

1959

THE BLACK CHALLENGE



The Late Honorable
MARCUS GARVEY, Father of Black Nationalism

HISTORICAL FACTS

A Race without a true knowledge of its history is like a ship without a rudder, guidelessly drifting on the reefs, to wreckage.

Black men through the ages have made outstanding contributions in man's evolution from cannibalism to the civilization of today. The African concept of morality **their philosophic understanding of human nature, their great knowledge of chemistry**, chronology, biology, physics, mathematics, architecture, engineering, agriculture, animal husbandry and militarism had created for the Africans flourishing empires with magnificent cities, temples, shrines and castles thousands of years ago **before the European man learned the art and customs of civilized behavior**, African empires had reached their maturity long before the Mongolian man embraced the practice of social order, the luxurious city of Luxor in whose valley repose the remains of some of the world's most spectacular characters, Meroe from whence humane African kings sent their armies to civilize the savage backward people of Arabia, Persia, Europe and India. Debra Tabra in central Ethiopia (with its rugged temples hewn out of solid stone) it was from that city that Assymendesse gave the Cushites the rudiments of civilization. Oxum, a city in northern Ethiopia, was the seat of religious worship long before Jerusalem was built, the glorious city of Ninevah, Memphis and Tyre had reached the peak of their glory long before Athens, Rome or Mecca was built. All the puzzling unsolved problems challenging the wisdom of the self-styled superior man today was built by black men.— The Sphynx, the Pyramids, the well preserved mummy of King Tut-ANKhamen and the Ethiopian Pharaoh Seti is **unto this day a cynical rebuke to the Caucasians' claims to sophisticated and advanced** knowledge, so, why should the black man be ashamed of Africa? Did not our ancestors civilize the Greeks, Persians and Romans? Through that the evil machinations of untruthful Caucasians in his schools, movies and even his bible have so propagated the minds of the people of African descent that they have become ashamed to be called Africans — How pathetic;

MARCUS GARVEY Champion of African Redemption

By Carlos A. Cooks

Bursting out of the Caribbean like a tropical cyclone, Marcus Garvey hurled all the vigor of a Jean Jacques Dessaline, the sagacity and cunning of a Moshesh and the undefatigable persistence and the organizational brilliance of a Tschaka, on the problems affecting peoples of the African ethnic group in America and throughout the world.

He came to America at the invitation of the great Educator and humanitarian, Booker T. Washington. He came, nevertheless with no misapprehensions as to the cause and overall conditions of the African peoples of the world. Marcus Garvey recognized that in the many lands in which he traveled in the Americas, the overall plight of his people was invariable the same. The United States of America only magnified and dramatized those conditions in a physical and off times tragically, violent light. In that, violence and lynch law was an accepted pattern of white society, in dealing with the blacks.

Economically, he found his people sponsored and patronized by a segment of the ruling order, to the extent that a climate of complacency and inertia had become the general pattern of caste life. Hence the African peoples living in America employed a split focus in their interpretations and evaluation of the white man's attitude towards them. Marcus Garvey knew that this was a deluded concept of the actual real problem.

Upon arriving in the United States of America, Marcus Garvey was informed of the tragic murder of Booker T. Washington (a crime that is not yet solved). Thus Garvey was robbed of the sober council of a well grounded intellectual, whose every thought and effort throughout his life was devoted towards the upliftment and improvement of the status of black people here in the United States of America.

Marcus Garvey being a Nationalist Activist, took to the street corners on a step ladder, expounding a doctrine, the essence of which was Black Nationalism, economic control of all African communities, affinity with Africa, and a clarification of the actual problem, namely—that the Black Race was, and should be, one united race, with no room for fragmental particles, sectarianism or strife; or groups claiming to be West Indians, So-called American Negroes, Spanish, Dutch, French or British. That the standard color of the race, regardless of shade, hue or complexion, is Black. And that the physiological characteristics that typified the African racial group, in itself determined the ethnic grouping of the individual.

Naturally, the mongrel element that used their complexion hue for the parasitical exploitation of the ones with darker hue, took vociferous exceptions to the teachings and doctrine of Marcus Garvey.

Dr. Du Bois, then a hireline of the White Organized and led N.A.A.C.P. attacked from the pages of the Crisis magazine, and made a miserable attempt to ridicule Garveyism. But nonetheless, the movement swept over the

length and breadth of the United States of America, South and Central America, and the Caribbean, burning away all opposition in its path, and enrolling on the membership books of his organization eleven million black men and women throughout the Western world.

Marcus Garvey organized the Black Star Line, with Back Captains and a Black Crew, with the Red, Black and Green Flag flying on the mast-head. The ships went to Cuba, Panama and Jamaica. In every port that they trafficked, the black population became ecstatic with race pride, they began to see the glimmer of the dawning of a new day for blacks the world over.

The latter years of Marcus Garvey's life were spent in London, England, where he contacted and influenced one of the greatest Nationalist Activist living today, Jomo (*The Burning Spear*) Kenyatta.

Kwame Nkrumah, and Nnamdi Azikiwe were influenced to a minor degree by the teaching and doctrine of this great man.

The world of Africa owes Marcus Garvey a debt of gratitude for coining that inspiring phrase, "Africa for the Africans, those at home, and those abroad."

PURITY OF RACE

By Marcus Garvey — Father of Black Nationalism

I believe in a pure 'Black Race,' just as all self-respecting whites believe in a pure White Race, as far as that can be. I am conscious of the fact that slavery brought upon us the curse of many colors within the Black Race. But that is no reason why we of ourselves should perpetuate the evil. Hence—instead of encouraging a wholesale bastardy in the race, we feel that we should now set out to create a race type and standard of our own, which could not in the future be stigmatized by bastardy, but could be recognized and respected as the true race type, anteceding even our own time.

MAN — KNOW THYSELF

For man to know himself, is for him to feel that for him there is no human master for him, nature is his servant, and whatsoever he wills in nature, that shall be his reward. If he wills to be a Pigmy, a serf or a slave, that shall he be. If he wills to be a real man, in possession of the things common to man, then he shall be his own Sovereign. When man fails to grasp his authority, he sinks to the level of the lower animal and whatsoever the real man bids him do, even as if it were of the lower animal, that much shall he do. If he says "go", he goes, if he says "come", he comes. By this command he performs the functions of life, even as by a similar command, the mule, horse or the cow performs the will of their masters.

For the last 400 years the Black Race has been in the position of being commanded, even as the lower animals are controlled. Our race has been without a will, without a purpose of its own for all this length of time.

Because of that we have developed few men who understand the strenuousness of the age in which we live. Where can you find in this race of ours 'Real Men'? Men of character, Men of purpose, Men of confidence, Men of faith. Men who really know themselves? I have come across so many weaklings who professed to be leaders, and in the test, I have found them but the slaves of a nobler class. They perform the will of their masters without question. To me a man has no master but his God. Man in his own authority is a sovereign lord, as of the individual man, so of the individual race. This feeling makes man so courageous, so bold, as to make it impossible for his brother to intrude upon his rights.

So few of us can understand what it takes to make a man. The man who will never say die, the man who will never give up, the man who will not depend on others to do for him what he ought to do for himself, the man who will not blame God, Nature, or Hate, for his condition, but the man who will go out and make conditions to suit himself.

Oh how disgusting life becomes when on every hand, you hear people (who bear your image and resemblance) telling you that they cannot make it, that hate is against them, that they cannot get a chance, if black men can only get to know themselves, to know that within them there is a sovereign power and an authority that is absolute, then in the next 24 hours we would have a new race, we would have a new nation, an empire resurrected, not from the will of others to see us rise; but from our own determination to rise, irrespective of what the world thinks.

A SOLUTION TO WORLD PEACE

We hear a great deal of talk about world peace today, up to the present many of the leading statesmen of the world have pledged themselves to a program of world peace, many conferences have been held (Political as well as Industrial) for the purpose of settling the question of world peace. But up to now none of them has laid the foundation for a real peace, for a lasting peace. The peace of the world cannot be settled by political conferences, or by industrial conferences alone. If we are to have world peace, it will only come when a great inter-racial conference is called, when Jew will meet Gentile, when Anglo-Saxon will meet Teuton, when the great Caucasian family will meet the Mongolian and when all will meet the 'Black man', and then and only then, straighten out the differences that have kept us apart for hundreds of years and will continue to keep us apart until doom's day, if something isn't done to create better racial understanding.

If white men continue to exploit yellow men, if white men continue to exploit black and brown men, if yellow men continue to exploit brown and black men, then all we can look forward to is a reign of wars, and rumors of wars, so long as Anglo-Saxon oppress Indians, so long as they exploit the black race, so long will the cause

of war be found, and so long will man continue to fight and kill his brother. If England wants peace, if France wants peace, then I suggest that they pack their bags and baggage and clear out of Africa, because Africa in the future, will be to them what Europe has been for the last 300 years, a hot bed of wars, political intrigues, and upheavals, and Europe has changed many a time politically. Once the great Napoleon ruled. The Czars ruled; and but recently, the German Eagle was the symbol of fear. Today America stand out as the most brilliant star in the European political constellation. But what of tomorrow? Africa with her threatened upheavals, will produce the same conditions in another century, as Europe has done in the past. Can we not see that we are marching headlong into the abyss of eternal destruction? Can we not realize that we are but provoking the sleeping passions of the races? How long do you believe that millions of black men will allow themselves to be exploited by alien races, robbed and murdered? Just so long until the truth is brought home to them, and then, when the sleeping giant awakens, even like Sampson, he may bring down the pillars of the Temple.

This second world war has created a new sentiment throughout the world. Once upon a time, weaker peoples were afraid of expressing themselves, of giving vent to their feelings, but today, no oppressed race or nation is afraid of speaking out in the cause of liberty. India has spoken, and is free, Africa is now speaking and will be free, and if for 750 years, Irish men found perseverance enough to have carried the cause of freedom on and on until they won; then millions of Black Africans are prepared to carry on the fight for Africa's liberty even if it takes us to the seat of the most high, yes—if it takes us until judgment day; we shall fight the cause on and on without relenting.

The world may scoff at us, the world may divide us, but there have been many surprises for the world before, and there will be many more. England scoffed at the Colonists when they agitated for independence in America, but their scoffs and derisions did not prevent George Washington from giving us the glorious Stars and Stripes. So let others laugh at us today because we are agitating the question of a free and independent Africa, but tomorrow who knows, Africa may loom up as the greatest republic in the world.

GOD — AS A WAR LORD

God is a bold Sovereign, a warrior Lord, the God we worship and adore; is a God of war, as well as a God of peace, he does not allow anything to interfere with his power and authority. The greatest battle ever fought, was not Hitler of Germany on the one hand, and the Allied powers on the other. It was between Almighty God on the one hand, and Lucifer the Arch-Angel on the other. When Lucifer challenged God's power in Heaven, and marshaled his forces on the plains of paradise, the God we worship and adore also marshaled his forces, his Arch-

Angels, his Cherubins, and his Seraphins; and in the battle array, he placed himself before them with the royal standard of Heaven, he faced the opposing General Lucifer with his lords on the battle plains of Heaven, and there the great war began, the whole universe shook as the battle raged between the two opposing forces. And as God the Creator gained the upper hand of Lucifer, what did he do? Did he hoist the white flag of peace? No: God Almighty, God the omnipotent, took hold of Lucifer, and flung him from the heights of Heaven, to the depths of Hell, thereby proving that he is a God of war, as well as a God of peace; and when anyone transgresses his power, he goes to war in defence of his rights. I believe with Napoleon, when some one asked him "On what side is God?" he replied, "God is on the side of the strongest battalion." Napoleon was right. He had a true concept of God. God is really on the side of the strongest people, because God made all men equal, and he never gave superior powers to any one class or group of people over another.

NATIONALIST LAUNCH FUND RAISING DRIVE. TO BUILD HEADQUARTERS

The African Nationalist Pioneer Movement, under the determined leadership of Carlos A. Cooks, has opened an energetic fund-raising campaign, to build its Headquarters. The cost of the structure is estimated at Thirty Five Thousands Dollars.

Five years ago, the Movement through its subsidiary, The African Pioneering Syndicate Inc, bought from the City of New York at a public auction, for the sum of \$4,000 a 50x100 lot on 141st St., 100 ft. East of 8th Ave. for the purpose of erecting on that side a two-story structure, to be known as the "Garvey Memorial Building". The first floor shall be operated by the Ladies Auxiliary of the African Nationalist Pioneer Movement, as a Day-care center for babies; a service that is sorely needed in the community. The second floor shall be the auditorium, library, and offices of the movement. The basement shall be used as a workshop to house a printing press, for the purpose of facilitating the work of re-educating the race towards the glories of the black man's history, and the tremendous potential Africa offers to all members of the African Race for the fullest expression of their ability, and the establishment of a lasting status of universal dignity and respect for the majesty of the African peoples of the world, through the redemption of Africa, and the establishment on that continent, of a centralized confederation of autonomous States, to safeguard and protect the aristocracy of the black race throughout the world.

Not since the hi-days of the illustrious Marcus Garvey, has any Organization attempted to propagate a doctrine and policy of self-determination and exclusive racial self reliance, as dramatized by the program and policy of the

African Nationalist Pioneer Movement and its leadership. There seems to be a great deal of confidence, in the over all ability of the black race in America to ultimately vindicate itself, and measure up to the exacting standards set by the new world-order.

The high command of the African Nationalist Pioneer Movement, believes that even as a Jew, Greek, Irish, Chinese, Indonesian, Hindu and Arab rose to meet their obligations, and have taken their respective places among the community of progressive people and races, so too shall the black people in America, answer the rallying call of African Nationalism, racial solidarity and economic control of the resources of all black communities. As the black man becomes more oriented to black nationalism, he shall have more pride in self, and with self pride goes pride in race, and trust and confidence in the ability of his people, to do anything and everything that other peoples and races have done and are doing. Their shall be as the movement advocates, "A positive program of thought and action," centered on the ability of the Black race to equal if not excel all other races.

The negative program, and Pauper's Doctrine of infamy, perversion and shame, enunciated by the decadent miscegenationist's school of thought, shall be repudiated as an impractical hoax, and civil rights shall be discarded to the limbo of false causes.

The model black man shall settle for no less than all other men possess through achievement. Not by begging for civil rights, or marching on Washington with bibles, singing graveyard songs, but by implementing a program of racial cooperation and patronage, developing and exploiting the business opportunities in the various black communities, competing with all men, and doing those things for ourselves, that we should not in good conscience expect any other people to do for us.

The Headquarters proposed to be built by the African Nationalist Pioneer Movement, is a step in the right direction. Let us show the world that we have the spirit of sacrifice for a good cause, as all other men. Surely, there should be a "Marcus Garvey Memorial Building". Most Certainly, The African Nationalist Pioneer Movement is entitled to your support. This is and will continue to remain a totally "Black Organization." No white man, Indian, Chinese, or Malayan can join this movement, nor do we accept contributions from any other but members of the African Race.

Those of our race who would like to contribute to the "Building Fund" of the African Nationalist Pioneer Movement, you can make your check payable

To BUILDING FUND COMMITTEE,
African Nationalist Pioneer Movement
315 Lenox Ave., New York 27, N. Y.

IS THIS STATEMENT TRUE, OR FALSE?

Excerpts from the Journal of Charles Pincasy, of South Carolina, of the proceedings of the Constitutional Convention of 1789, regarding the statement of Benjamin Franklin at that convention concerning Jewish immigration.

"There is a great danger for the United States of America. This great danger is the Jew. Gentlemen, in which ever land the Jews have settled, they have depressed the moral level and lowered the degree of commercial honesty. They have remained apart and unassimilated-oppressed; they attempted to strangle the Nation financially, as in the case of Portugal and Spain."

"For more than seventeen hundred years, they have lamented their sorrowful fate—namely, that they have been driven out of their Motherland; but, gentlemen, if the civilized world today should give them back Palestine and their property, they would immediately find pressing reasons for not returning there. Why? Because they are Vampires — they cannot live among themselves. They must live among Christians and others, who do not belong to their race."

"If they are not excluded from the United States by Constitution within less than one hundred years, they will stream into this country in such numbers, that they will rule and destroy us and change our form of government for which we Americans shed our blood and sacrificed our life, property and personal freedom. If the Jews are not excluded within two hundred years, our children will be working in the fields to feed the Jews, while they remain in the counting house, GLEEFULLY rubbing their hands."

"I warn you gentlemen, if you do not exclude the Jews forever, your children, and your children's children will curse you in your graves. Their ideas are not those of Americans, even when they have lived among us for ten generations. The Leopard cannot change its spots. The Jews are a danger to this land; if they are allowed to enter, they will imperil institutions. They should be excluded by the Constitution."

IMPERIALISM, AND UPHOLDING THE PEOPLE'S RIGHTS FOR INDEPENDENCE AND SOVEREIGNTY.

A Report by KHALED MOHEIDDIN (of Egypt)

Introduction:

Since the end of the nineteenth century, European Capital has poured into Asia and Africa in great abundance, for the exploitation of its virgin lands and mineral wealth; in other words — for the acquisition of those lands.

Owing to the absence of adequate laws regulating property, the Europeans had a unique opportunity afford-

ed them for acquiring those vital key places under the pretext of developing them.

Needless to say, the European did not call this action colonization or exploitation, but gave it some beautiful and fascinating names.

At times, Europe claimed to be the torch-bearer of civilization in Asia and Africa, and at other times its poets glorified and magnified the responsibility of the White man. But we all know what the consequences has been. We all know that Europeans have withdrawn from our countries only after destructive, annihilating wars, and we all know in what condition they left those lands. They left China inundated by floods in which millions of lives were lost. They left India in the grip of famine, which killed hundreds of thousands. But we still find them in Africa and with them we find disease devastating large areas. In every place they go we find the number of prisons far in excess of that of hospitals.

Imperialism did not only reflect its evils on the countries immediately under its yoke, it reflected its evil doings on the whole system of international life to such an extent that it can easily be claimed that colonization is the real axis on which international policy revolved during a whole century.

This bitter struggle for colonies, the increasing capital poured them, and the competition for control of markets, in addition to high customs duties for articles imported into those countries by the colonizing nations, and the pressure brought to bear upon them in order to procure economic advantages, have caused the history of the world to be written in blood and fire.

