



4WR

Fourth World Review

Issue 154

Spring 2012

**IT'S NOT
FASCISM
WHEN WE DO IT**

Living in a Fascist and Statist EU sector!
Wayne John Sturgeon interviews Dr. Vernon Coleman [See Page 9](#)

4WR

Fourth World Review

For Small Nations
Small Communities
Small Farms
Small Shops
Small Industries
Small Banks
Small Fisheries

The Inalienable Sovereignty of the Human Spirit

Check out the 4WR archives:

<http://www.williamfranklin.com/4thworld/fwrarchives.html>



In Defence of Aspiring Small States

Small state! Big State!
Both coexisted in history side by side
Patriotism not size of the real estate
That ought to define and guide
The debate of statehood
Instead of historical errors of olden kind

It's the sovereign rights of citizens
To amalgamate or go separate
Into statehood; and to arbitrate
Otherwise against the wishes of citizens
For pretexts of history, size and power
Will certain to undo the fabric of state sooner or later

History dealt heavy burden on smaller nations
To deny them right of self determination
When size of armies and cunning politics
Robbed nations of birth or partitioned them for energetic
Desires of power barons or loyal bureaucrats
Yet such states for centuries do agitate to be a state.

Culture, history, language and heritage
Those very rich ideals which run strong in the veins
Of nations aspiring to reach the plains
Of statehood as they feel it's to their advantage
To be free and to breathe the winds of freedom
Hence, let them be untied of excuses bordering boredom

Jason

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FOR SMALL NATIONS
SMALL COMMUNITIES
SMALL FARMS
SMALL SHOPS
SMALL INDUSTRIES
SMALL BANKS
SMALL FISHERIES
& THE INALIENABLE
SOVEREIGNTY OF THE
HUMAN SPIRIT

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Our Cover:

THIS issue of *4WR* features an interview with the well-known anti-EU activist and author, Dr. Vernon Coleman. Like us, he is concerned about the size of government – it is far too big and centralised to be properly subject to genuine democratic control.

If this is true for Westminster, it's even more applicable for the trans-national monster that is the European Union. Thus we applaud his description of the EU as akin to living in "a Fascist and Statist EU sector."

This brings us neatly to the subject of our powerful cover design. In his *4WR Supporters Bulletin* (of May 2012) John Papworth mentioned the cover and said "I can guarantee that it'll be a case of 'once seen, never forgotten!'"

He has got a very valid point here. Originally a 1933 poster advertising the film *S.A. Mann Brand*, it's been adapted to portray our opposition to the EU. For us, the EU bears all the classical hallmarks of a fascist state. It favours highly centralised forms of political and economic rule and has no respect for the aspirations of smaller nations and peoples. The EU – like the USA – is also not adverse to meddling in the internal affairs of others.

With this in mind, we think that our portrayal of a National Socialist Brownshirt carrying the EU flag is most apt!

Editorial

For Small nations

JOHN PAPWORTH has previously noted that the main concern of *4WR* is to "make government smaller and operating from the base up in boundless local communities, rather than from the top down. Our concern must be to disperse power; we must avoid becoming a vehicle of reformist policies that leave our concerns untouched or increase our problems. However badly our health service or our pensioners need to have more money, we don't join campaigns for national government to raise taxes or do anything else to answer these needs. Our concern is to transfer such problems - and the power to solve them - where they belong: in at the local community level."

Therefore, this issue of *4WR* includes interviews with the well-known anti-EU activist and author, Dr. Vernon Coleman and Henry Law of the Land Value Taxation Campaign. Both men explicitly and implicitly support our ideal that 'Small is Beautiful!'

This theme continues with our major article, *Panjab – A Forgotten Palestine! A Small Nation Versus Indian Superstate* by Jagdeesh Singh. Similarly, our new series, *Raising a Voice for Small Nations*, includes updates from Sri Lanka and Sicily.

Talking of small nations, we had considered standing an independent candidate for London's Mayor appealing to the large Diaspora's that live in the capital, many of whom have fled oppressive regimes that subjugate small nations. Sadly it was not possible to raise the finance in such a short time but, if we focus on the 'nuts n' bolts' well in advance, we could consider it again in four years?

As usual, we'd appreciate any feedback – or reviews – of this issue of *4WR*.

- Wayne John Sturgeon & Graham Williamson

Editorial

Advertising

THE PROBLEM of the age seems to be that all the millions of commercial enterprises across the entire world need to be inspired to expand, if they fail to be so inspired they are only too likely to go bust.

The ruling economic motive is thus focussed on growth at any legitimate price as an alternative to going under. It does not matter if that price includes building motorways, chemicalising farming and having vast impersonal shopping malls in place of small family-run local shops. It does not matter if that price includes destroying the rainforests and promoting TV and tabloids which desecrate the sensibilities of millions where they might otherwise be elevated, inspired and enabled to rub shoulders with cultural greatness.

Our civilisation in its present form is the outcome of three or four centuries of the promotion of economic and technological development above all other considerations, a development which has been one of constantly accelerating speed to a degree that today it is clearly out of control.

This economic and technological development has caused the massive poisoning of the land, the seas and the air across the planet, as well as the exploitation and destruction of vast quantities of its mineral resources to the extent that even of oil, which is a vital basic to the entire process, availability is now reported already to have peaked. It has also caused the outright extermination of countless life species on which the survival of all species

depends and the destruction of personal and social relationships of local human-scale communities leading in turn to an explosion of human numbers so vast and rapid as to make death by starvation of many millions as inevitable as a sunset. Yet still this process proceeds apace, as though there is no need to worry, no tomorrow and no limits to further development in a world dependent on the availability of resources which are strictly finite.

The fact is there is no way the process can be halted within the framework of assumption of which the prevailing lifestyle is the fruit. As Einstein has remarked, you cannot solve a problem with the mindframe that has created it.

What confronts us is an economic drive which assumes the legitimacy of limitless expansion in a finite world. A drive which in current lifetimes is already showing signs of total collapse and of social breakdown.

Whatever the technical aspects of this headlong process, whatever the technical merits of solutions being applied to exploding human numbers, to restrain global warming, to the dearth of oil, or of food or water, whatever the merits of proposals to reduce crime, drug dependency and other social or physical ills which are filling our jails and hospitals to overflowing, there is a need not to overlook that what confronts us is a moral crisis, a crisis stemming from a failure to act in accord with traditional moral wisdom and an unreflective readiness to pursue courses which repudiate it.

But morality itself is a function of relationships, a readiness to accept that the divine law to love our neighbours is a supreme consideration for living the good life; one of the dynamic tragedies of the economic process has been to make it impossible to sustain such relationships. You cannot love your neighbour if you do not have one, and neighbourly relationships, where they still exist at all, are now subordinate to the power of economic and political institutions. Power relationships are now supreme whilst the normal relationship stemming from family and community life are either non-existent or subordinate to power. Often I wonder, when is the penny going to drop? When are all of us going to realise we are living fantasy lives? Or realise that to solve any of the many practical global problems confronting us we have first to solve the moral problem, for it is the neglect of the moral factor that has created them. Religion is not some marginal aspect of life that can be pushed aside to give more focus to practical affairs; it is the factor on which all else is dependent.

- John Papworth.

Meet the new Editors ...



GRAHAM WILLIAMSON originally hails from Blackpool in Lancashire but has lived in Hornchurch, Essex, for 25 years. Here, he is Chairman of a local and influential community group, the Adamsgate Action Group.

He is the co-author of the seminal work, *A Declaration and Philosophy of Progressive Nationalism*. Graham says that in *A Declaration*, his main aim was to “break free from traditional nationalist thinking which often lapses into racist or reactionary dialogue. *Progressive Nationalism*, however, is the post-modern alternative: radical, socially progressive and inclusive.”

Graham is presently a leading figure in the new National Liberal Party – he is also editor of *New Horizon* the ideological publication of the NLP - which brings together a nascent Progressive Nationalism with a much older liberal tradition as practised by figures such as Mazzini, Lehman and Hoare-Belisha.

