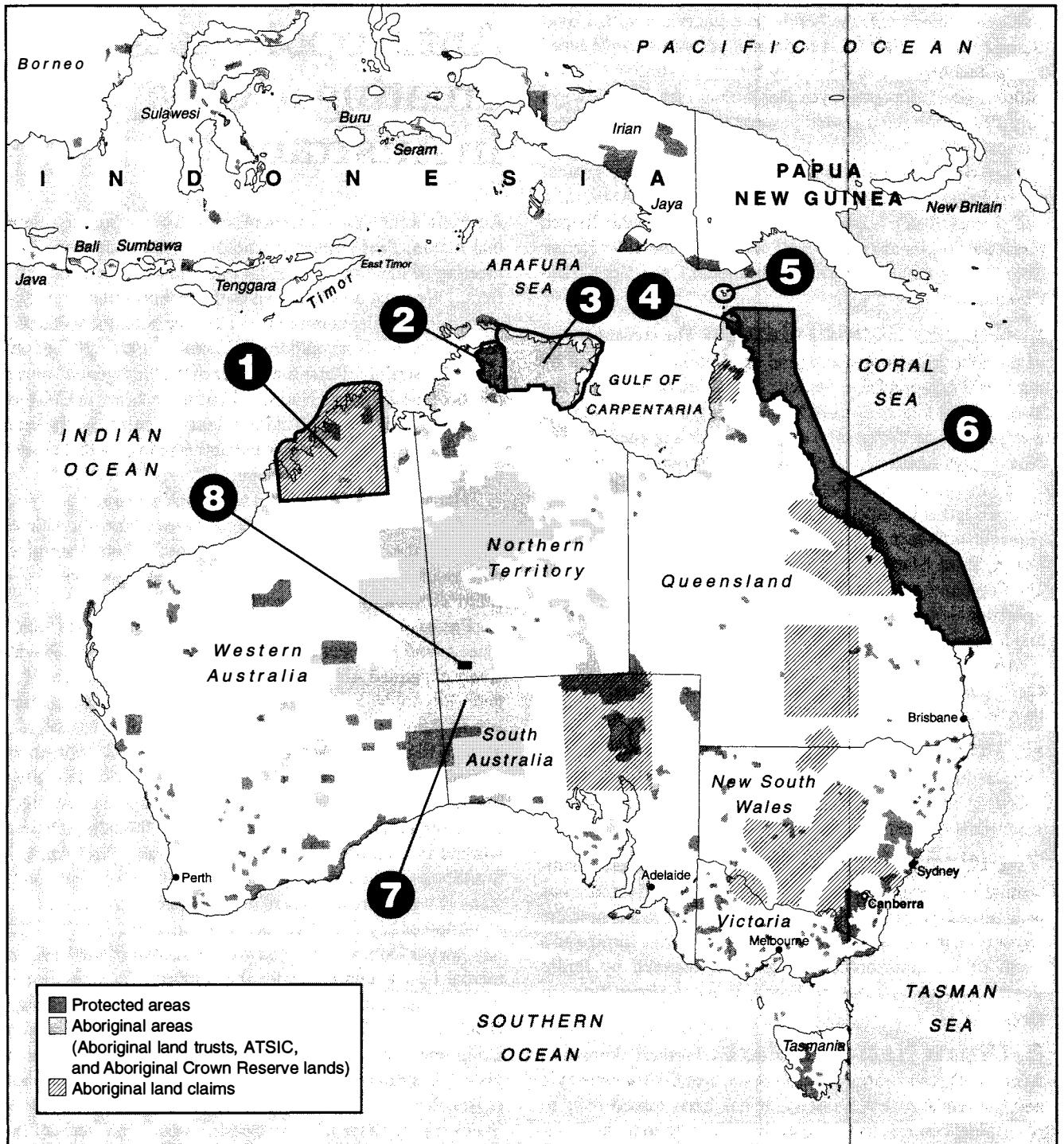
**2. Kakadu National Park:** The plan of Coombs et al. is to establish an Aboriginal "co-management" regional agreement over the park, as a stepping stone to taking the land from the Commonwealth altogether.

**3. Arnhem Land:** Coombs did so much organizing among the Yirrkala people here, that they adopted him as an "elder." The British head of Australian National University's anthropology department, Dr. Nicolas Peterson, has just written an Aboriginal "sea claim" for the ocean off Arnhem Land in the Arafura Sea, which is designed to set a legal precedent.

**4. Northern Peninsula Area (NPA):** This 8,000-square-mile area on the tip of Cape York commands the crucial Torres Strait. It is also very close to Australia's space launch site near the top of the peninsula,



## Proposed 'regional agreements' in Australia



an important component of the nation's dwindling scientific and technological capability. Given the complex of parks in the area, one of which abuts the launch site, one could

expect to soon see a "land claim" filed for the launch site. The regional agreement for the NPA was designed by longtime Australian Conservation Foundation Executive Di-

rector Philip Toyne, who continues to push it from his new post as deputy secretary of the federal Department of Environment, Sports, and Territories, whose Environmental Strategies Directorate he heads (see interview with David Bennett). Australia's "first regional agreements conference" was pulled together in Cairns by former Australian Conservation Foundation employee Ros Sultan (see interview) in July 1994, with the included purpose of pushing this project ahead.

Aboriginal anthropologist and former secretary general of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders Marcia Langton, who helped insert the "regional agreements" clause into the 1993 Native Title Act, is an adviser to the Aboriginal Cape York Land Council.

**5. Torres Strait Islands:** The subject of one of the first great anthropological expeditions dispatched by the Royal Geographical Society from London in 1898, the Torres Strait Islanders have been the target of manipulation ever since. The 1992 Mabo decision, which opened most of Australia to Aboriginal land claims was organized by Prof. Henry Reynolds and Nugget Coombs, who together convinced a leftist Islander named Eddie Mabo to file the claim. Nunavut architect Peter Jull has been a key adviser to the Torres Strait Islanders for years and participated in the July 1994 ceremony which set up the Torres Strait Authority, a transitional body to "full autonomy" (see interviews with Jull and Mick Dodson).

Note the strategic significance of the islands as a maritime choke point for shipping between Southeast Asia and Australia's major east coast population centers.

**6. The Great Barrier Reef:** Plans are afoot to turn this massive portion of Australia's coastal waters over to Aboriginal "co-management," as an interim step to Aboriginal ownership.

**7. Pitjantjatjara Council lands:** A substantial percentage of the entire state of South Australia has been turned over to the Pitjantjatjara Council, and is now the target for a regional agreement. The council was formed as a result of an "anthropological project" directed by Philip Toyne, and carried out by Susan Woenne-Green (see interview).

**8. Uluru National Park:** Formerly known as Ayers Rock, this central Australian site is one of the country's best-known tourist attractions. It has been turned over to Aboriginal control, and is leased back long-term to the Commonwealth.

The chief architect of this project was former Australian Conservation Foundation boss Philip Toyne; the key anthropologist involved was Susan Woenne-Green. Uluru is the model for ultimately turning all of Australia's "protected areas" over to Aboriginal control.

## Anthropologists are creating a 'Chiapas' in Australia

Australia's chief theoretician of the idea of a separate Aboriginal nation, Prof. Henry Reynolds, told a September 1993 meeting of the elite Australian Institute of International Affairs, "We must conclude that both the Aboriginal and [Torres Strait] Islander communities have the potential to become nations or already are nations." Reynolds's strategy for carving up Australia follows the model of the "indigenist" movements of the Zapatista National Liberation Army in Chiapas, Mexico and Shining Path in Peru, both organized by the same combination of communists and anthropologists that created the Aboriginal movement in Australia.

The next phase of the plot to splinter Australia is to convert the 25% or more of the country now owned or claimed by Aborigines into "regional agreements," where Aborigines will assume control of major government functions, to be followed soon by "self-government."

Professor Reynolds, based at the University of North Queensland in Townsville, was the chief organizer for massively expanded Aboriginal land claims. His wife, Sen. Margaret Reynolds, is one of the Labor government's top activists in Aboriginal affairs. Professor Reynolds has been to Mexico to meet with government specialists on "indigenous matters," to discuss Chiapas. He has written widely about the desirability of eliminating nation-states and returning to the "more complex patterns of power" of feudalism. He has worked in London with British "ethnic specialist" Anthony Smith, one of the chief postwar Oxford-Cambridge theoreticians of how "ethnic revival" will replace nation-states.

Another key operative for "regional agreements" is Sydney lawyer Donna Craig, the vice-chairman of the Environmental Law Commission for the southern Pacific region of the International Union for the Conservation of Nature (IUCN), the World Wildlife Fund's sister organization. Craig comments (see interview) on the role of anthropologists: "Australia has an extraordinary history with anthropologists. Many of my friends from Canada and the United States say they have never come across a nation where anthropologists have exerted so much power."

The British head of the Anthropology Department at the Australian National University, Nicolas Peterson, confirmed (see interview) his role and that of his anthropologist colleagues in all of the major land rights developments in the past three decades: "We have played a crucial role in all

this. . . . Anthropologists have participated in government inquiries, they have written most of the land claims, they have done all the basic research by which Aboriginal people have got their land back. They have considerable input into the legislation, various pieces of legislation.”

These controllers of the Aboriginal cause would know that the sort of “indigenous” project now under way in Australia follows precisely in the footsteps of the Zapatistas in Chiapas and Shining Path in Peru.

### The case of Peru

From 1980 until it was finally brought under control by Peruvian President Alberto Fujimori in late 1993, Shining Path slaughtered tens of thousands of Peruvians, many of them poor and Indian; destroyed billions of dollars in crucial national infrastructure such as power lines; organized a massive expansion of Peru’s role in the international drug trade; took over large sections of the country where no one dared venture; and finally verged on taking over the capital, Lima.

On one level, the origins of Shining Path are well known. Shining Path was founded at, and deployed out of, the University of San Cristóbal of Huamanga in Ayacucho, in the desolate south-central highlands of Peru. For two decades, its top leaders and theoreticians operated out of the university, under the supervision of numerous Peruvian and international anthropologists who ran the university’s experimental anthropology department. The rector of the university from the late 1960s through the late 1970s was the anthropologist Efrain Morote Best, who was jailed in 1973 as a suspected “intellectual author” of Shining Path; three of his four children became top Shining Path leaders. This leadership also included Abimael Guzmán Reynoso, the now-jailed head of Shining Path, who joined the Philosophy Department at the university soon after it opened in 1958.

But the origins of Shining Path begin decades earlier. In July 1920, the Communist International (“Comintern”) held its famous Congress of Peoples of the East in Baku, capital of Soviet Azerbaijan. In that and a followup conference of the League of Oppressed People in Berlin, the outlines of Comintern policy were established for the “underdeveloped” sector, or for backward sectors of “advanced” nations: Communists should ally with whatever oppressed “ethnic” group they could find, to deploy them for communist revolution.

The founder of the Communist Party of Peru, José Carlos Mariategui, Comintern recruit from a visit to Europe in the 1920s, established an alliance in 1924 with Luis E. Valcarcel, the acknowledged “father of Peruvian ethnology.” Valcarcel was a protégé of Paul Rivet, the Sorbonne-based leader of French anthropology, and Rivet’s trainee, Jacques Soustelle,<sup>1</sup> an admirer of Aztec human sacrifice who

spent several years during the late 1930s and early 1940s doing anthropological research in southern Mexico and Guatemala.

Mariategui and Valcarcel collaborated in Valcarcel’s 1927 book *Tempestad en los Andes* (*Tempest in the Andes*), which predicted rebellions descending from the Indian highlands upon Peru’s coastal regions. Decades later, the fruits of this collaboration were to explode with bloody fury: The full name of the “indigenist” Shining Path is “In the Shining Path of José Carlos Mariategui.”

### The case of Chiapas

On Jan. 1, 1994, “Shining Path North,” the Zapatista National Liberation Army, launched its insurrection in Chiapas, with supporting actions around the country conducted by pro-Shining Path networks.

Once again, the anthropologists had been at work. Between 1957 and 1977, Chiapas had been the site of the “Harvard Chiapas Project,” probably the world’s largest anthropological study. The British head of Harvard’s Anthropology Department, David Maybury-Lewis, was the founder of Cultural Survival, whose patron was Queen Margarethe of Denmark, and which was a sister organization to Prince Philip’s Survival International, founded by the World Wildlife Fund.

The Harvard Chiapas Project alone had produced 27 books, 21 doctoral dissertations, 33 undergraduate theses, two novels, and a film on the region, by the late 1970s.

### Communists, anthropologists in Australia

The 1920 Baku conference of the Comintern had important ramifications in Australia, as it did in Peru. The Communist Party of Australia’s newspaper, the *Worker’s Weekly*, on Sept. 24, 1931, in an article titled “Communist Party’s Fight for Aborigines: Draft Program of Struggle Against Slavery,” called for implementing the Comintern’s proclamations in Australia. Its concluding objective called for:

“The handing over to the Aborigines of large tracts of watered and fertile country, with towns, seaports, railways, roads, etc. to become one or more independent Aboriginal states or republics. The handing back to the Aborigines of all Central, Northern and North West Australia to enable the Aborigines to develop their native pursuits. These Aboriginal republics to be independent of Australian or other foreign powers. To have the right to make treaties with foreign powers, including Australia, establish their own army, governments, industries, and in every way to be independent.”

The map on p. 12 demonstrates how extremely close to fulfillment that program is.

In 1944, the Communist Party stepped up its Aboriginal activities. In March of that year, its theoretical journal, the

1. Soustelle’s Secret Army Organization (OAS) was involved in numerous assassination attempts against French President Charles de Gaulle in the early 1960s. Soustelle was identified by U.S. intelligence as a key member of the

Soviet “Red Orchestra” espionage ring; he later headed the extreme right-wing OAS. Valcarcel joined the Rivet-Soustelle Society of Americanists, an anthropological association with roots in the late nineteenth century.

*Communist Review*, called for a transfer of certain powers held by the states to the Commonwealth, particularly as concerns Aboriginal affairs. Communist Party policy, the *Review* argued, "must be framed to prevent and offset the effects of civilization on the tribalized natives, as well as rehabilitating the detribalized full-bloods. Such a policy requires a centralized authority, which can be brought about by giving the required powers to the present federal government."

Through the efforts of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders, comprised of communists and fellow-travelers and directed by British oligarchs in the Anti-Slavery Society, those "required powers" were handed over to the federal government as a result of a 1967 referendum.

Once again, the communists were not the only ones beating the drums for the Aborigines. Anthropologist Judith Wright McKinney, whom Council for Aboriginal Affairs founder H.C. "Nugget" Coombs calls "my collaborator of 30 years," has written a history of the Coombs-led Aboriginal Treaty Committee, *We Call for a Treaty*. There McKinney emphasizes the role of her fellow anthropologists: "Not until after World War II when a new scholarly interest was reinforced by the work of anthropologists such as A.P. Elkin and W.E.H. Stanner (the latter himself later a member of the Council for Aboriginal Affairs) . . . did a movement begin to support a new Aboriginal push for land rights and human rights."

Key in all this, McKinney notes, was "the new science of anthropology, which provided the initial impulse towards modification of the former administrative rigidity," and which "gained a footing in Australian universities in 1926, with a Department of Anthropology established in the University of Sydney." Elkin held that chair beginning 1933, and in 1938 published his famous book *The Australian Aborigines*. Reprinted numerous times, "The influence of this book . . . had much to do with the gradual change in the attitudes of some European Australians to the indigenous minority."

The anthropologist Elkin, to judge by the dossier prepared on him by the Australian Security Intelligence Organization (ASIO, Australia's FBI), was the Luis Valcarcel of Australia. ASIO cited his role in various communist activities, including Aboriginal protests, his chairing a meeting of the Friendship with Russia League in February 1945, and his membership in a communist front, the Australian Association of Scientific Workers.

While Elkin's early work raised certain issues, it was W.E.H. Stanner who was "the voice of the Aboriginal people." The London School of Economics-trained Stanner, a veteran of British intelligence activities in Kenya and elsewhere, initiated, with Coombs's backing, the shift from "assimilation" to segregation and enforced backwardness. Stanner's 1965 work, *Aboriginal Territorial Organization*, was the crucial theoretical piece which outlined the alleged mysti-

cal/spiritual place of the land in the Aboriginal psyche. The following year saw the famous walk-off by the Gurindji people from Lord Vestey's Wave Hill estate, an internationally publicized protest against abominable living conditions, which was largely organized by key communist cadre, together with anthropologists, and which is universally recognized to be "the birth of the modern land rights movement."

One of the anthropologists who worked at Wave Hill was Hannah Middleton. Middleton, who was British, was a member of the Australian Communist Party, and a student of the British anthropologist Frederick Rose. Rose, also a member of the Australian Communist Party during the 1950s, had fled Australia in the wake of the "Petrov Affair" involving Soviet espionage, and took up a chair of anthropology in East Berlin. From there, he deployed his student Middleton to Wave Hill.

### **Australia's university establishment**

As Australia has its own "Valcarcel," so it has its own "University of Huamanga": the Canberra-based Australian National University (ANU), which now boasts over 20 professors of anthropology on its staff and an additional 53 doctors of anthropology or archeology on scholarship or doing "research."

The ANU was founded shortly after the war by Coombs, who was its chancellor for many years. In order to run the growing Aboriginal land rights movement, Coombs in 1973 set up an extension of ANU, its North Australian Research Unit, in Darwin in the remote Northern Territory, almost half of which is now owned by Aboriginal Land Councils. NARU not only hosts the Nugget Coombs Forum for Indigenous Studies, but is the key staging post for specialists in "land rights." These include the Canadian Peter Jull and the Aborigines Ros Sultan and Marcia Langton (see interviews).

In just under 30 years, from the time of the 1967 referendum, Aborigines have gone from having no land, to owning at least 15% of Australia, with the near-term prospect of owning or controlling at least double that. There are now vast tracts of remote Australia, where no one may enter without permission from the local Aboriginal Land Council. Many of the still-existent 235 Aboriginal dialects, until recently believed to be within a few years of extinction, are being revived and taught in school.

Summing up the prospects for the region, Prof. Henry Reynolds told an interviewer that there were parallels between the "indigenous" armed uprising in Chiapas, and likely developments in Australia. "I think that sort of combination of regional and ethnic rebellion is potentially possible," he said. "We have had a long period without that sort of overt conflict, but it would be optimistic indeed to assume that it could not happen again! . . . Certainly if you frustrate the ambitions of significant groups, I think that sort of response could be possible down the track. And would be extremely difficult to deal with."

# Land rights and the hoax of anthropology

All claims to grant land to Australia's Aborigines have depended upon the "expert" testimony of anthropologists; without this "science" there would be no such thing as the land rights movement. Yet this quack science emphatically denies what is most human about man—his creative powers of mind—in favor of treating him as just another animal species, with a fixed range of behavior.

Australia was the cradle of British anthropology, whose history is sketched by the Sorbonne-trained Sydney lawyer and anthropologist Marc Gumbert, in his 1984 book, *Neither Justice nor Reason: A Legal and Anthropological Analysis of Aboriginal Land Rights*.

British anthropology really gets going, according to Gumbert, with an expedition sent by the Royal Anthropological Society to the Torres Strait Islands, off the northeastern tip of Australia. "In Britain, a scientific expedition in 1898 to islands in the Torres Strait (between Australia and New Guinea) by W.H.R. Rivers and his colleagues A.C. Haddon and C.G. Seligman, may be seen as seminal to the approaches and theory of an incipient British anthropology."

It was from precisely this area that Torres Strait Islander Eddie Mabo launched his famous case to the High Court which overturned all existing Australian law on land rights, and it was here that the Torres Strait Regional Authority was set up on July 1, 1994 to become the model of "autonomous self-government" for all other regional agreements.

The acknowledged "giants of modern anthropology," says Gumbert, are A.R. Radcliffe-Brown and Roman Malinowski. Radcliffe-Brown was the first student of W.H.R. Rivers, of the Torres Strait expedition. While Malinowski held the chair in anthropology at the London School of Economics, Radcliffe-Brown set up the first chair in anthropology in the British Empire, in 1921 in Cape Town, South Africa.

In 1923, an international scientific conference took place in Australia, which called for the establishment of a university department of anthropology. Anthropology from the start was tied up with the management of the Empire, since the school was not only to train anthropologists for Australia and Melanesia, but also to train colonial administrators for Papua and New Guinea.

In 1926, Radcliffe-Brown moved to Sydney to set up the Empire's second chair in anthropology. His influence has

shaped the entire modern land rights debate.

Says Gumbert, "But if it is to Malinowski's field methods that British anthropology came to pay obeisance, it was primarily from Radcliffe-Brown that it acquired its theory. . . . No doubt it was from Rivers that Radcliffe-Brown had obtained his first interest in kinship analysis. This was an area which Radcliffe-Brown made his particular specialization. After him, kinship analysis became the virtual *sine qua non* of British anthropology.

"His students included many persons who in time were destined to become the leaders of the profession."

Nugget Coombs's adviser W.E.H. Stanner was one of them.

## 'Expert testimony'

Stanner and another prominent Australian anthropologist, R.M. Berndt, offered "expert testimony" in Australia's first famous land rights case, involving the Yirrkala people on the Gove Peninsula in the Northern Territory. The two appeared as witnesses for Aboriginal plaintiffs trying to claim some land; their lawyer was A.E. Woodward, Queen's Counsel. Woodward would soon be appointed by Prime Minister Gough Whitlam to head up the Woodward Royal Commission, which resulted in the passage of the Aboriginal Land Act (Northern Territory) in 1976, and which initiated the process of turning over huge tracts of land to Aborigines.

The question of who, if anyone, would be granted land, depended on what relationship was established by the claimants to the land; as well as the relationship of the claimants to each other. As Gumbert recounted, "It is important to note that Woodward called, as experts, Professors Stanner and Berndt. . . . Basically it can be said that each postulated a structure along the Radcliffe-Brownian clan/horde lines," even though they contradicted each other in key points.

But Justice Blackburn found that "not one of the ten Aboriginal witnesses who were from eight different clans, said anything which indicated that the band normally had a core from one clan. . . . Had the composition of the band for which Mr. Woodward contended been the normal one, I find it difficult to believe that ten Aboriginal witnesses would give no evidence of it."

Indeed, the entire expert anthropological evidence upon which Woodward's claim was based, was found by Justice Blackburn to be nonexistent! This was the same methodology used by Woodward in his 1973-74 Royal Commission, which established the ground rules for all modern land rights cases! As Gumbert notes, "Mr. Justice Woodward was clearly still very much under the influence of those factual arguments which he expounded when counsel for the claimants in the Gove case. Those arguments, it will be recalled, had there been demonstrated as being without substance."

Woodward's director of research was Prof. Nicolas Peterson, the British head of the Anthropology Department at the Australian National University.

# Splintered Canada: a model for Australia

An agreement was concluded in 1993 by the Canadian government and the Inuit people of Canada's Northwest Territory, to give the Inuits self-government over a vast tract comprising 20% of all of Canada. Some 17,500 Inuits were given 700,000 square kilometers of land and 800,000 square kilometers of ocean. At the stroke of a pen, a new "nation"—Nunavut—was carved out of Canada. After a transition period, this "new nation" will begin officially governing itself in 1999.

Canada has established the "indigenous" precedent to split up a modern nation-state. This model is now being proposed for Australia, as well as for Denmark, Norway, Sweden, Finland, Russia, and the United States—all targets of indigenous organizations such as Prince Philip's "Inuit Circumpolar Conference," a group set up to demand autonomy for Inuits in any nation in which they reside.

As one of the chief architects of "Nunavut," former Canadian civil servant Peter Jull summarized the effects of over

two decades of "indigenous struggles" for Canada in a May 1992 paper: "The collapse in June 1990 of the 1987 Meech Lake constitutional accord agreed by prime minister and premiers precipitated a national crisis in Canada. The crisis still rages and *could lead to the dissolution of the country in the near future*" (emphasis added).

In 1953, one year after Elizabeth II's inauguration as sovereign of Canada as well as Great Britain, Her Majesty's Canadian government began a hideous "experiment" of forced deportation of Inuit (Eskimo) families from Quebec into the High Arctic. In part, the experiment was to secure Canada's claims to the area in the face of an expanding American military presence.

But the truly evil aspect of the relocation was that it set up the Canadian equivalent of Bantustans; in the words of a 1994 Canadian Royal Commission on Aboriginal Peoples report, the plan was "to restore the Inuit to what was considered their proper state" (see *EIR*, Nov. 11, 1994). No assistance was to be given to the Inuit, since they were "there to rehabilitate themselves . . . to learn how to survive on their own and go back to their old way of living. The project was to see if they could survive in that High Arctic environment where Inuit had lived in earlier times. . . . Temperatures of  $-55^{\circ}\text{F}$  were common in winter."

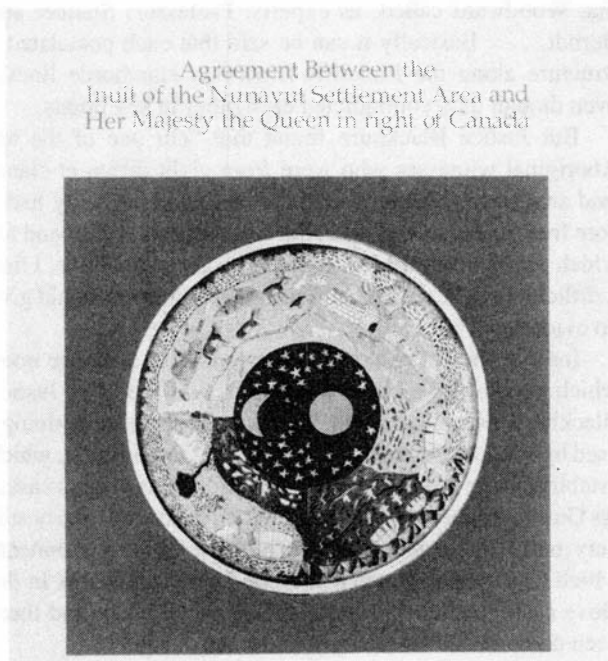
Crown officials responsible for the project, the report documented, were disturbed that the Inuits were becoming "assimilated" into modern society, and losing their "indigenous" character.

Twenty years later, in the early 1970s, the Inuits were to be guinea pigs in another of Her Majesty's experiments: They were to be used to split Canada into pieces. This followed a Supreme Court of Canada decision in 1973 which overturned all precedent, ruling in the case of the Nisga'a Indians in British Columbia, that any "indigenous peoples" who had not signed a treaty with the Crown could now do so, that they had valid claims to their "traditional lands."

This decision opened vast tracts of the country to claims of "indigenous ownership" by Inuits, Cree, Metis, Dene, and other "first peoples" (see **Figure 2**). The famous "Mabo" decision in Australia in 1992 had the same effect: Australia's High Court rendered a verdict in the case of Eddie Mabo, a radical leftist Aboriginal, which recognized "the entitlements of the indigenous inhabitants, in accordance with their laws and customs, to their traditional lands."

The Canadian government attempted to settle land claims by agreements involving wildlife harvesting, land ownership, and natural resource management, with substantial financial payments and the establishment of various "homelands." In return, the land would be formally owned by the state (i.e., the Crown).

But a new chapter opened in 1982, when Canada's Constitution was amended based on a "Charter of Rights and Freedoms" drafted in Great Britain. Clause 35 of the new Constitution was taken from that Charter: "1) The existing



The cover of the 282-page treaty between Queen Elizabeth II and the Inuits, which carved the "nation" of Nunavut out of Canada.



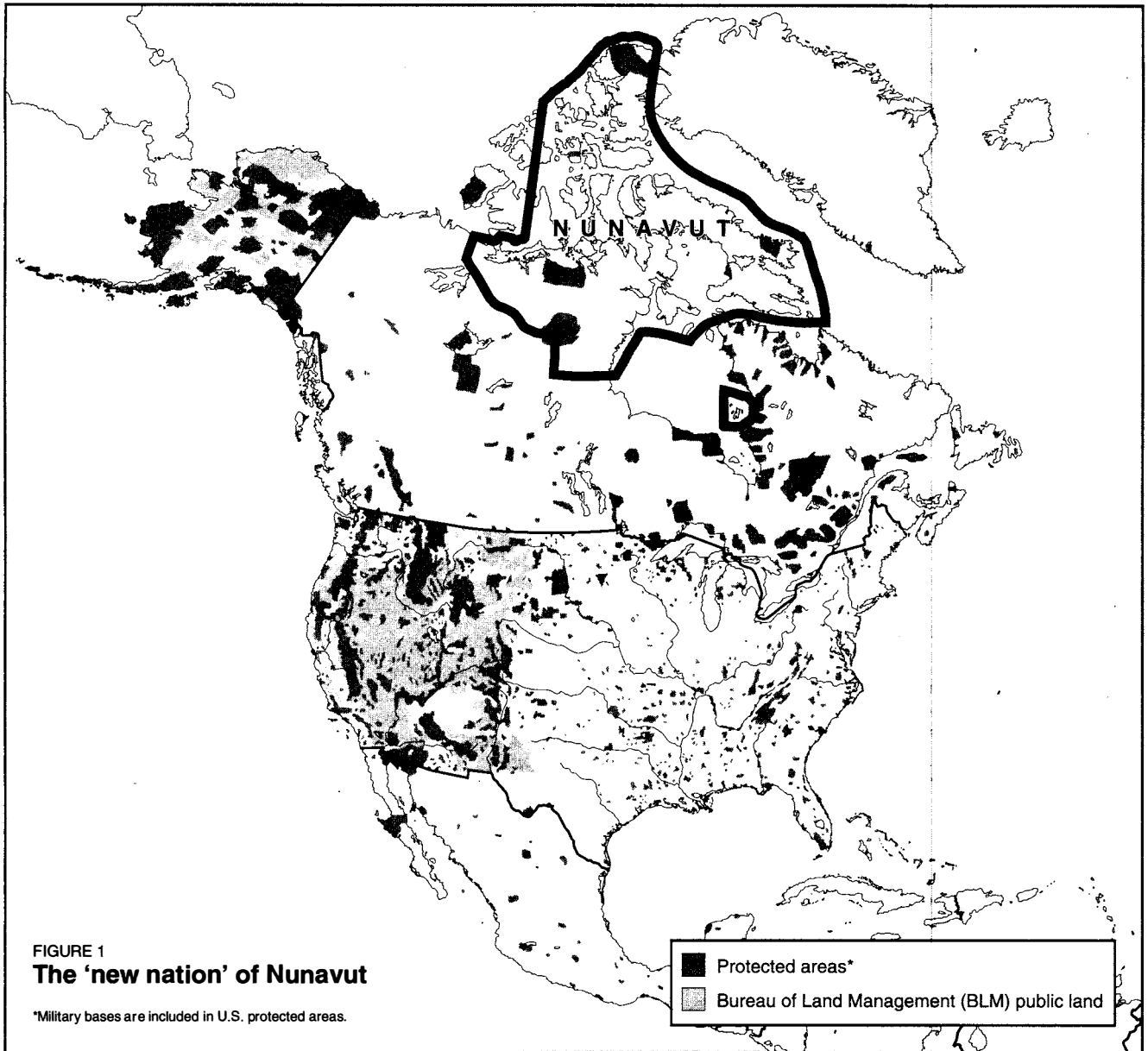


FIGURE 1  
The 'new nation' of Nunavut

\*Military bases are included in U.S. protected areas.

*The two areas outlined in bold comprise the new "self-governing" entity of Nunavut, as negotiated by the "Agreement Between the Inuit of the Nunavut Settlement Area and Her Majesty the Queen in Right of Canada," signed in 1993. One-fifth of all Canada was carved out and handed over to 17,500 "indigenous" Inuits (Eskimos). This is the model for the "regional agreements" for "self-governing" enclaves now being organized all over Australia. The "protected areas" (shaded) show land taken out of use by Prince Philip's WWF and associated organizations.*

Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed." Now, Aboriginal rights, including Aboriginal ownership of land, were to be guaranteed by the Constitution.

As Jull noted, "Section 35 led in 1990 to a major decision, *Sparrow*, in Canada's highest court, providing a strong legal basis for the protection of Aboriginal rights, *even against the government*" (emphasis added).

### Nunavut comes to Australia

Jull was the adviser on the Constitution in the Prime Minister's Department in Ottawa, Canada; beginning in 1980, he worked in Aboriginal delegations in Canada's constitutional reform processes and as research director of the Nunavut Constitutional Forum, which carved "Nunavut" out of Canada. He then moved to Australia and took up a post at Nugget Coombs's North Australia Research Unit (NARU)

FIGURE 2  
Canada—'indigenous' land claims



The areas outlined in bold show territory over which "indigenous" claims have been granted, or where agreements in principle for such claims exist. In addition to the Inuits' control over Nunavut, these include claims by the Dene, Metis, Cree, and Inuvialuit, among others. By the same 1973 Supreme Court decision that made the creation of Nunavut possible, the entire state of British Columbia is up for claim, as is much of Quebec.

