

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)