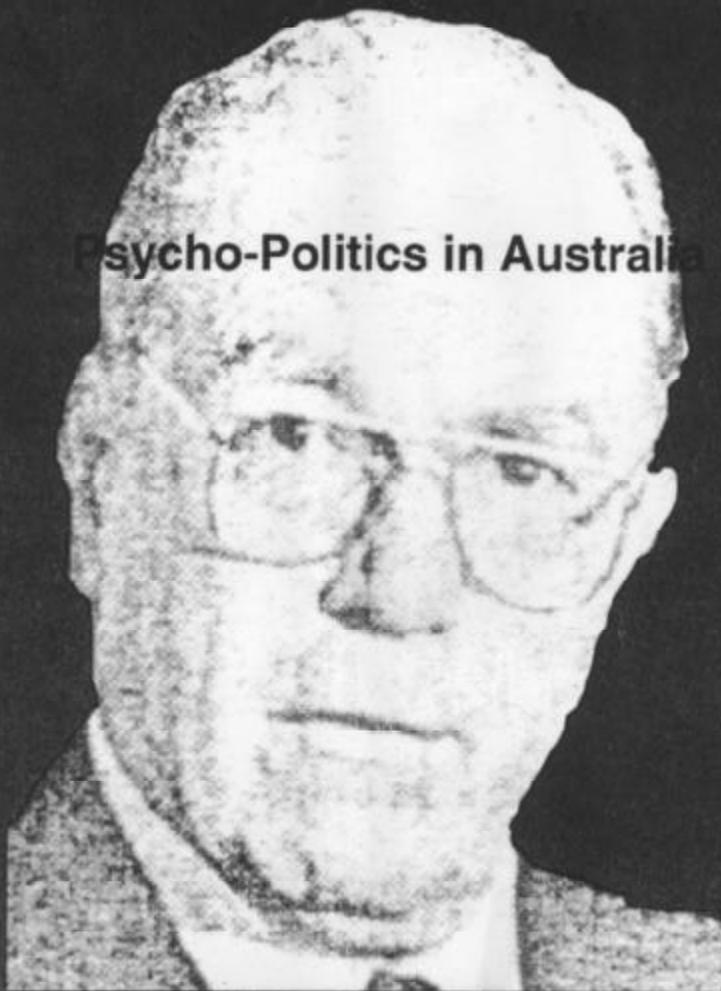


BEYOND COMMON SENSE

Psycho-Politics in Australia



By Don Veitch

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THE HISTORY OF THE AUSTRALIAN

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Cover

Lyndon LaRouche who has
proclaimed "I am a genius ... I talk to
the great minds of history"

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Preface

Over 100 years ago, the great Australian National System economist and newspaper proprietor, David Syme, described the developing corruption of the British political party system and its derivative in Australia. His comments are relevant today. Few would doubt that the morality of our political culture is collapsing bringing forth aberrant behaviour, from both the leaders and the led.

The recent ascendancy of federal Labor and the ineptness of federal Liberals has made a caricature of a democratic republic. In the wider political culture the fault lines and pressures of society are being massaged and played with by the media, ethnic War Lords, and an army of NGOs, quangos and government funded operations.

We live in a corrupted democracy where Michels' observations concerning the "iron law of oligarchy" is daily observed, with few channels of political expression open to an increasingly demoralised nation. The clever few now increasingly prevail over the many.

In recent times, symptomatic of the collapse of the legitimacy of the Liberal, Labor and National Parties, there has grown, primarily on the "right", a constellation of independents, minor parties and political networks attempting to act as ginger groups and consciousness raising organisations. Their arguments are invariably: anti-bank, anti-union, anti-immigration. But all have failed to have a lasting and significant impact, all are linked to a higher control mechanism: League of Rights, Freemasonic, unions, vested business interests, intelligence networks.

In 1988 an organisation, the Citizens Electoral Councils, a new "grassroots" political organisation won an amazing victory in a by-election in Queensland. It became the latest "offering" to the people of Australia as a genuine challenge to the mainstream political parties.

After its initial victory, the CEC was targeted by other groups

for a takeover. The first attempt at a takeover was from the grass roots pro-British group - the League of Rights, and that challenge was beaten-off. Masonic interests had attempted to infiltrate and take leadership but, possibly as planned, they helped to destroy the CEC, Mark 1.

In later years the CEC organisation was targeted and suborned by the American LaRouche movement. As of 1994, the CEC rump network was a totally owned subsidiary of the American network. Any initial CEC direction was destroyed.

What follows is an outline of how elements within the LaRouche organisation destroyed an indigenous Australian organisation for questionable objectives. It relates how psychopolitics was introduced to Australia and how Australians proved an easy prey to sophisticated psychological stratagems.

BEYOND COMMON SENSE

BACKGROUND TO THE CITIZENS ELECTORAL COUNCILS

The Citizens Electoral Councils of Australia Group (CEC) achieved a spectacular success in 1988 in winning the seat vacated by the Premier of Queensland Joe Bjelke-Petersen.

After this initial success, over 100 branches were formed throughout Australia, and membership numbered in the thousands.

In 1992 a national headquarters was established in Melbourne and fund-raising efforts were successful raising close to \$20,000 per week, nearly \$1.5 million over this period of time. A significant research capacity was established, regular lobbying campaigns into federal parliament were carried out, a mass distribution newspaper (*The New Citizen*) appeared, sometimes with a run of up to 50,000 copies, and an extensive training program for cadres initiated. This was unprecedented in grassroots organisations.

The CEC's activities eclipsed those of all other networks in fund-raising, professionalism, research, impact and dedication. In 1993 and 1994 the national office had a full time staff of between 15 and 20 workers.



**The Young
LaRouche in
1974. Over fifty
and overboard
for Marxist
revolution**

The growth of this organisation did not go unnoticed by political incumbents. The nationally registered political party was greeted with an orchestrated campaign of hostility from identified sources within the B'nai B'rith-British intelligence network, labelling the CEC, "extremist," "racist," "anti-semitic," "lunar-right," and so on. Some 40 hostile articles appeared in 1993 and 1994, primarily from Conrad Black's

journalists in *The Age and Sydney Morning Herald*. The CEC was the subject of a number of hostile profiles on national ABC radio (the government funded network), and TV (primarily Kerry Packer's network and the "ethnic" outlet, SBS). The CEC was denounced on the floor of the Trades Hall Council by the Meat Workers Union and attacked by a coalition of students, gays, feminists and Jewish groups. Rodney Adier, the mega-wealthy financier in charge of FAI Insurance, and a Daddy Warbucks for right-wing pro-free trade "think tank," the Sydney Institute, issued legal threats, and Michael Danby a leading political ally of Isi Leibler instituted legal claims for defamation, claiming damages of up to \$250,000.

The reason for this attention is the C.E.C's international connections to the American network headed by Lyndon LaRouche.

Who is LaRouche?

LaRouche literature describes Lyndon H. LaRouche, Jr., as a "statesman" and "economist." He was born into Quaker traditions, was with the US army as a noncombatant in WWII seeing service in the Indian theatre, was a Marxist from about 1949 till the mid 1970s. He now heads a publishing organisation which raises about \$(AUS)40 million per annum mainly through the sale of political publications such as the weekly magazine Executive Intelligence Review (EIR) and political donations from wealthy supporters and other sources. The American organisation variously called-the International Caucus of Labor Committees (ICLC) and the Schiller Institute has about 300 full time workers. LaRouche has stood as a candidate in 4 Presidential elections.

In 1987 the headquarters of his publishing organisation was raided by a 400 member joint police-military taskforce. After an initial mistrial, and a second trial (relocated in a blatant "forum shopping" exercise), he was found guilty on various conspiracy



**The Reverend
James Bevel.
Won a real
revolution**

charges and received a 15 year jail sentence, of which he served 5 years, being parole in January 1994. Other members of his organisation received jail sentences of 32, 70 and 81 years for fund-raising without a security dealer's licence.

LaRouche forces have the ability to "get up the nose" of certain establishment figures. LaRouche has always protested his innocence and refused to plea bargain.

Wherever LaRouche goes, there is bound to be a reaction and the inevitable fireworks. Considerable media effort in the USA is put into discrediting the man and his colleagues.

Since the late 1960s, LaRouche networks have been political forces on the fringes of politics, various leftist groups and in particular with extremist Zionist (Jabotinskyite) forces and ultra-orthodox groups such as the Lubavitchers. Since the late 1970s LaRouche has had a particular hatred for the Jewish free-masonic group known as the B'nai B'rith, groups which he claims are in the service of the modern day "British East India" forces.

LaRouche has been accused of being "anfi-semitic," a ludicrous charge considering that many Jewish people are active in the organisation. LaRouche has also been accused of "racism," also a ludicrous accusation given LaRouche's Christian humanist philosophy and the fact that the black civil rights leader Jim Bevel (a former confidante of the late Martin Luther King) is a close political partner of LaRouche.

In his earlier days LaRouche worked closely with Jewish political networks. LaRouche confesses in his memoirs that in the late 1960s members of the radical Zionist outfit, Hashomer Hatzair, recruited LaRouche to the leadership of a Students for Democratic Action (SDS) chapter on a campus he was attending.

From this initial recruitment LaRouche drifted into the Lynn branch

of the Trotskyist organisation, the Socialist Workers Party (Swp). LaRouche states in his memoirs that the “SWP, (was) predominantly Jewish,...then actively involved in pro-Israel circles. “ Later in the 1 970s he met with Israeli leader Abba Ebban (1) and was helped with his personal security by Israeli intelligence.(2)

LaRouche, who was born in 1920, was a convinced Marxist from the mid 1940s until the mid 1970s when he apparently converted from Marxism. LaRouche makes no attempt to explain the reasons for his conversion in his autobiography, *In Defence of Common Sense*. (3)

LaRouche was a card carrying member of the SWP from about 1946 to 1954. In the 1959-60 period he points out that he was approached by the FBI to inform on the SWP. (4) Far from rebuffing the approach he “played along” with the FBI and claims to have used the channels for his own purposes. By the late 1980s LaRouche was a public enemy of the FBI and he blames them for participating in his railroad to prison in the mid 1980s.

LaRouche strategy was to use the SWP as a launching pad to attack the New Left, for which he had nothing but contempt. His aim was to expose its establishment connections. Whilst attacking the New Left, he solidly defended the cause of Marxism, and personally claimed to have made an original contribution to the on-going development of Marxist thought and class revolution.

From these revolutionary encounters on campus he formed the National Caucus of Labor Committees (NCLC) as a faction of the New Left student group and he brags later of his successful campaigns, ‘In a manner of speaking, we had destroyed SDS. “ Growing out of his student activities and fights within the extreme left, and especially “interfaces” with intelligence operations and the FBI in the 1960s and 1970s, LaRouche devised his program to develop hardened cadres to advance his socialist and revolutionary dream. The psychoanalytical training of new Marxist cadres, which he was working on, he claimed was his “original” contribution to what he termed, “Marxian

psychology

LaRouche stiff clings to the training techniques he claims to have mastered in the campus gang warfare of the late 1960s and early 1970s, and LaRouche forces are still using the same communist techniques to achieve political of thought reform to achieve political objectives.

In the 1970s LaRouche bragged about class warfare and the seizing of the means of production, whereas today, the 1990s, he espouses an ecumenical spirit and the creation of a new Golden Renaissance.

LaRouche's political objectives in the 1990s are different from his political objectives of the 1970s, but the command structure, the training techniques, and the key personnel in the movement have changed little. The characters in the LaRouche drama have changed little in the 1990s, and the 1970s adversaries are still slugging it out with LaRouche in the 1990s: Zionist networks, intelligence agencies, the FBI, leftist factions.

To understand LaRouche in the 1990s in Australia, the interested student must therefore return to Lyndon LaRouche's writings from the American campus in the 1960s and early 1970s. A time when LaRouche was active in the revolutionary Marxist tive capacity against the movement and bragged of his disruptive capacity against wider Left. A time when American intelligence authorities sought a working arrangement with him.

THE EARLY LAROUCHE

Comrade Lyn

In his biography, LaRouche explains that he flirted with Marxism for a few hours on one day of the week over the years 1949-54, but he dismisses this period as being insignificant in his intellectual and political development. His writings reveal him to be a committed Marxist into his 50th year, well into the

mid 1970s. He derides Trotsky, is silent on the crimes of Stalin and in wider writings indicates a respect for Lenin.

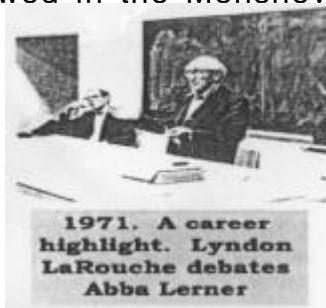
For his campaign to target and organise politically within ethnic groups, LaRouche found motivation from Kari Marx's polemical pamphlets, especially *The Eighteenth Brumaire of Louis Napoleon* and the *Poverty of Philosophy*, literature dealing with the cultural question:

*“Like the French and Hispanic cultures, the Italian culture is closer to the peasant-like petit-bourgeois world-outlook examined by Kari Marx in the **Eighteenth Brumaire and Poverty of Philosophy**).*

LaRouche rejoined the SWP in the late 1960s and lectured on Marxian economics for the SWP on university campuses. He claims his rejoining the SWP was a subterfuge to expose the radical student activist group known as the SDS (Students for a Democratic Society (SDS) and others, whilst “pretending” at the same time to liaise with the FBI. (5)

The SWP followed the agenda for world revolution architected by Leon Trotsky, but LaRouche was no admirer of Trotsky at that time. In 1973 LaRouche savaged Trotsky claiming he was “neurotic” and had a tendency to submit to organisational discipline, all in the name of being a faithful Leninist. Trotsky was politically “*impotent*” having wallowed in the Menshevik “swamp” from 1903-1917.

Because of his “ego” he had “blocked” against Lenin’s attempts to rid the party of Stalin and therefore lost the chance to build an international communist movement. LaRouche agreed with Lenin that Trotsky was *slimy*.” Trotsky’s greatest crime was to capitulate to the Mensheviks, the Zinoviev-Stalin, and Cannonite (SWP) lines.



Overall, according to LaRouche,

Trotskyists were “*impotent wretches*” and had “become *streetwalkers*” for the CIA. (6) A strange insult considering LaRouche’s own confessed “deal” with the FBI.

In the 1960s and 1970s, LaRouche was in the thick of ideological warfare with the broader Marxist movement, and not just a curious ideological tourist as he attempts to portray in his mid 1980s autobiography.

The Left-Right Intelligence Battle Goes On

Much of the activity of the LaRouche movement in the 1990s, and especially in Australia, is taken up with what, could be termed a “global grudge-match” between himself and the forces he perceives as his enemies, especially the Anti-Defamation League of the B’nai B’rith, the “Jewish” tentacle of British freemasonry. He has continued his attacks on the wider Left.

LaRouche has a hatred for the former communists he now finds in neo-Conservative forces, and in return is especially hated by Leftist and Trotskyist networks who remember his campus exploits.

The same forces that he was fighting in the 1960s and 1970s are slogging it out with him today. In 1993 and 1994 LaRouche forces in Australia were subjected to a wide attack from “leftist” groups, feminists, trade union, Socialist International, Zionists.

He has brought that dimension into Australia. In many ways he is still continuing the ideological intra-communist battles he commenced thirty years ago whilst he was an activist on campus. All the “players” from his 1960s and 1970s university brawls are active in fighting his organisation today in Australia: organised student leftists, Trotskyist networks, Jewish agencies, intelligence operatives. It’s as though LaRouche is fighting a 20 year old global grudge match neither side conceding defeat. The following is an example of how the battle of the 1970s continues today:

“The ADL’s central role in the official Project

Democracy apparatus of the Reagen-Bush era was an outgrowth of the ADL's long-standing position as a major agency within the US branch of the Socialist International, which has always been dominated by members of the old Bukharanite "Right Opposition," to Stalin. This link is typified by Fact-Finding Division headed by Irwin Suall, who was trained by the International Ladies Garment Workers Union of former U.S. Communist Party chairman Jay Lovestone. " (7)

LaRouche's Marxist Economics

Lyndon LaRouche was hard at work in refining Marxism as late as 1973. But since then, as he has pointed out in his autobiography, he has moved very close to the Catholic Church on moral and social issues. (8) LaRouche, has offered no explanation as to why he gave up his earlier strident Marxist beliefs. From a position of angrily denouncing the Catholic Church, he is now a defender of its work.

Critics in Lutheran and Christian Fundamentalist circles in Australia, suspect LaRouche as being in league with Vatican forces. At least one Fundamentalist newspaper in Australia is deeply suspicious of the new found religious agenda of Lyndon LaRouche. Whilst some of this can be dismissed, for example LaRouche has been bizarrely attacked as being part of some Rosicrucian conspiracy, it does raise the question as to the process of LaRouche's change from a Marxist "class-warfare" agenda to his new "ecumenical" agenda. Any new works by LaRouche on psychoanalysis should include a chapter describing his own personal change from the Marxist LaRouche to this new "manifold" of thought and action, the new Renaissance LaRouche.

LaRouche makes some effort to down play his earlier commitment to atheistic Marxism, claiming the SWP was primarily a social club; if there were differences of opinion between

LaRouche and the SWP, then, so he claims, they were only minor(9)

In 1954, aged 30, LaRouche drifted away from the SWP organisation when he moved to New York, but found the Trotskyists in New York “narrow,” “bigoted” and “non-thinking.” LaRouche claims to have made his great breakthroughs in economics at that time, the early 1950s. (10)

In his 1980s autobiography he claims:

“Marx’s notion of ‘extended reproduction’ on which his theory of the business cycle depends, is a clever hoax. As Marx himself emphasises repeatedly, his model of investment leaves out of consideration technological progress in the succession of these investments. On this basis, he pretends to show, that as the capital-intensity of production increases, the net effect is an inflation of costs, which lowers profit rates, and thus causes a self-feeding contraction of investment and employment levels in production. This sort of development does appear in economies which inhibit technological progress, but it is not a natural tendency within modern agro-industrial economies.”

‘Naturally because of my own discoveries in economic science during that period, it is his centrally thematic feature of Marx’s Capital which I recognised most immediately as a fundamental error. “ (12)

Was LaRouche always a hostile critic of Marx as his 1987 autobiography attempts to portray? In the mid 1970s he was a “ reformist’ Marxist and his political movement was founded on Marxist principles.

The seeds of organisation of the Citizens Electoral Councils, are found in LaRouche’s 1970s Marxist writings. At the core is the Marxist debate over a concept known as “extended reproduction.” LaRouche, in 1973, made a great effort to promote

what he claims is his own “original” discovery about Marxist extended reproduction.” He believed that this would resolve the problems about impotency in organising the revolution. Readers will find the original LaRouche words in this footnote (13). As late as the mid-1970s, LaRouche still believed in and was working towards his version of a Marxist revolution. He was working for a Marxist revolution despite the Soviet invasion of Hungary, Kruschchev’s 20th party Congress denouncing Stalin’s crimes and exposure of the death camps in Russia; the writing of *The Gulag Archipelago* by Soizhenitzyn. and barely 5 years after the Soviet troops rolled into Prague. LaRouche seemed unaffected by these events, at least he does not mention these events in his autobiography. Instead LaRouche is heavily into Marxism as late as 1973 and brags that he has:

“resolved the problem of elaborating the historical-materialist notion of expanded reproduction...”

and that:

“On this point we have made a fundamental contribution to Marxian economics by resolving one specific problem which Marx himself failed to answer

The notations used to explain the dialectical process in 1973 are used in his more recent comments on economics in the 1990s. From a 1973 outline on Marxian economics:

“The simplest paradigm for the order of conception required by such a definition of transfinite in variance is developed in our treatments of Value for Marxian economic theory, in which negentropy is expressed by a tendency for exponential increases in that ratio, $S'1 (C+V)$.”

After over two decades of orthodox Marxism picked up in the SWP, in 1973 LaRouche was moving towards the idea that psychology and the human mind was what held the key to Marxist revolution and class warfare. This had grown out of his “discoveries” on the Marxist concept of “extended reproduction.” This “discovery” grew from his activities in the fringe world of Marxists, communists, bohemians, cults, anti-cults and intelligence operatives.

It was in that subterranean world, where LaRouche experienced his formative intellectual years, and ‘formed his political organisation, developed training ideas and practised his psychological theories. It is here that he claims to have met his own personal enemy: the Anti-Defamation League and its intelligence friends. The same forces that obsess LaRouche forces today, both in the USA and Australia.