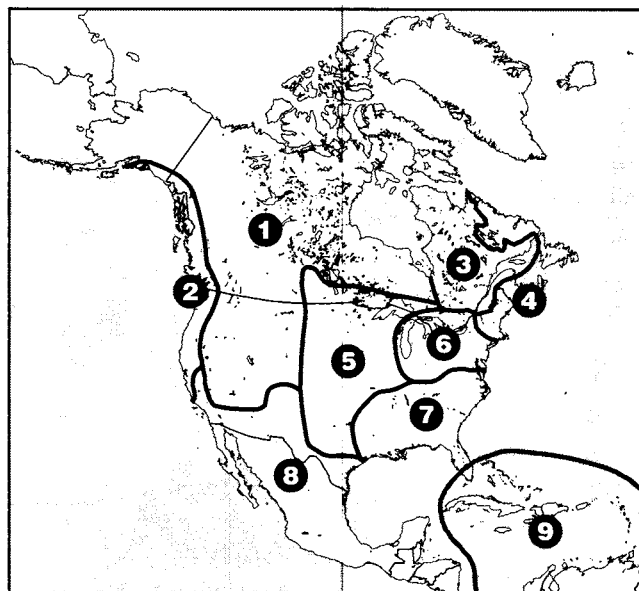
in the Northern Territory.

His comments below are taken from two papers published by NARU in 1992, "The Constitutional Culture of Nationhood, Northern Territories, and Indigenous Peoples," and "A Guide for Australian Research Into Northern Regions and Indigenous Policy in North America and Europe."

Jull argues that Australia is "behind the times" in indigenous rights, but can catch up quickly by linking up with indigenous activists around the world: "The fact that other peoples and other governments have been able to find ways for indigenous peoples to regain control of their lives, communities and territories means that it can be done in Australia."

The world's northern regions all have made bold strides toward "self-government": "The north circumpolar OECD countries discussed here, plus today's more open Soviet/Russian entity, have not only been developing their indigenous and northern region policies longer and working through policy debates which are only now building up in Australia, but they are accelerating the pace through international cooperation and comparative study. It is desirable for Australians to plug themselves into these networks which

FIGURE 3  
The 'nine nations of North America'



This map shows a proposal put forward by Joel Garreau in *The Nine Nations of North America* (Boston: Houghton Mifflin Co., 1981). Garreau and other WWF co-thinkers have called for splitting up nation-states such as the United States and Canada. His nation number 1, "The Empty Quarter," has largely been created. Note how the "indigenous" land claims from Figure 2 correlate with the "protected areas" of the western United States in Figure 1, where economic activity is being shut down under environmentalist pretexts, to produce "The Empty Quarter" of Figure 3. Although Garreau's nation number 3, Quebec, is close to being formed by Quebec leaving Canada, it will in turn be further splintered by land claims of the Inuit and Cree.

are increasingly important in setting global indigenous and environmental agendas."

One way to achieve "indigenous autonomy" is to rewrite the Australian Constitution along the Canadian model: "The opportunities which face Australians and their Constitutional Centenary Foundation over the next decade in reviewing and renewing constitutional arrangements have many striking parallels in Canadian work going on since the late 1970s. National and northern territory reforms in Canada provide specific precedents and some warnings for Australian constitutional reform. In both countries the inclusion of the indigenous peoples is a critical test of the efficacy and authenticity of constitutional reform."

There will be consequences if such "reform" is not carried out, Jull threatens: "If such progress is *not* made, growing portions of the Australian public and considerable world opinion will view constitutional reform as inauthentic and incomplete. Platitudes about Aborigines and Torres Strait Islanders being here first will not suffice" (emphasis in original).

# Bankers and British oligarchs behind Aboriginal land rights

Although the first moves toward Aboriginal land rights had begun in the 1920s organized by the Communist Party of Australia (CPA), which managed to recruit a number of Aborigines as either members or “fellow travellers,” it was not until the 1950s, when the oligarchy’s London-based Anti-Slavery Society stepped in, through its agent Lady Jessie Street, that the operation began to really move.

The Anti-Slavery Society (now Anti-Slavery International) was founded in London as the British and Foreign Anti-Slavery Society in 1839 as a covert organ of British imperial policy. Its purpose was to play upon real or imagined oppression throughout the world, in order to exacerbate “racial” conflicts to British advantage. The society, whose headquarters was in London, the capital of the most brutal empire the world had ever known, and whose leading families were running that empire, had a funny habit of finding its *causes célèbres* in French, Belgian, German, or any other nation’s imperial domains, or in its own domains where independence threatened. It was established two years after the Aborigines Protection Society, another British imperial venture which merged with the Anti-Slavery Society in 1909.

That the oligarchy ran the Anti-Slavery Society no one had any doubt. As Australian historian Peter Read noted in his article “Aboriginal rights” in *Jessie Street: Documents & Essays*: “It stood in the tradition of Wilberforce and Shaftesbury in a belief that issues of social reform were to be identified and rectified by members of the classes [i.e., the oligarchy] who did not suffer from those injustices.”

A dominant family in it from the early days until the present were the Buxtons. Lord Aubrey Buxton was a founder of the World Wildlife Fund in 1961, and is one of Prince Philip’s closest associates today.

The Anti-Slavery Society initiated the present drive for Aboriginal land rights in 1956 when it drafted Lady Jessie Street, a member of a wealthy upper class family who was born in India and later moved to Australia, onto its executive committee in London. As Read recorded, “In 1956 Jessie Street was asked to join the executive of the society as its Australian representative because she was Australian, knew something of Aborigines and was familiar with the work of the United Nations. She was asked to act on behalf of people who, it was assumed, could neither speak on their own volition, nor necessarily understand that there were alternatives

to the conditions under which they lived.”

The Anti-Slavery Society was then in the midst of preparing a case on the Aborigines to be delivered to the Commission of Human Rights at the United Nations.

Lady Jessie started contacting some Australian friends. The result was the establishment of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (Fcaatsi), the organization responsible for all the key early moves in Aboriginal land rights including the 1967 referendum to amend the Constitution, to allow the federal government to enact laws regarding Aborigines, previously the sole province of the states. This referendum, passed in 1967, soon enabled the federal government to start turning over vast chunks of the country to Aboriginal control.

## Fcaatsi

Some of this organization’s history is recorded in *Turning the Tide: A Personal History of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders*, by Faith Bandler, one of its founders. In 1951, Bandler, then Faith Mussing, traveled to East Berlin to participate in the Youth Festival for World Culture, a communist front. Concerned about their East bloc connections, the Australian Intelligence Security Organization (the equivalent of the FBI) pulled the passports of Mussing and her friends upon their return.

This was the pool of communist Aboriginal activists in which Lady Jessie fished to carry out the directions of the Anti-Slavery Society. Bandler’s circle of communist activists was just what Lady Jessie needed:

“Pearl realized I had valuable contacts within my circle of friends. As a result of her many visits and strong urgings, we formed the Aboriginal-Australian Fellowship (AAF), the forerunner to the Federal Council for Aboriginal Advancement. The AAF was under the patronage of Lady Jessie Street, *who was responsible for drafting the original petition calling for a referendum*” (p. 6, emphasis added).

After returning to Australia and taking a tour through some Aboriginal areas, Lady Jessie rounded up the communist-tied AAF activists, added some assorted social reformers and society names (such as Dame Mary Gilmore, who wrote a weekly column for the Communist Party of Australia’s *Tribune* newspaper), and set up the Federal Council of Aboriginal Advancement in 1957, soon to be known as the

Federal Council for the Advancement of Aboriginals and Torres Strait Islanders. Its president was Joe McGuinness, a longtime member of the Communist Party in Queensland. The new organization held its first national conference on Feb. 14-16, 1958 in Adelaide; its main agenda item was to circulate a petition drawn up by Lady Jessie to call for a referendum.

It was that referendum which became law on May 27, 1967. Shortly after Fcaatsi was set up, its "Land Rights Committee" swung into action. As Bandler recorded, "The Land Rights Committee grew in importance, particularly after the formation of the Aboriginal Land Rights Trust of SA [South Australia] in 1966. That state under the leadership of Premier Don Dunstan became the first to grant Aborigines title to land."

### **The Wave Hill walk-off**

In that year, the Gurindji people, sick of abominably low wages, horrible living conditions, and other discrimination, walked off the Wave Hill cattle station north of Alice Springs in the Northern Territory, the largest in the world.

As if by pre-arranged signal, the horrible living conditions of the Gurindji became headline news. As H.C. "Nugget" Coombs later observed, "Perhaps because of this support, the nature of the dispute changed. The Gurindji demanded the return of sufficient of their traditional land to establish an independent, Aboriginal-owned cattle enterprise" (Coombs, *Trial Balance*, p. 281). This incident is universally acknowledged as the first shot in the war for "land rights."

A number of communists and anthropologists had been involved in organizing the Gurindji. Most curious, given the suspicions that the affair had been a provocation, was the identity of the owner of Wave Hill, who had allowed the communists and radical anthropologists onto his property to organize. He was Lord Vestey, head of a 123-company, billion-dollar business empire spread around the globe, anchored on beef production in vast properties in Australia and Argentina.

Lord Vestey was also an intimate of the same British royal family which set up the WWF and its "Primitive Peoples' Fund." There is perhaps no oligarchical family closer to the royals than the Vesteyes; they are present in a royal family portrait a few years ago at the time of the christening of Prince Harry, whose godmother was Lady Cecey Vestey, Lord Vestey's wife. And the first land which the Aborigines ever received in Australia was given to them by Lord Vestey, after the Wave Hill strike.

### **Bankers and Aborigines: enter Nugget Coombs**

Though Fcaatsi would continue to play an important role in Aboriginal land rights—and numbers of its activists still hold key positions in the federal Aboriginal bureaucracy today—the years 1967-68 saw a passing of the torch from Fcaatsi to career civil servant and adviser to seven Australian

prime ministers Nugget Coombs. He was to initiate every crucial turn, every ratchet up in radicalization, from 1967 until the present.

At the time of the referendum, Coombs was the chairman of the Reserve Bank. Like other prime ministers before and since, then-Prime Minister Harold Holt turned to Coombs for advice on what to do after the referendum. Coombs recommended the establishment of a Council for Aboriginal Affairs; he then quit his Reserve Bank chairmanship to become its first president.

What happened? Why had a prominent member of what Coombs himself described as the "international freemasonry of central bankers" suddenly, out of the blue, turned Aboriginal activist?

After an education at the elite Perth Modern School, Coombs worked for a while as a schoolteacher, until he picked up a scholarship to attend the London School of Economics, where his idol was John Maynard Keynes, a leader of the British Eugenics Society who had been recruited while at Cambridge at the turn of the century into the notorious Apostles secret society. Composed of the elite of the British Empire, the Apostles believed in what they called "The Higher Sodomy," that the "bourgeois" (middle class) morals of a husband-wife relationship are transcended by buggery. A notorious homosexual, Keynes characterized his own economic theory as fascist, in the first edition of his celebrated economics textbook—Nugget Coombs's bible—*The General Theory of Employment, Interest and Money*, published in

## **The sayings of Chairman H.C. Coombs**

*The oligarchy centered around Prince Philip is attempting what they call a "Conservative Revolution," to take mankind back to the feudalism which prevailed before the fifteenth-century European Golden Renaissance. H.C. "Nugget" Coombs is definitely an organizer for this proposition. Here is what he says about the glories of feudalism and hunting-and-gathering societies.*

The hierarchy of relationships between persons characteristic of the feudal system seems to have lent a kind of stable functional pattern to the European society of the Middle Ages. (*The Fragile Pattern*, p. 13)

In the age of fable it is more likely that hunters in their leisure time would be competing for territory or other conventional prizes and that success for game would go only or primarily to the winners—and that furthermore

Berlin in 1936.

Keynes was the chief architect of the genocidal “Bretton Woods system” set up in Bretton Woods, New Hampshire in the United States in 1944, composed of the International Monetary Fund and the World Bank. A third “leg of the stool” was to be the International Trade Organization. *Coombs was slated to become the ITO’s first head.*

### The ‘Freemasonry of central bankers’

Coombs had arrived at the London School of Economics in 1931 to do post-graduate work. By 1933, he had received his doctorate; his thesis was on central banking. During this process he was recruited into an elite secret society of central bankers in which Keynes was a leading member. *Coombs’s entire career in Australia has been in service to this London-centered secret society.* In his own words from his autobiography, *Trial Balance*:

“Those who practice [central banking] often feel themselves to be members of an international freemasonry, a kind of ‘mystery’ in the medieval sense of a group who possess some exclusive knowledge or skill, and indeed there has always been an element of mystery in the contemporary sense of the word about what central bankers do. This mystery was intensified, perhaps deliberately, by the personality of Montagu Norman, who for 21 years was governor of the Bank of England. . . .

“It was Norman who created the international freemasonry of central bankers.”

As chairman of, first, the Commonwealth and then the Reserve Bank, Coombs emphasized, “We had a responsibility to the profession of central banking itself, to defend its right to act in accordance with its best understanding of the system.” The most effective way to carry this out, since this “system” involves hardship and suffering for the society at large, is for the local central banker to be a native of the country being controlled, said Coombs. “It has always been my conviction that central banks, despite their membership of the international freemasonry, should have an essentially indigenous character.”

Perhaps that is what Coombs really means by “indigenism”!

As documented by the American historian Anton Chaitkin (see *George Bush: The Unauthorized Biography*), Montagu Norman, as the head of a cabal of British and American financiers, was the individual most responsible for installing Adolf Hitler in power. He also, according to Coombs’s own account, had arranged for the Bank of England to act as financial agents for the young Soviet government beginning almost immediately after the 1917 Bolshevik revolution.

### Coombs in power: crippling Australia

Coombs returned to Australia during the Depression and then became head of the Wartime Rationing Board. He set up and headed the Postwar Ministry of Reconstruction; became head of the Commonwealth Bank in 1949, and later the Reserve Bank; founded and became the first deputy chancellor

partners in the joys of procreation would go also to the winners, leaving the least successful not merely hungry but wife-less and without posterity. In this way balance between the numbers of hunters and of game was preserved through the ages. It was only when the hunter became a breeder of animals as well as of children, when he stocked his table with home-grown grain and other vegetables, as well as with roasts, that a dissonance crept into the harmony of this little idyll. These developments were the beginning of the technology which has grown exponentially towards its modern explosion.

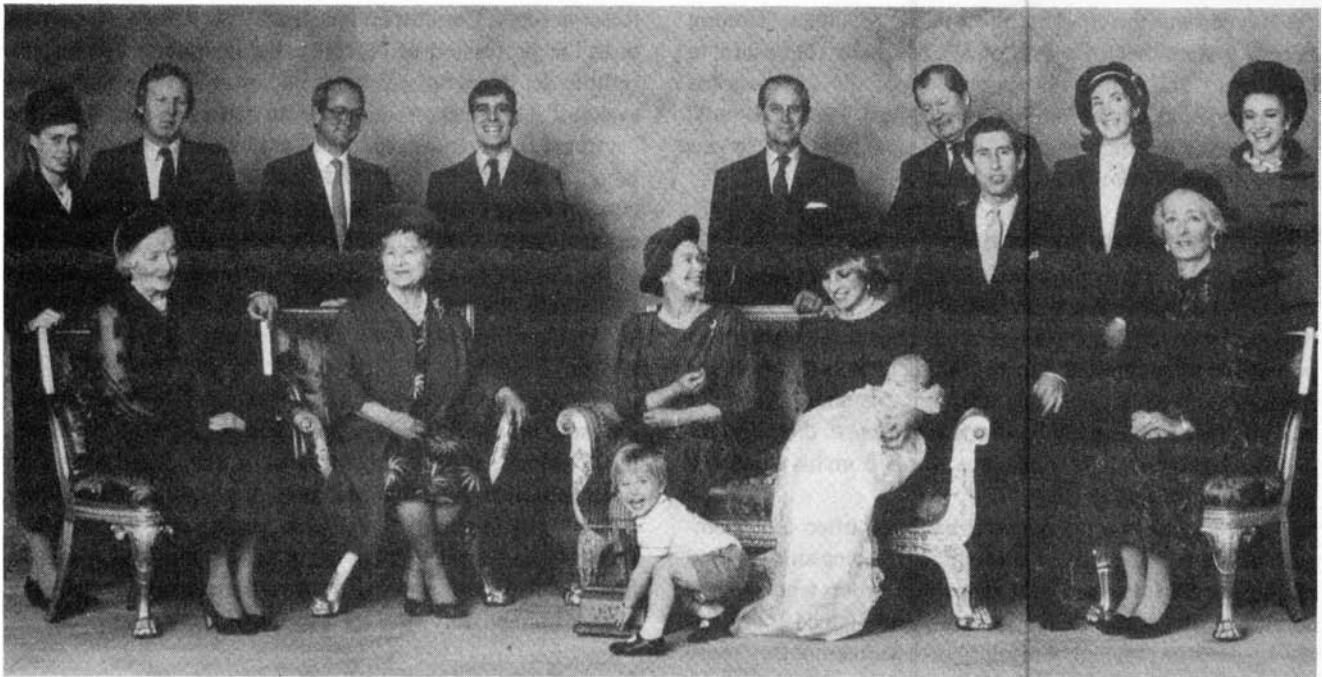
Particularly in this century, man has increased in numbers to an extent which now threatens to run beyond the capacity of the earth to feed, house, clothe and equip the bodies concerned. . . . (*The Fragile Pattern*, pp. 27-28)

Traditionally, in interpersonal disputes, a “spear through the thigh” was a common form of resolution and in extreme and rare instances of offences of a sacrilegious nature, sometimes death was the penalty. The elders state that these forms of punishment have gone into disuse and that they do not seek authority to impose them. It is possible, of course, that the “spear through the thigh”

could remain as an unofficial component in the settlement of interpersonal disputes. Our unwillingness to tolerate such punishment, it seems to me, is ethnocentric. (*Aboriginal Autonomy*, p. 118)

Mankind would be unwise to assume that, because technology has enabled him to cross so many rivers of threatened scarcity to reach survival, he will be able to deal with the oceanic problem of numbers which bring him into absolute conflict with the total environment of which he is a part.

Indeed were it possible to take a God-like view of the human species in his environment—physical and social—one could readily conclude that the whole species had become itself a disease. Even if the God-like viewer were one with a special covenant with mankind and did not view all his creatures with equal tenderness and concern, *he could properly conclude that the human species was like a cancerous growth reproducing itself beyond control and living parasitically on, rather than symbiotically with, the rest of creation* and threatening to destroy not merely the environment but itself also.” (*The Fragile Pattern, The Boyer Lectures*, 1970, p. 34, emphasis added)



*The British Royal Family. Lady Cece Vestey, third from right, is the godmother to Prince Harry and wife of Lord Vestey. The "Wave Hill walk-off" of Aboriginal stockmen which launched the Aboriginal land rights movement was organized by communists and anthropologists working on Lord Vestey's estate.*

and later the chancellor of Australian National University; founded the national Arts Council; and became the "father of Aboriginal land rights" through setting up and chairing, first, the Council for Aboriginal Affairs, and then the Aboriginal Treaty Committee.

The Regional Planning section of Coombs's Postwar Ministry of Reconstruction had compiled an extraordinary series of possible economic development projects for the country which included, according to Coombs's own account, "a program of national works; resources surveys of the Murray Valley and the Hunter River Valley; a report on alternative uses of the Snowy River; a comprehensive water supply for the gold fields and agricultural areas in Western Australia; the development potential of the Inverell and Narrabri districts in New South Wales; the development of Northern Australia; the development of Papua-New Guinea; Land Settlement projects for returned servicemen; development of a Canberra region linking the capital with Jervis Bay; for the development of Darwin and its hinterland; proposals for a Clarence River Gorge Hydro-Electric Scheme; and a development plan for the beef industry in north Australia."

But there was to be no grand postwar development of Australia. With the exception of the Snowy River scheme, virtually all of these were sacrificed on the altar of central banking and its ritual chants of "fighting inflation."

As Coombs records in his autobiography, "fighting inflation" was his only concern: "I argued that to prevent Australian prices [from] rising dangerously it would be necessary

to limit development works, to budget for a substantial surplus, to free interest rates and to tighten the supply of bank loans, and to increase the flow of imported goods by reductions in the protective tariff, by dollar borrowing and by an appreciation of the Australian pound." Under these strictures, the Australian economy was crippled.

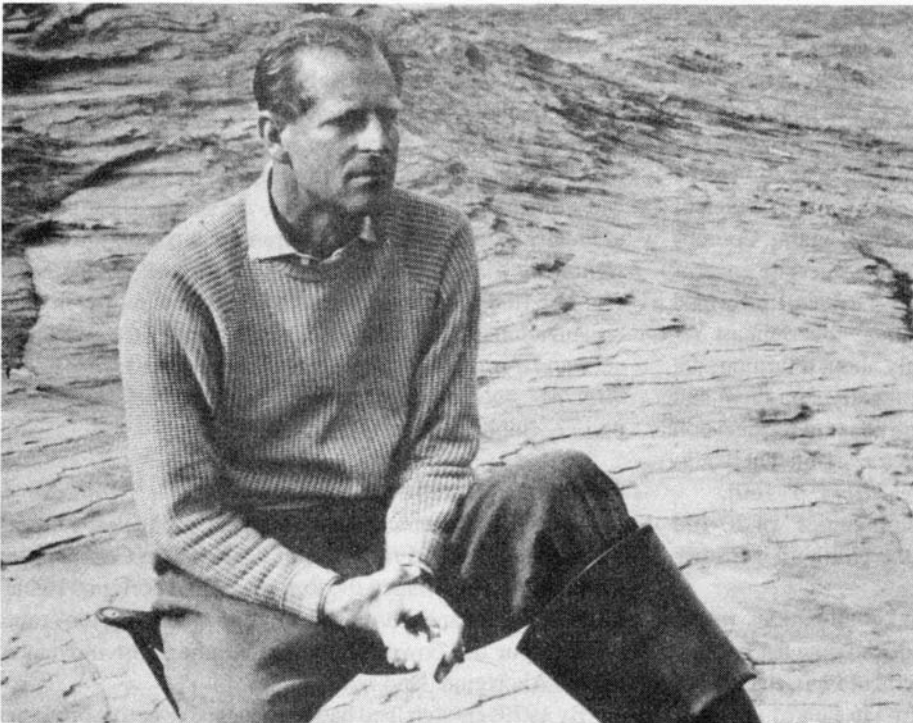
Not content with merely "fighting inflation," Coombs set out to cripple the rural sector. In his 1973 report, he urged that most government supports to rural industries and country-dwellers be cut, including the withdrawal of the subsidy for use of phosphate fertilizers.

What Coombs has been doing since 1967, as the "father of Aboriginal land rights" and as the head of the Australian Conservation Foundation, replacing Prince Philip in that post, is, under the guise of "indigenism-environmentalism," *what he has always been doing: attacking the sovereignty and economic development of the nation of Australia.*

### **The 'Great White Father' of Aboriginal land rights**

In April 1968, Coombs, as head of the newly formed Council for Aboriginal Affairs, addressed the Federal Council for the Advancement of Aboriginal and Torres Strait Islanders. "In his address," said Faith Bandler, "he indicated that CAA would assume some of the responsibilities and issues on which Fcaatsi had been working, thus freeing up some of our members from the load they'd been carrying for so long" (*Turning the Tide*, p. 116).





Prince Philip founded the Australian Conservation Foundation, the “mother” of both the radical environmentalist and Aboriginal land rights movements in Australia, and chaired the ACF from 1971 to 1976.



Lady Jessie Street. Deployed by the British Crown’s Anti-Slavery Society, she wrote the change in the Australian Constitution that opened the door for “Aboriginal land rights.”

Banker Coombs took up the baton from the communists and oligarchs in Fcaatsi.

The CAA was comprised of Coombs, Australian career diplomat Barrie Dexter, and anthropologist W.E.H. “Bill” Stanner, who recruited Aborigines into “paramilitary, coast watch and construction and . . . special ‘irregular’ units” during World War II (Coombs, *Aboriginal Autonomy*, p. 101). While in Kenya in the late 1930s, Stanner had been recruited into the circles of British intelligence’s famous anthropologist and guerrilla-warfare specialist L.S.B. Leakey.

Leakey and other British intelligence operatives were working on a phony form of postwar “liberation” for African nations, which was reflected in Prime Minister Harold Macmillan’s “Winds of Change” speech in Cape Town in 1960. Africans were to be given independence, but in name only: control over raw material prices, access to credit and technology, etc., were still to be determined in London, a sort of early test run of the “indigenist” principle.

As a result of his stay in Kenya, Stanner reported that he was won over to the new “native rights” outlook. Returning to Australia, he became the chief theoretician of Aboriginal culture and “interpreter” of Aboriginal demands, on whom Coombs depended implicitly. According to Stanner, the sacred bond between Aborigines and their land had been established during the primordial “Dreaming” (a term he coined to replace the earlier “Dreamtime”). Control of that land was the all-important issue for Aborigines, said Stanner, and

Aborigines had desired a treaty for this ever since 1788.

With Stanner providing the theoretical justification, the first move of Coombs and his collaborators in the CAA toward carving a separate Aboriginal nation out of Australia was to redefine government policy away from “assimilation,” which had been adopted as official policy at a meeting of the federal and state ministers in 1965, toward “self-determination.” As Coombs expressed it in a report commissioned by the London-based Minority Rights Group, whose leadership, in particular the Cadbury family, overlapped that of Prince Philip’s WWF:

“Essentially the struggle in the early years after the referendum was about the appropriateness of the established doctrine of assimilation. The Council of Aboriginal Affairs became convinced from its contacts with Aborigines that they did not wish to become assimilated, indeed that one of the few things Aborigines had in common was a determination to maintain a distinctive racial and social existence within the Australian community” (“Australia’s Policy toward Aborigines, 1967-77,” p. 6).

Coombs et al. set about creating the institutions for such “self-determination,” first among which was to establish corporate forms which could receive and disburse money, and thus a logistical basis from which to organize. Coombs argued that these incorporated communities would be “under the control of the residents being assisted by professionally trained managers and community development workers. . . .

[Happily], in some circumstances, Aborigines seem able to accept decisions originating from external sources more readily than they can those proposed from within their own society" (*Aboriginal Autonomy*, p. 17).

The next step was to encourage the Aborigines to move back to their "traditional communities," which became known as the "homeland" or outstation movement, which of course justified claiming more land. Once again, Coombs himself was a chief organizer of "the return," despite government opposition: "On my next visit to Yirrkala I informed [the local Aborigines] of this [negative government] response, but said that if they felt strongly about returning, the government administration could not legally stop them and in my opinion would have to accept and adapt to the decision if they 'just went.' That, I believe, was the significant beginning of the return to country in that area" (*ibid*, p. 160).

By 1987, over 588 "homeland communities" of 20-100 people each had been established in the Northern Territory alone.

Of course, people in these isolated communities would have no way to survive, so Coombs cooked up what became the Community Development Employment Plan, the idea of paying a lump sum to the "community" in lieu of any dole payments which might go to individuals in that community. Today such payments consume the largest single portion of the annual budget of the government's Aboriginal and Torres Strait Islander Committee's \$2 billion or so per year.

The next major phase change was ushered in by the Whitlam government, which came to power in December 1972. Whitlam's point man on Aboriginal affairs was the Member of Parliament for Wills, Gordon Bryant, the longtime vice president of Lady Jessie Street's Fcaatsi. Bryant became Whitlam's first minister for Aboriginal Affairs.

As Bryant said of himself, "I became what you might call a runner for the show" (*Turning the Tide*, p. 11).

Whitlam, who had also been associated with Fcaatsi in the early 1960s, announced that Aboriginal rights to land would be restored, and appointed Justice Woodward, a former lawyer for the same Yirrkala people for whom Coombs had served as consultant, to head a new royal commission.

Coombs lauded the Woodward report as "a landmark in Aboriginal affairs." Though the Whitlam government fell in 1975, the legislation prepared as a result of the Woodward Commission was passed almost unchanged by the Fraser government, as the Aboriginal Land Rights Act 1976 (NT) which gave large parts of the Northern Territory to Aboriginal ownership. The Land Councils, which had originally been established by Woodward to "aid the enquiry," became permanent bodies, controlling vast sections of Australia.

The same year, the Aboriginal Councils and Associations Act 1976 formally allowed Aboriginal groups and communities to incorporate. This created a huge organizing and logistical base from which hordes of "white advisers" and Aboriginal radicals could organize for the next phase of "land rights."

As Coombs put it:

"However, those in white society whose expertise was so desperately needed were not always motivated by exclusively commercial considerations. . . . Thus, in urban centers there developed legal, health-care and welfare services designed by Aboriginal people and with sympathetic professional men and women willing to accept employee status. These services gradually extended to rural and remote areas and *became a significant focus for Aboriginal activism and service delivery*. The Aboriginal men and women given authority in these organizations found them a source of administrative experience and *a valuable base from which to conduct more widely directed political campaigns*." (*Aboriginal Autonomy*, p. 172, emphasis added).

### Coombs: 'Divide sovereignty'

In 1977, Coombs became the head of Australia's peak conservation body, Prince Philip's Australian Conservation Foundation. He initiated the turn toward "Aboriginal rights" by the ACF, renamed its newsletter *Tjurkulpa*, and took other steps to put the power of the environmentalist movement behind Aboriginal land rights.

By 1979, enough land had been turned over to Aborigines that Coombs could start to agitate in ads in the national press for a "treaty" between a presumably autonomous "Aboriginal nation" and the nation-state of Australia. In April of that year, Coombs founded and chaired the Aboriginal Treaty Committee, comprised entirely of white influentials, including his anthropologist friend Bill Stanner.

In June 1987, the Anti-Slavery Society weighed in again with a report by Dr. Julian Burger, then research director for the ASS, and now the coordinator for the United Nations "Indigenous Peoples' Decade" being run out of the U.N. Human Rights Center in Geneva. The report "Land and Justice: Aborigines Today," helped beat the drums for the establishment in October 1987 of the Royal Commission into Aboriginal Deaths in Custody.

This in turn led to the establishment by Parliament in 1991 of the Council for Aboriginal Reconciliation, which is now carrying out a mass propaganda campaign for a "charter of Aboriginal Reconciliation" by the year 2001—an amendment of the Australian Constitution to guarantee "indigenous rights." In his 1994 book *Aboriginal Autonomy*, Coombs calls for Australia and the Aborigines to "divide sovereignty" (p. 208).

And finally, in the 1992 Mabo decision, the most momentous change of all, the hand of Nugget Coombs was once again pulling the strings. According to Coombs's friend Peter Jull, whom Coombs later appointed as the acting director of his North Australian Research Unit at Darwin, Coombs "helped get the whole Mabo thing going" (see interview with Jull).

Fittingly enough, one of the High Court justices who delivered the bombshell decision was Sir Laurance Street, grandson of the Anti-Slavery Society's Lady Jessie Street.

# Ritual torture in Aboriginal culture

*Aboriginal culture, which the anthropologists are so keen to revive, is so brutal that Aboriginal youth have deserted the old ways in droves. It can best be compared to the ritual torture and cannibalism of the Aztecs, as suggested by the following selections from writings on the "Aboriginal tradition" by well-known anthropologists.*

*White Man's Dreaming: Killalpaninna Mission 1866-1915, by Christine Stevens.*

On the penalty for betraying "secrets":

"Death was the penalty for betrayal of such [tribal] secrets. . . . Anyone attempting to disclose such information was seized and a sharp pointing-stick, previously soaked in fluids from a human corpse, was forced into the anal sphincter to produce blood-poisoning without an external wound."

On the initiation of young boys:

"As the novice youth passed into the ritual state of death, blood was collected in a wooden bowl from the arm veins of initiated men and passed around for all, including the initiants, to sip. Blood was also smeared on the bodies of the boys, symbolic of both death and revival, before the nasal

septum was pierced and tooth evulsion (knocking teeth out) took place. . . .

"Scalps [were] opened by a sharp stick and bitten by the old men until blood flowed profusely. Blood was again spurted over the youths before they were taken back to the main camp and 'sung-in' by the men and women."

*The World of the First Australians, by R.M. and C. Berndt, 1985.*

"A boy's foreskin was sometimes handed to the parents of his betrothed, who would pass it to the man who cut the daughter's hymen to be briefly placed in her vulva to establish a sympathetic union between them."

