
Book Review

Jack Anderson's tongue-in-cheek puff of the spoon-benders

by Lyndon H. LaRouche, Jr.

Mind Wars

by Donald M. McRae
St. Martin's Press, New York, 1984
Hardcover, 137 pp. \$12.95

On a flight from Boise, Idaho, to Sioux Falls, South Dakota, I read through Ronald M. McRae's spoof *Mind Wars*. Although McRae documents the case that "spoon-bender" Uri Geller is a proven charlatan, the ostensible purpose of McRae's book is to promote U.S. government spending into Geller's area of psychic black magic.

The little book includes an Introduction by the famed columnist Jack Anderson, who supplies the imprimatur for both the book and its author:

Ron McRae knows investigative journalism from inside and out. For several years, he was one of those "unauthorized sources" within government I have always depended on. In 1979, he came in from the cold and joined my staff as an intern. Since then, he has become one of the best investigators in the business.

McRae himself identifies the method by which his book aims to popularize acceptance of the very same black magic he seems to be ridiculing at times: "Controversial views sell only when delivered in seriocomic wrappings, from pundits like William F. Buckley and William Safire, and do not have to be taken too seriously."

That sentence may be regarded as McRae's confessing to the putative purpose of his book. He writes: "I now accept the possibility of psychic phenomena, although I find the research now available far from convincing. If psychic phenomena do exist, they will revolutionize science, and I therefore support modest government funding of such research."

Although McRae's little book is, overall, a "seriocomic" spoof of the species he attributes to Buckley and Safire, there are a few interesting gems buried amid the buffoonery.

The most important occurs in the fourth chapter of the text "The Magician and The Scientists." McRae reports that President Jimmy Carter was utterly taken in by Israeli "spoon-bender" Uri Geller, beginning with a private session arranged on the evening of Carter's attendance at the 1976 inauguration of Mexico's President José López Portillo. McRae then documents the suspicion that Carter's ignorant superstition was exploited to open up the United States' intelligence community for penetration by the Soviet KGB. We devote the most relevant portions of two paragraphs, and then add important factual corrections to McRae's points.

A certain percentage of the Soviet emigrants are KGB plants, moles the Soviets hope will eventually reach important positions in their new homelands. Not all of the moles go to the United States; Israel is also a preferred target, because it has access to the newest American technology, and because so many Soviet Jews emigrate there and rise to high posts.

Emigrants with military research experience are routinely debriefed in both nations, so some intelligence officials, including both skeptics and believers in parapsychology, speculate that the KGB hopes to use parapsychology as an entrée to the American and Israeli intelligence and military research communities. The arrest of Toth increased the value of the emigrant's alleged scientific experience in the Soviet Union, they suspect, and might be seen by the KGB as a means of gaining faster access to Western laboratories, particularly in Israel. Because mysticism is an important part of the Jewish religious tradition, an interest in parapsychology is more common among the Israeli than the U.S. scientific elite and does not carry the kinky connections that might bar an immigrant from promising posts in the United States.

There is a WASPish smell of ignorance and anti-Semitism in blaming the "Jewish religious tradition" for the admitted influence of cabalistic numerology among some

strata in Israel today. Historically, Middle Eastern cabalism is a product of the anti-Hebrew, pagan traditions of the Chaldeans and the Philistine variant of the Chaldean Ishtar cult. The case of Simon the Magician, against whom St. Peter and Philo collaborated in Rome, is a watershed case in the continuing invasion of Judaism and Christianity by various forms of Gnostic-Sufi cults derived from Chaldean paganism. In the case of the infection of some currents of Judaism with Philistine cabalism, the documentation traces this to Byzantine Syria and to the specific influence of the Luzzato and allied Venetian families from approximately the 13th century onwards. It is true that cabalism is among the leading pieces of magicians' trickery used as psychological warfare against Israel's population today, but there is nothing distinctively Jewish in such superstition. Perhaps McRae's "investigative journalism" overlooked the popularity of the "astrology industry" among the United States' most influential newspapers, or the crudest and most widespread form of superstitious kookery, gambling.