LaRouche, in his autobiography, claimed that the SWP, his own incubating machine, was full of FBI and CIA operatives and further, that the ADL, was spotted as being involved in the government funded drug and mind control program known as “MK-Ultra.” This knowledge involving the effects of drugs would

be useful for work with Australian recruits who might have had drug abuse problems.

The Psycho-Political Program Begins

The LaRouche movement, especially in Australia, is preoccupied with what can be termed psycho political phenomena. Where has this preoccupation with the psychological dimension come from? Primarily, from LaRouche's Marxist and University days. In the 1960s and 1970s LaRouche was interested in the thought processes of his fellow comrades in the Marxist networks.

The SWP period was critically important for the later development of his psychoanalytical work, which LaRouche calls '*Beyond Psychoanalysis*,' and also for his growing interest in the related intelligence area. According to LaRouche, people are rarely ever what they appear to be. There is always something hidden, psychoanalysis and his experiences in the SWP, he claims, have helped him to discover the true motivations of people:

"Relative to its size, the SWP leadership and general membership was flooded with agents of sundry intelligence organisations, in addition to the FBI's generous representation. This coincided with the special circumstances of the period of McCarthy's sideshow. I began to develop an instinct for counterintelligence, the art of discovering what people are who are not quite what they pretend to be. In this, I was guided by the certainty, that what people really are is the way their minds work. A person can disguise what they appear to believe and what they do; they cannot disguise the way their mind works under intellectual stress. This aspect of the experience, too, contributed the germ of a skill which developed to some importance to our nation during more recent years.

"(4)

LaRouche reviewed the series of lectures that he had delivered on university campuses and concluded that people were obviously “blocking.” LaRouche explains that students who failed to understand his lectures in Marxist economics gave him a clue as to a real problem in advancing the cause of world revolution:

“in the effort to solve certain critical problems of pedagogy in the teaching of dialectical method and Marxian economics...

Specifically ‘extended reproduction’...

Of all well-known Marxian economists, only Rosa Luxemburg attained a credible comprehension of Marx’s notion of extended reproduction. From studies of the outstanding secondary literature and experience with well over a thousand students in the writer’s course in Marxian economics, it was possible to isolate the form of the mental blockage which usually prevents comprehension of notions of that order. It was clear that remedial methods lay beyond the scope of curriculum design per se. “(15)

For LaRouche there was a revolutionary potential for this important discovery. LaRouche was preparing to, move into the path of human psychology, taking along with him the Marxist substructure. The thought processes of “blocked” students from the university, students who had failed to understand his lectures would give the clues to the development of a new political organisation, unblocking, mind-plumbing was the future for the LaRouche organisation.

“it should be obvious that all talk of socialist organising is merely pathetic chattering unless the organisation involved first settles account with the characteristic capitalist ideology chaining the minds

of workers of that sector The cadres must first begin to settle accounts with that same ideology in themselves: the educator must himself be educated ... Strip away the worker's persona (his ideologized self-estimation) and, if one has done nothing more, one has merely confronted the worker (qua individual) with intolerable objective reality respecting his conditions ... One must be able to give the worker a self-conscious social identity as a person whose existence is necessary to the entire human race... To communicate this new sense of self to the worker, the cadre himself must have a clear selfconsciousness of his own identity in the same general terms. " (16)

LaRouche forces would save the world from a "new fascist holocaust" by pursuing this approach of purging all his cadres of their middle-class hang-ups. (17)

His psychoanalysis would help mould a fighting group from the disparate social and ethnic groups he would recruit: middleclass, unemployed, Hispanic, black, white, Jewish.

In his psychoanalysis series, - the trilogy: Beyond Psychoanalysis, Feuerbach, The Sexual Impotence of the Puerto Rican Socialist Party, - LaRouche points out that clinic sessions were held in America and abroad and, it is claimed, the neuroses level of his cadres had diminished considerably. This apparent initial success has encouraged him, through loyal agents, to carry the work into the 1990s in Australia:

pic caption

In 1973 LaRouche agrees with the Club of Rome about a "biological holocaust", but claims they are defenders of capitalism

"A preliminary period of a several weeks of intensive sessions by member groups

in the USA and Western Europe has made the requirements clearer, but has also shown results in the form of discernible qualitative improvements - with an absolute minimum of instances of neurotic episodes in individual participants. Despite the disturbing, although much reduced incidence of neurotic behaviours of the sort which would have occurred in any case, the result of months of successive phases of work on this problem has been a grudging but marked improvement in performance both in the quality of intellectual productions and in organising work.

From Marxist Economist To Marxist Psychologist

The LaRouche psychoanalysis had developed much earlier. LaRouche developed an interest in human psychology in the 1940s when he had done studies in the language behaviour of schizophrenics. (18) The source of current political practices are in three tracts LaRouche wrote in the 1970s:

“**Beyond Psychoanalysis,**” found in his magazine, *The Campaigner*, Sept./October 1973;

“**The Case of Ludwig Feuerbac**
Campaigner, December 1973; and,
“**The Sexual Impotence of the Puerto Rican Socialist Party,**”
Campaigner, 1974.

These articles were all written under the authority of his political organisation, the National Caucus of Labor Committees in the 1973-4 period, when Lyndon LaRouche was 50 years of age. In these articles LaRouche used his pen name,
“Lyn Marcus.”

in his organisation: Firstly, the political movement was growing and psychology was a new weapon of defence against the enemies within the ranks of the left. He claims in his autobiography *ir*, 1987 that his “*Beyond Psychoanalysis*” discovery was to be used as a response and a protection against Communist goon squads.(19)

Secondly, in his 1973 article in “*The Case of Ludwig Feuerbach*”, another reason was given, this time it was to train cadres for class warfare.

He also offers a third explanation as to how he started into Psycho-Politics. This was when his colleagues had apparently been kidnapped and psychologically abused.

LaRouche describes how he was targeted by the KGB, and marked for assassination. He claims he was targeted by the Soviet’s intelligence service because he was such a threat to the left. One of his colleagues was kidnapped in a highly sophisticated drug ensnarement and was “brainwashed” by East German and KGB elements. LaRouche involved himself in the deprogramming process:

“I conducted a very hard interrogation, but a supportive one. It was like peeling away one layer of an onion after the other.”

The aim was to get “*clinical information*” to be given to a psychiatrist with expertise in drug-hypnosis cases. LaRouche debriefed and interrogated for two successive sessions over many hours. (20)

LaRouche claims to have uncovered further attempts to capture, drug, and brainwash his followers in England. This motivated him further to develop psychoanalysis as a counterintelligence weapon.

LaRouche had no doubt as to the source of his psychoanalysis:

“The greater part of the material we introduced to psychology is by no means new in itself, but has

long existed as established knowledge outside institutionalised psychology per se. Because the fundamental conceptions were successively developed by Descartes, Spinoza, Kant, Hegel, Feuerbach, and Marx, we may properly define the specific enlargement we now introduce as the contribution from Marxian psychology- “ (21)

pic caption **“Beyond Psychoanalysis’: an
“original’4’ contribution to Marxism?**

It is doubtful if LaRouche would recommend any of these authors on a reading list for his 1990s cadres, indeed, he has condemned some of these writers in uncompromising terms as late as 1994, but nevertheless, the psychoanalytical practices that emerged from the likes of Hegel, Marx, Kant, are still a core practice within the LaRouche movement in Australia. This, indeed, is a profound and irreconcilable internal “contradiction.” The Marxism has been dropped and hidden away, yet the crypto-Marxist techniques remain beneath a veneer of “renaissance” thinking.

LaRouche’s Marxist activities, and his lectures, were essentially a replication of Marxist economics, and in particular the Marxist economics found in Volumes III and Volume IV of *Capital*..

‘The bulk of the present writer’s literary productions and lectures on economic theory and economic analysis is essentially a replication of the Marxian point of view as summed up in Volumes 111 and sections of Volume I V of Capital,

and La Rouche claims to have made a “*fundamental contribution to Marxian economics*, “and thus he personally has.

pic caption 'The Sexual
Impotence of
Puerto Rican Socialist Party'

The ultimate purgative for killing anti-working class witches

“given the entirety of Marxian economic theory an applicability as scientific economics to an extent not previously feasible.”

And,

... it becomes our responsibility to recognise and treat the pedagogical problems arising from our initiative in reviving the Marxian revolution in human knowledge.

Larouche writes in the 1970s that it is important for revolutionary development to understand how an economic surplus can emerge in an economy, and how it can be used by a society and its workers. He discusses at length in his writings, how the creative process occurs. The economic notations LaRouche uses in his 1970s writings are similar to the economic notations he has used in his small book, *So You Wish To Learn All About Economics*.

LaRouche argued that before there could be a socialist revolution, the minds of the socialist cadres (“the vanguard of the working class”) had to be changed. This was no mere cosmetic change, the cadre’s entire world outlook in “every aspect of life” had to be altered. LaRouche attacked the failure of socialist politics, for up until his discoveries, the working class, apparently, had not discovered its class interests and had been misled, it had been subverted into “nationalism” and narrow craft interests. The entirety of LaRouche’s trilogy writings on psychoanalysis, point to his disappointment that Marxism has not been properly developed and implemented, nowhere is he critical of its theoretical axioms, or even of its

political plans for the future, LaRouche discusses the need for a psychoanalytical remedy,” and the task ahead for the Labor Committees, which is to establish a fundamental “*theory of mind.*” (22) This is what was to emerge in Australia in the 1990s. The battle had begun. From the mid-1970s, LaRouche was carrying out revolutionary psychoanalysis as his contribution to the revolutionary cause, it was a “*fundamental contribution to Marxian economics.*” (23):

“we may properly define the specific enlargement we now introduce as the contribution from ‘Marxian psychology- (24)

According to this program, through productive co-operative labour, and through “expanded reproduction” the worker is to go through a profound mind change. By “actualising” of the human quality in producing goods and through technological advances, he becomes a real human, for:

“Universal labor, expanded reproduction, and sexual potency are one and the same at root, “ (25)

Thus, it appears, if you attack the perceived sexual hangups of the would-be proletarian vanguard, then you will alter the other two and have a revolutionary process in the making.

This is what LaRouche claims as his big contribution, the creation of a psychologically fit vanguard of the proletariat, which is ready for class warfare and ready to seize the instruments of production.

“Mum” And “The Family” Are The Enemy

In 1974 LaRouche was arguing that family relationships were the main cause of sexual and political impotence. He claimed in strident terms in *The Sexual Impotence of the Puerto Rican Socialist Party*, (26) that “*we are revolutionaries,* “and need to destroy capitalism and seize the instruments of production

instantly.

Anyone who objected to this new psychological approach and wanted to get on with the work was “*pathological*” for it was necessary to have “*immediate total mobilisation for socialist revolution*. “ It was “*the potent Lenin* “who had clearly set out this path. The root of the problem is the sexual fantasies of the cadre and these had to be ripped out of his (or her) mind.

The technique of psychological reform within the socialist cadre was to,

“show him his miserable childhood swanning with the sadistic mother”

The unconscious process had to be probed deeply to reveal this ‘*Possessive, sadistic mother*’ This “petit-bourgeois” attitude had, according to LaRouche, led people to pathetic ideas like wanting national independence. These ideas had to be “*ripped out*” of the cadre’s mind so that the dialectical revolution could proceed in “*the interests of the working class*”

However, by the mid 1980s LaRouche supported the idea of “national independence” as a central plank of his beliefs. Thus the bourgeois hang-ups of the 1970s, the distractions of “national independence” that had to be ripped from the mind using the specially devised Marxist psychoanalysis in the 1970s, are now, in the 1990s, to be retained, or one assumes, transplanted back in, if they had previously been “ripped out.”

The organisational technique used specifically to purge a mind of a certain form of behaviour, is adaptable enough, it would appear, to be used for the opposite ends. There is more than a seed of totalitarianism in LaRouche’s comment that:

“no human being has the right to believe or feel anything except that which impels him to act in the historic interests of the world’s working class.

If you are not in the “working-class,” what ever that is, then apparently you have no rights!

And there are strict rules for the new cadres who are working along this path of socialist revolution. For in this political struggle, they only have the right to material consumption, “*essential to the individual to develop his or her individual human powers*,” powers that are necessary to, be a successful socialist revolutionary. This means that you will work long hours and earn only enough for you to be able to show up the next day for more “revolutionary” work!

LaRouche is quite explicit, and anyone who harbours contrary views should have:

“irrational feelings ... ripped out and replaced with appropriate human beliefs and feelings... This in fact is not in the least cruel but an act of potent loving.

In 1973 the “appropriate human beliefs and feelings” that LaRouche wished to cultivate were Marxist ones, in 1994 a new set of “appropriate human beliefs and feelings” had been discovered but the class warfare psychology is still deemed appropriate. Could it be that “appropriate human feelings” are only what LaRouche deems them to be, and that these can change in the space of a decade?

LaRouche does offer some advice on what is considered *appropriate* and what is considered *inappropriate*:

pandering to national sentiments is an expression of “sexual impotence” and hence inappropriate; if a man does not act politically then he is a “*Judas to the human race*” becomes a “*pathetic degraded spectacle*,” certainly this is inappropriate; finally, the Christian church is a conspiracy of women and pseudo-men (priests) to keep

In 1974 The Virgin Mary was the enemy. By 1994 a more ecumenical approach was adopted by LaRouche. Could LaRouche have been wrong in 1974?

men out of political action - inappropriate behaviour! Thus the whole of organised Christianity, apparently, is “inappropriate.”

Since the 1980s, however, LaRouche has moved close to the Catholic Church on moral and social issues. Why are such actions by LaRouche now “appropriate”?

“Ripping Out” Bourgeois Thoughts

Psychoanalysis is a program to attack the thought processes of cadres, thought processes which are deemed unworthy. LaRouche describes the clinical process, of “*ripping out*” inappropriate thoughts in some detail:

“This ought to be the ABC of any competent clinician. Along the lines indicated earlier in this article, the essence of clinical work is the successful counter position of the will of self-consciousness to the infantile impulse of the Ego-state. If group sessions are constituted on the basis of socially reinforcing the Ego-state impulses in opposition to the’ ego-ideals’

self-consciousness, then the result of the group session can only be to exacerbate neuroses, and to even harden mere neuroses into actual psychoses. The correlatives of such quackery 'conscious raising' sessions are a marked, increase in selfishness, accompanied by deep personality changes and intensified infantilism generally - as is the typical outcome seen in those who have subjected themselves to the degradation of the 'extreme' wings of the women's movement, a 'radical feminism' whose literature verges upon or even into the most paranoid-schizoid expression ... the short term focus objective of the Labor Committees' work in applied psychology is the wilful development of powers of creative mentation in a growing plurality of the organisation's cadres with the further objective of replicating that achievement among a vanguard of the broader working masses. Limited success to this end has occurred for a portion of the participants in the special psychoanalytical groups established to date. In general, these results have been encountered in less than fifty hours of sessions, in each group's cases. Otherwise, study of the present writer's materials on psychoanalysis and certain other subjects has produced parallel reactions meanwhile among a few persons outside the sessions of the several groups now in progress. The clinical results obtained in that way clarify the most urgent positive features of the present critique of Latin ideology. " (27)

LaRouche warns that suicide is a possibility if the interrogation process is pushed too far:

"Ordinarily, outside the Labor Committees, there are dangers in exposing a person to such an overwhelming emotion. The program is safely

undertaken in the NCL C, where it could not be so with laymen, since the LCEr has a self-conscious identity in the world, which the ordinary layman lacks. Under some unfortunate circumstances, this experience, absolutely the most terrifying the human mind can know, can prompt suicides, or provide the impetus for psychotic collapse. “ (28)

People undergoing such therapy will attempt to be devious and evade it all:

“Typically, the affected member is able to formulate the problem to be conceptualised in ample scholarly, statistical, etc., terms. The result of these preliminary exertions is to locate the notion to be conceptualised, not directly but by a process of circumnavigation of the idea to be seized. Then, the member attempts to leap mentally directly into the middle of the circle or ellipse he has defined, to seize the subject he has circumscribed in that way. It is just at this point that various sorts of blockages occur, usually with definite physiological correlatives: sleepiness, fainting, choking sensations, etc. Where these physiologically-linked phenomena are clinically explored, the block proves to be a block caused by the threatened onrush of the fundamental emotion.” (2.9)

From these initial observations a concerted plan for “cleansing” the thought processes of their cadres was developed. This was preparatory to moving into other nations. Essentially, the cultural problems of each national group would have to be analysed and worked upon-

“Over the period since September 1972, organisations of the Labor committees in North America and Western Europe have been given

preliminary exposure to techniques more advanced in some aspects than have so far been known to professional psychology. These approaches are being developed as indispensable auxiliary means for directly overcoming the fatal internal flaw of all socialist organisations, Lenin's included, up to this time." (30)

Thus by 1973, LaRouche had established a full program for thought reform for his entire political movement.

The Psychologist As Cadre

The psychological process in reforming cadres was to be the new route on the march to world power, a distinctly Marxian conception of the organising process, according to LaRouche.

The Draft Program of the European Labour Committees, titled "Our Direct March To World Power," by the *Executive Committee of the International Caucus of Labor Committees*, printed in *Campaigner*, December 1973 outlined a course for the building of cadres:

*"in each national sector, the general task of the socialist working-class organs . . . is **fundamentally the same**. His essential task is to strip away the bourgeois **persona** of the worker, making it possible for the worker to tolerate that awful objective truth thus confronted by offering the worker a new, positive basis for his personal identity in the political class-organising process. " (31)*

It was to be a:

"revolutionary means to possess the unbound power of Prometheus, who has broken his chains ... Equipped with this weapon we will fight what really blocks the consciousness of human beings in this society, those neuroses that are the deepest

foundations of ideology-.Sado -masochistic social relations, degraded libido structures make everyday life into hell. Envy, greed, distrust, sexual fantasies, lowliness, meaninglessness and bitterness, an unending sequence of human, alienated feelings, . g around with himself and which everybody is carrying with himself and which everybody has paid for his neuroses.

LaRouche had previously identified an impending “fascist holocaust” and now saw an impending “Ecological Crisis,” about to emerge. For proof of this apocalyptic preaching ecological crisis he turned to evidence from the Club of Rome:

”Now the Club of Rome announces the cynic terrible capitalist truth., we are in the midst of an ecological crisis which if not counteracted will bring a catastrophic end to human existence within a century.

(32)

The imperative was to “assemble and produce cadres to lead the world into socialist revolution:
“A remark on the history of the socialist movement gives the necessary focus. The socialist organisations have been characterised by handfuls of actual mass organisers around which the general membership otherwise operated as apparatus functionaries or as unskilled aides to the actual mass organisers ‘in the field’. These handfuls of qualified organisers develop as such more or less spontaneously, ‘and the socialist movement, up to this time, had developed no systematic notion of practice by which it could wilfully (self-consciously) increase the incidence of such persons within its membership. At the same time every socialist organisation has depended for its effective political leadership on the spontaneous incidence of a handful of such rare

persons, to the effect that the ‘decapitation’ of that group in terms of the loss of one or at the most several such figures meant the effective destruction of the continued effective development and tactical direction of the organisation. In both instances, the basis for these critical limitations on such forms of creative development has obviously been the same neurotic problem examined in this paper. Viewing such problems in the context of the brief period available to establish socialism (before an otherwise inevitable fascist holocaust), and considering the tiny nucleus of viable organised socialist forces available at this very late phase of the process, without the wilful production of an increased ratio of qualified mass organisers and political leaders from ‘mere ordinary’ socialist cadres, there would not appear to be much hope for the continued existence of the human race during the remainder of this century.” (33)

The Organisation Goes Psycho

The mind control operations commenced by LaRouche in the USA in the mid 1970s are still being practised today within his movement in Australia.

Far from producing unblocked cadres to fight for humanity, they have produced a group of “dumbed down” apparatchiks.

In the 1970s these questionable psychological practices of “mind plumbing” were used to train an elite group of cadres to make Marxist class warfare happen, and to thrust the movement forward on their “March to World Power.” Both the NCLC (USA) and the European Labour Committees established unified taskforces for “Psychology, Ideology, Epistemology” work. The cadre training had a world wide dimension. And LaRouche saw himself as the head of a worldwide revolutionary movement. But what has come of this great thrust forward on the march

to world power? The Australian experience is the fruit of the **1970s** psycho-blueprint.

