

The Carrasco Cuckoo Eggs

A curious, revealing sidelight of Lyndon LaRouche's trip to Monterrey, was the coincident visit to that city by Mari-vilia Carrasco, a former leader of the LaRouche association in Mexico.

In August 2003, Carrasco broke publicly with LaRouche over her defense of Synarchism, in the face of LaRouche's forceful public attack on those circles, and in particular on the Spanish fascist Blas Piñar. And yet when LaRouche reported at the time that the "substantive issue" for Carrasco's split was Synarchism, she indignantly protested that this was *not* the case. "Our break with the organizations and publications of Lyndon H. LaRouche was not the result of discrepancies over international synarchism of the past, the present or the future," she lied.

Between August 2003 and March 2004, Carrasco and her cohorts in Brazil and Argentina attempted to keep up

that pretense in every which way. Their usefulness to their controllers as an anti-LaRouche countergang, depended on maintaining that fiction, while parroting LaRouche on this or that international issue. In a word, like the eggs of the cuckoo, who lays them in other birds' nests.

But then in mid-March 2004, LaRouche visited Monterrey, where he publicly exposed the role in the Madrid train bombings of Blas Piñar-linked synarchist networks in Europe and the Americas. When the Monterrey all-news radio station Tele Radio asked Carrasco on March 19 for her response to LaRouche's statements, she immediately jumped to the defense of Piñar et al.—the very synarchists she self-righteously claimed to have no association with!

What LaRouche implied in his statement is "absurd and groundless," Carrasco exploded. "I also have to say that it is obscene" because, she blurted out, I know the people he is trying to implicate in Spain, Mexico, and Argentina. "They would be incapable of doing something like that."

Thus did the Carrasco cuckoo eggs crack.

Now, what we produced by accepting the ideas of economics, other things that are taught in universities, we have a culture which is decadent culture. And the rock-drug-sex counterculture people are the leading edge of this culture. We went against nuclear energy, back to the mudholes. We went against progress, we went for free trade. All these things were accepted. We accepted political parties and candidates that would not have been tolerated before.

What we have created is a society which is called a "no-future" society. That is, this society under these terms, has no future. And that's international. There's no future for this culture, under these policies, and these institutions, *none*, because people are against the future. They're against progress. They're against scientific, technological progress. You know what free trade is? You see what free trade does to Mexico? You take a Mexican population, deny them the benefits of progress, because of what happened after 1982, with no opportunity for an income, work as slaves in the *maquiladoras*, often given an income they cannot support a family on, or they're squeezed across the border, North American border, to work as terrified slaves inside the United States. To live as a part of the drug-trafficking, as expendables in the drug traffic. Burning up a population, destroying their minds, destroying their character as citizens.

What happens with people who accept that? Say, "We have to learn to live with that." They don't say, "We're decadent"; they say, "We're practical."

Now, how do they live with themselves, having given up everything inside themselves, which is human? What they do, is they have fantasy. For example, Televisa. What is that but

fantasy? It's a perpetual sexual fantasy. The viewers drop from sexual exhaustion, without actually doing anything.

We have mass entertainment, and it becomes more and more decadent all the time.

So, you have a generation that goes into fantasies. If you look at people around you, ask yourself, what is their fantasy? Particularly the Baby Boomers, what is their fantasy? Their fantasies are sometimes rather strange, they're not necessarily luxurious fantasies. If you imagine something which is not real, and you keep imagining until you can fall asleep, every frustration—"Keep calm, keep calm, have a fantasy." You're at work, you don't like work. Amuse yourself with a fantasy. This is a characteristic of the Baby-Boomer generation.

Now, the important thing about a fantasy, is, you try to make it credible. You try to imbue a fantasy with a quality of reality. How do you do that?

Well, the obvious way, is to get other people to share your fantasy. To reinforce, to accept your fantasy. That is the characteristic of the Baby-Boomer generation. They come to the point, they say, "We're now 50, 60 years old. Hopefully we're going to live a few more years. And if I have to go, I hope it will be nice." They have a fantasy. To live, get through life, to get through the fact that the most horrible thing about their life, is it's meaningless.

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Now, look at the reaction between their children, who are now of university age, 18-25, and the parents. The parents are in a state of denial. You know something about the economic condition of young people who are 18-25, particularly who