He is also a human rights campaigner and a Consultant for a Public Relations company which specialises in formulating PR strategy, handling Press Relations and organising carefully targeted Mail Shots for campaigning non-profit making organisations.



WAYNE JOHN STURGEON lives in the Southeast of England and has musical roots in the Anarcho-Punk musical scene and counter culture of the 1980s. He would describe himself as a Christian Anarchist with strong Progressive Nationalist and Left Libertarian/Agorist leanings.

His writings have appeared in various Anarchist, Libertarian and Counter Cultural publications including *Alternative Green*, *New Imperium* and *Steadfast*. He has recently had articles published in the book *The Radical Tradition – Philosophy, Metaphysics and Conservative Revolution* (edited by Troy Southgate, *Primordial Traditions*, 2011).

Inspired by the writings of Tim Bragg, he assisted in the development of *Liveable Nation* and the Facebook group *English Green* (as well as other groups such as the *Christian Anarchist and Libertarian Fellowship* and *Left Rothbardians*).

Since the mid 90s his most important and ambitious project has been *Albion Awake!* Now in its second incarnation at www.albionawake.tk it aims to create a creative synthesis of the historic English radical tradition with esoteric Christianity and British mythology. *Albion Awake* takes its inspiration from people like William Blake, Dimitri Mitrinovic and John Hargreave.

Living in a Fascist and Statist EU sector! Wayne John Sturgeon interviews Dr. Vernon Coleman

IN HIS covering notes to Wayne John Sturgeon, (joint editor of *Fourth World Review*), Dr. Vernon Coleman said that “I’ve tried really hard not to be controversial. I’m too old to be controversial.”

However, as our readers will know, we’ve never shied away from ‘controversial’ characters. Indeed, many of them have very interesting views. Dr. Coleman is no different. His take on vegetarianism, meat and diet will certainly spark a debate. So will his views on vaccines, vivisection and nuclear power.

So who is Vernon Coleman – and what are his ‘controversial’ views. This is from his web-site www.vernoncoleman.com

“Vernon Coleman was an angry young man for as long as it was decently possible. He then turned into an angry middle-aged man. And now, with no effort whatsoever, he has matured into being an angry old man. He is, he confesses, just as angry as he ever was. Indeed, he may be even angrier because, he says, the more he learns about life the more things he finds to be angry about.

Cruelty, prejudice and injustice are the three things most likely to arouse his well developed sense of ire but he admits that, at a pinch, inefficiency, incompetence and greed will do almost as well. He does not cope well with bossy people, particularly when they are dressed in uniform and attempting to confiscate his Swiss Army penknife. ‘Being told I can’t do something has always seemed to me sufficient reason to do it,’ he says. ‘And being told that I must do something has always seemed to me a very good reason not to do it.’

The author has an innate dislike of taking orders, a pathological contempt for pomposity, hypocrisy and the sort of unthinking political correctness which attracts support from Guardian reading pseudo-intellectuals. He also has a passionate loathing for those in authority who do not understand that unless their authority is tempered with compassion and a sense of responsibility the end result must always be an extremely unpleasant brand of totalitarianism. He believes that multiculturalism on a global scale is perfectly appropriate but that individual countries are best left to be individual. He regards the European Union as the most fascist organisation ever invented and looks forward to its early demise.”

We were particularly interested in his description of the European Superstate (aka the European Union) as akin to living in “a Fascist and Statist EU sector.” We’d like to return to this theme in a later issue and interview Dr. Coleman in a little more depth about his anti-EU ideas. We’d also like to find out about his post-EU views, given that he supports the concept that “in politics, smaller is more beautiful.”

Please could you introduce yourself? How you were inspired to become a writer on political themes?

I've been writing about medicine since I was a medical student in the 60s - and writing about animal abuses such as vivisection for as long. I gradually came to realise that campaigning on any issue didn't make much difference because all decisions are made by EU bureaucrats (and have been for some time). So I started attacking the EU and writing in defence of England. This was useful because my attacks on the medical establishment and the international drug industry hadn't made me anywhere near enough enemies.

How would you describe your political position? Are you a Libertarian?

I'm definitely a libertarian. Freedom is one of our most valuable human rights - and yet governments everywhere want to take it away. Now that we live in a fascist, statist EU sector it's difficult to see how anyone who cares for freedom can avoid being an anarchist. I'm totally opposed to all political parties (for reasons I explained in *Bloodless Revolution*) and regularly attack them all. I've been thinking of a follow up to my book *Gordon is a Moron* and calling it *Clegg and Cameron are Cretins*.

I understand that you're a lifelong

vegetarian. You're also a committed animal rights campaigner and are opposed to vivisection and blood-sports. However, as a doctor, do you think a vegetarian diet is healthier than a meat one? Is eating meat always wrong or are you just opposed to how animals are reared, such as factory farming?

Meat causes cancer. That's not an opinion it's a fact. But it's hard work spreading the truth. The scientific

evidence is on my website. I think there are 26 scientific papers there. Ads for my books have been widely banned. Even that nasty little rag (and that's my personal view!) *Private Eye* banned them. Might upset the readers said its editor, Ian Hislop. (Or, as I personally call him, 'Milkstop').

A year or two ago I did have some fun with *The Guardian* and *The Observer* which had banned my ads. I bought £60,000 worth of space. And then they suddenly changed their minds and took the ads they'd refused.

As a doctor, what are your views on the possibility of the compulsory fluoridation of our water supply? And what about the compulsory use of vaccinations on school children - particularly in the context of big pharmaceutical companies?

I've been opposed to both for over 40 years. My latest book is called

Anyone who tells you vaccines are safe and effective is lying. Here's the proof. We sent review copies to all papers, magazines, TV and radio. Total silence, of course. No one will dare mention the issue let alone debate it. Same thing goes for vivisection. The vivisectors refuse to debate because they always lose.

What do you think of 'Global Warming'? Is it happening or is it a 'Globalist Con'?

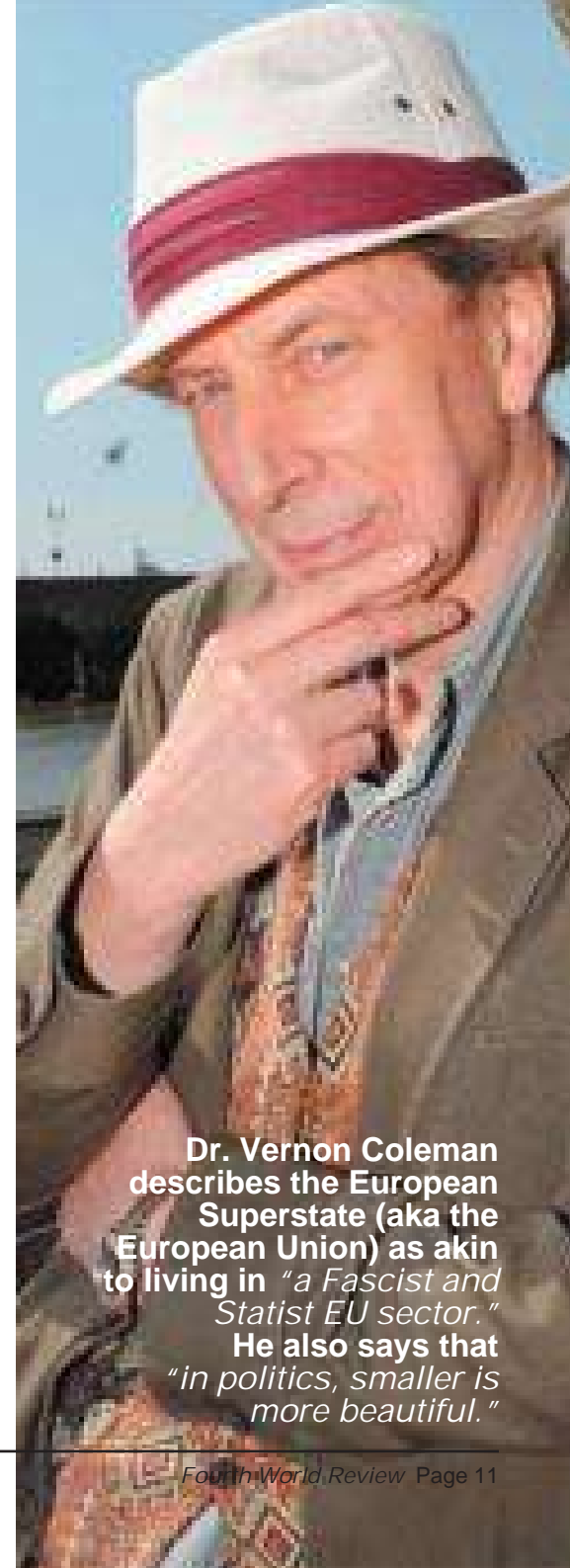
It's a con. The oil is running out. They daren't tell us that. So they tell us we have to cut down consumption to save the planet. They refuse to debate that issue as well. The media have been bought. The BBC is simply the state voice. The con gives them the chance to introduce tons of new laws so we are busy and terrified. I reckon the time wasted on daft EU rubbish rules costs at least £20 billion a year.