According to LaRouche writing in his *Beyond Psychoanalysis*, the 1970s program was to be conducted, globally:

“Projects in the French, Italian, English, Latin American, Greek, and Swedish ideologies today are in various stages of maturity.

... what we are chiefly reflecting in the present series of papers is a fundamental discovery which implies the launching of a worldwide socialist intellectual renaissance.

“

“As we have reported earlier, the immediate short-term objective of this program within the Labor Committees is principally twofold. Firstly, to launch a program of independent task-orientation and psychoanalysis through which a plurality of the Labor committee members proceed toward developing wilful powers of creative mentation - what the layman would be obliged to term the deliberate development of ‘geniuses.’ Secondly, to immediately use the progress in the Labor Committee program as a lever for quickly developing black and Hispanic ghetto teenagers - often high school ‘dropouts’- into their potential as a working class intelligentsia. Although the benefits .realised so far are merely preliminary, what has been accomplished already suffices to demonstrate what we have now begun, the rapid spread of exactly that intellectual renaissance essential to socialist transformation during the period immediately ahead. This series of reports ha@ thus begun to account for the origin of those secondary features of the Labor Committees which have already created terror among certain North American and European Communist Party leaderships, and have evoked awed reaction

from such other circles as the AFL-CIO bureaucracy, the Urban Coalition, and the New York Times.

LaRouche was confident that the enemy would sit up and take notice of his new powerful discoveries:

‘A new force is now unloosed in the world, a force imminently more terrifying to the Philistines than any opponent on which they have speculated before this time. “(34)

LaRouche describes the process; it was to develop his organisation on the fringe left of politics and in the 1970s did not attempt to hide it, namely to force people to recognise the leadership of the NCLC in the communist movement, to distribute socialist pamphlets and recruit cadres and then “unblock” them.

This 1970s organisational strategy is the blueprint for LaRouche activities in Australia in the 1990s.

After a LaRouche cadre is transformed into a “genius,” the critical role of the new genius cadre is then to distribute thousands of leaflets to factory workers and the like:

“...the Labor Committee and NUWRO organisers weekly ‘bombard’ thousands of workers in key industries across the nation. In this process, tens of thousands of workers recognise the NCLC as “the communists” of the 1970s.

Tens, twenties, or even fifties in each of various locations are regular readers of New Solidarity and The Organiser. Out of each hundred or so such readers there are several active contacts. Out of each dozen or so contacts, there are one or two individuals who are or

*will shortly become **NCLC** or **NUWRO** organisers.*

“As new organisers become active in this way, their activity increases the impact of the work on the contacts in that locale. New contacts develop, out of which new organisers become active. At the same time, this process among workers affects the politically conscious persons drawn to the NCLC from other social strata.

“This begins to explain why the Labor Committees are developing while the rest of the Left is demoralised and moribund.. The Labor Committees have been the first to determine the underlying laws of the organising process governing this problem. The differences in method and superior effectiveness of the NCLC are the result of applying this discovery.” (35)

LaRouche continues his organisational strategy and highlights the need for “provocations.” Provocation was to develop as an instrument within the psychoanalytical sessions and also within the wider community. The socialist revolutionary aims to get people to a higher mental state, and to do this you have to “provoke” a response, for an enraged response is *“the most positive symptom of a conscience aroused.*” Provocations hence become a tool of psychological warfare against backsliding cadres and also the enemy in the wider community. (36)

Larouche “Durnps” Marx?

In 1984 LaRouche was preparing to shed the “communist/socialist” image but the process was difficult, old habits die hard, whilst criticising Lenin, he had much to praise his old Marxist mentor in the booklet, *“Imperialism: The Final Stage of Bolshevism”* In that work, which essentially is a play on the title of the Lenin treatise, *“Imperialism: the Highest Stage of*

Capitalism, “he praises Lenin as “a Westernizer,” in the tradition of Count Sergei Witte, and exonerates him from any crimes that the Soviet later committed. Russian Imperialism “is a product not of the success, but the embedded failures of *Leninism*.” Indeed, Lenin “was on the right track.”

By 1987 his position had hardened, although Lenin (or Stalin) are still not denounced. In 1987, LaRouche claimed that the very axioms of Marx were wrong and Marx was a “fraud, “a ‘parody of an irrationalist dogma, “ “an empty parody, “a “chimera, “probably a “dupe of Prince Mettemich. “ and a “knucklehead. “
(37)

This sentiment is echoed in, *The Science of Christian Economy*, that Marxism was

“common worthlessness and consequential folly, of those ideas associated with... Kari Marx. “ (38)

In that work, Marx was now a Freemason in Mazzini’s ‘Young Europe’ association (page 274), a “terrible grandchild” of Adam Smith, a “knuckleheaded” populist, and a “physiocrat”. (Page 287) LaRouche insinuates that he had always been a critic of Marx. The whole Marxist formula, LaRouche now argued, was reduced simply to a:

“set of simultaneous linear inequalities, purporting to represent a linear mathematical model of what Marx terms ‘extended reproduction. (He states in his 1980s autobiography (page 64-5):

“My issues with Marx and Engels are much more important than my differences with the 1949-1954 SWP, and much more relevant to my development over the years. Since 1 had already completed the initial form of major disco venes in economic science, 1 thought it useful to attack Marxs economics in a different way.

“There were differences philosophical outlook, but no visible differences of any more importance than 1 was accustomed to in most day-to-day associations with friends and others, earlier or then.”

In the 1990s, with the renewed LaRouche movement’s push into Australia, potential recruits are sold the message of a Christian-Platonic crusade and the need for a new Golden Renaissance. But skulking in the shadows, waiting for the naive recruit, is the thought reform program from LaRouche’s communist days. A program that is both dangerous and counterproductive.

The above lengthy outline of the psycho-politics of the “early” LaRouche has been presented as a backdrop to what happened in the Australian office of the Citizens Electoral Councils in 1993 and 1994. The mind control experiments of the 1960s and 1970s were resurrected and implemented in the Melbourne “LaRouche” headquarters.

PSYCHO POLITICS IN AUSTRALIA

LaRouche Into Australia

The LaRouche network has made several forays into Australia and in the late 1980s collected a readership subscription base of about 1 00. In 1991 a more serious effort was made with the LaRouche West Coast organiser, Pat Ruckert and his wife Carol, making a tour of Australia aiming to recruit for the ICLC.

Ruckert appears to be a capable organiser. His positive nature, openness and honesty, established empathy with many Australians, and he was able to establish effective contact with ethnic groups. Ruckert was an authority on the literary and political works of James Fenimore Cooper, the educational value of geometry, and dirigist economics. Ruckert had the ability to develop wider contacts with ethnic communities opening up opportunities for recruitment. He did not remain in charge of the Australian operation for long.

An initial contact for Ruckert in Australia was the enigmatic Libyan Bureau man, Robert Pash. An intimate colleague of Pash's in the Melbourne Office of the Libyan Peoples Bureau was the Melbourne journalist, homosexual and ADL asset, David Greason, now a correspondent with the Australian-Israel Review and amilitant gay-rights activist.

Ruckert arrived in Australia in 1991, and on advice from Leesburg, advice that was to prove bad, made contact with the Libyan representative,

Robert Pash. In a visit to the People's Bureau office in Sydney Road, Melbourne by Ruckert, the Australian EIR subscription list was stolen. Details later appeared in an article written by David Greason attacking LaRouche down under. Names on the list were harassed.

Some time after this setback, Ruckert was withdrawn from the Australian theatre. He was later given electoral duties in Alaska.

A new Australian Controller entered the scene, Alien Douglas.

Doctor Douglas Arrives

The early Ruckert foray was thus judged to be a failure by LaRouche's planners in Leesburg. A new approach towards Australia was to be tried. Investigations, and early teething problems, had revealed that the Australian psychological profile was "degenerate," the British psychological warfare experts had brainwashed the populace too well. Politically, the landscape was a minefield of hostile gangs (for example: B'nai B'rith, British Israelites, "East India" families) and counter gangs (for example: League of Rights, Masons, racist networks). Alliances were apparently not possible. Thus a change of strategy was ordered. Ruckert was out, and Alien Douglas was in. Douglas' role would be to deliver a remedial psychological "purgative" to the minds of Australian recruits.

Alen Douglas (his real name), is in his late 40s, was born in northeastern USA, is married to another LaRouche activist. He was an early recruit of LaRouche, dropping out from his economics studies in the early 1970s to work full time for the movement. He is an "intelligence" specialist.

In the mid 1980s he was politically active in New Zealand where his exploits led to the collapse of the New Zealand LaRouche movement. A threatened civil law suit has prevented his return to New Zealand. Under his direction LaRouche

activities in foreign nations have a track record of chaos and collapse.

“Soft Cop-Hard Cop”

In the initial stages of personal contact and recruitment Douglas is reasonable and warm (the “soft-cop”), but at a stage when the recruit supports LaRouche ideas he will be persistent, bullying and will use all the psycho-manipulative devices he can muster in pursuit of loyalty to the cause, and to himself.

Potential recruits who resist will later be denounced to others in the most vicious terms. Douglas has an intolerance for other views and his behaviour illustrates that he would rather destroy the movement than lose control of it. He presents himself as LaRouche’s greatest supporter claiming LaRouche is “the greatest mind since Leibnitz, and probably earlier,” “a world historical figure,” a “genius.” This apparent sycophancy and over the top “loyalty” assists Douglas in his claim to leadership of the organisation within Australia and assists in silencing would be dissenters. In Micheis’ terms he is the dutiful “Messenger” of “The Word”. Douglas poses as the anointed personal agent of LaRouche, and moves swiftly to end contacts from Australia into Leesburg which may bypass the tightly controlled conduit. This conduit runs from Craig Isherwood, the self-appointed General Secretary of the CEC, through Alien Douglas, up to Lynda de Hoyos who is in charge of “the Asia Desk” of E.I.R.

Douglas is a political pamphleteer and “intelligence” specialist. His main interest and activity is psychological warfare. He has read widely and is an expert in topics ranging from Frank Kitson on Mau Mau counter-gangs through to Robert Jay Lifton on Chinese communist brainwashing techniques. He also has an interest in Marxist factionalism, Revisionist Zionism, the political history of Odessa and guerrilla warfare in South Africa. He is a practitioner of LaRouche’s 1970s psycho-theories.

In recent times, in America, he has debriefed victims of

sexual child abuse, and intelligence mind control programs. He is a “Cult” and also an “anti-Cult” expert.

Since 1993 Douglas has been in control of LaRouche’s Australian operations, supervising a program of what could be called “agitation and propaganda” (agit-prop), and outreach provocations. As the LaRouche movement is essentially introspective and self-obsessed within Australia, his main activity could be described as providing mental purgatives for cadres, which he, Douglas, has diagnosed as in need of “mental cleansing.”

A Million Dollars

Douglas has control over the disposal of all fund-raising within Australia, a sum of more than one million dollars per annum. Much of this has been spent on legal fees, telephone bills and overseas trips. On his demand and diagnosis, hundreds of thousands of dollars have been spent on trips to the Leesburg headquarters for re-education and training for cadres and potential recruits. Thousands of dollars and hundreds of hours are expended in international conference telephone calls to maintain immediate and direct American control over the every day Australian operations of the LaRouche branch in Australia, the Citizens Electoral Councils. The rest of the money is spent in public relations for Lyndon LaRouche. His willing agent in Australia is Craig Isherwood. Craig Isherwood (his real name), is the “General Secretary” Of the Citizens Electoral Councils, and is a director on the support companies that control the CEC funds. The CEC is an organisation established in 1988, but has collapsed to no more than a rump of its former self.

The other director of the CEC 'support companies', is the wife of the General Secretary, Noelene Isherwood (her real name). Craig Isherwood is in his mid-30s, and managed a small retail business at the time he helped establish the CEC in 1988. Previously he was active in fundamentalist-charismatic religious groups, later converting to the Lutheran church. He has an authoritarian approach to colleagues and others, and since assuming the position of "General-Secretary" has only called party meetings to confirm his position or to expel members. He wears his personal devotion to LaRouche proudly and enthusiastically. One close colleague claims he is "bullheaded." Isherwood is intolerant towards ideas that challenge his new found beliefs, and once, when challenged that he was knowingly spreading a mistruth, replied in a manner that would do proud to a Dostoyevskian character from Crime & Punishment, proclaimed that, "I am beyond that."

Douglas and Isherwood, share a symbiotic relationship, work extremely closely and are dedicated to what they would call the LaRouche mission. They jealously guard their prerogatives and are ruthless in maintaining their hold on the organisation and its money. Using LaRouche's 1970s psychotechniques they maintain a firm and effective grip on the Australian movement.

Douglas is the inspiration_of the duo and is a LaRouche zealot often describing LaRouche as "the greatest mind since Leibnitz," and what "a privilege" it is to be associated with such a genius. He is Lyndon LaRouche's ever watchful eyes "down

under”. He is ever on guard against perceived enemies and backsliders within the Australian organisation. At times, as if playing with the Australian organisation, he has promoted “threats” and then has devised strategies to counter these “threats.” By this technique he can then promote himself as the organisation’s “dragon slayer.” One example will illustrate how this device can be used to “strengthen” the organisation.

At a large International Conference held in Melbourne in 1993, Douglas dramatically announced the discovery of two alleged British intelligence agents at the Conference. In fact one of the alleged spies, “Brian McLaran” (not his real name), as Douglas knew, had previously worked for SAS in New Zealand and Britain, but had been invited to the Conference at Douglas’ own insistence. According to Douglas, McLaran was also discovered to be a member of the British Israelite cult. To get to Australia, McLaran had to sell the tyres on his car to pay for his airfare. The other “spy,” Roger Eastern” (not his real name), had been recruited from a rural church network, and he had been overheard “plotting” to suborn Conference delegates.

Spies Everywhere!

McLaran was a ready made provocation to the organisation whom Douglas deliberately cultivated, but the discovery of Eastern was a bonus for Douglas. Douglas devoted considerable time organising and alerting forces to Eastern’s presence.

Both were denounced as “spies.” McLaran was

denounced publicly, with great flourish from the floor of the meeting, and expelled from the gathering.

The Douglas campaign to highlight intelligence threats was supported by a hostile demonstration outside the Conference. The demonstration had been organised by David Greason. The second time that Greason had helped Douglas's agenda. In the logic of the Douglas "wilderness of mirrors" spook-counter-spook game, it is possible to argue that Douglas and Greason were, in fact, working together! A dialectical symbiotic relationship.

But the hunt for "wreckers" continued after the Conference. A few days after the Conference, Douglas orchestrated another purge. This purge was directed against a female recruit who had moved to Melbourne after a period as a rural activist, Jane Warren (not her real name) who had proposed a new Chairman for the (by now largely moribund) CEC.

Warren and her family had been evicted from their farm by bank foreclosure and after organising other farmers to defend their farms, she had joined the LaRouche network. Warren had proven to be an excellent fund-raiser, but had an "independent" streak. She had visited the USA to undergo psychological counselling and had been subjected to psychological interrogation by Alien Douglas and his immediate "boss," Lynda de Hoyos. Warren was purged. Immediately after the International Conference, and without a chance to respond, Douglas organised a Management committee meeting, where Warren was hauled before a hostile prearranged "kangaroo" court. Warren was expelled.

Douglas then continued a campaign, denouncing her as a "wrecker," "disruptive," "a witch" trying to set up a coven, and probably having a "lesbian relationship" with another CEC activist. When confronted with these slanders a year later, the General Secretary, Craig Isherwood, conceded the accusations had been made to Warren, but defended them claiming that the comments were made "for internal use only."

Douglas now appeared as the "white knight" defending the

organisation against dark threats.

The 1993 International Conference was a failure from many points of view, but organisationally it was a resounding success for Douglas. A number of threats had been “discovered” and dealt with. cadres had been trained in threat psychology; the “leadership” had saved the day and were white-knights; above all, Douglas and Jsherwood, LaRouche’s chosen, had consolidated their positions. Any potential challenge to authority; the need to present financial accounts was dispensed with. Almost two years later, the relevant financial documents remain hidden from general scrutiny. A precedent for future organisational discipline had been made.

Pic caption

, On the 9th Deeember 1993, “Doctor” Douglas lectured on LaRouche’s’masterpiece”, “The Sexual Impotence of the Puerto Rican Socialist Party”. Later he used this formula to purge the Melbourne

Witches Everywhere!

Douglas is now in charge of the thought control experiment in the Australian “social laboratory.” He is the “American Controller” of the CEC in Australia. In his numerous trips to Australia he has organised lectures on the psychological theories of Lyndon Larouche, which stress the “MotherWitch” image, an image which apparently lurks within us all. ICLC members are coaxed, encouraged bullied, massaged and threatened with dire consequences if they fail to master LaRouche’s readings on psychoanalysis and fail to come to grips with the “inner voices.” What this means is that a recruit will be forever suspected unless that recruit submits to “the leadership.” office.

In one three hour lecture given

to the Melbourne office on the 9th December 1994, Douglas outlined the psychoanalysis theories of LaRouche and how they must apply to Australian ICLC members. He commented that LaRouche's 1973 work *"The Sexual Impotence of the Puerto Rican Socialist Party, had, pulled down the mask,"* was a *"masterpiece"* and a critical reference for ICLC members to make themselves more "potent" in political organising.

Douglas outlined that the sexual fantasies that LaRouche had observed in the Puerto Rican Socialist Party in the 1970s was the "case study" to take-on the stereotypes of female sadism, and male machismo that blighted the organisation's work in Melbourne. Douglas explained that the ICLC has a sense of "shared self consciousness" which fights to destroy this mother dominated "witch" ego of self-importance. Douglas argued that this self importance ego view of the world is "immoral" because it forgets the outside world (Oust like a pathetic, immoral house bound mother also forgets the outside world). The selfish individual ego merely manipulates one's own emotions (Oust like a witch mother manipulates the emotions of the young child). Douglas went on to explain, 'a ia LaRouche', that people (the Melbourne staff included, and certain individuals in particular) had "degraded emotions" that were "killing" them. He demanded to know, *"why do you put up with it?"*

Douglas outlined the stages of self-development: the most "base level," the "psychotic" state; through the "infantile" state; to the "enlightened," and then on to the "self-conscious" state. This move was, according to Douglas, a move from a belief in "tmagic" at the lower "psychotic" state to the higher "negentropic" self conscious state at the highest level. This should be the goal of all! People must strive to "talk to the self conscious state" and to ignore the "psychotic" and "infantile" voices in one's head. For this beguiling "voice" was the mother witch talking to us! The witch who is the enemy of mankind, because the voice of this witch will prevent us politically organising.

Thus Douglas, at this lecture to the "neurotic" and

“psychotic” staff of the CEC in Melbourne, was declaring that there was a need to improve mental attitudes.

Douglas, as a disciple of LaRouche had declared war on the CEC.

What follows is a report of events and background that have occurred between March 1993 and May 1994, in the Melbourne office of the Citizens Electoral Councils, the Australian arm of the Lyndon LaRouche outfit. Throughout 1993 and 1994, hundreds of thousands of dollars and endless hours were spent on the psychological “training” of cadres.

Attempts to develop wider social alliances were invariably half-hearted or aborted in favour of Douglas’ thought reform experiments.

A note on sources. The evidence herein, is gathered from interviews with participants in the event that later became known as “Mad Monday.” The author of this report was a worker in the CEC office from November 1992 until May 1994.

PSYCHOANALYSIS AT THE C.E.C.

Psycho Probes

Every new recruit to the Citizens Electoral Councils is observed in doctor and patient terms, and is probed for sexual peccadilloes. The relationship with the mother is of special interest- did she have affairs? Did she make sexual overtures to you? Is there any insanity in the family? What is her relationship with the mother?; and so on. Here are some examples of that probing.

After prolonged “sessions,” at first informal and friendly, one 50 year old recruit was “counselled” that it was his mother who was the source of his “problem,” yet he kept

The Australian LaRouche leadership spent much of its time chasing witches. This Goya reprint in LaRouches's "The of Ludwig Feuerbach", proclaimed that "witches" really exist (Pic Caption)

extensive counselling that his mother had attempted to have an incestuous affair with him, but the "patient" responded that it was the father who had brutalised him and bashed him.

