

they mocked the absolutist thinking that leads to political paranoia. Still, some readers took *Illuminatus!* seriously. They began writing to Wilson, accusing him of helping the Illuminati by making the conspiracy theory seem foolish. When Wilson appeared on a radio talk show in San Francisco, a woman called and said that since he knew so much about the Illuminati, he must be one of them.

"Maybe," Wilson replied, "the secret of the Illuminati is that you don't know you're a member until it's too late to get out."

The "New Dark Ages" Conspiracy

"We've got to use our minds as a boxer uses his fists. I don't think everybody has a right to his own opinion—not if it's stupid and endangering the human race."

—Fay Sober, press relations officer for
Lyndon H. LaRouche, Jr., 1981

As he sat in his suite at the Hotel Navarro on Central Park South in New York City, Lyndon LaRouche talked like a patriot. "The people have lost power on the national level. We must bring the little shots of the nation into public policy." He stared, squinted, lifted his furry brows. "The problem is that the people are not running the country. . . . We fought the American Revolution to free us from that kind of nonsense. It's been a real fight keeping the country dedicated to what the founding fathers intended."

It was January 1981, several months after LaRouche's latest bid for the presidency of the United States. With \$526,000 in federal matching funds, the fifty-eight-year-old former Marxist and his young devotees had campaigned against what they believed was a conspiracy of British aristocrats to depopulate the world with wars, famines, and birth control, reducing the number of people clamoring for a share of the riches. According to LaRouche's scenario, citizens who were allowed to live were drugged into passivity with narcotics, television, and

rock 'n' roll, kept in feudal servitude and deprived of the benefits of technology.

The aim of the plot, LaRouche believed, was to enslave the world with a "new Dark Ages." Then the oligarchs—London bankers and descendants of centuries-old royal families—would sit atop the economic pyramid, reaping the benefits of having reduced the people to mindless, manipulated consumers.

If elected president, LaRouche had vowed, he would see that the United States helped raise the standard of living of the "little people" of the world. By developing nuclear power, chemical fertilizers, and other high-technology solutions, the nation would help the masses rise above their animal state and challenge the oligarchs' wealth.

"Sure, people are born little hedonistic pieces of flesh," he said, "but they can be developed into citizens."

Over the years, LaRouche has packaged his strange theories to appeal to a bewildering assortment of leftist intellectuals, right-wingers, ethnic groups, farmers, laborers, and even Baptist preachers. Since 1968, when he recruited his first followers among leftist radicals at Columbia University, LaRouche has formed a number of organizations devoted to fighting the Dark Ages plot: the National Caucus of Labor Committees, the International Caucus of Labor Committees, the U.S. Labor Party, and, more recently, the Fusion Energy Foundation, the National Anti-Drug Coalition, the Club of Life, and the National Democratic Policy Committee, which his followers immodestly refer to as "the LaRouche wing of the Democratic party."

While LaRouche's earlier organizations had had a left-wing orientation, lately he had been cultivating a conservative image. In his nationally televised campaign advertisements, he spoke surrounded by American flags; in one commercial he posed in front of the Alamo.

But the statesmanlike manner was a difficult charade. In his attempt to secure the Democratic nomination, LaRouche accused President Carter of plotting mass murder on the scale of the Holocaust because his administration supported world population control. He condemned nuclear power opponents as Neanderthals; solar power supporters as heirs of pagan sun-

worshiping cults. Because of Senator Edward Kennedy's sympathy for environmentalists, he was denounced in bumper stickers and signs that read "More People Have Died in Ted Kennedy's Car Than in Nuclear Power Plants" and "Chappaquiddick 1, Three Mile Island 0."

Because he had uncovered his enemies' plot, LaRouche believed they would do anything to stop him. But he wasn't afraid. He leaned back, smiled, and in the same measured tones a politician might use to tell campaign-trail anecdotes, he described the night a team of professional assassins appeared at his door.

"And, through a comedy of errors, another assassin showed up. . . ." They scared each other off, and LaRouche was saved. But, later, he said, they tried to kill him again. Altogether, he claimed, there were three assassination attempts during his campaign. As he spoke, a bodyguard stood outside the door.

During the past two decades, LaRouche has developed his exaggerated sense of fear and grandeur into a conspiracy theory that his believers find so compelling that they dedicate their lives to help him play out his fantasies. At their headquarters in Manhattan, the reception area is monitored by a closed-circuit television camera; the receptionist sits behind a sheet of bullet-proof glass. Each of the three doors leading from the lobby to the inner offices is secured with an electronic lock with a constantly changing push-button code. Inside, LaRouche's followers sit at desks, telephoning government and corporate officials, gathering bits of information to be woven into the Dark Ages plot. Sometimes information is solicited by posing as newspaper reporters. "We're an intelligence operation," says Paul Goldstein, LaRouche's chief of counterintelligence. "Sometimes you have to be shrewd."

A Telex line links the Manhattan office to Wiesbaden, Germany, headquarters for LaRouche's European branch, which is run by his wife, Helga Zepp-LaRouche. LaRouche claims to have fourteen domestic offices, located in most major cities of the United States, and foreign offices in Montreal, Mexico City, Bogotá, Caracas, Paris, Brussels, Copenhagen,

Milan, and Dusseldorf. Every day, members plan demonstrations, campaign in local elections, and file reports on the activities of the conspirators. Because of their cultlike devotion—reminiscent of the followers of Reverend Sun Myung Moon's Unification Church—they have come to be known as LaRouchies. Every day they hawk their papers on the street and confront passengers in most of the big-city airports, helping to raise the \$200,000 a week it purportedly costs to help LaRouche maintain the illusion that he is an important world leader, the one man who can defeat the conspiracy.

In 1979, *The New York Times* reported claims that five members had each given LaRouche \$100,000 and that a computer firm (now bankrupt) run by several of his followers might have helped supplement the organization's budget. But most of the money comes from selling periodicals: the twice-weekly newspaper *New Solidarity* and the magazines *Fusion*, *War on Drugs*, *Campaigner*, *Investigative Leads*, and *Executive Intelligence Review*. The publications vary in tone, depending on whether they are written for members or aimed at attracting outside support. In *New Solidarity*, members read articles that warn, for example, that former Secretary of State Alexander Haig and John Birch Society leader Representative Larry McDonald are plotting to assassinate President Reagan and Pope John Paul II, and that Swiss bankers, neo-Nazis, the CIA, FBI, KGB, and the Anti-Defamation League are included in the plot, which is supposedly coordinated by a twentieth-century extension of the medieval Hospitalers, a rival of the Knights Templar. In *Fusion*, accounts of the conspiracy are more subdued, and they are accompanied by competently researched articles on nuclear energy.