Your books *Oil Apocalypse*, *What Happens Next* and *2020* claim we have until the 2020s before things get really bad. How do you see things going this decade? Is the evidence for so called 'peak oil' really that convincing or is it just another 'Globalist con' to put up the price of oil?

The oil is running out. We are heading into a major depression that will last generations. The only bright thought is that the EU will implode. What joy that will bring!

What do you think about issues such as nuclear power and Genetically Modified foods?

I've long been opposed to all genetic engineering. It's dangerous and bad science. And unnecessary. Nuclear power, on the other hand, is rather necessary if people want to keep



Dr. Vernon Coleman describes the European Superstate (aka the European Union) as akin to living in "a Fascist and Statist EU sector." He also says that "in politics, smaller is more beautiful."

playing with computers. Without nuclear power (which is safer than all the other realistic options) there won't be any electricity. Actually I'm not bothered about that. I've got windup torches, log fires and loads of books. The Internet has done more damage to the world than Hitler. Damit, it's done more damage than America.

You have written a lot about the threat of the European Superstate and in particular the Labour Party's involvement in both the progressive destruction of the English people (*England Our England, Living in A Fascist Country, The OFPIS File and Gordon is a Moron*) and constitutional treason against British Sovereignty. What do you think about the Tory government in this context and the current economic crisis in the EU?

One of my theories is that whatever politicians and bureaucrats and company bosses can do to screw up they will do. Everytime. I find it's a sound basis for investment. The economic crisis in the EU will get worse. Greed and debt and incompetence. Cameron and Clegg et al are cretins. They shouldn't be allowed out without adult supervision.

How can people protect their children, freedom, privacy and civil liberties in a world of CCTV cameras, ID cards, micro chips and increased police powers?

Keep off the Internet. Use cash. Fill in as few forms as possible. Stay secretive. (No one knows where we live.)

Is modern day capitalism really free enterprise in a free market or a form of liberal corporatism under state privilege in league with big business?

We are living in a fascist country. A combination of statism and big business. That's Mussolini's definition. He invented it.

Do you have any interest in monetary reform in respect to our modern ('fractional reserve') banking system where all money is created, not just as a means of exchange, but as a commodity in itself and as an interest bearing debt?

Go back to the gold standard. Separate the two sorts of banking. Arrest and lock up all the current banking bosses.

What are your current projects? Where can our readers find out more about your books and where to buy them?

I'm always working on at least two books. The brand new one is called *Do doctors and nurses kill more people than cancer?* (Yes they do!) I used to write books for big publishers but they wanted me to keep writing the same book over and over so I've self published in the UK for a while. I sell foreign rights to other publishers.

The 'proper' publishers and agents and reviewers sneer at self-publishing. Well 'ya boo sucks' to them! I've sold over two million books. One self-published novel turned into a £12 million film. I mention this only because I want to encourage people to self publish. It's the only way. Cut out the literary establishment. There are more wan**rs working there than in banking. Clegg would make a great literary agent. Cameron would be a whizz PR person flogging cookery books by TV celebs. My books in English are only available through www.vernoncoleman.com No ebooks of course. Ever. n

A Natural Source Of Public Revenue!

Wayne John Sturgeon talks to Henry Law of the Land Value Taxation Campaign

HENRY LAW is the Hon. Secretary of the Land Value Taxation Campaign and is the first port of call for questions and correspondence.

According to the LVTC website - www.landvaluetax.org - he's also "responsible for the running of the LVTC web site. He took a degree in Chemistry but subsequently worked as a town planner dealing primarily with urban conservation and design. His writing has been published extensively in professional journals on architecture, planning and transport including *Building Design, Architect's Journal and the former Council of Industrial Design's periodical, Design.*"

What is Land Value Taxation?

LAND VALUE TAXATION is a method of raising public revenue by means of an annual charge on the rental value of land.

Although described as a tax, it is not really a tax at all, but a payment for benefits received. It would replace, not add to, existing taxes.

Properly applied, Land Value Tax would support a whole range of social and economic initiatives, including housing, transport and other infrastructural investments. It is an elementary fiscal measure that would go far towards correcting fundamental economic and social ills.

The value of every parcel of land in Britain would be assessed regularly and the land value tax levied as a percentage of those assessed values.

'Land' means the site alone, not counting any improvements. The value of buildings, crops, drainage or any other works which people have erected or carried out on each plot of land would be ignored, but it would be assumed that all neighbouring properties were developed as at the time of the valuation; other things being equal, a vacant site in a row of houses would be assessed at the same value as the adjacent sites occupied by houses.

The valuation would be based on market evidence, in accordance with the optimum use of the land within the planning regulations. If the current planning restrictions on the use were altered, the site would be reassessed.

Henry lives in Gothenburg, Sweden.

Please could you tell us a little bit about yourself and your involvement with the Land Value Taxation Campaign?

I originally studied chemistry but have had several careers, including about 20 years as a town planner. I have been interested in land value taxation for many years, since an argumentative neighbour mentioned it to me one day around 1974, during a discussion about why none of the political parties could come up with effective solutions to the country's seemingly intractable political and economic problems.

What are the aims of the Land Value Taxation Campaign?

The present campaign arose as a political pressure group in the 1980s, when the other Georgist organisations, such as the Henry George School of Economics and the Economics and Social Science Research Association, were educational and their charitable status precluded active campaigning.

The aim of the Land Value Taxation Campaign is to persuade the UK government to implement legislation which would lead to the progressive replacement of existing taxes on labour and wealth creation by a charge on the annual rental value of land, as the main source of public revenue. This is usually referred to as Land Value Taxation (LVT).

Are you influenced by Henry George?

I am strongly influenced by the ideas of Henry George but would not claim to be familiar with all of them. There is more to Henry George than most of his proponents are even aware of and much remains to be discovered from his writings.

What are your thoughts on the terms 'laissez-faire' and socialism?

The term *laissez-faire* was first used in relation to economics by the French Physiocrats in the eighteenth century. These were a group of intellectuals at the court of King Louis XV in France. The Physiocrats were the first in modern times to put the study of political economy on a scientific footing, and they laid the foundations of classical economics as developed by Adam Smith, David Ricardo and John Stuart Mill. The *laissez faire* system that they advocated was not only about the principle that governments should stand aside and let things happen.

They argued also that to achieve the best outcome for all, governments must ensure that everyone had equal access to the resources provided by nature, and to stand aside after that.

What passes for *laissez-faire* today is the idea that governments should just stand aside altogether and let things work by themselves. That is the tyranny of the strongest and is not what the Physiocrats were suggesting. Equal access to natural resources for all is a prerequisite for *laissez-faire*. Of course the libertarian notion of *laissez-faire* does not work because those who control access to natural resources, primarily the surface of the earth, have control over who can have this access and can set the terms on which it is given. That is a travesty of *laissez-faire*. But true *laissez-faire* is a prerequisite for true socialism – otherwise people who are locked out of the bounty of nature are forced into dependence on charity. Twentieth century socialism was not true socialism. It was compulsory state charity, and as cold as charity.