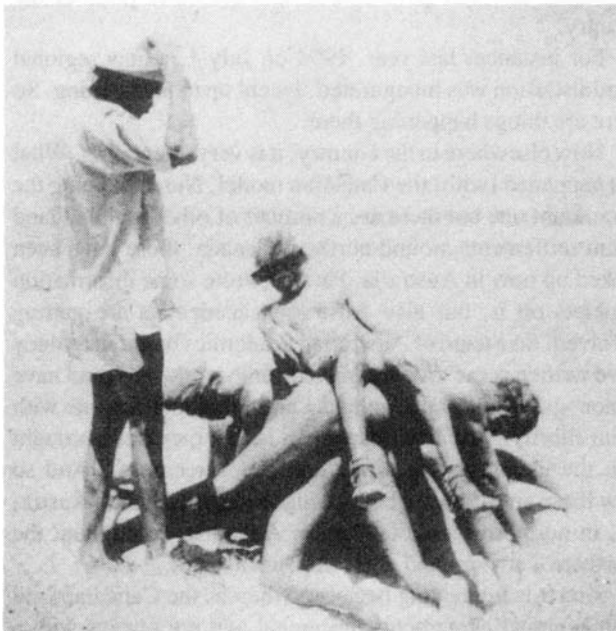
*Australian Aboriginal Religion, by R.M. Berndt, 1974.*

"At this important second ceremony all youths underwent subincision (an incision made to the urethra from underneath the penis which was allowed to heal but whose scab was regularly knocked off for blood-letting in prescribed rituals and ceremonies). . . .

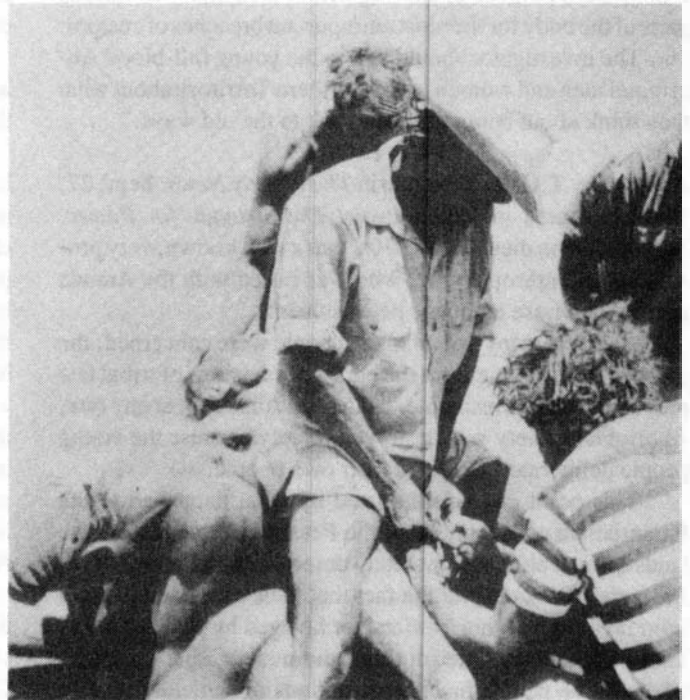
"Full initiants spurted blood from their penis incisures over the youths to the accompaniment of ritual singing and dancing."

*The Destruction of Aboriginal Society, by C.D. Rowley.*

"The reports of addiction to cannibalism had in fact come from at least one credible witness in Tom Petrie: this is a good example of a cause of cultural aversion. Yet the Aboriginal cannibal, on evidence now known, was a ritual one . . . and



*Not-so-noble savages: A ritual "subincision" ceremony is performed on a young Aboriginal man. Young people are fleeing the barbarism of Aboriginal culture.*



consumption of the body, or parts of the body, of a man whom Elkin would describe as one of 'high degree,' appears to have been a way of conserving his greatness within the group."

*The Australian Aborigines*, by A.P. Elkin.

In times of conflict, when the attacking party does not want to fight with the home party, it will "send a number of its women over to the former. If these are willing to settle the matter in dispute without fighting, they have sexual intercourse with the women; if not they send them back untouched."

Elkins also gives an example where wife lending is permissible: "being a mark of friendship or hospitality and in being [sic] practiced between individuals. This is the lending of a wife to a visitor. In such cases kinship rules governing marriage apply." Elkin also describes, of a man's secondary wife, that when a certain ritual action "is received in the affirmative, some of the local group may have intercourse with her."

After describing the initiation of a child, he says, "This is followed by a feast which in Southern Queensland used to be cannibalistic in nature; the body of a person killed in the ceremonial combat was disposed of in this way. In this region cannibalism was a regular feature of burial ritual."

*Red over Black*, by Geoff McDonald.

"The facts are that the overwhelming majority of Aborigines do not want to keep their 'laws' at all, because they are horrible and are the cause of murder and death by bone pointing and create a constant obligation for spearing each other, if not for the purpose of causing death, then injury to various parts of the body for the most unimportant breaches of custom. . . . The investigator should talk to the young full-blood Aboriginal men and women in the Northern Territory about what they think about being dragged back to the old ways."

Account by T.G.H. Strehlow in *The Weekly News*, Sept. 27, 1978, reprinted in John Grover, *The Struggle for Power*. Strehlow, who died in the 1970s, was a well known, very pro-Aboriginal anthropologist, who was raised with the Aranda people, in whose language he was fluent.

"As far as many young black people were concerned, the prospect of escaping from the harsher provisions of tribal law proved virtually irresistible. In Central Australia, at any rate, Aboriginal society was destroyed largely because the young people deliberately deserted their own people.

"This point can be illustrated by what happened to the Pitjantjatjara communities of the Petermann Ranges, whose lands I found almost completely deserted on my two visits of 1936 and 1939, despite the fact that their homeland had *not* been invaded by white settlers nor ravaged by police parties. They had merely 'drifted out' into the areas of adjacent tribes, where white people had set up stations or settlements. . . . None of these drifters ever returned to their old homelands."

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## Interview: Peter Jull

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# Giving Australia the Canada treatment

*For over a decade, Peter Jull was the Adviser on the Constitution in the Prime Minister's Department in Ottawa, Canada. He was the research director of the Nunavut Constitutional Forum, which negotiated the establishment of "Nunavut," a new self-governing Aboriginal territory comprising one-fifth of Canada. All emphases are his own.*

**Q:** I had come across one of your papers on the comparison of the Nunavut region in Canada and some sort of Aboriginal autonomy. First of all, as an overview, you had emphasized the question of autonomy as the Inuits have achieved it. How close would you say the Aborigines of Australia are to that kind of position?

**Jull:** In Torres Strait, it is interesting, it seems that because they are islands and also because Melanesians have less negative racial stereotypes in Australia than Aborigines, both the government and the opposition in Canberra in recent years have been prepared to recognize a sort of special status, if you will, and be more prepared to move toward regional autonomy and self-government than for other parts of the country.

For instance, last year, 1994 on July 1, a new regional administration was inaugurated. I went up to the opening. So there are things happening there.

Now elsewhere in the country, it is very interesting. What has happened [with] the Canadian model, Nunavut being the paramount one but there are a number of other regional land claim settlements around northern Canada, these have been picked up now in Australia. Partly I wrote some information booklets on it, but also Australian academics are getting involved. So a team of Australian academics based in Sydney have written some articles and led some workshops and have a monograph forthcoming and I am doing another one with them shortly. And what happened is that they have brought into the language this term "regional agreement." And so now these are suddenly being sought around outback Australia, in northern parts of Western Australia, throughout the Northern Territory and in North Queensland.

And it is interesting because, whereas the Canadians did their regional agreements piecemeal and not always with a clear big picture, the Australians have just picked up all the Canadian experience, immediately conceptualized it and are using it as a kind of model, and seem to understand its value

and scope better than many of the Canadians themselves. It is really interesting.

I was asked yesterday to go and do a workshop with the main groups in Central Australia in March, so these things are very much alive and what's happened in Australia the last couple years has been so dramatic, that one can only say that now that these regional agreements are becoming a thing here, things could move *very quickly*.

**Q:** Now these regional agreement discussions in Australia, where are they happening and what has precisely happened so far?

**Jull:** At this point they are conceptual only. In the northern part, the people who are really leading the charge are the Kimberley Land Council which is an Aboriginal body in the far north of Western Australia which takes in quite a large area. They are really leading the charge, but also in the Northern Territory then, you have got two land councils, the Northern Land Council for the northern half and the Central for the southern half. They are both very interested, and are actively pursuing the idea.

Then in far north Queensland, the Cape York Land Council, and Torres Strait of course does its own thing. I do a lot of work with them. So those areas are very active. There are some other ones. Oh, yes, the Pitjantjatjara who are the northwest corner of South Australia, is a huge Aboriginal reserve, the Pitjantjatjara land; they are interested. They are looking at a variety of things. They are looking at land ownership, taking over service delivery, governing their own lands. They are looking at direct funding from Canberra, bypassing the states.

There is a trial, one group of the Cape York people, the Wik, have a case going on and they have brought *all kinds of documentation* that's just fascinating. British documents. The British in the early 19th century did have a fairly progressive attitude. And of course that is why Canada ended up with the federal government having Indian affairs powers. The imperial government had held that power because it didn't trust the colonials who were trying to develop land, so they gave the power to the central government, figuring that would be at least some safeguard against the land hunger of the provinces. It is an interesting principle, but it was ignored here. . . .

It is funny, the Aboriginal groups here and the Torres Strait Islanders have kind of discovered me and in a sense taken my background and refocused me, as it were, because I have been doing all this stuff implicitly for years, but now I am really thinking very much in terms of regional agreements, which is an Australian term. The Canadians don't use it at all. Regional agreements is the Australian conceptualization of Canadian land claims experience, basically.

**Q:** How would you evaluate the work of Dr. H.C. Coombs?

**Jull:** Well, Nugget is virtually 90 years old. I have just done a review for a Canadian journal on his latest book. I will send you that. Nugget, I am trying to think of an American equivalent. There are some. There aren't any Canadian equivalents. Nugget is sort of the Benjamin Franklin of this country or something (laughs). He was a country school teacher who worked hard and did a correspondence course and eventually won scholarships to LSE [London School of Economics], got a Ph.D., worked with Keynes. Keynes is one of the few people in the world that he really worships.

He came back, he was economic adviser at the Reserve Bank here and he became the head of it. And he was also economics adviser to seven successive prime ministers. He was in charge of wartime controls, because of course the state took over the entire Australian wartime economy because it wasn't like Canada and the U.S., it was really serious. The Japanese were bombing Australia. Then he headed up and set up this huge wartime reconstruction, and, boy, was it reconstruction. It was kind of a whole social economy for Australia vision.

So Nugget got all that going. It was Nugget's idea to create the Australian National University and he virtually wrote the legislation. It was his idea to create the North Australia Research Unit. He spends a great deal of his time, and I mean months every year, hanging round in outback Aboriginal communities where he has got all kinds of friends and they think he's great and he thinks they are great. He is a remarkable man. He helped get the whole Mabo thing going.

**Q:** How did he do that?

**Jull:** Well, he and a couple of other people were at a conference and Eddie Mabo was upset and they said, "Hey, why don't we bring a court case?" And he has also encouraged a common law case in the Kimberley. I don't know exactly where it stands at the moment. It may have been overtaken by the (Native Title) Tribunal. . . .

The Mabo case *shattered* not only the legal thinking and the policy premise of Australian governments, but it was, "*terra nullius*" (empty land) had become a moral certainty. It became the moral blinker that they had to say that they didn't owe the Aborigines anything. So when that was suddenly stripped away in June 1992, suddenly the society was *stunned!*

And it was very interesting, because governments did not react quickly because they were so stunned. So they shut up. Which was very useful, because that meant that the media had to find people to talk, and so they found me because I was one of the few people they could lay their hands on who actually knew how these things worked elsewhere. So I did a lot of interviews and you know, very nice, said "Look, this isn't the end of the world. This is an opportunity to do things properly, blah, blah, blah." Nicey-nicey stuff.

And people like Henry Reynolds and various other people were doing the same. So, for about nine months, there was this, it was like Churchill's phony war. Nothing much happened except a few of us spreading the word, "This isn't the end of the world, guys. Life can go on."

And so, finally, when the government indicated that it was indeed going to bring down a policy and possible legislation, when that triggered the debate and that happened as soon as Keating was re-elected in March 1993, when that happened, suddenly the public realized, and the mining companies and states went "Oh, my God, the commonwealth is *serious* about this stuff."

That's when the angry stuff started, *but* in that nine-month hiatus there had been enough time to reflect, and, of course, the High Court had enough prestige and there was enough positive or at least open thinking around that had come out in those nine months, that the country, instead of immediately going into a spasm of racist overstatement, which is what a lot of us feared, many key opinion people who would previously have simply dismissed Aboriginal stuff with a one-liner were prepared to say, "Gosh, this must be important, I mean the High Court thinks so, we better look into it some more."

**Q:** So you had quite an impact on that whole shaping of the public opinion?

**Jull:** Oh yes. I was very active in that.

I must admit, I do look at the First World experience. I don't say that it is universal. I don't know, maybe it is. I haven't wanted to look at the Third World, because I felt if we could consolidate a few things, in Nunavut, in Australia, and Alaska, and so on, if we can get some places that work, some models that work, where indigenous peoples have actually *done* it, then we have something to show the world, some standards we can set for other people with less fortunate situations.

*Have we ever seen it happen here!* When I came here a few years ago, this country was so dug in, the Aborigines and their enemies, you know, if somebody had come up with a solution, they would have shot them. They just would not have recognized it. People were so dug in and gradually, over a few years, hearing about other people, having Inuit leaders come and talk to them and so on, has *really* turned that around. "Hey, look, it *is* possible to do things. These other guys had these problems that we have now, and they worked through them."

What was amazing to me in Canada is, really and truly, when you look at how much was accomplished, it happened *very* quickly. We're not talking about multi generations. We are talking about ten years. That is really, in a society where this is not the most compelling issue, that is pretty remarkable.

**Q:** Dr. Coombs wrote this book *Aboriginal Autonomy*, and

he has done a lot of work on the treaty question. Does that imply sovereignty? I thought I saw some discussion of dual sovereignty and that sort of thing. What is he thinking?

**Jull:** I reviewed Nugget's book. . . . I am one of the people who feels that the word "sovereignty" should be avoided simply because it means to people, I mean it is not like the U.S. In the U.S., sovereignty is a good word. . . . In Canada, we decided—we meaning those of us involved with the Aboriginal movement—that sovereignty was a negative, that we had just better not talk about it.

And so we decided, okay, "self-government" is the term. Let's go for self-government. That is a more modest term. That's interesting, because over here some people see "self-government" as threatening. But they also see sovereignty as very threatening.

And so some of us have felt, "Let's avoid the term, let's not talk about it. It raises more questions than it answers, and just doesn't win us any support." However, Nugget—and I was a bit annoyed that he did it—wrote an article, in which one of our colleagues, who is keen on throwing sovereignty around and trying to expand the meaning, was talking it up. So Nugget wrote an apology for it, basically saying, "Oh, yes, we have to look at that," and trying to rationalize it. I just felt that was counterproductive. I really think it would be better to just keep quiet about it and not raise fears and anxieties. . . .

So the basic thing here, and I think it maybe goes back to your fundamental question, the thing that I found *the most interesting* single development or vignette I have seen here was that in June 1993 at the constitutional conference in Canberra at that conference there was a consensus; it really had two parts. One part was that Australia, the settlers of Australia have never consulted or come to an understanding with the Aborigines about the place of the Aborigines, rather the relationship of the Aborigines with this country, with the government and the settler institutions, and to do that now is urgent.

I was just *staggered!* I was just absolutely staggered that a roomful of people, I would say that out of all that roomful of people there were only one or two who really wouldn't have subscribed to any of that.

**Q:** On the overall indigenous question, how much impact, or connections or whatever, does this U.N. Centre for Human Rights, Indigenous Decade, the planned Indigenous Declaration of Human Rights, have in Australia? How much are Australian Aborigines involved in that?

**Jull:** The key person there, now, is Mick Dodson, the Aboriginal Social Justice Commissioner. Dodson's group, they focus on international law, and international rights and translating them into Australia and translating them into Australian standards. They are the *key* group in this country on that. It is a very special role. Essentially the rights stuff is starting to be known.



## Ethnic rebellion is on the horizon

*Professor Reynolds is in the Department of History and Politics at the University of North Queensland, Townsville, Queensland. He is probably Australia's best-known author on Aboriginal history, and a founding Sponsor and Advisory Committee member of the Nugget Coombs Forum for Indigenous Studies.*

**Q:** Perhaps I could ask you about your Roy Milne lecture at the Australian Institute of International Affairs in 1993, in which you expressed the idea that the nation and the state are two different concepts, rather than the unified notion of the nation-state. Where does this idea arise in the current period? I noticed you cited a number of Oxford and related theoreticians.

**Reynolds:** As a British colony, we inherited the idea of a single all-powerful sovereign, and therefore, as with the United States, we decided this could be divided in a federation. But nevertheless the idea that there could be other sovereign authorities was quite anathema to British constitutional thinking.

At the same time, the reality was that in the colonial period, many, many Aboriginal communities had no contact *whatsoever* with the Europeans. They were *de facto* sovereign. They continued to exist independently, and did so right up until the 1960s. Even now, there are parts of Australia where Aboriginal law still runs, in effect.

There is a *de facto* sovereignty, because they really have never really been totally absorbed. So you have the theory which, from the European side, is for the single sovereign, but the reality was that I think you had *numerous* sovereigns. And I think in a sense the very interesting Queensland inquiry, run by a group of indigenous people to look at the question of self-government, was strongly influenced by Canadian and North American ideas. They began touring the remote communities, talking about self-government, and of course the old people said, "What's new about that? We have always believed that we have had our own autonomy, our own sovereignty."

**Q:** How did these ideas come in? It is a long way from Canada and North America to Queensland. What was the transmission belt?

**Reynolds:** A number of ways. Someone like Peter Jull, and quite a number of Canadian academics have been in Australia in the last ten years, visiting. The normal academic exchange of ideas, but of course, the indigenous communities in the last ten years have begun to build up these Fourth World networks. I think they have been just as important, in that Australian Aborigines have been to North America and North American people have come to Australia.

**Q:** Would this have been under the auspices of the U.N. Working Group on Indigenous Peoples?

**Reynolds:** That has been one of the critical meeting places for North Americans, New Zealand, Australian, Inuit, and Sami peoples. I think those gatherings have been very important, because people have realized that their own problems and situations are not unique, that they have that immediate sense of brotherhood across the world.

**Q:** I see some of the citations you refer to in your Milne lecture, about the "more complex patterns of political power typical of the late medieval and early modern periods." We would be presumably talking about models from the pre-Renaissance period, is that accurate?

**Reynolds:** In terms of having sovereignty broken up into smaller parts?

**Q:** Yes.

**Reynolds:** Yes.

**Q:** One thing you also referred to was the question of international pressure. You have a conservative group there, the Liberal-National Coalition; you talk about the fact that even they would have trouble, foot-dragging on some sort of a charter of rights of indigenous people. What sort of pressure do you see building up now toward getting some sort of breakthrough?

**Reynolds:** As I see it, there is a logic in the whole idea of the self-determination of peoples which is working through. But the question is, how far can that logic be allowed to be run? This seems to be one of the fundamental problems. At the moment, of course, the states represented in the United Nations are going to be extremely careful about allowing rights which could possibly lead to secession. That is the great fear. And the question arises, "Is it conceivable that we have gone now to almost 200 nations, 200 states? Can you conceivably have 1,000? What sort of world would this be?"

So consequently, the big hope is for reconceptualizing the state and sovereignty. So you *can* include groups within the state that have a significant degree of internal self-government. . . .

**Q:** Looking at your Milne lecture, you say that "similar moves for regional autonomy will emerge in the next few

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*I was probably the first one to make [Eddie Mabo] aware that he didn't own his land, that it was Crown land, and talked to him about the possibility of trying a court case. . . . I probably told him about the great American cases of the 1820s and the 1830s, which defined the idea of native title.*

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years in various parts of Australia." And then you list Cape York, Arnhem Land, the Kimberleys, etc. What indications are there of that? How far advanced is that process?

**Reynolds:** Quite strong.

The local leadership in those places realizes that this is important in practical ways. The Torres Strait leadership, for instance, points out that in the situation that existed up until recently, they had to deal with 35 separate government departments and agencies, both state and federal government.

And there is also, of course, the awareness of the regional agreements in North America, and there is also an appreciation that in Australia's external territories, particularly the island territories, you have a situation which they find attractive. Norfolk Island and the Cocos Islands have a high degree of autonomy, so for those reasons, the leadership in those areas is very, very strongly pushing for a significant degree of internal self-government.

I think that this is seen as the objective for the next ten years.

**Q:** How far does this go? Would this at some point lead to complete independence?

**Reynolds:** That, of course, is the very difficult question. I would have thought that this is the grave weakness. Does autonomy, in a sense, head off demands for independence, or does autonomy *hasten* the situation?

I suppose I take the optimistic, reforming view, that if you reform ahead of demand, then you will have a situation that is manageable, that you can contain in autonomous regions within the state; but of course, the pessimistic one is that this is simply preparing the way for further demands. In Australian circumstances, I suppose such regions, if they were to demand anything, might demand it internationally. Given the current international view of secession, I imagine they wouldn't get much support, but of course, the possibility always exists in the future of getting external support for this sort of demand.

I just don't know. As I say, one has to take a leap in the dark, I suppose, and assume that careful, progressive reform will provide a way of having an overarching state under which various groups can have significant degrees of autonomy, cultural and political autonomy. That's the

optimistic view, which I currently have. But whether that is overly optimistic, only the future will tell.

**Q:** Is there anyone who has done some serious work in the field who has been more pessimistic?

**Reynolds:** The pessimists are more inclined to be the conservatives who have said this all along, who have said, "Look, you are just going to create a black state and this is going to lead to secession." There hasn't been a great deal of theoretical work about it, but there are people who have taken this view all along, and they have taken it *way* back. They say this about native title and land rights; they say that this is creating a black state, that this will fracture the nation.

Just as with immigration, there are those who say that Australia is now becoming a land of many tribes and it has lost its cohesion. But I don't think there is anyone yet at a high level who has said, "This move toward greater autonomy to self-government, will *inevitably* lead on because every small nation ultimately wants to become a state." That there is a logic moving in that direction. That is clearly an arguable and a worrying proposition, if secession means, as it does in the modern world, prolonged periods of extremely protracted and bloody conflict.

**Q:** Would you draw any comparisons to the issue of Chiapas? As serious scholars would be aware, this did not pop up out of nowhere. But would you draw any comparisons there, where there is certainly a very significant move toward autonomy or even independence?

**Reynolds:** Yes, I was in Mexico last year and I talked to the government people about the situation, and they are clearly worried about precisely these questions. They were very interested in hearing what Australia thought about these issues.

But yes, I think that sort of combination of regional and ethnic rebellion is potentially possible, as I say in the article. We have had a long period without that sort of overt conflict, but it would be optimistic indeed to assume that it could not happen again. I don't see it happening soon. But certainly if you *frustrate* the ambitions of significant groups, I think that sort of response could be possible down the track, and would be extremely difficult to deal with. It is so much

more than a military and police problem; it is an enormous political problem, as Mexico finds. It becomes the center of world media attention.

My wife is a parliamentarian, a member of the Australian Senate, and I went with her on an Australian parliamentary delegation to Mexico. We spent a day, the embassy arranged a day's contact with various people involved in indigenous affairs.

They have a new commission, and they have finally come to the conclusion that simply saying that everyone has been a citizen and has been since 1823 is not enough. There has to be an acceptance of diversity and autonomy, which obviously they saw as a big step in Mexican grappling with these problems.

**Q:** You are referring to the Mexican government?

**Reynolds:** Yes, these were government officials who now were thinking through the implications of having so many indigenous communities within the nation's borders.

The previous President had just set up a commission for indigenous peoples, and the new commissioner and his staff came and met us and had a long conversation when we dealt with this very problem, exactly the things I am talking to you about: the realization that there had to be change and reform and acceptance of the existence of indigenous peoples, but the worry about the unity of the state.

**Q:** So this was President Salinas who set up this commission?

**Reynolds:** Right. The official government commission on indigenous peoples.

**Q:** And from the Zapatista end, did you get a chance to talk to anyone there?

**Reynolds:** No. I would have been most intrigued, but we were only there briefly and we were depending on what the embassy could organize; it would have been extremely interesting to talk to those sorts of people.

**Q:** Peter Jull mentioned that he thought you had a hand in the Mabo case [see article, p. 18].

**Reynolds:** Yes, that's right.

You see [Eddie Mabo] was a friend of mine, and we spent a lot of time together. I was probably the first one to make him aware that he didn't own his land, that it was Crown land, and then talked to him about the possibility of trying a court case. At that stage, I vaguely knew about the American cases, and I probably told him about the great American cases of the 1820s and the 1830s, which defined the idea of native title.

So, yes, I was certainly very involved in the early days. Once the case began, of course, it was very much in the hands of the experts.

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## Interview: Donna Craig

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# Regional agreements a 'bargaining wedge'

*Donna Craig is a Sydney-based specialist in environmental law and regional vice-chairman for the Environmental Law Commission of the International Union for the Conservation of Nature. She was the ELC's representative on the IUCN's committee on "indigenous" matters. A collaborator of Nugget Coombs, she is a linchpin in international indigenous networks.*

**Q:** Peter Jull called you the "mother superior of regional agreements" and said I should speak to you. Perhaps you could give me a general overview. I know the Nunavut agreement has been an important precedent.

**Craig:** I think the part of regional agreements that is not generally understood, is that it is a very powerful political process in terms of the ten years or however long they take to negotiate the agreement: the negotiating skills developed and the coalitions that are formed and then of course the expertise that is gained in running the corporations. If that is seen as an historic and economic and political process, standing back from the years of fighting or whatever in Canada, I think that has been enormously important. It is very painful. But I think the tremendous gain that can be got out of that bargaining wedge is to increase indigenous involvement in a whole range of land use decisions, planning decisions, management decisions, particularly managing fisheries, wildlife, natural resources.

**Q:** Have you had an opportunity to travel to Canada or New Zealand to see how things have worked there?

**Craig:** Yes. I've had some close contact with those communities. And I studied in Canada. I did my environmental law masters [there] and I worked with Paul Lehman, and he was involved in the preliminary negotiations for the Yukon agreement. A lot of my work has been in the social impact assessment area with indigenous groups and looking at cross-cultural processes in the environmental law area. That, in Canada, is actually leading to the regional agreements.

In Australia, probably our strongest models are things like joint management of national parks, indigenous peoples' control of river catchments. We have got some *very good*

examples of indigenous involvement in the sort of land use/environment/parks issues. But it is far more at that conservation end of the spectrum.

**Q:** Is there any likelihood of a constitutional amendment, or should much effort be put in that direction?

**Craig:** I think we have got to try. There are people who will work very hard on that in Australia. And we may just have a chance, because we are getting the Olympics in the year 2000 and there is a growing international embarrassment over our human rights record with Aboriginal people. And certainly native title recognition was a *huge* consciousness-raising in Australia, so it could be that by the year 2000, that could be tenable, whereas it wasn't a few years ago. . . .

You have to have something to bring people to the bargaining table. So if you don't have the constitutional amendment, you have to have some other legal rights base.

The other strategic thing about regional agreements: In Canada they negotiated the two things in parallel, where they negotiated the regional agreements, which is basically land- and resource-based agreements and then the self-government process in parallel or afterwards in the case of the Western Arctic.

But what happened in Australia is that there is a big move for direct funding of Aboriginal services from the federal government, to Aboriginal organizations. And just a *huge* looming international crisis over failure to deliver basic services, particularly health services, to Aboriginal communities. And the only way that will be addressed is through regional self-government processes. So I suspect that Australian regional agreements will incorporate elements of the self-government process that we have seen separately negotiated in Canada. They tried to run the two processes in tandem. I don't think that is going to be possible in Australia.

**Q:** I know there is a big crisis building around Aboriginal health. So health may well give the impetus to push forward the regional agreements?

**Craig:** Yes. But regional agreements that will go beyond dealing with the land resources question.

**Q:** Meaning this question of political self-determination, to some degree?

**Craig:** Yes. The difference between regional agreements in Australia will be how comprehensive they are in particular regions. And we certainly won't get them in all regions.

For example, the Kimberley regional agreement or the Torres Strait regional agreement could be *very* comprehensive, bringing in many of these self-government issues. You might find some of the urban regional agreements largely deal with issues like health and education. There will be vast differences in the models, so what I have been trying to do is develop flexible options, depending on the particular history

and the aspirations of a particular community, because the model of regional agreements developed in Australia will be quite different.

**Q:** You worked in the East Kimberleys. What happened there?

**Craig:** A very famous character in Australia, very like Tom Berger in Canada, a guy called Nugget Coombs—he is the grandfather of all sorts of things in Australia, about 89; if you want to find an icon, you find Nugget. And he is an adopted father of the Yirrkala community in the Northern Territory, and he was approached by the Kimberley Aboriginal community. They were putting in the biggest diamond mine in the world, on traditional land. No land rights, disastrous situation. Major desecration of sites. And they asked, that they basically prepare the research ammunition that they were going to need to deal with developments in the region, and they asked for basically an environment-economic-social impact assessment. Which we did, a great big thing from about '85 through to '91. We did it by stitching together research grants and people doing *pro bono* work all over Australia. It was an organizational nightmare, but it did produce some very, very interesting work. It was the first really strong attempt to develop an SIA methodology, Social Impact Assessment, using very much applied anthropology approaches and using the story-telling in the community. An interesting model of that.

The Kimberley region got the idea of regional agreements in the late '80s, when we were presenting these reports, and actively started organizing the Kimberley Coordinating Council and arguing for regional agreements in Australia. So up until the last two years, it was virtually the only group arguing for regional agreements. What came out of that research was a baseline which they just *didn't have*, and they don't have in most regions. And a community with much more of a political will to take this regional approach.

**Q:** In other words, all the crucial research that had been done in the mid- to late-1980s, with Coombs, set the basis for their understanding this regional agreement concept?

**Craig:** Yes. And toward the end of this project, drawing on the Canadian experience, we brought out Tom Berger; Brad Moss was also out here. Brad Moss is a lawyer who acts for the Assembly of First Nations. So Brad and Tom came out and the concept of regional agreements was floated. It was also floated in the report, *Land of Promises*. There wasn't a really strong immediate response. But then a couple of *major* leaders in the Kimberleys—the head of the Kimberley Land Council, quite an extraordinary man called Peter Yu, who is Chinese-Aboriginal from West Kimberley—he took up the idea, and he is quite charismatic. A brilliant man.

Then, in the early 1990s, they formed the Kimberley Coalition, with the explicit idea of trying to develop a region-

al agreement, with the first step being to develop a coalition of organizations in the Kimberleys. They have virtually been the lone voices in arguing that the only way of dealing with these issues is in a coordinated way which delivers to Aboriginal people a true regional agreement. . . .

So if regional agreements were going to get off the ground in Australia, I don't think there would be anything like uniform regional agreements throughout Australia; there would be places like the Kimberleys, Pitjantjatjara land, around Kakadu National Park, Arnhem Land, probably Cape York, Torres Strait.

And then you might get regional conservation agreements in places like Jarvis Bay, where there is a major commonwealth national park and a big Aboriginal population down in Sydney. There is a very strong push for that. You may get regional agreements dealing with coastal areas. The Great Barrier Reef Marine Park covers 2,000 kilometers of the Queensland coastline, and you have a very strong commonwealth-state authority, the Great Barrier Reef Marine Park Authority, and a lot of Aboriginal people and a lot of Aboriginal interest. There could very well be a push for a marine regional agreement there.

**Q:** Would that give the Aboriginal people there co-management over the Great Barrier Reef National Park?

**Craig:** I think that is quite possible within the next ten years. They already have councils of elders set up, and they have tried to co-opt Aboriginal members to the board of managers, so they can see the writing on the wall.

**Q:** The Kimberley Project was so extensive over so many years, who did wind up providing a fair bit of the money?

**Craig:** The Australian National University bankrolled the Secretariat and a number of the studies and they also provided Nugget and Helen [Ross, Coombs's assistant].

**Q:** Now who in the government is particularly sympathetic to regional agreements?

**Craig:** Mick's [Mick Dodson, social justice commissioner] report, I am pretty sure, will very strongly support it and will support a trial project on regional agreements. I also think Tim Moore, who is the head of the Aboriginal Reconciliation Council, the director; and Mick's brother, Pat Dodson, is the president of the Aboriginal Reconciliation Council. I think they are genuinely supportive of the idea of regional agreements.

The meeting we held last year was with the various land councils and communities in northern Australia, and out of that, Cape York Land Council, Central Land Council, Northern Land Council, Kimberley Land Council were very interested in regional agreements, and I think will actually move on it.

I think Torres Strait is pushing the self-government at the

moment, but I think that will eventually blend into a regional agreement strategy.

**Q:** It is moving along very quickly.

**Craig:** Oh, it is! Things have happened very, very quickly within the last 12 months which, you know, is exciting! We had just about given up hope in Australia. And it has been driven by just a few people.

**Q:** Are there any anthropologists who have done important work, either in the Kimberleys or elsewhere, whose works are a benchmark in terms of Aboriginal issues?