A third recruit was informed that it was the relationship with his mother that had "blocked" him from becoming a political organiser, the recruit informed the counsellors that he never knew his mother as she had died when he was three years of age. This did not deter the interrogators who continued to insist that he had a "mother problem."

Thus despite the known facts, personal histories were reinterpreted to conform to "Lyn's theories."

Cadres have voluntarily submitted to this interrogation process and a rich ore of psycho-problems has been tapped, ready to be worked on by the LaRouche "parapsychologists," each using the LaRouche handbook: alcoholism, drug abuse, criminal convictions, abortions, adopting-out, attempted suicide, incest, beatings, homosexuality (lesbianism), even onanism.

By "confessing" a person had taken an important step in the process of "unblocking." He (or she) was a potential ICLC member. But that is not all, by confessing intimate personal details, a powerful tool of manipulation had been handed across to the organisation's self-appointed psychotherapists.

Blocking And Unblocking

After ‘unblockinig’ by “Doctor” Douglas cadres will emerge as “geniuses”. Here two candidates pursue culturally correct activities at the CEC office(Pic Caption)

“Unblocking” procedures are a major feature of LaRouche activities, they are not just incidental. Psycho-sessions have been carried out in Melbourne and in Leesburg. On a number of occasions, the entire office has flown to Leesburg, USA, for extensive “training.” The CEC trips to America are not for developing political contacts nor consultation with American cadres on political tactics, policy making, for in fact the Australian members, on arrival in the USA, are generally quarantined from policy making processes and operations. The two weeks of lectures is a cover for more in-depth counselling of selected members at headquarters in the USA. Six hour screaming sessions are not uncommon, conducted by Al Douglas and Lynda de Hoyos.

Leesburg considers Australia as offal from the British Empire and its inhabitants “head cases.” Hence the “need” for extensive LaRouche psychoanalysis and treatment. However, in the case of Craig Isherwood, the “general secretary” and a founding member of the LaRouche host, the Citizens Electoral Councils, he is a willing agent for LaRouche activities. Isherwood was an original

leadership (Douglas-Isherwoods) within the Australian operation;
the leadership highlights an approaching external crisis
depression, financial collapse, pandemics, WW 111; the general secretary highlights the crisis, and the need for a renewed effort in fund-raising.
mental “blocking” by cadres is highlighted – people have “voices” in their heads;
financial, economic, moral disaster is impending!
A new Dark Ages has descended.

There is none but LaRouche and the LaRouche organisation that can save the world! Or so it is claimed.

After a week or so, the American Controller (Douglas) flies in to have in depth discussions on a “one on one basis,” with targeted individuals. The organisation must go on a “warfooting” because of impending disaster.

Everywhere there are apparent enemies ready to pounce, a state of controlled hysteria is finessed within the national headquarters.

At this time, office members are encouraged to report fellow staffers who display “aberrant” behaviour (or thoughts). Such reports must be made to the management level, this means to the general secretary (Isherwood) or to the American controller (Douglas).

Lengthy meetings are held behind closed doors after people are “summonsed.”

At these meetings personality stripping begins (“peeling the onion”), accusations, pleadings, weeping, anger, clenched fists, shouting, walkouts, denunciation of peers, family and friends is encouraged. A catharsis is arrived at. Confessions are made. The aim of all this is to get at the core of a person’s problem.”
The aim is to arouse anger and emotions within the targeted person. An angry response is to be incited, because

that means the psychoanalyst has hit a raw nerve, got close to “the secret.” Everyone has a “secret.” No one is ever found to have a “healthy” background, for such a thing is impossible in a New Dark Age.

What results is personality control: discovery of THE secret that (allegedly) lurks within each of us. Without this discovery in each person, mind control is impossible. Hence the hunt must continue until the member surrenders, or leaves! The process is not to help the individual, there is the “higher ‘goal of “saving humanity.”” The process empowers the organisation by discovering secrets of the person’s past. What eventuates, are unquestioning devotees, serving the “higher ‘goals as interpreted **-by** The Messengers. Those who refuse to co-operate in this process of emotional blackmail, are discarded, usually after a campaign of vilification.

Peeling The Onion

The program of “onion peeling” follows the LaRouche Marxist-Psychoanalysis manuals. Always it is located in the relationship with the mother who invariably is found to be a “witch.” No one, it seems, can have a wholesome mother-sibling relationship in this new “Dark Ages.”

Contrary to LaRouche’s self promotion of his “discovery,” this mind manipulation is richly illustrated from Bolshevik and Maoist experience. The process of Communist “confessions” has been told by Arthur Koestler in **Darkness at Noon**. Of particular relevance to this procedure is the part when the prisoner, Rubashov, picks up his chains and runs joyfully to his executioners. Loyal cadres will confess anything to help the cause and gain approbation. The Rubashovs of the world will willingly offer themselves as a sacrifice if The Revolution, or The Leader requires it. The CEC practice is hardly unique, it has similarities in every communist, fascist and religious sect the world has ever seen. LaRouche is fooling himself if he believes he is contributing

Something worthwhile to the world through this avenue.

All recruits in the LaRouche movement are subjected to this psychoanalysis. It is methodical, relentless, premeditated, and essentially fraudulent and destructive. It leaves the vulnerable even more vulnerable and in the grip of a “higher” force which can then be turned against them for control purposes.

People are attracted to the CEC-LaRouche organisation through an initial “soft” approach: the ideas of the Golden Renaissance, music, geometry, dirigist economics, “saving Australia,” and the like. What they stumble into after the initial commitment is a mind control operation.

LaRouche has claimed in his psychoanalysis manuals that about 50 hours of such “therapy” is required. **If** the target does not surrender by then, he or she is dismissed, irretrievably blocked, and is “doomed.”

The Process Begins

Beginning in early May 1994, under the direction of the American controller, Allen Douglas, members of the Melbourne office of the CEC underwent a program of LaRouche-style psychoanalysis and “behaviour modification.” The aim was to break through perceived psychological resistance (“blocking”) in the office. The office personnel were to be the guinea-pigs using the LaRouche Psycho-discoveries of the 1970s. The May 1993 International Conference and the expulsion of the rural activist Jane Warren, was a rehearsal.

The Management Commiftee

Day long haranguing sessions were held at the Management Committee level. The Management Committee consists of 6 “older” members and is responsible, in theory, for office management. In practice, it existed, to “legitimise” orders from Leesburg into Australia, and then out to the wider

“membership.” At no time did the Management Committee ever have a say in policy initiatives. In May 1994, Alien Douglas arrived in Melbourne with plans to smash the existing Management Committee and enter a new “manifold” of political organising. In this process Noelene and Craig Isherwood were fully complicit.

At an initial Management Committee meeting, called to discuss office administration, the American Controller commenced the process of psychotherapy by denunciations. He had discovered certain behavioural problems: he judged some relationships as unwholesome; behaviour that was “endangering the organisation”; he believed some committee members to be “enraged,” “frightened;” some showed “machismo” tendencies; others were “blocked.” Douglas indicated that this aberrant behaviour had been documented and reported on to “the leadership.”

In one psycho-session of the Management Committee the drug taking problems and “macho” obsessions of an executive member were confronted. His witch mother was found to be the perpetrator of his “problem.”

In this meeting rumours about his behaviour were raised as fact. But he confessed that there might have been incest with his mother, he couldn’t quite recall, but it might have been possible. Douglas proclaimed that his mother was probably active in a criminal child molesting ring.

The American Controller (Alien Douglas), who conducted the sessions, later bragged that real “progress” had been made. After one 6 hour psycho session the meeting moved on to other items of concern to the organisation: spending the \$20,000 per week budget, the tour of a civil rights activist, publishing the New Citizen newspaper. This was dispensed with efficiently in about 25 minutes.

Pushing a political “agenda” is denounced, by LaRouche as a Trotskyist perversion, the sick product of a blocked mind, for the real purpose of the movement in Australia, is unblocking cadres and exorcising devils and witches.

The Meetings Resume

The Melbourne May psycho-sessions resumed a week later with an increased fervour. This time denunciations of one cadre against another had been prepared with one executive member, "Martin Strange (not his real name)," reporting that another executive member, "David Vincent" (not his real name), had been disloyal, had criticised the American connection. Strange had rushed to the ear of the American Controller after Vincent had "shared" a few private concerns with Strange. Strange reported this to higher authorities, charging that Vincent had said the CEC "didn't need the Americans," had organised political initiatives within the Management Committee just to "see how Douglas would respond." Strange also pointed out in the denunciations that Vincent had challenged Lyndon LaRouche's criticisms of Hannah "The Harlot" Arendt, and further, according to Strange, had accused Al Douglas of not knowing everything that was going on in Australia!

The allegations largely collapsed when the accuser (Martin Strange).Admitted, and bragged about being a liar, boasting that lieveryone lies, "and failing to recall what had actually taken place when the alleged mutinous comments (by David Vincent), were made. Strange had been up all night on "security watch" and had not slept for 24 hours when Vincent confided in him.

But the distorted reportage of Strange was nevertheless accepted. The hunt continued, and the American Controller shouted at David Vincent:

'7t doesn't matter if Martin got it wrong David, there are other things which are deeply disturbing. You've been targeted by British Intelligence and its affecting your work. Your writing is off, way off. Your research is wrong and incompetent and you have endangered the entire organisation. You're blocked!... And it all goes back to your relationship with your mother.. I've seen you sitting there absolutely terrified, curled up on the floor terrified...

The implication was that Vincent was actually blocked, was not a good cadre and would have to improve. The interrogation against Vincent continued for another three hours.

“David” pledged to “improve,” promised to make a greater effort to recruit his wife full time into the organisation; recruiting a wife in the organisation is considered to be a good test of being “unblocked.” He undertook to read more of Lyn’s treatise, *Beyond Psychoanalysis*, was recommended as a priority.

But the session was not a complete success for obviously the onion had not been peeled adequately, something was not being revealed! There had been no anger from the targeted cadre (David Vincent). More therapy would follow.

But Martin Strange was rewarded, he was a self-admitted perjurer, but he had been loyal, “unblocked.” He had correctly informed on a possible problem.

The truth didn’t matter What was important was the process, the inner reaching, the fact that he had reported apparent disloyalties, and informed the leadership. Martin Strange was (dialectically) “correct” because he had subjected his ego (or so it is argued) to the organisation, and the historical mission of the organisation. On the other hand David Vincent was (dialectically) “wrong,” because he had denied his wrong doing, had not reported any indiscretions at all, and had obviously not submitted to the LaRouche disciples, Douglas and Isherwood. David was “blocked.”

But the hunt continued into a third session, and a new quarry was in sight.

“You’ve Sodomised The Whole Office!”

Another executive member, “John Simpson,” (not his real name) was accused of being “enraged,” and unable to get along with the entire staff. “*You are an enraged man,*” the American Controller, Allen Douglas shouted and “*you’re crazy - you can’t even see it.*”

The session was to continue for three hours. Over that

(Pic of Isherwood period the American
Controller, screamed
a a recurring theme:
*“You are enraged!!!, “ “You were out of your
f...ing mind.*
And in a cascade of verbal abuse and
histrionic obscenity with his fist he
roared,

*“And you’ve f.....g well sodomised everyone
in the office, you’re enraged and
you’ve f.....g well sodomised
everyone in the office.”*

This performance was powerful and the
condemnation continued. Simpson
had apparently shown rage to many
people: small children had shrunk in
horror; adolescents fled and
cowered, and grown women were
pushed to the brink of a nervous
breakdown, one senior office
member had developed migraines.

The accused was ordered to respond. Simpson denied it all,
and after a lengthy personal outline, the allegations by Douglas
against John Simpson appeared to have little substance beyond
Douglas’assertion. After a few heated interjections from the
General Secretary, the American Controller appeared to accept
the reply.

The session continued. The wife of an
executive member was in the session and then it was her turn.
Douglas turned to
Mrs. Simpson and softly stated:

later she “retired” from the organisation. Simpson was later denounced for letting this happen. He was “blocking”: and incapable of organising his wife. This is a high crime in LaRouche psychoanalysis. It is a “betrayal” of humanity and submission to the “witch.”

John Simpson, was not yet free. He had not become angry, despite the accusations against him, Simpson was obviously “blocking.” In an event which we will call “Mad Monday,” the attack on Simpson would reach its culmination.

This initial interrogation some weeks before Mad Monday, was the first part of a plan, probing to see what defences Simpson and Vincent were capable of.

LaRouche's Imprimatur

When the American Controller arrived, unannounced, in April 1994, his initial comments were to point out that he had only just had a meeting with Lyndon LaRouche. This gave him added prestige and “authority” to proceed with active measures in Melbourne. Douglas came with news from America and reported that there was trouble on the West Coast and members

.had been thrown out.

In an initial meeting with the 15 CEC cadres the American Controller addressed “fears” that he had detected in office individuals. He proclaimed that one should “not be afraid of dying.” The movement had a mission. The enemy was everywhere and had targeted individuals who they thought vulnerable. Douglas proclaimed-

‘7’ve spoken to Lyndon LaRouche in the fast 48 hours, and what an immense privilege it is to speak to him. The greatest mind since Leibnitz.

Then came an elaboration on the disturbing news. There was trouble in the West Coast organisation in the USA. One woman had sexual difficulties, she had plastic surgery on her

breasts. The husband was found to be raising money through unorthodox means, and possibly (although this wasn't said) it had gone into his own pockets. They had left the organisation, and so had others. Lyn had rooted them out, and the organisation would be stronger. Lyn's method was working to protect the organisation. The "fallen" West-coast woman, only 6 months younger Melbourne ICLC member before, had an "affair" with a (male). Douglas had discovered certain sexual innuendoes between the two and had pounced at that earlier time to root it out.

Over the next weeks, informants were encouraged to voice their problems to the leadership (Douglas and Isherwood), "in depth" counselling took place. A stream of informants entered and left the (soundproofed) inner executive office. Late night drinking sessions between the American Controller and female "informants." People were ordered not to discuss things sideways with each other, to report to Craig and AI only. People were seen in huddles, longer lunch hours for the Inner Executive. Copies, of *"The Sexual Impotence of the Puerto Rican Socialist Party"* and *"Beyond Psychoanalysis"*, were distributed.

This fermenting of the staff was deliberate and with a goal.

The creation of an atmosphere in which certain events could take place. It was a behaviour modification process in operation.

A new development was announced by AI Douglas to the Australian staff. Vincent, was to be sent to America for a few months of more in depth training. He was under pressure, he had been targeted by British Intelligence and Mossad. Already probes had been made against him, he was vulnerable. It was possible he could become a danger to the office. Vincent was to travel back to America with Douglas who had "suddenly" been recalled to Leesburg. Or so it was planned!

Hand Back The Keys!

Vincent called for a meeting with Isherwood and Douglas. He had second thoughts about the “threat” and his need to travel to America for protection. But Douglas did not take this change of mind very kindly. Douglas informed him at the meeting:

“But if you were in an American company like IBM, you would have to do what you’re told.”

Vincent repeated:

“But I’m not going, the problems are here, not in America. I’m not going,

This was defiance of the leadership (even though Vincent was a member of the “leadership”). It was confirmation of Vincent being “blocked.” Vincent was summarily dismissed and ordered to hand back his set of office keys. This he did, handing them instinctively to the “Australian leader of the LaRouche movement,” Craig Isherwood. But instantly the keys were snatched from Vincent’s hand by the American Controller, Douglas. There was no doubt as to who was really in charge of the CEC office in Melbourne, the American Controller!

The general office was later told a lie by the general secretary, Craig Isherwood who told cadres:

“David Vincent has resigned, he was under considerable pressure from British Intelligence agents ... He just couldn’t take it anymore.

David was “rehired” within two days to do further journalistic work, “on a contract basis.” But there were conditions. Vincent 1 was not allowed to associate with other office workers any more. 1 He was effectively exiled and quarantined.

Douglas retired to America as suddenly as he had arrived two months prior.

Things returned to “normal” for two weeks, further counselling took place at a lower level of frenzy. And the attention

background, forthright, independent and a person not to suffer fools. But on the other hand, perhaps he was precisely what the LaRouche organisation wanted, perhaps he was, what LaRouche referred to in his autobiography, as characteristic of American LaRouche cadres: *“intensely intelligent individualistic individual”*? However, such traits are not to be tolerated in Australians, or so it would seem.

Simpson had done extensive work in drafting a set of draft parliamentary bills: bills for a Commonwealth National Credit Bank; a new Interstate Commission bill; an Independence for Australia bill; and a Debt Moratorium bill. Having completed this valuable work, the fruits of which were to be used in future fundraising efforts, Simpson was to be liquidated from the movement. In an intensive 4 week session, Simpson was cloistered with Isherwood and Douglas to explain the workings of the bills. The last ounce of effort was to be extracted from Simpson before his purging!

In a Kafka-like process Simpson was never informed of his “crime,” never given a chance to prepare a “defence,” had no right of appeal. The system needed a victim, he was perceived as a threat to the leadership.

“Douglas Lets The “Cat Out Of The Bag”

Although Simpson himself, knew nothing of the charges to be levelled at him, The American Controller (Douglas) claimed two hours after the Mad Monday “trial,” in a phone conversation from Leesburg, threatening Vincent and warning him not to talk to Simpson, that:

‘I knew what issues would be raised during the meeting-

Douglas also alleged that Simpson had displayed ‘a significant animus’ towards him during his recent visit to Australia, and that the issue *“had been building for some time.”*

He admitted that he had *“got reports back from a number*

of *people*” about Simpson’s “attitude” and they had demands that he be pulled into line, just as the rest of the organisation had been.

Douglas charged, in his phone call to Vincent, that Simpson had a “*screw you*” attitude to the movement. Thus it emerged that Simpson was indeed perceived as a “threat” to Douglas, by Douglas. This was the real reason for getting rid of Simpson.

Douglas was not at the Simpson show trial, having flown back to the USA some weeks before. However, as the above phone conversation with Vincent revealed, Douglas knew of the denunciations against Simpson, indeed, he had massaged the entire process for his own ends.

Back To The Kangaroo Court

Nothing of sense was charged against Simpson during the Mad Monday show trial. In Australia such proceedings are called a “Kangaroo Court.” The charges, if they can be called that, made on the Mad Monday, were that Simpson was a “formalist” and possessed a “Tavistock grin.”

No one at the meeting explained what being a “*formalist*” and having a “*Tavistock Grin*” meant or why it was not to be tolerated in the CEC.

In reality Simpson was seen as a threat to the bureaucratic grip that Douglas and Craig (and his wife Noelene Isherwood had on the organisation, and its one million dollar cash flow. Simpson had previously pointed out failings in the organisation’s structure and had, in one confrontation, accused the Party General Secretary of “*administrative stupidity.*”

Perhaps Simpson had defamed Isherwood by referring to *his* “*administrative stupidity.*” “It is difficult to measure the veracity of Simpson’s charges against Isherwood, as no worthwhile or truthful financial records had been presented to the CEC members, Management Committee, directors, staff or “leadership” for the past year or two, the period of intensive and successful

fund raising. A period when almost one million dollars had been raised and spent by the Douglas-Isherwood leadership.

The plan to purge Simpson had certainly been building for some time. For some months before Mad Monday, Douglas and Isherwood had orchestrated a whispering campaign against Simpson and staged a series of minor incidents to provoke an angry response from Simpson. Testimony after the Mad Monday show trial revealed that Simpson's behaviour and "attitude" had been made an issue and discussed amongst the fund-raising staff (the "boiling" team) in the weeks prior to his purging, and there was a general agreement that he was a "formalist." Douglas later claimed that he had been "*calming it down for months*," but as Simpson had "savagely" attacked "everyone" in the office, there was apparently little that he (Douglas) could do. Also Simpson had been analysed by Douglas as "enraged" in LaRouche psycho terms and this was the source of his being "blocked."

It all boiled down to a jumble of office "bitching" and petty jealousies, but was seized upon by Douglas and Isherwood to get rid of someone who might challenge the leadership's rationality.

Martin Strange: "Counter Intelligence"

A major agent for Douglas's campaign was "Martin Strange" 1 (not his real name). Strange was in his mid 30s and had been recruited from a fundamentalist Christian group. He had a nervous disposition and was prone to frantic public outbursts of activity where he would rush heiter skeiter around the office achieving little of real substance. To most in the office he was a humorous novelty, but he worked his way and was a favourite of Al Douglas because of his compliant nature. As a patient in the psycho-sessions he willingly confessed all. A desperately insecure man who had previously been addicted to chemical substances, and in trouble with police, he had once been involved

in “private investigations” and lauded the fact that Douglas had appointed him to “counterintelligence” work. He adapted well to infiltrating leftist groups and cult networks. He was a loyal and dutiful operative and spy for the American Controller. He now had a career where lying, spying, and subterfuge were encouraged.