... And John Locke (the famous 'Enlightenment' English philosopher on classical liberalism) and property ownership?

Enclosing land from the common and declaring it 'his' is an act of theft, since it is depriving others of its use. A man is entitled to secure occupation so that he is able to reap the harvest he has worked to produce, but it does not make the land 'his'. In justice, the man should compensate the community for his right of exclusive occupation, and this is the principle on which land value taxation is based.

What's the connection between Georgism and the English Radical Tradition?

There is obviously a common thread

connecting Georgism with the tradition of the seventeenth century Levellers and the Diggers. Both recognise that access to land is a human birthright. But George was working at a time when the Industrial Revolution had increased the power of human labour by orders of magnitude, whilst, paradoxically, the great mass of the people were poorer than their grandparents had been in an agrarian economy. This was George's starting point. It owes more to the work of Adam Smith, David Ricardo and J S Mill.

George added many insights of his own including an elegant Labour Theory of Value which turns on its head that of Marx.

Is there any connection between Land Value Taxation and Distributism?

The Distributists, under the guidance of Chesterton, never put forward a fiscal and legal framework which would have brought their ideas to fruition. However, the classic system of land value taxation proposed by George would develop naturally into a Distributist economy and is, arguably, a prerequisite. Classic LVT is also necessary for the Basic Income proposal that has been suggested by some Green economists. Basic Income is a kind of reverse poll tax or national dividend, and LVT is the only means by which such a concept could be financed.

You're a Catholic. Is there any relationship between your religious views and your social and economic views?

As a Catholic, I naturally take heed of both scripture and the Social Teaching of the Catholic Church. Texts such as Leviticus 25 are key:

"The land must not be sold permanently, because the land is mine

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- Henry Law

and you reside in my land as foreigners and strangers.”

There is no ambiguity there. Catholic Social Teaching has tended to fudge the issue by referring to ‘property’, which includes both land, the gift of the Almighty, and goods and chattels, the product of human labour. Having failed to make the distinction in *Rerum Novarum* in 1891, subsequent encyclicals have tried to draw attention to the social and moral dimension of property ownership without so far having spelled out the difference explicitly. The latest, *Caritas in Veritate* issued by Benedict XIV in 2009, puts the principal emphasis on the need for economic justice, which provides us with a fresh starting point.

What are your views on Georgism, Capitalism and Socialism?

A Georgist economy would be very different from a modern Capitalist one. We should remember that capital is nothing more than the worker’s tools. In a Georgist economy, anyone who wanted could become a capitalist in the sense of owning his means of production, that is, his livelihood. Of course not everyone would want to take on that responsibility, but because it would be so much easier than today, there would be so many more opportunities for work.

Nobody could get away with paying mean wages and treating employees badly. There would be no desire to replace such a system with statist communism. However, depending on what the community wanted, a Georgist society could develop in which people provided for all their own needs or alternatively it could choose a system of cradle-to-grave welfare. We in the Campaign have no view one way or the other on the matter.

How will land value taxation come

about?

Some countries already have it. It has existed in Scandinavia from time immemorial. It is also found in parts of Australia, New Zealand, Taiwan, Singapore and North America. It is easy to implement from a practical point of view since it operates much like existing property taxes.

But it will not come about until there is a desire for economic justice, a willingness to question long-held assumptions and people are able to detach their preoccupations sufficiently from their own circumstances so as to be able to grasp the bigger picture.

What do you think of the Henry George Foundation?

Like most people involved in this campaigning we enjoy a good relationship and meet regularly together to exchange and develop our ideas and how we present them. The present economic crisis has been an opportunity to test and evolve our thinking in new directions.

How can readers learn more about the Land Value Taxation Campaign? Do you have any personal sites you’d like to promote?

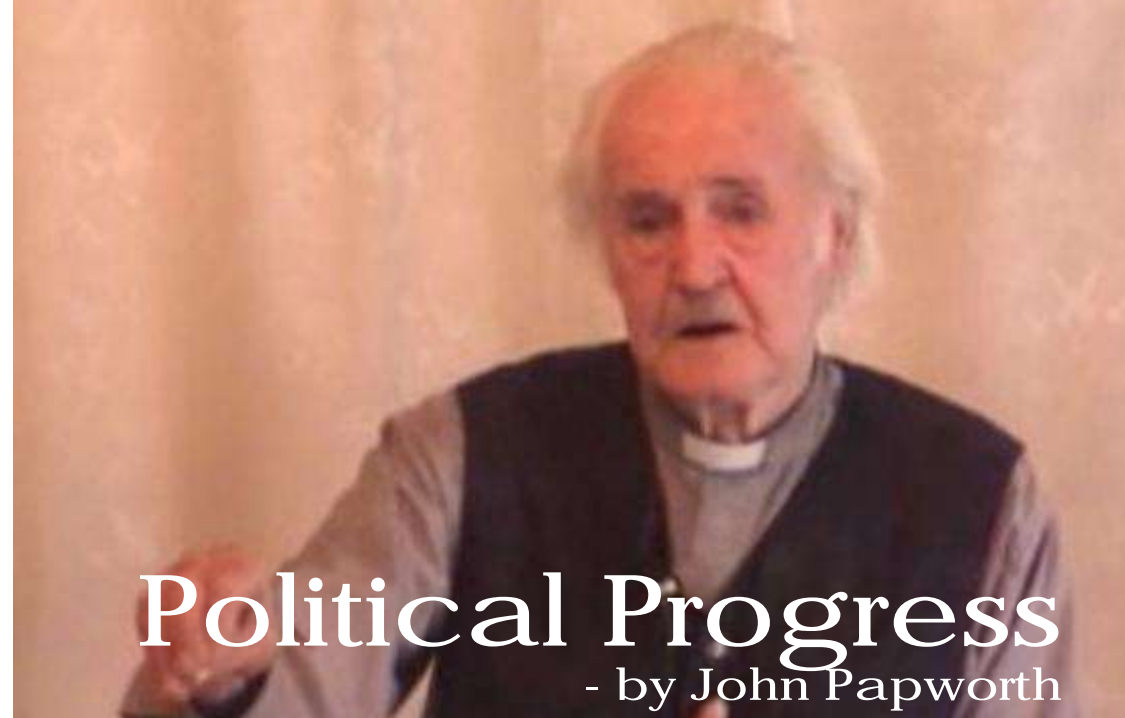
Readers of 4WR can find out more about the Land Value Taxation Campaign by visiting this website: www.landvaluetax.org

I’ve also several personal blogs and sites. They are:

Current affairs comment
<http://physiocrat.blogspot.com>

The case against high speed rail
<http://no2hs2.blogspot.com/>

Pictures <http://www.flickr.com/photos/seadipper/> n



ON OUR immediate concerns, first things first. If we are to make any headway out of the morass that now envelops all our lives it is imperative that we have a clear theoretical grasp of our problem and that we have a clear strategy for resolving it. Currently we have neither.

The problem is one of power, power out of control and largely in boardroom hands and which, even though such power has now come to dominate all our lives, is itself in the grip of propensities which recognise no moral code of restraint and responsibility as it blindly pursues goals of pecuniary profit.

The key to its power is of course the sheer scale which, on a mass basis, enables it to ignore any moral code, even though any such code must be the operative basis of any civilisation that seeks to survive. It can do this because morality is a function of personal relationships, whereas its

own commercially motivated propensities are only able to operate by denying the significance of personal relationships and promoting impersonal relationships based not on any moral code but on power. This boardroom power now has civilisation by the throat and has brought it to its knees. The key to its capacity for the suicidal mischief it is promoting lies not so much in its manipulation of monetary mechanisms as in its ownership and control of mass organs of information and opinion, a factor which enables it to make or break any political leader or reputation.