The consequences have culminated in either local wars, such as the English conflict with the Boers, or pacts and treaties between imperialistic nations for the partition of large areas into spheres of influence such as the pact between England and France in 1904 by virtue of which France undertook to abstain from interfering with England's activities in Egypt, in return for free action in North Africa; or else devastating world wars, such as those in 1914 and 1939.

In the period between the two world wars, several nations in Asia and Africa, attempted to smash the fetters of imperialism and break through the colonial siege and achieve their independence.

Great sacrifices were borne by Egypt in the national revolution of 1919, an by China and India in successive revolts. Yet, with all this, and in spite of these sacrifices, no decisive issue was solved during that period.

However, the second world war came to an end in circumstances which could be considered as the beginning of a completely new phase of the struggle between nationalism and imperialism.

POST WAR CONDITIONS

The defeat of fascism was not the only result of the second world war. A most important result was the libera-

tion of large areas of the world from imperialist domination. Fascism was defeated, and, at the same time, the three traditional empires in the pre-war period were weakened to a very great extent; The British Empire, The French Empire, and The Dutch Empire.

The post-war world witnessed the decline of Empires, and the liberation of great areas which before the war, were colonies, protectorates and the like.

To use the language of figures, one can say that today the population of colonies and protectorates is 150 million in contrast to 690 million — the pre-war figure. They now constitute some 6 per cent instead of 33 per cent for pre-war.

More than three fifths of the British Empires has now achieved independence. With the liberation of Indo-China, Syria, The Lebanon, Tunisia and Morocco, the French Empire has shrunk considerably. With the independence of Indonesia, the Dutch Empire disappeared. Though Holland still holds onto Western Irian by force of arms. Furthermore, the liberation of China and India was a severe blow to imperialism in the post-war world.

At one time during the second world war, people believed the principles which Roosevelt, in the name of the United States of America declared in the Atlantic Charter. Consequently, the national forces that resisted imperialism became hopeful, in the belief that the U. S. A. while maintaining her interests, would still assist these forces in their struggle to achieve liberation, and then cooperate with them on a peaceful and equal basis.

But it did not take long for those hopes to collapse, when it became apparent to the whole world, that the U. S. A. resorted to the same means as her imperialists allies, but in a different form. Sometime through alliances, other times through assistance governed by conditions that involved the independence and sovereignty of other countries.

Furthermore, The U. S. A. began to complete certain roles previously begun by her imperialists allies, to stabilize the imperial domination over parts of this world. The clearest example of this was Americas main role in creating Israel in 1948, after Britain had been paving the way since 1917.

Israel emerged, only to become a spring board for the imperialists powers to the middle East area, and a bridge head for foreign domination over the whole of the Arab East.

This was clearly demonstrated during the aggression against Egypt, when Israel became the pivot of the spring board, the gun through which discharged the bombs of the two imperialist countries, Britain and France, to destroy Arab Nationalist Movement and the call of Arab Nationalism.

A fourth result, one that merged into the post-war world, was the yearning of the newly independent countries (until recently a colony or dependency) for independent growth and development, for raising the

standards of living of the people, for creating national industries, and strengthening their national capital. For centuries, imperialism had sucked dry those people, and bled them of their Rubber, Gold, Tin, Petroleum, Cotton, Food and Agricultural Produce. These articles were procured at the lowest possible price, leaving the great majority of those nations in the throes of perpetual famine, poverty and disease.

In Egypt, for instance, the seventy years of British occupation trebled the number of diseases affecting each individual. Deaths among children reached 35 per cent, the highest in the world.

Bilbarsia, Analeztoma and Trachoma became habitual vernacular diseases. Egypt, prevented from building up its industry, was for a long time, nothing more than a British Cotton-farm, laboring for Manchester and Lancashire. Its resources were drained completely during the war, until its sterling balances in Britain reached the unprecedented figure of 450 million pounds in consequences.

It was only natural that economically backward countries which had recently won their independence and freedom, should start to build their economy and heavy industry, in addition to reorganizing their social systems in an attempt to raise the standard of living. It was also natural that these countries should search for internal and external means which would help them to attain these aims without in any way affecting their independence which they have recovered at the expense of great sacrifices and bitter struggles.

NEW ASPECTS OF IMPERIALISM

Such, in short, are the developments which took place after the war, and which have become more apparent every day. These circumstances are directly responsible for intensifying the acute struggle taking place between imperialism and the national movements all over the world, to the extent that each national struggle for freedom brings the world a step nearer the edge of a third world war. It is clear that these struggles for freedom were destined to become increasingly intensified, on the one hand, and likewise, the struggle among the colonial powers, on the other, as a consequence of the decreasing areas available for annexation as colonies or protectorates.

In pre-war days, local wars between the big colonial powers and national movements in any country, were feasible from a practical point of view, which usually ended in a victory for the colonial powers. But today the struggle has become more vigorous and the idea of confining it to a local war has become an exceedingly difficult matter.

The local clashes between imperialism and national movements which developed local and small wars, would in all probability have led to a third world war, had not public opinion acted promptly with tact and wisdom to avert such a catastrophe.

But these conditions and circumstances, and the ever growing nationalist movements, in addition to the increase in the falacy of the imperialistic nations in most cases, made them alter their old methods of direct conquest and military occupation in the great majority of lands.

Nevertheless, there are still some phases of the old colonial methods, especially in Africa, and such regions as the Cameroons, Kenya, Goa, etc. But all these old phases of imperialism are rapidly dwindling and the colonialists themselves are busy searching for new methods which may be more acceptable to certain sections and groups of world public opinion which have not yet grasp the real essence of imperialism and its horrid evils.

Among these new imperialistic methods are the attempts of the imperialists in certain countries in Asia and Africa, which have recently recovered their independence and freedom, to rely on submissive Governments loyal to their policy, and which are not really independent except in name and appearance. In this manner the imperialists have but replaced their old system with a new semblance of so called independence, which actually changes nothing, and in this way, imperialistic capital continues to exploit millions of human beings in those unfortunate lands, unfairly and oppressively, imposing many limitations on the sovereignty of unfortunate people, and marring their happiness and prosperity, in addition to depriving them of their national wealth, by looting and usurping their Petrol, Rubber, and Gold.

This unlawful practice is still pursued by imperialistic Governments and their satelites, in the form of trading companies. The standard of living has been reduced to what it use to be in the past.

It is therefore of paramount danger to minimize the diabolical activity of imperialism, even after its colonies have shrunk to a lesser measure, because in realty, imperialism still dominates many countries financially, economically, militarily and politically, though they may have the appearance of independent status.

Even in other countries which are actually free and independent, we find imperialism still dominating certain centres and important key positions in order to be able to return through the back door and compel the national movement to retrace its steps.

When Egypt nationalized the Suez-Canal Company, she was an independent country not only in name, but in actual fact, but this did not prevent imperialism from considering this Company as an important key position which could always be used as a pretext for returning to Egypt at the appropriate moment.

Consequently, the nationalization of the Suez-Canal Company was a crushing blow which brought to a close the sweet dreams of robbing Egypt once more of her independence. Again we find Dutch imperialism still dominating Western Irian by sheer force of arms.

Similarly we find Portugal still extending its sovereignty over Goa, in the hope that imperialism will be in

a position at any time to utilize these two positions as a perpetual menace to the independence of both Indonesia and India.

From the military point of view, imperialism tends to replace direct open occupation by treaties and unequalled pacts with Governments which are independent in name only, and which would be ready to grant the imperialistic powers the right to establish military bases, and to use civil and military aerodromes, and to influence their national economy in a way advantageous to imperialism.

It is clear that in these circumstances, and in view of these inadequate pacts, the last word in all political matters, and in any important issues, would be that of the imperialistic Governments, and not the so-called independent Governments.

But even these new aspects and new phases of imperialism, which rely on what is called spheres of influence, will, undoubtedly, sooner or later, become exposed before the nations concerned, by virtue of their experiences and struggles.

This had led the imperialistic nations to safeguard the positions of those Governments by aiding them economically, but the assistance is usually subject to certain political, military and economic conditions.

It is perhaps appropriate to say that imperialism, exploiting the weak position of those Governments before their citizens, and the desire of many nations in the post war period, to reconstruct their national economy and raise their standard of living, has offered economic assistance that, in reality, is nothing more than another form of imperialism.

Basically, imperialism aims, through offering this economic assistance, at bolstering the position of those nominally independent Governments, so as to make them more dependent on it, in the belief that political dependence invariably follows in the footsteps of economic dependence.

At the same time, imperialism refuses to have its economic assistance used as a means of industrializing the countries to which it is offered, or to permit them to establish factories for heavy machinery, because there is nothing imperialism fears more than the industrialization of those countries.

Therefore, it is always to the advantage of the imperialistic powers that these countries remain spheres of influence and markets for their products in which they invest their capital, and a fertile field from which to steal whatever there is in the way of raw materials.

In fact, the offers of economic assistance mentioned in the Eisenhower doctrine, are of the kind we have just alluded to, for the doctrine makes it conditional that the Governments in the Middle East to which assistance is extended, shall fall in line with the interests of the United States, regardless of the particular interests of these Governments, and the national aims of their countries.

It is incumbent on those Governments accepting American Assistance, to fall in line with the American

principles, and execute their orders, to oppose every attempt at the national industrialization of their own countries in the Middle East.

The funds offered are limited to projects of secondary importance, or to agricultural development, in order to implement the economic deficiencies in imperialistic countries.

So much for the economic aid. On the other hand, the Colonialists try legally to justify their atrocities under the cloak of regional military pacts, in the belief that this will shorten the way to the goal of exploitation.

For evidence, there are the Bagdad pact, which envisage colonialist domination over the Middle East. And the Manila pact which drives at the domination of the Far East.

The Colonialists allege that the Bagdad pact is a regional defensive pact, embracing the countries of the Middle East; in fact only one Arab country has joined this pact, Iraq; neither Syria, Egypt, The Lebanon, Saud Arabia, nor any other Arab country has joined it.

Moreover, this pact includes big powers, far remote from this area, such as Britain and the United States of America. Can therefore, any sensible man believe that it is a regional pact? The same applies to the Manila pact which does not include China, India, Indonesia, Ceylon, etc.

Yet, some allege that it is an Asiatic pact. Nor can it be claimed that these pacts are purely defensive Organizations. In fact SEATO supported Portugal in Goa; and we cannot ignore the fact that Britain and America, virtually Members of the Bagdad pact, are leaders of NATO. Also these two countries with France, made the notorious tripartite declaration of 1950, the gist of which is that these three powers have decided to perpetuate their unlimited domination of the Middle East, completely ignoring the desiderata of the countries of this area.

Moreover, we cannot overlook the fact that the Bagdad pact intervenes officially in the policies of the Middle East, through its so-called Anti-Subversive Activities Committee; it also established a secret broadcasting station which in fact counteracts nationalistic movements.

In effect, these pacts constitute another phase of colonialism. Through these pacts the colonialists prepare for war, and at the same time, try to recover their domination of the area, crush the rising nationalism, and play off the small nations against each other, in pursuance of the well known political principle of divide and rule, and to isolate the countries which upheld the policies of neutrality.

It has been proved that the military bases of the Bagdad pacts were used during the tripartite aggression against Egypt, that France also uses NATO arms, and that SEATO has on several occasions adopted a hostile attitude towards India.

All this testifies to the undoubted danger of these pacts. Acceptance of such pacts means subordination of the national economy to the principle of war. They are also used as weapons in the present cold war. But a new

phase of Colonialism appeared on the scene after the recent defeats suffered by Britain and France in the Middle East, an area which use to be in the orbit of these two powers.

This new phase is depicted in the Eisenhower doctrine, which shows the trend of American Imperialism, to fill the vacuum created by the ousting of Britain and France. Eisenhower's doctrine is simply an offer to the States of this area, to attach themselves to a military and political alliance, in return for insignificant and worthless aid. This doctrine is an open invitation from America, to these Governments, to surrender their independence to Washington, and to rank among the American Satelites.

Of course this is an obvious attempt to crush Arab Unity, when some States accept the doctrine, and others rejects it. Thus Arab unity, which was manifested during the treacherous attack on Port Said, is disrupted, the Eisenhower doctrine was applied to Jordan and the results was the overthrow of the national government in Amman, and the return to power of all the agents or stooges of the colonialists. When Egypt and Syria rejected this doctrine, they were subjected to continuous American pressure, provocations, and economic blockade; their sole crime was their firm rejection of the Eisenhower doctrine.

It is obvious that acceptance of the Eisenhower doctrine signifies abandoning the policy of positive neutrality, peaceful co-existence, and the defence of world peace, namely, abandoning the principles of Bandung, and this applies in affect, to all of the Governments who have accepted the doctrine against the will of their people. Lastly, it is our duty to allude, in enumerating the different aspects of post-war colonialism, to the following fact, when the colonialists manoeuvres failed to accomplish the above mentioned phase, namely, military alliances and conditional aids, and unequalled treaties, they — in hysteria, resorted to direct attack on the newly born independent states. What happened in Port Said, will never be forgotten. And what threatened Syria not so long ago, is conclusive evidence of their folly and their crimes against the people.

Egypt's sin, was her rejection of the Bagdad pact, and her insistence on Arab collective security, her adherence to Arab nationalism, her impartiality, her upholding of the policy of positive neutrality and peaceful co-existence, and her nationalization of the Egyptian Suez Canal Company.

Syria's crime, was her adoption of the policy of positive neutrality and peaceful co-existence, and the rejection of the Eisenhower doctrine.

The present policy of the colonialists, ranges between invasion from outside, when they are hysterical, and invasion from inside through internal intrigues and conspiracies to oust nationalist governments, and economic pressures and blockades, for in the present internal situation, which is unfavorable to it, imperialism is seeking desperately for a solution of the crisis of colonialism and for ways of penetrating into the independent countries of Asia and Africa, through the back doors. Or through the front door, if the back door should prove difficult.

IMPERIALISM: IN THE THROES OF DEATH

Nevertheless, the most important factor, characterizing the world situation today, is that imperialism is in the throes of death. It is speedily declining under the successive blows of the national risings in the world, and of liberated countries. The national movements have been fortified, and strengthened in Asia and Africa.

People's faith in victory has increased, as well as in their power to defend the independence achieved, or to be achieved — if they were still struggling for it.

The defeats which befelled imperialism in Indonesia, Algeria, Port Said and Syria, are conspicuous examples of the end of imperialist victories.

All this is due to the solidarity and cooperation realized for the first time on such a large scale between the Afro-Asian peoples. There is no doubt that the Bandung conference was, in reality, decisive proof of the extent of the power and solidarity attained by the National Movements in Asia and in Africa.

Our present conference is further proof of the peace and freedom-loving people's will, to defend collectively, their independence against imperialistic attacks on one front only, not on various scattered fronts.

This new line of national struggle is far superior to all the other types hitherto known to national movements in pre-war. It was clearly expressed during the tripartite tyrannical aggression against Egypt. There is no doubt that the international imperialism cannot ignore this new fact.

America has exerted great efforts in order to dominate the Middle East area, after England and France failed to preserve this domination unaided in that area, which has become the centre of the national struggle against imperialism. But despite the United States tremendous strength, it has failed in most cases; it is imperative to discuss here the reasons for these facts.

The union of Arab nationalism, struggling against imperialism, is a new factor of the utmost importance, in order to defeat the imperialists plotting. By Arab nationalism, is meant the unifying interests of all Arab countries in procuring freedom.

It is a unity based on a common heritage, history and aspirations, as well as on economic circumstances, together with the desire to create one independent Arab community, living in prosperity and peace.

There is also the superior type of world national movement which we agreed today to call the Afro-Asian Solidarity. This may explain the failure of half a million French Soldiers to crush the Algerian national movement during the last three years. This may also explain the failure of France, England and Israel, with the full strength of their land, air and sea forces, to attain their aim of invading Egypt, and to bring about the downfall of Egypt's National Government. And even when imperialism resorted later in Egypt and Syria, to various military provocations and economic blockades, political

pressure and internal conspiracies, these countries put up an effective resistance. This assures us once more, that the area of imperialistic victories has gone forever; that the era of the independence of small peoples and their right to enjoy social and national prosperity, has begun.

This is the lesson we must bear in mind. But this in fact, is not sufficient, as past bitter experiences tells us, when imperialism is dying, it may commit lots of stupidities, or in a moment of folly, may throw humanity into the furnace of a world war.

It is quite certain that the Port Said experience, as well as that of Syria, brought us almost to the brink of a third world war. Humanity was saved from this deplorable end, only through the cooperation of the full power of the peace loving people, and their firm decision in the matter. Therefore, we must always remember that imperialism's estimation of the liberation forces confronting it, is not necessarily the correct estimation. And when its estimation is defective, it will not hesitate to commit the greatest folly. It is also important to assert that every time Asia and Africa decide to join forces in opposing imperialism, the latter tends more and more to carry out its schemes by internal conquest. By that we mean the internal conspiracies with which foreign countries find it difficult to interfere. This is what the imperialists attempted in Syria. Therefore, it is imperative that we prepare not only to confront direct external attacks, but internal invasion as well. And we believe that the most effective way of doing this lies in our national unity in each country, and immediate action against traitors and foreign agents.

Afro-Asian nations have lived for centuries, under the shadow of imperialism, during which time their economic structures have been destroyed, and their wealth of Petroleum, Cotton, Rubber, Tin and Gold, drained. Imperialism has continually attempted to repress national culture in those lands, and to create a barrier between its nationals and their historical civilizations, so that they should always be a prey to ignorance, famine, and diseases, which would make it impossible for them to resist the invaders. Then imperialism has always prevented investment of capital on the part of nationals, in order to retard industrial or economic prosperity. In the days before the second world war, these nations tried by every possible means, to achieve their independence, and made spectacular sacrifices to this end, but in most cases, imperialism came out of these conflicts victorious. Today however, things are different, and imperialism has become the weak and enfeebled side in the balance of world powers.

It is therefore our privilege, to look forward to a future world where peace will reign unchallenged, and where prosperity and liberty will be the dominant factors. The realization of this project has become, today, an historical responsibility and duty which it is within our power to discharge.

—by KAHLED MOHEIDDIN. (Egypt)

THE ALGERIAN PROBLEM

Report by Aiah Hasan (of Alperia).

Mr. Chairman: Honorable Delegates:

Ladies and Gentlemen:

In 1815, the European States met in Berlin, to divide the world among themselves. At that time, most of the people who had once known great civilizations, and who possessed natural resources, and formed important markets, were under the yoke of imperialism. But nations do not die with the same simplicity that individuals die. Thus we now find them waking up one after the other, from their long sleep, to lead heroic battles, gaining the right to build from the beginning, and also the right to live free and independent.