Strange had previously denounced David Vincent to the American Controller and had also busied himself against John Simpson. In one incident Strange reported casually to another member (“Arthur Roberts”) that he had just witnessed yet another Simpson “outburst” and something would have to be done about him. The other member went to see this “outburst” for himself, only to observe Simpson calmly working at his desk. Roberts later reported, “(Strange) came into the back office and ranted about it all, how enraged John was. I went and checked and it was not true.”

The main allies in the build up to the Mad Monday show trial were Martin Strange, and “Gay Pert” (not her real name). Strange had also been active in reporting the misdemeanours of other members previously. Both Strange and Pert had suffered significant emotional disturbances in earlier years, before joining the movement. Having “confessed” these problems in psycho sessions with Douglas and the Isherwoods, they were prime victims for manipulation by an experienced operator. Pert was elevated to the “office executive” after her role in getting rid of Simpson.

Monday, 30th May: Mad Monday

The Trial Begins

Simpson had been “tipped-off” that there was to be a showdown against him. This “tip-off” had come from “Arthur Roberts” (not his real name), who was warned by Martin Strange not to be late for an important meeting on Monday morning. It was highly likely that it was meant to be leaked back to Simpson

this is known as “the red dye” technique in counter intelligence: the tracing of lines of rumour communications.

The regular morning briefing was conducted by the general secretary (Isherwood). On this particular morning, according to a later report, Isherwood was unusually “jumpy” and “nervous,” he delivered a “keynote” theme, a poem titled “The Sacrifice,” being read in a dramatic and theatrical way to the 15 members cloistered in the first floor Sydney Road office. Isherwood explained “that now and again it was necessary to make a sacrifice in order for the whole to be stronger.” This was necessary in the cause of “righteousness.” Simpson later reported that when this poem on “The Sacrifice” was read, he knew he was in trouble!

Simpson’s wife was ordered from the room, *“This is a meeting for ICLC members, and you are not ICLC, Get out!”* Isherwood ordered. “The Sacrifice” was listened to in solemnity and silence, except for an occasional grunt of approval.

The Kangaroo Court was now in session. The Revolution was about to devour its own. The mystical exorcism had begun. For the next three hours ICLC members ranted, raved, denounced, another of their colleagues in an orgy of hysterical, obscene and untrue accusations.

Next spoke Noelene Isherwood, Alien Douglas had reassigned her office duties in the month prior to Simpson’s trial, specifically to counsel people in the office. Thus she had been made the focal point for denunciations of Simpson, she was the central listening post in the pre-purge campaign.

Noelene Isherwood then made her claims, she pointed out

the problems of the organisation, turned to Simpson, pointed a finger exclaiming, *“And it all starts with YOU, (John Simpson). She continued, “There are many people in the office who cannot get along with you. You are a great disturbance. “Andthat” You’re a problem, we all want to help you, but you’ve have to change -We can’t go on like this. “This theme was developed for about 10 minutes.*

Craig Isherwood then took the floor again, proclaiming, *“Well this time we have to deal with this problem. What do you have to say for yourself (John). “His voice was raised and angry and the rhetoric was having an impact on an audience growing restive and excited. Strange was huddled in a corner, his ritual blue scarf rapped around his neck and lower face. Several of the younger members had a look of anguish on their faces.*

Simpson asked.. *“Well what have 1 done?”* But the party’s general secretary and leader of the LaRouche movement in Australia (Craig Isherwood) brushed the question aside and continued: *“And there are others who feel the same way and who want to say something.*

Mary Hartland: “Fuck You!,’

The previous months “undercover” ‘campaign had worked well, for on cue, the procession of denunciation began. First onto her feet was “Mary Hartland” (not her real name). She walked aggressively from behind the desk at which she was seated and took centre room.

The first denunciation came from Hartland, one of the most effective of the LaRouche fund raisers. She yelled: *“I’ll tell you what you’ve done. What you’ve said to this organisationis “fuck you. “ Well it’s you who have fucked this organisation. We’re in a fuckin war and your fucking wife goes off to learn German “.*

She was referring to Simpson’s wife’s decision to distance herself from the organisation as a result of the psycho-session experienced some weeks before. Hartland’s tirade continued

for some time. A participant in the proceedings later reported that she was clearly “*off her rocker*“ Later, in justifying her anger it was argued that Simpson’s “attitude” had caused Hartland to have severe migraines.

Gay Pert: Paid To Spy

Hartland returned to her seat and then a second denunciation began by Gay Pert. One testimony after the trial reported her as having been “*Pent-up*” and her body language “*intense*. “ She accused Simpson of plotting with another member (David Vincent), with the intention of overthrowing the leadership. She claimed Simpson did not have the interests of the organisation at heart. Then she bragged that she had been assigned a job (presumably by Douglas and Isherwood), of spying on Vincent and Simpson to check out their loyalty. Indeed, one night she had snuck out through the back entry of Simpson’s house and huddled in the cold under the window sill of Simpson’s house and heard Vincent and Simpson, “plotting.” She had even taken notes.

Pert then rounded on Simpson denouncing him, “*You f..king little prick (John)*, “ she yelled. Pert then related how she had taken notes of the late night meeting, she overheard Simpson say to Vincent, “*Let’s take Gay up stairs and ...k her!*” She also proclaimed that Vincent and Simpson were in fact “homosexuals”.

The meeting Pert referred to, had in fact occurred two weeks before Mad Monday and 6 people were present, including Simpson’s wife and Vincent’s wife. Douglas had earlier indicated that he was listening in on the conversation by keeping his ear close to the floor in his bedroom which was above the kitchen where the meeting took place.

After the meeting Pert continued her denunciation to another member proclaiming that Simpson was also a “paedophile.”

The denunciations continued for another two hours. One young member “Ron Barton” (not his real name) was

in a nervous state, and in a dilemma. He could hardly believe the stories being retailed but nevertheless had to prove his loyalties. He had already been reprimanded for harbouring thoughts of lust and having a “mother” relationship with a 35 year old American organiser, He had been in trouble a number of times for showing indications of unrestrained hormone activity! The CEC-LaRouche organisation has always had a keen interest in other peoples sexual proclivities. Barton was almost apologetic, struggling to be convincing. ‘Vohn, *1 would never have expected you would have done this.*’ He pointed out he had become terribly distressed when John had “ticked-him off” for not wearing a suit at an ICLC convention in Washington in February.

Another ICLC member “Arthur Brown” (not his real name), got to his feet and protested that “[j] haven’t been around as much, but have to go along with the meeting.”

Come On! Come On!

From time to time the process of denunciation lapsed and then the General Secretary (Craig Isherwood) was on to his feet to pump up the proceedings. But later testimony relates that at times he “*got out of control*” and Noelene Isherwood would interrupt to bring it back on track, but at the same time onto a more vicious course of proceedings. As one witness later testified, “*she was more cold and methodical,*” when at times Isherwood “*lost the ball.*” The party general secretary regularly referred to Simpson “*sitting there with a Tavistock grin.*”

In one outburst the party general secretary leapt to his feet and, according to a later testimony, was screaming at Simpson proclaiming in a high pitched voice: “*Look at you, we can see it, look at how enraged you are.* “ At times it appeared as though a physical assault could have been made on Simpson; physical gestures with clenched fists were made in the direction of Simpson and the tirade of

abuse against him continued. The “leader of the LaRouche movement’ in Australia was becoming excited and agitated, he is a large corpulent man weighing over **110 kilos**, Simpson weighs less than 80 kilos.

One onlooker, Arthur Roberts, who later attempted to defend Simpson at the meeting, protested to Isherwood, and told Isherwood to calm down and resume his seat. Isherwood was at fever pitch, turned on him and said: *“Come on, Come on, (Arthur), You’ve always wanted to do that”* indicating that he was prepared to have a physical contest there and then. He continued: *“You never did get it either.. You’re blocked too...”* Arthur Roberts later testified: *“They appeared to be like on drugs - a mental hype, like mad dogs ... a frenzied lynch mob.*

Kevin Hempel: Onanism

One overweight rather introspective individual, an exprimary school teacher “Kevin Hempel” (not his real name) jumped to his feet and proclaimed in an almost detached way: *“I tried to help you. 1 gave you that document”* (a photocopy of a LaRouche document titled “American Prometheus”). But then he “snapped,” changed his demeanour and related how he had been put through a gruelling session with A] Douglas and Craig Isherwood for 2 hours, who kept on pointing out his problem,

and then he proclaimed:

“I changed, why can’t you? 1 denied it for a long time, but they kept on telling me, 1 kept on denying it, 1 denied it for two hours and then 1 finally admitted it. Its true. 1 masturbate. Its true 1 masturbate. But now I’m cured.”

Simpson interjected: *“So what!”* Hempel sat down and resumed his indifferent and detached attitude.

One ex-member of the office, who has known Hempel for a long period later lamented that after two years of this form of

psychological attack, Hempel *“has been reduced to a vegetable.*

By this time two of the young girl members were in tears. nities flowed The ritualistic denunciations continued and the obscenities flowed unabated. Martin Strange took the floor proclaiming in melodramatic fashion that Simpson’s attitude had almost caused his wife to have a nervous breakdown because he (Simpson) was such a difficult person to get along with. *“You’ve totally driven my wife mad,* “he attested. According to Strange, Simpson had *“behaved like a Nazi,”* ordering him (Strange) to *“shut-up”* whilst he (Simpson) was holding a conversation with a member of parliament.

“Lotti Strange” (the wife of Martin Strange), rose to her feet, echoed these thoughts of her husband, testifying to the fact indeed, Simpson had placed her under a great deal of strain and almost caused her to have a nervous breakdown. She had been forced to relocate her office desk because of the pressure. Lotti Strange often wore a T-shirt into the office proclaiming, “my next husband will be normal.”

“Toni Camptown” (not her real name) proclaimed Simpson had *“created a living hell”* for her son when he had made disruptive noises in the office and she was *“disgusted”* that Simpson had *“let the organisation down.”*

Simpson attempted a number of replies b at every point by a howl of denunciations.

A Pack Of Wild Dogs

One member, “Arthur Roberts” had enough, he spoke up against the tide, defended the member stating he had never seen this alleged “rage” and proclaimed the meeting sick. He pointed out that they were like a *“pack of wild dogs.* “ And further that he did not wish to work with such people. Roberts, who had resigned his job to work for the CEC, walked out of the meeting and the organisation that morning.

But Roberts had also been a long range target for

unblocking” and had a history of “blocking.” Despite frequent sessions of counselling he had failed to leave his wife, hand across money that he had received from a previous employer, and failed to inform on other members. The party general secretary had proclaimed him “blocked” and “selfish” to other members. It was alleged that his migrant father had a “deep secret” that he did not reveal and this is what haunted Roberts.

But Robert’s protests were in vain, it did not matter, any display of defending the honour or reputation of Simpson was a betrayal of the movement. Roberts was obviously a co-conspirator of the others.

The Trial Ends

After more than two hours of bitter denunciations, the proceedings were drawn to a close. No “charges” had been outlined, but nevertheless Simpson was “guilty.” The Kafkaesque ordeal was over. Craig Isherwood, the Citizens Electoral Council’s general secretary and the leader of the LaRouche organisation in Australia, a trusted confidante of Lyndon LaRouche and close comrade-in-arms of the American controller, Alien Douglas, passed judgement, no vote was taken, no defence, no right of appeal. He proclaimed justice, “LaRouche” style:

“I just can’t work with you. You are hereby expelled from the Citizens Electoral Council. Your membership of the ICLC is revoked and you are ordered to leave the premises, and if you don’t then the police will be called and you will be forcibly removed.

With that, Simpson was escorted from the CEC HQ.

Mopping-Up

For the next few weeks an intensive phone campaign, was

launched to prevent Simpson from talking to the wider membership. ICLC members in the office were forbidden to talk with Simpson, wider support groups were contacted and “warned” that Simpson was crazed and “dripping poison.” That he was “insane,” “vindictive,” “full of rage,” “didn’t want to change,” “hysterical,” and possessed a “formalist Aristotelian attitude.” Thinly veiled threats were made on a number of occasions that *“we have ways of stopping him if he causes trouble,”* and that *“we can cause big trouble”* for him and his supporters. The phone campaign was activated by Alien Douglas from Leesburg and carried out by Noelene Isherwood, Craig Isherwood, and Martin Strange.

Simpson’s life was now in turmoil. Having sold his business, asked for great sacrifice from his family, and distanced himself from friends, he now found himself isolated in Melbourne. When Simpson requested some financial support to relocate from the company house from which he had been given notice, he was told by the General Secretary that he (Isherwood) would have to check with Leesburg. This he did and after having talked to a senior LaRouche official, Lynda de Hoyos, Simpson was told by Isherwood:

“there will be no payment for relocation expenses ... or anything else. You have been clearly plotting and working against the organisation for many months, you have not had the organisation’s interests at heart, for months you have been plotting to overthrow the management. You have attacked me, I represent the leadership, so you have attacked the organisation, and that means that is a direct attack on Lyn (LaRouche).

The party general secretary then said that he had Simpson’s phone bill and had seen that he had been obviously talking to people, and this was plotting.

At another time when Simpson attempted to gain some

support and repayment of money expended on behalf of the CEC, he also questioned the 'lie' told to the office that Vincent had resigned and he was told by Noelene Isherwood, now appointed to a directorship of Citizens Media (the corporate arm of CEC) upon the expulsion of David Vincent, that, *"he (Vincent) clearly opposed the leadership by refusing to go to America and any opposition to the leadership in natural law constitutes resignation, and this was tantamount to opposition to "God's law"*

In another phone campaign to alert activists, Simpson was denounced by Noelene Isherwood with claims that: *'Vohn's problem is that he doesn't believe in God - he never has!'*

“Simpson Works For Henry Kissinger”

Wild stories were spread after “Simpson” had been expelled.

As late as November 1994, six months after the Mad Monday events, Simpson was being denounced to members as a “British Agent.” One of the charges was that, since Simpson had been sent to lobby into federal parliament, it is most likely that he had been *“worked on by people in parliament, “and these forces in parliament had probably said to him, “Well you're so brilliant, why are you hanging around with them (i.e., LaRouche forces). Alien Douglas proclaimed that this was a well known process in the United States. In Washington where people who lobbied into Congress often “adopted another reality.” Douglas claimed that Simpson had most likely sold out to a process, “orchestrated by Liberal Party circles, probably Andrew Peacock who knows Henry Kissinger and Lord Carrington. “The Liberals, and high Masonic networks had played on Simpson's ego and Simpson had been asked to: “name your price”to betray LaRouche.*

to highlight the plight of LaRouche and his imprisoned colleagues was now denounced as, in reality, a plot against the LaRouche movement. In addition, the American Controller, also argued that Simpson had not been responsible for important research carried on in the CEC office, claiming that it was he (Douglas), who was responsible.

Without any channels to present a truthful answer to the charges, the lies against Simpson were allowed to go unchallenged.

Simpson was now demonised and a non-person in the collective memory of the LaRouche movement.

Thus ended the membership of “John Simpson” with the LaRouche movement. The LaRouche movement itself a victim of kangaroo courts, perpetrates the same crimes against its own members,

The May 1994 “Witchhunt” led to the loss of 4 ICLC members. It meant the end to some valuable research into the ADL activities in Australia. It destroyed the possibility of developing contacts that Simpson and Vincent had built up in parliament, political parties and business.

Douglas achieved in 4 weeks what the forces behind David Greason and the ADL, had been working at for four years.

When a crime is committed, as an aid to finding the perpetrators of the crime, a competent detective will always ask the question, “Who gains?”

An independent observer, attempting to make rhyme and reason from Douglas’ campaign in May 1994 should ask the same question, “Who gained?”

POLITICAL THEORY

This account of the Simpson kangaroo court, is a case study of political mind control at work. It is an illustration of high-minded principles being subordinated to crude psycho-politics. It should act as a warning that Australians are not immune from such techniques.

The practices at the Citizens Electoral Councils are a textbook study of how leaders of a political organisation use well practised devices to maintain political control against perceived opponents. It shows what happens when “leaders” are out of control and are ruled by their own self-importance and “mission,” and when there are no institutional restraints on their ambitions. Robert Michels has written of such techniques in his classical study of socialist organisations.

A THEORY OF POLITICAL ORGANISATION

Robert Michels is the foremost theoretician on political organisation. He has written of the *“iron law of oligarchy,”* the principle whereby all organisations are eventually run by small cliques of oligarchies who jealously defend their prerogatives and privileges. Oligarchy is the natural tendency in unhealthy organisations. Micheis’ theory is further validated by recent LaRouche operations in Australia.

Ideals, professed by the CEC, and used to attract members, are quite secondary to keeping the myth of LaRouche’s infallibility prominent. These lofty ideals are quite secondary to “purifying” the organisation from dissent.

No legitimate critique of LaRouche is tolerated in the organisation. All dissent or suggestions of alternative strategy

is forbidden on pain of “exile,” “excommunication” or “purging”. The method of control is a variant of psychoanalysis which LaRouche laid down in his Marxist tracts in the 1970s. Far from being a “breakthrough” it is a carbon copy of the psychological practices of many cults and totalitarian organisations.

What follows is an analysis of the political operations at the CEC using Michels’ work as a general template of comparison.

(39)

Michels And The Citizens Electoral Councils

1. Criticism Of The Leadership Is Forbidden

On a number of occasions within the CEC, gestures of mild dissent were made, for example: requesting an Annual General Meeting for the organisation; canvassing the idea of a new Chairman for the party; comments of financial matters; questioning of the appropriateness of organisational structures and policy; dissent over strategy. One CEC member pointed out that the advice from America on a legal matter was dangerous, he was denounced to the leadership. All of this was deemed to be a serious criticism of the American leadership.

Michels has written of how a leadership can interpret such actions:

‘When faced with a threat to their authority or office from within the organisation the leaders will become extremely aggressive and will not hesitate to undermine many democratic rights. To lose command of the organisation is to lose that which makes them important individuals and hence they are strongly motivated to preserve their position even if it requires using repressive methods. They legitimize such behaviour by pointing out that a mass organisation is inevitably an organisation maintaining itself by the struggle with powerful and evil opponents. Therefore all efforts to introduce factionalism into the

organisation, to challenge the appropriateness of paily or organisational policy, resulting in aid or comfort to its enemies. Serious criticism of the leadership is thus defined as treachery of the organisation itself “ (Page 18)

The CEC has developed a strictly hierarchical and pyramid like structure totally at odds with its founding charters and aspirations. The new “closed” arrangements are driven by fears of hostile takeovers and penetration, especially from British intelligence. This element of paranoid fear, apart from whether there is any truth in such fears, has been fanned from Leesburg, which sees a Redcoated Venetian plot behind every mind.

Whilst Australian members of the ICLC may, at times, be canvassed for ideas on day to day tactics, no meaningful policy making decisions are allowed from Australia. The control is downwards from Leesburg (through Douglas), to Isherwood, down to people who are given the security and attention afforded to the drone workers in a hive.

Any hint at dissent is derided as the product of a “blocked” mind. Repetition of the behaviour leads to psychological targeting, “demonisation” and expulsion. In fact, the “leadership” nominates their favourites, and thus factionalises the organisation. Far from creating a unified organisation, the “leadership” in CEC has developed a factional alliance to destroy perceived threats.

2. A Subservient Culture

Within the Citizens Electoral Councils, the leader, Lyndon LaRouche, must never be questioned, and a mindless conformism has developed.

But this is not “downwards” oppression by “dark forces.” The real sickness is from those who willingly prostrate themselves before the leader. This is what can be called the “Rubashov

Principle.” Rubashov is a character from a Koestier novel. In Arthur Koestier’s *Darkness at Noon*, a literary portrait of the Stalinist show trials of the 1930s, the apparatchik, Rubashov, willingly went along with his own execution, because The Party needed a victim. He confessed to crimes he had not committed and willingly co-operated in his own demise.