Some readers are deceived by *Fusion's* respectable image. The National Science Teachers Association and the National Aeronautics and Space Administration both have run full-page advertisements in it. In an interview in the August 1981 issue, space-shuttle astronaut Robert Crippen, who was apparently unaware of the controversial nature of the organization, praised the Fusion Energy Foundation for supporting American science. Advertisements for the magazine boast that "50 percent of the first Columbia shuttle crew subscribes to *Fusion*."

It has been estimated that LaRouche has only about 500 to 1000 close followers. But by emphasizing antidrug, protechnology issues and populist rhetoric, the Fusion Energy Foundation and National Democratic Policy Committee have attracted some 20,000 members and more than 300,000 magazine subscribers, almost all of whom are unaware that they are supposed to be soldiers in LaRouche's private war against the conspiracy.

Many of these peripheral supporters are first approached in airports. In summer 1981, actor Peter Fonda flew into a rage at Denver's Stapleton International Airport when he saw Fusion Energy Foundation members ridiculing his sister, Jane, for her environmentalist activities. He drew a pocketknife and attacked their sign, which read "Feed Jane Fonda to the Whales."

A year later, LaRouche was in the news again when Nancy Kissinger, wife of former Secretary of State Henry Kissinger, was accused of attempting to choke a Fusion Energy Foundation demonstrator at Newark International Airport. The young woman had asked Henry, whom LaRouche considers to be a British agent, if it were true that he slept with young boys. Nancy, who was escorting her husband to Boston for a triple-bypass heart operation, was not amused. "I took her by the neck and pinched her," Nancy admitted at her trial in Newark Municipal Court. She asked the woman, "Do you want to get slugged?" The judge ruled that Nancy had engaged in "a spontaneous, somewhat human reaction." Since there was no injury, he acquitted her of assault.

In August 1982, LaRouche followers held a Washington press briefing to denounce Kissinger as a homosexual and release information claiming to link him, through an Italian Masonic lodge, with the murder of Aldo Moro. At about the same time, members of a LaRouche front called the Committee Against Genocide picketed in New York, denouncing Averell Harriman, a leading liberal in the Democratic party, as a Nazi because his aristocratic family supposedly supported eugenics research.

The LaRouchies refer to their slanders as "psywar techniques." In a world in which the conspirators supposedly saturate us with their books, music, newspapers, and television

shows, LaRouche's followers fight back with words that stick in one's mind like shards of glass.

"We're not very nice, so we're hated," said Paul Goldstein. "Why be nice? It's a cruel world. We're in a war and the human race is up for grabs."

THE PHILOSOPHY WAR

LaRouche counts among his enemies the usual foes of right-wing conspiracy theorists: Rockefellers, Trilateralists, international bankers, Zionists, Jesuits, Freemasons, the American Civil Liberties Union, Eastern establishment liberals, the Anti-Defamation League, the Socialist International. All, he believes, are run by the British. But he also includes among the conspirators people and groups many right-wingers admire: Adam Smith, the father of capitalism; the right-wing Heritage Foundation; and Larry McDonald of the John Birch Society. While he opposes the KGB, he believes they are in league with the CIA and the FBI and that all three organizations work for British intelligence. He denounces the oligarchs for trying to enslave the people with one-world government—that favorite devil of the radical right—but, like a leftist, he supports a "New World Economic Order" in which Third World countries would fight the international banking establishment.

In the world of LaRouche, the standard left-right political scale has been twisted into a Möbius strip. "Left" and "right," LaRouche says, are false distinctions, smoke screens used by the conspirators. What counts is whether you are on the side of Plato or Aristotle, whose philosophical descendants supposedly are engaged in an ongoing psychological battle to see who gets to define the way we perceive reality. While other conspiracy theorists explain all of history as a plot, LaRouche's system also includes science, philosophy, and mathematics. The result is the quintessential version of the Illuminati conspiracy theory, a vision so complex and engulfing that it appeals to his young followers, who consider themselves intellectuals. Many have attended Ivy League universities; some have Ph.D.'s. Members have included the daughter of a president of Sarah Lawrence College, the son of a deputy assistant secretary of state, and the

son of a vice president of the Ford Foundation—an organization that is supposedly part of the conspiracy.

LaRouche's followers believe that, as Platonists, they are on the side of a tradition that includes Bach, Beethoven, and Shakespeare; mathematicians Gottfried Leibniz, Bernhard Riemann, and Georg Kantor; physicist Erwin Schrodinger; Franklin Delano Roosevelt; and Mohammed and Jesus. Their ideological enemies—the followers of Aristotle—supposedly include not only Harriman, Kissinger, and the Rockefellers, but Ken Kesey, the Beatles, Menachem Begin, the Ayatollah Khomeini, Aldous Huxley, H. G. Wells, Adolf Hitler, physicists Neils Bohr and Isaac Newton, and philosophers Bertrand Russell, John Locke, Bishop Berkeley, Jeremy Bentham, and Voltaire.

Since ancient times, LaRouche believes, the Aristotelians have worked to enslave the masses by opposing technology with environmentalism, encouraging drug use, controlling the world economy, and, most of all, by demoralizing everyone with a world view in which all truth is relative. LaRouche's heros, the Platonists, fight the Aristotelians by insisting that there are absolutes. Like the philosopher-kings described in Plato's *Republic*, the members of LaRouche's elite claim to be rightful rulers because they are possessors of unquestionable wisdom.

LaRouche's conspiracy theory is a distortion of a real philosophical distinction. Plato and Aristotle proposed different answers to one of the most basic philosophical problems. The world we perceive is constantly changing, so how can we be sure anything abides? Roses bloom, reach the full of their glory, then wilt and die. Each one is slightly different. How can we call them all by the same name? What constitutes "roseness"? What are the standards by which we judge it?

Plato proposed that such ideas as roseness exist in a state of purity in a metaphysical realm. Each rose in the material world is just a poor copy of the ideal Rose. In fact, the entire material world is a shadow land, consisting of ephemeral, imperfect projections of the perfect, eternal Platonic Ideas. Just as

there is a perfect Rose, so there are Truth and Goodness. If one could learn to recognize these absolutes, he would rule sternly, confident that his decisions were not whims, fiats, or opinions, but truths. He would be a philosopher-king.

Aristotle rejected the existence of Plato's invisible world. There are not Roses, he believed, just roses. Roseness is a pattern, contained in each flower, as an acorn contains the blueprint to become an oak. While Plato preferred to contemplate absolutes, Aristotle concentrated on gathering specimens and classifying them, to see what rules he could discern. While Plato mused on what would make a utopia, Aristotle collected the constitutions of the Greek city-states and studied them to see what was the best practical form of government.

In the Golden Age of Greece, the distinction between the methods of Plato and Aristotle was subtle. But over the centuries, Platonism has become a label for those who exalt the world of ideas over the world of facts. In their search for truth, Platonists look beyond the evanescent world of the senses for metaphysical absolutes. Those who instead emphasize the empirical approach have come to be called Aristotelians.