Consequently, liberation has started to succeed the long night of imperialism. This beginning has not ended yet, because there are other nations still suffering under imperialism. Some of them have launched their liberation struggle. There is not however, a single person who does not know that the Algerian people have been struggling for more than three years, against imperialism. The Algerians know very well that the Afro-Asian peoples stand by their side in their struggle; that is why we are attending this gathering, which is known as the Bandung B'oc. At its historic conference in April 1955, this bloc proved its effective solidarity with the peoples struggling for their independence. The Algerians have derived strength from this solidarity. They continue in their powerful resistance, led by the National Liberation Front, against an enemy stronger than they are, against an enemy that would not hesitate to exterminate a whole nation for the sake of preserving imperialist domination.

Today, after three years of struggle, we find that the imperialist camp is backing France in its colonial reconquest. Algerians are no longer fighting France alone, no matter how powerful it may be, they are fighting against the whole imperialistic bloc. Therefore, in order to stop this re-colonization which may mean the extermination of Algerians, it is imperative that the anti-imperialist bloc should stand together, to use all its strength to serve the Algerian cause. Thus, instead of seeking revenge, imperialism will be obliged to bend before the freedom wave which is embracing the whole world. Algerians will then join the free nations of the world, and occupy the seat, empty since 1830.

Until 1830, Algeria was a sovereign state, with clearly marked boundaries, and a national and international life, which had long been recognized by a large number of countries. Moreover, Algeria has been for centuries, an effective Mediterranean power, situated in the heart of North Africa. It constituted, together with the Arab world, a homogeneous entity. It always maintained friendly and fruitful relations with the rest of the world, as well as diplomatic and trade relations with the neighbouring Mediterranean States, and often with farther ones, such as the United States of America.

Gentlemen: We will not waste your time, which we know to be precious, in mentioning the relation of Algeria with other European countries, allow me only to add that Algeria signed numerous treaties with England, Spain, Holland, Denmark and Portugal. But the most remarkable of Algeria's relations before 1830, were certainly and by far, Franco-Algerian-Diplomatic relations between 1619 and 1830, the date of the French conquest of Algeria. France had signed 57 friendship and alliance treaties with the Algerian Government. But it pretends now, that Algeria is an integral part of France.

France recognized 57 times, through the signing of these treaties, the independence and sovereignty of Algeria. Francis I sought in accordance with these treaties, in the 16th. Century, the help of the Algerian-Fleet to defend the coast of Provence against Spain and Charles V. It was in accordance with these alliances that in the late 16th. Century, Henry IV., King of France, asked the Algerians to help him liberate Marseille from the Spaniards. Also in 1797 during the French revolution, the Algerian Government was the only Government able to break the blockade, and supply France with wheat and money. The Algerian Government acted in that way, not only in respect of friendship and alliances, but mostly because it estimated that the principles guiding the 1789 French Revolution, had been hers for a long time. The Algerian Government did so as well because the essential MCTTO, the sure guide of its international life, was the natural right, "The Law of Nations", to quote the Dey Omar, King of Algeria, in a letter addressed to President Madison of the U. S. A. on April 2, 1816.

Thus, France benefited several times from the collaboration of our Fleet, and of our financial aid, even during the 1789 Revolution. To these gestures of international generosity, France answered by invasion. It is significant to note that France started its colonial expedition against Algeria, at a time when it owed the latter several millions of gold francs. The colonial invasion started by France was one of the bloodiest known in the history of mankind. The French Armies spared neither the Algerians nor their property. Today, 127 years later, the Algerian people are exposed on a larger scale to the atrocities which France inflicted upon them in 1830.

Speedy executions, wholesale massacres, scorching of entire zones, fires; such were the exploits of the French Army in 1830; French historians, and French Officers who took part in the conquest, have described its ghostly scenes. In 1833 in the midst of the war of extermination, the French Government assigned an entire Committee, which it did not call "The Committee of Safeguarding the rights and liberties of individuals," but the "African Committee." The Committee reported on a three month period, from September to November 1833, and concluded its report by saying, "We have surpassed in acts of barbarism, the barbarians we came to civilize."

For 127 years, France imposed upon the Algerian people, its presence, its laws, and its administration. For

127 years, the Algerian people rejected everything French. They remained themselves. They opposed the occupation. They refused assimilation, integration, or any other formula tending to rid them of their personality. Their loyalty to their country is ever alive. They never admitted defeat. Neither the massacres or the invasion, between 1830 and 1847, nor the reprisals of 1864 to 1871 could strangle the national feelings of the Algerian people. Poverty, racial discrimination, humiliations; irony failed where terrorism and death also failed. France's desire to expand in order to exploit other people's wealth, and to increase its own wealth, was the cause for the colonization of Algeria. General Bugeaud, intended to transform Algeria into a settlement colony. He had promised large domains to the Soldiers who agreed to remain, or to settle in Algeria. He wanted a European population, equal or superior to the local population, who were, according to him, to be pushed into the desert. Later they tried to send to Algeria, the poorest peasants of France and Europe. Villages were built for them in the vicinity of large towns, such as Algeria, Constantine, and Oran. The colonial system was to give European settlers in Algeria, the possibility to monopolize trade, natural resources, and cheap labour, for their own benefit, and for the benefit of the French imperialistic capitalism.

Its primary aim was the occupation of Algeria. Theft of the land was systematically organized in order to distribute it to French settlers. The French took advantage of this opportunity. As a second step, since the Algerian Social Organization was essentially tribal, hence property is in common. It was decided to apply the French Civil Code where property was codified and individual, the result was the following.

In 1850, the settlers land amounted to 100,000 hectares. In 1900, it rose to 600,000. In 1952 it was 2 million 700,000 hectares.

Moreover, 11 million hectares were simply confiscated by the French State, to form "The Domion Lands." Only 7 million hectares remained to the Algerians; $\frac{3}{4}$ of which are unfit for cultivation.

Thus, in one century, they had been deprived of $\frac{2}{3}$ of their country. Moreover, in rendering French, in dividing the land that was owned by the Algerians, in transforming the collective property into private, all the classes of the Algerian society were systematically broken, without any power or will to replace them. Most of the population was thus transformed into a numerous semi-proletariat, to such an extent that one could rightly say in 1950, that Algerians worked on the same land as in 1830, they had since become slaves of it. The second clause imposed by the setting up of colonization was none the less tragic. The French settler had to export, to enable him to pay for his imports. His production was directed not towards the needs of the Algerians, who were willingly sacrificed, but towards the needs of the French people in Algeria, and in France. That is why wheat, which was constituted the essential nutritional element of the Algerian, has become rare, since the conquest.

In 1871, every Algerian disposed yearly of 5 quintals of cereal, in 1901, of 4 quintals, in 1940, of two quintals, and in 1955 of still much less. The disappearance of communal land, the division into individual sections, led to the disappearance of lands necessary for breeding cattle. Before 1914, Algeria had 9 million heads of cattle, in 1950, there remain only 4 million.

Half a million hectares of the best land, was designated for wine cultivation. Not only was this land taken away from the Algerians, but, instead of cultivating it with wheat, an essential nutritional product, it is planted with vines.

Gentlemen, as you know, the Algerian does not drink.

The third clause of the settlers system in Algeria, is more awful still, because, if the first two clauses transformed the Algerian into slaves on their own land, the third prohibits any work for them, however badly paid it is. As a matter of fact, centralizing all of the land in the hands of the French settlers, means mechanization of agriculture. This mechanization increases the crop of these settlers, and allow French Industry to sell its tractors and machines.

Therefore, the mass of cheap labour which the Algerian people have come to be, is often rendered useless. This phenomenon would be less serious, if the mass of un-employed people could be used by industry, and if the hundreds of land workers replaced by the tractor and by the harvesting machine, could be used in manufacturing these machines.

None of this happens, as the major aim of French imperialism, it is the total prohibition of any industry in Algeria. What happens to the Algerian people, whom the imperialistic system denies even the right to work? What becomes of the man who, in his own country, on his own land, has the sole right to die of hunger.

But the process does not stop there. It goes on relentlessly. This mass of superfluous hand workers, the unwanted, who have lost everything, and whose only wrong is to exist, are forced to leave everything, to leave wives and children, to leave their homes and country, in order to search elsewhere, for what they cannot find at home. Emigrating to France, they find jobs, the hardest, the worse paid, those refused by Europeans. Since 1955, they have not been allowed to return to their homes. They are daily cornered, arrested, packed into prisons, tortured, and very often transported to Algiers, where they are executed.

Not satisfied with confiscating the property of the Algerians, the French confiscated their language, and even their religion. Arabic is regarded as a foreign language in Algeria, and the Moslem Religion is ruled by the French Authorities.

Hence, the working of the settlement system is enough to lead indubitably, to the destruction of the Algerian people. For a long time, the Algerians thought that they could convince France through peaceful methods, of the necessity to end the colonial pact. They thought that

the second world war had knelled the death of oppression and slavery. That henceforth, the world would be ruled by the noble principles of freedom, peace, and fraternity, promulgated in world proclamations and charters.

On May 8, 1945, the Algerians, like all the other peoples, were ready to celebrate gladly the victory of freedom over oppression, the victory to which they had contributed, and which they believed to be theirs as well. France answered by an odious repression. 45,000 dead. This, Gentlemen, is what May 8, 1945, means to the Algerians.

Not yet despairing of peaceful struggle, the Algerians proclaimed, for so many years, there will be freedom through the "Legal" channels imperialism allowed them. The only answer was prison, torture, murder, and exile.

Having no alternative, they were forced to rebel against oppression. The rebellion began on the first of November 1954. War has raged ever since in Algeria. The noise of bombs and machine guns at dawn, on November 1, 1954, announced to Algeria that the time for struggle had come.

Answering the appeal of the National Liberation Front, asking for national independence, the whole Algerian people formed groups, headed by the fighting units, for this reason, and in order to offer a united front before a remorseless enemy, all Algerian parties decided to dissolve and join the National Liberation Front. People were elected, employees resigned en masse. Cooperators left the French Administration, which therefore, lost contact with the people, and found itself in a total political vacuum. The French Authorities clashed with a united people, as the Algerian Revolution was neither the work, nor the monopoly, of one party, or of one social class; it was the deed of all Algerians, Peasants, Workers, Intellectuals, Women and Children.

All made heroic sacrifices, all fought with an equal disregard of danger, all were animated by an unshakable faith in a just cause; they are fighting daily against an enemy whose power they know well. Owing to this majority, and to the sacrifices, the Algerian people are striking hard at French imperialism, and have an efficient military organism in the National Liberation Army, at first formed of 3,000 men, badly armed, and insufficiently equipped, it now has over 100,000 fighting men.

Besides its excellent military technique, and its improved equipment and armament, most often taken from the enemy on the battlefield, it constitutes today, a regular army. Its Soldiers wear uniforms, its ranks are reinforced, it is well organized all over the country. The political commissars are in close collaboration with the Officers, maintaining on a high level the ideals of the masses, as well as organizing, advising, and guiding them through the difficulties of every day life. The moment part of the national territory is liberated, the National Liberation Front establishes efficient administrative organization.

When the liberation movement started, the French troops surrounded the areas called "Contaminated by Rebellion", and started the forced displacement of the

inhabitants. They hoped to reduce the National Liberation Army by hunger. Repeated defeats, the determination and extension of the struggle to other areas, convinced them that this time they had to deal, not with a regional movement, but with the entire people.

Changing their tactics, they resorted to wholesale massacres. Thus, the French started a real war, using modern means of destruction. For three years, France has been brutal and methodical, committing a genocide in front of a world calling itself civilized, and which has decided that it would never allow such crimes against humanity. We say before the whole world, because France brazenly publishes and distributes its materials, all over the globe. The world Press publishes the statements of the French. They announce officially every week, to a silent world, the shooting of hundreds of Algerians, since with tanks, artillery, warships, and aircraft, it is easy to kill on a large scale, without any danger. Thus France is bent on exterminating the Algerian people.

For over three years, war has raged in Algeria. The target of the French troops is the defenseless civil population. No area is spared. Towns and villages suffered the same fate. Algeria today represents an attempt at wholesale, odious genocide; it is not a question of an area, a community, a town, or a village. It is not a question of a military life where an army is practicing what would be named an extremist war. Nor is it a question of a number of days stigmatized with blood. It is Algeria, the whole of Algeria, which is under blood and fire. France does not distinguish between property, and the Algerians themselves. Burning, theft, and destruction combined with murder and torture. No distinction is made between people, men, women and children as well as the aged, are mixed in the same bath of blood.

Every day sees the fury of the war-criminals increasing. From these facts, derive the proof that Algeria from Mediterranean to the Sahara Desert; from the Tunisian to the Moroccan border, is exposed to the Golgotha imposed upon them by 800,000 French Soldiers and Police. First of all there is the going ahead with genocide, as proved by the last war.

The concentration system in Algeria ranks as an institution. Concentration Camps are scattered all over Algeria, to which contingents of Algerians are deported daily. Selection camps are set up everywhere, where civilians are packed, before being deported to their camps. Some 100,000 Algerians are pining in these camps, the biggest of which are situated near Berrouaghia, Lodi, Aflon, Bossuet, M'silla, Paul Cazelles, St. Leu. The whereabouts of 171 camps are known, not counting those which are kept secret.

We have mentioned the concentration system, but it has long been surpassed. Imprisonment and deportation have, unfortunately become secondary events in Algeria. The French Army is engaged in wholesale murder. It kills and slaughter according to a brutal preconceived plan.

In order to achieve its schemes, and in order to exterminate the Algerian people, France has made Algeria into

an iron cage. It has tried to isolate Algeria from the rest of the world.

For hundreds of kilometres, networks of barbed wire and electric power installations have been set along the Algerian, Tunisian, and Algerian-Moroccan borders. Inside Algeria, towns are isolated from the countryside. The latter is dotted with military posts, thus enabling the French troops to keep the population at their mercy, and to raid them. Besides besieging the whole territory, large cities are closed. No one can go in or out without authorization from the French forces. Citizens are continuously subjected to the atrocities and crimes of the French Army. Even the possibility to flee, is denied them.

In the towns, the quarters inhabited by Algerians are surrounded by a network of barbed wire, thus transforming them into huge concentration camps. In Algeria, Oran, Bone, Constantine, Tlemcen, and Blida. The "Bidon Villes", these peculiar ghettos where Algerians are herded by misery and colonial exploitation, are actually death centers.

Only three months ago, the French blew up several "Buildings of the Casbah of Algeria." Not contented with inciting its soldiers to reprisals and "clearing", actions against civilians; France has even instituted "prohibited areas" in Algeria. These areas are situated along the Tunisian and Moroccan borders, and here and there, inside the country. Human life is banned from these areas. French troops are ordered to shoot at sight every human being. This then is the ring within which France is going ahead with its genocide. Inside this ring where every Algerian is a prisoner, a hostage in his own country, in his town, in his sector, in his house. The French army practices its crimes and its atrocities. 12 million Algerians await the death, that has already befallen over 500,000 of them. In this way, 800,000 French soldiers has the whole population at its mercy.

In handing over all Algeria to its Army as a huge fire area, France has set up the conditions to achieve its genocide. For three years, the genocide has been expressed in various forms. Instantaneous executions, torture, house and village destruction, robbery and organized starvation.

Thousands of statements, some of them by French soldiers, tells of the genocide. Books written by Frenchmen and published in France, such as, "Recalled Soldier Testify." The Jean Muller Case, "Against Torture," by Henri Simn, "Lieutenant in Algeria, by Schreiber, etc." describes the genocide and the multitude of crimes that make it. There is no area or town in Algeria, but has its share of murdered hostages. Everywhere, collective murders take place at diabolical speed. Groups of men and women, young and old, fall under the French bullets.

In February of March 1957, French Parachutists slaughtered 7,000 young people of the Sahel and Algerian Communities. A runaway from the torture camps. related in the News Paper "El Moudjahid" of the N.S.F. how for weeks, French Soldiers and Policemen, tortured young prisoners, then they had them executed, and more often, slaughtered. Later they threw the corpse along the roads,

and in the vicinity, in order to terrorize the Moslem.

At a Press Conference in Tunis, an Algerian Cadi described the atrocities of the French, in Algiers, and the shameful violation scenes in the Moslem sectors. Men are killed in their beds. Women violated, and abdomen slit. No French denials contradicted that testimonial. On the contrary, we find in French publications, undeniable of the French genocide in Algeria.

"On March 28, 1956", writes a Soldier, quoted in the Book "Against Torture", "32 men were executed at Donar-onled Bechiar, after having been tortured and disfigured." "Another Day" said another French Soldier, in the book "Recalled Soldiers Testify", "21 were shot, among them, women and children." "Near Batna", writes another Soldier, "14 Algerians were shot". "Near Tebessa, my comrades emptied their guns on the civilian population in the Moorish Coffee Houses, and threw grenades into houses." "At Constantine, some descended on the Arab quarters, and near Biskra as well, towards the end of July." The balance sheet for this last operation, as given by the French Soldier, amounted to 26 or 30 civilians dead, and four wounded.

In the countryside, the scenes are no less odious, Military strategy used a new extermination method, which had been practiced by the French in Indo-China. "Wood-Picking" channelled towards a systematic massacre of imprisoned suspects is well known.

French Soldiers takes groups of from 10 to 20 prisoners into the field and kill them in cold blood. Aircraft help the ground troops in the extermination. A Soldier, in a letter to the French Press in April 1957 says that "Planes has orders to open fire on any moving thing. Aeroplanes, he added, machinegunned throughout the afternoon." He went on to say that "After they had gone, the valley was like a cemetery. You couldn't step anywhere without finding a corpse." "No prisoner," (concluded this French Soldier) "They were killed on the spot."

While the infantry killed, and the fighter planes machinegunned, the bombing of houses and villages continued. All the engines of war tanks and planes designed for use against an armed enemy, are used as destructive engines against the Algerian people.