**Craig:** Australia has an extraordinary history with anthropologists. Many of my friends from Canada and the United States say they have never come across a nation in the world where anthropologists have exerted so much power, as the gatekeepers.

There has been some very fine work done. Helen's background is very interdisciplinarian. It is psychology and applied anthropology policy studies. And, effectively, her Aboriginal work is applied anthropological work, which is what she was doing in the Kimberleys. So she has quite an unusual background, though she wouldn't be formally identified as a card-carrying anthropologist.

**Q:** Where was she trained?

**Craig:** She did her doctorate at the University of London. . . . And there is another woman who has done some very, very good applied work in Central Australia. . . . They did a study on co-management of national parks in Australia. And there's a chapter in there, a legal chapter, which looks at how native title affects co-management. That is probably the best study on co-management that has ever been done. It was coordinated by an Aboriginal woman called Ros Fulton.

Susan Woenne-Green is the name of the anthropologist on that. Ros is now working with the Northern Land Council, and we work very closely. She was also on this IUCN committee. She's great. She works with the Aboriginal Project of the Australian Conservation Foundation.

**Q:** What has the role of the ACF been?

**Craig:** It is the premier national conservation organization. It has had a very broad role. Philip Toyne, along with Susan Woenne-Green, was very much involved in setting up the Pitjantjatjara Council and the co-management of Uluru (Ayers Rock), which up until recently was a very, very powerful legal and administrative model of co-management. It was a real icon in the early '80s. And they followed a wonderful process. Philip had a long association with that community; when Philip became president of the ACF, he brought Ros in, and again expanded ACF's role in arid lands and Aboriginal issues.

## Handing national parks to Aborigines

*A collaborator of former Australian Conservation Foundation (ACF) head Philip Toyne, Woenne-Green is the key individual conducting the studies and pilot projects (such as turning Ayers Rock/Uluru over to Aboriginal control) to justify ultimately turning over the vast areas of Australia under "conservation," "World Heritage," or "wilderness" designations to Aboriginal control, thus cutting these areas out of the nation of Australia forever. An American by birth, she moved to Australia in 1967.*

**Q:** Donna Craig mentioned an interesting report that you had done on the co-management of national parks by Aboriginal people, in conjunction with the state or federal governments. I would like to get a quick idea of what the study was, what it showed, how it came about.

**Woenne-Green:** The volume that was produced was called "Competing Interests." You could get a copy from the Australian Conservation Foundation in Victoria. Several things caused it to happen. One is that I have had a lot of experience working with Aboriginal organizations and in the attempts with government to gain some position of equity with respect to management of nature reserves, national parks.

Even under the Northern Territory Land Rights Act, which is Commonwealth, the issue of national parks was a matter of dispute—well, not dispute, but it was a matter that the Act could not in fact deal with the on-the-ground lands reserved to the state or Commonwealth national park service which were not available for claim.

So, with quite a lot of work under my belt, and also one of the other authors whose name is Russ Johnston, he and I both, coincidentally, have had a lot to do with Ayers Rock, Uluru National Park. Then, through some other contacts at that time, the Australian Conservation Foundation had just developed a policy, a pro-active policy, which supported joint management arrangements between state and Commonwealth bodies and Aboriginal "traditional owners." (Although Aboriginal people use that term, only in very few places is that backed up by legislation.)

And so the ACF hired us, with funding from the Commonwealth, to do basically a national survey of how Aboriginal people were getting on in attempting to deal, with governments in various jurisdictions, with land which Aboriginal people considered their own, but which had been

reserved by the state for their own conservation or tourist uses in the name of the Australian people.

**Q:** This co-management idea, to the extent it is successful, could it lead to increasing Aboriginal claims or rights to areas which are now dedicated to conservation as a state or national park? Is that one possible outcome over time? Most of these parks are land that Aborigines do not own now, right?

**Woenne-Green:** Absolutely.

**Q:** So, to the extent they establish a precedent in handling these places well, would that give some legitimacy to them over time, reasserting their traditional land rights?

**Woenne-Green:** That is a good question. Absolutely.

## Regional agreements will lead to autonomy

*Michael (Mick) Dodson is the Federal Aboriginal and Torres Strait Islander Social Justice Commissioner. He is an associate of Nugget Coombs, and wrote the foreword to Coombs's 1994 book, Aboriginal Autonomy. Dodson is also a collaborator of Nobel Prize-winning terrorist spokeswoman Rigoberto Menchú of Guatemala.*

**Q:** I am doing a study on Aboriginal rights, particularly the question of regional agreements and moves toward autonomy. Maybe you could give me an overview.

**Dodson:** We are going far too slowly. I work for the Human Rights Commission in Australia. My primary task is to monitor and report on the exercise and enjoyment of human rights by indigenous Australians.

Now things have not improved. And in some quarters the indicators are that we are going backwards, particularly in relation to health. We just had two significant reports released nationally, one is an assessment of what was known as the National Aboriginal Health Strategy, which was agreed upon between the Commonwealth and the members of Federation, states and territories, and Aboriginal leaderships, the Aboriginal and Torres Strait Islander Commission (ATSIC), and Aboriginal Medical Services, back in 1990. The assessment of that strategy is that it by and large has failed, primarily due to lack of commitment by government, particularly in terms of financial resources put in.

The government said that it would respond in three ways.

One of the things they did was to enact the Native Title Act. The next response, the second tier, was a national land fund. The government had dedicated Aus \$1.4 billion to that over a ten-year period. They have already put aside \$200 million the first year. . . .

The third response is where the regional agreements idea comes in. The government requested ATSIC to put proposals to the government about this so-called Social Justice Package. They also requested the Council for Aboriginal Reconciliation to put proposals to the government. They are due perhaps early next month, to catch this year's budget cycle.

What I have been proposing is that we not necessarily look at a new round of welfare projects. What we really need to do, is to look at some fundamental restructuring on the way we do things at present, and a redirection in policy. And primarily having an agenda that will underpin regional and local empowerment and autonomy.

My suggestion is the way to do this is through regional agreements, similar to things that have happened in Canada.

In my report to the government, which is forthcoming, I will be scheduling to the report about 300 examples in Australia where there are, already, regional agreements, between state, territory, and Aboriginal people, and Commonwealth and Aboriginal people. A lot of them are not full, comprehensive agreements, but nevertheless they are regional arrangements that have been put into place between governments and people in the Aboriginal communities and organizations. And by and large, the regional arrangements that have been put into place have been highly successful.

A lot of them relate to the protocols that govern community policing, the way the police behave, the way the community behaves, how they conduct the policing of the communities in that region. Others relate to health, housing, community infrastructure, roads, airports, barge landings, things like that, telecommunications. . . .

**Q:** How far along would you say, or are there any particular areas of the country—I know you have land councils there—is there anyone who is in advance of the thinking along this line and really trying to fight now for some of these regional agreements? Has this idea caught on?

**Dodson:** Oh, yeah. I am not the inventor of this idea. It has, I think, fairly wide support amongst the indigenous leadership.

We already have the new Torres Strait Authority, which is the Torres Strait Islands. The Torres Strait Islanders are a different cultural group to the Aboriginal people; we're on the mainland. But they've negotiated a new regional authority which is the Torres Strait Authority, which has got a long-term plan of full autonomy, real self-government in the Torres Straits. Now that might come in 10 or 20 years. They are aiming for the turn of the century, the anniversary of Federation. . . .

I could go through numerous examples where arrange-

ments have been put into place. I think that the Torres Strait Islands and the Kimberley Land Council probably, in modern times, are the two examples of the most comprehensive proposals for regional agreements. . . .

**Q:** What sort of backup are you getting internationally, from the U.N. Center for Human Rights, the Decade for Indigenous People now under way, the Minority Rights Group, the Anti-Slavery Society?

**Dodson:** For example, I have been going for the last five years to the United Nations Working Group on Indigenous Populations. Many indigenous North Americans get there. I've met lots of indigenous North Americans through going to Geneva each year for the Working Group.

We swap notes there, and lend each other support. I have just got a request today to send a letter to the Mexican Human Rights Commission in support of Chiapas.

**Q:** Will you be doing that? That is quite important.

**Dodson:** Well, I actually have one of my staff at an indigenous meeting in Paris at the moment, the Indigenous Initiative for Peace, which I was a foundation member of, which was founded in Guatemala in 1993. There are North Americans who are foundation members of that.

**Q:** Rigoberto Menchú played an active role in that.

**Dodson:** Yeah, well she is still involved in it now. Because of commitments I couldn't get there, but I sent a member of my staff there.

There are a lot of ties throughout the indigenous world. For example, our High Court decision here is being used, it has been used in a couple of Canadian cases. It has been used in Scandinavia, it has been used in Greenland. A lot of the knowledge about that has come from us, talking to indigenous people in international forums.

The Land Council newspaper runs a regular international feature; it talks about indigenous struggles all over the globe. We do a lot in South America. A lot in Asia where the indigenous struggle is just getting off the ground. The indigenous Asians are getting *very* organized. They have been colonized for a lot longer than the Americas and Australia.

**Q:** This raises the question of the amendment of the constitution. You do have your centenary coming up. Would you be looking to get an amendment to your constitution like the Canadians, to secure indigenous peoples' rights?

**Dodson:** I think that has to be considered as part of the package of things that we need to do. Certainly, I have been a little cautious publicly talking about it, but many other indigenous leaders have been urging it. There is a Centenary Constitutional Foundation that the government set up, which has been going around the country. It put out a report late last year which was urging constitutional recognition of indigenous rights.



## Anthropologists run Aboriginal affairs

*Dr. Peterson is the chairman of the Anthropology Department at the Australian National University. He was the research officer for the 1973-74 Aboriginal Land Rights (Woodward) Commission, which resulted in the Aboriginal Land Rights Act (Northern Territory) 1976, which turned over 15% of the continent to Aboriginal control, with another 10-15% under claims.*

**Q:** You were mentioned to me as someone particularly knowledgeable on benchmark studies vis-à-vis Aboriginal land rights questions.

**Peterson:** Yes, I might be able to help you. The history goes way back. Initially there was the understanding that Australia was *terra nullius* land, then there was a large amount of anthropological work which sort of built up the understanding of Aboriginal patterns of land tenure and what the debates are around that field.

**Q:** That was when?

**Peterson:** That really went from the 1930s until the 1970s. That was sort of getting the field data, if you like. Moving to the conceptualization that the kind of rights and interests that Aboriginal people have in land really constitute ownership and that this is really no different than the sense of ownership we have in our own society.

And then the sort of more recent things, which are the legal things, various court judgments and subsequent acts that have flowed from that, acts of government. . . .

There are the key judgments like the Gove Land Rights Case in 1971 which is the *Milirrpum and others vs. Nabalco and the Commonwealth of Australia*. That was the first piece of legislation, the first court judgment which indicated that Aboriginal people had no rights in land which were recognizable under Australian law.

And then of course there is the June 1992 [Mabo] judgment which overturned all that. Those are the two judgments which are absolutely crucial.

Then in terms of legislation, the most crucial piece would be the Aboriginal Land Rights (NT) Act 1976. That was the

benchmark legislation by the Australian government conferring rights on Aboriginal people, statutory rights. This followed an inquiry by Mr. Justice Woodward. Now that was for the Northern Territory only. He was the barrister for the Gove Land Rights Case. He was the barrister for the Aboriginal people. He was approached by the Methodist Church, I think. . . . I was actually his research officer into his commission of inquiry into the Aboriginal Land Rights Commission, I worked with him for a year doing that.

That is the benchmark piece of legislation. Another piece which followed the Mabo decision is the Native Title Act 1993, which just tried to clarify some of the uncertainties which were raised in the judgment, because the judgment leaves an enormous amount of things hanging.

**Q:** Has there been much written on regional agreements?

**Peterson:** There is not much done on regional agreements. People are working on regional agreements in a big way now. There is a lot of work being done but nothing has been published. Regional agreements are foreshadowed in the Native Title Act 1993, that allows the possibility of regional agreements.

**Q:** Various people have pointed out that anthropologists have played an important role there.

**Peterson:** Oh, we have. We have played a crucial role in all this. Aboriginal people now own in freehold over 11% of the continent. And in 1966 they didn't own any land as Aboriginal people. Individuals may have owned it, but not as Aboriginal people. But now in 1995 there is over 11% of the continent.

And in the Northern Territory, I forget the exact figures but it is more than 33% of the surface area of the NT has been transferred since 1976 into Aboriginal hands. The population of Aboriginal people is about 40,000 in the Northern Territory. About 300,000 in the continent as a whole.

**Q:** Now when you say that we, meaning the anthropologists, have played a crucial role in this, could you maybe just give me a brief characterization of that?

**Peterson:** Anthropologists have participated in government inquiries, they have written most of the land claims, they have done all the basic research by which Aboriginal people have got their land back. They have considerable input into the legislation, various pieces of legislation. And of course for a long time anthropologists were the advocates for Aboriginal people.

**Q:** W.E.H. Stanner seems to have been quite crucial.

**Peterson:** Stanner really emerged during the 1960s and he became very influential. He was very well connected as a result of the war and had a lot of friends in the public service in high places. And he was a professor here at the ANU,

which is in Canberra, right beside the government. He became sort of Coombs's resource and authoritative voice. Coombs set the political agenda in the Office of Aboriginal Affairs. Stanner was "the voice of the Aboriginal people." At that stage, there was relatively little direct involvement of Aboriginal people. There wasn't a very high-profile Aboriginal leadership.

And there was another person, Dexter, who was the head of the Office, the three of them. And they were the ones who *pioneered* a lot of these policies. And they were the ones who were pushing the Liberal government toward recognition of land rights. They wouldn't go that far, but made various concessions and in 1971 Coombs and Stanner wrote the famous speech for the prime minister then, McMahon, in which he said Aboriginal people have the right to choose the way they live and the rate at which they change their way of life.

So it was the Liberals, a conservative party, which formally announced the death of the assimilation policy, which had in fact died in practice a long time before, on Jan. 26, Australia Day, 1971, in a very important speech, landmark speech. They were the architects behind the scene of the push to land rights. Not in a political thing, but within the bureaucracy.

**Q:** And what was Stanner's training?

**Peterson:** He was an anthropologist.

**Q:** Where was he trained?

**Peterson:** He was trained at the London School of Economics. Because Australia didn't grant Ph.D.s before the war. So that all of the people would do an M.A. in Australia and then they would hop on the boat and go to London and sit at Malinowski's feet at the London School of Economics. Malinowski is the grandfather of anthropology.

**Q:** So a number of the early Australian anthropologists were trained in London?

**Peterson:** All of them. . . . Even when they had Radcliffe-Brown, when they founded the chair, in 1926, the professors still sent them off to London to get a Ph.D. Stanner went, Elkin went.

**Q:** Obviously you have a very good faculty at ANU now. Does any of the old training in London still continue?

**Peterson:** Oh, no. That was why the Australian National University was founded. It was also set up to give advice about Asia and the Pacific to the government. And to attract people back from abroad and to start graduate programs. We now have 53 Ph.D.s in our department alone in anthropology and archeology.

**Q:** Someone mentioned that each land council had anthro-

pologists working on the staff, advising on questions of land claims, and helping in court, etc.

**Peterson:** That is right. The Central Land Council employs five. The CLC in Alice Springs employs at least five. The Northern Land Council employs at least five. The Pitjantjatjara Land Council employs a couple, a man and a woman. And of course there are a lot of us who work on contracts for them. I do a lot of contract work. I have just written a sea claim, a test case sea claim for the Northern Land Council. So they are hiring a lot of anthropologists to write the claims as well. Because a lot of the work that the anthropologists employed by the councils do has to do with mining, signing agreements, distributing royalties, all that sort of thing, and they often don't have enough time to focus on a single project.

**Q:** The sea claim, that is interesting. What is the Northern Land Council claiming?

**Peterson:** They are claiming ownership of the sea, and the sea bed.

**Q:** How far offshore would that go?

**Peterson:** Well, we are not going particularly far offshore. They are doing two different claims at the same time. We are going very much on the usage we can prove, which would be, it is only two kilometers north of the northernmost island that we are going for, but this is in an area which sticks right out into the Arafura Sea and it is a large island which has a whole lot of little islands in an arc off to the east and so it kind of has an enclosed inland sea where people were crossing about 20 km of open water.

So it is a big area of sea we are claiming, but it is not going particularly far offshore from the last piece of land. Other Aboriginal groups are claiming to the horizon.

**Q:** What does that mean, to the horizon?

**Peterson:** Horizon, I think, I stand open to the correction, but I think the horizon is thought to be 13 nautical miles away or something, that order. Some of them are claiming all the way to Indonesia. And that sort of doesn't work because it goes across to international boundaries. But of course some of this is ambit play to try and force the government to include them in any discussions which involve the sea when they are talking to Indonesia.

**Q:** When they make this claim, what are they arguing they should have, precisely?

**Peterson:** We are going to argue it, whether we get it, for full beneficial ownership of the sea. Everything. Of course full beneficial ownership of the sea by private citizens is not something, I don't know about American law, but certainly not in British common law, I don't speak as a lawyer, I speak as an anthropologist, but as far as I know, it is not common.

Because the sea is common property owned by the state on behalf of the people. But we are actually claiming the seabed is the private property of these people. And all the things in and the right to exclusive control of the waters we are claiming, so that anyone who comes on it has to seek their permission.

**Q:** When does that come up in court?

**Peterson:** It is before the Native Title Tribunal at the moment. That means it is bound to be disputed by the Fishermen's Association, the recreational people, the government probably, so it will probably end up in the federal court.

**Q:** If you can make any sort of rough estimate, of the total coastline of Australia, which of course is an island-continent, what percentage of offshore sea ringing Australia would actually be claimed at this point?

**Peterson:** We're not claiming for the whole of Australia, we're only claiming for one little bit. But in the Northern Territory, Aboriginal people own more than 70% of the shoreline. Right now.

So 70% of the shoreline you can't set foot on, if you are not an Aboriginal person, without permission from Aboriginal people.

**Q:** Do you need a visa?

**Peterson:** You need a permit from the Aboriginal community in the area.

**Q:** So you would be trying to apply for everything off this 70% of the shoreline?

**Peterson:** In the case I am involved in, we are not doing it for the whole 70%. We are just working with one community and the water that is off their bit of the shoreline. But of course it would set a precedent and the other communities would lob in there pretty quickly.

**Q:** This is striking, even from an international standpoint. Is there any precedent for what you are doing, or are you setting a precedent?

**Peterson:** I can't speak authoritatively on that, but honestly I would be very, very surprised if we actually got ownership of the seabed and things. I think the European common law practice will override that.

But I do think, that I would be enormously disappointed and think it most unjust if we didn't end up with a very influential part to play in the administration of coastal waters in the Northern Territory. Obviously meaning, very substantial Aboriginal representation on all the boards which issue licenses and whatever else.

**Q:** It is intriguing. It brings up all sorts of defense questions as well.

**Peterson:** It does.

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## Interview: David Bennett

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# Plenty of jobs for the anthropologists

*Bennett is in the Strategic Policy Unit of the federal Department of Environment, Sports, and Territories (DEST), which handles several agencies in charge of "protected areas" such as the Australian Heritage Commission and the Australian Nature Conservation Agency. He and his superior at DEST, Philip Toyne, are the two key federal bureaucrats involved in trying to establish Australia's first "regional agreement" in the Cape York Peninsula. Bennett moved to his current position from the Aboriginal and Torres Strait Islander Commission. He emigrated to Australia after several years in the U.S. Army.*

**Q:** What is the latest on the regional agreements? Have any been struck, are they on the horizon, or what?

**Bennett:** First of all, under the Native Title Act, Section 21, none have been struck. However, there is a region in the far northern tip of the Cape York Peninsula, which, geographically, because it is isolated—about like having the Everglades designated—the groups up there want to go together, saying, "Look, we have a very strong case for claims. We can do it one claim at a time, or, we will put in, under Section 21, a regional agreement claim. Let's sit down and let's talk about it, and see what we can work out."

Now the whole idea of regional agreements is in part very similar to the Canadian agreements. The idea we have been working on is very close to the Nunavut model in Canada. The closest one is this far northern tip of the Cape, 8,000 square miles of the Cape York Peninsula. Now, there are a couple of other regions considering such things. We have an area called the Kimberleys in Western Australia; they are looking at the possibility of one, because they have an area out there where they think they can make a better deal through claiming all the rights and settling all the issues, including issues of how the area will be governed—self-government per se is not on in this country, but we can have a modified form of it.

The other place that is thinking very strongly about it, is the Torres Strait Islands, because they have won the first and in one way most successful, of the Native Title claims. But now they want to expand it over the sea.

So they are thinking about a regional agreement which would take in the sea, because for the Torres Strait Islanders, it is the sea between, that is more important than the islands,

which sort of mark the parameters.

**Q:** What sort of time period are we looking at for any of these agreements actually being struck?

**Bennett:** Perhaps the most reasonable one, on the far tip of Cape York, I would say another two years, before we have all the people at the table. And then on a guess, because we have never had one of these, but using the Canadian experience, about seven years to completion. That is just a guess.

**Q:** How does it actually work? How has the Canadian experience been transmitted down there? Have you guys been up to Nunavut, have Nunavut people been down there?

**Bennett:** Both. We had a couple of Inuits down here for a regional agreements conference which was held in late July of last year. Ros [Sultan] was one of the major organizers of that conference, and we invited a couple of people over to talk to us about their experiences.

**Q:** Have there been any particular written works you have used?

**Bennett:** One of the things which we have used partially as a guide is the Canadian publication called *Comprehensive Regional Agreements*.

**Q:** You mentioned this Native Title Act. A person mentioned as playing a big role in that was Marcia Langton, who I think is up there in that northern area you mentioned.

**Bennett:** She is the deputy director of the Cape York Land Council, but she is also, I believe, the chairperson of the Australian Institute of Aboriginal and Torres Strait Islander Studies [Iatsis], located here in Canberra.

**Q:** So she played a role in that Native Title Act?

**Bennett:** Yes, to give you the old Mark Twain story here: There was a group called the A Team and there was a group called the B Team. The A Team was made up of the head of the Aboriginal and Torres Strait Islander Commission, Lois O'Donohue; the head of Iatsis, Marcia Langton; the director of the Cape York Land Council, Noel Pearson; the director of the Northern Lands Council, Darryl Pearce; and a fifth member . . . David Ross from the Central Land Council. That was the full runners on the A Team. It was only called the A Team after the B Team was formed. . . .

The story, as it is told around the traps, is that the A Team, the prime minister of Australia, Paul Keating, and several members of his Cabinet went into his Executive Suite in Parliament House and they locked themselves up from Friday evening until Monday morning. The A Team would put forward a proposal to Keating, Keating would listen to it, go over and talk to members of the Cabinet in another room, then he'd walk back and report what the Cabinet said, and it went on like this for something like 48 hours.

There were 13 positions on which the A Team would not pull back, the absolute bottom line, but they had a number of other proposals that they wanted. One of those happened to be the regional agreements. It was suggested by a man named Peter Yu, who is the chairman of the Kimberley Land Council. Yu was familiar with, and, as I remember, had been to Canada, and had seen these sorts of things happen. He was also facing already the idea of trying to strike some sort of deal with a large area which included more than one language group. A language group in the United States would be called a tribe. A tribe doesn't apply here. More than one language group, but everyone had a similar set of goals which could be tied back together, and they could demonstrate a tie to the land.

Now he wanted to try and settle it in the quickest and cheapest way possible. And regional agreements struck him as a good way to do that, so he got that inserted into the bill. Then, when it was picked up and debated in the second reading speeches, which are extremely important here, due to the way we interpret acts, it was made clear that regional agreements were to cover things like keeping it out of either the federal court system or the Native Tribunal System, and simply striking a deal with the relevant state or Commonwealth government officials. Once it was struck, that deal could then be registered as a claim.

**Q:** Are there any leading anthropologists there whose names come to mind?

**Bennett:** Yes, there are some. Anthropologists and Native Title, it is a sunrise industry here, and in fact we may have an anthropologist-led economic recovery down here.

**Q:** There are that many of them?

**Bennett:** They, plus the lawyers. Let me first of all tell you a bit more about the act, so you know how anthropologists fit in.

The act requires that for anyone to make a claim, they must establish two things: 1) They must establish a traditional link to the country they are claiming, and 2) they must show that there has been no act of the British government in the early days, the Commonwealth and state governments, etc., which would extinguish native title.

So if they can show that they have had this continuous traditional connection to a piece of land and no other act has extinguished it, they are in a position to claim it. That is when the anthropologists come in.

Now a lot of this work had already been done, because in 1976 we had passed the Northern Territory Land Act, which started a whole series of land claims already. The anthropologists had been going out staking claims over these areas showing the information.

I am not absolutely sure what has been published by the anthropologists, because a lot of the information is confidential.

# 'We are looking for people who deliver'

*Ros Sultan is currently employed at the Northern Lands Council, and is a close associate and former employee of Philip Toyne, longtime head of the Australian Conservation Foundation. She is an Aborigine.*

**Q:** Donna Craig brought up the very important work you had done on the co-management of one or more national parks by Aborigines in Australia.

**Sultan:** I helped administer the putting together of a 400-page report on Aboriginal interests in parks and protected areas. Have you heard of something called the Royal Commission on Aboriginal Deaths in Custody? Well, that was a response to Recommendation 315 of that report.

I did that when I worked for the Australian Conservation Foundation [ACF]. I have since left them and am working for an Aboriginal organization, a statutory authority set up under the Aboriginal Land Rights Act, known as the Northern Lands Council, in Darwin. The name of our report is *Competing Interests*.

The other thing which I can send on to you when we have finished it, is I organized Australia's first workshop on regional agreements, and I am in the process of having that edited.

**Q:** When did the workshop take place?

**Sultan:** We ran it last year in July in Cairns. One of our principal speakers was Les Carpenter, an Inuvialuit person; he is an Inuit and he works with the Circumpolar Conference.

**Q:** Who were some of the other prominent speakers?

**Sultan:** I limited the numbers and I basically drew on people from the Cape York region, because it was specifically to do with Cape York, and I also invited Commonwealth government bureaucrats, people who could deliver! I didn't want any state bureaucrats, because they generally intimidate Aboriginal people and they never, ever deliver on anything anyway. So we had about 60 people, mainly Aboriginal people from the Cape. The organization which represents those people is the Cape York Land Council; you could speak to Noel Pearson there, the executive director. He is quite an

extraordinary young man. He is one of the main people who saw through and took carriage of the Native Title Legislation, passed in this country a couple of years ago.

What they are doing is perhaps running with Australia's first regional agreement. They are working very hard on that, and there are two people they brought in to do that work. One of them is Philip Toyne, the deputy secretary of the Department of Environment, Sports, and Territories [DEST]. That is the Commonwealth body that looks after environment in this country. And he is two down from the minister. I can give you the name of a person who is also very closely involved with this, and he could talk to you a lot about Aboriginal interests in relation to environment and all sorts of things. His name is David Bennett, and he is in the Policy Analysis Unit of DEST.

**Q:** So you were actually working at the ACF when you did that report?

**Sultan:** Yes, I was the second indigenous person they had employed in that organization.

**Q:** Wasn't Philip Toyne also involved with the ACF?

**Sultan:** Yes, he was the executive director and then he left and became a Research Fellow at ANU [Australian National University]. He is very *well placed*, from my perspective anyway, and he is also a friend of mine, which helps.

**Q:** The original study you did with the ACF, which led to the Royal Commission on Aboriginal Deaths in Custody, how did that come about?

**Sultan:** It was an idea that Philip had, as a response to that recommendation which talked about Aboriginal peoples' very real involvement in parks and protected areas. I am just pulling this off the top of my head, it was so long ago. I will give you the name of the principal author, Susan Woenne-Green. She can give you the details.

**Q:** What is her background?

**Sultan:** She is from Sacramento. She is an expatriate, an Australian citizen now. She immigrated here in 1967, and spent a lot of time working in Western Australia, where she first went. She is an anthropologist, and she spent a lot of time working on our communities, particularly in the Northern Territory and South Australia. And she is a bit of an—I hate the word "expert," but she has a lot of knowledge about national parks and protected areas and traditional peoples.

**Q:** Are there any other prominent anthropologists I might talk to?

**Sultan:** A prominent anthropologist in this country—and she is also an indigenous person—is Marcia Langton, the senior policy adviser to the Cape York Land Council. She and Noel Pearson basically carried, along with other people, the Native Title stuff with the federal government.

## Communists, fascists supported land rights

*Marcia Langton is based at Nugget Coombs's North Australian Research Unit, and was the last general secretary of the Federal Council for the Advancement of Aboriginals and Torres Strait Islanders. She is an anthropologist, and received her degree under Prof. Nicolas Peterson. She is an Aborigine.*

**Q:** I understand there is a move now to get a regional agreement in the northern part of Cape York, is that right?

**Langton:** Yes. Have you heard of Philip Toyne? He was formerly with the Australian Conservation Foundation, and now he is the deputy secretary of the federal Department of Environment, Sports, and Territories. He is the head of the Environmental Strategies Directorate. Before he took up that position he worked for the Cape York Land Council; he actually donated his time, he was then a professor at the Environmental Law Institute in the Law School at the ANU [Australian National University]. With one of our staff members, Christine Zorzi, they worked in the Northern Peninsula Area (NPA) for a number of weeks, taking instruction. They also did a lot of research.

The regional agreements that are referred to in the Native Title Act in Australia were sort of a last-minute addition to the Native Title Act, during the negotiations. The Kimberley Land Council is also working on a regional agreement.

I think the reason why Aboriginal groups wanted regional agreements, was to get governments to agree to hand back land, without a costly court process. That is part of the reason, particularly in places like the NPA, where there are only two small areas of land that are not either under an Aboriginal regime—they're all Aboriginal reserves, for instance—or deeds of grant in trust, or a conservation regime. So you can either have a case of native title claim in court for years, with all the appeals, litigation that goes on, which would cost millions of dollars. Or you could negotiate it. In the NPA, this is possible.

**Q:** How big an area of land are we talking about?

**Langton:** Find Cape York on the map: The Northern Peninsula Area is the top of that cape, from the Jardine River north. There is a river above Weipa, that is the Jardine. The only

people who live there are Aboriginal and Torres Strait Islander people, and there are a few white staff stationed there by departments: teachers, nursing sisters, some contractors sometimes. There are a couple white families on the two areas which I suggested the traditional owners would buy. One of them already wants to sell to Aboriginal people. So it is very straightforward.

**Q:** Do you know how the Wave Hill walk-off got going [see article, p. 21]? I know there was a support network among churches, anthropologists, and unions, but it is unclear to me how that actually got started. The working conditions were horrible, that is totally clear.

**Langton:** They went on strike. You had a strike against the Vestey's for equal wages. It was [then-Prime Minister] Gough Whitlam who took executive action and must have negotiated this with Vestey. He obtained somehow a very large lease in Vestey's property and handed the lease over to the Gurindji. Part of the reason why I think that happened, was that this very large network throughout Australia supported the Gurindji, and it would have made the Australian government look like animals if indeed Vestey hadn't given it to the Gurindji.

You had some very famous people supporting the Gurindji, one of them being Frank Hardy, the novelist, who had been a Communist back in the early days of Australia. So Frank being the great novelist, he attracted all sorts of people, because he went up there and stayed with them, and I think it was just an accident that he was there.

**Q:** You mean he was there when it broke out?

**Langton:** Yes. He wrote a book then about it called *The Unlucky Australians*. And he got the press involved and he brought in all his union mates. Everybody just contacted everybody they knew, and before you knew it, you just had this huge network throughout Australia with actors, Lady This and Lady That, socialites and so on, all donating money to the Gurindji to keep them going, and then flying them down south to meetings. The Gurindjis became the sort of traditional rebel heroes in Australia. Everybody adored these old men.

**Q:** On this question of the Communist Party support of Aboriginal issues in the early period: Are there any good histories or highlights you could point me to? I know from the '20s on, they were talking about a separate Aboriginal nation, so they seemed to be very deeply involved.

**Langton:** I don't think so. What you always had was Aboriginal people going to whomever would help. You are talking about people who are in really dire circumstances. One of the main demands back in the '30s was for food, because people were starving. Aboriginal people didn't know who was who. One of the great supporters of the Aboriginal movement was actually a fascist! And he was interned, in the Melongwa internment camp.

## Cheminade campaign has shaped a vital French election

by Jeffrey Steinberg

Three days before the first round of the French Presidential elections, the April 20, 1995 issue of the left-liberal French daily *Libération* delivered an implicit assessment of the impact of the Presidential campaign of Jacques Cheminade, the French colleague of American political economist Lyndon LaRouche who shocked the European political establishment by qualifying as one of nine candidates for the race for President. The article didn't mention Cheminade by name, but focused on front-runner Jacques Chirac, the former prime minister and mayor of Paris, whom the paper characterized as "worrying the City [of London]" by his surprising turn toward populist attacks against the Bank of France and the country's financial oligarchy.