The difference between these two ways of perceiving reality is demonstrated in the approach a Platonist and an Aristotelian might take toward mathematics. When we examine the world around us, we find no such things as perfect circles or triangles, just approximations. So how do we know about circularity and triangularity? A Platonist would say that the ideas Circle and Triangle actually exist in the metaphysical realm. Because we know about these absolutes instinctively, we can recognize the poor imitations when we encounter them in nature.

An Aristotelian would say we know about circles and triangles because we see many objects in the world around us that approximate those shapes. With this knowledge, gained through our senses, we abstract the mathematical concepts of circularity and triangularity—mental constructs that are more or less artificial. What matters is not whether there really are metaphysical Circles and Triangles, but how useful such concepts are in ordering the material world.

Aristotelianism has become the essence of science. Data is

studied, then arranged into constellations that seem to explain it most simply. In theory, an Aristotelian believes there are many possible orders from which to choose. Science is concerned with description, not with seeking unshakable truth. What works is right—until it is overthrown by a more attractive system.

LaRouche believes that by emphasizing the empirical over the metaphysical, society has lost its moral moorings. Apply Aristotelianism to ethics, he says, and the result is moral relativism; in anthropology, cultural relativism; in religion, the idea that one system of belief is as valid as another—whatever works for the believer.

With Platonism defined as good and Aristotelianism as evil, LaRouche has squeezed the history of philosophy into a conspiracy theory in which everyone is on one side or the other. He sees Aristotelianism as a tool the British have honed into a weapon to demoralize mankind with a world view in which a snail darter has as much right to live as a human; where aborigines are not inferior, just different. And, LaRouche points out, it was such British empiricists as John Locke, Bishop Berkeley, and David Hume who developed Aristotle's emphasis on the observable to the extent that they believed only the world discerned by the senses is real. As LaRouche sees it, British philosopher Jeremy Bentham's utilitarian morality is based entirely on the senses: good is what maximizes pleasure for the most people. British economist Adam Smith's capitalism is also rooted in the senses, LaRouche says: it is based on hedonism, the pleasure-pain principle. The capitalists brainwash the people into believing the purpose of life is to consume all they can. Then they maximize profits by ensuring that supply never quite matches demand.

And the oligarchs—the wealthy British families—are schooled in this philosophical tradition. They use it, LaRouche says, in a psychological war to keep the masses helpless. When the idea that there are no absolutes is championed, progress becomes impossible—there is nothing by which to measure it—and without progress, nations cannot develop and challenge the oligarchs' wealth. Without progress, the "little people" are relegated to hopelessness. They retreat into sensualism, numb

their minds with drugs and rock music. Why not? If everything is relative, then one lifestyle is as good as another. An LSD reality is as good as a drugless one. Beethoven is no better than the Clash. We retreat to a new Dark Ages and the oligarchs sit back secure.

The Platonic ideal that LaRouche proposes as a beacon in the epistemological wilderness is Progress. Our science, technology, and economics must be arranged to promote progress. How does he define this elusive term? The ultimate value, LaRouche believes, is human life. If we can use the earth's resources to support an increasing density of human beings, then we are progressing. If we look at dwindling fossil-fuel reserves, recoil in fear, and call for limits to population growth, then we are reverting to the Dark Ages—just as the conspirators have planned. Instead, we should seek new technologies to release more energy: nuclear fission and fusion. With the people's material needs taken care of through LaRouchean progress, their minds can be enriched with Beethoven, Shakespeare, Leibniz—whichever artists and thinkers LaRouche deems to be Platonists. The works of those LaRouche brands as Aristotelians would not be taught. As in Plato's ideal Republic, art must serve what the rulers say is the common good.

An article in *Campaigner*, LaRouche's theoretical journal, describes a sixteenth-century fight by musician Gioseffe Zarlino to preserve the orderly structure of the well-tempered musical scale from attacks by Claudio Monteverdi, whose anything-goes approach is blamed for spawning the dissonances of modern music and the anarchy of jazz and rock 'n' roll. Another article argues that twentieth-century physics can be reinterpreted to contradict quantum theorists, who claim that events occur randomly in atoms. Both articles illustrate a recurrent theme: the idea of a world where disorder reigns is one of the enemy's psywar techniques.

While the creationists use the Bible as the bedrock of their attempt to write randomness out of the world, LaRouche relies on a mystical outgrowth of Platonism that developed in the first few centuries A.D. The Neoplatonists sought a way to explain how Plato's realm of the ideal, where the Ideas existed, was connected with the physical world. They proposed a pic-

ture of the universe in which the earth was surrounded by a series of concentric spheres. Above the earth were the planets, then the stars, then the empyrean, where the Ideas dwelled. As they descended, level by level, the Ideas became matter, rose-ness became roses. When people died, the process worked in reverse. By ascending through the spheres, they left their material bodies and gradually became pure soul.

In Christian Neoplatonism, God lived in the highest realm. The Platonic Ideas were the thoughts of God. Thus Neoplatonism influenced the Catholic church's Great Chain of Being. The image of concentric Neoplatonic spheres also is reflected in the world views of the cabalists and hermeticists.

Early astronomers used Neoplatonism as the basis of their theories of the universe. When Kepler designed his model, with the sun in the center, he turned the Neoplatonic pattern inside out, though the basic idea remained the same. He identified the sun with God "the most excellent of all." The sphere of the stars was associated with Jesus, the planets with the Holy Ghost. Kepler tried to show that the distances between the spheres could be derived from calculations based on the "Platonic solids"—the cube, tetrahedron, dodecahedron, icosahedron, and octohedron—all of which interested Plato because they could be inscribed in a sphere. "They imitate the sphere—which is an image of God—as much as a rectilinear figure can," Kepler wrote.

In the twentieth century, scientists believe that Kepler's discovery of the planetary laws was made despite his preoccupation with Neoplatonic mysticism. Kepler's interest in the whys as well as the hows of the universe is now considered unscientific. But the Neoplatonist strain has been preserved in the works of other scientists such as Leibniz. In the twentieth century, the Platonic solids appear in various occult works.

LaRouche and his followers have used Neoplatonism to construct an economic model rooted in their belief in the absolute necessity of progress. In their complex system, economies evolve, step by step, to higher stages each time a new technology is introduced. These steps by which mankind ascends toward perfection can be thought of as Neoplatonic spheres. In fact, in calculating the distances between these economic states,

LaRouche has employed the Platonic solids Kepler used to order the solar system. In a similar manner, LaRouche's followers have constructed a new atomic model in which the electron orbits are Neoplatonic spheres. They have tried to demonstrate that the musical scales are constructed according to this principle and that evolution proceeds according to the same sort of system, not by chance.