It is this crucial factor which destroys the validity of any strategy to promote sanity and progress in any field which is based on seeking to mobilise mass opinion from one centre as a means of implementing progressive political action.

That basic assumption was blown

sky high when the masses were in fact mobilised and when two million ardent peace seekers marched through the streets of our capital city to register their opposition to the projected Iraq War.

For all the effect they had they may as well have stayed at home in their beds. But of course if the assumption that inspired their mobilisation was proved false, it was based on another assumption no less false; that such action was an effective lever for persuading political leaders to respond in democratic terms to people's desires. It is an assumption which fails to recognise that such leaders are no longer calling the shots. Far from being masters of the political scene they are now the satraps of the boardroom bosses who own and control the media on which their own election now depends.

Hence any strategy for change which ignores these realities is irrelevant and diversionary. Whether we seek peace, social justice, ecological sanity or any other desirable social objective; if we play the traditional political game of mobilising the masses from a single centre, or seeking to influence political leaders, we are simply putting our own heads on the block.

This is the lesson of our failure to stop the Iraq War from starting and why such means have no hope of halting its continuance. It is also the reason why no elected leader can make any real moves to halt the rapid expansion of European economic Fascism based in Brussels, despite the general unpopularity of its moves to abolish European national sovereignties. It underlines that a strategy for genuine democratic change can only be based on the empowerment of countless local communities so as to establish an

organic structure of power which enables people's moral and cultural judgments to prevail. This is of course the soft underbelly of centralised power; don't seek to capture it, the boardroom boys have got it first and you can only dislodge them by becoming like them – a lesson the modern history of Britain's Labour Party makes unambiguously explicit. The party which was founded to oppose capitalism is now an executive promoter of capitalism's scheme to subordinate Europe's independent national sovereignties to its profit promoting purposes.

At heart we are engaged in a battle between the power of morality and that of money. We can only win by making the local community, the place where personal relationships can prevail over impersonal mass power relationships, a significant core of decision-making power.

It is a conclusion demanding a vast educational effort to resolve the multitudinous problems involved in the restructuring of power in society from the ground up rather than the top down.

We may be permitted some modest pride in that *Fourth World Review* has been the only journal in the world wholeheartedly focused on this problem and this possible solution. It is imperative that its work is renewed in fresh hands that will not be diverted from the programmes of vitally needed publications, lectures, study groups, conferences and other educational efforts to promote what one day will be a global democracy based on countless centres of independent local community power and responsibility. The alternative to a policy of fragmenting the overlarge and over-centralised power that prevails today is to be destroyed by it. n

Raising A Voice For Small Nations - Updates from Sicily and Sri Lanka

THOSE WHO support independence for Sicily are divided – and have largely been so since the birth of the Italian Republic.

Sicily needs freedom and independence, however, at the moment it is overwhelmed by colonialist oppression. Our 'leaders' have also (with very few exceptions) let us down. They have been driven by personal goals. They prefer to build their own political careers with 'personal', small organizations. They prefer to deal with the system rather than aiming to replace it.

I am not calling, as many do, for a grotesque 'union' (or indeed 'reunion') of autonomists, federalists and those who support independence. I am calling for the rise of a single, strong organization, which will point out that autonomy has been used to erase the fight for freedom in Sicily, and 'home rule' (introduced with

the Statute of Autonomy) is not working.

This organization should be better than all of the rest. It should not be totally vote-oriented (the vote in Sicily is always 'irregular' and is heavily influenced by illegal 'vote exchange' and mafia interference). It should be a truly unselfish organisation, cohesive and identity-focused.

This organisation should be capable of taking advantage of the frequent states of crisis that Italy finds itself in. This organisation should be a truly democratic, national, liberal, ecological party fighting for Sicilian independence!

Roman Henry Clarke



AS I pointed out in the last issue of **4WR**, tens of thousands of Sri Lankan Tamil civilians (and thousands of Tamil rebels) were killed by the Government of that island in the last weeks of a 30 year old military conflict that ended in May 2009. Some observers speculated whether there might be reconciliation between the communities. We have seen however an upsurge of abductions, abuses, poverty and an 'ethnic cleansing' of ancient Tamil lands by Sinhalese (the majority community).

One piece of good news however was the recent passing of a resolution at the UN Human Rights Council that demanded Sri Lanka acted on recommendations contained within their own 'Lessons Learnt Reconciliation Committee' (LLRC). Whilst this was supposed to

whitewash the issues and didn't even deal with war crimes it made some useful points. Up to now the Sri Lankan authorities had shelved the report (as they do with all of them) since even the minimal demands were too much for them! Whilst they are likely to ignore the vote it will be a small step in encouraging the international community to apply greater pressure on Sri Lanka to mend their ways. For Tamils this must ultimately end in a UN supervised referendum on self-determination.

Mr. Sockalingam Yogalingam MP
(Transnational Government of Tamil Eelam) Contact: sylingam@gmail.com



Panjaab – A Forgotten Palestine!

- A Small Nation Versus the Big Indian Superstate

PANJAAB is a country the size of Wales (in the United Kingdom) which borders Kashmir and Tibet. Its centuries of suffering and turmoil are unknown and unrecognised. In short, Panjaab – the land of five rivers – is a forgotten Palestine!

We Panjaabis are like the Kurds, Tamils, Chechens, Tibetans, Kashmiris, Baluch and many more stateless - but authentic – peoples of the world. Around the world, and throughout history, small national communities have been battling against mighty political structures which seek to subdue and subjugate them. India, like China and Russia, represent modern day empires!

The Panjaabis persevere in our quest for recognition, in the face of India's arrogant and obstinate denial of any autonomous rights, let alone actual independence. The situation in Palestine has galvanised the attention of the world's media and governments for many decades. However, the suffering in Panjaab has been kept hidden from the world's attention. Panjaab is suffering in silence! Take a close, earnest look, and you will find a horrifying picture of

devastation and disempowerment in Panjaab. Fear of the police, army and the state in general, defines our people's life.

India, like Pakistan, was created in the undemocratic, hasty and opportunistic British 'Transfer of Power' in 1947. New elites replaced the old elite. Power over a political territory the size of the European Union passed from white British rulers to brown Indian rulers. The ordinary people (numbering hundreds of millions) who lived in India and Pakistan were not consulted. There was no referendum. The diverse cultural, social and ethnic nations of South Asia ('India') – Sikh, Naga, Assamese, Kashmiri, Baluchi, Panjaabi, Tamil (identifiable by distinct language, territory, dress and religion, amongst other features) – were simply tossed from the frying pan of British colonialism into the fire of Indian imperialism.

Panjaab, a wholesome country and nation, subjugated into British India in 1849, was artificially partitioned in that process. It was split, undemocratically and wholly unjustly, between the two newly constructed

states of Pakistan and India. Small Panjaab did not have a say in this big grand state construction. The separation of Panjaab has created a unjust and oppressive divide between a common people, who share a single language, a common social life, a history, common aspirations and identity as Panjaabis.

Thereafter, there was an exploitation of its water and agriculture resources and its men-folk as high quality soldiers. Our territory was divided and then sub-divided to reduce our land mass. Our language was not recognised. Hindi and Urdu were superimposed instead. State repression and genocide became a way of Panjaabi life under the heel of India and Pakistan.

Eastern Panjaab, like many small nations and countries, has been the victim of India's aggressive and superimposing policies of 'Indianisation'. The Indian state has robustly and violently suppressed Panjaab's continuous aspirations of internal home-rule (autonomy) and independence. Like all territories under its control, the empire of India has sought to stamp its central and dominant authority on all the peoples and territories it controls. Indian 'democracy' is limited to rigged elections and routine political party antics. The Indian state and its dominant political attitudes, led by the Indian National Congress and

supremacist Hindu political organizations, do not permit talk of 'secession' or 'independence'. Such 'extremist' and 'anti-state' campaigning is violently and gruesomely suppressed, using specifically devised draconian laws. One such crackdown in 1984 resulted in 100,000 civilian deaths in Panjaab. Indeed, in the words of the Supreme Court of India, this was a brutal, sustained onslaught which was "worse than genocide".