*Libération*, a leading voice of France's Anglophiles, delivered an unambiguous threat that the City of London would declare war on the French franc in the event of a Chirac victory. Such a heavy-handed intervention into the French Presidential race on the part of the British indicates that the Windsor-Club of the Isles crowd has become extremely worried that the strategic partnership with Paris that blossomed during the Presidency of François Mitterrand, is in serious jeopardy.

The British Crown is attempting to orchestrate a replay of the pre-World War I Triple Entente between England, France, and Russia. This time, however, such a geopolitical pact is aimed not merely against Germany, but against the United States as well. While the consolidation of an Anglo-Russian entente is far from complete, France, under the team of President Mitterrand and Prime Minister Edouard Balladur, has been squarely in the London camp for some time, and a loss of that "special relationship" would be a devastating blow to the Club of the Isles.

### The Cheminade factor

There is no way to comprehend the transformation of the campaign rhetoric of all three of the so-called front-runners—candidates Chirac, Socialist Lionel Jospin, and even Chirac's Anglophile Gaullist rival Balladur—without factoring in the tremendous impact of the Cheminade campaign. In every one of the hundreds of TV, radio, and newspaper interviews that he has done since his April 7 certification, Cheminade has pilloried the revival of the Anglo-French Entente Cordiale, targeted the financial speculators for bringing the world to the brink of the worst financial collapse in 600 years, spelled out a detailed global economic reconstruction plan ("a new Marshall Plan" for both the East and the South), and spoken eloquently of a new "mission" for France based on a revival of the tradition of Louis XI, Colbert, Hanotaux, and de Gaulle.

During the week leading into the April 23 first-round vote, 43 million French citizens received copies of the "Principles of Faith" of all nine certified candidates—including Cheminade (see last week's *EIR* for excerpts). Almost immediately, calls began pouring into Cheminade's campaign headquarters from voters all across France.

As a result of the massive media attention afforded the certified candidates, including the government's mailing of the "Principles," the impact of Cheminade's campaign has been enormous—despite the best efforts of London's French "junior partners," including Interior Minister Charles Pasqua and leading figures in the French media establishment, who are engaged in a slander campaign against both Cheminade and LaRouche.

The bottom line is that France's political institutions are in disarray, and the French public is up in arms over Mitter-



rand-Balladur peddling deindustrialization, speculation, and privatization. One of the clearest indications of this crisis is the wave of protest strikes that swept France during the final weeks of the electoral campaign. A nationwide strike of transportation workers, a strike of government workers in the insurance and banking sectors, a strike of postal workers in the south of France, and the threat of strikes in several key industrial sectors, have drawn attention to the underlying economic crisis. And the multibillion-dollar government bailout of Crédit Lyonnais, France's largest bank and the largest in Europe, at the beginning of the year, continues to play out, with other large French financial institutions also believed to be on the verge of collapse.

The volatility of this year's French Presidential election is accentuated by the fact that both of the major political parties, the Gaullist RPR and the Socialist Party, are internally deeply divided, and therefore incapable of controlling the turnout of their traditional voter bases. In the case of the Gaullists, the party is split between its two candidates, Chirac and Balladur. In the case of the Socialists, President Mitterrand, on behalf of the Club of the Isles, after blocking the candidacy of Jacques Delors, worked behind the scenes for London's "favorite son" candidate, the ersatz Gaullist Balladur. Delors has been a major influence on Jospin, who, among other things, has joined Cheminade in calling for shutting down the French Interior Ministry's notorious political police, the Renseignements Generaux (RG).

All of these factors have combined to introduce an unprecedented element of volatility—regardless of the outcome of the vote. In effect, the election has been turned into a referendum on whether France will continue in its Entente Cordiale relationship with London or turn toward a new alliance, based on strong ties with Germany and the United States.

### **Criminal campaign against Cheminade**

The electoral race also produced new, chilling evidence of the filthy role played by French Interior Minister and America-hater Charles Pasqua. On the eve of the electoral campaign, Pasqua became embroiled in two major scandals, one involving an attempt to frame up regional political figures opposing the Balladur campaign, and a second involving the expulsion of five Americans accused of industrial spying. The latter scandal brought to the surface Pasqua's pro-British, anti-American biases.

Then, as the campaign heated up, Pasqua's ministry, which controls the RG, was caught interfering against the Cheminade campaign. In 1992, during the attempted frame-up of Cheminade and three other associates of the French branch of the Schiller Institute, founded by Helga Zepp-LaRouche, the RG had served as a conduit for slanders originally fabricated by a U.S.-based "Get LaRouche" task force led by Club of the Isles agent Henry Kissinger, Wall Street Anglophile (and Sir Jimmy Goldsmith crony) John Train, and the Anti-Defamation League of B'nai B'rith (ADL).

Early in Cheminade's campaign, French news organs aired wild slanders against Cheminade and LaRouche that were attributed to "judicial sources," a key and code for the RG. Subsequently, a number of mayors who had signed Cheminade's nominating petition, revealed that they had been contacted by the RG and interrogated about their links to Cheminade. These are all flagrant violations of France's strict electoral codes.

The Pasqua Interior Ministry has not been alone in its criminal misconduct toward the Cheminade campaign. On April 14, France 2, a government-owned nationwide TV network, aired a slanderous news story on the Cheminade campaign and on the candidate's links to Lyndon LaRouche. Several days before the TV show aired, France 2 reporters had conducted a 40-minute taped interview with LaRouche in Virginia. Yet, the TV spot not only ignored LaRouche's on-the-record comments, but the interviewer lied that LaRouche is "a virulent populist, [who] says that the enemy today are the Jews." The formulation never came from the mouth of LaRouche, but instead was taken from the files of the ADL and the RG!

Several days later, during a live April 17 interview with PF 1 TV, Cheminade was similarly falsely charged with being anti-Semitic, at which point the candidate, whose father was an active figure in the anti-Nazi, anti-Vichy wartime resistance, pilloried the reporter, noting that under other circumstances, he would have slapped him in the face for such a scurrilous remark.

That incident, one of many sharp confrontations between the candidate and the press during the course of the campaign, provoked a wild reaction several days later in the pages of *Libération*, which complained bitterly that Cheminade "doesn't care what others think," and shows total disregard and disrespect for the press. In return, *Libération* admitted, most French reporters detest Cheminade.

However, beyond the smears and misrepresentations that have characterized much of the French liberal media's coverage of the Cheminade campaign, a much deeper issue is at stake. This was reflected in the comments of a French official of the Mont Pelerin Society, the super-secret Conservative Revolution think-tank, who told *EIR* on the eve of the first round of the election: "Cheminade is disturbing the usual political game here in France, with what he says about the role of the City of London. . . . People like the sort of things he says about financial markets and the City of London. There is this constant theme about the dichotomy between the financial sphere and the real economic sphere, with the financial sphere being 'illusory.' This is a very common view in France. It's not just Cheminade these days, you also hear the candidates on the left talking about a tax on speculative financial movements."

The Mont Pelerin official admitted that Cheminade's campaign has transformed this crucial French election, and, for once, the society has it right.

# 'Structures of sin' still rule the nations

by Lyndon H. LaRouche, Jr.

*The following writing is dated April 17, 1995.*

In my keynote address to a March 29 conference, in Washington, D.C., I devoted myself to the subject of current history as tragedy.<sup>2</sup> In particular, I compared the predicament threatening the government of the United States today to that confronting Shakespeare's character *Hamlet*. The reference which I cited from that drama, was from Act III, Scene 1:

. . . But that the dread of something after death,—  
The undiscover'd country, from whose bourne  
No traveller returns—puzzles the will,  
And makes us rather bear those ills we have  
Than fly to others that we know not of?  
Thus conscience does make cowards of us all;  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought;  
And enterprises of great pith and moment,  
With this regard, their currents turn awry,  
And lose the name of action,— . . .<sup>3</sup>

Today, the world is faced by the most dangerous crisis which has confronted global civilization during 550 years. If present policy-making trends continue, the central feature of the next months, and year or so of world history will be a continuing global monetary and financial collapse, a collapse which may be described fairly as something far worse than the Weimar Germany monetary and financial crisis of 1922-23, in virtually every part of this planet, and throughout this planet as a whole.

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1. John Paul II, Encyclical, *Evangelium Vitae, Origins*, Vol. 24, No. 42, April 6, 1995; pp. 689-730.

2. Lyndon H. LaRouche, Jr., "Is there Life After the Death of the IMF?" keynote address of Washington, D.C. Schiller Institute Conference on economic development, March 29, 1995. Text published in *New Federalist*, April 10, 1995; pp. 5-7.

3. From Hamlet soliloquy, *The Complete Works of William Shakespeare* (New York: Avenel Books, 1975), p. 1,088.

This ominous state of affairs persists because the relevant governments have behaved up to now as foolishly as did Shakespeare's self-doomed Hamlet, clinging to those accustomed ideas which are the cause of the calamity, controlled by their fear of their unfamiliarity with that available alternative which might save them. Like Hamlet, they would "rather bear those ills we have than fly to others that we know not of."

Today, the world's affairs are dominated by a rising epidemic of financial bankruptcies, striking down, one after another, leading financial institutions of this planet, and also a growing number of nations. As long as the present axioms of the International Monetary Fund (IMF) and World Bank continue to shape the policies being enforced by most governments of the world, that systemic epidemic presently striking the world's entire, present monetary order, could not be stopped, or avoided in any way. Apart from very short-term vacillations within financial markets, the trend of bankruptcies of entire nations, will continue, and will accelerate, to become the worst, global financial collapse of the Twentieth Century.

That collapse would not be the end of the matter. Something much worse would soon follow, unless the present IMF system, the present Federal Reserve system, and kindred institutions, are placed under the control of a government-conducted financial-bankruptcy reorganization of the IMF's central banking systems and their private, financier stockholders. If the presently habituated economic doctrines of nations continue, if the policies of the IMF were not overturned radically, the global financial collapse will be followed by the replication of something akin to, but far worse than the 1922-33 monetary-financial disintegration of Weimar Germany, this time on a global scale. If the heads of governments and others continue to behave as Hamlets, the world will be plunged soon, probably before the end of the present decade, into a global dark age, at least as devastating in its social and other effects as the dark age which marked the collapse of the pagan Roman Empire in the West, and perhaps as long.

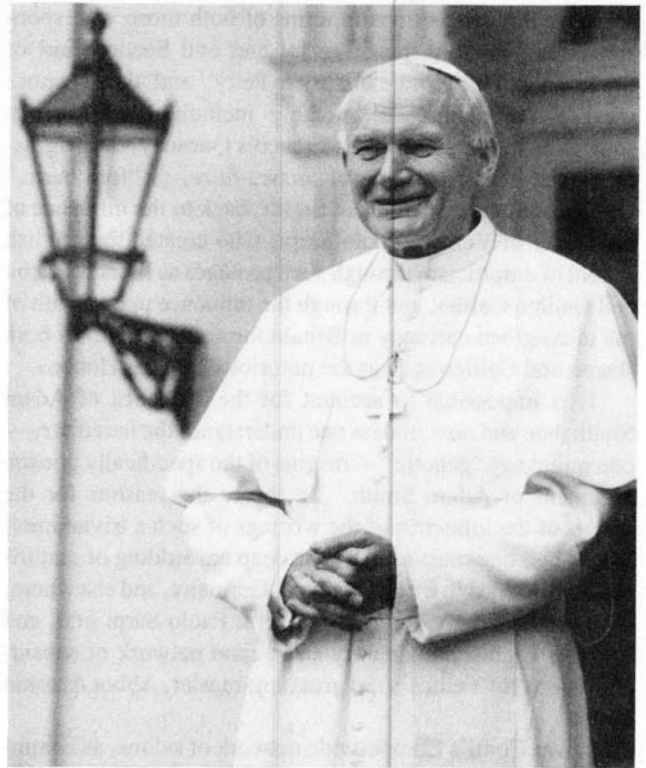
This is not prophecy; this warning is plainly and simply scientific fact.<sup>4</sup> This catastrophe could be averted, but not as long as the nations are ruled by authorities who play the tragic part of Hamlet. The inevitability of such a collapse, followed soon by global monetary disintegration, is embedded in those beliefs, respecting economic doctrines and other subjects, to which governments and many others have become habituated. Worst of all, are those New Age habits of belief which have taken over the policy-shaping of nations during the most recent three decades, since the assassination of U.S. President John F. Kennedy, since the repeated attempted assassinations of France's President Charles de Gaulle, and since the retirement of de Gaulle's great partner for peace and development, Germany's Konrad Adenauer.

The more immediate root of this looming catastrophe, is the set of axiomatic assumptions which have dominated this planet, virtually unchallenged, since the so-called "New Age," or "post-industrial," pagan-utopian cultural paradigm-shift of the 1964-72 interval. These are the beliefs to which the Hamlets of this world's governments cling so fearfully, so fanatically, so suicidally today. Those are the beliefs which, unless overturned, would foredoom most of the nations and peoples of this planet, perhaps, in many instances, to extinction. As did the Hamlet who doomed himself in just this way, the governments of the world make themselves pitiable wretches, by clinging fearfully, suicidally, to their established opinions and habits, the opinions and habits which will destroy them, and also destroy most or even all of the nations of the world existing today.

Since the 1989 disintegration of the Comecon, the suicidal economic policies of today's Hamlet-like governments of the world, represent the surviving—so-called "western"—half of what Pope John Paul II had named earlier "the structures of sin." It were also said fairly, that these present-day Hamlets, like the Dr. Faustus portrayed by Shakespeare's friend, Christopher Marlowe, have acquired those fatal beliefs through a pact struck with Satan himself. The central feature of that satanic pact, is most widely known today as British East India Company propagandist Adam Smith's anti-American doctrine of "free trade."

The issue posed is also a matter of the mass-murderous

4. See Lyndon H. LaRouche, Jr., *LaRouche's Ninth Forecast: The Coming Disintegration of the Financial Markets* (Leesburg, Virginia: *New Federalist*, August 1994). Also, see Christopher White, "NAM's 'Renaissance' of U.S. Industry: It Never Happened," in *EIR*, April 14, 1995. It is significant, but not the crucial scientific point, that author LaRouche has been either on the mark, or very near to it, in all of his conjunctural forecasts made during the past 48 years. Yet, science never bets on horse-races, nor reads tea-leaves. In physical economy or other branches of physical science, the question is: Did a scientist's analysis of the process by which an event occurred correspond to the way in which the forecasted development did occur? By this standard, every competent economist in the world today who has studied this record, receives the author's warnings as of the relatively highest scientific authority.



Pope John Paul II in 1987.

implications of the Mont Pelerin Society's fascistic economic policy; but, like those economic policies of Adolf Hitler under whose direction the privatized slave-labor prison called Auschwitz was created and operated, policies echoed in the present laws pushed by the accomplices of today's Mont Pelerin Society, the issue goes much deeper than economic policy in the ordinary sense of the term. In the words of *Evangelium Vitae*:

The end result of this is tragic: Not only is the fact of the destruction of so many human lives still to be born or in their final stage extremely grave and disturbing, but no less grave and disturbing is the fact that conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life.<sup>5</sup>

For the typical U.S. high-school or college graduate of today, the case of Adam Smith exemplifies the popular expression of the evil which that passage of this encyclical addresses.

For reasons to be indicated below, the writings and influence of Adam Smith can not be understood rightly without

5. *Op. cit.*, p. 692.

situating Smith's notions in terms of both those who sponsored him, notably the powerful and evil Second Earl of Shelburne, William Fitzmaurice Petty, and those whose ideas Smith plagiarized, notably including such French sources as the Physiocrat Dr. François Quesnay, the originator of the modern dogma of *laissez-faire*, or "free trade." One must trace the origins of Smith, back to the influence of the leader of Venice, Paolo Sarpi, who created the English school of empiricism through such protégés as Francis Bacon and Galileo Galilei, and through the influence upon Smith of the ideas given currency in Britain through protégés of both Bacon and Galileo such as the notorious Thomas Hobbes.

It is impossible to account for the influence of Adam Smith then and now, unless one understands the hereditary—one might say "genetic"<sup>6</sup>—origins of the specifically *gnostic* argument of Adam Smith.<sup>7</sup> To locate the reasons for the spread of the influence of the writings of such a trivial intellect as his, one must identify the deep embedding of empiricist conceptions in Britain, France, Germany, and elsewhere, through the networks of the powerful Paolo Sarpi first, and the later Eighteenth-Century salon (and network of subsidiary salons) of Venice's last great spy-master, Abbot Antonio Conti.

It was Conti's Europe-wide network of salons, as continued by such satanically inclined gentlemen as Giammaria Ortes, Francesco Algarotti, Montesquieu, "Voltaire," Pierre-Louis Maupertuis, and Alessandro Cagliostro, which continued the work of Venice's Sarpi during the Eighteenth Century. During the lifetimes of such Shelburne creatures as David Hume, Smith, Jeremy Bentham, and the famous plagiarist Thomas Malthus,<sup>8</sup> it was the influence of this net-

6. In epistemology's metaphorical sense of "hereditary." The use of "genetic" in this same setting, emphasizes the formalist aspect of the matter, in which the governance of a formal theorem-lattice by a set of interdependent axioms and postulates conveys the sense of "genetic" in formalist practice generally.

7. Since the earliest self-proclaimed "gnostic" religious cults, the distinguishing feature of these perverted beliefs has been the insistence that the world and human flesh are intrinsically evil, and that man is intrinsically an evil wretch. Such doctrines are, of course, directly contrary to every principle of Mosaic Judaism and New Testament Christianity. For Moses [see *Genesis* 1], God's material creation is *good*, and man and woman, each made in the image of God, represent a *goodness* which need but be *redeemed*. One of the influential forms of modern gnosticism is that of the so-called *Bogomils*, also known as *Cathars*, or, in vulgar English usage, the "Buggers." The Bogomil delusion, that those lifted, by Grace, above the flesh, to become members of the "Elect," are made rich by means of a virtual, mephistophelean contract with God, is a direct reflection of the syncretic influence of the Bogomils of the Rhône region upon certain Protestant cults, for example. The idea of good results being the fruit of an "invisible hand" of predestination operating within evil practices, is the central religious belief permeating the doctrinal teachings of such advocates of "free trade" as Bernard Mandeville, Dr. François Quesnay, and Adam Smith.

8. Thomas Malthus's fraudulent 1798 *On Population* is a bowdlerized plagiarism of the English translation of Giammaria Ortes's 1790 *Riflessioni sulla popolazione delle nazioni* . . .

work of salons, which accounts for the creation of those powerful international oligarchical factions still backing the notions of Smith's 1759 *Theory of the Moral Sentiments* and Smith's anti-American, 1776 *Wealth of Nations*<sup>9</sup> today. That continuing influence of gnosticism, upon today's world, is at the center of what John Paul II has identified as "the structures of sin." The influence of that same moral depravity embedded in the texts of Adam Smith, is the efficient adversary implicitly targeted by the new encyclical.

### Adam Smith: 'Forrest Gump's Evil Twin'

Adam Smith was not an important intellect, but only a hired apologist for international drug-trafficking and kindred crimes against humanity. Like his most noted admirer of today, the Mont Pelerin Society's Professor Milton Friedman, Smith was a scribbler whose literary productions are to be noted not only for the evil which permeates their propositions, but for the pervasive lack of any sign of originality in his expressed opinions, whether evil ones, or only contemptibly trivial. The accomplishment of such obviously shallow-minded apologists, is that they make evil more contagious, by reducing its argument to a series of simple-minded, easily memorized set of "byte-sized" propositions, propositions of the sort which any functionally illiterate, scatterbrained secondary-school graduate might regurgitate with pompously feigned sincerity.

Like Mont Pelerin Society protégé and would-be U.S. Presidential candidate, Senator Phil Gramm (R-Tex.), for today's movie-going American, Adam Smith is best viewed as the Eighteenth-Century incarnation of "Forrest Gump's Evil Twin." Both, Adam Smith and his avowed devotee, Gramm, project a kind of populist appeal, reeking with hatred, to ignorant and enraged social strata, which today's senior citizen might recall from the speeches of dictators Benito Mussolini and Adolf Hitler. Underneath the Jacobin-like intellectual mediocrity (and worse) of their populist truisms, Mussolini, Hitler, Adam Smith, Milton Friedman, and Phil Gramm project the irrational rage and other intellectual depravities otherwise recognizable in the Ku Klux Klan lynch-mob orator.

9. *The Wealth of Nations* was the result of a project which Smith began in 1763, on the instruction of his patron, the Second Earl of Shelburne. Shelburne's reported instruction to Smith, documented in the Smith family biography, is corroborated by the policy of both Shelburne and his protégé, the head of the 1782-created British foreign intelligence service, Jeremy Bentham: to crush the upstart English colonies in North America, and to destroy France's economy. The bankrupting of France, the most powerful, most technologically and scientifically advanced, and wealthiest economy of the Eighteenth Century, was accomplished through Shelburne's success, in inducing France to accept "free trade" as part of the conditions for the peace agreements leading into the famous 1783 Treaty of Paris. It was the bankrupting of France's government, through applying doctrines of Shelburne's Adam Smith, which led to the French Revolution and to the Jacobin Terror organized by Jeremy Bentham's own, personally directed agents, Danton and Marat.



The constituency of Adam Smith in his time was represented by William Hogarth's famous 1735 engraved series, "The Rake's Progress." Plate III, reproduced here, illustrates the evening pleasures of Tom, an upwardly mobile rogue. Tom reclines on the bosom of a prostitute (who is stealing his watch), his sword having been drawn in a cowardly attack on an unarmed watchman, in typically aristocratic disdain for the law.

The English-speaking "Ku Klux Klan" constituency of Adam Smith's time is those sordid British followers of Bernard Mandeville's *Fable of the Bees*,<sup>10</sup> who are, *inter alia*, the denizens of the Eighteenth-Century British Liberals' "Hell-Fire Clubs," and of the dissolute creatures famously depicted in the sketches by Smith's contemporary, William Hogarth.<sup>11</sup> Excepting the collection of Pharisaical hypocrites

10. 1725. Mandeville's dogma of "Private Vices, Public Benefits," is the direct forerunner of Adam Smith's gnostic 1759 tract, *The Theory of the Moral Sentiments*, a tract itself forerunner of Jeremy Bentham's 1789 *An Introduction to The Principles of Morals and Legislation*. It is the fusing of Quesnay's Physiocrat dogma of anti-industrial *laissez-faire* with the antimoral, paganist dogmas of pleasure-pain of Galileo-follower Hobbes, and of Mandeville, which define the roots of the Smith "Invisible Hand" dogma of the 1776 *Wealth of Nations*. The later development of a quasi-mathematical and "Newtonian sociology" of Maupertuis and Giammaria Ortes, was added as refinement to Smith's "Invisible Hand," to form the basis for the later utility doctrines of John Stuart Mill, William Jevons, and the celebrated founder of present-day economic "systems analysis," virtual idiot-savant John von Neumann.

11. I.e., Hogarth's famous "Beggar's Opera," his series called "A Rake's Progress," and numerous later productions of the same genre. These are the artist's images of the depraved Eighteenth-Century British aristocrat, as he may have been found embracing the prostitute he shared with some picaresque scoundrel. Similarly, the separation in type between the existentialist German anarcho-communist fanatic, Bertolt Brecht, and his putative Nazi adversaries, is no greater than between the legendary, feuding Hatfields and McCoys, or two typical British gangs of football fans kicking the guts out of one another for sport, with their heavy kicking boots and related tools of that trade. Similarly, one can not understand Adolf Hitler and his mob until one recognizes in them the genetic heritage of Robespierre, Danton, and Marat: a connection which is emphasized by the case of the Nazi Nietzschean Martin Heidegger's consistency with both his Nazi beliefs and also those of

who round out today's assortment of Mont Pelerin Society dupes, these are the images of those whose moral spirit is reincarnate in the persons of Adam Smith's most devoted, "conservative" admirers of today.

During the recent decade and a half, this author and others have frequently cited a certain passage from within Adam Smith's 1759 *The Theory of the Moral Sentiments*<sup>12</sup>; the significance of that passage is that it anticipates the appearance of the "Invisible Hand" in Smith's later, anti-American drug-traffickers' apology, the 1776 *Wealth of Nations*. A passage from the opening portion of *Evangelium Vitae* situates the direct relevance of the referenced passage from the *Theory of the Moral Sentiments*:

. . . Choices once unanimously considered criminal and rejected by the common moral sense are gradually becoming socially acceptable. Even certain sectors of the medical profession, which by its calling is directed to the defense and care of human life, are increasingly willing to carry out these acts against the person. In this way the very nature of the medical profession is distorted and contradicted, and the dignity of those who practice it is degraded. *In such a cultural and*

his Frankfurt-School *inamorata*, Hannah Arendt; in turn, none of that is inconsistent with Heidegger's post-1946 emergence as, intellectually, the "natural father" of schismatic, "ethnicity"-reeking, "Liberation Theology" followers among the Catholic and other clergy.

12. E.g., Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: Schiller Institute, 1991), pp. 291-292.

*legislative situation, the serious demographic, social and family problems which weigh upon many of the world's peoples and which require responsible and effective attention from national and international bodies are left open to false and deceptive solutions opposed to the truth and good of persons and nations.* [emphasis supplied—LHL]<sup>13</sup>

To sum up the point on which we are focussing here, one may say that there are two ways in which to kill people. The first is with an axe, by poison, machine-gun, or bombs, or the methods of gangster Meyer Lansky's Abe "Kid Twist" Rellis, with an old-fashioned ice-pick into the ear. There is the more brutal method of precalculated homicide, of the privatized prison work-camp, such as Auschwitz or a U.S. prison chain-gang, through the precalculable, homicidal effects of forced hard labor. Or, second, if one wishes to kill the greatest number of people with the least physical exertion, one can have an amoral bureaucrat do the crime with a stroke of a pen or typewriter key upon a piece of official paper. The latter are the preferred methods of mass murder among Adam Smith and those who follow in his bloody pawprints.

Those are the methods of mass-murder, even genocide, which are plaguing this planet, even the poor, the weak, and the helpless victims of the glassy-eyed, flagellant-like, neo-conservative dupes of Adam Smith inside the United States today. This development inside the United States typifies one type of that murderous immorality which the new encyclical addresses.

To wit: consider the quotable passage from Smith's *Theory of the Moral Sentiments*:

The administration of the great system of the universe . . . [and] the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers and to the narrowness of his comprehension: the care of his own happiness, of that of his family, his friends, his country. . . . But though we are . . . endowed with a very strong desire of those ends, it has been intrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, *prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of na-*

*ture inten ed to produce by them.* [emphasis supplied—LHL]<sup>14</sup>

This is the forerunner of his 1776 doctrine of the "Invisible Hand."

This summary restatement by Adam Smith of the immoral dogmas of Hobbes, John Locke, Mandeville, and Physiocrat Quesnay, identifies the authentic hereditary root of Adolf Hitler's, and Prof. Charles Murray's doctrine of "useless eaters"<sup>15</sup> from within British Eighteenth-Century Liberalism—within the central axioms underlying the fascistic radical empiricism of Adam Smith, Jeremy Bentham, Thomas Malthus, and the Nineteenth- and Twentieth-Century utilitarians of Britain and the Vienna-Budapest circuit.<sup>16</sup> All of these

14. *Loc. cit.*

15. See Dennis Speed, "Intelligence Is Not a Statistic: the Pseudo-Science of the 'Bell Curve,'" *EIR*, April 14, 1995. Cf. Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: The Free Press, 1994). The work of recently deceased Harvard University racist Herrnstein, and his co-author must be compared fairly to the evidence presented in Nuremberg Trial proceedings against the Nazi physicians and judges who inaugurated the Nazi killing of "useless eaters," using definitions which parallel exactly the arguments of not only Herrnstein and Murray, but also Herrnstein's former Harvard and other academic collaborators of the 1960s and 1970s. The point to be stressed here, is that the 1759 passage cited above from Adam Smith expresses precisely the axiomatic basis in immorality for both the British-Vienna utilitarian dogma and the Nazi and Nazi-like "useless eaters" doctrines which are derived directly from the acceptance of the "moral philosophical" teachings of empiricists Galileo Galilei, Hobbes, Locke, Mandeville, Quesnay, Hume, and Adam Smith. It is on such "utilitarian" premises that today's advocates of mass-murder base their homicidal dogmas. Charles Murray would, of course, deny that he is a racist; it might be said, that he composed his book's arguments "without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them." All mass-murderous bureaucrats, including Adolf Hitler's, kill with the same "professional indifference" to the consequences of their petty bureaucratic "decisions." In other words, Charles Murray and his like express the same axiomatic state of *criminal mind* intrinsic to all co-thinkers of Adam Smith.

16. E. g., The Vienna-Budapest positivists generally, including Ernst Mach, Ludwig von Mises, Sigmund Freud's psychoanalysts, Comintern agent and Frankfurt School co-founder Georg Lukacs, Friedrich von Hayek, John von Neumann, and the U.S. immigrants of that Vienna positivist tradition who virtually took over the philosophy departments of leading, and other U.S. universities from the 1930s onward. Bertrand Russell's Wittgenstein is also representative of this. Together with Rudolf Carnap and anarcho-Communist leader Karl Korsch, Russell established the demented school of "linguistics" built up around the University of Pennsylvania and later transferred, in the form of Prof. Noam Chomsky and Korsch himself, to Massachusetts Institute of Technology's Research Lab of Electronics. Notably, in accounting for the spread of the murderous pestilence to which the encyclical refers, much of the mind-destroying pestilence purveyed into universities and secondary schools through today's Modern Language Association, has its origins in the influence of this same Russell-Korsch-Carnap "linguistics" and the related influences of such followers of the proto-Nazi Friedrich Nietzsche as the relevant "Deconstructionist" Jacques Derrida of Paris and George Soros's Budapest today. That axiomatic state of mind, as typified by Adam Smith, or Charles Murray, expresses what

13. *Op. cit.*, p. 692.



forms of evil are the direct outgrowth of the introduction of modern empiricist method, by Paolo Sarpi, at the close of the Sixteenth Century and beginning of the Seventeenth. All of these varieties of evil are traced through the influence of Venice's Abbot Antonio Conti and his salons. Taken together, this variety of empiricism, concocted by the Venice of Paolo Sarpi, is responsible for Adolf Hitler, and for all of the present-day mass-murderous pestilences which the encyclical addresses. All of this evil is consistent with the condition of mind of any person who accepts the teachings of Adam Smith. The cited passage from Smith's 1759 work, and the correlate notion of "The Invisible Hand" from his 1776 work, are exemplary of pure evil.

Among the more indelible memories from the postwar Nuremberg Trials,<sup>17</sup> is the doctrine of "knew, or should have known," a doctrine of international law, and morality, in direct opposition to the cited passage from Adam Smith's 1759 book, a doctrine of international law and morality which defines Harvard's Herrnstein and Charles Murray as culpable racists who have pronounced African-Americans as virtually a class of what Nazi doctrine termed "useless eaters." By the Nuremberg standard of "knew or should have known," the doctrine of "Contract with America," for example, is precalculated mass murder of U.S. citizens and others. There is an obvious point to be made on this account; we develop it here as a stepping-stone to a point which is perhaps less obvious, but far more important, a point directly relevant to the expressed concern of the encyclical.

Consider the central axiomatic assertion of Sarpi's empiricists and their followers, an argument which Sarpi devotee

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Pope John Paul II has identified as the "structures of sin" in the non-communist sector of the world today.

17. Overall, although many of the charges brought against the accused were true, and the convictions of those persons justified, the Nuremberg Trials were also a fraud upon humanity respecting the most fundamental issues posed by both the rise of Nazism to power, and the war itself. Exemplary, some of the most culpable "big fish" among the accused were exonerated, leaving the "small fry" to shoulder the blame for their superiors. Most important, the Nuremberg court declined to examine the fact that President George Bush's father, Prescott Bush, acting as Chief Executive Officer of Averell Harriman's banking firm, moved the funds from the Union Bank, under Harriman's control, into the Nazi Party coffers, facilitating the Nazi coup d'état arranged by the British monarchy and former Bank of England chief Montagu Norman (the stepfather of today's Hollinger Corporation star admirer of U.S. neo-conservatism, Sir Peregrine Worsthorne) [see, Webster G. Tarpley and Anton H. Chaitkin, *George Bush: The Unauthorized Biography* (Washington, D.C.: EIR, 1992), chapters II, III: pp. 26-62]. For what geopolitical motives did the British monarchy arrange the toppling of Chancellor von Schleicher's government, to clear the way for bringing Hitler to power, and for what related geopolitical reason did the British monarchy break off its warm support for Adolf Hitler, and Winston Churchill's crony Benito Mussolini, only when Hitler had received sufficient such support to be ready to unleash general warfare on the continent of Eurasia? Those facts considered, the Nuremberg court did make some useful, and properly memorable observations on the nature of some of the crimes against humanity.