For LaRouche's followers, the crowning touch of their conspiracy theory is that it offers an epistemology that seeks to justify paranoid thinking. Privately, the LaRouchies admit that what they are describing is not a conspiracy in the normal sense of the word. "From their standpoint, [the conspirators] are proceeding by instinct," LaRouche said. "If you're asking how their policy is developed—if there is an inside group sitting down and making plans—no, it doesn't work that way. . . . History doesn't function quite that consciously."

"It's done through ideas, not mechanistic control," Paul Goldstein explained. In LaRouchean Neoplatonism, causal links are unnecessary. Because ideas are more real than facts, influencing another's thinking is, by their definition, conspiracy. According to this logic, some of the weird juxtapositions in LaRouche's world view make their own kind of sense:

Nazism may have been influenced somewhat by occultism and German pagan traditions. And so there is a connection. The back-to-nature romanticism of environmentalism is reminiscent of pagan pantheism. And so there is a connection. The ideas in British writer Aldous Huxley's book *Doors of Perception* helped inspire the psychedelic drug experimentation that was integral to the development of the counterculture. And so there is a connection. If Ken Kesey and the Beatles helped spread Huxley's ideas, then they are agents. If the Harrimans and the Nazis embraced eugenic ideas, then they are coconspirators. Solar-power enthusiasts are linked to Nazis because the swastika was an ancient solar symbol. Both environmentalists and Nazis are descendants of the ancient cult of Isis, because she was goddess of the sun. To the LaRouchies, such facile connections are second nature.

Despite the subtleties of LaRouche's system, ultimately it is little more than a glorified version of the old Illuminati con-

spiracy theory. LaRouche doesn't mention Adam Weishaupt or use the word "Illuminati," but all the elements of the legend are there: the world is divided between forces of good and evil; everything that has ever happened is part of a continuing plot. There are no accidents. LaRouche calls himself a rationalist, but the rationalism he champions is as rooted in absolutism as are fundamentalism and right-wing politics. What he calls Aristotelianism is much like the relativism that the conspiracy theorists of the New Right condemn as secular humanism. LaRouche even follows the anti-Illuminist tradition of twisting occultism and rationalism—the Aristotelian variety—into a common enemy.

Like most conspiracy theorists, LaRouche borrows from the folklore of political paranoia. The Aristotelians' trick of keeping the masses in darkness and exploiting their ignorance is traced not only to Egyptian cults but also to the Eleusinian mystery religions, the Gnostics, the Rosicrucians, the Freemasons—the chain of secret societies that form the root of the Illuminati conspiracy theory. (In an interesting twist, LaRouche includes the Knights Templar and Assassins among the good guys.) The British are linked into the system, because in the early part of the century, some members of the British aristocracy belonged to the occultist Society of the Golden Dawn. Just as cults have controlled their members by breeding irrationalism, LaRouche believes, so do the British promote Aristotelianism, so did Hitler promote his occultist Nazism. LaRouche claims that Protestant fundamentalism, Zionism, and Islamic fundamentalism are also based on a cultlike irrationality that the oligarchs use to control the people psychologically.

In the United States, conspiracy theories that condemn Trilateralists, Zionists, and international bankers are usually associated with right-wingers. Thus, some journalists, recalling LaRouche's days as a Columbia University radical, have characterized him as a leftist who has taken an inexplicable swing to the right. But many leftists oppose the Trilateral Commission and international banking establishment as forces of capitalist exploitation. And, the Soviet Union and some American leftist organizations are anti-Zionist, believing that Israel is a tool of U.S. imperialism. So is LaRouche a leftist or a right-winger? Again, it seems that his politics defy description.

Because LaRouche includes Zionists and Jewish bankers such as the Rothschilds and Warburgs as agents of the British plot, the Anti-Defamation League has accused him of being an anti-Semite—even though a number of his closest followers are Jewish. An article LaRouche wrote in 1978 mentions the *Protocols of the Elders of Zion*, but he gives the legend one of his typically bizarre twists. “The fallacy of the *Protocols of Zion* is that it misattributes the alleged conspiracy to Jews generally,” LaRouche wrote, rather than to a few select Jewish conspirators. Actually, he explained, Oxford University invented Zionism, and “Israel is ruled from London as a zombie-nation.”

LaRouche’s position on the Holocaust is even more confusing. As an agent of Britain, Hitler killed 1.5 million—but not 6 million—Jews, LaRouche wrote. But now the British supposedly exaggerate the Holocaust, using it as a psywar technique to brainwash Jews into becoming Zionists. Zionism is part of the Dark Ages plot, LaRouche wrote, because the British, by signing the Balfour Declaration, helped establish Israel. LaRouche claims that neo-Nazis working with networks of Freemasons are responsible for Palestinian terrorism and that both Nazis and Zionists are British controlled. To him, the Middle East crisis is a British operation to destabilize the region, furthering the oligarchs’ attempts to take over the world.

HISTORY OF A CULT

According to an article in *The New York Times*, some of LaRouche’s former colleagues have described him as “a brilliant synthesizer of ideas into coherent systems.” He is fascinated by physics, mathematics, and musical theory. He once wrote a paper titled “Poetry Must Begin to Supersede Mathematics in Physics.” Everything, LaRouche believes, must be connected.

But sometimes there is a thin line between brilliance and madness. The feelings of persecution that led LaRouche to apply his analytical skills to conspiracy theory are described in his autobiography, *The Power of Reason*, published by his company, the New Benjamin Franklin House. It is the story of an outcast intellectual, a theoretician in search of a following.

In 1922, Lyndon Hermyle LaRouche, Jr., was born a

Quaker in Rochester, New Hampshire. It was not a very stimulating environment for a boy who would grow up to be, in his own estimation, “the leading economist of the twentieth century.” Classmates called him “Big Head.” He had few friends and seemed always to be in trouble in school. “The third grade was particularly hellish,” LaRouche wrote.

The teacher, for her own—undeciphered—reasons, chose to make me her special goat, and put me in the back of the class, where my myopia prevented me from seeing much of anything but blurs in the front of the room. . . . Except for my reading, adolescent life was chiefly bitterly boring and gray.

Later, in Lynn, Massachusetts, problems with an eighth-grade teacher led to “a battery of psychological and related tests,” and a midyear transfer to a school on the other side of the city. “Intellectually I almost never ‘felt myself’ with persons of my age-group. . . . I was much more at ease with adults. . . . I survived socially by making chiefly Descartes, Leibniz, and Kant my principle [*sic*] peers.”

At the beginning of World War II, LaRouche was a conscientious objector, later serving in the Far East as an army medic. After the war, he was a management consultant, systems designer, and computer programmer. In 1948, he joined the Socialist Workers Party, but became disillusioned when the group rejected his theories. By the time he quit in 1963, LaRouche was ready to develop his own brand of politics.