The followers in an authoritarian structure need the leader as much as the leader needs the followers. There is a descending chain of “rudeness” from LaRouche down through the ranks to the Australian “street walkers” and fund-raisers, who are forced by the organisation to be the unquestioning drone bees of the organisation. Michels has the following to say:

“The masses experience a profound need to prostrate themselves. not simply before great ideals, but also before the individuals who in their eyes incorporate such ideals. Their adoration for these temporal divinities is the more blind in proportion as their lives are rude ... (and leaders being) the object of such adoration, megalomania is apt to ensue.

This overweening self-esteem on the part of leader diffuses a powerful suggestive influence, whereby the masses are confirmed in their admiration for their leaders and it proves a source of enhanced power.

The LaRouche psychology emerged from Marxist fringe infights on American university campuses in the 1960s and 1970s. his baggage is still in the LaRouche movement.

LaRouche has established himself as a “dictatorship of the cadres” (to paraphrase a Marxist idea).

3. The Leader As Hero

At all times the great feats and courage of LaRouche are promoted: he has claimed to be a communicant with God; he

speaks to the great minds of history; he has changed the course of human history; he is at the forefront of every contemporary political issue; he is the central concern of evil forces, for He alone can save the world. In the areas of economics, philosophy, music, physics, mathematics, linguistics, and culture, LaRouche is claimed to have made dramatic breakthroughs, his feats are paraded before the loyal followers.

There is no doubt that LaRouche has shown courage in the face of, what this author believes to be, a kangaroo court against himself and others and an unjust incarceration in jail for 5 years, but all proportion has been lost, and LaRouche has become larger than real life.

A cretinous and sychophantic culture now permeates the CEC-LaRouche network in Australia. The ideal of creating unblocked” and “potent” cadres has failed. Alleged mother fantasies have been replaced by other fantasies and aberrations.

The American Controller who owns the Australian end of LaRouche (Alien Douglas), claims that LaRouche is, “*The greatest mind since Leibnitz.*” Perhaps LaRouche is in fact a greater mind than Leibnitz, this author has no way of evaluating that proposition, but if the great Leibnitz were around today, he would not be entitled to receive such fawning behaviour as is cultivated in the CEC in Australia.

Michels points out that there is an organisational imperative behind what must appear to many as ridiculous behaviour:

“The crowd always submits willingly to the control of distinguished individuals. The man who appears

before them crowned with laurels is considered a priori to be a demi-God. If he consents to place himself at their head it matters little where he has gained his laurels, for he can count upon their applause and ,enthusiasm.

“The democratic masses are thus compelled to submit to a restriction of their own wills when they are forced to give their leaders an authority, which is in the long run destructive to the very principle o democracy. The leader’s principle source of power is found in his indispensability. One who is indispensable has in his power all the lords and masters of the earth. (page 111)

“The incompetence of the masses is almost universal throughout the domains of political life, and this constitutes the most solid foundation of the power of the leader. The incompetence furnishes the leaders with a practical and to some extent with a moral justification. Since the rank and file are incapable of looking after their own interests, it is necessary that they should have experts to attend to their affairs.” (Page 112, Michels)

Max Weber has also commented on the “charismatic” leader:

“the charismatic leader gains and maintains authority solely by proving his strength in life. “ (40)

But for charisma to work on the masses then there has to be an exclusiveness and turning-off of other distractions:

“Charismatic domination means a rejection of all ties to any external order in favour of the exclusive gratification of the genius mentality of the prophet and hero.

Promotion of LaRouche to absurd proportions is just one of the tactics to keep office workers in line and hard at fund raising activities. It is the organisation's role to convince the organisation itself of this fact. With such blind assurance the organisation can ask for the supreme sacrifice. The LaRouche myth has degenerated to an organisational tool in Australia, and susceptible people have gone along with it all.

The goal of the LaRouche movement, **IS** the LaRouche movement. It exists for no other purpose than to perpetuate its own (self-adjudged) purity of method and doctrine.

4. Crushing The Challenge

The major role of the organisation is to maintain the organisation, and this means maintaining The Leader and those who walk in His image. A premium is placed on being more loyal than the loyal.

The CEC engages in very little effective political activity outside of promoting the LaRouche name and maintaining the organisation. Hence, hundreds of thousands of dollars, raised from near-destitute Australian farmers, are spent each year on sending members to the USA for "retraining." The priority, at all times, within the Melbourne office is ensuring the psychological loyalty of cadres and "unblocking" the thought processes of the "blocked." The communications link into Melbourne from Leesburg is constant, relentless and paranoid. It has destroyed creativity within Australia.

Thought control within the organisation is **THE** business of the LaRouche-CEC operation. And to this extent, purges are an organisational imperative. An annual purge against evil is conducted. No dissent is tolerated, for if it was, the charisma of the leader and his role as an Agent of History, would dissipate, and the game would be over.

A compliant, unquestioning "lapdog" attitude is encouraged. Certain chosen members are encouraged to seek out and spy

on potential trouble spots and to report back to the “leadership.” This process evokes images from George Orwell’s novel, “*Animal Farm*” where the dogs run and hunt down the “enemy,” to spy on old Snowball and then return to report to their leader “Napoleon,” the head Pig. Real and imagined opponents are denounced in private and campaigns of denigration are launched.

The consequence of this internal witch-hunting (the Australian LaRouche organisation literally does hunt the “witch-mother”), is the creation of an intimidated organisation and a sterility of human thought, quite the opposite from what the organisation claims fulsomely to be nurturing - a new Golden enaissance.

Michels points out that the “rank and file” willingly cooperates in its own subjugation:

“In the struggle against the young aspirants, the old leaders can as a rule count securely upon the support of the masses.

In order to combat the new chiefs who are still in a minority, the old leaders of the majority, instinctively avail themselves of a series of underhand methods through which they often secure victory, or at least notably retard defeat ... By labelling the opposition incompetent, profane, terming them sprouters, corruptors of the party, demagogues, they describe themselves as the collective will, and demand the submission of the insubordinate and even of merely discontented comrades.

A main cultural feature of office practice at the CEC, a practice cultivated, encouraged and developed by the leadership is the culture of “the underhand method.” Such a culture encourages spying, denigration, undermining, paranoia. It is of an authoritarian and undemocratic nature. In any mentally sane organisation it would be denounced as “backstabbing,” “petty minded,” and office infighting, but in the Australian LaRouche

organisation it is an organisational tool, it is elevated to a semimystical process of cadre training. In the end it is corrupting. It encourages megalomania in its leaders and entrenches their paranoia.

THE THEORY OF TOTALISM

The Theory Of Thought Control

The Citizens Electoral Councils is an organisation which calls upon people to make great efforts for humanity. It considers itself revolutionary, challenging the axioms **of** society and battling to save the world from an impending holocaust, a New Dark Ages. It appeals to the finest traits of individuals, but in fact betrays them.

It claims it is working towards a Golden Renaissance, similar to the process in the late fifteenth century around the works **of** Nicholas of Cusa, Leonardo Da Vinci and the like.

The CEC-LaRouche organisation has yet to prove that it can create a Golden Renaissance through a program of thought control. It is doubtful if anything worthwhile and noble has ever come out of a thought reform-thought control operation. The CEC-LaRouche movement is merely repeating the errors **of a** thousand discredited sects and cults. Whilst ICLC members are willing to make the sacrifice, believing that this is the unselfish and high minded duty to humanity, what in reality is happening is that they are placing themselves into a controlled environment, and making themselves vulnerable for manipulation.

Lifton establishes an 8 point check list. In his study, *Thought Reform and the Psychology of Totalism: a Study of Brainwashing in China*. Whilst his study refers to China, he argues that the Chinese situation is a paradigm for revolutions in general.

His 8 point “check list” is a good start for analysing activities in the Citizens Electoral Councils.

Brainwashing

Lifton has made a study of the techniques used against a number of individuals held captive by the Communist Party of China. They refer to the process of **szu-hsiang kai-tsao** (ideological remoulding). This consists of two basic elements, confession, the exposure and renunciation of past and present “evil” and then the re-education program, the making of a person into the Communist image. The technique generally is to apply pressure and to make appeals on the intellectual, emotional and physical level of an individual. The aim is social control and individual change. (41)

The first technique is to gain control of a person’s intellectual and emotional surroundings, this is termed by Lifton, **Technique one: Milieu control**, a control exerted over human communications where people are deprived of a combination of external information and inner reflection. The organisation, in Lifton’s case, the Communist Party, makes exclusivist demands on an individual:

“he is called upon to make an absolute polarisation of the real (the prevailing ideology) and

*the unreal (everything else). To the extent that he does this, he undergoes a **personal closure**, which frees him from man’s incessant struggle with the elusive subtleties of truth.” (42)*

There is no insinuation here that CEC people are physically held captive. But through a combination of pressures, members

are required to read only prescribed literature. All need for a personal life is whittled away. All initiates enter an intense program of reading of Lyn's works. Not all of this is bad, Plato's work is stressed as is Schiller, and other favoured authors (James Fenimore Cooper, Cusa, Swift). The member willingly conforms, believing it to be in their best interests and there is the joy of discovery, a natural desire for more learning. The potential cadre voluntarily enters in to the "personal closure," stage and personally makes plans for a future full-time involvement in what he or she believes is a worthwhile cause. By handing across money they prove their seriousness and commitment.

Then begins a second stage of development. By this second stage a person has become quite captivated by the new ideas promoted. LaRouche's dominant role in the battle against evil forces has been stressed to the recruit. His heroic role as an agent of history is acknowledged.

Lifton explains the next stage that the Chinese Communist Government used to break "counter-revolutionaries," bourgeois spies and the like: This is **Technique two: Mystical manipulation:**

"they are the agents chosen (by history, by God or by some supernatural force), to carry out the mystical imperative... The inevitable next step after, milieu control is extensive personal manipulation. The manipulation assumes a no-holds barred character,

and uses every possible device at the milieu's command, no matter how bizarre or painful. Instituted from above it seeks to provoke certain patterns of behaviour and emotion in such a way that these will appear to have arisen spontaneously from within the environment ... (the manipulating organ has a higher role as an agent of history etc, etc) ... one is asked to accept the manipulation on a basis of ultimate trust (or faith) ... like a child in the arms of its mother, as

Father Luca accurately perceived.. (43)

By this stage the CEC cadre has willingly submitted to join the cause, to join the ICLC and hence volunteers to work under LaRouche, who is an agent to change history.

The movement takes an intense “personal” interest in the new member who is often flattered by this attention. The new member is unaware that this is psychological profiling. Deep psychological probing begins. Firstly, in a friendly (“soft cop”) manner, and the participant even welcomes the intrusion, believing that it is necessary for personal development, “toughening up” for the coming battle, and so on. Thus “consent” is “obtained,” but the target really has no idea of what is going on. It is doubtful if anyone would consent to mental rape.

And who can resist the caressing by a political force that already has changed the course of history, knows everything about everything and is “the greatest mind since Leibnitz.” The recruit’s inner most secrets are probed for, a spotlight is turned onto the dark hidden corners of the recruit’s mind. Everyone has something unpleasant to hide.

Sometimes a recruit is reluctant to participate, indicating that there really is something to hide. Backsliding occurs (the “psychology of the pawn”, as Lifton refers to it), and the backslider *“feeling unable to escape from forces more powerful than himself, he subordinates everything to adapting to them. “(44)* This means that the pawn testifies to outrageous acts in the past in an attempt to end the interrogation and please the Inquisitor.

At the CEC office, psycho-sessions were held regularly, under the control of Alien Douglas, and a successful one had been held when a violent emotional response was elicited: crying, anger, rejection. The aim was to find out the mother-child dimension. LaRouche was well aware of the dangers present in such sessions and warned against the possibility of suicide.

Follow-up sessions were promised, and behavioural patterns in the intervening period were monitored. Above all a

deep emotional response had to be elicited, if the next stage was to be reached.

Technique Three is, as Lifton describes it, **The Demand For Purity.**

Lifton claims this to be the most malignant element of thought control,

“...for by defining and manipulating the criteria of purity, and by conducting an all-out war on impurity, the ideological totalist creates a narrow world of guilt and shame. This is perpetuated by an ethos of continuous reform, a demand that one strive permanently and painfully for something which not only does not exist but is in fact alien to the human condition. “ (45)

A “guilty milieu” and a “shaming milieu” are created...

... guilt and shame are all basic to human nature, but it is a matter of degree ... Each person is made vulnerable through his profound inner sensitivities to his limitations and to his unfulfilled potential,. in other words each is made vulnerable through his existential guilt...

“Some ideological totalists become the ultimate judges of good and evil within their own world, they are able to use these universal tendencies towards guilt and shame as emotional levers for their controlling and manipulative influences. “ (46)

Lifton points out that the “odious influence” is located outside” of the individual and it can, therefore, be chased and denounced. By scourging that problem and expelling it from the person’s life, then remoulding can take place.

In the CEC it is The Witch Mother or her surrogate and partner in historic crime The Witch Wife, who is blamed and hunted down for exorcism. Like a medieval demon possession

the Witch is exorcised. If a recruit denounces his mother, recruits his wife to the cause, or leaves his wife and family, then he (or she) will be declared “unblocked,” “potent,” and a “beautiful” person. Failure at this vital stage means expulsion from the ranks of the ICLC elect, and inevitable damnation. As Alien Douglas has pointed out, those who leave the organisation are

“destroyed.” The probing during the many psycho sessions is to gain a confession about hidden inner secrets.

This is **Technique Four: Cult of Confession**

Confession, as a mystic once said is “good for the soul.” Confession is the *“purging milieu”* it is *“an act of symbolic selfsurrender,*

(a) policy of making public (or at the very least known to the Organiser) everything possible about the life experience, thoughts and passions of each individual and especially the elements which might be regarded as derogatory. “ (47)

What is assumed here, as Lifton points out, is that

“private ownership of mind and its products ... becomes highly immoral. “ (48)

At the Larouche dominated headquarters, CEC individuals were encouraged to “confess” their childhood experiences and search for the guilt that prevented them from becoming effective people. It was this inner secret that had to be located. Once this inner secret is located - incest, masturbation, child abuse, or whatever, then a person can be “unblocked.”

In some cases such problems were indeed located, but if they weren’t located, then, those conducting the session invariably believed something was being hidden. More sessions followed. In the best of these outcomes, the leaders of the psychological session would latch onto a few traits of the recruit and form a judgement which was simply “made-up.” His (or her) personality was then arbitrarily categorised by these self-

appointed “experts” and this became an axiom of the organisation’s belief in future interfacing with that individual. Any deviation from organisational goals, any dissent, any individual behaviour was immediately denounced as “aberrant,” but, of course, explained in terms of LaRouche Psychoanalysis. A formula for corrective behaviour was implemented.

The philosophy behind the interrogation at CEC was that everyone had something to hide. Everyone had a dark side. The probing was carried out on every office worker (ICLC member) and would-be aspirants to work full-time. If you didn’t reveal it then you were “blocked.” According to Lifton, it was the victim who adopted the “psychology of the pawn,” but the reverse could happen whereby character traits were invented by the CEC inquisitor. In exasperation, to prove the psycho-political theories of LaRouche, people were “forced” into convenient categories by the self-appointed psychoanalysts, Douglas and Isherwood.

Mental Health Or Just “Bitching” .

But confidences were not respected. Everyone was “let into the secret” about so-and-so. The confidences of the LaRouche Clinic were betrayed, especially if the individual proved “blocked” and was to be eliminated. The information so obtained could be used to discredit them and hound them out of the movement. People’s inner secrets and “problems” became common knowledge throughout the office. One person’s alleged problems” was used in psycho sessions as an example to help reform” other delinquents.

One former member, who had undergone some 40 hours of LaRouche psychoanalysis has called this “mass mind plumbing,” and “collective under pants sniffing.” He has since been thrown out of the organisation and denounced as “fear ridden,” “mother dominated,” and “blocked.”

Cults, religious orders, sects, freemasonic clubs, the boy scouts, even bikie groups have ways of enforcing group

conformity. The CEC is no exception. Thus we come to Lifton's **Technique Five: The Sacred Science**, and here we come to the totalist's claim on a person's life:

"The total milieu maintains an aura of sacredness around its basic dogma, holding it out as an ultimate moral vision for the ordering of human existence... a prohibition against the questioning of basic assumptions ... reverence which is demanded for the originator of the Word, the present bearers of the Word and the Word itself ..an exaggerated claim is made for airtight logic of absolute scientific precision.

"Thus the ultimate moral vision becomes an ultimate science; and the man who dares to criticise it, or to harbour even unspoken alternative ideas becomes not only immoral and irreverent, but also unscientific. In this way the philosopher kings of modern ideological totalism reinforce their authority by claiming to share in the rich and respected heritage of natural science. " (49)

1

Lifton is pointing to Maoist practices from Communist China but he might well have been referencing the sacred texts of Lyndon LaRouche.

In one incident, at HQ, when one person appeared to question the psycho theory outlined in a LaRouche article, a carrier of The Word (the American Controller) angrily exclaimed: *"Do you question this? Are you challenging Lyndon LaRouche, are you actually challenging Lyndon LaRouche?"* A dull conformity is cultivated in the organisation, it is easier not to question. It is easier to go along with what is demanded. LaRouche's book *The Science of Christian Economy*, lays claim to being an explanation of human existence back before time and forward to infinity, this is The Word of the organisation. The book is claimed to hold the sacred "method" of LaRouche within its covers. The book outlines how the universe was made,

that God's plan has become manifest. All are expected to read and understand The Method contained within.

ICLC members gain a higher level of approbation by mouthing clichés, although Al Douglas defends them as *“higher level clichés*. “ Using the clichés is “proof” that one is an unblocked loyalist, but in fact it is simply another technique of thought control. Lifton refers to this as **Technique Six: Loading of the Language** A lexicon of clichés are invented to stop thought. Lifton terms this *“the thought terminology cliché.”* Or in Lionel Trilling's phrase:

“The language of non-thought. (The consequences of this process, of relying on clichés is that) “...his imagination becomes increasingly dissociated from his actual life experiences and may even tend to atrophy from disuse. “ (50)

Lifton's **Technique Seven** is that of a movement establishing **Doctrine Over Person**.

A peculiar aura of half reality is created, and Lifton cites Albert Camus: this

“puts an abstract idea above human life, even if they call it history, to which they themselves have submitted in advance, and to which they will decide, quit arbitrarily, to submit everyone else as well. “ (51)

Members were often told that it was their joyful opportunity to be present at this time of history, to be able to wilfully intervene and change the course of history, this opportunity only comes once every millennium. That there was nothing to fear in this challenge as you only had “death” to confront and that doesn't count because you're dead and then there's nothing to be fearful about. The alternative was to remain passive and not intervene, because then you would be complicit in the New Dark Ages and become a “beast,” a traitor to humanity.

By submitting to the movement, LaRouche's historic insights

(post Marxist), and undergoing psychological reformation then you as an individual would lead an historically useful life, to eternal immortality.

In the final stage the Communist Party practised technique

Eight: The Dispensing of Existence.

“Existence comes to depend upon creed, believe

i.n the creed and you will have life more abundant, disbelieve and you are doomed.

This means that in a Communist state, the party can murder you. In the LaRouche movement it simply means that you are expelled and live outside the pale. Ex-members are denounced and demonised. No one is allowed to speak to them, they are the enemy leading doomed lives.

These are the eight psychological factors Lifton outlines, and the more closely an environment expresses these eight psychological themes, then the greater it resembles ideological totalism. The CEC-LaRouche operation rates high on most of these criteria.

CONCLUSIONS

The Danger In LaRouche Psycho-Politics Lifton’s words are appropriate:

“Rather than stimulating greater receptivity and ‘openness to the world,’ they encourage a backward step into some form of ‘embeddedness’- a retreat into doctrinal and organisational exclusiveness, and into

*all-or-nothing emotional patterns more characteristic...
of the child than the individual adult “ (page 436)*

*“And if no peak experience occurs, ideological totalism does even greater violence to the human potential, it evokes destructive emotion, produces **i . ntellectual and psychological constriction and deprives man of all that is most... and imaginative - under the false promise of eliminating these very imperfections and ambivalence which help to define the human condition. This combination of personal closure, self destructiveness, and hostility towards outsiders leads to the dangerous group excesses so characteristic of ideological totalism in any form. It also mobilises extremist tendencies in those outsiders under attack, thus creating a vicious circle of totalism.***

Does The LaRouche Movement Ever Do Anything?

Early editions of *The Campaigner*, show that the ego-centred LaRouche-cult was not a feature. The cult of the LaRouche personality has only grown in later days.

