

tion made by Branch Davidian defectors who had been brainwashed by the Cult Awareness Network, showing that his debriefings of the children had been biased by this “kidnap-for-hire” group.

Perry also stated that his psychiatric team had set up a law enforcement liaison group, which turned his reports over to the Texas Rangers and the FBI. In several reports Perry alleged as fact the whispered mythology of the children, that this was the apocalyptic final battle and that there would be “fiery explosions.” Afterward the children believed that David Koresh would return from the dead to slay the evil outsiders. According to Dr. Perry, this was evidence of some kind of suicide pact among the Branch Davidians.

MK-Ultra’s Louis Jolyon West

Dr. Louis Jolyon West had been a pioneer in the CIA-funded experiments using LSD and other forms of menticide (electro-shock, isolation deprivation, and the group dynamic, behavior modification techniques created at the Tavistock Clinic) as part of the notorious MK-Ultra program in the 1950s and ’60s. He is a founding influence and advisory board member of the Cult Awareness Network, which gave him its Leo J. Ryan Award in 1990 (see *EIR*, May 14, “Kidnapping ‘Experts’ Bid to Take over Justice Department”).

Asked about the lessons of the decision to bring the standoff with the Branch Davidians to a head, West said that the work of the FBI planners at Quantico was “terrific, outstanding,” but that the Bureau should have waited, because, “When you have a psychopath in a trap, you can’t predict what will happen.” Although West appears not to have been consulted as an “expert” by the Bureau on the Branch Davidians, this was not the case with CAN. As *EIR* has previously reported, it was defectors brainwashed by CAN from Australia, whose delusions provided the basis for the affidavit in the Feb. 28 ATF raid. And, a spokesman for FBI Special Agent Jeff Jamarr told *EIR* that CAN members were calling the command post in Waco throughout the siege with reports that sought to incite the Bureau’s hostage negotiators.

West sees the events at Waco as an opportunity to use the excuse of the First Amendment’s separation of church and state to crack down on the very rights the First Amendment protects. West said that it is necessary to protect children from “dangerous, ruthless, manipulative, screwing” cults that take the guise of religion. He called for lowering the threshold of what constitutes a legal definition of child abuse, so the state can separate children from parents in so-called cults. West complained that cults that call themselves churches are given wide latitude for criminal behavior. These religious cults must be made open to scrutiny by federal law enforcement, and their finances must not be protected. “Freedom of belief should not be a refuge for scoundrels” like David Koresh, West claimed.

Farrakhan dispels media image

by Debra Hanania-Freeman

On May 3, three hundred political, religious, and community leaders enjoyed a rare opportunity to hear the Honorable Louis Farrakhan, leader of the Nation of Islam, present for consideration to President Clinton and the U.S. Congress his analysis of the crises confronting America.

The National Press Club event was hosted by the Capital Press Club, the nation’s oldest black media organization, which was founded over 50 years ago when black journalists were banned from membership in the National Press Club. Although Minister Farrakhan is no stranger to the public podium—an address he delivered in Atlanta this past October drew an audience of over 50,000—it was his first appearance at the National Press Club.

Farrakhan used the opportunity to release a statement entitled “A Torchlight For America,” whose text was excerpted from his forthcoming book of the same title, to be released sometime in May.

Farrakhan’s remarks examined the status of the nation’s health care system, welfare reform, taxation, prison reform, the national debt, and the economy. Although the speech was packed with facts and statistics, and was bitingly accurate in its critique of the state of the U.S. economy, what was most striking about the presentation was not Minister Farrakhan’s acumen as an economist, but his personal vision of God, his good humor, and the kind of passionate defense of African-Americans that could only be delivered by one who has fully internalized his own responsibility to provide leadership for his people.

“I have to stand and speak for the voiceless, whose leadership has often been quiet or weak in the face of an open enemy. Although I have been misrepresented by the media in the past, this is a new opportunity to receive my message and judge it against the criterion of truth. Tonight, I hope to speak to you and be received without bias and prejudice,” he said. The Nation of Islam leader said he had been tarred as an anti-Semite, as a hater, in an effort calculated to cut off his spreading influence in the black community, to make clergymen and political and civic leaders fear that they would be similarly slandered if they associated with him. His words were taken out of context and misrepresented. When he attacked Israel for persecuting Palestinians, he was branded a “Hitler.”