From 1967 to 1968, LaRouche taught “Elementary Marxist Economics” at the Free University in New York and began to put together a core of followers. He seemed to have had no trouble attracting admirers.

“He is one of the most personable, charming, and charismatic men I’ve ever met,” said Gregory Rose, a former member who, in the early 1970s, spied on the group for the FBI. “It’s very difficult to describe. . . . But there’s something about the way he looks at people, focuses his eyes and modulates his voice that is terribly riveting—almost mesmerizing.”

At Columbia University in 1968, LaRouche helped form the Labor Committee, a faction of the left-wing Students for a

Democratic Society. Early issues of *Solidarity*, the committee's newspaper, urged students to unite with workers to fight the oppressors: big business, the banks, and the military-industrial complex. The committee defended the Black Panthers and organized conferences on socialism.

But from the beginning it was clear that LaRouche's people were championing a brand of socialism very different from that of other elements of SDS. Labor Committee members alienated SDS leaders by supporting New York City teachers who were striking against a favorite leftist ideal: community control of schools. Community control was a tactic to erode the power of the unions, LaRouche's followers believed. While most of the student left favored decentralized political power and even decentralized electrical power (solar collectors on rooftops), LaRouche's people supported a strong centralized government and became promoters of nuclear power plants large enough to energize cities. They believed economic reform would come only with technological progress, and that the Small Is Beautiful sentiments of the counterculture would lead to a return to the Dark Ages, just as the oligarchs wanted. Zero population growth was branded a "blueprint for extinction." The Labor Committee ridiculed anarchists and terrorists such as the Weathermen (another SDS offshoot) as "the scum of the student movement."

In 1969, the Labor Committee split with SDS and changed its name to the National Caucus of Labor Committees, which later formed the U.S. Labor Party to run candidates in elections. Opponents say LaRouche's people were expelled from SDS. LaRouche says he infiltrated the group to undermine it and recruit its best minds. Either way, the line was drawn for what LaRouche believed was a fight for control of the American left.

First, there was Operation Mop Up, LaRouche's 1973 attempt to eliminate such rivals as the U.S. Communist Party and the Socialist Workers Party by arriving at meetings, confronting opponents, and "poking at their minds" with psywar techniques. An article in the party's newspaper, now called *New Solidarity*, described a fight that erupted when some of LaRouche's followers tried to disrupt a meeting of a Commu-

nist youth group in Buffalo. When a member of the group attempted to call the police, LaRouche's people stopped him. By the time the fight was over, the article stated, three of the enemies had to be hospitalized. An investigation of LaRouche's organization commissioned by the AFL-CIO described similar attacks: "Usually, [LaRouche's] goon squads numbered between fifteen and fifty persons, generally armed with numchukas." (A *numchuka* is an Oriental martial-arts weapon made of two clubs connected with a chain.)

Operation Mop Up was followed in 1974 and 1975 by a campaign to take over the U.S. labor union movement. The AFL-CIO has compiled a list of leaders of union locals who were denounced in leaflets distributed by LaRouche's followers as homosexuals, dope addicts, and child molesters. An FBI analysis obtained by the National Lawyers Guild, a leftist organization that opposes LaRouche, described the tactics of U.S. Labor Party followers during those years: "They disrupt meetings; shout until they get thrown out; file lawsuits apparently as an intimidation device; harass targets with obscene phone calls; get themselves arrested and occasionally get involved in physical confrontation."

As the mid-1970s approached, LaRouche's followers seemed to renounce street-fighting for psychological warfare and conspiracy theory. They denounced the idea of community control of schools as a fascist scheme created by Nelson Rockefeller, the Ford Foundation, the CIA, and the KGB. Throughout 1974, stories in *New Solidarity* told of CIA plans to brainwash the U.S. population. Articles explained how to detect brainwashing and administer psychological first aid.

In January 1974, LaRouche announced that he had uncovered a plot by KGB-CIA agents to assassinate him. Party member Christopher White supposedly had been brainwashed to set up LaRouche for a hit by a squad of terrorists. The operation started, LaRouche told a reporter, in September 1973, when White, who led the now-defunct British branch of the organization, took a teaching assignment at Sir William Collins School in London as part of the work on his doctoral dissertation. On his first day, White supposedly was approached from behind and jabbed with hypodermic needles. Then began a

daily series of brainwashing and torture sessions that lasted more than three months. White was drugged and hypnotized, his mind invaded with sounds from a pair of stereo headphones connected to a remote computer. At the end of each day, LaRouche said, the conspirators superimposed a false memory in White's mind so he would go home unaware of what was happening, ready to return the next morning for another session.

LaRouche called White back from England and "deprogrammed" him. A *New York Times* reporter who heard a tape recording of LaRouche's sessions with White described sounds of weeping and vomiting, and White's voice complaining of weariness and hunger. The conspirators, LaRouche told the *Times*, had reduced White's mind to "an eight-cycle infinite loop . . . with homosexual bestiality." Among the LaRouchies, such rhetoric is common. Members are indoctrinated with a system that includes not only LaRouche's conspiracy theory but his ideas on cybernetics and psychoanalysis. A member who deviates from the party line is likely to be accused of having a mother complex or an impotency problem.

ENFORCING REALITY

To prevent members from questioning his version of reality, LaRouche keeps his followers isolated from the outside world. Members' social lives, like their thoughts, are channeled into closed systems. Gregory Rose saw firsthand how discipline was enforced. From 1973 to 1975, he was a member of the U.S. Labor Party and the National Caucus of Labor Committees, serving most of the time as LaRouche's chief of counterintelligence. "It was in the nature of my job that conversations ceased when I entered a room," he said. "My role was basically that of Lyn's Himmler." In those days, LaRouche called himself Lyn Marcus, a derivation from the names Lenin and Marx. At the same time that Rose was moving within LaRouche's inner circle, he was feeding information to the FBI.

Rose recalled the night that he led a five-man security squad to a female party member's New York apartment. She was in bed with a fellow member and the affair had not been approved by her superiors:

One of her roommates called me at the office. I called the National Executive Council member on duty that evening, and he instructed me to take a team to her apartment and work her over. . . . We kicked open the door to her bedroom and [an assistant] . . . held her down and ran the blunt end of a knife about her body. Finally, when it just got to be too much, I called an end to the operation. . . . We took the boyfriend out of the apartment. The next morning, he was transferred to the San Francisco local.

Lyn had this thing about unauthorized relationships.

Rose's double life began at the University of Cincinnati, where, in the summer of 1973, an organizer for LaRouche invited him to a meeting. Several months later, a member called and invited him to another meeting. Shortly afterward, he was recruited by the FBI.