The indigenous Sikhs (concentrated in eastern Panjaab) have led the struggle for Panjaabi rights and self-determination. They are fired with a radical and liberating philosophy of life, initiated by

Guru Nanak (1469-1539). This gives us a powerful sense of an independent and distinct life. 'Sikhi' has directly opposed the domineering power of both Islamists and Brahmin-Hindu supremacists, who have dominated and ruled over the peoples of South Asia for centuries.

The story of Panjaab, is the story of a brutal and genocidal suppression of a people by a mighty aggressive state.

This state remains unchecked or unchallenged by the UN (or indeed the 'international community' of governments.) It is the story of how big superstates like India, China, Pakistan, Russia and the USA control and oppress an array of small, natural nations. At the same time, these

superstates expect these nations to conform, comply and merge into the political order which the state directs upon them. (This usually takes the form of a single, centralising language, state driven 'national' days and 'heroes', state loyalty and state glorifying public celebration.) The small nation is pushed into the ground in the process. It is submerged and subsumed, and any assertion of grassroots national identity, language, religion and aspirations is challenged by the state as 'separatist', 'extremist', 'anti-national' and 'seditious'.

The corrupt, opportunistic and personality driven politics of the whole of South Asia (India, Pakistan, Sri Lanka and Bangladesh), further stymies and stagnates the progression of grassroots national rights across South Asia. Mainstream Panjabi politicians are compliant with the Indian state, and happy to ensure their own security of position and the colossal, comfortable lifestyle that comes with that, than to stick their neck out for Panjaab and its ordinary people.

This is the agonising story of small natural units of social life across the globe. The real, authentic 'nation' (as against state invented 'nation') is intrinsically a small body of people, brought together as a collective unit of life; defined by territory and various socially integrating factors like language, social interaction, common history, common feelings and common aspirations.

The struggle between local grassroots society, people and nation, and superimposing institutions of rule and power is the story of human life since the

beginning of history. Powerful monarchical empires like Rome, Persia, Mongol, Mughal, Chandragupta, operated as all-powerful totalitarian states. Ordinary folk suffered and endured the whims of the ruling elites which operated these all-mighty, mass power structures. We saw the gradual reduction and crumbling of these gigantic structures, into smaller but still mighty monarchical centred states. We saw inter-state conflict. We saw grassroots rebellion. We then saw the era of the more recent colonialist empires: British, French, Spanish and Portuguese. Today, we have reached a still imperfect era of the modern state, which seeks power for itself and not for the people. Human elites (sometimes a coterie of mutually gaining groups), skilfully, strategically (e.g. divide and rule, bribery, rigged elections) and violently control these states to their benefit. For example, the Nehru-Gandhi family has single-handedly ruled India consistently from its formation in 1947.

Panjaab forms part of the global and historic movement for true democracy through grassroots empowerment. From the basic village level to the district, to the regional to the state-wide level, Panjaab deserves to be a state in its own right. Thus it should be able to make its own decisions through village councils, district, regional and country wide parliaments. It should have its own laws, its own constitution, its own currency and its own independent representation in international forums and dialogue (including the United Nations and other similar bodies.) It should have its own people participating in international sports forums, like the Olympics and

Commonwealth games.

Panjaab has fought its way through centuries of colossal oppression and genocide – from the Mughals, Afghans, British and currently the Indian state. Panjaab has established two periods of independent statehood, first 1710-1716 and then 1780 to 1849. Panjaab can realise its proper and full potential, once it attains those fundamental freedoms which are intrinsic and essential to grassroots national empowerment – self-determination, independence, statehood, international recognition and inclusion.

"This is now the plight of India's Sikhs. In the early Eighties, armed separatist groups demanded an independent state of Khalistan. To destroy the movement, security forces were given a free hand, leading to the worst kinds of abuse. India, grappling with new battles in Kashmir and the Northeast and coping with religious conflict leading to the Mumbai riots of 1992-1993 and the Gujarat pogrom in 2002, has largely forgotten the crimes in Punjab. Each of these problems has piled a new layer of dirt on the long-standing and still simmering problem of the Sikhs."

Dead End in Punjab, by Brad Adams, Human Rights Watch, 2004

"The government made no progress in holding officials accountable for abuses that occurred during the period of the Punjab counterinsurgency between 1984 and 1994.

...more Amritdharis (or baptized Sikhs) were the victims of state-attributed lethal violence than non-

Amritdharis, that most victims of state-based lethal violence were young males of military age, and that police, although claiming to carry out a focused counterinsurgency against members of the militancy, ended up killing and disappearing a sizable number of individuals who were not known to have any links to the militancy."

2010 Human Rights Report: India, USA Department of State

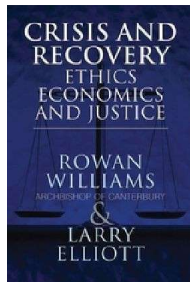
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Reviews

Ethics, From Tory-Anarchist to Anarcho-Dandyism, Towards an Albion Imperium & the Decline of the American Empire



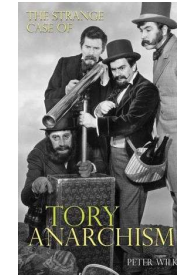
Crisis And Recovery
with introductions from Archbishop
Dr Rowan Williams and from Larry
Elliott.

PALGRAVE MACMILLAN
www.palgrave.com
ISBN 978-0-230-25214-1

Reviewed by John Papworth.

IF YOU want to know why we are in such deep trouble listen to this, from one of our leading economic servants. In this day and age, with things collapsing around us from market greed, and another economist Zac Goldsmith in this case, reminding us, “*We are exhausting nature’s capital, and Mother Nature doesn’t do bailouts*”. **A Mr. Will Hutton ends his particular essay with, “Let’s not make it even more difficult by making a blinkered morality rather than economics the compass for what the next government does”.** **What he is saying of course, is let the market have its head,** never mind the disaster it has already created.

Fortunately there is a lot of good stuff between the covers of this volume. I specially liked Phillip Blond’s pleas for a moral society in our economies although he makes no particular proposals for creating it. But that is a problem nobody, if one includes Kohr, Schumacher, Kirk Sale and others, has seriously tackled. But here and there the authors of the various essays are nibbling at it. One day there will be a collective drive, religious, economic, social, journalistic, perhaps even scientific shouting from the rooftops the need, so obvious and imperative, for local community power to be the basis of everything in society. How long, O Lord, how long?



The Strange Case Of Tory Anarchism

By Peter Wilkin. Libri Publishing,
Faringdon, Oxfordshire, England.
ISBN 978 1 907471 10 0. 2010. £12.00

Reviewed by Wayne John Sturgeon

THE phrase "Tory Anarchist" was first coined by George Orwell to describe a historical tradition of popular dissent he claimed started with Jonathan Swift the author of **Gulliver’s Travels**. The term in its broadest sense describes someone who is both a radical individualist and traditionalist. A figure who looks both backwards and forwards in protest at the erosion of standards of behaviour in all classes of public life in the form of bad manners, rudeness and the watering down of the English language. A culture, that has imported a vulgar Americanised proletarian conformist culture, which has turned Britain into a nation of illiterates and idiots.

The Tory Anarchist is thus presented as embodying a form of fogeyish elitism through the cultivation of style and taste. This tends towards the emergence of a form of "Anarcho -Dandyism" though always carried with a sense of black humour and compassion. Peter Wilkins portrays this tradition of libertarian English eccentricism in the context of a rapidly fragmenting British culture and way of life that is slowly dying. A Britain that is in danger of being absorbed into a European Superstate embracing political correctness and

multiculturalism rather than defending traditional English culture and good taste.