Galileo copies into both his plagiarisms from and attacks upon the work of Leonardo da Vinci and Johannes Kepler. This is the axiomatic assumption which Galileo devotee Thomas Hobbes establishes as the foundation of all British, empiricist social theory after him, that of John Locke, David Hume, and Adam Smith included. This is the axiom nakedly expressed in the cited passage from Smith's 1759 piece. This is Smith's model Nuremberg Trial defense for the Nazis accused of crimes against humanity, including the wrongfully exonerated Hjalmar Schacht and August vom Knieren, most notably.<sup>18</sup>

The relevant question of reason, law, and morality, which is posed by the encyclical, is threefold: 1) **Contrary** to empiricist dogma of Hobbes, Locke, Smith, et al.: Are we not responsible for those consequences which we should have foreseen, as we should be for those we did know? 2) What is the axiomatic basis for certainty of what we might have foreseen as the probable consequences of our acts of commission, or omission? 3) Does Adam Smith not lie, therefore, when he asserts that we must act by blind instinct on behalf of our presumed convenience, and "apply these means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them"?

Contrary to Adam Smith and his present-day neo-conservative devotees, do we not know, contrary to the avowed depravity of both Smith, Professor Milton Friedman, and also the pro-drug Inter-American Dialogue, the consequences of large-scale use of so-called "recreational drugs"? Do we not know, the accelerated death-rate, the loss of capability of functioning, the effects on the family of the addict or other regular user, and so on? Is it not the case, that drug-usage of this sort was only marginal in our society until the introduction of a rock-drug-sex counterculture which was intended to undermine the institutions of our society? Is it not the case, that Friedman, like Adam Smith, proposes the legalization of drug-trafficking, and that the consequence of their policy is an increase of crime? Do we not know the effects of permitting their advice to be made law? How many people die as a result of the use of "recreational substances" of this sort? Is not the consequence of such an advocacy

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18. Von Knieren, incidentally the uncle of Sweden's murdered Prime Minister Olof Palme, was the I.G. Farben official directly responsible for the creation and continuing supervision of the Auschwitz slave-labor/death camp, but also, to his great personal advantage after the war, a co-conspirator of the Rockefeller-London cartel tried for wartime complicity with the Nazis in Boston Federal Court. The London petroleum cartel escaped justice in U.S. Federal court. Following his appearance, in prison clothes, in the Boston Federal court, von Knieren returned to Nuremberg, to be let off, like the Anglo-American who steered Adolf Hitler into state power, Hjalmar Schacht. Notably, von Knieren's Swedish nephew was later murdered to the advantage of an international weapons-trafficking cabal headed by Britain's Prime Minister Margaret Thatcher and the Vice President George Bush whose father had played a key role in bringing Adolf Hitler to power. One is tempted to say, "No honor among thieves," or kindred malevolents.



precalculable? Does the history of China not advise us of the actual, and foreseeable consequences of the drug-pushing on behalf of the British monarchy by Smith's employer, the East India Company and its "blue-blooded" Newburyport, Salem, Boston, and New Haven accomplices?

Do we not know the effects of poorer nutrition, sanitation, and health-care upon the disease and mortality rates? Do not our insurance companies calculate these correlations with relatively great precision? Then, if someone proposes, and succeeds in bringing about the enactment of a bureaucratic government decision, or legislation, which increases the insurance actuaries' precalculable rates of sickness and mortality, have not the perpetrators of that decision, that law, willfully murdered the corresponding number of U.S. citizens (for example), just as much as if they had chopped that same number of persons with an axe? No machine-pistol could match the rate of homicide perpetrated from the bureaucrat's desk by the mass-murderous machinery of corporate and governmental deliberations.

This point was brought home to the author in a most dramatic way during 1976. The occasion was a meeting with one of the highest-ranking representatives of the international banking community, in his office, in a certain city of Switzerland. The purpose of this meeting was to set forth and discuss my then widely-publicized proposal for establishing a new international credit mechanism, outside the channels of the IMF and World Bank, for promoting infrastructure and related increases of the productive powers of labor in so-called developing nations of the Middle East, Africa, and elsewhere. Since April 1975, my proposal had attracted widespread and high-level interest among governments and others in Europe, the Middle East, Africa, and elsewhere.<sup>19</sup>

In the course of my presentation of the case, I identified the consequences, should some such change in policy toward "developing nations" economies not be implemented. I described the death-toll inherent in then-operating IMF and

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19. Earlier, during November 1975, Helga Zepp, to whom I proposed marriage two years later, had organized a week-long Paris conference, which was to have featured my personal presentation of this same proposal in depth. At about midnight of the day before the opening of the conference, the conference was suddenly cancelled. The reason for the cancellation: Secretary of State Henry A. Kissinger made a relevant emergency visit to Paris; this was the beginning of Kissinger's mobilization of the resources of the U.S. State Department and other U.S.A. and foreign institutions, in this effort to virtually eliminate my existence from this planet, as in the case of former prime minister of Italy, Aldo Moro. The Paris conference had been co-sponsored by a number of governments, in addition to some Gaullist circles. The general picture of the threats which Kissinger and others delivered to various governments, was made known to me. In the course of events, I came to know that this was Kissinger's customary mass-murderous style. Kissinger may have been responsible, so far, for more deaths in this world than Adolf Hitler; the foreseeable, continuing consequences of his personal policy-influence to this effect, continue to follow in confessed British foreign-service agent Kissinger's wake to the present day, and beyond.

related forms of "red-lining" of Africa, and other "conditionalities." I argued, that even on simple moral grounds, we could not allow ourselves to be locked into support of policies which cause such virtual genocide.

The response to my presentation is a vivid memory to this day. My host nodded acknowledgment of my estimate of the increase of death-rates under then-existing trends in IMF and related policies. He said that I was probably correct in my estimates of the social effects of current policy-trends, but that sometimes such things had to be done to "save our banking system." It was difficult for me to continue conversation there after his remarks. The meeting ended with proper courtesies exchanged on both sides. Exemplary is the fact that the colleague who had accompanied me, was stunned. For that reason, thereafter, I was able to read the relevant passage from Smith's 1759 book with a far deeper, and more impassioned insight into the intrinsically criminal nature of British empiricism in all of its manifestations.

I have often read or heard, in the international liberal mass-media's customarily lying and hate-filled references to me, not only such lying allegations as the Paris press recently emitted, that I am "a right-wing American billionaire," but also the charge that I say such silly things as to accuse the IMF of "killing more people than Hitler." In fact, I have said that repeatedly, and I never exaggerated in the slightest degree in doing so; it is my self-styled "critics" from the mass-media who are, obviously, either simply absurd, the most monstrous of liars, or, perhaps, a combination of both.

The passage from the encyclical first referenced above, complains: "Conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life." The underlying premise of that "conditioning," is the central dogma of British empiricist "moral philosophy," that of Adam Smith, and, after him, Jeremy Bentham, John Stuart Mill, Bertrand Russell, and American anglophile pragmatists, such as Harvard University's notorious William James. The relevant axiom of the satanic faith of Adam Smith, and of his modern empiricist devotees, is the same argument embedded axiomatically in the doctrine known variously as "*laissez-faire*" and "free trade." That is, the doctrine that God, not the individual person, is responsible for the ultimate consequences of the instinctually misguided impulses which British empiricism attributes to "human nature."

### **Galileo was very guilty!**

Neither Galileo Galilei, nor Copernicus were the first to announce that the Earth orbited the Sun. Kepler had proven this conclusively, and the Nicolaus of Cusa who acceded the highest rank among Christian Cardinals, had emphasized the fact of the solar orbit in his writings, long before Copernicus. The earliest proof of this fact dates from no later than Aristarchus, during the early Third Century B.C.

Admittedly, then, as now, there were aberrant currents

within the Church hierarchy of Paolo Sarpi's time, including the avowed enemies of the Council of Florence from within the Church, who did insist on a strictly Aristotelian acceptance of the frauds concocted by Claudius Ptolemy.<sup>20</sup> Yet, in Galileo's case today, the real issue has little to do with whether "the Earth moved," or not; it has a great deal to do with Galileo's, and Adam Smith's contribution to erecting what Pope John Paul II has identified as "the structures of sin."

The way in which Galileo was charged, on the issue of the Earth's orbiting the Sun, does the real Galileo no credit, although it affords a great degree of discredit to Sarpi's nominally leading adversary, Robert Bellarmine, of whom it may be said, in this matter, that he attempted to elevate ignorance to the rank of a cardinal virtue.<sup>21</sup> The myth of Galileo's innocence, purportedly on scientific grounds, was the fruit of a project for the rehabilitation of Galileo, concocted by a leading figure of the Venice intelligence services, one Abbot Guido Grandi of Pisa.<sup>22</sup> Grandi, the teacher of such notable figures of the Conti salon as Giammaria Ortes and Francesco Algarotti, used the Eighteenth Century's accumulation of scientific demonstrations of the Earth's orbit as the basis for pleading Galileo's case before the Vatican. By means of this diversionary ploy, the true nature of Galileo's guilt was obscured.

Just as Paolo Sarpi's launching of British empiricism almost reinvented sin, his pupil Galileo contributed a crucial part in building up what we have identified as today's mass-murderous structures of sin. The connections are transparent, once we turn attention to the relationship between Galileo and his pupil Thomas Hobbes.

If and when we examine the axiomatic difference between scientific method as prescribed by Paolo Sarpi, Galileo, and René Descartes, as contrasted with the scientific method prescribed by Nicolaus of Cusa's *De docta ignorantia*

*tia*, Leonardo da Vinci, Johannes Kepler, and Gottfried Leibniz, we may say, quite fairly, that Galileo was the man who introduced the methods of Twentieth-Century "social-work practice" into examining the motives of inanimate objects. This is precisely how Galileo's pupil, Thomas Hobbes, understood him; all of the axiomatic features of Hobbes, Locke, Hume, Adam Smith, Bentham, et al., on natural law and the subject of "human nature" generally, are derived from Hobbes's recognition of the social-work theory axiomatic to Galileo's study of the motion of inanimate objects. The proof of this connection is supplied by the relevant series of "begats," and by the correlated proof by means of the epistemological "DNA" evidence.

To understand how the present-day "structures of sin" were constructed, and how they work to corrupt the minds of most Americans, for example, today, the most efficient pathway of investigation is review of the issue of the conflict between Kepler and Paolo Sarpi's Galileo, or, in other words, the issue between Christianity and gnosticism. For this purpose, the student of science should consult Kepler's own second, newly annotated edition of his *Mysterium Cosmographicum*.<sup>23</sup> Here, out of need for conciseness, we shall employ the present author's modern, first-hand view of the matter, with reference to the most fundamental discovery of Bernhard Riemann.<sup>24</sup> The differences with Galileo's method, as expressed by the successive work of Riemann and LaRouche, account for the axiomatic quality of fundamental differences in method separating Galileo from Kepler.

To make the point on method, which is directly relevant to the encyclical's leading issue, two cardinal points on the issue of Galileo's method are to be considered explicitly here. The first, is the relevance of Riemann's 1854 habilitation dissertation; the second, is the broader implications of Riemann's discovery from the standpoint of the present author's related original fundamental discoveries.

If we examine the so-called scientific method of mathematical empiricists such as Sarpi, Galileo, Descartes, and Isaac Newton from the vantage-point of Nicolaus of Cusa's *De docta ignorantia* earlier, and Riemann later, the general fallacy of all empiricist mathematics, down to the "hereditary," "genetic" reflections of this fallacy upon the present-day university classroom, is immediately clear. To put the

20. Cf. Robert R. Newton, *The Crime of Claudius Ptolemy*, Baltimore: The Johns Hopkins University Press, 1977.

21. It must be taken into account, that prior to the interval of the Council of Florence, and Louis XI's establishment of France as the first modern nation-state, 1439-83, over ninety-five percent of all humanity, in every culture, throughout all human existence, was relegated to a brutalized condition like that of serfdom, slavery, or, as in the case of the victims of Aztec rule, even worse. The work of teaching orders, such as Groote's and Thomas a Kempis's Brotherhood of the Common Life, contributed significantly to changing this, introducing methods and policies of secondary education for poor boys which were forerunners of the German gymnasia under Wilhelm von Humboldt's reforms. Literacy, and knowledge, were the possession of but a tiny minority of society. As in the case of the hoax, that, until Christopher Columbus's voyages, most people believed that "the world was flat," one must distinguish between the knowledge of the very tiny minority of the society which was literate, and the vast majority which lived in brutish conditions of naive popular superstitions. What a society knows, is not necessarily what the majority of its people believe, especially if the majority is very ignorant; what a society must be held accountable for knowing, is that which is known to the best educated institutions. The pagan Roman lie, "vox populi, vox dei," and all derivatives of that populist swinishness, aggregate as one of the most destructive myths in the history of mankind.

22. See Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *Fidelio*, Fall 1994, *passim*: on Grandi, Antonio Conti, et al.

23. Johannes Kepler, *Mysterium Cosmographicum*, 2nd edition, *Das Weltgeheimnis*, translated and with an introduction by Max Caspar (Munich, Dr. Benno Filser Verlag: 1923). The four-hundredth anniversary of the original, 1596 edition of this work is in 1996. The text of the second edition reprints the text of the original, but adds extensive notes, in which Kepler accounts for the continuity of his development in astrophysics from 1596 through to approximately 1627. The reading of the *Harmonia Mundi* in the light of the second edition of the *Mysterium* is perhaps the quickest way to learn where Kepler stands on the issues of science and scientific method. In that way, most of the incredible frauds incorporated, on Kepler, in the modern textbooks and classroom, are avoided.

24. See Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Spring 1994, and "The Fraud of Algebraic Causality," *Fidelio*, Winter 1995.



A scene from a 1981 production of Shakespeare's "Hamlet, Prince of Denmark," with Michael Leppig in the title role, as Hamlet contemplates killing his murderous uncle. Writes LaRouche: "Our Hamlet of today would rather bear the burden of those habits which are killing him, than escape doom along a less familiar pathway of action."

point which Riemann stresses<sup>25</sup> in the present author's preferred terms of reference: The notions of geometry which underlie Euclid's *Elements* and the mathematics of Galileo, Descartes, Newton, et al., are not premised upon events within the real universe, but, rather, the attempt to fit such events arbitrarily into a notion of space-time which does not correspond to real space-time, but rather to a geometry of the naive visual imagination.

The geometry derived from blind faith in such a naive visual imagination, is premised upon the assumption of perfectly continuous and unlimited extension in four arbitrarily assumed senses of direction: up-down, side-to-side, and backward-forward, in space; backward-forward in time. As Leonardo da Vinci had demonstrated and emphasized earlier, this imaginary schema is not a simple derivative of the senses: for the senses, such as vision, perception of the world is neither perfectly continuous, nor infinitely extended. That naive geometry is a creation of the imagination, of the naive visual imagination.

The false mathematical physics of Galileo, Descartes, Newton, and so on, attempts to locate the existence and motion of events within the empty void of imaginary, naive space-time. It locates the existence of a movable existence, by occupying the space-time void with that object, attaching to that object the no-

25. The references to Riemann's work here pertain chiefly to the contents of his 1854 habilitation dissertation, "On the Hypotheses Which Underlie Geometry." ["Über die Hypothesen, welche der Geometrie zu Grunde liegen," *Bernhard Riemann's Gesammelte Mathematische Werke*, Heinrich Weber, ed. (Stuttgart: Verlags B. G. Teubner, 1902); New York: Dover Publications, Inc., 1953.]

tion of ponderability, and also the pleasure-pain qualities of attraction-repulsion, and then measuring its motion and its displacement by means of simply linear extension.

The absurdity of the Galileo-Descartes-Newton view was already exposed by Gottfried Leibniz and Jean Bernoulli, among others, during the 1690s, and later. After that, until 1815, Newton's influence was discredited throughout continental Europe, except in those circles which were under the control of the salon of Venice's Abbot Antonio Conti and his successors.<sup>26</sup> The devastating fact of the 1690s was, that once the combined notions of "least action" and "least time" were applied to the phenomena of finite speed and refraction of light, the simplistic, linear-algebraic space-time of Galileo, Descartes, and Newton was no longer tolerable scientifically.

In his work of 1853-54, a brilliant young student of Carl Gauss and Lejeune Dirichlet carried the anti-Galileo discoveries of Leibniz and Jean Bernoulli a qualitative step further. Every discovery of physical principle has the effect of overturning any preexisting formal mathematical physics. From the standpoint of mathematical formalism, any such change has the effect of replacing the set of axioms and postulates of the old mathematics, with a new set. Thus, every possible theorem in the first mathematics is barred absolutely from becoming an acceptable theorem of the better mathematics, because of an absolute difference in underlying axioms. Riemann emphasizes that point in the title of his dissertation: "The Hypotheses Which Underlie Geometry," using the term "hypothesis" in Plato's sense, not that of the Aristotelians and empiricists.

Riemann summarizes his dissertation with the following, rather pungent and forceful, qualifying observation: "This leads us henceforth into the domain of another science, into the domain of physics, which the nature of today's occasion [on mathematics—LHL] does not allow us to enter."<sup>27</sup> Once

26. The Nineteenth-Century rehabilitation of Newton came about, in 1815, in the following way. The anti-Newton Ecole Polytechnique of 1794-1814 had been established as a revival of the (pre-Jacobin-Terror) work of the Oratorians, whose leading scientists had rightly despised Newton's methods. The founder of the Ecole, the anti-Newton Gaspard Monge, had been an instructor for the Oratorians, where the military genius, the anti-Newton Lazare Carnot had been his student. The anti-Newton A.M. Legendre, who established the geometry program of the Ecole, was Monge's collaborator. Under Monge, this Ecole turned out the most capable engineers and scientists in the world, in "battalions." The Holy Alliance agencies of 1815 expelled Lazare Carnot into exile in Germany, where he collaborated with the circles of Alexander von Humboldt, and expelled the then leading scientist of Europe, Monge, from the institution he had created and led. In Monge's place, the devotee of Newton, the Marquis de Laplace was installed, together with Laplace's plagiaristic protégé and admirer of Newton, Augustin Cauchy; the educational program of the Ecole, which had produced the greatest talent in battalions-strength, was ripped up, and mediocrity enthroned in its place. Thus, the Ecole degenerated from an institution of science, into a gathering place of what might have passed among genuine scientists for witches, goblins, lunatics, and other positivists.

27. "Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung nicht zu betreten erlaubt," *op. cit.*, p. 286.

we acknowledge, that the existence of mankind depends upon the quality of fundamental discoveries of principle, as in physics, for example, and that each fundamental discovery of this sort overturns any existing mathematics, we are impelled into the domain of Plato's notions of *hypothesis* and *higher hypothesis*, domains which are ruled by demonstrable principles of discovery, not Galileo's or the Newtonians' naive ideas of sense-perception.

In that case, then, we can no longer believe in a space-time which is perfectly continuous, or indefinitely extended in a linear way.<sup>28</sup> Geometry in the naive sense can no longer be regarded as an image of the actual universe. What we may attempt to represent as such a geometry, represents no more than the distorted shadows which reality casts upon our sense-perceptual qualities of imagination. As Plato put it: like the shadows a firelight might project upon the irregular walls of a cave. If we attempt to portray, for the edification of geometry, the result of this lesson of successive discoveries in physics, the effect is to impose upon geometry the notion of a general *curvature* of physical space-time.

The significance of Riemann's work on this account becomes fully transparent from the vantage-point of the present author's original discoveries. Notably, those discoveries were prompted by a commitment to demolish two of the pillars of today's structures of sin: Norbert Wiener's "information theory," and John von Neumann's "systems analysis." The axiomatic root of the absurdity permeating both "information theory" and "systems analysis," is the same fallacy underlying the absurdity of Immanuel Kant's three *Critiques*: the refusal to admit the existence of any intelligible connection between an old mathematics, discredited by a crucial experiment, and its successful replacement. In other words, Kant, like his radical-positivist imitators, Wiener and von Neumann, takes the same formalist's empiricist position as Galileo, Descartes, and Newton before him. This connection of Wiener and von Neumann to Kant's folly, was the starting-point for the present author's original discoveries, and serves here as a clue to uncovering the inner rationale upon which the structures of sin today depend. This also brings the issue of the Galileo-versus-Kepler controversy into relevant focus.

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28. This identifies the incompetence of Leonhard Euler's absurd 1761 attack upon Gottfried Leibniz. See, Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: Schiller Institute, 1991), pp. 407-425. Euler's motivation is clear. At that time, Euler, a brilliant and inventive mathematical formalist, was working at the Berlin Academy, in service to Frederick "the Great" of Prussia. Euler had been assigned, beginning 1741, to perform the degrading function of mathematician/"towel boy" assisting the hoaxster Pierre-Louis Maupertuis, who was president of that Academy from 1745 until his departure in disgrace, in 1753. Euler's own role in the circumstances surrounding Maupertuis's fraud was not an honorable one; Euler remained for another dozen years, a man distinguished for his mathematical powers, but not his scientific morals. Euler's 1761 attack on Leibniz is the crudest sort of fraud; however, if its argument is not worthy of interest, the purpose of that hoax is notable, and relevant here. Euler's purpose was to defend the notion that space-time is Newtonian, and perfectly continuous.

Take Riemann's argument one step further. The existence of the human species rests upon a fundamental distinction setting mankind absolutely apart from, and above all animal species: just as Moses' *Genesis* 1:26-30 reports. As Philo of Alexandria emphasizes, Moses' report of both man and woman in the image of God, does not refer to a physical likeness. Neither Moses nor the Christians are pagans, to worship physical images! Philo emphasizes, the likeness is lodged in man's gift of a quality of potential for *creative reason*. This creative reason is typified by those fundamental discoveries of principle through which mankind has already increased its potential relative population-density by more than three decimal orders of magnitude above an imputable aboriginal sort of cultural potential.

Thus, that which bounds man's willful action is not any linear condition. Rather, man's condition is bounded by those kinds of limits which govern the distinction between successful and unworkable, innovative constructions of natural principle by the human individual's creative imagination. It is not the apparent mechanical laws of motion on imaginary space-time which bound human action, but rather the adducible pathway of the individual's ability to discover new physical principles (for example) through which the potential relative population-density of mankind as a whole is increased.

The notion of "curvature of physical space-time" applies not to the simple pathways of mechanical motion in space-time, but to the boundaries which shape the pathway of successful discovery of higher principle, through which man's power, over the universe, is increased per capita, per household, and relative to square kilometers of our planet's habitable surface. This pertains not only to what we recognize as physical scientific discoveries, but also those of the Classical forms of fine arts. This view of science is associated, by Kepler, with his use of "Reason," as distinct from, and opposed to the mechanistic notion of "causality" in Galileo and Newton.

### **The moral axioms of science**

Since mankind's existence depends upon the realization of the individual person's gift of potentially creative intellect, all of mankind's knowledge must be premised axiomatically on that principle. Thus, must we comprehend the human species' general relationship to the universe; thus, must we comprehend the reciprocal relationship of society to the individual person, and of person to person. That describes broadly "rule by Reason," the opposite of the worldview of man and nature in the work of Sarpi, Galileo, Hobbes, Locke, and Adam Smith.

That axiom defines, then, the "curvature of physical space-time" for all mankind. The nurture of the new human individual, in such a fashion that the powers of creative intellect may be developed, appears to our knowledgeable policy-shaping for society as crucial. The role of the family household, in the creation and nurture of that new, young individual, is so defined. The kind of opportunity which society affords to the matured new individual, which must be fit for a

person whose creative intellect is in the image of God, is also so defined. The realization of the creative fruits of these individual intellects, to the benefit of present and future generations, and for the vindication of their forebears' having lived, becomes the foundation for public morality and policy of governments which are not immoral ones.

No policy may be allowed, which violates those principles. That is the "curvature" of mankind's physical space-time.

This has some remarkable features for the comprehension of a moral social policy. Since the creative intellect of the individual is sovereign, in the sense that the creative act always occurs only within the sovereign precincts of the individual's own creative-mental processes, it is that individual intellect which is the foundation of all human progress. The generation and efficient replication of original discoveries by individuals, is the foundation for the continued existence of nations and of humanity as a whole. Yet, as the society must therefore nurture the individual person to this purpose and effect, the individual redeems himself by serving the vital interest of society as a whole: serving all of present and future generations of mankind, and also acting to justify the existence of his or her predecessors, who made his or her present life possible.

Accordingly, these elaboratable considerations of individual and social policy serve as the bounding conditions to which both individual and society must submit. The whole determines the individual, and the individual, as individual, determines the entirety: in that fashion just summarily identified.

Contrast this to the social relations among particles, which have instincts, but no true creative-intellectual powers, the social-work objects of Galileo's physics and Hobbes's political order. Bad physics assumes an unbounded extension of perfectly continuous space-time, in which objects interact "socially," pairwise, according to the instincts pertaining to ponderability, inertia, and pleasure-pain (attraction-repulsions). The summation of the interactions, then becomes for them society.

Those are the constraints of a society which creates pathetic utopias, and calls them "social contracts." No morality is involved in a social contract, only a "hobbesian" agreement without basis in any principle. If life itself is inconvenient, just because the agreement without principle is paramount, it is life itself which must give way. Billions must die, if necessary, "to save our banking system." "The IMF is our authority; we must sacrifice whatever is wanted, to preserve the authority of our agreement to support the IMF, even if billions must die." This is empiricism, this is logical positivism, that is the way of Hitler with "useless eaters," that is the way of Senator Phil Gramm; this is the way of evil. Those are the structures of sin.

This brings us back to the case of Hamlet.

As we have examined the evidence of the fact in published locations earlier, the new form of society, the "com-

monwealth" form of modern nation-state, which first emerged during Europe's Fifteenth Century, has represented the greatest rate and degree of advancement of the condition of society and the typical individual in all human existence. This beautiful revolution in political institutions did not rid mankind of that form of evil most fairly described as "oligarchical rule," and although the oligarchy has contrived to dominate the world and most nation-states most of these centuries, the net accomplishments from the greater part of the recent five centuries are relatively awesome ones, relative to all human existence earlier.

We could not expect to live under oligarchical rule indefinitely. Sooner or later, a point of crisis must come. At that time, either the institutions of the nation-state free themselves from the usurpatious and usurious power of financier and related oligarchy, or society in general would be faced with the risk of a plunge, once again, into a new, perhaps prolonged, dark age for all mankind.

That danger came to the fore approximately three decades ago, during 1964-65, in the aftermath of the assassination of U.S. President John F. Kennedy. The New Age was unleashed by the London-led component of the international oligarchy. This New Age was possible because bad habits of thought and institution had been tolerated too long. Matters became worse, because the new evils of the counterculture and "post-industrial" utopianism also came to be tolerated, all too readily. Now, the addition of the evils of "information theory," "systems analysis," and counterculture generally, have brought civilization as a whole to the brink of self-destruction.

There, then, stands our Hamlet of today, who would rather bear the burden of those habits which are killing him, than escape doom along a less familiar pathway of action. Those habits are fairly described as a combined inclination to tolerate a usurious oligarchy, and to limit action to those measures which are not inconsistent with the legacies of Galileo and Adam Smith. If those mental habits are not changed, then, like Hamlet, this United States, this entire civilization are soon doomed.

We should see in this the true nature of the lawfulness of our universe. There are axiomatic preconditions for continued human progress, even human survival. These are preconditions embodied in man's nature as a creature made in the image of God's creative intellect. Any opinion which defies those preconditions, should it prevail, can have no ultimate effect but to bring down Hell upon whatever nation or civilization defies those principles which bound our existence, our universe.

If someone deludes himself, that the issue of the encyclical is whether or not the reader of that encyclical is obliged to please Pope John Paul II, he needs to have his opinion on that account corrected. The encyclical's message is: Change, reject the structures of sin, if your nation wishes to save itself. The time is now late; the change must come soon, or not at all.

# Guatemala targeted for disintegration

by Gretchen Small

The ongoing “human rights” campaign against Guatemala’s military, denounced *ad nauseam* as a supposed gang of CIA-run killers, has already achieved one of its immediate goals, a break in official U.S.-Guatemalan military relations. On March 10, the Clinton administration suspended Guatemala’s participation in the U.S. International Military and Education Training program. Anti-Guatemalan activists are now gunning for a replay of the diplomatic and political war against Guatemala which Zbigniew Brzezinski ran during the Carter administration. They are demanding that U.S. intelligence and anti-drug assistance be cut, and preferential trade status denied, until the Guatemalan government dismantles its military.

For more than a decade, Guatemala has been subjected to a “Big Lie” campaign. It has now become a virtual axiom of media and policymakers, that Guatemalans today suffer because “brutal military oppressors” still refuse to grant political power to those “poor Indian rebels” supporting the Revolutionary National Guatemalan Union (URNG).

In fact, the URNG is a Serbian-style racist, terrorist movement, formed at the behest of Fidel Castro in 1981 out of four terrorist groups; today it serves on the steering committee of the São Paulo Forum, the Cuban-founded terrorist apparatus. The URNG is committed to breaking up the Guatemalan nation into warring ethnic fiefdoms, and was built up, over several decades, by the same combination of foreign forces which created Peru’s Shining Path and Mexico’s Zapatista insurgents during the same time frame (see *EIR*, March 31, p. 10). In 1985, *EIR* issued a 109-page *Special Report, Soviet Unconventional Warfare in Ibero-America: The Case of Guatemala*, warning Washington that the URNG was a foreign-run, narco-terrorist insurgency.

The military’s crime, the orchestrators of this campaign believe, is that it broke the back of this insurgency on the battlefield, organized the country’s rural population—of diverse ethnic backgrounds—to defend itself, and brought some presence of the national state into the underdeveloped regions.

Washington had better start asking questions: Who is orchestrating this operation, and to what ends? What will be the strategic consequences, if the Guatemalan military is dismantled, and the terrorist insurgency revived? Would this not ensure a regional conflagration, as the URNG assault joins the Zapatista insurgency in Mexico?

## Foreign policy by soap opera

The current anti-Guatemala campaign was set off by a “news story” about an American lawyer, Jennifer Harbury, who was holding hunger strikes to demand information on the whereabouts, or death, of her Guatemalan common-law husband, Everardo Bámaca. Harbury’s tale has been played as a tear-jerker romance by everything from CBS’s “60 Minutes” to *People* magazine. The *Washington Post* dubbed the Harbury-Bámaca story “Love on a Volcano”; the *New York Times* headlined one piece, “The Rebel and the Lawyer: Unlikely Love in Guatemala.” That story began: “Theirs was the most improbable of intimacies. . . .”

The fact that Harbury is an acknowledged URNG activist is down-played. Yet, she herself relates that she met her husband while visiting one of the terrorist’s camps in Guatemala, allegedly to collect materials for her book, *Bridge of Courage: The Stories of the Guatemalan Compañeros and Compañeras*. She is proud that Bámaca, her husband, was a 19-year combatant and high-level commander of one of the URNG components, the Organization of People in Arms.

Everybody seems to agree that Bámaca disappeared during a battle with the military. But how, or even whether he died has not been confirmed. The source of the charge that he was captured alive and tortured by the military is Santiago Cabrera López (alias, Carlos), an URNG commander who claims to have “escaped” from a military base and fled to Mexico. Carlos has now joined the international circuit, appearing in Geneva in 1993 to tell his version of Bámaca’s story.

What no one can claim, is that Bámaca was/is an innocent bystander. He commanded a terrorist unit, and he was waging war against Guatemala.

In Washington, Rep. Robert Torricelli (D-N.J.), who admits that *his* current lover, Bianca Jagger (ex-wife of porn and drug-rock star Mick Jagger), “nudged” him to take up the case, has been attacking the Guatemalan military. According to the April 17 *Washington Post*, Torricelli brags that his foreign policy is directed by his lover. “Bianca knows a great deal about Latin America,” he told the *Post*; he added that he raised human rights at the Summit of the Americas in December 1994 because, “frankly, she asked me to raise it.”

What Torricelli didn’t report, is that Bianca, a Nicaraguan, is an activist for the Sandinistas, who also sit on the steering committee of the São Paulo Forum.

The bigger problem is that Torricelli leads the Inter-American Dialogue’s monthly congressional caucus on Ibero-American policy issues. In coordination with the IAD, Torricelli promoted the May 1994 Washington appearances of IAD member and Brazilian presidential candidate “Lula”—the co-founder, with Fidel Castro, of the São Paulo Forum. Thus, the IAD, whose ex-president, Richard Feinberg, is now a National Security Council adviser on Ibero-America, has been caught once again promoting a British-sponsored terrorist apparatus which threatens to rip apart the Western Hemisphere.