"In four months I went from being a rank-and-file party member to secretary of the National Committee to senior member of the security staff to director of counterintelligence," Rose said. "I think Lyn saw me as the son he never had politically."

In the summer of 1974, Rose was asked to be an instructor at a party weapons-training camp on a farm near Salem, New York. He taught military history:

Imagine the worst aspects of Marine boot camp. [Party leaders] had the training of SS officers in mind. . . . Members would get up at six in the morning, shit, shine, shower, shave, military fashion. Then calisthenics, breakfast . . . an hour or so of weapons training, breaking down your gun. Close-order drill until noon, more calisthenics, lunch, then weapons practice out on the range . . . demolitions class, dinner, more drill, night classes in techniques of interrogation, scientific approaches to collating information . . . treatment of prisoners.

That was the first week. For the second week, we started two to three days of field problems. How to take this hill, that hill. How to ambush. For the rest of the week, members divided into two twenty-member squads, one at each end of the farm, and played a deadly earnest version of "capture the flag" with dummy grenades, weapons with blanks.

The camp has since been abandoned. By the early 1980s, the party was sending some members to Cobray International, a commercial "counter-terrorist" training school in Georgia that offers lessons in combat and weaponry. The teacher is Mitchell Livingston Werbell, star of *Spooks*, a book on "the haunting of America by private intelligence agencies," written by Jim Hougan, a former Washington editor for *Harper's*. Werbell has worked as an international arms dealer, free-lance secret agent, and promoter of right-wing causes. His efforts to produce and sell silenced submachine guns earned him the nickname "Wizard of Whispering Death." In the early 1980s, he was a security consultant for LaRouche. The party's explanation was that they must train members to guard LaRouche against terrorist agents of the conspiracy. Other presidential candidates, they noted, got Secret Service protection.

LaRouche dismisses Rose's stories as part of the conspiracy. But his accounts agree with those of members who have quit the organization.

"The fundamental tendency which holds the [party] together . . . is mania," according to a statement given to reporters by a group of defectors in 1979. "Since 1973, LaRouche has continuously announced a series of 'deadlines,' no more than three months in the future, by which time some horrible catastrophe will occur unless prevented by [the members]."

When the disasters failed to occur, the former members wrote, the organization was credited with successful intervention.

"The result of this continual mania is to prevent members from having any time to think or question. The leadership, and LaRouche in particular, maintain an atmosphere of psychological terror."

Many of those who finally wondered at the craziness of it all had made too great an emotional investment to leave. So, the ex-members wrote, they concentrated on long-range party goals, such as stopping drug traffic and promoting technology.

After leaving the party, Rose worked as a journalist. He spent six months in Guyana covering the aftermath of the mass suicide at Jim Jones's People's Temple. Rose believes that LaRouche and Jones have much in common.

"Ultimately, LaRouche is more dangerous and crazier than Jim Jones ever was. The similarities between the People's Temple and [the U.S. Labor Party] are extraordinary: high-level sexual repression, deification of the leader, imposition of extraordinary discipline, humiliation, physical disciplining, arms training, an all-pervasive security apparatus."

Rose said he believes speaking out against LaRouche could have bad consequences. So, in an undisclosed location somewhere in the United States, he keeps boxes of party records: financial logs, internal memoranda, recordings of National Executive Council meetings—information, he said, that party leaders would like very much kept secret. If anything happens to him, he said, the records will be made public. He considers them his "insurance policy."

STRANGE ALLIANCES

In the mid-1970s, LaRouche tried to form a marriage of convenience with the radical right. Rose said that in 1974 contacts were made with Ken Duggan, leader of a right-wing organization called the National Provisional Government and publisher of *The Illuminator*, a periodical that promoted the Illuminati conspiracy theory. Rose said Liberty Lobby's founder, Willis Carto, met regularly with an official of LaRouche's party and may have helped solicit more than \$90,000 from right-wing extremists for LaRouche's 1976 presidential campaign. Former members have written that LaRouche hoped to use right-wing allies to instigate a military coup against the United States government.

But there are signs that LaRouche's overtures to the right were more practical than sincere. A 1975 party memo talks about uniting with the right to overthrow the conspirators: "Once we have won this battle, eliminating our right-wing opposition will be comparatively easy."

During his flirtations with right-wingers, LaRouche also supported the Soviet Union. In 1974, Rose said, he was asked by LaRouche to establish contact with the Soviet mission to the United States. Rose said LaRouche met with a Soviet diplomat at least twice—once at the Soviet mission in New York and

once at U.S. Labor Party headquarters. In 1975, LaRouche visited Iraq at the request of the leftist Baath Party.

In the late 1970s, after failing to recruit either Soviets or right-wingers for his fight against the conspiracy, LaRouche's followers began trying for a more mainstream image. The director of the Fusion Energy Foundation attended a science conference in Moscow and addressed a class at West Point. In the fall of 1980, the organization dropped the name U.S. Labor Party and added to its titles the more sedate-sounding National Democratic Policy Committee. The July 1981 issue of *Fusion* reported that two Fusion Energy Foundation officials had a breakfast meeting with Secretary of the Interior James Watt. A children's magazine called *The Young Scientist* was begun.

To demonstrate their interest in promoting culture, a LaRouche front called the Lafayette Foundation for the Arts and Sciences began sponsoring classical music concerts. The Fusion Energy Foundation organized mathematics presentations for schoolchildren. In 1980, shortly after some ex-members described a meeting at which a senior party member supposedly endorsed selective assassination and a military coup to seize control of the United States government, the LaRouchies raised enough donations for their leader to qualify for federal matching funds to run for president of the United States.

In June 1982, LaRouche flew to Mexico City, under the auspices of his National Democratic Policy Committee, and gained an audience with Mexican president Jose Lopez Portillo, to warn him about attempts by international bankers to wreck the Mexican economy. Both the American Embassy and the Democratic party issued disclaimers. LaRouche, they said, was not an important American political figure, as the Mexican newspapers apparently assumed. He just acted as though he were one. Earlier that year, LaRouche met with India's prime minister, Indira Gandhi. LaRouche believes developing countries, such as India, are especially vulnerable to the oligarchs' plot.

With the Fusion Energy Foundation supporting nuclear power, the National Anti-Drug Coalition opposing the narcotics trade, and the National Democratic Policy Committee call-

ing for parity for farmers, government-stimulated industrial development, and development of Third World countries, LaRouche's followers are trying to forge a coalition of engineers, scientists, farmers, minorities, and laborers. LaRouche's call for higher agricultural price supports is designed to appeal both to farmers, who want to make more money on their crops, and to leftists, who believe the proposal would increase food production and alleviate starvation in Africa. LaRouche's position that population control is a form of genocide, a view commonly held by Marxists in developing countries, is being packaged to appeal to "pro-lifers." In 1982, LaRouche candidate William Wertz attracted the support of antiabortionists in his unsuccessful primary bid for the Senate seat sought by California Governor Jerry Brown.