This shallow complicity also finds expression in both the progressive erosion of civil liberties and the "dumbing down" of the general populace via the mass hive mindset of popular media, consumerism and CCTV cameras etc. Peter Wilkins concentrates on tracing the Tory Anarchist tradition through the late 20th century giving reference to figures as diverse as Evelyn and Auberon Waugh, Spike Milligan, Chris Morris, Peter Cook and with particular reference to popular satire such as **The Goon Show, Monty Python’s Flying Circus, Brass Eye, and Monkey Dust**.

The concept of anti-establishment satire is also developed in relation to periodicals such as **Private Eye, The Oldie, The Idler and The Chap**. The book briefly mentions figures such as Ray Davies of the 60s British pop band **The Kinks** and Mark E Smith of the British punk band **The Fall** but sadly these are not developed. (What about John Lydon, Vernon Coleman and Nigel Farage?) Also, concerning Orwell’s patriotism, Wilkins draws attention to the distinction Orwell

makes between nationalism and patriotism and while suggesting that this is highly problematic does not tell us why - although he does conclude that patriotism is not always the same thing as conservatism. Nevertheless I do

highly recommend this book as a very entertaining and stimulating read and as an invaluable resource on a much neglected and little understood feature of English counter cultural life.



Dimitrije Mitrinović - A Biography

By Andrew Rigby. William Sessions Limited, York, England. ISBN 1 85072 334 6. 2006. £9.99

Reviewed by Wayne John Sturgeon.

he would later meet up with and join forces with A.R Orage, editor of the highly influential **New Age** periodical. Writing under the name of M.M. Cosmoi he advocated the spiritual and cultural unity of Europe, led by Britain, but based on a Bakunist model of decentralised and regionalist European federalism. Intrinsic to this political and economical devolution was both radical monetary reform or Social Credit and Guild Socialism.

He would later develop these ideas in his own periodicals, **New Britain - For Western Alliance and the Social State** and **New Albion - For British Renaissance and Western Alliance**. These publications would provide the basis for the formation of two organisations, **The New Britain Group** and **The New Europe Group** which both advocated a British-led pan-Europeanism in the form of the "Three Fold State". This was based on the concept of an organic natural

order allegorical to the three functions of the human body such as the metabolic, circulatory and nervous systems which, when understood, were akin to the three systems within society of production, distribution and consumption. Thus the Three Fold State would comprise of economics, politics and culture. This would be organised on Syndicalist lines but co-ordinated by what Mitrinović referred to as "The Senate" or "Third Force" - a kind of libertarian and universalised British House of Lords.

But this vision, if it was to be realised, could only become inspired if organised from the bottom up rather than the top down and the individual could never be sacrificed on the altar of State Collectivism be it Communist or Fascist. This template for a new society was all placed in the context and understanding of the world as a developing organism - one great mind in the process of becoming into the divine image of its creator. Mitrinović understood this process to consist of three great ages within history. (Similar to that of the medieval mystic Joachim of Fiore.) The first was the revelation of the divine in the natural order, of which the philosophical expression was the Vedanta. The second was the revelation of the divine humanity in the single person of Jesus Christ. The third revelation was to be of the divine being revealed within all human beings, thus all three great historical epochs or ages would

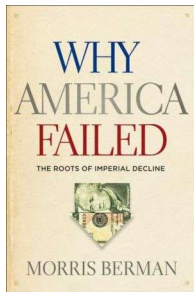
reach a progressive unfolding and synthesis and the divine Sophia would be finally realised within all of creation.

Mitrinović thus brought together a creative fusion of the Hegelian dialectic, Christian and Eastern Mysticism and the radical individualism of Nietzsche and Max Stirner. Nevertheless Mitrinović was also pragmatic and his idealism did result in very down-to-earth templates for what he referred to as "*The Organic World Order*" proposing the formation of a Triune Western Alliance of the Atlantic, consisting of America, Britain and Russia. Europe would comprise three federations "*The Europa Noricum*" made up of Britain, Scandinavia and the Benelux countries which would look to the USA, "*The Europa Latina*" consisting of France, Italy, Spain and Portugal which would be orientated towards Africa and South America, and finally "*The Europa Scythia*" which would include the Balkan peninsula extending to the Baltic and which would be protected by Russia.

Mitrinović died at the age of 66 in 1953. His life mission may be considered akin to the political esotericism of Saint-Ives d'Alveydre but he remains sadly obscure within most if not all contemporary progressive circles. May Andrew Rigby's excellent book seek to address this and introduce his profound insights to a new generation.

DIMITRIJE MITRINOVIĆ was a Serbian social philosopher and visionary political activist who moved in the intellectual and artistic circles of London in the 1920s. His influences were in both Eastern Orthodox Christianity, particularly the 'Sophia' mysticism of Vladimir Solovyov and the Theosophic Synarchist leanings of Rudolf Steiner's 'Threefold Commonwealth'.

After a youth spent in revolutionary national liberal circles in Serbia he ended up in exile in London at the start of the First World War. Here



Why America Failed: The Roots Of Imperial Decline

By Morris Berman. John Wiley & Sons Inc., Hoboken, New York, USA. ISBN 978 1 118061 81 7. 2012. US\$28.56

Reviewed by Kirkpatrick Sale

inhabitants, is and always has been an ever-expanding economy—affluence—and endless technological innovation—“progress.” A nation of hustlers, writes [Walter] McDougall, a people relentlessly on the make.”

From the very start, from the Puritans' shining “city on a hill” and the Jamestown settlement's conquest and exploitation of Indian lands, this country has been about making and taking, a business culture with a commercial orientation, devoted to growth and power, wealth and property, private advancement and profit, militarism and materialism, expansion and empire. John Adams saw it at the beginning: the U.S. was “*more Avaricious than any other Nation that ever existed.*” Or as de Tocqueville was to say later: “*As one digs deeper into the national character of the Americans, one sees that they have sought the value of everything in this world only in the answer to this single question: how much money will it bring in?*”

Let it be acknowledged that, given this as its goal and ideal, this nation has done pretty well. It is in most terms rich and powerful (let us

discount the fact that we are \$16 trillion in debt and wiped out \$14 trillion in household wealth in the last crash), full of comforts and conveniences, food and shelter and plumbing and heat for most, high-tech gadgetry and systems, a developed (if crumbling) infrastructure coast to coast, the largest military in the world, the world's fall-back currency, an unmatched service industry, and all the rest of what makes up a modern industrial capitalist nation.

But what Berman shows, in fascinating detail, is that with all that concentration on hustling, which makes up our entire lives for our lives, is that we have lost a sense of the public good in the face of private interest, an understanding of community in the face of aggravated individualism, a sense of spiritual well-being in the face of material pressure and stress, an appreciation of the simple life in the face of technological complexity, even a true sense of republicanism and the political commonwealth in the face of manipulative and intrusive oligarchy and political individual wealth. Much of what we still think of as in some way valuable—stability rather than progress, face-to-face instead of on-line, family and friends instead of networks and “friends,” craftsmanship instead of mass production, virtue and tradition and honor and simplicity rather than egotism and modernity and self-interest and multi-tasking, *gemeinschaft* instead of *gesellschaft*—much of that has been quite lost in the dominant hustling culture.

Not only that, but we have acquired a host of evils and sorrows along with material prosperity. Berman compiles a whole raft of rather depressing facts that show what the downside of the technocommercial society is: mass unemployment, foreclosures, increasing poverty for the many (with corporate bailouts and bonuses for the egregious few); a criminal culture with the highest rate of homicide in the world and a corrections system that contains 25 per cent of all the world's prisoners; a high incidence of violence throughout the culture, including crime, domestic violence, and warfare, along with movies, TV, and video games; a social numbness and clinically diagnosed “*empathy deficit disorders*”; consumption of two-thirds of the global market in antidepressants with at least 164 million users; a rank on the worldwide Happy Planet Index in 2009 of 150th; fully 25 per cent of American households had only one person, a rate of aloneness probably the highest in the world. Or, as Berman puts it at one point:

The culmination of a hustling, laissez-faire capitalist culture is that everything gets dumbed down, that all significant questions are ignored, and that every human activity is turned into a commodity, and anything goes if it sells. What we have is domination by corporate media, politics via poll-driven sound bites, a foreign policy based on unilateralism and preemptive strikes, a failing newspaper industry, a poorly informed citizenry, the unemployed winding up destitute, weak (or no) mass transit systems, and a health care

WHY AMERICA FAILED, which this book is not about, is nonetheless a devastating and eviscerating critique proving convincingly that America has failed, and abominably, even tragically. That makes it a very important book that I hope will find an attentive audience, particularly among those of the media and intelligentsia who need to understand its truths and rid themselves of the increasingly common idea that there is some kind of palliative that will reform and restore American government to some imagined efficient and democratic past. (Please copy, Occupiers, Tea Partyers, Tenters, and all Democrats, etc.)

