

# Mandela raises funds, hopes in New York

by Dennis Speed

Nelson Mandela's June 20-22 fundraising trip to New York City provided a respite from almost two years of seemingly unending racial confrontation. Murders of blacks in Howard Beach, Queens, and Bensonhurst, Brooklyn, along with black-Asian and other "ethnic" disputes, provided the conditions under which New Yorkers took the opportunity of Mandela's visit—despite virulent disagreement with much of his politics—to reassert their own faith in humanity.

Despite media hype, very few New Yorkers have an appreciation of the politics of the African National Congress (ANC). Many don't know, for example, that the ANC is purported to receive \$200 million per year from foreign financial sources, including intelligence services. At the June 21 Yankee Stadium rally attended by 50,000 people, when Winnie Mandela cried "Amandla!"—the Zulu word for power—as a greeting, people responded with "A-Mandela," "Awanda," and "Amanda," prompting one confused policeman to ask, "Who is this Amanda, anyway?"

Winnie Mandela was forced, at different points, to back away from a 1986 statement in which she supported "necklacing," the practice of setting afire alleged black police informers by tying a tire filled with kerosene around their necks. "With our boxes of matches and necklaces, we shall liberate this country," she allegedly stated. Nonetheless, she invited 2,000 supporters at the Brooklyn Academy of Music, "If talks fall apart—as they very well may do—we know that you will be there to take up arms."

## 'Something wicked this way comes'

A more important, and ominous, issue was touched upon in a June 22 meeting between Mandela and 280 business leaders at the World Trade Center. The president of the Rockefeller Foundation, Peter Goldmark, according to the Newark, New Jersey, *Sunday Star Ledger*, "asked Mandela how he would receive the idea of an international development bank, that theoretically would have no government or political affiliations"; the *New York Times* characterized the proposal as a "South African Development Bank." Both formulations appeared to be delphic misrepresentations of proposals originating with Lyndon H. LaRouche in 1975 and 1977, respectively.

In 1976, the Hon. Frederick Wills, then-foreign minister of Guyana and a leading opponent of apartheid, presented precisely this proposal to the U.N. LaRouche and the German bankers Jürgen Ponto and Hanns-Martin Schleyer, both of

whom were assassinated by Baader Meinhof terrorists, were targeted by the Anglo-Soviet establishment for advocating such ideas for the industrialization of southern Africa and the continent.

On June 22, political prisoner LaRouche commented, "I am extremely happy that Nelson Mandela is free and that he has been received as well as he has in the United States. He deserves it. . . . I don't like his present sanctions program, for a very simple reason, with which I think he, on reflection, would agree. I'm not concerned *only* with South African blacks; I'm concerned with over 400 million blacks throughout Africa, who are threatened with, and actually undergoing, genocide, under the influence of policies, which were set into motion by the famous mass-murderer, Robert Strange McNamara, when he was at the World Bank; Henry Kissinger, and other malthusians, who prefer Africa to be populated by wild game animals, rather than human beings."

Mandela met precisely such "genocide merchants," such as the Rockefeller Foundation, which tour organizers termed "perhaps the most important single stop." Mandela, referring to Goldmark's proposal, stated: "If we have sufficient resources from that institution, it is not necessary for us to look at any other option." This resembles the superpower "regional matters agreement."

Mandela asked for money in every speech. At a fundraiser held at the house of "movie-mafia" mogul Arthur Krim, and at the TriBeCa film center, owned by actor Robert DeNiro, Mandela raised \$200,000 and \$600,000 in *tax deductible* contributions to the ANC. Krim, who in the 1960s was a "handler" of U.N. delegates from the newly independent African states, worked the "old-money crowd"; DeNiro worked the "snowflake stable"—the rock-drug celebrity set. The *New York Times* reported: "Organizers did not dispute that many might have contributed more out of fresh emotion at Mr. Mandela's release, than from political commitment." (It may chagrin Mandela's "radical chic" contributors if the disturbing rumor that the ANC move from Lusaka, Zambia, to Johannesburg, South Africa, was financed with \$20 million from Tiny Rowland, the largest foreign investor and worst wage-payer in South Africa, were verified.)

Mandela remoralized New Yorkers, who were moved by a man who had seemingly come "back from the dead" and triumphed over the moral obscenity of apartheid. The Rev. Percival Brown of Grace Episcopal Church in Queens stated: Mandela "is a symbol of victory, overcoming insurmountable odds for all people who wonder whether they will ever win a battle." A woman from the Bronx stated: "He has taught us to stand up for what you believe in, and if you have to put up your fist and fight, then don't be afraid." If New Yorkers, faced with deep urban crisis, take that lesson from the visit, so much the better. But, as LaRouche once stated, "The content of policy is the method by which it is made." Will the Anglo-American Establishment refurbish malthusianism in black-face in South Africa, using Mandela's popularity?