In elections all over the country, LaRouche candidates wage unsuccessful campaigns, bewildering voters with their rhetoric. In Chicago's 1983 mayoral race, LaRouche's organization supported a young black woman who is a leader of the National Anti-Drug Coalition. She denounced her opponents, Jane Byrne and Harold Washington, as agents of the conspiracy. In Minnesota, LaRouche supported the 1982 congressional bid of Patrick O'Reilly, a leader in the radical American Agriculture Movement (the farmers who rode their tractors to Washington, D.C., in 1980, demanding more federal support for agriculture). O'Reilly's campaign slogan was You Don't Have to Be Gay and Kill Babies to Be a Democrat. He blamed farmers' economic problems on the conspiracy and held a pig roast to raise money. The animal was said to be an effigy of Henry Kissinger.

In the summer of 1982, *New Solidarity* announced plans to "draft LaRouche" for president in 1984. The movement's supporters included an unusual combination of leaders of Hispanic groups, farm organizations, and labor union locals (though the AFL-CIO opposes LaRouche), as well as Baptist ministers and a few engineers and college professors. The roster included a woman identified as an official of the National Black Women's Political Leadership Caucus and a leader of the Student Government Association at Tuskegee Institute in Alabama.

While LaRouche made plans for another presidential cam-

paign, his wife, Helga Zepp-LaRouche, headed a slate of thirty European Labor Party candidates in 1982 elections in the state of Hesse, West Germany. They supported Helmut Schmidt as the German leader most likely to oppose the conspiracy.

POSTSCRIPT

Because of his complex and chameleonlike politics, LaRouche is an easy target for both leftists and rightists who want to weave his organizations into their own conspiracy theories. In 1975, the U.S. Communist Party's newspaper, the *Daily World*, published articles claiming the LaRouchies were agents of the CIA. An article in *Overthrow*, published by the anarchist Yippies, denounced LaRouche as part of a plot "to prepare America for takeover by the forces of international fascism." After their encounter with the Fusion Energy Foundation demonstrator, Kissinger and his wife are reported to have told guests at a cocktail party in Washington, D.C., that they wouldn't be surprised if LaRouche were getting money from the KGB.

Because of the ambiguity of the life and mind of Lyndon LaRouche, scenarios could be constructed to lend credence to these allegations. But trying to discover a completely coherent explanation for his bizarre ways is probably futile. Despite his obsession with systematizing everything, he is, like other conspiracy theorists, motivated by irrational drives. Any attempt to impose too rigid a system on the chaos of LaRouche's hates and fears is bound to be as unsuccessful as explaining the world with a conspiracy theory.

Ultimately, what is significant about LaRouche is that he serves as a reminder that even the highly educated can be manipulated by a man who seems to offer the ultimate system. The LaRouchies fervently discuss the complexities of philosophy, science, and music. They are conversant in obscure details of ancient and medieval history. But their talk never strays beyond the edges of the network they have stamped on reality. They are like the sailors of old who insisted the world was flat, then navigated carefully lest they disprove their illusion.

Conclusion: Seeing the Light

"Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over all things."

—Jesus,
in the Gnostic Gospel of St. Thomas

The Illuminati conspiracy theory, in all its guises, reflects the centuries-old ideological war between the upholders of orthodoxy and those they condemn as heretics. "Orthodox" comes from the Greek words *orthos*, which means "straight," and *doxa*, or "doctrine." The word conjures images of boxes, right angles, rigidity—like the lines and squares of the Illuminati conspiracy theory charts. "Heresy" is a derivation of the Greek *hairein*, "to choose." Over the centuries, the word has come to connote a wild, flowing spirit that cannot be caged by the squares of dogma, a force that escapes the walls of orthodoxy, like light through the cracks of a box.

Many of those who have been called Illuminati—Gnostics, Cathars, Knights Templar, Rosicrucians, Freemasons, Enlightenment philosophers—were groups the Catholic church considered heretics. After the Protestants rebelled against the Catholics, they inherited the Vatican's enemies list and supplemented it with some new additions: Catholics and Jews. In the United States, those whose orthodoxy is patriotism consider

Creationism

The classic account of creationism is *The Genesis Flood: The Biblical Record and Its Scientific Implications* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1961) by John C. Whitcomb and Henry M. Morris. Many shorter works are available, including David C. C. Watson, *The Great Brain Robbery: Studies in Evolution* (Chicago: Moody Press, 1976). For information on later developments in creationism, I attended two seminars in St. Paul, Minnesota, in 1981: "In the Beginning . . .," held November 21 at the Fourth Baptist Church, supported creationism; "Evolution and Public Education," held December 5 at the University of Minnesota, St. Paul campus, opposed creationism. The seminars are summarized in Walter T. Brown, *In the Beginning*, second edition, (Naperville, Illinois: Institute for Creation Research Midwest Center, 1981) and *Conference on Evolution and Public Education: Resources and References* (Minneapolis: University of Minnesota, Department of Conferences, 1981). I also relied on articles in *Bible-Science Newsletter* (Bible-Science Association, Minneapolis); literature from the Institute for Creation Research in San Diego; and interviews with creationists at the Bible-Science Association. For the history of Protestantism and science, see Marsden's *Fundamentalism and American Culture* and Stephen F. Mason, *A History of the Sciences* (New York: Collier, 1962), pp. 175-191. For details of the "Great Chain of Being," see Arthur O. Lovejoy, *The Great Chain of Being* (Cambridge, Massachusetts: Harvard University Press, 1973).

"Two premises were": Marsden, pp. 14-15.

"The genetic information": Brown, p. 3.

Ark calculations: *ibid.*, p. 11.

Creationists on radioactive decay rates: *Bible-Science Newsletter*, August 1981; Whitcomb and Morris, Chapter 7.

Creationist atomic model: *Bible-Science Newsletter*, December 1981.

Creationists on thermodynamics: Whitcomb and Morris, pp. 222-227.

Attempt to disprove Hubble and Einstein: *Bible-Science Newsletter*, August 1981, December 1981.

"To the person": James Hanson, *A New Interest in Geocentricity* (Minneapolis: Bible-Science Association, undated).

Postscript

For details of Wilson's life and theories, see his autobiographical book, *Cosmic Trigger: The Final Secret of the Illuminati* (New York: Pocket Books, 1977), and his collection of essays, *The Illuminati Papers* (Berkeley, California: And/Or Press, 1980). The *Illuminatus!* trilogy (*The Eye in the Pyramid*, *The Golden Apple*, and *Leviathan*) was published by Dell, New

York, in 1975. I supplemented these sources with material from an interview with Wilson, March 1982, in San Francisco.