The LaRouche movement and its offshoot in the Australian CEC movement exists, primarily to promote the name of LaRouche, and perpetuate and safeguard its own existence. This they do regardless of the truth. In a recent publication of the Citizens Electoral Councils titled *Sovereign Australia part 2*, the claim was made that the economic program therein presented was based on Lyndon LaRouche's Christian principles stating:

“in the legislation which follows, we begin our long-overdue revolution to establish an ordering of our nation's affairs derived from the Christian notion of natural law Before examining that legislation, we will hear first, briefly, from the greatest living exponent of the American System as derived from Christianity, the American statesman, Lyndon H. LaRouche Jr.” (52)

Such a claim will help fund-raising efforts in the bible belts of rural Australia. But it is basically a fraudulent statement. LaRouche's economics far from having a Christian source, actually derive from the "atheistic" Marxist concept of the rate of surplus value. The bills were based on the work of the former CEC member, John Simpson and LaRouche principles had nothing to do with the bills.

LaRouche's idea on the stages of history which are now "genatural law" and "Christian" are merely a rejigged notion of the Hegelian-Marxist dialectical process. Like LaRouche's psycho-political approach, his economics are Marxist in inspiration.

CEC political activity is now narrow focused and restricted to publication of provocative articles attacking the designated enemy, invariably British-Venetian oligarchies and their freemasonic-intelligence agents. Most organisational time is taken up in psychological training and making contacts for fundraising, new candidates for "unblocking." The LaRouche-CEC has shunned money making opportunities that might be politically beneficial, but fail to provide opportunities for cadre training.

A "Stink-Bomb" Led Renaissance?

The techniques employed of political action in the community rarely rise beyond a "stink-bomb" approach: releasing a pig at a Kissinger meeting; disrupting a Conrad Black dinner, distributing a thousand provocative pamphlets.

Like individual psychotherapy where an immediate goal is to provoke an angry response, LaRouche forces attempt to provoke an angry response in the wider community.

The stink-bomb approach to politics means that the LaRouche-CEC targets designated enemies (the B'nai B'rith is a favourite) and invokes a nuisance campaign, like a foolhardy boy poking a stick into an ant nest. Naturally, this draws a hostile response from the target: a hostile media campaign, a

demonstration, counter-disruption, counter stink-bomb. LaRouche hurls stink-bombs, and the other side hurls them back.

This has the danger of escalating to violence. At one CEC-LaRouche conference in May 1993, 250 police were organised to prevent violence from the Socialist International Organisation, student and Jewish networks organised to disrupt the Conference. The mere mention of the name LaRouche is enough to draw such forces out on to the streets.

The CEC-LaRouche organisation, far from enervating the political process in America and Australia, as it first promised the potential recruit with ideas of economic reform and a cultural renaissance, has degenerated into an impotent troublemaking counter-gang.

END OF THE LAROUCHE MOVEMENT IN 'AUSTRALIA?

Firstly, is there such a thing as a LaRouche "organisation"? It is doubtful if an "organisation" exists. LaRouche comments on his "organisation" in his autobiography as follows:

"By ordinary standards, 'membership' in the Labor Committees has always been difficult to define, especially so during the early years. I have been a contributing factor in this loose arrangement, but it developed and continued as a reflection of the way we came together, the way loosely organised forms developed more by happenstance than plan, and the distaste for excessive organisation among the group

of graduate students who dominated the core of members during the late 1960s and early 1970s. We were, and remain essentially, a collection Of exceptionally intelligent and very individualistic individuals. It was an @association characterised by a certain mood and style, and by tendency to agree on a few basic ideas held in common.

The self-elected “senior cadre” staff on whatever executive bodies exist in America, are really a self-perpetuating, introspective oligarchy of middle-ageing University postgraduates. There appears to have been no new, blood for some decades and the organisation has become ossified, authoritarian, impatient, bordering on hysterical, suspicious, paranoid. It is this degenerated body which now proposes to “change” Australia.

But after two years of stink-bomb politics, and squandering of over a million dollars, what remains is an isolated, introspective and essentially impotent “organisation.” The mind experiments f LaRouche (he from the 1970s has demonstrably failed in the 1990s. Disruption of “leftist” forces in the 1970s in the USA by LaRouche, has been repeated in the form of disruption of rural “rightist” forces in Australia in the 1990s.

Any worthwhile scholarly work from the Schiller Institute is negated by the “psycho-politics” of Douglas-Isherwood. Firstly, it must be remembered that there is no such thing as the LaRouche Movement. Since student activist days the ICLC members have “shunned” formal organisational structures. Possibly because any organisation is vulnerable to a hostile takeover, but it also ensures that there is no accountability on financial, political, doctrinal or strategic matters. An ICLC member, contrary to what is retailed in early recruitment days, is politically impotent. There is no justice in the organisation, no redress for problems or for creative input. ICLC “membership” is a fraud.

“Labor Committees” are promoted as an organisation to belong to and, if passing the initial tests, one becomes a cadre in the International Caucus of Labor Committees. The establishment of the Labor Committees as a national organisation occurred during January 1969. This was chiefly a defensive measure as LaRouche was concerned with the possibility that the loose association might be seen as a target for provocateurs. Thus in the late 1960s it was better to have an organisation for defensive reasons. A formal general organisation was established in 1974, however, the Labor Committees ceased to function as a formal membership organisation by about 1978 (no one seems to know when precisely) and then became a “loose international philosophical association.” (52) Political activity was conducted more or less ad hoc through formation of political action or electoral support bodies.

According to LaRouche, writing in his 1986 autobiography, his political organisation, the ICLC, was set up in 1969 and abolished in 1979. Somewhere between 1986 and 1991 ICLC meetings were again being held.

Within Australia, people are still asked to join the ICLC. No membership fees, no filling out of forms, no meetings, no office-bearers, no elections. All that is asked for is immense personal sacrifices and submission. Membership is granted on a whim and taken away just as arbitrarily, as the trial of John Simpson shows.

This amorphous, vague and undefined structure is useful. Without a formal structure there can be no accountability, no need to give explanations or argue a case. The entire organisation is thus under the thumb.

In the LaRouche movement in Australia, and in its captive the CEC, there has never been a lawful general meeting, an executive meeting, shareholders meetings or directors meeting of the associated “structures.” The entire business is conducted on a daily phone conversation with orders given from Leesburg. The authoritarian nature of the “organisation” has led to massive

and cruel abuses, as has been documented in the events known as “Mad Monday.”

Far from building an Australian political movement, as fund raisers tell people when the CEC calls in, the CEC organisation in Australia has a colonial status. Leesburg is like the British Empire’s former Colonial Office.

In the two years that the “ICLC” non-structure has operated in Australia, there has been only one meeting of a wider membership. This was called in Sydney in June 1994. The only substantive item on the agenda was the expulsion of half a dozen or so members. In late 1994 the CEC constitution was rewritten at a closed meeting where only a few invited, selected, members were allowed to attend. In the ICLC, democracy, it seems, is only worthwhile when it can be used to destroy perceived opponents within the organisation. The show trials, kangaroo courts, rumour mill, psychological manipulation are the chosen “tools” in the CEC, all for a “higher” good. The process is cruel, the claims fraudulent and the outcomes are impotent. Nothing short of a renaissance of attitude and organisation within what has been known up to this time as the “LaRouche movement,” will save the network from further moral ignominy.

This current “rubbery” form of non-organisation is not by accident, it is a device to consolidate oligarchic control of the organisation.

This process of course allows massive abuse. Expulsions are arbitrary, financial expenditure is unsupervised and is directed from Leesburg. There is no new policy input, no creative ideas.

MacRouche?

The “freedom” or input that adherents of LaRouche in Australia might have is the freedom and input of a MacDonald’s Franchisee. When joining up you accept the corporate design, logo and product. There must be no changing of the ingredients or the hamburger promotions and franchisors must

in some way. In fact the Australian operation could quite readily be called “**MacRouche’s**”.

One wit has claimed that the LaRouche movement is a combination of a McDonald’s corporate structure, Christ and his disciples, the tub-thumping and marital rules of the Salvation Army, the missionary zeal of the Mormons, and the zealotry of the Communist International (the “Comintern”).

In all these you will find the essential “herbs and spices” of the LaRouche political operation.

The organisation has not grown since the mid 1970s. It appears that the same “Discipleship” from the campus of 20 years ago still control the movement. The ‘march to world power’, dramatically announced in the 1970s is now substantially behind schedule.

This incestuousness has reeked havoc on the quality (and “potency”) of the organisation. It is now a self-perpetuating, self congratulating, inbred, inward looking oligarchy. Its techniques and technology are out of date. The brain has ossified. Little has been achieved. The leadership is made up of ageing increasingly disillusioned misfits, still waiting. Members are, at all times, made subservient, unquestioning and regimented. For those deemed to be “backsliders,” a campaign of psychological terrorism and abuse is directed against them until they either conform or leave. LaRouche, in Australia, now presides over an increasingly ineffective, but deluded group of people.

In the initial tilt for world power, the message was a Marxist one, in the second long march to world victory, the organisation has crawled into a Catholic-ecumenical mould - in much the same way as a hermit crab occupies a new home. This strange mixture has created irreconcilable “contradictions” within the LaRouche structure. This accounts for some of its bizarre behaviour.

LaRouche still retains the solid allegiance of his earlier recruits, who now, well into middle age, run a business operation (MacRouche’s), now with a profitable venture opened up in Australia. Over one million dollars has been raised (and

The “organisation” reaching to Australia has singularly failed to make any worthwhile impact, beyond the impact of an occasional “stink-bomb.” A very expensive stink-bomb, having cost over one million dollars to prepare!

This then is the story of how a promising start was made to a new political organisation capable of challenging existing structures and orthodoxy, but was destroyed by a compliant party secretary, conniving to hand a promising structure over to a foreign organisation espousing suspect psychological theories in Australia based on highly discredited Marxist dogma. The CEC is a “swamp”.

That such a process should be allowed to occur is beyond psychoanalysis, beyond common sense, and well into the realm of self-destruction.

It is impossible to start a renaissance of the mind through a vicious thought control program.

Footnotes

1. 2. 3.

4. 5. 6.

Autobiography, *ibid*, page 195 Autobiography, *ibid*, 211

Autobiography, *ibid*, page 62 Autobiography, *ibid*, 109

Page 112-4, (The Power of Reason.) LaRouche was not a Trotskyist, although he belonged to the Trotskyist SWP. He appears to side with Lenin:

"It was Trotsky who abandoned Lenin (with whom he agreed theoretically) in 1903 in order to be with Menshevik majority of the RSDLP. It was Trotsky who remained in the Menshevik 'swamp' for most of the period from 1903 to 1917. Trotsky whom Lenin rightly denounced as a 'slimy creature' for blocking organisationally with those with whom he had no principled theoretical conceptions in

common! It was Trotsky who in 1923, betrayed his agreement with Lenin's firm instruction to make no compromise in booting Stalin out of the Soviet leadership. It was the same Ego-trait in Trotsky which caused him to publicly lie in repudiating his own 'Real Situation in Russia;' thus he obliterated the last real possibility of building a viable communist international for that entire ensuing period; his Ego defeated his selfconsciousness, on the premise of 'working within' the Menshevik centrist

swamp of the Stalinized CPSU - as he had adapted to the Menshevik swamp of the 1903-1917 period. The 'Leninist theory of organisation' is not actually a product of splitter, Lenin's example, but of such examples as Trotsky's schlemihl episodes; it is the **cult** of impotence exemplified by Trotsky's 'tactical' capitulations to the Menshevik, Zinoviev-Stalin, and Cannonite (e.g. Zinovievite) centrist majorities of ethnic organisations in which he was situated at those respective points of life." Feuerbach, *ibid*.

The Trotskyites had become "impotent wretches" and the leadership and overwhelming majority of members had "become street walkers for the CIA's domestic counterinsurgency operations." (Feuerbach)

Page 644, page 619, (Dope Inc.)

Page 62, (The Power of Reason.)

(The Power of Reason), the autobiography of LaRouche downplays the importance of this political period. LaRouche is keen to "prove" that it was not a formative period.

The true economics of Lyndon LaRouche have been obscured. Undoubtedly he was a Marxist economist up until the mid 1970s when he was over 50 years of age. Later the great dirigist tradition was discovered. LaRouche claims to have established a successful new system of economic analysis, but his booklet on economics is a general philosophical outline. The real economics is about 4 pages in length. LaRouche would do a great service if he would write a textbook on pure economics, actually defining National System economics, quantifying and developing the ideas of Hamilton, List, Carey and others such as John Raymond, Horace Greeley and Peshine Smith.

Page 63, (The Power of Reason.) Page

63, (The Power of Reason.)

The Marxist concept of “*extended reproduction*” is to LaRouche the most important concept to come to grips with if workers are to transform themselves and then the world. This was his big complaint against the Marxist Left. It was only he who had understood the concept of “*extended reproduction*.”

“As we outlined in ‘Beyond Psychoanalysis’, and elsewhere, socialist transformation is based on the self organisation of a majority of the political working class in agreement with a specific notion of world economy, ‘expanded socialist reproduction.’ As we indicated the nature of the case in our “In Defence of Rosa Luxemburg” none of the formerly hegemonic socialist organised tendencies- e.g., socialdemocratic, ‘Stalinist,’ ‘Trotskyism,’ ‘Maoist,’ - had or even sought a conceptual grasp of actual ‘expanded reproduction.’ The mere toleration of the ‘economic writings’ of such incompetents as Rudolf Hilferding, Otto Bauer, Nikolai Bukharin, Ernest Mandel, Paul Sweezy, et al. as

even within the bounds of actual Marxian economic theory, is itself indicative of the intellectual bankruptcy of the socialist organisations and of academic circles which treat such constipated literature as serious theorising. “

“Extended socialist reproduction is the fundamental, absolutely distinguishing premise of socialist society, the selfstyled socialist tendencies which shared Left domination of the workers’ movement prior to 1968 do indeed represent leaders without a conception of a goal, lacking even the ability to select the direction in what the undefined goal might be encountered. ..(Emphasis in the original)

“It is not sufficient merely to prescribe that the socialist movement must now master that notion of ‘expanded reproduction.’ The concept to be communicated cannot be understood in terms of heretofore ordinary forms of mental behaviour. To demand clarity on ‘expanded

reproduction' from the old varieties of 'socialist' organisation is like buying a mule for a stud-service.

LaRouche's 1973 article on Feuerbach in, *The Campaigner*.

14 Page 79, (The Power of Reason.)

15 There were certain:

"ugly ideological difficulties to be overcome as a precondition for organising the US working-class forces en-mass. As the result of a self-conscious reflection on such experience, the Labor Committee tendency was forced to begin pushing the bounds of applied psychology beyond the scope of existing conceptions of psychology on certain 'fronts.' The tendency was compelled, like Marx, to locate the individual cadre's personal resources as a socialist organiser in creative qualities of mind which extant psychology generally did not imagine to exist in that form." (Feuerbach *ibid.*)

16 Page 3-4, (Beyond Psychoanalysis.)

17 Page 52, (Beyond Psychoanalysis) by Lyn Marcus (aka Lyndon

LaRouche) reads as follows:

"The limited but nonetheless unequivocal advances we have effected during the past months substantiate the conviction that our plunge a few steps beyond psychoanalysis in this respect contributes to saving the human race from the threatened new fascist holocaust. "

18 Page 157, (The Power of Reason.)

19 Page 160, (The Power of Reason.)

20 Page 140-2, (The Power of Reason.)

21 Page 4, (Beyond Psychoanalysis.)

From LaRouche's article on Feuerbach for the Campaigner, December 1973: *"our qualitative contribution to psychoanalysis as such is essentially located in our establishment of a fundamental theory of mind. "*

23 (The Case of Ludwig Feuerbach), Campaigner December 1973 Part 1

24 Page 4, (Beyond Psychoanalysis.)

25 Page 41, (The Sexual Impotence of the Puerto Rican Socialist Party.)

26 The entire passage is as follows:

"To accomplish our purpose - to make the truth clear to the readers throughout Latin America (especially)- we organise our presentations in the following main respects. Firstly, we shall identify the scientific basis for our analytical method at some length; we shall define sexual impotence and the general cause for this mental disease in bourgeois ideology and bourgeois family relations. Then, we shall document the impotence of the PSP as an organisation. Throughout, we shall state the psychological truth which every Latin can recognise in his own private thoughts as the essence of "Machismo" as sexual impotence. In that setting we shall show the direct causal connections between this

impotence and the extension of it into the domain of so-called left

politics. “

“Most important, since we are revolutionaries, not ‘psychoanalytical’ commentators, offering the first step toward relief to the would be revolutionaries who refuse to tolerate another wretched night of impotence-riddled despair. “

16. 17.

WHAT IS MALE IMPOTENCE

“The immediate objection of the hysterical Latin reader to our entire approach here will be, inevitably. This is not objective politics! We are serious revolutionaries, who have no time to waste in anything but the objective struggle!

There are two immediate replies to that pathological objection. Firstly, as we shall demonstrate, the insistence on ‘objective politics’ is itself the infallible symptom of sexual and political impotence... what

possible objective reason could permit any working class person or farmer to tolerate the capitalist system another hour? If we are to have food, we must seize the means of production instantly, that we may immediately begin growing today the expanded production of food for tomorrow's survival. There is no objective alternative! Why, then, is it not the case that the world working class is not presently engaged in capitalist revolution? Why will the capitalist system still exist tomorrow morning, when every working person and farmer has the most immediate and fundamental motive to be part of an overwhelming force obliterating capitalism today?”

“The answer, dear comrade, lies in the subjective realm! What is this self-defeating, self-destroying flaw seizing the minds of proletarians which prevents them from immediate total mobilisation for socialist revolution? What are the chains of illusion which imprison them to capitalism with a force even greater than that of bombs and bayonet? What is this inner terror obviously so much more powerful a force of enslavement than the terror of external physical destructive force? Objective politics is therefore first of all fundamentally a subjective question. To ignore so obvious a fact is itself a kind of hysterical blindness, is evidence of sexual impotence rampant in political life.” (Page 35, “Sexual Impotence, “ *ibid*)

Those who fail to see all this fail to interpret Marx and Lenin properly:

“Here, dear comrade reader, you again display your impotence, your impotent reading of Hegel, Feuerbach, and Marx...your impotent view of the potent Lenin. “ (*ibid*, page 35)

The aim is to strip away his (or her illusions), to eliminate the

fantasies so that the mind can be concentrated on waging the class war battle, to overthrow the capitalist system. The prime target is the would-be male revolutionaries sexual fantasies:

“Night after intervening night, the Macho beds his whore-wife with an inner sense of bloody violence and self-degradation. In the morning, this miserable existentialist arises from the bed of disgust and self-disgust. He looks in disgust at the sleeping figure of the woman with whom he has shared self-degradation, and trudges, bearing an awful load of anomie, back to the house where he lives with his madonnawife and her children. He needs a drink so desperately, to seem to wash the wretched taste from his mouth, but the drink merely begins the cycle of the new day’s recurring nightmare. Tonight, he will sleep beside his madonna-wife, after an evening of being patron to her children, and Friday night the homosexual, he will be back with his whore-wife again.”

Then follows directions to the psychosexual revolutionary doctors: *“Teff the macho his type is often a schizoid, make this clear to him, show him his miserable childhood swarming with the sadistic mother and sibling and other surrogate mothers, and his self-consciousness will acknowledge all this to be the truth of the bloody, tiring matador of an Ego in the bull-ring below...He will confess more. His selfconsciousness will confess more. He has never had a self-conscious sexual relation with an actual woman. When he is in bed with women, his sexual performance is under the control of a fantasy..Probe his unconscious processes more deeply, bringing up for him what he has barely concealed from himself for so long, and his self consciousness will know that all these women, his madonna-wife and his whore-wives, are surrogates for his possessive, sadistic mother.”*

“The immediate target is the “revolutionary offeeling” which is found in the “wretched comprador petit-bourgeois mentality of the PSP leadership,“ which is “in no way more pathetically displayed than in its ritual worshipping at the cult of ‘Island Independence,,” “the purely religious idea of independence.””

Given LaRouche’s later championing of the nation state, it is possible that it was the PSP that was in fact right, and LaRouche that was wrong. LaRouche would now defend those groups genuinely fighting for national sovereignty. Unless of course you’re in the Australian organisation and object to being run from America!