McRae's WASPish taint of anti-Semitic bigotry aside, this quoted passage touches upon one of the most deadly avenues of Soviet penetration of high-ranking military and intelligence networks inside the United States, typified by the Esalen networks, including such cases as the "L-5 Society" and "Lifespring."

Over the span of known human history, mystical cults have been the most successful mode for subversive penetration of high levels of government of a targeted adversary. The tested models for cults of such utility are all derived from the Harrappan-Chaldean model of "Great (Earth-) Mother" cults: Shakti, Ishtar, Athtar, Astarte, Isis, Cybele, and Russia's own pagan cult, "Matushka Rus." The companion-cults of the "Great Mother" center around two subordinated male figures, both male figures strongly colored by pederasty and castration rituals. The one is the Siva, Osiris, Dionysos, Satan, et al. form; the other is the Horus (St. George), Apollo, Lucifer, et al. form. All are associated with forms of magic and witchcraft: mystical psychic powers for controlling nature through the individual or collective will of the user of such sympathetic magic or psychic radiation. The "outer space" cults fostered with aid of exploiting the "science-fiction" genre are old paganism decked out in flying-saucer costuming.

The highly placed member of our military or intelligence community, for example, operating under Soviet KGB control, need not know that he or she is under Soviet control. Such a member of a Soviet-influenced cult operates out of loyalty to the "brotherhood" of the cult itself. In this way, he or she acts under efficient Soviet control, and is an efficient Soviet agent, without facing the embarrassing fact that the mother goddess he is serving is "Matushka Rus." Good counterintelligence today examines closely the cults into which former members of Communist Party and fellow-

traveler families tended to drift during the 1950s and 1960s. The "outer space," the "inner space" cults, and cults combining the two features, have replaced the Communist International's putatively Marxist associations as the leading Soviet penetration of our scientific, military, intelligence, and security institutions today.

This is the only important implication of McRae's book, albeit McRae himself, elsewhere in the little book, denies such organized religious-cult operations of the KGB to exist as dangerous conspiracies. As we have indicated, these indicated sorts of cults are among the most important Soviet penetrations of our military, scientific-professional, and intelligence communities today.

We conclude this review by treating two aspects of the indicated national-security problem. First, we submit a summary of one example of the way some Marxist circles of the 1920s through 1950s were recruited to mystical kookery: the case of German Communist psychoanalyst Wilhelm Reich's "orgone" cult. Secondly, in conclusion, we identify the epistemological problem existing even among scientific professionals, which represents susceptibility to such varieties of "inner space" kookery.

The 'Orgone cult'

Through the American Veterans' Committee (AVC) of 1947-49, the writer made the acquaintance of a network of putative Marxists who had taken on the newly-founded AVC as an area for penetration. Amid these acquaintances, he encountered a nest of followers of the "Orgone" doctrine of Wilhelm Reich.

Reich had been a leading figure of the pre-1934 circles of those varieties of Berlin Communists who had been frequently allied with the Jesuit-trained Josef Goebbels's left-wing Nazi SA of Brandenburg and who had wandered back and forth between the Communist Party and SA of that city. Epistemologically, both these Communists and the left-wing, Russophilic Nazi SA, were of a common stock, the "rootless" returned soldiers of World War I who had constituted the fighting squads of the Communists and of Strasser's and kindred currents of "National Bolsheviks." This is the historic root of the "Nazi-Communist" phenomena of Germany, Vienna, Paris, Mexico, and so forth, from the 1920s to the present date. Reich's general variety of psychoanalytical dogma, as well as his Orgone cult, were consistent with the philosophical world-outlook common among the radical communes of Berlin during that period.

Psychoanalysis was associated with cultism from the outset, as the cases of Freud and Jung, carefully examined, show beyond reasonable objection. Freud, strongly influenced in method by the cultist Ernst Mach, based his clinical doctrine on a radical form of irrationalist hedonism. Swiss pro-Nazi Jung's borrowing from oriental hesychasm, including "Tibetan mysticism," is notorious, but examination of Freud's

attempted theories of “metapsychology” shows anti-Nazi Freud to be no less a mystical kook than his pro-Nazi competitor.