The *East Village Other* chart is reprinted in *The Eye in the Pyramid*, p. 97.

Garrison and the Illuminati: *New Yorker*, 7/13/68.

Wilson quotes are from *Cosmic Trigger*, pp. 48-53.

Principia Discordia quote: *ibid.*, p. 479.

"Maybe the secret": *ibid.*, p. xviii.

CHAPTER 10. THE "NEW DARK AGES" CONSPIRACY

LaRouche's conspiracy theory is described in his organizations' many books and periodicals. Two of the most complete accounts are Carol White's *The New Dark Ages Conspiracy: Britain's Plot to Destroy Civilization* (New York: The New Benjamin Franklin House, 1980) and "The Secrets Known Only to the Inner Elites," an article by LaRouche published in his magazine *Campaigner*, May/June 1978. I also referred to *Dope, Inc.: Britain's Opium War Against the U.S.* (1978), by Konstandinos Kalimtgis, David Goldman, and Jeffrey Steinberg, *Carter and the Party of International Terrorism* (1976), and the following books by LaRouche: *Basic Economics for Conservative Democrats* (1980), *How to Defeat Liberalism and William F. Buckley* (1979), *The Power of Reason: A Kind of an Autobiography* (1970), *What Every Conservative Should Know About Communism* (1980); all are published by LaRouche's New Benjamin Franklin House. To keep up on the latest twists of the conspiracy theory, I read the twice-weekly newspaper *New Solidarity* from May 1982 to May 1983 and issues of the organizations' other periodicals: *Fusion*, *War on Drugs*, *Campaigner*, *Investigative Leads*, and *Executive Intelligence Review*. For the early history of the organization, I relied on articles in *Solidarity* and *New Solidarity*, which are available at the New York Public Library; LaRouche's autobiography, *The Power of Reason*; and articles in the *New York Times*, 1/20/74, 10/7/79, 10/8/79.

The one person who has probably spent the most time investigating LaRouche is Dennis King, a New York City free-lance writer. King's findings were published in an eleven-part series in the New York City newspaper *Our Town*, beginning 9/2/79, and in *Nazis Without Swastikas: The Lyndon LaRouche Cult and Its War on American Labor* (New York: League for Industrial Democracy, 1982). Another veteran LaRouche watcher, Chip Berlet, works with the National Lawyers Guild of Chicago and has published LaRouche articles in the *Chicago Sun-Times*, 6/17/79, and the *Chicago Reader*, 3/7/80. Another booklet good for historical information on LaRouche is *NCLC: Brownshirts of the Seventies* (Arlington, Virginia: Terrorist Information Project, 1977), available through the National Lawyers Guild. Articles have also been published in *Inquiry*, 2/15/82, *Mother Jones*, January 1982, *New West*, 3/24/80, *National Review*, 3/30/

79, *Business Week*, 10/2/78, *The Public Eye* (National Lawyers Guild), Fall 1977, and the *Washington Post*, 2/17/74. I supplemented these sources by interviewing LaRouche and several of his followers in New York City in January 1981.

Epigraph: interview with Fay Sober, January 1981.

Opening scene, quotes, and description of headquarters: visit by author, January 1981.

\$200,000-a-week budget: interview with Sober, January 1981.

Fonda incident: *New York Times*, 7/27/81, 10/28/81.

Nancy Kissinger incident: *Washington Post*, 6/11/82.

"We're not very nice": interview with Goldstein, January 1981.

The Philosophy War

Platonic solids: in his dialogue *Timaeus*, Plato associates the five solids with earth, air, fire, water, and the cosmos and explains how reality supposedly is constructed from them.

"From their standpoint"; "it's done through": interviews with LaRouche and Goldstein, January 1981.

"The fallacy of": *New Solidarity*, 10/8/78.

LaRouche on Holocaust: *ibid.*

History of a Cult

"A brilliant synthesizer": *New York Times*, 1/20/74.

"Poetry Must Begin": *Fusion*, October 1978.

"The third grade," et cetera: *Power of Reason*, pp. 39-42.

"A battery of": *ibid.*, p. 43.

"Intellectually I almost": *ibid.*, pp. 57-58.

"He is one," et cetera: interview with Rose, fall 1980.

"Usually [LaRouche's] goon squads": 1976 private intelligence report prepared for AFL-CIO.

"They disrupt meetings": *Public Eye*, Fall 1977.

White incident: *New York Times*, 1/20/74.

"An eight-cycle": *ibid.*

Enforcing Reality

Rose's quotes are from interviews in fall 1980. Rose's experiences are also described in an article he wrote for *National Review*, 3/30/79.

"The fundamental tendency," et cetera; "the result": from a 1979 state-

ment by former LaRouche followers obtained by the *New York Times* and National Lawyers Guild.

Strange Alliances

Former members on right-wing allies: former members' statement, 1979.

"Once we have won": *National Review*, 3/30/79.

Senior party member advocates assassination: former members' statement, 1979.

LaRouche in Mexico and India: *New York* magazine, 6/21/82.

Details of LaRouche-supported campaigns: reports in *New Solidarity*.

Postscript

Daily World article: 9/18/75.

Overthrow article: reprinted in *Conspiracies Unlimited* (St. Paul, Minnesota), vol. 4, no. 1, 1983.

CONCLUSION. SEEING THE LIGHT

Elaine Pagels's *The Gnostic Gospels* (New York: Vintage, 1981) is an excellent introduction to the controversy between the orthodox Catholic church and the Gnostics. For an English translation of the gospels of the Gnostics, see James M. Robinson, general editor, *The Nag Hammadi Library* (San Francisco: Harper & Row, 1981). Other good books on Gnosticism include: Hans Jonas, *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity*, second edition, (Boston: Beacon Press, 1963); R. M. Grant, *Gnosticism and Early Christianity* (New York: Columbia University Press, 1959); and Jean Doresse, *The Secret Books of the Egyptian Gnostics* (New York: Viking, 1960). Jacques Lacarriere's *The Gnostics* (London: Peter Owen, 1977) is a beautifully written essay evoking what it might have felt like to be a Gnostic in the early centuries A.D. In *Pagan and Christian in an Age of Anxiety* (London: Cambridge University Press, 1965), E. R. Dodds describes the mystical world views of the Gnostics, early Christians, Neoplatonists, and pagans.

Epigraph: Pagels, p. 153.

Legend of the Fall: according to various interpretations, the fruit represents secular thought, universal wisdom, moral knowledge, or the discovery of the pleasures of sexual intercourse. See *The Interpreter's Dictionary of the Bible* (New York: Abingdon Press, 1962), vol. 4, pp. 695-697.

"Boast that they possess": Pagels, p. xv.

"They imagine that": *ibid.*, p. 25.

"I am the way": John 14 (italics added).

"There is light": Pagels, p. 144.