A Priest, an Officer in the French Army, whose log book was published in the book "Against Torture" — testified, "The occupation troops often demolished systematically careless of the residents who burned with their dwellings." Villages are totally destroyed, "writes another Soldier." "The lieutenant ordered the destruction of three villages," testified another. "Elsewhere, numerous villages were erased," adds another Soldier. This is what makes the Priest of the French Army, quoted above say, "All along the railways, you can see the farms which our machine guns set afire." The barbarism and sadism of the French are limitless. While executions without trial, and mass destruction takes place, thousands of men and women

Continued on page 17

INVENTIONS BY BLACKS

1. W. Hawkins—Washington, D.C.

Designed an auto seat garment known as the collegiated rumble cafe for persons using the rumble seat in an automobile.

2. G. M. Petty—Wilkesboro, N. C.

Invented a combination overall and jumper with drop seat and tabs to keep the coat from pulling away from the trouser parts.

3. E. L. Turner—Hopkinsville, Kentucky.

Invented a belt-vest-suspender, the feature of which is that it goes through the slits in the vest, as well as through straps on the trousers.

4. F. A. Beamis—Washington, D. C.

Invented razor blade holder, in which use is made safety razor blades as knives and for other purposes.

5. E. Contrell—Norton, Virginia.

Invented a model garment hanger to keep clothes properly hung and unwrinkled.

6. J. B. Woolfolk—Philadelphia, Penna.

Invented an automatic shoe shinner, capable of quickly dusting and polishing the shoes of a patron.

7. H. Jackson—Harrisburg, Penna.

Invented a burglar trap works; The bandit steps up to the window with a stick-em-up command; The bank teller steps back and presses a button beneath his foot—this springs the trap, and the burglar finds himself in a cage. He cannot shoot his way out, because the cage is lined with bullet-proof-glass.

8. F. D. Crichton—Lynchburg, Virginia.

Invented a flag-holder which automatically releases and re adjusts the flag when it becomes wrapped or entangled around the flagpole.

9. E. D. McBryers—Bologna, Oklahoma.

Invented a pecan thrasher, which thrashes and separates the nuts at the same time.

10. E. F. Johnson—New York City, N. Y.

Invented a window ventilator designed to provide the necessary ventilation, and to act as an air filter for removing dust and dirt from the air entering through the device.

11. 1802-1872—Robert Benjamin Lewis.
Invented an Okum picking machine.

12. Grantville T. Wood and Lyatt. (Brother).
Electronic geniuses of their time. They contributed to the transmitting of electrical messages between moving trains.

Isaac Myers.

Great pioneer, industrialist and labor organizer. Born in Baltimore, Maryland, January 12, 1835. At 30 years of age was a mechanic and ship builder. In 1865 a strike was led against Blacks working as long-shoraman in the shipyard, by a white man named Joseph Edwards. To settle the strike Myers organized the Blacks. By his efforts he raised ten thousand dollars. Employing 300 mechanics, all black men, his first contract was a government one, of fifty thousand dollars. In five years the debt was paid.

14. S. W. James—Chicago, Ill.

Invented a number of table and banquet silver and service devices.

15. W. S. Gordon—Philadelphia, Penna.

Invented a folding berth ladder for pullman sleepers. The special feature of which is that it can be attached to each berth with the assistance of porter.
A Salute:

IF WE MUST DIE

By Claude McKay

If we must die, let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.
If we must die, O let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! we must meet the common foe!
Though for outnumbered let us show us brave,
And for their thousand blows deal one deathblow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!

AFRICAN FUNDAMENTALISM

THE TIME has come for the Blackman to forget and cast behind him his hero worship and adoration of other races, and to start out immediately to create and emulate heroes of his own. We must canonize our own martyrs and elevate to positions of fame and honor Black men and women who have made their distinct contributions to our racial history. Sojourner Truth is worthy of sainthood alongside of Joan of Arc. Crispus Attuck and George William Gordon are entitled to the halo of martyrdom with no less glory than that of the martyrs of any other race. Jacques Deselins' and Moshesh's brilliancy as soldiers and statesmen outshone that of a Cromwell, Napoleon, or Washington: hence they are entitled to the highest place as heroes among men. Africa has produced countless numbers of men and women, in war and in peace, whose lustre and bravery outshines that of any other people. Then why not see good and perfection in ourselves? We must inspire a literature and promulgate a doctrine of our own without any apologies to the powers that be. The right is the Blackman's and Africa's. Let contrary sentiments and cross opinions go to the winds. Oppositions to Race Independence is the weapon of the enemy to defeat the hopes of an unfortunate people. We are entitled to our own opinions and not obligated to or bound by the opinions of others.

If others laugh at you return the laughter to them: if they mimic you return the compliment with equal force. They have no more right to dishonor, disrespect and disregard your feelings and manhood than you have in dealing with them. Honor them when they honor you, disregard them when they vilely treat you. Their arrogance is but skin deep and an assumption that has no foundation in morals or in Law.

They have sprung from the same family tree of obscurity as we have; their history is as rude in its primitiveness as ours, their ancestors ran wild and naked, lived in caves and in branches of trees like monkeys as ours; they made sacrifices, ate the flesh of their own dead and the raw meat of wild beast for centuries even as they accuse us of doing. Their cannibalism was more prolonged than ours; when we were embracing the Arts and Sciences on the banks of the Nile, their ancestors were still drinking human blood and eating out of the skulls of their conquered dead. When our civilization had reached the noon-day of progress, they were still running naked and sleeping in holes and caves with rats, bats, and other insects and animals. After we had already unfathomed the mystery of the Stars and reduced the Heavenly Constellations to minute and regular calculus they were still backwoodsmen, living in ignorance and blatant darkness.

The world today is indebted to us for the benefits of civilization. They stole our Arts and Sciences from Africa. Then why should we be ashamed of ourselves? Their modern improvements are but duplicates of a grander civilization that we reflected thousands of years

ago; without the advantage of what is buried and still hidden, to be resurrected and reintroduced by the intelligence of our generation and our posterity. Why should we be discouraged because somebody laughs at us today? Who can tell what tomorrow will bring forth? Did they not laugh at Moses, Christ and Mohammed? Was there not a CARTHAGE, GREECE and ROME? We see and have changes everyday; so plan, work, be steadfast and do not be dismayed. As the Jew is held together by his religion, the white races by the assumption and the unwritten law of superiority, and the Mongolian by the precious tie of blood; so likewise the Blackman must be UNITED in one grand RACIAL HIERARCHY. Our union must know no clime, boundary or nationality.

BLACK MEN THE WORLD OVER MUST PRACTICE ONE FAITH, THAT OF CONFIDENCE IN THEMSELVES, WITH: ONE CAUSE! ONE GOAL! ONE DESTINY!

Let no religious scruples, no political machination divide us, but let us hold together under all climes and in every country; making among ourselves a RACIAL EMPIRE upon which, "The Sun shall never set."

Let no voice but your own speak to you from the depths; let no influence but your own rouse you in time of peace and time of war. Hear all but attend only to that which concerns you, your allegiance shall be to your Race, then to your family and your Country. Remember always that the Jew in his political and economic urge is always first a Jew, the white is first a white man under all circumstances, and you can do no less than being first and always a Blackman; then all else will take care of itself. Let no one inoculate you with evil doctrines to suit their conveniences. There's no humanity before that which starts with yourself, "CHARITY BEGINS AT HOME." First to thyself be true and thou canst not then be false to any man.

NATURE first made us what we are and then out of our own creative genius we make ourselves what we want to be. Follow always that great law. Let the SKY be your limit, and Eternity our Measurement. There's no height to which we cannot climb by using the active intelligence of our own mind. Mind creates, and as much as we desire in NATURE, we can have through the creation of our own minds. Being at present the scientifically weaker Race, you shall treat others only as they treat you, but in your homes and everywhere possible you must teach the higher development of science to your children; and be sure to develop a RACE of SCIENTISTS par excellence for in Science and NATIONALISM lie our only hope to withstand the evil designs of modern materialism. Never forget your Cause. REMEMBER! We live, work and plan for the establishment of a great and binding RACIAL HIERARCHY, the founding of a RACIAL EMPIRE whose only natural, spiritual and political limits shall be: LIBERTY FOR AFRICANS, AT HOME AND ABROAD.

Marcus Garvey

BUY BLACK!

BUY BLACK!

WHAT WE KNOW!!

THE AFRICAN NATIONALIST PIONEER MOVEMENT advocates the uniting of all people of the African ethnic group into one, healthy, vigorous Black Race.

We are against miscegenation or race suicide.

We are against rich Blacks marrying poor whites.

We believe in the purity of the Black Race, and the purity of all other races.

We are against the white race or any race taking advantage of Black Women.

We know that the Black Race is as good as any other; therefore, should be as proud of itself as other races are.

We know that the social, political and physical separation of all races to the extent that they may promote their own Ideals and Civilization, and with the privilege of trading and doing Business with each other, is positively necessary.

We know that Nature has drawn indelible lines forever restricting the Black and White Races, — upon being integrated — from living equally free.

We know that the communist whiteman, as well as the capitalist whiteman, stands on one platform, where it concerns the Blackman, that is White Supremacy.

We know that the Mongolians are interested in their own security, the Arabs have shown by their record as slave traders that they would gladly exploit the Blacks and Africa and are currently doing so through Mohamedism.

We know that the Idea of God was conceived by man; hence man made God and that brotherhood among men is possible only between members of any one given race.

We know the rights of black men must be achieved and maintained by Blacks

We adhere to: One Cause, One Goal, One Destiny.

We know that the Black Race's salvation cannot be attained within the realm of any religion, or apologetic Uncle Tom leadership; it must be **BLACK NATIONALISM** or eternal vassalage.

We are against all caste names whether; Negro, Colored, Sepia, Tan or "what have you." We prefer to be called what we are: Black Men and Black Women.

We strongly advocate the promotion of a powerful Black Nation in Africa. (AFRICA FOR THE AFRICANS).

We believe in the Political and Physical Independence of all men.

We advocate complete economic control by the Blacks of all African Communities in America, creating thereby **Self-Determination** and Race Pride.

We say. **BUY BLACK!** So that your children will revere your memory. Patronize your own people's Business Enterprises, build a solvent economic future,

We know that we are not obligated to or bound by the opinions of others, therefore, are entitled to our own opinions, and the right to guide our own destiny.

THE BLACK WOMAN

By The Honorable Marcus Garvey

Black Queen of beauty, thou hast given
color to the world.
Among other women, thou art royal and the fairest,
Like the brightest of jewels in the regal diadem,
shinest thou
Goddess of Africa nature's purest emblem
Black men worship at your virtuous shrine
of truest love,
Because in thine eyes are virtues steady
A holy mark as we see in no other,
Clothed in silk and fine linen from ancient Venus
the Goddess to mythical Helen.
When Africa stood at the head of the elder nations
The Gods use to travel from foreign lands
to look at thee,
On coach of costly Eastern materials
All perfumed reclined thee
As in thy path flowers were strewn sweetest
that bloom.
Thy transcendent marvelous beauty
made the whole world mad,
Bringing Solomon to tears as he viewed
thy comeliness,
Anthony and the elder Caesar at thy royal feet
preferring death than to leave thy presence
their moes to meet.

You as in all ages have attracted the adoring world,
causing many a bloody banner to be unfurled.
Eminence to see a world fight in your ancient
Africa defense
Today you are dethroned through weakness of
your men

While with frenzy those of us crave your smiles
and your hands,
Those who were all monsters and would not
with love approach you
Have insulted your pride, and now attack
your good virtue

Through disunion, you became the mother
of the world
Giving tinge of robust color to five continents.
Making a greater world of millions of colored people
Whose claim to beauty is reflected through
our black faces.

From the handsome Indian to the European
burnette.
There is a claim for that credit of their sunny beauty
Which none can ever take from thee
Queen of all women, who hast borne trials and
troubles of racial burden.

AFRICA FOR THE AFRICANS

By Marcus Garvey

Say! Africa for the Africans,
Like America for the Americans:
This, the rallying cry for a nation,
Be it in peace, or revolution.
Blacks are men, no longer cringing fools;
They demand a place, not like weak tools;
But among the world of nations great
They demand a free self governing state.
Hurrah! Hurrah! Great Africa wakes;
She is calling her sons, and none forsakes,
But to colours of the nations runs,
Eventhough assailed by enemy guns.
Cry it loud, and shout it long, Hurrah!
Times has changed, so hail, New Africa,
We are now awakened, rights to see;
We shall fight for dearset liberty.
Mighty kingdom have been truly reared
On the bones of black men, facts declared;
History tells this awful, pungent truth,
Africa awakes to her rights forsooth.
Europe cries to Europeans, ho!
Asiatics claim Asia, so,
Australia for the Australians,
And Africa for the Africans.

Blackmen's hands have joined now together,
They will fight and brave all death's weather,
Motherland to save and make her free,
Spreading joy for all to live and see.

None shall turn us back in freedom's name.
We go marching like to men of fame
Who have given laws and codes to kings,
Sending evil flying on crippled wings

Blackmen shall in groups reassemble,
Rich and poor and the great and humble;
Justice shall be their rallying cry
When millions of soldiers pass us by.

Look for that day, coming surely soon,
When the sons of Hamm shall show no coon
Could the mighty deeds of valour do
Which shall bring giants for peace to sue.

Hurrah! Hurrah! Better times are near;
Let us front the conflict and prepare;
Greet the world as soldiers, bravely true:
"Sunder not", Africa shouts to you.

ALGERIAN PROBLEM:

are condemned to a slow and horrible death. Torture, widespread through Algeria, is used as an extermination method. All the barracks, gendarmerie, police outposts, and other sites occupied by French Army, are turned into torture places for thousand and thousands of Algerians.

Electric installations, and torture instruments of all kinds are used to inflict the worse kinds of torture. Burnt, torn and mutilated, Algerians die of torture. Fingernails are torn out, and electric wires applied to the most tender part of the body. The sufferings ends only with the last breath of the victim. The scenes of torture leading to death are described in numerous books. Describing the agony of a victim, a Soldier writes, "He was taken to the border of death, then brought back with injections; at the end, he was completely crushed, and began to putrefy; gangrene set in, he had to be shot." "The murder of Mr. Ali Bonmendjel, Algerian Lawyer, thrown from the sixth floor of a building in Algiers, took place after he had been torn to pieces."

Larbi Ben Mihidi, one of the leaders of the Algerian rebellion, died as a result of monstrous torture. The French Colonial Bigeard, admitted that he ordered him to be tortured to death. The will to exterminate, the criminal design to continue the genocide, appear again in the brutality of the French towards the wounded.

I quote from a French Soldier, writing in the magazine, 'Esprit', "The Algerian wounded who were not able to run away, often had their legs wounded; they were massacred in the most odious circumstances, impossible for normal imagination to realize, but such is the Algerian reality."

Such is the Algerian reality: it is composed of crimes and blood, of mass slaughter, tortures and execution of the wounded. More than that, the wounded are finished off by the soldiery, flesh torn away from living people.

"A comrade," (writes a French Soldier,) in 'Recalled Soldier Testify', "Carved with his knife, bits of flesh and skin from the prisoner while he was still alive."

There is this undeniable fact, each of the 800,000 French Soldiers in Algeria, is fully conscious that all Algerians are delivered to him. The French Army is at liberty to do with them as they please. That is why they tear, torture, and mutilate people. That is why they execute, machine gun, and bomb men, women and children.

By delivering at Biskra, five Algerian teachers to police dogs specially trained to devour prisoners, the soldiers only acted along the genocide line, planned by France. Throwing civilians from helicopters in flight, asphyxiating thousands in wine tubs.

120 years later, the methods used are similar. It is still the extermination of the Algerian people by the French Army. The attitude of this Army to the Algerian N. S. Army, violates the 1949 Geneva-Convention to which France is a signatory. This international agreement stipulates that "Whatever the conflict, the belligerent parties shall respect prisoners and disarmed fighters."

Algerian Soldiers, whether wounded or not, are slaughtered on the battlefield. It happens also that the agony of our soldiers is prolonged. They are then referred to military courts which are actually death courts. Defenseless, deprived of any legal guarantee, they are delivered to the hatred of their judges. It is always capital punishment. The executioner and the guillotine are in charge of the last act of that monstrous, legalized murder of the Algerian prisoners of war.

Fifty Lawyers from the Paris Bar, denounced that crime only a few months ago. They requested that the laws of war be respected as regards the Algerian fighters taken prisoner. This request remained unanswered. The French Authorities listened only to the settlers in Algeria who demand that our imprisoned and chained fighters be executed.

Along with their plan to destroy the Algerian people, the French Authorities have prohibited the sale of medicine without their strict control. Decisions of October 24, 1955 and October 22, 1956, proclaimed that draconian regulation. Deprived of medicine, Algerian Soldiers are also denied medical aid. Physicians accused of treating a fighter, are severally sentenced by the courts. The situation in which Algerian Physicians find themselves, and the ban of selling medicines to Algerians, were raised in October 1957 at the international Red Cross Conference in New Delhi. They sent a protest to the French Authorities. Various condemnation motions were unanimously voted and addressed to all foreign Governments, including France.

Faced with the extension of the drama, of the Algerian people, the Afro-Asian Countries cannot remain silent. This drama reaches paroxysm, when you see the bombing of our field hospitals and dispensaries. No one is spared. Neither the wounded, nor those who care for them. Doctors, male and female nurses.

The French News Paper report this destruction, which they picked up from military statements of the French Army. Continuous violations by France, of all the laws of war. The intensification of extermination campaigns have claimed hundreds of thousands of victims. Over 500,000 Algerians have died during the three years of war. Thousands of houses have been destroyed, thousands of families deprived of any help. The survivors of this atrocious slaughter, which is still taking place, have lost even their human state. Their property has been sacked, stolen, or destroyed. Large numbers are roaming the countryside.

Hundreds of thousands of men, women, children, and aged people are crowded together in blood and flames. Having lost their roofs, these refugees are dying a slow death. Hunger, cold and misery, are their sole companions. Throughout their tragic peregrinations, this long procession of widows and orphans is periodically subjected to the torments which the French Army is increasing daily. They are the easy prey of destroyers that machine gun them, and of the French units who launch reprisals against them.

The survivors, those who fail to cross the Moroccan

border, are not safe from death. It is true that more than 500,000 civilians, mostly women, children and aged people, were successful in reaching Tunisia and Morocco. Hundreds of thousands who escaped a brutal death, will not live for long. Whatever the good will and the brotherly help of these countries, they are unable to face the tragic situation which surpasses their possibilities. The help granted by the Tunisian and Moroccan Governments cannot save them.