Freudian mysticism had strong appeal among Marxists, because of Freud’s reputed emphasis upon a “materialist theory of the personality,” and because Marxist dogma provides the believer with no basis for the individual personality but those of “instrument of production” and “functionary of the class struggle.” Apart from production, and the “tasks of the class struggle,” the Marxist discovers a troublesome query in his conscience: “What is the meaning of individual, personal life?” A Freudian, or quasi-Freudian sort of “materialist theory of the personality,” finds susceptibles among such Marxists. In Soviet Russia, this “emotional need” finds a ready-made mysticism in the peasant cult of Matushka Rus, and the emerging realization that there is no division in essentials of belief between the Soviet Marxist and the Russian church of the Old Believers, the Raskolniki. In nations of Western European culture, for some, Freudian psychoanalysis, blended with the “radical materialism” of the Russian Pavlov and his Harvard co-thinker, B. F. Skinner, filled the vacuum.

This sort of troubled Marxist seeks a “something other” to serve as the psychic basis for the existence of features of individual personality not recognized by Marxist doctrine. Yet, he or she seeks a “something other” which has the appearance of a “rational materialistic” basis. Freudian sexual theories of the personality have the advantage of fulfilling such two requirements: A “primal sex-force” in the universe—sexual force streaming in from the stars like cosmic rays—satisfies the appetite in question.

The blending of “touchy-feely” varieties of “personality therapy” with a blending of “primal psychic forces” and “flying saucers” perhaps added into the mixture, is a suitable recipe for the former Communist or crypto-Communist. Such cults blend nicely with the “nativistic-cult” insurrectionary doctrine of G. Zinoviev’s Baku conference of the Comintern.

The frightened old Marxists in the U.S.A.—and elsewhere—hid in such seedling cults during the more frigid periods of the “Cold War.” The emergence of the recreational-drug varieties of the rock-drugs-sex counterculture during the course of the 1960s and the spread of cultural pessimism among many social strata through the influence of the fear of thermonuclear war and adoption of the “post-industrial society” mythos during the same decade, stripped even large segments of our military, scientific, and intelligence communities of any real sense of purpose in life. The “no-future” generation of “radical ecologism” became necessarily the “now” and “me” generation, the generation of “recreational psychotropic substances,” of pornography, and of “mid-life crises.” The clincher for many was the Vietnam War: a war conducted under “flexible response” guidelines of strategic agreement with the Soviet regime (via Pugwash and related

back-channels), an endless war, fought to no war-winning purpose and fought according to the Kissinger doctrine, that war with the Soviet Empire which is an endless, Manichean struggle, a war with no purpose but its endless perpetuation, without resolution.

This induced shift in the “cultural paradigms” of the U.S. population produced the conditions under which Aldous Huxley’s California-based LSD-25 theosophical cult-building operations rendered significant strata of our defense and intelligence establishments vulnerable to the kind of Soviet KGB penetration indicated.

The epistemology of kookery

Living processes do radiate an electrodynamic “aura.” Although science has merely scratched the surface of this matter, the most fundamental features are readily and conclusively understandable. No “spoon-benders” are required to assist science in this matter.

The principles underlying the now-famous DNA molecule were already known in significant degree to Leonardo da Vinci nearly 500 years ago. Leonardo, together with Luca Pacioli, and Johannes Kepler later, understood the proof that all living processes are distinguished from macroscopic non-living processes, by the fact that the morphology of growth and growth-determined function is determined by self-similar harmonics congruent with the geometric Golden Section. Working from the same vantage-point, Leonardo defined the double-helical cylindrical function within hydrodynamics. The Golden Section occurs in the visible manifold as a characteristic of the projected image of a self-similar conic spiral-function upon the visible manifold.

The double-helical spiral, as associated with the Crick-Watson image of DNA, is mathematically (geometrically) a projection of a simple, self-similar spiral from a cylindrical cross-section torus onto a simple cylinder. However, this form of the DNA molecule could not, by itself, account for living processes, at least not in the way this geometric form is usually interpreted in classroom doctrine. A perfect form of cylindrical self-similar function is a null-entropy mode of transmission of energy, whereas living processes are characteristically of the form of conic self-similar spiral-action. For a DNA molecule to perform in the manner living processes require, that molecule must undergo a transformation, at least briefly, such that its electrostatics are congruent, at least momentarily, with conic self-similar spiral-action.