# Defense concerns are growing in India

by Ramtanu Maitra and Susan Maitra

The recent improvements in U.S.-China military ties, as reflected in the visit of a Chinese military delegation to Washington led by Lt. Gen. Ziong Guankai, assistant to the chief of the People's Liberation Army (PLA), have drawn the attention of Indian defense analysts. They admit that India should indeed recognize the improvement as an attempt by the Clinton administration to have a civil relationship with China. However, they add, with the Indian defense budget slipping to the lowest level as a percentage of Gross Domestic Product since the debacle of 1962, when the Indian Army was outgunned by the Chinese, New Delhi has thereby put itself in a quandary.

Sino-American military interaction began with the visit of the missile cruiser *USS Bunker Hill* to the eastern seaport of Qingdao, the home of the PLA's nuclear submarines, in 1986. Indian analysts note that at a mid-February appraisal of U.S. policy, Adm. Richard Macke, head of the U.S. Pacific Command, spoke about modernization of the Chinese military—specifically the PLA Navy and its acquisition of Kilo-class diesel submarines from Russia. He made it clear that China poses no threat to the United States.

Macke could not say the same about Southeast Asia, where Chinese military strength is a concern. And, there are some in the West who are fueling the fears of the Association of Southeast Asian Nations (ASEAN).

According to an Indian scribe based in Hongkong, Mike Lombardo, a military analyst also based in Hongkong, has said that China is resolving decades-old minor border disputes, in order to pressure ASEAN nations to accept China's developing regional military ambitions. Lombardo says that, while Chinese Foreign Minister Qian Qichen was saying how pleased he was over the border situation with Russia, Moscow was complaining of increased "poaching" by Chinese fishing vessels in disputed waters off the Kuril islands on the Bering Sea. He also says that it is this Janus-faced strategy which allows China "to pacify the eastern border [with Vietnam] so it can encroach in the South China Sea," where clashes have taken place over the Spratly Islands. At the same time, China is developing its military ties with Burma and Cambodia, in order to use their ports in case of a future conflict in the South China Sea, Lombardo claims.

Lombardo's theory aside, Beijing's alleged installation of a radar station in the Cocos Islands in the Andaman Sea, which would enable it to watch the Indian Navy movements

in the Indian Ocean and to monitor the Indian missile program, makes New Delhi uneasy. New Delhi has also expressed concern at the report that China is angling to set up naval facilities on the Ramree Islands, not far from the Bangladesh border.

## Shift in nuclear doctrine

At the time, Indian military analysts have noted that China has made a shift in its stated policy vis-à-vis use of its nuclear weapons. At least one analyst has considered it an implicit nuclear threat against India.

China, till now, had provided an unqualified assurance to all non-nuclear weapons states that it would not use nuclear weapons against them. This position has often been cited, particularly during the non-governmental talks known as the Shanghai initiative and a followup meeting at Goa, as superior to that held by the western nuclear weapons states, who promise to retaliate with nuclear weapons against any nation which violates their territory, including by use of conventional forces.

However, in the April 5 statement released by Beijing and placed in the record of the 38-nation Conference on Disarmament in Geneva the next day, China redefined this policy. It declared that its policy not to use or threaten to use nuclear weapons "naturally applies to non-nuclear weapons states parties to the NPT [Nuclear Non-Proliferation Treaty] or non-nuclear weapons states that have undertaken any comparable internationally binding commitments not to manufacture or acquire nuclear explosive devices."

Although this policy implies that the Chinese nuclear weapons policy toward threshold states such as India, Israel, and Pakistan has changed, some Indians claim that this is primarily aimed at India, because Israel and Pakistan are considered friendly to China. However, it begs explanation how India can be construed as a threat to China.

In reality, the Indian analysts are trying to address the prejudicial policy of Washington, which stems from the dictates of the Cold War days. The cold warriors with special ties to Britain's geopoliticians had brainwashed a good part of the U.S. establishment that any help extended to India is akin to supporting the Soviet Union. Hence, Washington spent decades scheming how to subvert India's military and keep its technological base weak. Even today, the policy is pursued relentlessly, through the Missile Technology Control regime and the NPT. The pressure on the defense budget, through International Monetary Fund and World Bank advisers and their "believers" in the Indian Finance Ministry, has steadily compromised India's defense as well as its capability to play a significant role in the region. Under the circumstances, many in India will look upon U.S.-China military cooperation with a jaundiced eye. A judicious policy is thus needed in Washington toward the region, so that Delhi does not misconstrue any shift in China's military doctrine as being anti-India.



# Review of Indo-Nepal treaty is required

by Ramtanu Maitra and Susan Maitra

The recently concluded five-day official visit to India by Nepal's Prime Minister Man Mohan Adhikari, the first communist prime minister in Nepal, centered around the 1950 Indo-Nepal Treaty of Peace and Friendship which Nepal has been asking New Delhi to review for years. Prime Minister Adhikari has asked India to sit down "as good friends and neighbors and discuss bilateral issues."

The 1950 Treaty of Peace and Friendship recognized the "special relationship" between the two countries, divided by a virtually open and unmanned border. It reflected the longstanding cultural, economic, and historical ties between the two lands. However, Nepal has questioned the treaty because it compromises its sovereignty. The treaty implies that Nepal and India belong to the same defense zone, which is a correct evaluation, but it also means that the security of Nepal is the sole responsibility of India, a giant compared to tiny Nepal, and Nepal cannot procure arms without officially informing India and explaining its intent.

The treaty also calls for free movement across the border. Indians can cross the border to be employed in Nepal and invest there, and vice versa for Nepalese. There are 15 points along the border accessible for bilateral trade. As for transit with third countries, no restrictions have been imposed at all and Nepal has been allowed to use two transit points for third country trade.

However, since Indian investors are more powerful financially, there exists a fear in Nepal that the Indians can, and may, buy up their country. And since Indians are more skilled, and numerous, the Nepalese worry about the clause which allows Indian employment in Nepal.

The 1962 border war between China and India, and India's three wars with Pakistan over the last five decades, vitiated the environment in South Asia significantly. Smaller nations, in particular Nepal, were told in various international forums by the geopoliticians that India, in league with the Soviet Union, had a design to "swallow" the neighboring Himalayan kingdom. This formulation helped to create paranoia within the ruling monarchy in Kathmandu, and the game of geopolitics took over the "special relationship." Nepal allowed China (then hostile to India) to build a road linking Lhasa, Tibet and part of China to Kathmandu, and was accused in the 1960s, 1970s, and a good part of the 1980s by New Delhi of becoming anti-India and pro-China. Kathmandu drew the wrath of India's mandarins again in 1988, when

Nepal bought four anti-aircraft batteries from Beijing. The act was interpreted in New Delhi as Nepal dancing to the Chinese tune. Furthermore, Nepalese King Birendra's insistence that India should endorse his "zone of peace" proposal—already accepted by China, Pakistan, and about 100 other countries—was viewed by New Delhi as undermining the spirit of the Treaty of Friendship.

New Delhi also retaliated. In 1989, India terminated the trade treaty, and thus curbed the free flow of commodities to Nepal. Although the relationship was rehabilitated during the Nepali Congress Party rule in the early-1990s, India continued to charge that Nepal was providing shelter to Pakistani Inter-Services Intelligence personnel for terrorist acts against India.

In Nepal, India was labeled the "big brother" who would like to keep Nepal in tow and exploit its resources—particularly its massive hydropower resources and water in general. Any Indian attempt to develop Nepal's hydropower potential has been excoriated by the left, monarchists, and a powerful section of the Nepali Congress Party, which has been politically dependent on India in the past.

When the Indo-Nepal Tanakpur hydroelectric power agreement was signed in December 1991, the communist opposition, led by Adhikari, described it as "a sellout of Nepali national interests to India" by the then-Nepali Congress government of G.P. Koirala. With Adhikari now prime minister, the issue has again come to the fore. When Adhikari's Communist Party came to power, the Indian reaction was predictable. There were whispers that it is likely that Beijing has moved its offices down south.

## Clarity in policy needed

It soon became clear that Adhikari's government is seeking the same status with India as its predecessor. The regime has denied permission to Kashmiris from Pakistan-held Kashmir to hold a conference in Kathmandu. Adhikari's emphatic declaration that his government would deny the use of its territory to subversive elements should be perceived as a victory against terrorism.

While Prime Minister Adhikari has indicated his interest to secure India's borders and not allow Nepal to be used for anti-India activities, New Delhi must now attend to Kathmandu's urgings to review the 1950 treaty and remove those clauses which are perceived by Nepal as against its sovereignty. Such acts by New Delhi will help secure peace along the northern borders and overcome the prevailing paranoia.

Moreover, India's northeastern states have remained underdeveloped and have been seething, often for the wrong reasons, for years. An unfriendly Nepal is vulnerable to the whims of geopoliticians who would like to keep India and China paranoid about each other and see that they act against each other's interests. It also helps the British geopoliticians, including Henry Kissinger and other China baiters, to play a destructive role in the area.

# Chechnya, the Russian Sicily

*Roman Bessonov reports on the first example of Russia's Great Criminal Revolution, where fighting has already left over 40,000 dead. Part I.*

Future historians of Russia's Great Criminal Revolution—as the period since January 1992 has come to be known—will speak about Chechnya either with horror or with great respect; it will be the latter, if this revolution ultimately prevails. In any event, they will have to mention that Chechnya was the first and the most outstanding example of bringing the economy and everyday life under criminal rules of conduct.

Chechen historical traditions—the customs that underlie the dominant ideologies and conflicts in that region, and the way they were encountered and sometimes manipulated by outside forces (Russians and others)—were scarcely discussed in the Russian press before 1993. Popular authors treated the matter from the standpoint, first, of communist ideas, and later pseudo-democratic ideology.

With the flare-up of the war in Chechnya in late 1994, publications on Chechnya multiplied, but most of them are still ideologized. Those who attack Chechnya try to describe it as a wild place, full of bloodthirsty villains terrorizing each other with vendettas; they echo Russian authors such as the melodramatic writer Yelena Charskaya, who referred to the Chechens as armed, militant, and cruel people, and the great poet Aleksandr Pushkin, who had “a wicked Chechen climbing the river bank, sharpening his dagger” in one of his verses. The defenders of Chechnya paint a bucolic picture of peaceful mountain people with a developed national memory, who realized their will to self-management through an inter-tribal treaty.

It is certainly worthwhile to look more deeply at how things work in Chechnya, where as many as 40,000 civilians perished in two months of brutal, winter fighting and where Russia, still a nuclear-armed superpower, remains embroiled in a violent conflict.

## Hierarchy of tribes

The writers do all agree that the Nakh people inhabiting the Terek River valley in the North Caucasus, where Chechnya is geographically defined today, have preserved a strong tradition of tribal relations through many centuries. Today, they are organized in tribal formations called *taips*. The predecessors of these tribes lived in the mountains and often warred against each other. To this day, the valley tribes, or *taips*, consider themselves superior to the mountain-dwellers.

There are not 12 *taips*, as is sometimes thought, but over

170. Not all are equal as to rights and opportunities, but there is a hierarchy in which the more rich and respected groups contend for influence. Authors in the Moscow daily *Nezavisimaya Gazeta*, who tend to idealize Chechen traditions, ignore this detail.

The criminal tradition in Chechnya owes its strength partly to geography. Chechnya has few natural resources of its own, but is situated right on the route of goods traffic from the Caspian Sea to the Black Sea coast. Without skirting all along the Caspian coast and then traversing the lifeless salt marshes of Kalmykia, the traveler must go through Grozny, the Chechen capital, on the way to the northwest. And the hollows and canyons of the Terek, as well as the mountain slopes above it, provide good opportunities for attacking passing caravans. (Thus the criminal bands in this region came to be Chechen because the Chechens lived there, just as the famous Odessa Jewish mafia came into existence just because Odessa was a port town in a region largely inhabited by Jews. The Chechen and the Jewish gangsters, active at two ends of the Black Sea, have a lot in common in their demeanor: They look like intelligent businessmen, they never talk loudly, and they smile at their potential victims.) Because of such factors, Chechnya had a predilection for becoming a Russian Sicily.

At the same time, czarist Russia wanted to bring this region under control primarily for economic reasons. The armed Chechen groups raiding caravans were a drain on state income. Merchants needed this colonization even more than the czars themselves, which may be why it took until the mid-19th century for Chechnya to be conquered.

## Sufi orders in Chechen nationalism

Chechen nationalism developed as a means to preserve the mechanisms of territorial control. Those *taips* that spring from mixed *ghars* (a *ghar* is an extended family group, compounded of families of general surnames), meaning they had an admixture of non-Nakh blood, were less respected. Former Speaker of the Russian Parliament Ruslan Khasbulatov, for instance, comes from a mixed *taip* called Kharachoy (earlier known as Circassian), which is why there were more opportunities for him to struggle for power in Russia than in little Chechnya. Likewise, President of Kalmykia Kirsan Ilyumzhinov, despite being a millionaire, would find it im-

possible to rule his republic if he hadn't signed an alliance with the leaders of the biggest tribe controlling Elista, because Ilyumzhinov himself comes from a mixed Don tribe.

Religion is not much of a source of nationalism in Chechnya, unlike the case of the Pamir separatists in Tajikistan, but is rather a reason for tense relations with Orthodox Christianity.

The majority of religious Chechens are members of Sufi brotherhoods, a network of sects within Islam. The first of them to become widespread in Chechnya was the Nakshbandei *tariqat* (way) of Sufism. It was used by Imam Shamil (1798-1871) in his attempt to build up a militarized theocracy. Shamil saw that it was impossible to found a nation based on tribe alone, so he was trying to find a more reliable basis. After the defeat and imprisonment of Shamil, the influence of this *tariqat* decreased, and most of Shamil's former elite converted to the Kadirei *tariqat*.

The remaining Nakshbandeian sheikhs became pro-Russian after the Caucasus War (ended in 1864 after 142 years of intermittent fighting), and they also supported the Bolsheviks after 1917. The Kadireis made attempts to take power in 1925, 1929, and 1930, but they were quickly suppressed, although the armed rebels lost not more than 100 people in conflicts with the Red Army. But later, during the short period of World War II when the North Caucasus was occupied by German forces, the Nakshbandeian leaders made contact with the Nazis. This fact was denied in 1989-91, but now, even those who speak in support of Chechen leader Dzhokhar Dudayev, agree that that was true. As a result, the entire Chechen people was exiled to Kazakhstan and Siberia by Stalin. (The same happened to the Crimean Tartars, Adygeys, Circassians, Balkars, and Volga Germans.)

Under Nikita Khrushchov, the Chechens could return to their native land. At this time, the Kadirean *tariqat* became more popular. In Tselinograd (Akmola), Kazakhstan, the most radical brotherhood of Kadireans was later formed, led by Vis-Hadji Zagiyeu. Dzhokhar Dudayev's brother, Bekmuraz, is a teacher in this brotherhood. Dudayev's main rival in September 1991, Ahmet Arsanov, and his strongest opponents today, Beslan Gantemirov and Umar Avturkhanov, belong to the opposite Nakshbandeian *tariqat*.

The Kadirean *tariqat* was more widespread in the mountainous part of Chechnya. Oppositionist activity on the part of the mountain-dwellers has been increasing since July 1989, when Doku Zavgayev, a valley-dweller from the Nijaloy *taip*, was appointed First Secretary of the Chechen-Ingush Regional Committee of the Communist Party of the Soviet Union (CPSU).

The Communist Kremlin was very cautious on appointment questions. In virtually every Soviet or Autonomous Republic, the top-ranking official in each leadership body represented the local ethnic population, while the second-ranking, his deputy, would be Russian. Chechnya was the only exception. The Kremlin analysts realized that introducing inequality into the *taip* might destabilize the region. One

FIGURE 1  
Chechnya and the Transcaucasus region



of Mikhail Gorbachov's first "experiments" when he came to power in 1985, was a rather careless reconstruction of regional elites. The first bloody result was in 1986 in Kazakhstan; Gorbachov had appointed Kolbin, a Russian from Moscow not known in Kazakhstan, as First Secretary of the Republic Committee of the CPSU. The next day, several thousand young men were running along the steets of Alma-Ata, crushing cars and breaking shop windows. Gorbachov had to retreat and replaced Kolbin with Nursultan Nazarbayev, who today is the President of Kazakhstan. In Chechnya, he did the opposite, promoting a "national cadre"—Zavgayev—but here, too, he neglected the experience of his aged and more cautious predecessors in the party and state leadership, who would not rely upon any of the Chechen elite figures.

### Officials grab for wealth

The first crack in the stability of the North Caucasus dates back to this early Gorbachov period. As we understand it now, the real aim of Gorbachov's *perestroika* was the conversion of state property into the private property of officials. This was best illustrated by the so-called cooperative movement, beginning in autumn 1987, when enterprise directors were ordered to found "cooperative" (collectively privatized) commercial companies, headed by people from their staffs. The same thing happened later with whole ministries, their ruling bodies transformed into concerns and corporations.

At this time, the Chechen elite was already represented in Moscow not only by ballet dancers and political econo-

mists, but by some high-ranking officials. Salambek Khadshiyev, of late a supposed replacement for Dudayev after he is defeated, was U.S.S.R. minister of the petroleum-refining industry. A more important person, Yaragi Mamodayev, who now heads "the Chechen government in exile" (not in Siberia, mind you, but in London!), ran a department in the U.S.S.R. Ministry of Oil and Gas Extraction. The minute they had the chance to parlay their positions into capital, they did so, and came to Grozny as influential politicians.

At first glance, Grozny differed little from Moscow and

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*Russian political figures who love Serbia so much would go to pieces trying to explain why a Muslim country that hates Russia (Chechnya) would support an Orthodox Christian country against another Muslim country—Bosnia. What can Chechnya and Serbia have in common? Nothing, except for the fact that both became British tools.*

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Leningrad in 1990. It had the same public rallies with oppositionists exposing the local officials, charging them with corruption, and speaking of democracy. Some of the oppositionists look moderate, others are radical.

But there were important differences. In Grozny, the people calling themselves democrats, even the most radical anti-communist ones, held their rallies under a green Islamic banner. Second, their leaders, unlike their Leningrad counterparts, possessed large sums of money.

The third peculiarity differentiating Chechnya from all other regions, and probably the most important, is that the political debate at the All-People Congress of the Chechen people (November 1990) was preceded by a series of *taip* meetings where thousands of people were forced, by the law of the Forefathers, to identify their civic and political choice with the common will of the *taip*. And this common will dictates that the representatives of each *taip*, who are appointed (not elected, another difference) by authorities at each *taip* meeting, will later represent the common will of the *taip* in everything they do. Thus every person is responsible for his actions before his *taip*, and if the rival *taip* is going to take revenge, its people may go and kill their neighbors if they belong to the opposite tribal group.

This detail explains well the violently anti-Russian posture of Dzhokhar Dudayev. Constant use of Russia as an enemy image was vitally necessary to enable him to retain

power, for in a little bit changed situation, tribal rivalry might have destroyed him.

### **The oil factor**

Inevitably, the problem of oil and of arms shipments figured in the outbreak of the current war.

In 1990, British Petroleum (BP) and other oil multinationals trained their sights on the offshore Caspian Sea oil fields near Baku, Azerbaijan. Therefore, the outcome of political struggle in Azerbaijan, but also in Chechnya, was of special interest to them. It was in their interests to have a weak Azerbaijan, enervated by war with Armenia over Karabakh, an Azerbaijan that would depend on them. They also had a use for such a situation in the area between Azerbaijan and Russia that would make the transportation of oil to Russian ports impossible.

The pipeline to carry this oil had three possible routes from the Caspian to the Black Sea coast: 1) through Grozny, Chechnya to the Russian port of Novorossiysk, where a pipeline already runs, 2) across Armenia and Georgia to Poti, or 3) across Armenia or Iran into Turkey. There was also consideration of shipment of the oil across Ukraine, Belarus, and Latvia; from the Caucasus to Scandinavia.

A geopolitical subtheme here was the separation of these eastern European countries from Russia and isolation of Russian oil deposits from the European market. For this reason, the prospect of this project affected the political situation in the former Soviet republics and in Russia. It polarized political forces in the eastern and western parts of Ukraine and Belarus. Nationalists argued that the pipeline would free them from dependence on Russian fuels and save their economies, while Communists affirmed that Ukraine would get nothing from the project exploiting its territory for the transshipment of oil to western Europe. Ukrainian journalist Sergei Tikhy has observed, "That may be, but there is no doubt that some Ukrainian citizens will become very rich if the deal comes off." Indeed, long before any pipeline is laid, this story has become a matter of sharp clashes between the personal ambitions of old *apparatchiks* and new "democratic" functionaries, in all the countries involved.

Fortunately, the war for the right to ship the "black gold" has not yet torn Ukraine apart. The inhabitants of the North Caucasus were not so lucky.

In Azerbaijan, British interests evidently preferred the elected President Abulfaz Elcibey to the pro-Moscow Ayaz Mutalibov, but soon after Elcibey signed a contract that mostly satisfied American companies, he yielded power in Azerbaijan to former CPSU Politburo member Heidar Aliyev, who guaranteed a 20% share of the new oilfield development to BP, not forgetting about his relatives, who found good employment in London. An American firm, Amoco, retains a 20% share.

In Chechnya, it appeared that the British would be most suited by a radical, fiercely anti-Russian politician who

would control the shipment of oil across Chechnya in British interests.

How did the power struggle play out in Grozny? On Nov. 20, 1990, two clans of "national democrats" attacked each other—the moderates headed by Lecha Umkhayev and Salambek Khadjiyev (representing two allied influential *taips*), and the radicals, whose leaders were Beslan Gantemirov and Yaragi Mamodayev. The radicals managed to gain control over the opposition movement. Their man Dudayev was elected a member of the executive committee of the All-People Congress of the Chechen People. Later, when Dudayev is President, former Mayor of Grozny Gantemirov will take up arms against him, and Prime Minister Mamodayev will escape to Moscow, away from charges of corruption and of organizing the murder of the Utsiyev brothers in London.

(The Utsiyevs were Dudayev's special representatives, sent to England to hold commercial talks in early 1993. Their mission was kept secret from Mamodayev, whom Dudayev already did not trust. After signing some documents with American and German companies, Ruslan Utsiyev and Nazarbek Utsiyev were murdered in February 1993. The person accused of the murder is one Garik Ter-Oganesian, whose wife, Alison Ponting, works for the Russian service of the British Broadcasting Corp.)

Mamodayev has already done plenty for British geopolitical operations. In 1992, when he was prime minister of Chechnya, nearly 10 million tons of petroleum products disappeared from the republic without proper documentation. Most of this illegal cargo was transported via Odessa and Ilyichevsk without any documents. After that the oil travelled up the Danube and reached Serbia.

Russian political figures who love Serbia so much would go to pieces trying to explain why a Muslim country that hates Russia would support an Orthodox Christian country against another Muslim country—Bosnia. What can Chechnya and Serbia have in common? Nothing, except for the fact that both became British tools.

In February 1994, Heidar Aliyev finally (just after an attempt on his life) announced that BP was the chosen partner for the new oil development. He met with British Prime Minister John Major. Subsequently, Aliyev's people dropped hints to Russian Foreign Minister Andrei Kozyrev that the Chechnya question should be solved.

### **A deal . . . and war**

The full-scale military conflict in Chechnya began in September 1994. On Sept. 20, the final agreement on sharing the Baku oil fields is signed. BP got 17.1%; the Azerbaijan oil company got 20%. Other partners, including Americans and Turks, are sure that the oil will be transported across Chechnya and Russia to Novorossiysk. Russian officials boast that their armed professionals could defeat Dudayev in several hours. But the clashes do not end. After two months, it is clear that oil cannot be transported across a partisan war zone.

In late November, amid severe fighting, Azerbaijan sells one-quarter of its share to an Iranian oil company. It is said there is only one way left to transport the Baku oil—across Nakhichevan (a district of Azerbaijan, separated from the rest of the country by southern Armenia), Iran, and central Turkey to Iskenderun. The British did not object to this version, but after a vociferous anti-Iranian press campaign in the United States in early 1995, Iran dropped out. The only route left is through Armenia and Turkey to the Black Sea; from there, oil could be shipped to Odessa, Ukraine, and piped through western Ukraine, western Belarus, and Latvia, to the port at Ventspiels.

To date, *no* oil pipeline project has been built, but several peoples in the Caucasus have lost thousands of lives and suffered terrible setbacks to their economies.

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# International Intelligence

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## ***Bhutto gets no relief from Pressler Amendment***

Pakistani Prime Minister Benazir Bhutto won a broad commitment from the United States to keep up friendly relations with Islamabad and an endorsement of Pakistan as a moderate Islamic nation, at the end of her meeting with President Clinton on April 14, but did not secure an early release of the F-16s whose delivery to Pakistan has been delayed by the Pressler Amendment, according to Raja Mohan, Washington-based correspondent for *The Hindu*.

In contrast to the Bush administration, which tried to declare Pakistan a terrorist state and did declare it a "nuclear state," thus invoking the Pressler Amendment, Clinton said that Islamabad had been a "good partner" and "more importantly has stood for democracy and opportunity and moderation." Clinton conceded that "it's not right" for the United States to keep the equipment and money that Pakistan has paid. "I intend to ask Congress to show some flexibility in the Pressler Amendment so that we can have some economic and military cooperation."

Insisting he "will not abandon Pakistan," Clinton said at a joint press conference with Bhutto that "the future of the entire part of the world where Pakistan is depends in some large measure on Pakistan's success." Bhutto pointed to the role of Pakistan as a "moderate, democratic Islamic country," that is "strategically located at the tri-junction of South Asia, Central Asia, and the Gulf, a region of both political volatility and economic opportunity."

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## ***Peru vote upsets Tavistock's appeacart***

With 75% of the votes counted, it is now clear that the political parties which shaped Peruvian politics for most of this century have been formally buried by voters in the April 9 presidential election.

The APRA party, founded in the 1920s by British-run gnostic Haya de la Torre, for

decades Peru's largest mass-based party, is coming in with only 4.2% of the vote, below the 5% level required to maintain party registration. To re-register, APRA must collect 100,000 signatures by August. The Popular Action, Popular Christian, and United Left parties were also wiped off the map.

President Alberto Fujimori won every department in the country—a historic first.

Francisco Sagasti, the London Tavistock Institute-trained political scientist who quit his post as Chief of Strategic Planning at the World Bank in 1992 to direct the intended electoral overthrow of President Fujimori by U.N. butcher Javier Pérez del Cuellar, admitted to Reuters: "These elections end a cycle in the political history of the country which began in the 1920s and '30s with the Aprista [APRA] party. . . . It is a tremendously difficult situation." The rout must be turned into an opportunity to organize new political movements, he added.

In 1993, *EIR* exposed how Sagasti and his Tavistock psychiatrist cohort, Max Hernández, were steering the political reeducation of Peru's party leadership, an operation Sagasti called "a kind of social dismantling process."

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## ***British betray plans to keep Hispaniola in flames***

Britain's plan for the Island of Hispaniola may be gleaned in a report from sources close to the United Nations in the Dominican Republic, who say that the individuals accused of plotting the murder of Mireille Durocher Bertin, the Aristide opponent who was gunned down in Port-au-Prince March 28, had been under the protection of the U.N. High Commissioner for Refugees (UNHCR) apparatus inside the Dominican Republic.

This jibes with the recently upgraded British presence in the Dominican Republic and the U.N.-British plan to plunge both the Dominican Republic and Haiti into African-style tribal warfare, using tensions along their common border, the existence of 500,000 Haitian refugees in the Dominican

Republic, and rising violence inside Haiti.

Durocher-Bertin, who had recently formed her own political movement and intended to run for President, was a good friend of the Dominican government and close to that country's ruling elites who also oppose Jean-Baptiste Aristide, the Haitian President forcibly returned to power last year by U.S. troops.

Aristide's Lavalas movement forms part of the narco-terrorist São Paulo Forum. Syndicated columnist Robert Novak reported April 3 in the *Washington Post* that the Lavalas controls a "shadow government" in Haiti whose commandos are assassinating Aristide's political opponents and fomenting violence. U.S. State Department officials and members of the affiliated Project Democracy apparatus state that they intend to place the leading São Paulo Forum member in the Dominican Republic, José Francisco Peña Gómez, into the Dominican presidency in next year's elections, replacing the anti-Aristide Joaquín Balaguer.

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## ***U.N. 'offer' no boon to Iraq***

The United Nations' latest "offer"—to destroy Iraqi sovereignty in return for a fractional lifting of sanctions—had not yet received an official reply from Iraq by April 16. But Britain's assets in the U.S. media already ran non-news, abusive headlines about Iraq's reaction to the proposal, with the orchestrated theme that Iraq and the United States, formerly business partners and both with a heritage of revolution against Britain, are implacable foes.

In an April 16 wire, the British news agency Reuters gloated over the rupture between the United States and Iraq: "Iraq's second largest export market before the war was the United States. It imported nearly 750,000 bpd of Iraqi oil just months before [the Gulf War], data from the American Petroleum Institute show."

Sanctions imposed by George Bush, and continued under Bush-British influence within the Clinton administration, have caused hundreds of thousands of deaths

from hunger and disease in Iraq. The latest U.N. proposal would allow Iraq to sell a small fraction of its oil on the world market. But Iraq would have to submit its economic and military affairs to U.N. approval—and would itself have to pay for such supervision out of the meager oil revenue allowed, and pay as well for “war reparations.” The entire oil revenue would be delivered into a U.N. escrow account. The U.N., not Iraq, would administer the funds, setting a precedent for grabbing any nation’s resources.

According to the April 16 *New York Times*, Iraq’s Revolutionary Command Council denounced the U.N. proposal, but did not say that it had been formally rejected and passed the matter on to the Iraqi Parliament for final resolution.

The *Washington Times*, which is crammed day after day with British-origin diatribes against President Clinton, reported: “The leaders of Saddam’s ruling Baath party . . . unleashed a diatribe against the Clinton Administration.”

The *Washington Post* admitted that the Iraqi government would be undermined by accepting the U.N. offer, and then cynically reported that “the almost sure rejection . . . of the proposal will . . . jettison hopes for better living standards for its people. . . .”

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### **Pro-Ruiz cardinal noses into talks in Mexico**

Cardinal Roger Etchegary, head of the Pontifical Commission of Justice and Peace, seeks to join Mexican government negotiations with the Zapatistas when they begin on April 20, according to stories in the April 13 issues of two Mexico City dailies, *La Jornada* and *El Universal*. The deployment of the powerful cardinal into the Zapatista fight is said to have been arranged at an International Conference on Mediation of Conflicts and the Consolidation of Peace, held in Bonn, Germany, March 31-April 4. Sponsored by the Latin American Bishops Council, the World Council of Churches, and the Lutheran World Federation, the con-

men, “experts,” representatives of peace institutes and activists from “social movements,” from Africa, Ibero-America, and Europe.

Etchegary has been a friend of International Monetary Fund director Michel Camdessus since childhood. He was the top Vatican official to whom Bishop Samuel Ruiz, widely known as the “comandante” of the Zapatista insurgents, ran for protection last year. According to Argentine sources, he was a protector of terrorist networks in southern France, before he was called to Rome.

Samuel Ruiz’s secretary, Miguel Alvarez Gandara, told *La Jornada* that Diarmuid Martin, Secretary of the Justice and Peace Council, had defended Ruiz’s role in Chiapas “mediation,” and that Etchegary’s presence at the April 20 talks in Chiapas was now just a matter of working out the details.

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### **General Lebed sees NATO expansion as war**

Russian Army General Aleksandr Lebed caused nervousness in western Europe when he warned that a NATO expansion to the East would mean World War III, in an interview with the Czech journal, *Lidove Noviny*, made public on April 12. He said that the Russian military is aware of western plans to take control of Russia’s vast territory and raw materials, and its population of 150 million. Military measures to defend Russia are being taken, Lebed said, adding that details would not be disclosed, as this involved military secrets.

The German picture daily *Bild Zeitung* of April 15 added several related stories, without citing dates or sources: that the Russian military has successfully tested a new intercontinental rocket, the SS-25, which flew 7,000 kilometers in 24 minutes; that Russian jets bombarded northern Afghanistan; and that Russian Defense Minister Pavel Grachov stated that in light of the planned expansion of NATO, “there will be no further disarmament of nuclear

## *Briefly*

● **THE DUTCH** allowed the formation of a Kurdish parliament in exile in The Hague, over official Turkish protests, on April 12. About 2,000 Kurds were present at the opening of the conference, dominated by the terrorist PKK organization.

● **THE PERU-ECUADOR** border conflict is being fanned by Prince Philip’s “ecologist” stooges. On April 11, Micha Torres, the Peruvian head of a World Wildlife Fund co-thinker group, urged in a Peruvian newspaper that the Cordillera del Condor conflict zone be declared an “ecological area,” with a supranational park located there.

● **THE CHINESE** are sniffing the geopolitical winds of change. In an April 3 article in the official *People’s Daily* of Beijing, it is noted that the U.S.-British “special relationship” is finished and that this situation is “irreversible.”

● **CHANCELLOR KOHL** of the reunified Federal Republic of Germany has been invited to give an important speech in Moscow on May 9, in the context of the international celebrations there of the 50th anniversary of the formal end of World War II. The invitation was made to Kohl by President Yeltsin on April 11.