Tens of thousands of houses, hundreds of thousands of blankets, clothes, shoes, 500,000 daily food rations. These figures show the extent of the need and the task to be carried out. For long months, 500,000 refugees have been exposed to terrible living conditions. There too, hunger, cold, and disease are the fate of the Algerians. Food, clothes, medicines, are urgently needed. The survival of millions of Algerians depend on a universal effort.

The Algerian people are dying for freedom. They have not, nor will they, bargain their sacrifices. Their moral resources are endless. But their natural allies should realize their responsibilities. The present situation of millions of Algerians facing death from hunger, cold and disease, should make the Afro-Asian nations and peoples act, and act quickly. Immediate and important assistance should materialize through Afro-Asian solidarity. As every day, the ranks of homeless people, of widows, orphans or refugees are increasing. The genocide undertaken by France is continuing at a progressive pace. France is using all resources in the battle against the Algerian people. The forces of freedom must act, for the forces favouring genocide are numerous.

You have just heard of the sad martyrdom of the Algerian people. Now you know the depth of their moral and physical suffering. It remains only to bring your attention to the unequalled state of the opposing forces; as Algeria has a present, a regular Army of 600,000 men, equipped with all arms except nuclear weapons. To the French Army are added the Police Corps, as well as territorial units, composed of all French settlers resident in Algeria.

Gentlemen: this means that there are a million soldiers fully equipped, backed by the power and the possibilities of 42 million French; here then — is a nation of 42 million, with all its military power, its economic and industrial might against 12 million Algerian people. Men who for 127 years, have experienced bloodshed. Who have been exploited and oppressed.

Taking into consideration the men effectively under arms, this alone, means one million against a practically unarmed population. We ask you to think for an instant that this represents a ratio of one French Soldier armed and equipped, to 12 unarmed Algerians; the proportion is frightening, and we ask you to think it over. This would mean for the Pakistan people for instance, an occupation army of 6 million men. It would mean for the people of India, an occupation army of 32 million soldiers, for that of the Republic of Democratic China, an army of 50 million.

We ask you gentlemen, to meditate on these figures, which gives you a sufficient idea of the disproportion of the forces in the presence of each other.

Moreover, in its war against the Algerian people, France is not using merely its own resources, which we know to be great, it benefits as well from the continuous assistance of outside powers. Arms, munitions, aeroplanes, and tanks are offered it by NATO, and are used against the Algerians.

The Western States, Members of the North Atlantic Organizations, also supply France with effective assistance in the political, diplomatic, economic and financial field, to enable it to pursue its war, in order to win back its colonial possessions.

It is with American Arms that France is exterminating Algerian people. Everytime the Algerian cause is discussed by the International Organizations, the European and Western powers not only back the French, Imperialistic theses, they strongly defend them.

The last session of the General Assembly of the United Nations was characteristic in this respect. In its misleading propoganda, France has at its disposal, the Press and Radio of the imperialists powers as well. Military communiques and political declarations, issued by the French Authorities, are borne to the whole world, amplified, explained, and translated by the Western Radio and Press.

We are forced to state that every time France lacks funds and foreign currency to continue war, the United States of America supplies it with large amounts of dollars loaned for the purpose.

Quite recently, after the latest NATO meeting, France requested from the U. S. A. a loan of several hundred million dollars. As for us, we are waiting to see if this request will be granted, and if a new U. S. A. loan will help France to exterminate us.

Therefore, it is not only against France that the Algerian people are fighting, they are facing a real coalition, against this union of imperialists powers. Freedom loving people, and particularly the Afro-Asians, should answer by active and efficient solidarity for the Algerian cause. The struggle of the Algerians for freedom, is not the monopoly of our people. It is that of all the people who have suffered from oppression and the exploitation of man, by man.

It is that of all men of good will, anxious to fight with the freedom loving powers against oppression. For what is taking place in Algeria, is more than a war between Algeria and France; it is a merciless fight between freedom and oppression. We have reached a stage when all conflicts entails international repercussions. Algeria has already seen world peace in peril. The Suez aggression, in which France had the largest share, is clear proof of this. More recently, France took advantage of the Algerian war to violate the integrity of the territories of Tunisia, Morocco and Lybia, thereby endangering world peace in this part of the globe.

Morocco and Lybia, there — by endangering world peace in this part of the globe.

In view of the seriousness and the extension of the Algerian conflict, a hesitant attitude on the part of the Afro-Asian peoples would not be understandable. They have already made heavy sacrifices, and are ready to make more.

Besides their material losses, they have already lost more than 500,000 Nationalists during the three years of war. One Algerian in twenty has already fallen in performing his duty. That is another frightful proportion,

which we refuse, even in our minds, to apply, to the great Asian peoples.

Imagine, this proportion would mean 20 million victims on the Indian scale; 30 million on the scale of the Democratic Republic of China. The horrors of the Algerian war surpasses the worse of the sanguinary imperialistic wars.

Shall the history tell one day that the peoples of Asia and Africa left, without reacting to the coalition of imperialist powers to exterminate a people whose only wrong was their claim for freedom?

The Algerian people do not think so.

HAITIAN DECLARATION OF INDEPENDENCE PROCLAMATION OF DESSALINES, CHRISTOPHE AND CLERVAUX

Chiefs of the Liberation of Haiti

THE INDEPENDENCE OF ST. DOMINGUE is proclaimed. Restored to our primitive dignity, we have asserted our right; we swear never to yield them to any power on earth. The frightful veil of prejudice is torn to pieces. Be it ever so! Woe be to them who would dare to put together its Bloody tatters!

Landholders of St. Domingue, wandering in foreign countries! By proclaiming our independence, we do not forbid you all, without distinction, to return to your property. Far be from us so unjust a thought! We are not ignorant that there are some among you who have renounced their former errors, abjured the injustices of their exorbitant pretensions, and acknowledge the lawfulness of the cause for which we have been spilling our blood these twelve years. Towards those men who do us justice, we will act as brothers. Let them rely forever on our esteem and friendship; let them return among us. The God who protects us, the God of free men, bids us stretch out towards them our conquering arms. But as for those who, intoxicated with foolish pride, interested slaves of a guilty pretention, are blinded so much as to believe themselves the essence of human nature and assert that they are destined by Heaven to be our masters and our tyrants, let them never come near the land of St. Domingue; If they come hither, they will only meet with chains of banishment. Then let them stay where they are tormented by their well deserved misery and the frowns of the just men whom they have too long mocked, let them continue to live, unpitied and unnoticed by all. We have sworn not to listen with clemency to any who would dare to speak to us of Slavery. We will be inexorable, perhaps even cruel, towards all troops who, themselves forgetting the object for which they have not ceased fighting since 1780, should come from Europe to bring among us death and servitude. No sacrifice is too costly and all means are lawful to men from whom is wished to wrest the first of all blessings. Were they to cause streams and

torrents of blood to flow; were they in order to maintain their liberty; to fire seven eighths of the globe, they are innocent before the tribunal of Providence; which never created men to groan under so harsh and shameful a servitude.

In the various commotions that have taken place, some inhabitants against whom we have no complaints have been victims of the cruelty of a few soldiers or cultivators—too much blinded by the remembrance of their past sufferings to be able to distinguish the good and humane landowner from those who were unfeeling and cruel. We lament, together with all who feel, so deplorable an end, and declare to the world, whatever may be said to the contrary by wicked people, that the murders were committed contrary to the wishes of our hearts. It was impossible, especially in the crisis in which the colony was, to prevent or stop those horrors. They who are in the least acquainted with history know that a people, when torn by civil dissensions, though they may be the most civilized on earth, give themselves up to every species of excess; and the authority of the chiefs, not yet firmly based, in a time of revolution cannot punish all who are guilty, without meeting with perpetual difficulties. But today the dawn of peace cheers us with glimpses of a less stormy time; now that the calm of victory has succeeded to the tumult of a dreadful war, all affairs in St. Domingue out to assume a new face and its government henceforward be one of Justice.

Done at Headquarters, Fort Dauphin,

November 29, 1803

(Signed) Dessalines

Christophe

Clervaux

GENOCIDE IN THE KENYA

Today, there are more than 50,000 Black Africans, who are being beaten, starved and tortured to death daily in their own homeland, Black Africans who are suffering and dying in the numerous concentration camps maintained by the British Government in the Kenya. Its Genocide.

Our Black brothers in the Kenya are being subjected to unthinkable forms of wanton murder on their own soil, so that the machiavellian colonialist parasites from Europe might continue to live like kings.

Jomo (*The Burning Spear*) Kenyatta, the Dessalines of the Kenya, has been transferred from a British Prison with bars, to a desert prison, but no less a prison. And what is his crime, he desired to be free. He would not be a man worthy of leading his down-trodden people, had he not possess the great burning determination to be free and independent. Its Genocide.

It can happen to you, when your Slave Master discovers that you can no longer be useful to him, that you can no longer serve the interest of White Supremacy, he will then dispose of you, By Genocide, just as he is disposing of the Blacks in the Kenya, because he wants their land and resources. No Black man, woman or child, anywhere in the world will ever be completely free until this deliberate genocide in the Kenya is brought to an end. The Colonial Slave Masters perpetrators of Genocide, must be made to realize that the day of reckoning is close at hand.

LUDWAR, 28th APRIL, 1959

JOMO KENYATTA from his desert prison in Ludwar, Northern Province, Nairobi Kenya, West Africa, sat down to pen a letter to a friend in Ghana.

"The allegations that I have been freed from prison, is not correct. It was only a technical release. Because at the very moment I was released from prison, I was also served with a restriction order. It is only a different kind of imprisonment. So now I am restricted to another small town, right in the heart of the Turkana Desert. Here I am only allowed to walk about in a very small area, which is carefully marked for that purpose. This place is very hot and dusty. It is almost a hell on earth. But there is nothing that a man with determination cannot face, so I think that gradually, I shall get use to the atmosphere of this place."

"Many thanks for your two letters and your cards. I am sorry to say that your letters were withheld by the prison authority, I only got them the day that I was released from prison, hence the long delay in answering. I was "OFFICIALLY" released from prison on 14th April 1959, but this of course does not mean that I am now a free man, it was only a technical release, because at the very moment of my release, I was served with a deportation or restriction order immediately. This order only subjects me to a different kind of prison. Instead of a "CONVICT", I assume a new title, I am now a "RESTRICTEE", or a restricted person. And so the ball goes round. I now give my blessings to name your son after me, and I hope the young Warrior will grow strong, healthy, and prosperous. Good wishes to you and others."

Yours very sincerely,

(s) Jomo Kenyatta.

THE "BUILDING FUND COMMITTEE" OF THE "AFRICAN NATIONALIST PIONEER MOVEMENT

— Presents —

A GRAND BUILDING FUND DANCE

ON FRIDAY NIGHT, JANUARY 1, 1960

At the RENAISSANCE CASINO, 150 West 138th Street

Dancing from 11 P. M. to 3 A. M.

Featuring "LOU SANDFORD and his Orchestra

Subscription \$1.50 in advance (tax included)

Tables.....\$5.00

Loges.....\$8.00

(All proceeds earmarked for the A.N.P.M. Building Fund Drive).

THE NATIONALIST MANIFESTO

The time is at hand when the Black man must pause, and take serious note of the rapid current of world events. Life for the people of African stock, has been for the past three Centuries, a relentless struggle for survival. Not so much against the forces of nature, Nay! Nature blessed the African Race with the richest of all Continents, and the finest of all Climates, and it has equipt the Black man with the greatest and most rugged physique among men, together with a woman whose wholesome beauty, sparkling eyes, rhythmic gait, warm tender smile, cheerful and affectionate disposition, cannot be excelled or rivalled by any other female.

The Black man's menace, have been, and still is, the White man's diabolical and determined plan to commit GENOCIDE! Even as they exterminated the American Indians, and the Australian Aborigines; so too, every plan, every scheme, points to their murderous intent to liquidate the African people.

As the great Bamganwato Cheiftan Logumbula, ask in the late nineteenth century, when the British was barbarously exterminating the Bamganwatos! "Why do you kill my people?"

Today, their method is more subtle, but just as effective. Hundreds of thousands died in the Kenya, and many more are quartered in compounds on a starvation ration. Death to them will come through the slow and painful agony of malnutrition. It is GENOCIDE!

In Cuba, under the pretense of vengeance against Batista's Regime, Castro is wiping out the Black population. The Black man, if he has any desire to survive, will have to embrace Black Nationalism — Totally!

The greatest tools of the White Supremacist, are the Flunky Vassals, the modern day Custodians of Uncle Tom's-Cabin, the Lackey's that fought the doctrine of Marcus Garvey, the Stooges that today advocates Civil Rights—Social Equality—and Miscegenation in America. The gang of British Toms, in the West Indies, that see themselves as a part of the British Empire, and encourages the Black man to sell his land and seek his fortunes in England, only to find upon arrival there, a hungry mob of Murder-bent Whites, waiting to bury them. It's GENOCIDE!

The African Nationalist Pioneer Movement, through its Executive Spokesman, Carlos A. Cooks, is calling on the world of Black men everywhere, to rally behind the doctrine of Black Nationalism.

There is no permanent future for the Black man here in America. The integrationist doctrine, that have fostered so much strife, is but a death trap for the Blacks, deliberately agitated by people who do not belong to the race, does not have the interest of our race at heart, and are using the Black man as a distracting force, less what happened to them in Germany and other European Countries, happens here.

The Nigger Stooges that they are using to perpetrate their cruel joke, would sell their own Mothers into bondage, for the sake of being able to move around as

Circus Clowns in the Circle of White Society. They may be Black in Color, but they are Psychological Bastards, whose fate in that final hour of reckoning, will be the common end of a traitor.

Next to the white man, the greatest enemy of Africa and Black opportunity, ranks the integrationist, civic righter, miscegenation, and close behind, comes the Communist, and those who would encourage the Black man to take his problems to the Lord in prayer and leave it there.

The gang in Africa who cannot understand that they cannot and will not by any Partnership between the African and the white man. It is not in the nature of the white man to share anything.

Did he share America with the American Indian? No! Did he share Australia with the Australian Bushman? No! Where is the American Indian and the Australian Bushman? They are both dead! The victims of their own charity and gullibility. They too believed that they could share the land with the white man. Isn't it strange that the African leaders cannot realize that the white man shares Europe with no one?

The picture in Africa from the standpoint of leadership, narrows down to two States that are potentially capable of spearheading the drive for total reclamation of continental Africa; Namely! Egypt, based on the dynamic drive of that great organizer, Abdel Gamal Nasser, and the Sudan, based in its vast land area and its strategic location.

Ethiopia — under the present leadership, must be written off as futile encumbrance to the designs of a modern free Africa.

Liberia is but an extension of White imperialism. And Ghana is a model for the new type of British Colonialism.

Guinea is much too involved in the battle for survival at this time to make its power felt.

The position of the Blacks in the Western World, should — and must be one of militant Nationalism.

The marshalling and organizing of all Black people, and a linking up of their power, with the Patriots of Africa. Organizing Combat Brigades, Medical Units, and Pioneer Corps. These should be organized and held in readiness, so that when the hour of decision tolls, Black men everywhere would not only be willing, but they shall be able, to answer the call.

The conflict thickens, on ye braves
Let's charge for Africa, or the grave.

Wave Africa, let all your banners wave.

Attack — black men, with all your ferocious rage.

Few! Few shall part — where many meet

The sacred soil of Africa shall be their winding sheet.

And every turf of ground, beneath the invader's
sacrilegious feet

Shall be a white man's Sepulchre.

—by Carlos A. Cooks

JOMO KENYATTA

A Neglected Martyr of African Nationalism

By Tchekedi Eketembe

The history of the world since World War II, has been one of conflict, challenge, and struggle, pitting the haves against the have nots, the exploiters against the exploited, Colonialists Leeches against pauperized Natives, alien white usurpers, countering the lawful title of the Black indigenous population to their natural lawful homeland.

All over the Globe since the end of World War II, within the bosom and in the minds of brave strong proud men, the bells of freedom chimed.

The issue narrows down to the question of wrong versus right, Freedom opposing Slavery, lies in conflict with truth. The white dragon of European exploitation, subversion, suppression and tyranny opposed by the righteous aspirations of the ostracized Black masses of Africa to unhabitively develops a cultural personality complimentary to their own Socio-Ethnological design for the establishment of a Geo-political system that would dramatize the African personality—Totally free from any and all traces of European Religious, Social, Cultural or Political influences.

While the effervescence of African Nationalism was in its preliminary stage, Marcus Garvey the high Priest of African Nationalism, bellowed his clarion call of "Africa for the Africans".

Asia under the leadership of Mohandus Ghandi, Sukarno, Unu, and Ho Chi Mingh, were in the forefront successfully waging a relentless attack upon European Colonialism in Asia destroying for all times, the pseudo assumption of superiority and the white man's spurious mandate to boss the destiny of "Lesser Breeds without the law."

Africa remained immobile and mute to the eloquent appeals of Marcus Garvey and silently stood in the wings, looking on, with detached interest as the dramatic results of this decisive struggle began to change the course of world history.

Africa began to realize and understand what Marcus Garvey meant when he said: "Africa must be free from Capetown to Cairo, from Lagos to Nairobi, for the benefit of Black men everywhere, under the Central Government with the solvency and strength to impress on the screen of world society the portrait of the Black man as a race of brave, strong, proud and dignified men."

Africa smiled as the vaunted European Superman (the same breed that is currently abusing the indigenous population of South Africa, with their Pass Laws, and total apartheid laws and their barbarously repressive edicts against the Native African's natural rights of the freedom of movement, speech and assembly). This same arrogant bully who calls himself an Afrikaner, but is nothing

more than the scum of Holland, forced out of that miserable Country by poverty, and their inability to exist in their wretched poor homeland, where prior to the acquisition of Colonies in Asia, South America and their "Bread Basket — South Africa.

The Dutch Peasant lived a very austere and miserable life, the same fiend that today assumes the power of life and death over the rightful owners of South Africa — the Black Native, and up until the heroic Indonesian Nationalist Army of Liberation drove them out of Indonesia, those Parasites was practicing the same policy of exploitation, iniquity, debauchery and genocide on the people of South East Asia, even as they are currently doing in South and Southwest Africa.

The same antidote that cured Indonesia of the cancer of European Colonial imperialism, namely its destruction through armed rebellion; the African will have to reconcile his course of action, to one based on a policy of total violence, asking no quarter, and giving none, scorching the earth if necessary, using all means to rid Africa of its greatest scourge since the "Tsetse fly — the European white man!