According to researchers, under appropriate laboratory conditions, the excitation of DNA with photons results in the later emission of photons at a higher energy-level than that of the exciting photons. This is called an increase in the energy-flux density of the emitted photons over that of the exciting photons. Such an increase is the characteristic hydroelectrodynamic definition of negentropy.

Such a transformation is characteristically that represent-

ed mathematically (geometrically) by a conic, self-similar spiral-action. As Dr. Johanthan Tennenbaum showed, in his corrective commentary on Hermann Minkowski's doctrine of ("special") relativity (see *EIR*, Feb. 1, 1983), it is mathematically required that the exciting photons generate a singularity in the geometry of the excited DNA; this action satisfies the requirement of a negentropic transformation in terms of Riemannian physics. Such a Riemannian transformation is coherent with the increase of energy-flux density.

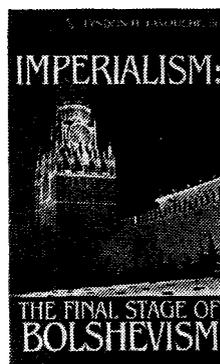
If the same physical process is examined from the standpoint of an opposing mathematics, notably the doctrine of statistical fluctuations of statistical mechanics, mysticism is superimposed upon the experimental evidence. Such superstitious mystification is merely the commonplace of all efforts to define living processes' distinctively characteristic behavior from the vantage-point of the variety of statistical theories derived from the work of Laplace et al. This sort of mystification is characteristic of "cybernetics," for example, which defines "negentropy" in terms of statistical improbability.

Thus, if any behavior characteristic of living processes is assessed from the vantage-point of the statistical design of experiments, that behavior is statistically "improbable." In the mind of the undisciplined observer, that statistical improbability is interpreted as positive evidence of astral or other mystical causation.

In other words, the ostensibly "scientific" premise for belief in mystical causation is simply a wrong choice of the mathematics employed. Cabalism typifies the axiomatic basis for all such wrong choices of mathematics. Any axiomatic arithmetic, such as Russell and Whitehead's *Principia Mathematica*, assumes that the counting numbers are the essential, self-evident form of existence in the universe, as Leopold Kronecker famously insisted. Therefore, any process which cannot be coherently described by such a mathematics appears "other-worldly" to the true believer in such an axiomatic sort of arithmetic. In physics, the real numbers are what are known as "complex numbers," the numbers used to describe self-similar spiral-action functions in conic, elliptic, and cylindrical domains.

It is relevant, that one of the leading advocates of the "spoon-bender" faction, Lt. -Gen. (ret.) Daniel Graham (see, *Time*, Jan. 29, 1984), has repeatedly insisted publicly that scientists should not be consulted on matters of military technology. It is not unrelated that Graham's magnum opus, his *High Frontier* Rube Goldberg, was produced by the "spoon-bender" circles of Esalen's orbit, the orbit including the "L-5 Society" and the "Lifespring" cult. Graham thus merely freshly illustrates the point, that superstition and militantly ignorant hostility to science go hand in hand. Worse, it is such superstition which aids the Soviet KGB in infiltrating so deeply into kookery-tinged strata of our military, scientific, and intelligence folk.

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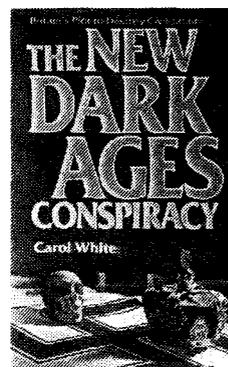
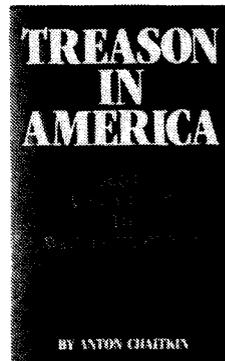
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