● **FRENCH WORKERS** are warning of strikes after the April 23 presidential elections. The last phase of the electoral campaign has been marked by broad labor protest, mainly over the failure of the current Balladur government to deliver on a promise for wage increases.

● **BEIJING** authorities have moved the site of the Non-Governmental Organizations conference at the September 1995 U.N. Conference on Women to a site 47 miles from the main event. About 500 NGOs have been refused permission to attend.



## Heritage Foundation readies an economic terror attack

by Anton Chaitkin and Richard Freeman

The British-run think-tanks which have guided the Conservative Revolutionaries, have issued an updated battle plan for the forces of House Speaker Newt Gingrich (R-Ga.) and Sen. Phil Gramm (R-Tex.). A Heritage Foundation "government reorganization" program to wreck and plunder the U.S. economy was released on April 17, in a gear-up for the reopening of Congress on May 1.

The new, more radical plan follows upon the failure of the Gingrich-Gramm forces to put through their "Contract with America" in the first Congressional session. Facing the prospect that the public will turn against their Dark Age policies by the next election, their London sponsors seem to have adopted the attitude of their British Army predecessors when the United States resisted them in the War of 1812: Burn Washington, and steal what you can.

The reorganization program is the product of an integrated complex of U.S.-based fronts for the British crown's Mont Pelerin Society. These sub-groups include the **Heritage Foundation**, **Cato Institute**, **Reason Foundation**, **National Taxpayers Union**, **Progress and Freedom Foundation**, and the **American Legislative Exchange Council**. With an interchangeable leadership, the complex conducts campaigns for various New Age and gangster objectives, such as legalized narcotics, commercialized sex perversion, wide-open casino gambling, and deregulated hot-money banking. For public relations purposes, the Heritage Foundation wing of the complex has responsibility to market certain of the group's products under a "conservative" label.

Heritage Foundation work on the national reorganization plan was directed by its vice president, Stuart M. Butler, a British subject who is also on the board of the Reason Foundation and a member of the **British Fabian Society**. As Butler outlined it in an April 17 press statement, the plan calls

for cancelling U.S. support for technological development, selling off publicly owned infrastructure to the highest bidder, and surrendering any chance that the United States could ever recover from the looming economic meltdown.

Specific proposals include:

- Abolishing the Department of Agriculture and the Agricultural Extension Service, prohibiting government support for agricultural science development, and prohibiting any market interference against the tyranny of commodity cartels and speculators over farmers;
- Selling to speculators and cartels the nation's hydroelectric dams, the Postal Service, the Weather Service, the national strategic reserves of petroleum and other materials, Amtrak, the Air Traffic Control System, and government-owned real estate;
- Closing down river control and inland waterway operations of the Army Corps of Engineers, closing the Rural Electrification Administration, closing the Small Business Administration, closing the Bureau of Mines and the Geological Survey, ending U.S. promotion of technological development in aerospace and advanced energy systems, prohibiting federal funding for all development of infrastructure including high-speed rail lines, and prohibiting U.S. backing for exports of U.S. products;
- Slashing health care for the elderly (as the Heritage Foundation quips, "Medicare . . . would undergo major surgery").

As the international financial bubble explodes, enactment of such an insane plan would demolish the tax base, and would guarantee the maximum conceivable economic collapse and societal chaos. Yet, the Heritage Foundation deadpans that it would eliminate the federal budget deficit within five years!

## The economy as carrion

Who would advocate selling Hoover Dam, or the Missouri River—and who would buy them?

The privatization scheme was shaped by Stuart Butler's other U. S. group, the Reason Foundation. Its president, Robert W. Poole, Jr. first consulted with the law firm of Skadden, Arps, Slate, Meagher and Flom—experts in junk bonds, leveraged buyouts, and pillaging and asset-stripping of companies. Late in 1991, Poole and John Girardo of Skadden, Arps began meeting with U.S. Vice President Dan Quayle and his staff. Poole, Girardo, and Quayle then worked out a strategy to sell off and break up the government.

President George Bush's White House counsel, C. Boyden Gray, was next consulted about concocting a legal cover for the scheme. Gray was a principal heir to the R.J. Reynolds tobacco fortune. The British tobacco trust had given control of the Reynolds empire to his grandfather; his father, Gordon Gray, was a leading ally of British intelligence within the U.S. intelligence community. C. Boyden Gray may have been the greatest single beneficiary of the 1989 junk bond leveraged buyout of RJR-Nabisco by George Bush's crony Henry Kravis—worth \$13 billion to stockholders.

On April 30, 1992, Bush released Executive Order 12803, on "Infrastructure Privatization." It was a procedure to set a price, or to enable competitive bidding, to sell off the nation's federal infrastructure or government service assets to private financiers, and to encourage state and local governments to sell their infrastructure.

The election of Bill Clinton slowed down the onslaught of this swindle. But the British think-tank complex—now aided by C. Boyden Gray as chairman of Citizens for a Sound Economy—is still frantically working to pull it off.

The stakes are astronomical. Bankrupt, panicky financiers want to buy up government infrastructure and financial assets, such as social security funds, at a fraction of their \$7-10 trillion value.

The Heritage Foundation's promotional pamphlet, "Crafting a Budget to Reform the Federal Government," cites "renowned management expert Peter Drucker" as the authority on "Really Reinventing Government"—the title of his February 1995 piece in *Atlantic Monthly*. The Austrian-born Drucker is a certified expert in these matters, having been an economist for London bankers, an American-based adviser for British banks, and an American correspondent for British newspapers. To be sure, Drucker's methods have been employed in buyout and restructuring schemes on U.S. companies, under the slogan of rendering the corporate targets "lean and mean." This signifies that a business is asset-stripped and shrunk, not expanded, while financiers suck value out through inflated stock prices.

But the direct model for Stuart Butler and Robert Poole, is former British Prime Minister Margaret Thatcher's liquidation of government assets, such as state-owned electric util-

ities. Thatcher's promotion of usury, financial swindles, and crush-the-poor austerity, is what has turned the British economy into a post-industrial garbage heap.

Robert Poole calculates that about 100,000 pieces of essential infrastructure, including airports, electric and water utilities, highways, and bridges, can be auctioned off for around \$2.27 million each. Since this figure is a small fraction of the current replacement cost of these assets, how is it justified?

Poole simply copies the criminally low prices that Margaret Thatcher used in selling off the infrastructure of Great Britain to speculator financiers and private family investment trusts. For example, the state-owned electricity industries, which were sold for a total of \$21.7 billion, served 55.78 million people in the United Kingdom. Thus, Poole reckons, "the investors were paying \$389 per person in the service area for the electricity industry." Poole just multiplies this \$389 per person figure times the number of people (42.87 million) serviced by the municipally owned electric utilities that the British think-tanks want Americans to sell off, and so comes up with a combined U.S. electric utilities sale figure of \$16.7 billion.

Beyond the asset plunder, the Heritage plan would devastate the American economy by ending such government functions as flood control, science research, and technical assistance to farmers. There will be no Michael Milken or Skadden, Arps to take the government's place in these matters. Whose "conservative" plan is this?

Earlier this year, a self-styled Green Scissors Coalition surfaced with a proposal to "save tax money" by "axing Federal programs that waste billions and harm the environment." This coalition's Green Scissors report was written jointly by the National Taxpayers Union, one of the British Mont Pelerin front groups, and the radical environmentalist organization **Friends of the Earth**. The Green Scissors report demanded an end to hydroelectric and irrigation projects, highway construction, agriculture development programs, federal disaster insurance, mining programs, nuclear fission and fusion research, coal research, and the entire waterway management program of the Army Corps of Engineers.

National Taxpayers Union chairman James Dale Davidson is a business partner of London *Times* writer and feudalist master-spokesman Lord William Rees-Mogg. Davidson and Rees-Mogg jointly publish a widely circulated *Strategic Investment* newsletter, which last month warned America's armed populist groups that "Generalissimo Janet Reno" was planning to seize all their guns on March 25 and then declare martial law. In response, several "militia" groups actually turned out on March 25 to await confrontation or slaughter, but were disappointed.

Congress would be well advised to avoid "top-to-bottom" reorganization of our government according to the specifications of these "conservative" gentlemen.

# Communist Party USA was an FBI-Soviet joint venture

by Edward Spannaus

Documents recently released in connection with the assassination of President John F. Kennedy have provided official confirmation of U.S. Federal Bureau of Investigation penetration of the highest levels of the Communist Party USA, conducted through a 30-year operation which simultaneously gave the FBI and U.S. government a secret channel to the highest levels of the Soviet leadership.

The disclosures concerning the FBI's "Operation Solo" shed additional light on two other circumstances involving the CPUSA: 1) FBI and Soviet complicity in CPUSA efforts directed against economist and political leader Lyndon LaRouche, especially FBI-CP discussions of "eliminating" LaRouche in 1973; and 2) secret Soviet funding of the CPUSA from the 1920s onward, involving "Trust" agent Armand Hammer, and later the FBI's Operation Solo.

None of this should come as any surprise to readers of *EIR*, which has over the years published extensive documentation of FBI-CPUSA links, and also of Soviet "Trust" operations involving Armand Hammer.

The FBI's Operation Solo actually involved two informants: Jack and Morris Childs. It was first identified in a 1981 book, *The FBI and Martin Luther King, Jr.*, by David J. Garrow, which was originally subtitled *From "Solo" to Memphis*. The origins of "Solo," as described by Garrow, are as follows.

Morris Childs and his brother Jack had joined the CP in Chicago in the 1920s. Around 1930, Morris was selected to attend the Lenin School in Moscow. Returning to the United States, he became a CP official in Milwaukee, then held party offices in Chicago; in May 1938 he was elected to the National Committee of the CPUSA. In mid-1945 he took over the party's political action work and moved to New York City, and became editor of the CP newspaper, the *Daily Worker*, in early 1946. But about a year later, Morris was dumped as editor in the course of an internal faction fight in the party.

Jack, Morris's younger brother, was never a public figure in the CPUSA, but he worked behind the scenes dealing with party finances and money.

It is not clear what happened after this, whether the embittered brothers actually quit the party or not. But around 1951-52, the FBI successfully recruited Jack and Morris as informants. They renewed their activities in the upper levels of the CP, where they worked as informants for the FBI for the

next 25-30 years. Author David Garrow contends that Jack and Morris Childs "came to be the crucial link by which Soviet funds approximating \$1 million a year were channelled secretly to the American Communist Party." In fact, this would have been one link in a chain of secret funding going back to the 1920s.

Most of the money business was transacted in New York, according to Garrow, with Jack receiving the Soviet money in American bills. Once a year, one of the brothers, usually Morris, would travel to Moscow. Morris also travelled the world as the representative of Gus Hall, with whom both Jack and Morris became very close.

This is also confirmed in the recently released FBI documents, which contain numerous reports of the Childs brothers' travels, including one particularly fawning, sentimental report written by Jack Childs to Gus Hall, reporting on Jack's reception in Moscow and in Cuba in 1964 as a representative of Hall and the American CP.

Garrow wrote in 1981: "From Hall, Jack and Morris learned virtually everything that was occurring within the American Communist Party. Thus the FBI and the U.S. executive branch knew the full activity of the American party. . . . As one American official remarked, for years the FBI had virtually been paying Gus Hall's salary, and with Soviet money."

Within the FBI, Garrow wrote, it was often discussed to shut the project down and expose the Soviet funding of the CPUSA. "Each time the decision went the other way. Entrée to Moscow and the virtual control of the American CP that 'Solo' afforded the FBI were too valuable to be sacrificed for a public relations coup."

## The Kennedy file

This was all disclosed by Garrow's book in 1981, in the context of showing how information given by Jack Childs was used by the FBI as the pretext for investigation and intensive surveillance of Martin Luther King, Jr., on the grounds of King's association with attorney Stanley Levison, who was alleged to be a secret member of the CPUSA. The allegations against Levison, made by Jack Childs, were passed on to Attorney General Robert Kennedy and his closest aides by the FBI, in order to justify the electronic surveillance of Dr. King which Kennedy authorized in early 1962.

Nevertheless, the FBI did not officially acknowledge Operation Solo until the recent release of certain FBI files relative to the JFK assassination. A couple of hundred pages of these files pertain to "Solo," and contain reports of Jack Childs's discussions in Cuba with Fidel Castro and others about the Kennedy assassination, and Morris's conversations in Moscow immediately following the assassination in November 1963.

Morris reported that Soviet leaders viewed Kennedy's assassination as a "well-organized conspiracy on the part of the ultraright in the U.S. to effect a coup." They feared that this would be used to attack Cuba and spread an anti-communist war. "As a result of these feelings on the part of Soviet officials, the U.S.S.R. immediately went into a state of alert," says the report of Morris's trip, "Solo Mission 14," written by F. J. Baumgardner, an internal security section chief in the FBI's intelligence division, to FBI Assistant Director William C. Sullivan.

The memo cited Morris's conversations with, among others, Boris Ponomarev, the head of the Communist Party of the Soviet Union's international relations department, who said that the CPSU was preparing to turn over its entire file on Lee Harvey Oswald to the U.S. government, to show that Oswald "was no responsibility of theirs." Ponomarev wanted this communicated to the CPUSA, so they would know that the Soviets were cooperating with the U.S. government.

James Fox, a retired FBI official who supervised the operation for years, confirmed the published reports about Jack and Morris Childs in an interview with Reuters published on March 30. Fox acknowledged that Jack Childs had acted as a conduit for covert Soviet funding for the CPUSA, and had reported on this to the FBI. Fox also confirmed that Morris Childs was an FBI operative who had befriended Soviet and East European leaders, and gave the United States extraordinary access to Cuban and Soviet leadership thinking. "I know of no one who had greater access to the Soviet Union's top officialdom and to KGB records and information," Fox said.

Jack Childs, who died in 1980, is referred to in the FBI documents by his informant symbol NY-694-S\*. Morris Childs, who is said to have died about five years ago, is identified as CG-5824-S\*.

### **The conspiracy to 'eliminate' LaRouche**

If and when the full truth about the FBI's Operation Solo is ever known, it would shed much light on the direct Soviet input into the joint FBI-CPUSA targeting of Lyndon LaRouche and the movement built around LaRouche's ideas.

In the early 1970s, as LaRouche's friends in the National Caucus of Labor Committees (NCLC) were involved in efforts to prevent a growing clash between employed and unemployed, through the creation of the National Unemployed and Welfare Rights Organization (NUWRO), they came into direct conflict with the CPUSA and other "left" groups en-

trenched in the labor movement and in government-sponsored anti-poverty organizations. The result was an intensification of direct FBI harassment of NCLC members and supporters, combined with a mobilization of FBI assets in the CP to try and discredit the NCLC.

By 1973, officials of the CPUSA and the FBI were actively discussing assassinating LaRouche. The following is from a November 23, 1973 FBI memo:

"TO: DIRECTOR, FBI

"FROM: SAC, NEW YORK

"SUBJECT: LYNDON HERMYLE LAROUCHE, JR.

"In reviewing New York case file it is noted that information has been received that the CPUSA is conducting an extensive background investigation on the subject for the purpose of ultimately eliminating him and the threat of the NCLC, on CP operations. Several sources have furnished this information to the New York office, and this information has appeared in the Daily World newspaper several times.

"NCLC sources have advised that the subject is the controlling force behind the NCLC and all of its activities. A discussion with the New York NCLC case agent indicates that it is felt if the subject was no longer in control of NCLC operations that the NCLC would fall apart with internal strife and conflict.

"New York proposes submitting a blind memorandum to the 'Daily World' CP newspaper, in New York City which has been mailed from outside this area to help facilitate CP investigations on the subject. It is felt that this would be appropriate under the Bureau's counter intelligence program."

In fact, an assassination plot against LaRouche was uncovered at the end of 1973. The FBI continued massive harassment and dirty tricks operations against LaRouche and associates. *EIR* has previously documented how a number of these operations were run through the CPUSA.

In 1976, when the FBI was under pressure to close many of its domestic security investigations, the principal justification provided for the FBI's continued investigation of the NCLC, was that the NCLC had attacked the Communist Party!

In 1977, the FBI was forced to officially terminate its domestic security investigation of the NCLC. But in 1983, an official FBI investigation of LaRouche and associates was reopened at the personal behest of Soviet agent-of-influence Henry Kissinger. After the Reagan administration adopted a form of LaRouche's strategic defense proposal in March 1983, the Soviets began open attacks on LaRouche. The FBI and Justice Department obliged by opening a new grand jury investigation in October 1984. In the summer of 1986, the Soviets escalated their attacks, demanding that the Reagan administration show its good faith by jailing LaRouche. Immediately, the FBI obliged, with the massive October 1986 raid against LaRouche, and the indictment and ultimate imprisonment of LaRouche and numerous associates.

Solo may have ended by this time, but the spirit of cooperation between the FBI and the Soviets lived on.

# National News

## Newt eyed as abomination at FDR 50th memorial

House Speaker Newt Gingrich (R-Ga.) was rebuffed in disgust by a number of prominent speakers, at an event held April 12 to commemorate the 50th anniversary of the death of President Franklin D. Roosevelt in Warm Springs, Georgia. Gingrich has repeatedly attempted to peddle his New Age "no deal," by invoking FDR's 100 Days as a precedent for his own Contract with America.

Former President Jimmy Carter, who was presented with the Four Freedoms Award at the ceremony, declared, "As I listened to FDR's words and read the paper about the leadership on the Hill these days, it seems a travesty that some would claim the legacy of my President, Franklin Roosevelt." Anna Eleanor Roosevelt recited a speech of her grandfather's calling for "economic rights" for all citizens. This, she declared, not the "Contract with America . . . is the gospel. This is the good news."

John Kenneth Galbraith, former economic adviser to a long line of New Deal Democrats, added, "The notion that we're returning to the age of Herbert Hoover is something on which I'd leave Newt Gingrich to reflect."

## California puts prisons ahead of universities

California will spend more on prisons this year than for its state universities, according to Geoffrey Long, the chief consultant to the State Assembly's Budget Committee. The once-prestigious University of California and California State systems have been steadily gutted by massive budget cuts imposed during the 1990s, as the state's revenues collapsed with the destruction of its industrial and agricultural base.

Gov. Pete Wilson (R), a leading backer of Newt Gingrich's Contract with America, has a penchant for prison labor which is adding to the toll. *The New York Times* re-

ported on April 12 that the effect of Wilson's "Three Strikes" law, imposing a huge additional number of mandatory life sentences, will only exacerbate an already desperate situation.

Over the last 15 years, the number of inmates has risen by 23,511 to 126,140, while the state has built 17 new prisons—the largest prison construction program in the nation's history. Fifteen more prisons would be needed by the year 2000, simply to keep inmate populations at the current level of 182% of official capacity of total prison space.

The nation-wrecking plotters at the RAND Corp. have projected that by the year 2002, if the three-strikes law were fully implemented, the Department of Corrections would consume 18% of California's budget, while only 1% would be left for universities. And by the year 2027, RAND projects that there would be 401,000 convicts in California—more than there are now in all of western Europe, Australia, Canada, Japan, and New Zealand combined.

## ADL leader Murray Janus investigated for bribery

National Anti-Defamation League leader Murray Janus, also the former head of the Virginia ADL, is under investigation for bribery in a sexual harassment case in Virginia, according to a front-page report in the April 14 Richmond *Times-Dispatch*. Both the state police and a special prosecutor are on his tail. A prominent lawyer and reputed power-broker in state politics, Janus sponsored Roanoke Judge Clifford Weckstein and his blatant frameups of LaRouche associates in Virginia.

The *Times-Dispatch* reported that, at approximately the beginning of March, a woman came to the office of Janus and his law partner James A. Baber III. The woman, seeking legal assistance from Baber, reportedly said she could not manage to pay the required legal fee. At this point, it is alleged, Baber "sexually assaulted" her. It is then alleged that Janus offered her a bribe if she would refrain from pressing charges against his partner.

The woman went to the police. Reportedly wired with a concealed tape recorder, she then went back to Janus and allegedly received a \$10,000 check from him. According to the *Times-Dispatch*, Janus claims, "What transpired was a perfectly acceptable and legal settlement of an alleged civil claim."

## EIRNS exposes Arundel's links to Lansky mob

The April 10 issue of *EIR News for Loudoun County*, the Loudoun County, Virginia weekly newspaper published by this news service, featured an exclusive exposé of new evidence tying Arthur Windsor "Nicky" Arundel, the publisher of the *Loudoun Times-Mirror*, to the networks of the Meyer Lansky gambling and murder syndicate.

Arundel played a key role in the "Get LaRouche" task force responsible for the illegal railroading into prison of Lyndon LaRouche and numerous of his associates, most of them Loudoun County residents. The exposé is the result of an investigation over several months into Arundel, who is also chairman of the Virginia Gold Cup steeplechase race, and promotes himself as one of the leading figures of the "hunt country" elite.

Public records and congressional testimony reveal that Arundel was prominently involved in the founding and operation of a Washington, D.C. bank, exposed in the 1960s as a piggy bank for the Lansky syndicate. Arundel served on the board of directors of the suspect bank, the District of Columbia National Bank (DCNB), wielding his share of authority over its policies and transactions over a 10-year period.

The exposé reveals the multiple links between DCNB and the Lansky-run mob, in particular to Lansky associates Bobby Baker, Eddie Levinson, and Benjamin B. Siegelbaum. It also details the connections between Arundel, Siegelbaum, and DCNB co-founder Max Kampelman, a protégé of former Sen. Hubert Humphrey (D-Minn.), whose entire political career was backed by Minnesota mob figure Isadore Blumenfeld, a.k.a. "Kid Cann," according to the release.

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## Bush endorses Warner's Senate re-election bid

Former President George Bush on April 10 endorsed U.S. Sen. John W. Warner (R-Va.) for reelection in 1996, at a \$500-a-plate fundraiser held April 10 at the Richmond Marriott Hotel, attended by 450 Republicans. Bush's endorsement was widely reported as "controversial," because Republican Party "regulars" are furious at Warner for campaigning against the Senate candidacy of Oliver North, who went down to defeat in the November 1994 election.

Bush's backing of Warner may also have been intended to blur Bush's own ties to North's illegal gun-running and drug-smuggling operations, during Bush's term as vice president. That bundle of dirty laundry was brought to the attention of voters all across Virginia during North's losing campaign, through millions of leaflets launched by supporters of Lyndon LaRouche.

Virginia Republican Party Chairman Patrick McSweeney had asked Bush to spurn Warner's invitation to address the fundraiser. The bash was reportedly hosted largely by business and financial leaders, or former members of the Bush administration, rather than by party activists. At a press conference preceding the event, Bush praised Warner for his active role in support of Bush's genocidal war against Iraq.

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## Clinton answers question on financial reform

At his press conference April 18, President Clinton responded to a question by *EIR* correspondent Bill Jones on the instability of the international financial system and his primary concerns. Jones specifically referenced the Japanese finance minister's recent "proposal regarding international financial reform, reform of the international system."

The President responded:

"First, let me say that this is an issue which needs to be addressed, that it needs to be addressed in a very thoughtful way so as

not to further aggravate whatever conditions exist there. It is obvious that the integration of the global financial markets . . . has many advantages, that you can get money to places in a hurry, that places that have been underdeveloped can develop more quickly, and that you can develop the sophisticated trading relationships more rapidly, and that this is all a positive.

"It is also obvious that, as with almost every other element in the modern society that we live in, every force of integration carries within it the seeds of potential disintegration, of rapid unraveling.

"So last year, that's why I asked the heads of the other G-7 countries, the other major economies, to devote a discussion this summer, when we meet in Canada, to this subject. We have been working on it, the Japanese have been working on it, the Canadians have been working on it, the Europeans have been working on it, and we will have a long talk about it this summer. We will do our very best to come up with sensible statements about where we go from here."

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## McCain pushes full relations with Hanoi

U.S. Sen. John McCain (R-Ariz.), who led the charge calling for bombing North Korea during the Korean crisis last year, turned up in Hanoi on April 11 and called for President Clinton to establish full diplomatic relations with Vietnam this year—or risk having the issue become ensnared in election politics. McCain's trip followed the announcement that former President George Bush will speak in Hanoi in September.

The Clinton administration established formal ties with Vietnam last January by setting up a liaison office in Hanoi. McCain, as part of his recent Asian tour, was in Hanoi to accept the remains of U.S. MIAs from the Vietnam War.

McCain also criticized former U.S. Defense Secretary Robert McNamara, who says in a new book that the United States should have pulled out of Vietnam in 1963. "I wish Secretary McNamara had not waited so long to reveal some of the facts that we all know," he said.

## Briefly

● **WASHINGTON, D.C.** fell under the hammer of a five-member Financial Control Board on April 17, when President Clinton signed a bill putting the District under a regime of enforced austerity. The deficit-wracked District can now borrow as much as \$660 million this year from the U.S. Treasury to stay afloat—but will be required to eliminate its entire deficit within three to four years.

● **CONRAIL**, a major Northeast-Midwest freight carrier, is "considering the sale or abandonment of as much as 4,000 miles" of its 11,700 miles of railroad routes, said the *Wall Street Journal* on April 18. The proposal to further dismantle the nation's already collapsing infrastructure comes out of what the *Journal* described as an "intense drive to boost return on assets to justify further investments."

● **GOVERNOR PATAKI** of New York has directed the state's social service agencies to deny emergency shelter to the homeless, unless they are participating in drug treatment and job training programs, searching for permanent housing, and avoiding drugs and violence. Ostensibly, the plan will save the state \$294,800.

● **NEW RULES** are being prepared to expand federal access to the personal financial records of U.S. government employees and contractors who have access to classified information, the *Washington Post* claimed on April 12. Pursuant to a review of the Aldrich Ames case, the proposed Presidential order would require agreement in advance that federal investigators can obtain and review bank statements, credit histories, and any documents related to foreign travel from persons holding such clearances.

● **ROBERT DOLE** of Kansas, the Senate Majority Leader, declared his candidacy for President on April 10 in Topeka. Dole promised to "rein in" the federal government, balance the budget, lower taxes, and turn welfare over to the states.

## Editorial

### *Let's remember FDR*

The fact that President Clinton has spoken about the great respect which he has for Franklin Delano Roosevelt pretty much guaranteed that the British would take an acerbic attitude toward Roosevelt. The so-called special relationship between Britain and the United States, supposedly forged during World War II, is fast withering away, and President Roosevelt has become the target of British revisionist history, which seeks to portray the American President as greedily taking advantage of a weakened Britain.

The truth is that the *special relationship* actually became a reality under the Truman presidency. Roosevelt's successor was no match for the wily British nor their representatives in the United States such as Averell Harriman. Roosevelt was no friend of the British Empire, but he recognized the importance of collaborating with Winston Churchill in order to ensure the defeat of Hitler. He expected to live long enough to dictate the direction in which the postwar world would be shaped.

Roosevelt despised the British Empire and all that for which it stood. The world which Roosevelt hoped to bring into being would have stripped the British Empire of its power, and would not have allowed the reemergence of French imperialism, either.

Horrified by the evidence of Harry Truman's subservience to British policy, in 1946 Roosevelt's son, Elliott, wrote *As He Saw It*, which documents FDR's clear-sighted rejection of British imperialism. In the book, Elliott documents this through his report on a series of conversations between himself and his father.

For example, in 1943 Elliott accompanied his father at the Teheran Summit, and at that time FDR told his son how he intended to shape the postwar world. Elliott reports him saying: "When we've won the war, I will work with all my might and main to see to it that the United States is not wheedled into the position of accepting any plan that will further France's imperialistic ambitions, or that will aid or abet the British Empire in its imperial ambitions."

Now, on Sunday, April 16, the infamous Clinton-basher, Ambrose Evans-Pritchard, took the occasion of

the 50th anniversary of Roosevelt's death on April 12, 1945, to attack the great wartime American President, to whom the ungrateful British aristocracy owe their very existence today. He chooses to attack the New Deal, because it failed to rescue the U.S. economy from the depression of the 1930s. While it is the case that only the start-up of the war rescued the U.S. economy, the same was true in spades for the United Kingdom.

Yet Evans-Pritchard seeks to compare the U.S. and British pre-war economies to the advantage of the British! Having brazenly asserted this big lie, he then attributes Britain's supposed success to free-market economy. It is well to remember how viciously the oligarchy of their day attacked Franklin and Eleanor Roosevelt, whom they looked at as traitors to their patrician class. This was not because Roosevelt believed in government intervention in order to get the economy on its feet, but because Roosevelt was committed to giving the unemployed some protection from the abject poverty to which the Depression had subjected them and their families. These are precisely the policies which the neo-conservatives in the United States and the Thatcherites in Britain wish to do away with, by virtually eliminating all social benefits.

On May 27, 1941, in a radio address to the nation, President Roosevelt proclaimed an unlimited national emergency. At this time, he stated America's commitment to what was essentially a Bill of Rights for all mankind. He stated this six months before the bombing of Pearl Harbor: "We will not accept a Hitler-dominated world. And we will not accept a world, like the postwar [World War I] world of the 1920s, in which the seeds of Hitlerism can again be planted and allowed to grow.

"We will accept only a world consecrated to freedom of speech and expression—freedom of every person to worship God in his own way—freedom from want—and freedom from terror." These became known as the Four Freedoms, and they were the rallying cry for men and women everywhere who were fighting fascism. This is the Roosevelt whom we remember, and whom the British hate.



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All programs are *The LaRouche Connection* unless otherwise noted.

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Thursdays—4:30 p.m.
- LANC./PALMDALE—Ch. 3  
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Tues.—5 p.m. (starts May 2)
- MODESTO—Access Ch. 5  
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- PASADENA—Ch. 56  
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Wednesdays—7:30 p.m.
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Thursdays—6:30 p.m.

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## DISTRICT OF COLUMBIA

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## IDAHO

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(Check Readerboard)

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## MASSACHUSETTS

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Northwest Comm. TV—Ch. 33  
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- ST. LOUIS PARK—Ch. 33  
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Friday through Monday  
3 p.m., 11 p.m., 7 a.m.
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Fridays—5:30 p.m.
- STATEN ISL.—CTV Ch. 24  
Weds.—11 p.m., Sat.—8 a.m.
- SUFFOLK, L.I.—Ch. 25  
2nd & 4th Mondays—10 p.m.
- SYRACUSE—Adelphia Ch. 3  
Fridays—4 p.m.
- SYRACUSE (Suburbs)  
NewChannels Cable—Ch. 13  
1st & 2nd Sat. monthly—3 p.m.
- UTICA—Harron Ch. 3  
Thursdays—6:30 p.m.

- WEBSTER—GRC Ch. 12  
Wednesdays—9:30 p.m.
- W. SENECA—Adelphia Ch. 18  
Sundays—5:30 p.m.
- YONKERS—Ch. 37  
Fridays—4 p.m.
- YORKTOWN—Ch. 34  
Thursdays—3 p.m.

## OREGON

- PORTLAND—Access  
Tuesdays—6 p.m. (Ch. 27)  
Thursdays—3 p.m. (Ch. 33)

## PENNSYLVANIA

- PITTSBURGH—PCTV Ch. 21  
Mondays—7 p.m.

## TEXAS

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(call station for times)
- DALLAS—Access Ch. 23-B  
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- HOUSTON—PAC  
Mon.—5 p.m.; Fri.—12 Noon

## VIRGINIA

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Tuesdays—12 Midnight  
Wednesdays—12 Noon
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Tuesdays—2 p.m.
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Tuesdays—12 Noon  
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Mondays—4 p.m.

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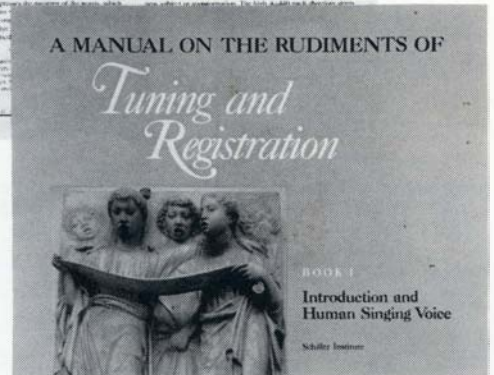
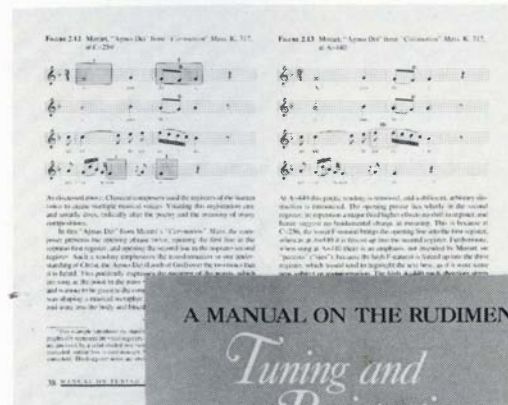
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