The mind games developed by LaRouche during his Marxist days are necessary to continue the struggle, necessary as his forces march to “world power.” It is all part of the revolutionary struggle:

“The dialectical method is immediately, empirically, a change in the state of mind, in which control by ‘sincerity offeeling’ is ended, and in which the self-conscious of the individual comprehends the selfconsciousness of others intemaffY in a kind of internal dialogue between the ‘I’ and the ‘Thou’... The dialectician is the person who has overcome

sexual impotence... The’ wifl of the worker must become the wifl to do that which is in the historic interest of the world’s working class as a whole; nothing else. If the workers passionately cling to any contrary sentiment of imaginary self-interest, that sentiment must be seized upon and ripped out of them. No human being has the right to believe or ‘feel’ anything except that which impels him to act in the historic interest of the world’s working class as a whole This does not deprive him or her of individual rights to act for the human race is to actively express a certain quality of self as capacity, as developed individual human powers. The political working class properly demands that each ‘of its members enjoys those individual rights, including leisure and material consumption which are essential to the individual to develop his or her individual human powers to the ‘level’ corresponding to what the individual must do for the working class as a whole. The individual who fights ruthlessly for his family’s consumption, their education, their leisure, to such historic ends, is not being ‘greedy, , but is being class-conscious. Yet this very fact only more forcefuffy demonstrates that there is no rational basis for tolerating any beliefs of ‘feeling’ in anyone which would impel that person to act contrary to the historic interests of the political class as a whole. There exists no (heteronomic) individual, local, or ‘national’ self-interest which is to be tolerated (as ‘legitimate J if it conflicts in the least with the historic interests of the worldwide working class as a whole.

To the extent that anyone is impeffed by false belief or simple consciousness of irrational ‘feeling’ to the belief contrary, that person’s beliefs and ‘feelings’ must be ripped out and replaced with appropriate human beliefs and ‘feelings.’ To do just that is an act of potent loving; to avoid that, to fail to undertake just that task, is an act of sexual and social impotency.”

‘You don’t understand my wife. She’s a devout Catholic, like her mother.’

The individual must break with his mother fantasies, before he

can become a true revolutionary:

“There are three degrees of relative freedom from sexual and political impotence, respectively associated with the names of Hegel, Feuerbach, and Marx” and each has his own way of “Humanising” people for the political process although Feuerbach is the lesser because of “his relative impotence.”” (Sexual Impotence.) ibid, page 47

“No woman has a right to drag her husband-or herself/_ out of an active socialist political life, for any reason. Any man who permits himself to submit to such ‘obligations to my wife’ is a pathetic degraded spectacle, a virtual Judas to the human race; any woman who succeeds in such a counter revolutionary act is not only a counter revolutionary, but a vicious oppressor of her children...” (Sexual Impotence.) ibid, page 59

The bourgeois world is essentially a Mother dominated vision: *“Bourgeois life for the worker is essentially a family centred life. The centre of the worker’s life is the mother’s or wife-mother’s home... Organised religion is the super sensuous essence of the universal form of bourgeoisie mother’s magic-mother’s home remedies, mother wisdom, ‘old wives’ remedies. Religion is for and by mothers, who conspire at religion with pseudo-men (priests) and impose the Mother Church upon the household.” (Sexual Impotence.) ibid page 59*

“To recapitulate this essential point. The formal essence of bourgeois ideology is the mother’s belief in the unreality of the ‘outer world.’ The outer world is unreal precisely because the victim of capitalist ideology denies the fact that the material conditions of life are totally the wilful creation of human practice and can be changed according to the wilful change of human practice. Bourgeois ideology sees the outer world as essentially given, as something to be propitiated, not to be changed. The recurring origin of this ideology is the bourgeois family, notably the infantilism of sadistic mother-possession of the infant and child, and the degradation of woman, emotionally and intellectually, into the appropriateness to become bourgeois mothers and wives. The most notable dynamic feature of the interconnection between family and ideology is the separation between family life (real) and the outer world (the alien realm for mother’s propitiatory magic-religion), such that the individual imagines himself without power over the wilful determination of the outer world as a whole.” (Sexual Impotence.) ibid page 60.

27. 28. 29. 30.

Page 62, (Sexual Impotence.) *ibid.* Page 62, (Sexual Impotence.) *ibid.* Page 63, (Sexual Impotence.) *ibid.*

(Beyond Psychoanalysis) by L. Marcus (aka Lyndon LaRouche), *The Campaigner*, Volume 6, Nos. 3-4, September/October 1973)

Page 3, (Beyond Psychoanalysis) *ibid.*

(Draft Program) *ibid.* LaRouche was to claim in his 1986 autobiography (page 121) that he opposed those wanting to develop an “ecology movement.”

Page 52, (Beyond Psychoanalysis.)

(The Case of Ludwig Feuerbach) by Lyn Marcus (aka Lyndon LaRouche) *The Campaigner*, December 1973.

(The US Labor Party Campaign) *Campaigner*, December 1973, page

31. 32.

33. 34.

35. The infantile Ego which emasculates organisers has been located: “In the extreme, one can say with approximate accuracy that the more pro-capitalist, or more herenomic worker is decidedly characterised by infantile Ego outlooks: sensual **banality**, **an obsessive notion of ‘mine,’**

hostility to ‘strangers,’ and generally, a **strong belief in ‘local control.’**

The socialist revolutionary is, by contrast, associated with the intellectual and moral qualities of self consciousness: a **scientific interest in life and technology, concern for the general progress of humanity, seeking to determine what to do to make his life-activity more useful to the general human interest, a strong moral commitment to serious self-education and general development. . .**

The first process is to provoke an “agony of selfconsciousness,” “... “an enraged response is the most positive symptom of a conscience aroused,” (*Campaigner*, December 1973)

The quotes are from *Imperialism: The Final Stage of Bolshevism*, L. H. LaRouche, New Benjamin Franklin House, New York, March 1984. Longer quotes are from, page 67-8, (*Power of Reason.*)

Page 93, (The Science of Christian Economy.) Schiller Institute, Washington DC, 1991.

All quotes from Michels are from R. Michels, (*Political Patties.*) Free Press New York, 1962.

Page 23, Max Weber, (*On Charisma and Institution Building.*) University of Chicago Press.

Page 5, R. J. Lifton, (*Thought Reform and The Psychology of Totalism, A study of Brainwashing in China.*) Victor Gollcanz, 1962.

Robert Jay Lifton has studied the “brainwashing” techniques applied to victims of the Chinese Communists. Lifton held a psychiatry professorship at Yale University. He has spent time studying the

psychological patterns of Japanese youth as well as the psychological effects of the atomic bomb in Hiroshima. Lifton is denounced by LaRouche who points to Lifton's alleged participation in the MK-Ultra program. This may well be so, this author has no way of knowing, but without doubt, Lifton's observations are relevant to the LaRouche movement.

Page 420, Lifton, *ibid.* Page

422, Lifton, *ibid.* Page 422,

Lifton, *ibid.* Page 424, Lifton,

ibid. Page 426, Lifton, *ibid.*

Page 426, Lifton, *ibid.* Page

426, Lifton, *ibid.* Page 428,

Lifton, *ibid.* Page 429, Lifton,

ibid. Page 430, Lifton, *ibid.*

(Page 5, comments in (Sovereign Australia, part 2. A Programme to Save our Nation.) Official publication of Citizens Electoral Councils of Australia Group Page 117-8, (The Power of Reason.)

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Booklist

The following are some recent and forthcoming works of the
David Syme College

NATIONAL SYSTEM ECONOMICS: The Executive Summary With Legislative Appendix

130 pages, \$25.

Something is seriously amiss when debt rises, a million people are unemployed, the balance of payments is in chronic deficit, yet politicians tell us the Gross Domestic Product.(GDP) is growing

and the economy is 'restructuring'. In fact, current economic philosophy and policy are fatally flawed.

We need a new outlook on economics. Written in an easy to read style, this booklet will introduce the reader to an overview of National System economics, the economic tradition that built Australia's prosperity.

A proposal to replace the Reserve Bank with the Bank of Australia explicitly demonstrates national credit as a major source of investable funds. (Available Winter 1996)

AGRICULTURE AND NATIONAL UNITY

200 pages, \$30.

Farmers are working harder and smarter but reaping fewer rewards. Why? As commodity prices fall, farm bankruptcies rise. Why? What is the future of agriculture in Australia? This book outlines an argument to redirect agricultural effort towards the home market and towards a 'harmony of interests' with domestic industry. The book reviews the ideas of some early founders of agriculture, Deakin, Earle Page and John McEwen. Australian agriculture needs a new outlook if prosperity is to be returned to farmers, and this book offers a few clues as to how it should be done. (Available Winter 1996)

MANUFACTURING AND NATIONAL UNITY

200 pages, \$30.

In the last 30 years Australia has lost 30-40% of its manufacturing capacity. We now import about \$50 billion worth of manufactured goods. Why have policy makers killed-off this home market? This book reviews the decline in Australia's manufacturing and offers suggestions for a new approach to

rebuild the productive powers of Australian industry in line with National System economic principles. (Available Winter 1996)

THE SOCIAL LABORATORY: Australia Under Labor 1972-1975

100 pages, \$20

Much myth and counter-myth revolves around the controversial Whitlam years. What was the

Whitlam Government attempting to achieve? What was '*the light on the hill vision*'? This booklet documents the Australian Assistance Plan, a blueprint for a new government structure. The Social Welfare Commission, how the psychiatrist was to be the chief planner in the new Australia. Also documented are Whitlam's plans to build 32 new cities, a role for 'super' commissions to plan all

aspects of economic life. This booklet is a unique record of a unique period of Australia's history.

(Available Winter 1996)

WHO OWNS THE LAND?

250 pages, \$35

This is a timely book adding an original contribution to the "land rights" debate. It traces the development of land law from Anglo-Saxon through Norman and feudal times to Colonial Australia, arguing that the feudal heritage of land laws and Royal prerogatives are now preventing any real solution to the Australian land rights issue. In the last 20 years three grabs have been made for the land of Australia: the Whitlam Government's attempt to expedite development rights; the environmental push to set up 'wilderness'; and the black land rights campaign.

The author argues that we must overthrow our feudal land laws and implement allodial ownership of land, as a prelude to individual land titles and national sovereignty. (Available Winter 1996)

FROM SOHO TO MOUNT PELERIN: the unmaking of Australia

300 pages, \$35.

Few Australians know the reasons for first settlement at Botany Bay. Who was James Matra? Were George Young's plans accepted? What role did Joseph Banks and his friends at Soho Square play? Did the East India Company veto early Australian economic development? Why was Lachlan Macquarie attacked for his progressive policies? Why did George IV create royal charters for favoured interests in Australia? Was the Wakefield plan good for Australia? Who benefits from Imperial Preference? What vision does the Mount Pelerin Society have for Australia in the 1990s? This book is a must for those who wish to comment intelligently on contemporary economics and politics. (Available Spring 1996)

SHADOWS AND COUNTER-GANGS

600 pages, \$50.

Why is the average citizen politically impotent? Why aren't real problems in the community solved? Who pulls the strings in grass roots politics?

This booklet lays bare some of the tricks and stratagems that power brokers, the makers and shakers, in society get up to so as to retain political power. The united front tactics of communists; the role of the Communist International (the 'Comintern'); Lenin's game of political deception; the games that M16, CIA and the old KGB got up to; the counter-gang ideas of Brigadier Frank Kitson; Operation Phoenix; Clockwork Orange; Muldergate; Nixon's hate list; the millions Whitlam spent on massaging the electorate; these are just some of the fascinating insights given, into dirty tricks and deceptions at the grass roots level.

This is a handbook for all those who are politically active. It is a warning as to how they also can be targeted for political games. After reading this explosive catalogue of deceptions, stratagems and tactics, you will have lost your political innocence for ever! (Available Spring 1996)

THE DAVID SYME SCHOOL OF ECONOMICS

300 pages, \$35.

A collection of over 200 of the best editorials from *The Age* newspaper, 1860-1900. These editorials were written under the guidance of David Syme, and are superb works crafted together by skilled writers, such as Alfred Deakin. Undeniably this collection of economic writings are the nation's richest treasury of original National System economics documents on topics as diverse as: infrastructure; irrigation in Mildura; working conditions; unionism; nationhood for Australia; tariffs; the need for industry; the disastrous consequences of free trade.

If you want some historical insights into this nation's development, then this collection is a must. (Available Spring 1996)

OUTLINES OF AN INDUSTRIAL SCIENCE, David Syme (1876)

200 pages, \$35.

David Syme, the towering figure who dominated colonial Victoria between 1860 and 1908, was a forceful advocate for the development of national industry, agriculture and the dignity of labour. He was a tireless critic, exposing the disastrous implications of free trade economics. In 1871 he wrote this book whilst on a visit to England, and it became a widely used textbook in America and Scandinavian countries, but was neglected in his own country. This book is long overdue for a dusting-off and a re-use in contemporary economic courses. It is one of the best critiques of free-market economics ever written. (Available Spring 1996)

MCEWEN'S WAY

300 pages, \$35.

Now available for the first time, John McEwen's fighting economics as outlined in his own words. *McEwen's Way* shows him as a tough Australian nationalist, an advocate of tariffs to build industry, unflinching in negotiations on Australia's behalf, and an advocate of national development.

In *McEwen's Way* you will learn:

- how tariff board head Alf Rattigan worked to destroy Australia's tariff protection;
- how Menzies connived to dump the Vernon Report despite McEwen's support for it;
- how in fighting for Australia's trade interests McEwen was prepared to pull out of GATT; and

McEwen's comments on the merits of British and Japanese trade negotiators.

McEwen never shirked his duty, and despite opposition within his own party, notably from graziers who thought they would personally benefit from free trade, McEwen always fought for the national interest and the prosperity of all Australians.

Since 1984, free trade economic policies have created a wasteland in Australia, and there are many valuable lessons to be learned from this timely publication. Australia owes much to Sir John McEwen.

The book covers John McEwen's autobiography, and further comments discussing his life, times, and policies. A total of 300 pages of Australian history. (Available Spring 1996)

THE FOUR REVOLUTIONS OF DAVID SYME

100 pages, \$20.

David Syme, the editor of *The Age* newspaper between 1860-1908 was the most successful member of a dynamic political family. David Syme was in Berlin in 1848, at a time when that nation was in the throes of revolution. David was a goldminer at the time of Eureka, his brother, Ebenezer, was an activist at the Eureka uprising. Another brother, George Alexander Syme, was close to radical circles in England and sympathetic to the revolutionaries, Mazzini and Kossuth. David Syme was also a leader in industrial reforms and working conditions in colonial Victoria and was close to those groups that sent a delegate to the First International. But above all, David Syme was a leader of the American revolution of National System economics, the economics of Alexander Hamilton and others.

This booklet takes a controversial look at one of Australia's most important, but neglected figures, David Syme. David Syme, arguably, was a strong influence on both the Liberal and Labor tendencies

THE ADAM SMITH CONSPIRACY

250 pages, \$35.

Classical economics has inflicted a particular brand of economic misery on the world, Australia under the impact of such policies is becoming poorer. This book analyses the flawed axioms of Classical economics and reviews the political campaign of the last 200 years promoting this brand of economics. Some intriguing historical detail is outlined: the connection between Adam Smith and the wealthy Duke of Buccleuch; the Political Economy Club network; who gains from Australia's rush to privatise and deregulate? After reading this book you will then understand who profits from current economic policy.

(Available Summer 1996/197)

THE PRINCIPLES OF NATIONAL CREDIT 200

pages, \$25.

What is the difference between private bank credit and government bank credit? In the last ten years Australian governments have liquidated government banks and handed over credit creation to private interests. Until the late 1940s national governments, both Labor and Liberal, understood how a government could create its own credit for national projects, such as the Commonwealth Railway, the Snowy Mountains Hydroelectric Scheme, the national shipping line. One third of WWI and WWII were paid for by national credit. What is national credit? This book outlines its principles and documents some of the support it has received over the last 130 years, from David Syme to John Curtin. It concludes with draft legislation for a new central bank of national credit issue to replace the existing Reserve Bank. (Available Summer 1996/97)

POSTWAR RECONSTRUCTION IN AUSTRALIA

200 pages, \$25.

Between 1942-1949, the Australian Labor government proposed a comprehensive program of economic and political reform for Australia. A major goal was to develop the nation's manufacturing industry. A new scheme of regional government was proposed, and such schemes as the Bradfield plan, to turn rivers inland and flood Lake Eyre were investigated. It was a time of innovation and vision. Why did the enthusiasm for national development die? Using archival material this book outlines the postwar reconstruction plans for Australia. A model that was referred to as late as 1983 by Labor leaders. Is it still relevant today? (Available Summer 1996/97)

MEASURING THE PRODUCTIVE POWER OF AUSTRALIA

200 pages, \$25.

Although Australia is supposedly growing at about 4% per annum, probably one million Australians are unemployed, and perhaps another million more are underemployed. How can there be growth yet widespread unemployment?

This book reviews the fallacies behind contemporary economic statistics, the error of measuring 'exchange' rather than productive power. It reviews Australia's economic performance from a National System economics perspective: the Productive Powers Index and the Purchasing Power Index. It also presents a 'Cost of Free Trade Index' to assess the real cost of the new 'open-door' economic policy imposed on Australia since 1983.

After reading this book you will understand why Australia's policy makers have got it so wrong!

(Available Summer 1996/197)

THE TARIFF CONTROVERSY

300 pages, \$35.

At the heart of contemporary economic debate is the role of tariffs. Should Australia have zero tariffs by the year 2000? Should Australia rebuild national industry behind a tariff wall and recapture a \$50 billion domestic market, or should we attempt to become 'internationally competitive'? In 1929 the Brigiden report argued that tariffs were responsible for a 10% lift in prices, is this too high a price to pay for tariff protection for Australia? Should Australia follow free trade principles and become a '*giant sheep-run*' as the Brigiden report predicted?

This book reviews the history of tariffs in Australia, the costs and benefits, and argues that a judicious use of tariffs within a context of National System economics principles would be the best solution for Australia. (Available Summer 1996/97)

THE HARMONY OF INTERESTS Agricultural, Manufacturing And Commercial, Henry Carey (1851)

500 pages, \$50.

Henry Carey was at the centre of a group of New England businessmen and writers that argued tirelessly for America to develop its national industries. From the 1790s until the 1870s in a tradition that spans from Alexander Hamilton through to Erasmus Peshine Smith, it was Henry Carey who rose to become the most articulate and forceful of the National System economists. This work is Carey's most lucid, and is a classic, available now for the first time in over 100 years in Australia. It is a book that argues the case for protection in America in the 1840s, but its principles are highly relevant to Australia in the 1990s. (Available Summer 1996/97)

FROM NABOBS TO NATIONALS: Economics for Australian Patriots, Don Veitch (1996)

500 pages, \$50.

How patriotic Australians captured Australia from the nabobs, and how Australia is again in danger of falling back into the grip of nabobs. This ground-breaking book is the first attempt in 100 years to revive the tradition of National System economics, a school of economics that gave the principles for wealth creation and nation building to America, Japan, Germany, Russia and Australia. It is a school that dissents from the deductionism and rigidity of the British Classical school.

The book reviews major economic trends in Australia: the reasons for settlement in Australia, the Matra, Young and Sir Joseph Banks plans. The early contribution of Lachlan Macquarie. The axioms of the Classical school and their rebuttal by National System economists - Hamilton, List and Carey. The Australian path of development traced through David Syme who took on the wealthy squatters, the contribution of Deakin and Curtin. The Bradfield scheme. The postwar reconstruction period. Into the modern period, the mob still pushing Classical economics. Statistical analysis of the loss of productive powers in Australian industry. A program of reform seen through National System eyes. National System economics as the system that built America, Japan, Germany and Australia.

The scope of this book is wide, and is destined to become a classic in its own right. Your opportunity for a unique first edition printing. (Available Autumn 1997)

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THE NATIONAL SYSTEM OF POLITICAL ECONOMY, Friedrich List (1848)

550 pages, \$50.

Friedrich list is the father of modern Germany, and his economics writings have had a critical impact on the development of modern Japan, United States of America and Russia. list was an exile in America between 1824 and 1832 and was close to Henry Carey, the Marquis de Lafayette and those fighting for nationhood within their own countries. The National System Of Political Economy outlines the growth of industry throughout history, and a critical review of the works of Adam Smith. It is the central book in the National System economics tradition. (Available Autumn 1997)