Many of the quasi Nationalist in Africa criticized Jomo Kenyatta and the Mau Mau's violent attack on the prized bastion of British Corporate Colonialism, the Kenya Crown Colony.

If the white man is to leave Africa at all, he will only do so when the Blacks realize that they are not going to debate him out of Africa, and if freedom is worth anything, then it is worthwhile killing and dying for, no amount of diplomacy will force the white man out of Africa.

The free and quasi free States now extant are, foolish indeed if they believe that those States could ever measure up to the Status of respectable Government, with the strangulating tenacles of European Domination permeating Africa.

The leaders of African Nationalism, if they are sincere, must realize that white supremacy — Colonial Imperialism — and Communism are the three pronged enemy of Black Opportunity.

The difference between this evil trinity is akin to the difference between the Father — Son and Holy Ghost.

Basically! Both Russian Communism, and British Colonialism, are vitally concerned with the perpetuation of white supremacy. They may differ in so far as policy; but in principle, their aims remain synonymous, in so far as exploiting the wealth of Africa, and suppressing the righteous aspirations of its Black Native Population. Communism and Capitalism stands as one.

The Leaders of African Nationalism must broaden their focus to encompass all of Africa. Were they well grounded in the tenets of African Nationalism, it would have been impossible for the "Barbarous British Butchers of the Kenya" to use Black Men from West Africa, to kill Black Men in East Africa, so that White Men from Europe and England would enjoy the status of masters of the black man in their native land, Africa.

None of the leaders of African Nationalism have made any effort to pressure the British for the release of Jomo Kenyatta; nor have they agitated the issue of his unjust and unlawful detention, before the Court of world opinion. "(The Greeks were able to force the release of the Cypriot Leader, Makarios, and have him to tour the United States in the interest of his cause.)"

At the Conference at Accra, there was a belated reference to the freedom of Jomo Kenyatta. However! That is as far as it went.

The type of Nationalism that will free Africa, must be orthodox — militant — and uncompromising. Their credo must be "What man have done, other men can also do."

If the leaders of the free and quasi free States in Africa, continue to insist that they need foreign capital, to develop Africa, those States would be but the replica of insouciant Liberia, and stagnant Ethiopia. The former was established since 1847; it is a shining example of the white man's benevolence, the latter is over three thousand years old. Both of them have failed to realize that they can never be free, until they feel a common cause with every insurrectionist in Africa.

Their foreign and domestic policy should and must be based on the total freedom of Africa. Men like Jomo Kenyatta should be defended to the hilt, by these free and quasi free States in Africa.

The insurrection in the Congo should have the fullest support and cooperation, from the free States in Africa.

And by support! We mean material support! Conferences — with a lot of fanfare, may serve some purpose; but in the final analysis, it will take blood! Guns! and Guts! To rid Africa of the European Blood Leeches that are currently feasting off of its resources and manpower.

FROM THE RUINS OF EMPIRE

Those piles of ruins, which you see in that narrow valley,
Watered by the Nile, are the remains of opulent Cities,
The pride of the ancient kingdom of Ethiopia.
Behold the wrecks of her metropolis, of Thebes,
With her hundred palaces, the parent of cities,
And monument of the caprice of destiny.
There a people, now forgotten, discovered,

While others were yet barbarians, the elements of the arts
and sciences.

A race of men now rejected from society for their sable
skin and frizzled hair, founded on the study of the laws
of nature, those civil and religious systems which still
govern the universe.

Lower down those dusky points are the Pyramids,
Whose masses have astonished you.

"The Ethiopians", Says Lucian, were the first who invented
the science of the stars, and gave names to the planets,
not at random and without meaning, but descriptive of
the qualities which they conceived them to possess; And
it was from them that this art passed, still in an im-
perfect state, to the Egyptians.

EDITORS NOTE: (Proof positive, that civilization started
from Central Africa, and traveled "UP" the Nile.)

THE RUINS OF ZIMBABWE

The ruins of Zimbabwe, the only remaining evidence
of the once Martial, Magnificent and Mighty Zighn empire
lies seventeen miles from Victoria South Africa, a hundred
and seventy-two miles from Bulawayo. The ruins consists
of an elliptical temple surrounded by walls from twenty
to thirty feet in height; two coinal towers; symbolical
of the generation of life; an acropolis that was an ancient
treasure-house and fortress, artificially strengthened by
massive ramparts.

Zimbabwe was the seat of Bantu Culture some three
thousand seven hundred years ago. Zimbabwe was in its
nocnday of culture and refinement two thousand years
before the Germanic Tribes abolished the gruesome practice
of feasting on the flesh of their conquered dead.

Compliments of . . .

MR. & MRS. "BUY BLACK"

and FAMILY

BREAKDOWN ON RACIAL HISTORY ANCIENT, MEDIAEVAL AND MODERN

British Colonial expansion of West Africa started at the turn of the 19th Century, 1874. "The Asranti forces at the Battle of the Kummasi inflicted a decisive victory."

With the aid of Punjab, Sikhs, and other East Indian Regiments, the West Indian Regiment, African Regiments including East and West, including native reserves such as Housa, Yourabas, Ojesu, Bekwai, Levies and Central African Regiments, the British were able to force the terms of a treaty.

Through this long and tedious campaign the British were pinned down to a standstill for twenty-four years. At the turn of the Twentieth Century, after the old courageous chieftians had died on the battlefield of martyrdom for the preservation of their (sovereign) posterity. The British could truly say that the might exemplified by the organized forces which sought to maintain black dignity had been discouraged!

The new leadership was confronted with the hazzard of treacherous enemies from within who could have made it almost impossible for any dreams of colonial intentions to have materialized.

A treaty was drawn up in 1901 by the British and Ashanti who later changed the name from Ghana to Gold Coast giving Britain mandatory powers.

The heroes and heroines whose gallantry and bravery as leaders and generals were as follows: Yow-Apensi Kwasi Dumfi, The Inkanza of Adansi, The Ashantua of Odumasi, Chief Koffi Kofia, The King of Inkanza, Queen Ashantua, Most Powerful Ruler and Leader of Her People with a reputation of commander in the field.

4162-4099 BC. — Amen-Ra founded and built a dynasty that ruled Ethiopia, Nubia, Egypt, Assyria, Arabia and Persia for two thousand five hundred and sixty years.

4068-4001 BC. — Asymandeses—King of Cush, reduced the stars to regular calculus and gave the year thirteen months and four seasons. Upon his studies he founded the laws of agriculture. He reduced the year to accurate reckoning.

2980 BC. — Iu-Em Hotepn — Father of medicine and chemistry, God of sound, electricity, speed, inventor of music, language, architect, and letters.

2900 BC. — King Ouaji — Known as the Serpent King, successor of Menes. His body lies at Louvre Museum in France.

2650 BC. — Pharaoh and Queen Nesa, ruled Egypt in the third dynasty. They were outstanding administrators.

2500 BC. — Shepherin King of Gizeh, Pharaoh of Egypt and builder of the second pyramid, ruled in splendorous grandeur.

2450 BC. — King Mycerinus — Builder of the third pyramid and member of the fourth dynasty, scholar and counselor.

2450 BC. — Akhuttaa — Dauntless warrior and administrator. King of Thebes.

2450 BC. — Princess Nefertabet — Established the art of catering and home economics.

2410 BC. — King Usekaf — Astronomer and chemist.

2400 BC.—Cheikh-El-Beled — Noble and great scholar, high priest, philosopher and master of writings.

2300 BC. — King Pipy the Intelligent.

2300 BC. — Senedjemibmehy — Counselor and judge, governor or Thebes, in the fourth dynasty.

2050 BC. — Mentouhotop XI. — Of the eleventh dynasty.

2050 BC. — Sensostris — Pharaoh of Egypt, King of Thebes.

1860 BC. — Sesostris — The third Prince of Memphis, King of Thebes.

1820 BC. — Hor — Son of Amenhotop the third, a moralist was known for his religious concepts, in the twelfth dynasty.

1792 BC. — Aahmes the First — The mighty Egyptian Pharaoh, a soldier, scholar and administrator.

1500 BC. — Thutmosis the third — The reformer, rebuilt Egypt and put it on a sound economy. Built a powerful fleet and army. He deployed his fleet in the Aegean Sea and Red Sea, conquering all lands within his grasp. His armies conquered and subdued every country around and beyond the Euphrates. To the foot of the Caucasian Mountains and beyond, and never stopped until he reached the Pacific Ocean. He was the first known emperor in history and empire builder, for eighty years he ruled undauntlessly.

1500 BC. — Jueen Hatshepsut — Greatest woman of her time. Builder, educator and philosopher.

1430 BC. — Sennefer — High Minister in the Courts. He was noted for his refined manners and his eloquence.

1380 BC. — Admiral Jamusukhi — Conquered Japan making her a powerful nation, and bringing Japan out of isolationism, giving her Egyptian religion of Amonism. Today this religion is called Shintu.

1360 BC. — Amenhotep — He ruled with his wife the beautiful Queen Nefertiti, she was called by the Greeks the Goddess of Beauty (Venus).

1350 BC. — Tutenkhamen — The Great, Statesman and intellectual, commanded his General Seti to expel the Jews from his domain.

1310 BC. — Isis and her husband Osiris ruled Egypt, as a symbol of unity of the God Head that held their empire together at Thebes, Kharnack, and Luxor. Osiris was killed by Seti The Great, in a bloody coup. Isis said it is only the blacks illuminated by Sun and Moons. Powerful Ethiopia in her radiant glorious splendor and lore, who honor and called me by my right name "Isis."

1300 BC. — Queen Tyti — Ruler of Egypt and its dominions commissioned Admiral Jamu of the Egyptian Royal Fleet to conquer, navigate, and charter all lands and waters of the Far East and the Pacific Ocean.

360 BC. — Makeda — Queen of Sheba, most beautiful woman of antiquity.

720 BC. — Piankhi — The Adventurer, illustrator of the sun, King of Nubia, and Pharaoh of Egypt. Ruler of the lands beyond the Nile.

660 BC. — Taharka — Noble Soldier, Commanding General under Sabcon, Lord of the Sahara and the Sudan. Later became Pharaoh in the Twenty Fourth Dynasty.

569-612 AD. — Al Archam, Ethiopian general, defeated the armies of Dhunawas, a Jewish King of Yemen and proclaimed himself King of Arabia.

1080 AD. — Yasuf Ben Tachfin Al-morravides sultan of Morocco invaded and conquered Spain. Introduced African arts, culture, music and architecture to Spain.

1149-1199 AD. — Yakub, the invincible, brilliant Moorish ruler of Spain. Defeated the armies of Christianity.

1426-1490 AD. — Sunni Ali, the challenger, victorious in battle. A military brain trust and genius of his time. Builder of the empire of Songai where flourished enchanted essence of culture and the acme of refinement. The illustrious University, Sankore, in the city of the same name. Was the leading edifice of learning of that day and period. The marvellous bewitching city of Timbuctoo, Jenny. Sankore was the seat of commerce, art, industry, science and civilization.

1438-1464 AD. — Askia The Great. Witty and outstanding general of Dankerra. Extended the empire of Shanghia from the banks of Niger River to the shores of the Red Sea, and from Timbuctoo to the mountains of the moon.

1440-1494 AD. — Feroz Shah, Ethiopian sultan, of India.

1548-1628 AD. — Malik Amabar, the Ethiopian general, seized power in India, ruling for a period of twenty-eight years from Bombay. He built schools and encouraged literature.

1647-1731 AD. — Muli Ismael, sultan of Morocco, Lord of the Riff. Drove the European powers out of North Africa. Defeated the Turks. Captured 50,000 prisoners and held them slaves.

1659 AD. — Jan Van Riebeeck, a Boer, on the 7th day of April, invaded South Africa and enslaved the Hottentots. In 1795, one hundred and forty-three years later, the British came to the aid of the Boers after the Blacks threatened to expel the Boers who were enslaving them.

1689-1738 AD. — Osei Tutu, brilliant Ashanti warrior King. Organized the Ashanti nation and symbolized their unity around a golden stool.

1710 AD. — Benjamin (Black-A-Moore) Banneker of African descent, the first Astronomer and Meteorologist in the U. S. A. to write an almanac, inventor of the first known clock in the U. S. A. Drafted and planned the laying out of the city of Washington, D. C.

1740 AD. — Toussaint Louverture—most brilliant Statesman and Soldier of the Haitian Revolution was born.

1748-1836 AD.—Tshaka the Terrible. The great and mighty South African conqueror and master of all pretenders. Defeated, subjugated and organized all Bantu nations. Unified them into one mighty and powerful "Zulu" Empire. Gave birth to modern strategic and tactical warfare. Invented the use of trenches, the flanking movements. Originated the arts of rearguard, pincer, spearhead, and by-passing Movements.

Used the element of surprise with combined striking force that put the British armies to route many times. His science on military warfare still holds good to this day. It is taught in the military colleges at West Point, USA, St. Cyr, France and Sand Hurst, England. For his ability as a disciplinarian he stands as a giant, head and shoulder above all men, past, present and future. As a soldier, statesman and general it is inconceivable to compare any of the present day generals with him. His intelligence and organizational capacity remains to this day a myth to the free world.

1761-1806 AD. — Boukman, the inspirer. With a dynamic and fiery tongue, he organized the Haytian slaves to give battle to the French for their liberation. He was betrayed by a mulatto to the French which caused his murder at the hands of the Christian white plantation owners. His head was cut off and kicked through the streets of Port-au-Prince. This action later caused the massacre of 4,000 French men, women, and children in the war with France.

1761-1806 AD. — Jean Jacques Dessalines, the tiger. The liberator of Haiti. The most audacious military leader of all times. Defeated Napoleon's regiment of old guards, commanded by two most distinguished and outstanding generals of European campaigns. (LeClerc, Napoleon's brother-in-law, and the Marquis Rochambeau). By his cleverness of military strategy, he mastered the utility of military mobility enabling his forces to maneuver in such a manner that they drove the forces of France into the Caribbean Sea.

1784 AD. — Phillis Wheatley — Greatest poet of that day and time, died at the age of forty-one.

1785 AD.—David Walker—publisher and proprietor of a daily newspaper.

1787 AD. — Free men pooled their money together and erected a school in New York.

1814 AD. — Alberto Lyons — Foremost engraver and publisher in the City of New York. He was also an Alderman of the City of New York.

THE OUTSTANDING RULERS OF HAITI—THE EMBRYO OF BLACK NATIONHOOD

1790-1791 AD. — Boukman inspired blood oath (Sagri) a martyr to the cause of freedom and independence.

1793-1803 AD. — Toussaint Louverture — Brilliant statesman and soldier was lured by the French; and was taken prisoner. He died in a French prison — (Fort de Joux) dungeon in the Alps.

1796-1797 AD. — Jean Francois a brilliant soldier who marshalled the black Haytians to break the fetters of cattle slavery.

1802-1804 AD. — Jean Jacques Dessalines emperor d'Haiti. Jacques the first of Hayti proclaimed the independence at Gonaives Western Hayti and swore that they would never be slaves again. Renouncing France's sovereignty that they would rather die as free men than live under the yoke of caucasian tyranny.

1803 AD. — Capois La Mort, at the battle "Cape Haytian" while attacking the French positions on a hill that the French were well entrenched on. This heroic and vaillant soldier, as an officer, displayed outstanding heroism by charging his men up the slopes which was certain death, through bombardment of cannons. He so led his men that his horse was shot from under him. He shouted to his men to advance to victory or death. "For it is better to die as free men than to live as slaves."

1803 AD. — The siege of La Crete a Pierrot — Mary Jeanne; a brave and dauntless black woman, crawled through the French lines for three miles to deliver a message from her sweetheart to Jean Jacques Dessalines.

1811-1820 AD. — Henri Christophe — King of Hayti (Henri the first) General Administrator and statesman builder; brought Hayti out of the vicissitudes of slavery and plantationism, making this country an economic entity in the western hemisphere. He built a sphinx-like fortress known as La Ferriere. Christophe made Hayti the envy of the Americas. He built it into a sphere of trade and commerce in that day. Hayti is the symbol of Latin American "Libre".

1830 AD. — The joint rebellion in Dutch and British Guiana annihilated the plantation owners and wiped out Dutch and British garrisons. Leaders in the uprisings, coincidentally had the same names; Keffi, Cudjoe, Kwasi. These men were the liberators of the slaves, thus forcing the colonial governments to enforce the emmancipation proclamation which caused the slaves to be freed in 1834.

1830-1913 AD.—Menelik the Terror, king of Shoa, Emperor of Ethiopia.

Defeated the leading provincial princes. He united and organized Ethiopia into a powerful and formidable nation. He defeated the Turkish and Egyptian armies in 1892. Defeated and slaughtered the Italian armies at Adowa in 1896. Menelik was a very astute diplomat and a very able administrator. He died in 1913.

1845-1896 D. — Antonio Maceo, the lion of Camaguey. The spirit and soul of the Cuban Revolution. Maceo's indefatigable zeal and inexhaustible energy of a military wizard. His genius was responsible for the Cuban liberation from the Spanish yoke. Although certain elements tried their utmost to discredit him, General Maceo never lost a battle.

1852-1882 AD. — Queen Ranavalona of Madagascar, house of the Hovas, whose brilliance as a monarch and stateswoman refused to recognize treaties made by petty and local chiefs on costal lands to France. Meanwhile the French wasted no time by encouraging and perpertrating descension amongst the tribes, causing the chief to revolt against the sovereign government of her majesty, with intentions of Colonization the British invaded a sovereign country, disposed and banished the Queen into exile and proclaimed Madagascar a protectorate under French rule.

1857-1909 AD. — Ras, Alula-Menelik, Field commander. An inspiring leader and a very resorceful soldier in the field. At Adowa, he outflanked the Italians, annihilated, captured, and castrated them.

1682 AD. — A race riot broke out in New York City around the issue of giving the Africans Civil Rights and inducting Black Men in the Union Army. The results were in New York City Negroes were lynched in the street and strung up from every lamp post, in Central Park from trees. An Orphanage for Black Babies was burnt and sacked, the little infants were strangled and clubbed to death. New York City Negroes were known as (Africans 1787).

1884 AD. — Mahamid Akmet "El Mahadi" defeated and crushed the British expeditionary forces, breaking

the impregnable British Square at the battle of O m d u r m a n, beheading the commanding general.

