

Editorial

Strange bedfellows, indeed

In the past month, individuals and organizations affiliated with Lyndon LaRouche have been the targets of a smear campaign, emanating from some very strange political bedfellows. The coincidence of these attacks has, naturally, raised the question of whether there is a degree of coordination among networks that would never, in the normal course of affairs, be considered “allies.” It is precisely these kinds of paradoxical situations that often lead to the most useful counterintelligence discoveries, and so we decided to devote this week’s editorial comments to a brief review of the situation. We encourage our readers to participate in this counterintelligence exercise.

In late May, several subscribers informed us that they had received personalized mailings from officials of the John Birch Society, attempting to harass them about their association with LaRouche. The letters were accompanied by several slanders against LaRouche, that were published in the 1980s in the Birch Society’s magazine, *The New American*, absurdly accusing LaRouche of being a “Marxist.”

In the same time frame, LaRouche was also the target of a series of nearly identically formulated published slanders by two “pseudo-black nationalists,” syndicated columnist Manning Marable and Washington attorney Malik Zulu Shabazz. The Marable-Shabazz rantings also targeted Rev. James Bevel, Minister Louis Farrakhan, and Rev. Ben Chavis, for associating with LaRouche, and accusing them of abandoning the cause of black separatism/black racism.

Strange bedfellows, indeed! But is there some “common mother” tying together the simultaneous slanders? Were one to approach this question from the “sense certainty” standpoint of street-corner opinion about the John Birch Society and these militant pseudo-black nationalists, the answer would be, “No.” But, let us take a different, top-down approach, and see where it leads.

From *EIR*’s archives, we learn some fascinating things about the always-confused John Birch Society. Beginning in the 1970s, the JBS began prominently featuring the writings of an Englishman named John Rees in its publications, at various points listing Rees

as foreign affairs editor of *The New American*. Rees purports to be an “intelligence expert,” specializing in radical political movements. Rees’s own recent publications boast that he is bankrolled by the Anti-Defamation League (ADL) of B’nai B’rith and the Pittsburgh-based millionaire and arch-Clinton-basher, Richard Mellon Scaife. In fact, all of the Birch slanders of LaRouche were provided by Rees. Readers familiar with the criminal concert of action that resulted in the frame-up of LaRouche and associates back in the late 1980s, will immediately recognize Rees, Mellon-Scaife, and the ADL as key players in that Bush-Kissinger-led criminal effort. But Rees’s story predates the “Get LaRouche” drive.

LaRouche associates first encountered John Rees in Newark, New Jersey in 1973, in the course of an investigation into the role of the Prudential Life Insurance Co. and the Ford Foundation, in sponsoring the transformation of a degenerate beatnik poet named Leroi Jones into “black militant” Imamu Baraka, following the 1967 Newark riots. Rees was part of the Ford-Prudential team of counterinsurgency specialists that installed Baraka and his “simbas” to terrorize and passify Newark’s black ghetto, following the 1967 riots. They simultaneously created a parallel, rival gang of juveniles in the city’s Italian-American neighborhood, led by Anthony Imperiale. Rees ran both pseudo-gangs, and Ford and Prudential put up the cash to arm and equip both sides, putting the city at the mercy of two rival hooligan squads. The methods used were those of the British Empire, which manipulates tribal and ethnic differences, provokes conflicts, and imposes brutal austerity — as we see today, in the case of the ongoing genocide in Congo-Zaire.

Today, Manning Marable, Malik Zulu Shabazz, and Rees’s Imamu Baraka are parroting the British line that Laurent Kabila is a “liberator.” They have endorsed the genocide, and in this sense, are firmly in bed with the Birch Society’s John Rees, Prudential, and the Ford Foundation. Like their endorsement of this ongoing genocide, their hatred of LaRouche is lawful, coherent, and born of a common identity, regardless of their superficial political labels.