‘Portray me as I am’

Farrakhan challenged the media present to portray him as he is, to confront his ideas directly. “If anything that I have said or written is proved to be wrong or a lie, then I will retract my words and apologize before the world. But we cannot solve any problems by bowing down to falsehood,” he said.

Farrakhan insisted that unless America’s leaders are prepared to deal honestly and forthrightly with the nation’s problems and tell the American people the truth about the gravity of those problems, the nation has no hope of recovery. He went on to say that “when people disagree, the intelligent and rational thing to do is to have a dialogue. Perhaps through dialogue, differences can be reconciled.”

He asserted that the most profound crisis the nation faces is a numbing of the people’s moral conscience. “The root of the problem in America is spiritual, necessitating a spiritual solution. Therefore, I am calling for a convening of the spiritual leadership to spearhead a moral rejuvenation among the American people. Representatives of all races and all faiths should be brought here to Washington, D.C. to hold conferences with President Clinton and our government leaders with the aim of developing programs for building the values and moral backbone of America. Without a moral backbone,” Farrakhan asked, “how can a nation stand upright? We must take the first step toward building the country’s moral backbone by convening such a group.” The minister suggested that the central problem that should be focused on is the basic value and sanctity of human life; that was the foundation upon which we could build the structure for America’s future.

The importance of Classical music

During a question-and-answer period following his prepared remarks, the audience had the opportunity to see a side of Louis Farrakhan never presented in the media, when *EIR* representative Lawrence Freeman asked him to comment on his recent performance of Felix Mendelssohn’s Violin Concerto, and the personal meaning that this Classical music holds for him.

Farrakhan, who seemed delighted by the question, willingly shared his experiences as a child, when he studied the violin, nourished by a mother who demanded violin practice before other activities. He talked about how he came to love the instrument and dedicate hours to practice during his teen years. Recognized for his talent, he once appeared on Ted Mack’s televised talent show. But when he went to college in Winston-Salem, North Carolina, he was forced to put his instrument aside. There was no place for a black Classical violinist in the racist South; there wasn’t even a teacher he could study with.

Later, when he accepted Islam as his faith, Farrakhan said that he wanted to focus his full attention on learning and teaching the work of Elijah Muhammad, and he gave up his

pursuit of music.

Farrakhan explained that two years ago, at age 58, he was searching for a way more profound than mere words to convey his message to the community—for a tool to initiate dialogue among the groups that have differences and misunderstanding about himself and the Nation of Islam. “I wondered what gift I could give to the community, and I thought that I should give the gift of music.” He began to play again, and said that he now devotes three hours a day to his musical studies.

Apparently, Farrakhan was initially unaware that Mendelssohn came from a famous family of Jewish intellectuals, and that his music had been banned by Hitler; but, he said, that was all the more reason why he wanted to perform work by the composer he had loved since childhood. Farrakhan said that when he hears the works of Mendelssohn, or of any great composer, what he hears is not that composer, but God. “When you can see and hear God manifested in human beings, you are fully able to respect their humanity,” he said.

In celebration of his 60th birthday, Farrakhan invited the citizens of Chicago to a first-ever concert on May 17, featuring musicians of the major faiths—Christianity, Judaism, and Islam—at the Christ Universal Temple Church. The invitation read, “On this, my 60 birthday, I desire for us to use the universal language of music to help us rise above the fray that has been created. . . . Hopefully, the music will lift us above divisiveness and produce a bridge upon which we can meet to form the basis of a New Beginning.”

‘I am no hater’

“Is this a new Louis Farrakhan?” he was asked. Minister Farrakhan laughed good-naturedly, replying that he certainly hoped he had grown and developed over time, and would continue to do so. But Farrakhan also made clear that it is not his responsibility to try to reconcile who he is, with the image of him portrayed in the media. “I am no hater. I never was. I will not lie about this,” he stated simply. “I do not lie to God, why should I lie to man?”

Hearing Farrakhan in person for the first time was clearly startling to many of those gathered who had only read news accounts of him circulated by his enemies. But Farrakhan’s wit, vitality, and most importantly, his humanity, were irrefragable. Farrakhan is, without question, a far different man than the sound-byte target that the Anti-Defamation League (ADL) of B’nai B’rith has constructed. Indeed, he thanked Lyndon LaRouche’s associates for their work and insights exposing the ADL, saying he was shocked when he saw the ADL’s “Farrakhan dossier” portraying him and those associated with him as criminals. Clearly, Farrakhan came to Washington to deliver a message and to offer his help to a troubled nation. He is a national asset whose voice should be heard.