The Zulus out manouvered the British army outflanking them by the use of trench warfare. Smashed the boastful British Square and put them to flight.

1889-1901 AD — Ulysses "Lillie" Herraux, dictator of Santo Domingo. A very cunning and practical personality. He was feared by all his enemies. He demanded moral integrity in government. A strict disciplinarian as a military leader. His character was that of a humanitarian. A kind hearted man, he was assassinated while giving alms to a beggar.

1887-1940 AD — Marcus Aurelius Garvey, The Redeemer.

The greatest orator of all times, to his honor he organized 14,000,000 black people, as one healthy race for one purpose, to redeem their mother land, Continental Africa, so that black humanity the world over can walk with pride and dignity. As a revolutionist, he was the greatest man that walked this earth. As a statesman, he stands par-excellence second to none. His diplomacy was so sound that when he spoke, the then known statesmen began to quiver in their boots.

The thunder of "Europe for the Europeans," Asia for the Asiatics; Africa, for Africans, those at home and those abroad." This man with an undying fury for freedom of his people, organized his race that was so indoctrinated with a myriad of inferiority complexes and Anglo-mania by the white men against themselves that whenever they heard the word "Africa" they were so poisoned, they rebelled, put taboos on, and cursed everything a affiliated to Africa, or pertaining thereto.

Never-the-less this eloquent and dynamic man rallied his people together, with one cause, one goal, one destiny. He gave them hope; inspired them to look ahead. He organized the Black Star Lines, Inc., The African Communities League; The Black Dolls Factory, Inc.

The flame that has ignited the world nationalism that has spread, and is spreading throughout the four corners of the globe, anywhere and everywhere Black men with free minds can be found with manly bones.

The cry for African Liberation, the emancipation from colonial imperialism and the redemption of a free Africa heads the agenda and the spirit of Garvey presides.

1892 AD—Jomo, *The Burning Spear*, Kenyatta — the Inspirer. Born in a little village in the Kenya, he saw that his people were suffering from the impoverishment and destitution brought about by the land alienation program inflicted on the natives of the Kenya by the white colonial imperialist. After

studying abroad, he went back to the Kenya and organized the Kenya African Union, to assist his people's fight against the evil designs of white colonial expansionists. He was tried and imprisoned for ten years for championing the cause of his people. The British railroaded him to jail, accused him of leading the so-called "Mau-Mau"

The Mau-Mau is none other than the African armies of liberation, which has righteously vowed to drive every white man, woman and child that stands within African soil under his sacriligious feet from the shores of Africa. The Mau-Mau is the living advocate and sole bastion of "Africa for the Africans". Despite the illegal and arbitrary incarceration, Jomo Kenyatta, valiant black nationalist,

has drunk the blood of the boar and swore before the Sacri upon the honor by the memory of his ancestors, to fight unto the death until Africa is free.

On January 1, 1956, under the leadership of "Ismail El Azhari" various factions in the Sudan met and declared complete freedom from Egypt and Great Britain.

On September, 1953, under the leadership of "Sekou Toure" Guinea was the only African Territory to reject the New French Constitution, and thus decided to sever all ties with the French Empire. On that date, Guinea became a free and independent Nation. Toure told De Gaulle of France, "that the people of Guinea prefer poverty in Liberty, to wealth in Slavery."

AN APPEAL TO REASON!

The Time has come for the people of Harlem to stop and take inventory of their social, economic and political status, as compared to other racial and national entities living within the City of New York.

The African Nationalist Pioneer Movement has made a complete survey of all homogeneous communities in New York City, and our findings show that in the Chinese Community the business life of that community is controlled by the resident majority — Chinese; in the Italian community the same pattern follows. In the Jewish community all of the business is controlled by Jews. In the Puerto Rican settlement, the major part of the business is controlled by Latinos.

However, when we come to the "Black Belts", whether in Harlem, Brooklyn or Bronx, we find these conditions prevalent: an overwhelming percentage of alien merchants! Absentee Landlords! And a vast concentration of Police Power!

Dramatic manifestations of moral decay and perversion evident on every street corner. To wit: Dope addicts and winos in every section of the community. The sidewalks and streets of the community are congested with vagabonds holding forth dice games on the streets. Prostitutes and freaks roaming the avenues, openly plying their sordid trade.

The African Nationalist Pioneer Movement contends that all of the above listed vices existing in our community are the outgrowth of a lack of economic understanding. Namely whereas other racial and nationality groups realize that the basic action governing their welfare and survival is economic cooperation among and within their respective group, the blacks, so far, have resisted all efforts to do likewise.

The African Nationalist Pioneer Movement strongly recommends to the residents of the community of Harlem, to patronize your own people's business enterprises. Make it possible that the money that comes into the community, stays — and circulates within the orbit of its residents.

BUY BLACK! Support your race! Create a future for your children! Build a decent, moral and prosperous community.

AFRICAN NATIONALIST PIONEER MOVEMENT

315 Lenox Avenue - New York City

MASS MEETING EVERY SUNDAY NIGHT AT 9:00 P. M.

"BUY BLACK" **Is The Only Logical Solution**

By Oscar Brown

Blacks were brought from Africa by whites. They were brought here as slaves. In the year 1619, the first slave ship landed at James Town, Virginia. The master determined the status of the slaves then, and he determine their status now!

In 1619 the slaves could not go to school with him, sit in buses beside him, nor go to church with him.

In 1959 the slaves still can't go to school with him, sit in buses beside him, nor go to church with him.

The master knows what the slaves are, and regardless of what they say or do, it does not change their status.

The Negro, as he has been called since slavery, has made all kinds of sacrifices for the master, including 245 years of free labor.

If he is no more today in the eyes of his master, than he was then, doesn't it seem foolhardy to wast his time trying to prove otherwise?

The master says he is a Negro, and a Negro he is!

Pere John criticizes Mr. Carlos A. Cook's ideas of retaining the wealth we lavish so freely in white establishments. In this Country there are millionaires — known as Industrialists. These fellows invest billions of dollars all over the world: Yet, they have protective tariff to safeguard their markets, so that no foreign enterprise can compete with them, for their money, in their own Country.

This simple minded Negro amuses me. Then if this is true, the Negro should keep every red cent he earns, out of the hands of those who do not look like him. More so, since he have to work like a horse to earn it.

If protective tariff is good for the millionaires, then "BUY BLACK" is more than good for Negroes, who earn \$25.00 to \$45.00 a week.

I say that if the Negro is only 10% of the population, he should not have a 75% ratio on relief. Nor should he have a 70% or more in penal and other institutions.

Harlem is not the only place where prostitution exist. Nor where drunks and dope fiends hang out. But if the Negroes wants to share the white man's vices, he should also share his virtues.

Are there any Negro Hospitals? Railroads? Textile Mills? Or any Negro Industrialists? You cannot tell, a Negro business man who has nothing to sell because of lack of support, to give service. You first have to tell the Negroes to buy what he has, then he in turn will learn to give service if he wants their patronage.

Some of these white establishments are not only filthy, but they actually insult Negroes. Yet you see these Negroes crowding into these stores. not for bargains as Pere John would have us believe, but paying unheard of prices, for worthless merchandise.

Business is based on profit. Nobody gives anything away. Of course these are white establishments, and that is

how they are suppose to treat Negroes. These are the same people who refuse to serve Negroes in the South. If Pere John is writing for a white newspaper, he is a hireling! If he is writing for a Negro newspaper, all he has to do is to turn to page one. There he will see it in big bold letters, "Negro is last hired, and first fired."

Then let the Negro create employment for his own kind. This he can do only through business. And in order to have business, he must first learn to support Negroes in business. That is simple enough for even the Negro to understand.

Incidentally: I read a book on Gun Smithing. There the Author wrote, "Think Nigger — Think".

If Pere John had written this in 1800, I could see it. But not in 1959, when every group wants the right to control themselves Politically and economically. Note: Chinese, Mexicans, etc. etc.

But the Negro! He wants to remain a hireling. The master expects only so much patriotism. More than that, he knows that you are either an ass, or expect special favors.

You claim that you wrote in 1931. How come you neglected to tell us of the then, existing slave market in the Bronx, where Negro women use to go to look for work? These women took garbage cans, put paper and wood in them, to light a fire to keep themselves warm. These women use to stand around these cans in colonies, and waited to be employed. Not only that, but they had to have their own clocks, because after 6 p.m. in winter, every hour look alike. Their employers use to turn their clocks back in order to get a day and a half work for one day's pay. Of course as a Negro writer, you are not suppose to know these things.

When we say Black, we don't bean Black in color, as some of you are prone to believe. We would prefer it that way. But in as much as Negroes are so mixed up, we are using a standard. We are Members of the Black Race. Since some Negroes are anything but Black in color, and many of them feel that to say Black, would mean a loss of Status. They fight like hell when you say Black, and strangely enough, they enlist the aid of persons who are Black in color to assist them.

People have rights to a certain extent. We support Whites, Chinese, etc, etc. They don't live among us. Then if a Negro Business man sees fit to move to the suburbs, although I can't see how any Negro Business man can move anywhere if no one supports him, grant it — he has his rights, and that should not offend us. True, Negroes do not look after each others interest but after all, isn't that the way they were trained

If however, we had a daily or weekly Newspaper that was really voicing our sentiments, we could change this.

HEADQUARTERS
AFRICAN NATIONALIST PIONEER MOVEMENT
315 Lenox Avenue
New York, New York

CODE AFRIC

As a Member of The African Nationalist Pioneer Movement to devoutly live my life in such a manner that the best interest of my race will be served.

I further pledge that I shall do everything in my power to bring about the liberation of Africa from the tangles of European colonialism.

I do now declare that my philosophical outlook on life shall be that of admiration and fondness for people and things that is of my race and heritage, if indeed, there is any physical beauty in the world then as far as I am concerned it is incarnate in the physical likeness of my own people. My primary goal shall be to bring about Nationalist unity and understanding within the community of my race to the extent that they would be able to implement a policy of self determination.

Domestically, I shall always respect the wives or amoubrates of my Co-Nationalist and behave towards them with honor and respect. I shall always practice charity and benevolence to members of my race and shall be especially helpful to the members of my organization whenever they may need my assistance.

When Africa strikes physically for freedom I shall volunteer as a soldier fighting my people's battle.

All these things I pledge as a man and a black Nationalist and should I fail to honor this pledge to which I have affixed my seal; then may honorable men scorn me, and my children stone me, and may my name be list amongst the infamous names of traitors so that generations to come will look upon my progeny with hostility and scorn.

What is the African Nationalist Pioneer Movement

The African Nationalist Pioneer Movement is an Educational, Inspirational, Instructive, Constructive and Expansive Society. It is composed of people desirous of bringing about the establishment of a progressive, dignified, cultural, fraternal and Racial confraternity amongst the African People of the world.

The members pledge themselves to devote their knowledge, physical energy, private fortunes, and sacred honor to ameliorate the tragic inequalities and medieval backwardness that the universal status of the Race reflects.

We hold these conditions to be a challenge to our manhood and an insult to the aristocracy of our noble race.

Whereas every sovereign state in Europe is ruled and controlled by Europeans, the land mass of Asia is governed by Asiatics, Arabs dominate Arabia, Jewish aspirations have been satisfied by the creation of the state of Israel; Africa is the only continent that is completely dominated by the tyrannic alien yoke of European plunderers with the approval of the so-called United Nations, and the active support of the Christian Churches of all denominations.

Certainly, no Black man with blood of Africans coursing through his veins can live in good conscience, accepting these conditions that a power-drunk white world has conspired to perpetuate on an unoffending people.

The African Nationalist Pioneer Movement realizes that the world is organized in homogeneous segments. In the light of existing circumstances, the A.N.P.M. advocates as a matter of self defense and survival, a Racial Hegemony of the African at home and abroad that will resurrect the nobility, courage and resourcefulness that once typified African character; rejecting all ideas for racial improvement that do not animate from within the group, denying all standards of beauty that do not represent the vibrant characteristics of the African race, heeding no voice but our own on the issue of racial policy, denouncing all religions that perpetuate the myth of white supremacy and the fallacy of divine adjudication.

We believe in the principle of self-determination for all races and submit that the Black people of Harlem and all other homogeneous African communities have the same moral and natural right to be clannish in their patronage as other people have dramatized that they are. We advocate as a matter of sound racial economy, the "Buy Black Campaign." Patronize your own race, build a solvent foundation for your children. Help create employment and independence for your race.

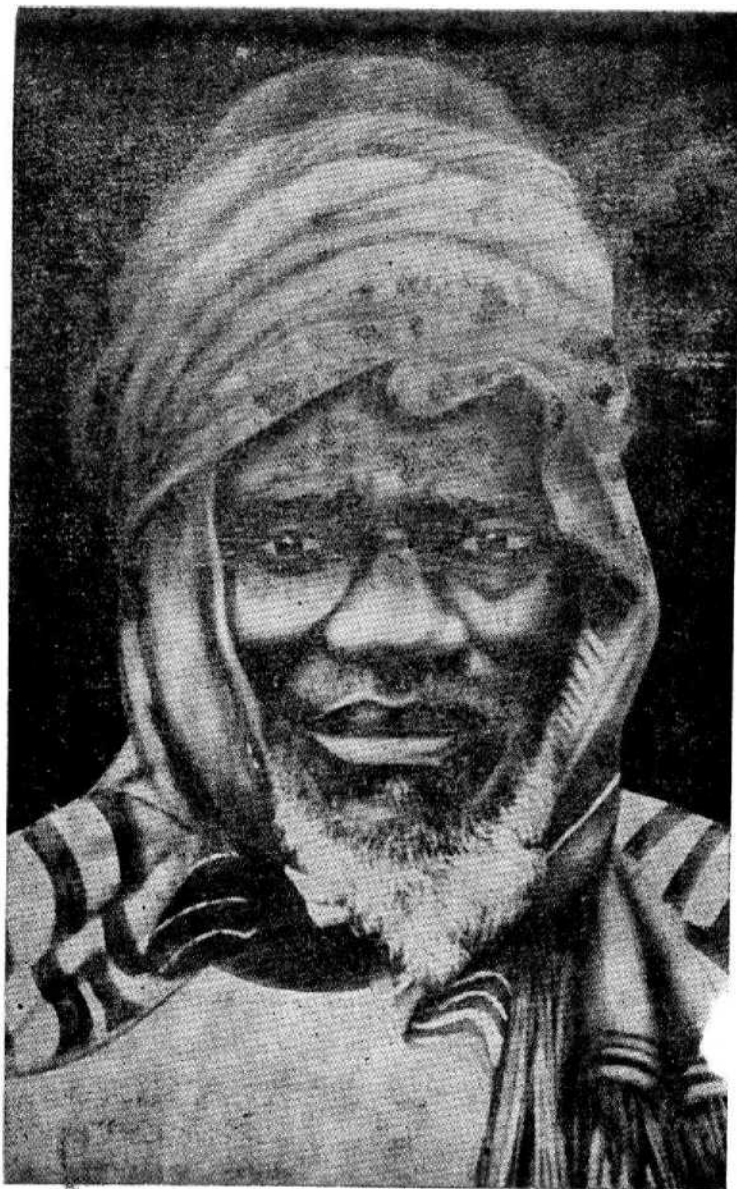
Carlos A. Cooks

(ADMINISTRATOR)

AFRICAN NATIONALIST PIONEER MOVEMENT

315 Lenox Avenue - New York City

The Black Challenge



ALMAMY SAMORY TOURE

Warrior King of The Sudan, Grandfather of SEKOU TOURE

"Sekou Toure Addressed the United Nations"

A CLASSIC OUTLINE OF AFRICAN NATIONALISM

H. E. Mr. SEKOU TOURE, President of the Republic of Guinea (interpretation from French) It is with genuine emotion that I have the honour and joy of addressing this high Assembly and, through it, the venerable people of the eighty-two nations which it represents.

I should be remiss if I did not express to you, first of all, the sincere gratitude of the people and Government of Guinea, who have had the privilege of appreciating the noble sentiment of active solidarity which this Assembly demonstrated upon the proclamation of our independence. In fact, by putting an end to foreign domination in September 1958, the people of Guinea had placed their deepest hope in the United Nations, thus surmounting the numerous difficulties capable of compromising the success of their historic experiment. This hope was doubly fulfilled; on the one hand, by the immediate recognition of our young Republic by each of the Member States of the Organization and, on the other hand, by our admission to membership in this distinguished Assembly. For the destiny of Africa, the importance of the moral and political support which this Assembly brought us by irreversibly consecrating the liberation of our country can never be fully realized.

By recognizing and welcoming us as a Member, the United Nations broke the circle of isolation that our enemies, the enemies of African evolution, had tried to close around the young Republic of Guinea in order to discourage for all time any desire for liberation on African soil. How comforting it is, for the patriots that we are, to note that, in the most decisive hours of the destiny of our peoples, international solidarity and fraternity never forsook us.

Through the struggle that they pursue day after day, the people of Guinea, throughout their evolution, not only will constantly remember the disinterested and unlimited contribution of the sister nations of Africa but, through the democratic conduct of their affairs, will honour the high confidence which this Assembly has placed in them. Also, assured of the unfaltering support of all other peoples who love justice and peace, the people of Guinea, during the past year, proud and united in their liberty, have tackled with firm resolution their vast programme of national reconstruction.

The Government over which it is my honour to preside, faithful to the ideals of justice and solidarity, faithful above all to the unanimous will and action of the Guinea people for the acceleration of the struggle of oppressed peoples, wishes to proclaim once again that the liberty of Africa is indivisible and that, consequently, Guinean independence is inseparable from that of the other peoples of Africa.

Thus, our action for African emancipation is tied to our internal preoccupation with the liquidation of traces of the old regime and the construction of Guinea on a solid economic basis. There is no doubt that this action is linked to that which guides this Assembly in the sense of maintaining peace and developing friendship between all peoples.

Certain men had founded their judgement of Africa on the basis of the old "resignation" of the African people when confronted with the great superiority of means at the disposal of the colonial Powers. These men did not know the innermost thoughts of our peoples about the practices and pretensions of the same Powers towards them. They refused to discover, beneath a black or yellow skin, the same human qualities, the attributes of intelligence, of will and of virtues.

Thus, they refused to understand the role that, on a day not far off, the African continent will play in the new equilibrium of a world in transformation, when the people, all the people, will have occupied their sovereign place in the United Nations.