I cannot overemphasize how essential this wisdom is to any comprehension of America today, or tomorrow, or how powerfully Morris Berman (an academic historian who has emigrated to Mexico) makes his case. It is not a long book (196 pages, plus backmatter), but it is replete with overwhelming evidence to support the thesis, as he puts it on his first page:

“The principal goal of North American civilization, and of its

system that ranks thirty-seventh in the world.

The emperor, and the empire, have no clothes.

Berman spends a good deal of time talking about the “*alternative culture*” to all this, including “*a commitment to craft, community, the public good, the natural environment, spiritual practice, and the ‘simple life,’*” and he shows that its adherents and champions have existed all along, though of course overwhelmed by the dominant culture. He cites, for example, Thoreau, Melville, Henry Adams, Veblen, Sinclair Lewis, Henry Demarest Lloyd, Ruskin and Morris and the craft movement, Eric Fromm, Lewis Mumford (on whom he justly spends many pages), the Southern Agrarians, Robert Redfield, Vance Packard, William A. Williams, Marcuse, Ellul, Roszak, Schumacher, Lasch, Wendell Berry, and more recently Jerry Mander, Langdon Winner, Neil Postman, and somewhat surprisingly Ted Kaczynski. This is a distinguished bunch, and they are known today because the work they did was careful and trenchant and exposed powerfully the ills of a material society, but, as Berman notes when talking about Mumford, in the end “*you can’t get taken seriously if you point this out.*” How well I know.

And so the alternative culture, though it has always existed on the fringe, and still does even now, has never seriously derailed the steamengine of the hustler civilization nor in fact even slowed it

down perceptively. In fact that civilization will always take steps to marginalize it, even destroy it if necessary, a fact that Berman illustrates in a chapter on the antebellum South. He shows how the South was “*the one example we have of an opponent of [the dominant] ideology that had real political teeth,*” and blatantly opted for a life premodern (indeed “*neofeudal*”), agrarian, slow, conservative, and honoring tradition, honor, chivalry, and hospitality more than making a buck or inventing a gadget. This ultimately the increasingly industrial and expansive North could not stand and so began a war to destroy it. “*The treatment of the South by the North,*” Berman says, “*was the template for the way the United States would come to treat any nation it regarded as an enemy: not merely a scorched earth policy, but also a ‘scorched soul’ policy*” that it would use in Hawaii, the Philippines, Cuba, Japan, Vietnam, Iraq, Afghanistan, and anywhere else it could achieve it.

Which is why in the end Berman concludes that nothing will ever change our hustling civilization and all attempts at trying to replace it are fruitless: “*I regard the fantasy of a recovered future as pure drivel.*” He sees, instead, that it is headed toward inevitable collapse, and not too many decades away. He quotes a U.S. intelligence report from the *Washington Post* that predicts “*a steady decline*” in American dominance in the coming decades, the country eroding “*at an accelerating pace*” in “*political, economic and arguably, cultural*

arenas,” to which he adds, “*Nothing could be more obvious.*”

In a rare moment of optimism he goes on to say, “*Collapse could be a good thing*” if it could ultimately “*open the door to the alternative tradition,*” a process he admits is “*a long shot.*” And here he suggests, and wins my heart as he does so, that one means to that is secession, which holds promise precisely because it has given up on trying to change the industrial society as a whole, across the nation, and picks instead smaller places (such as Vermont) where some version of the alternative tradition might be realized.

At the present time, he says, “*this project doesn’t have a hope in hell,*” but “*in thirty or forty years, it may not seem so far-fetched.*”

Well, it may take a generation, but I don’t think so. The collapse will come sooner than we realize — I have predicted within a decade — and it will open up secession (or some equivalent such as city-states or medieval walled cities) as the only possible opportunity for a new society with new human-scale alternatives. I’m not predicting it, mind you, I’m just saying it’s the only way to go.

Kirkpatrick Sale is the author of a dozen books, including Human Scale and Rebels Against the Future: The Luddites and Their War on the Industrial Revolution, and is the Director of the Middlebury Institute for the study of separation, secession, and self-determination.

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counterpunch@counterpunch.org

NATIONS WITHOUT STATES

SUPPORTING A NATIONS RIGHT TO SELF-DETERMINATION

The National Liberal Party (www.nationalliberal.org) is sponsoring a pressure group called Nations without States to highlight the plight of peoples who aspire to nationhood. These might be based on peoples or tribes based within a state or even across borders that may or may not have been independently organised in the past. They might have a linguistic separateness from their neighbours or fellow citizens. All will aspire to recognition, autonomy or independence. These might be based on peoples or tribes based within a state or even across borders that may or may not have been independently organised in the past. They might have a linguistic or historical separateness from their neighbours or fellow citizens. All will aspire to recognition, autonomy or independence. These might be based on peoples or tribes based within a state or even across borders that may or may not have been independently organised in the past. They might have a linguistic or historical separateness from their neighbours or fellow citizens. All will aspire to recognition, autonomy or independence.

If you want to contribute to the debate or simply learn more join their facebook group Nation without States!



We're now on Facebook!

SINCE OUR relaunch - late last year - we've made slow but steady progress in raising the profile (and promoting the message) of **4WR**.

Our latest improvement is the introduction of a Facebook page! It can be used for **4WR**-related announcements and debates. Why now check it out? If you're on Facebook, simply type in **Fourth World Review** in the 'Search' bar at the top of your home page.

Hopefully, a **4WR** web-site will follow in due course. We're also planning **4WR** TV, which will operate via Youtube. More details will follow.

Read the **Euro Realist** Newsletter.

THE **Euro Realist** is published monthly on a non-profit making basis by Derek Bennett. Subtitled '*Campaigning for an EU free Britain & Parliamentary sovereignty*' it provides news about the EU and anti-EU events.

For further information, e-mail: eurorealistnl@aol.com Please mention **Fourth World Review** in any correspondence.

Can You Help?

JOHN PAPWORTH'S article **Political Progress** notes that we need to institute "a vast educational effort to resolve the multitudinous problems involved in the restructuring of power in society from the ground up rather than the top down."

4WR is anxious to help promote this "vast educational effort" via a dual approach.

Firstly, we need to produce a leaflet that'll raise the existing profile of **4WR**. The number of magazines that seek change is becoming legion. We need to show that **4WR** is radically different from the rest! We also need to win the battle of ideas! Thus we need to build the circulation of **4WR** and promote an intellectual argument for our ideal of 'Small is Beautiful!'

Secondly, we need to produce hundreds – if not thousands – of local publications which'll help popularise our ideas. Therefore, we are looking for people who would be willing to help with the financing, writing, production and distribution of these newsletters.

However, we're particularly interested in speaking to anyone who has fundraising experience. We realise that we're not going to be able to produce these local publications without substantial funds.

Would you be willing to kick-start this campaign by making a donation to our fighting fund? This is being co-ordinated by Belfast-based supporters of **4WR**. Therefore, please make any Cheques/POs payable to **Glenwood Publications** and send to Glenwood Publications, First Floor, 316 Shankill Road, Belfast, BT13 3AB.

(In your covering note please say that your donation is for the **4WR** promotional campaign.)