However, African history in our days is unimportant events punctuate the process at an unexpected rhythm. Only ten years ago, Africa dergoing such an acceleration that decisive and was almost entirely occupied by foreigners, and its life regulated for their exclusive profit. Africa was absent from the international scene. Today the representatives of some ten African nations, as members of various international organizations, express the fraternal will of their sovereign people. Soon other nations will accede to liberty.

The most significant fact is the massive and general uprising of all our peoples, even those who until now had been considered the most backward, that is, the most oppressed. All the plans to restrain this fierce will of Africa for the reconquest of its dignity are being frustrated one after another, and always it is the same

burning cry that echoes across our entire continent: Independence. Thus, independence and unity are today the two irresistible forces which are shaking Africa — Africa, the great question mark — enlisting all its vital forces.

Thus, at the moment when the American and Soviet peoples seek to enlarge man's domain by extending it to the moon, should not Africa ask itself why colonialism persists in wanting to maintain its domination over Africa's children and wealth? Should human progress conquer cosmic space and reach the moon without being able to assuage liberty and dignity to colonial peoples?

In 1959, all the continents are totally liberated except the fifth continent, the African continent.

This is why awakened Africa will not delude itself about the enormous effort it must undertake to overcome the disqualification of which it is the victim. In this respect, Guinea does not represent only the will for emancipation of three million men and women, young and old; it is through the combat of its people, the expression of the aspirations of 200 million men and women, relegated to the sidelines of history and fighting daily against famine, sickness and ignorance.

Thus, as humanity is moving towards a society truly unified and profiting from all the possibilities and all the experiences of all the human resources, Africa appears as a land imprisoned, excluded from certain human enterprises, deprived of its most fundamental rights and dispossessed of its most legitimate reason for existence.

It is only a little more than a century ago that Abraham Lincoln made his sensational anti-slavery declaration which was implicitly a lucid denunciation of the colonial concept. "You can fool some of the people all the time, and all the people some of the time; but you cannot fool all the people all the time." Let us hope that the voice of the United Nations, more powerful, will take up these words to affirm that a world divided cannot exist, and one can no longer allow one part of the world to live under colonial slavery and the other in freedom.

Incomprehension, disordered aspirations, incapacity to maintain this or that influence, a whole theory of false pretenses is instead employed to make of all Africa the continent of the proletarian peoples; whatever may be the economic or cultural, strategic or financial, tactical or practical reasons, one would look in vain for the only reason that concerns us: the human reason. Colonization may put up buildings and factories,

bridges and ports, but it can only crush and divide the peoples by degrading man.

But it is because the cause of man must necessarily triumph that Africa, with all its difficulties, will also be triumphant over the multiple obstacles placed in its path by selfishness and incomprehension, pride and stupidity.

Africa, emerging on the world scene, approaches the rest of the world not as an antagonistic element but, on the contrary, in a complete spirit of co-operation, with a constant and conscious concern to be a contributing factor of which the world could not be deprived without compromising its chances and its resources.

This is why, certainly with bad intentions, some accuse the African patriots and nationalists of being rebels or terrorists, and call the nationalist and patriotic movements of Africa subversive or dangerous, because for these men and movements of rebellion it is a question of the right of free determination against colonial monopoly. The natural and legal right can at no moment of its expression be considered as a subversive or dangerous act. Beyond the modifications which are implied in the exercise of the right of each people to self-determination, and beyond the political progress which this produces, there exists in fact a natural right of peoples, be they large or small: this is the right to liberty. And not this right one of the essential bases of the Charter of the United Nations, so that no argument may pervert its legal and legitimate character?

Thus, the independent States of Africa were totally justified, in the exercise of their sovereignty, to concentrate their interest on the prospects of a free and united Africa. They will not, under any pretext, ignore the fundamental problem: that of the national independence of colonized peoples who are trying to elude the colonial Powers by more or less fortunate and just transformations of the legal ties which these Powers have imposed upon their victims.

And it can surprise nobody if the African States inscribe in their programme of action, as a priority, the implacable struggle against any form of paternalism and against any complex inculcated by the oppression which not only degrades man but renders him unfit for any progress.

For a long time the nations which had arrogated to themselves the leading role in Africa thought that they could act in the name of our peoples. The failure with which they met is well known. Often the same Powers which do-

minated our continent proclaimed to the world that their presence in our lands was morally explained and justified by the need to bring us their civilizations whose contact with imperialism could only result in their alienation, even their disappearance. Today, no one will deny the impossibility of imposing a foreign civilization upon a people, above all by force and at the same time when such pretended humanitarian preoccupations are accompanied by a systematic exploitation.

The determination of Guinea to see the realization of unity in the independence of Africa, in part, concerns the means of development. It is also the determination to see Africa itself participate in realizing the development of its own wealth in the primordial interest of its populations.

The failure of the colonial concept stems precisely from the fact that the colonial Powers, holding the means for the development of this wealth, did not use these means to resolve the disequilibrium existing between the standard of living of the colonized peoples and that of sovereign peoples, but on the contrary they accentuated this disequilibrium by the systematic exploitation of the goods and raw materials, maintaining the populations in the most degrading poverty and dependence. There is no longer any need to conduct the trial of colonialism in so much as events and history have clearly pronounced themselves for its complete disappearance. One could add, moreover, that even had the balance-sheet been different, even that would not have permitted that the will of the colonized peoples for independence and their legitimate right of self-determination be defied.

It is in this view that we wish ardently to see colonialism cut short, once and for all. It is in this spirit that we call upon each nation to pronounce itself — not upon the right to self-determination, a right already recognized and acquired — but upon its real application, without trickery or manoeuvres, without illusionary facades or false reserves. This affects, of course, the interest of Africa, but it is even more in the interest of the world which cannot deliberately deprive itself of the creative contribution of 200 million men and women or play with the destiny of our peoples in order to safeguard the material interests of the colonial Powers.

The safety and the survival of the independent countries of Africa are tied to the social, economic, cultural and political unity of Africa. And we see clearly that the independent countries of Africa cannot be islands of good fortune

in a continent of misery.

Too long excluded from free human enterprises, too long held on the sidelines of history, Africa — fully aware of the needs of its future — refuses from now on to remain on the back lines of history, it refuses to allow the unlimited sacrifice of generations of its peoples.

It is clear that paternalism, or any desire of in Africa beyond the authentically African will and aspirations will be condemned to failure. We wish to alert the United Nations against operations still under way designed to impose upon our continent ideas or principles foreign to its own will. It has often been noted that, to succeed in their endeavours, certain governments assure themselves of the co-operation of African men or organizations at their service, and who act only in line with these government wishes. This is a policy of puppets which, moreover, will succeed less and less in Africa, because the peoples are more and more organized and determined to fight against all forms of domination, even that by the intermediary of African groups or powers.

For centuries, our continent has known paternalism, one might even say, various shades of paternalism, depending upon the temperament of the colonizer. But this long practice of paternalism brought no valid progress to Africa. On the contrary, this paternalism has taken from certain African leaders their sense of dignity and responsibility, that is, it has rendered them less fit to translate the original virtues of their civilization. For such creatures, corrupted by the colonial Powers, is it not shameful to be used in these decisive hours against the most legitimate aspirations of their peoples?

Unknown until yesterday, or rather, known only through the humiliating prism of the colonial system, Africa today is expressing itself clearly and will not admit that those who had taken control of Africa's children and resources may still speak in its name and against its own will. It is thus evident that today more than ever, while Africa needs help to liberate itself completely and to rebuild itself, it will not tolerate any form of paternalism. We have absolutely no need for anyone to bring us ready-made civilizations, since it is not through ignorance of our civilizations by the imperialists during several centuries that these civilizations can be said not to exist.

Not only do these civilizations exist, but we are convinced that to further their development, the free actions of Africans themselves are indispensable. As to those who have not yet reached this level of understanding and respect to-

wards our peoples, to consider them as equal to other peoples and to recognize that our civilization is as valid as any other, they had better abstain from helping Africa.. What we ask in the name of international solidarity, and with the deep conviction that the development of the world results from the contribution of all peoples, is a fraternal assistance which will permit Africa to be completely liberated from foreign pressure and exploitation. We do not think at all in terms of any narrow separatism which would isolate Africa from the other continents. Our deep conviction is that the destiny of the other continents and acts upon the equilibrium of the world either in the direction of peace and good mutual understanding or in the direction of war.

Especially since the last world war, experts far more qualified than myself have emphasized the tragic disequilibrium which divides the world into two parts: on the one hand, the group of fully developed countries whose societies have reached a high standard of living and of social organizations, and on the other hand, the non-developed or under-developed countries whose populations are the permanent victims of sickness, malnutrition and ignorance. As far as the world's under-developed countries are concerned experts have ascertained the high rate of infant mortality and the extraordinary low life expectancy which are the direct consequences of a misery which can be shown in statistics. Besides these factual elements which are now submitted before a world conscience, which must become the responsible trustee of the moral and intellectual values of human society, the most serious studies undertaken in an effort to find a practical solution for the various problems posed by the under-development of two-thirds of the world have failed. Moreover, it is inconceivable that even with the consent of their peoples, 50 per cent of the resources of the fully-developed countries could be used to solve the problems facing the under-developed countries.

For, while theoretically this would succeed in correcting the balance, we would be effecting an equalization at the lowest level and this could only be listed as a loss and a liability for the entire society of peoples.

Since the modern world has reached a very high level of development, this kind of evolution by the under-developed countries would be at all events very insufficient.

The human misery of the under-developed world is not due to any lack of wealth; it is the consequence of the almost total lack of means to exploit the enormous natural resources whose

value cannot yet even be estimated.

We can never stress enough the necessity of considering the fight against misery as equally important as the struggle to maintain world peace; that is to say, we consider the struggle against imperialism in Africa a determining factor in the world's struggle for peace. I will not attempt to elaborate on this before your Assembly which is well aware of the illegality and the inhuman character of imperialism. In fact, nothing can justify the use of force to invade and control the destiny of so called uncivilized peoples, or those said to be unfit to run their own affairs. Africa is the continent which has most suffered from imperialism, and where civilizations and moral values have been trampled upon in the name of the most absurd racism. The experience of the independent nations of Africa clearly proves that there are no inferior peoples, that the only incapable peoples are the colonized ones but this only during the period of colonization, as long as that lasts. Colonialism is not only the enemy of Africa, it is also an enemy of international understanding which must necessarily be based upon the equality of peoples unambiguously and the mutual respect of their political, governmental and moral institutions.

I believe I am expressing here the choice of the under-developed peoples of the world when I affirm that, with the m, Africa has risen to meet the world not as an antagonistic power but as a new force, hitherto unutilized, and a complementary element without which the human family would be incomplete and disabled.

Here logic joins the nature of our behaviour, considered suspect by some, vague to others.

On the contrary, colonialism falsifies the true sentiments of the peoples. It imposes a feeling of superiority on some, and on others, the acceptance of their inferiority, of their incapacity to change their condition. We know that the reason for colonization is far from being sentimental or moral. Colonization results from economic necessity with the distinction that it does not differentiate between material wealth and human beings. This is the most shameful and the most dramatic aspect of foreign oppression. At the very moment that the peoples of Africa are convinced that nothing can prevent them from reconquering their independence, they become aware of the evils exerted by the system under which they had suffered, upon the very peoples in whose name this oppression was applied.

In the perspective of the affirmation of the African personality, there is as well the free choice and the free operation of national institutions as the safeguard for the development of characteristics proper to the black man. These characteristics are the consequences of the economic and social conditions, of the human and geographic framework in which he lives and which give him a philosophy, a mentality, in brief, a conception of life which is peculiar to him. Have not the same causes created the originality of the cultures of the other human communities that we know?

It is evident that if we impose upon a certain society structures which are incompatible with this society's conditions, its economic or cultural necessities, its perfect internal equilibrium, its means and its goals, we will not only distort the man of this society but we constrain him, we enslave him, we interrupt the development and fulfilment of his faculties in peace and harmony. This is the path of assimilation. We have categorically and definitely rejected this path.

We consider that the tremendous effort which our peoples are called upon to put forth in order to achieve their full emancipation can be given only in total freedom and through the complete willingness of each man, each woman, each child and elder person. It is not necessary to stress that such participation of individuals cannot be obtained by force, or by constraint, but can be acquired only in the most complete liberty and with complete awareness. There is no other alternative: to reject force, and favour the free participation of the people in the work of emancipation, or to accept force and reject the participation of the people in this emancipation of the people in this emancipation.

It is important not to overlook the fact that the rhythm of development in the fully developed countries digs and widens daily the gap which separates the under-developed peoples from their emancipation. For the emancipation of Africa we have chosen liberty and democracy, popular and dynamic action, the use of all our resources, of all our means, the assistance of all systems, the help of all peoples, the contribution of all, the teachings of every type of experience, the lessons of all techniques, in one word — all the fruits of the world to which we would like to add our own.

It appears to me that these things needed to be said here, frankly and courageously, in order to have it understood by all people that Africa must and will find its own paths of development towards its full emancipation. There

is no people, no nation, no group of nations which have found themselves in the same historic, geographic or human conditions, absolutely identical with those of Africa and which therefore could effectively presume to point to Africa the path which it should follow.

Populations which include more than 80 per cent of illiterate peasants, with an annual individual income of less than \$100, and therefore, with the most precarious living conditions — these are the harsh realities of Africa, when it is no longer masked behind the ridiculous veil of exoticism which hides from unaware eyes the colossal misery of our vast under-developed countries at present sparsely populated because of centuries of slavery. And yet in this poverty, of which all humanity should be ashamed, there is man, with his invincible faith in the destiny of mankind; there is his hope, his determination to win and grow; his immense yearning for brotherhood and harmony, his kindness still in its purest form; and at the same time, his extraordinary energy and his sharp sense of responsibility. There is also the incalculable sum of virtues and values of almost 200 million Africans, and the tremendous possibilities which this represents and the intellectual potential which this may hold.

Should we not affirm here that, conscious of the importance of its contributions to the moral and material happiness of the world, Africa prefers co-operation and fraternity to charity. We can consider that until humanity has incorporated this immense mass of proletarian peoples into the life of the universe, the family of mankind will remain incomplete and unsure of reaching its ultimate perfection in unity, progress and freedom.

It is thus in the name of the international solidarity of all peoples that we will repeat here a famous phrase, a phrase whose significance has often escaped the political leaders of certain countries who have jeopardized the economic and cultural chances of their own people by leading them along the inhuman path of colonialism. I quote this phrase "A people who oppress another of us can not be that the most developed nations, those whose development presents the greatest guarantees of stability are today far from being the colonial nations. We are convinced that the noble task which the United Nations will have to accomplish in the immediate future is the task of liberating colonized peoples. Today, this task seems easy because under the pressure of an irresistible movement, the Members of the United Nations are growing daily in number. And becoming more numerous, we note that they express more and more freely the real sentiments of their peoples.

I want to go further than a mere allusion and say that what is primarily of interest today in Africa is not to count the number of independent nations nor to enumerate the millions of liberated Africans. It is to now that, more and more, Africa can, in its own name, express its own aspirations. Those who no longer dare present themselves in their true colours, that is, in their trappings as imperialists, because they know that this is no longer attractive. Still hope deep in their hearts that they can salvage the essential elements of their privileges. In the aim of delaying the movement of liberation of the peoples they dominate, the colonial Powers create communities which, resembling the union of the rider and the horse, foster diversion and systification. Can the fact of sticking a new label on old merchandise change the quality of this merchandise?

The colonialists are ready to "finance" as much independence as one wants; they are ready to flatter the African Governments and to wax enthusiastic before the 3 million free Guineans, before the 50 million Nigerians, etc. But their Machiavellian plan still aims at dividing the Africans in order to remain the masters of the continent. In this, too, they will be disappointed, for the progress achieved by our populations no longer makes it possible for them to be opposed one against the other or for them to be led into a war or competition against one another. What count or competition against one another. What counts for the Africans is not to know if Sekou Toure or N'Krumah have more prestige than Tubman or Bourguiba, far less to know whether the regime in Ghana will be more democratic than that in Nigeria.

Having affirmed during the referendum organized by France that Guinea prefers liberty in poverty to opulence in slavery, we consider it another duty to declare before the representatives of the United Nations that, in the perspective of a swift and democratic evolution of Africa, we, the national leaders of the Republic of Guinea, would prefer to be the last in a united Africa rather than the first in a divided Africa.

In effect, that which counts in the sum of liberty regained throughout the continent to the detriment of those who oppress or exploit Africa. Yes it is certain that those who dream of guiding the independence of Governments of Africa by remote control will suffer bitter disappointments. Africa is ripe for its real independence, that is, for the end of the supremacy of foreign Powers, for the effective exercise of its own sovereignty, for the control of its wealth and the development of all its faculties, not only for the development of its own personality but also for the enrichment of the world's heritage.

It was starting from an existing situation incompatible with its deep sense of dignity that Africa arose against colonialism. We must stress that our enemies often attempt to have it believed that Africa is being taken in now either by the West or by the USSR — in any event, that it obeys a foreign force or concept. Such incomprehension is explained by the fact that their own propaganda against the peoples they had temporarily held in servitude ended by convincing the colonizers of the congenital inferiority of their colonized peoples. But often their peoples, in their own history, have known the same situation through which Africa is now passing, and in no way gave credence to this mendacious propaganda. They forget that the future of Africa is already totally distinct from that which they had dreamed for it and that the Africa of tomorrow will be what its own sons will want to make it.

Of course, Africa is not unaware of the existence of two blocs which influence world politics. What it is of interest to know today is the doctrine of Africa. The East-West conflict often makes one lose sight of the necessity of putting this question to Africa, at least for those who are not aware of whether or not this continent has its own views and doctrine and, consequently, whether it represents a coherent system distinct from the other systems. We believe that it is in the interest of each of the two blocs to forget this quarrel if only for the time needed to achieve the real imperatives of African evolution and the finality of this evolution in the basic domain of human activity.

We know that for the imperialists, Africa is a minor continent whose only interest is as a coveted object more or less open to this or that foreign propaganda. This view is an error which I feel it my duty to emphasize before it is too late for certain nations who risk alienating all friendship in Africa if they continue to judge events in Africa without regard for the concrete realities of our continent. For some, there are but two cardinal points; East and West. They submit that Africa will fall under the influence either of Europe or of the USSR and that, as a result, Africa will live within the framework of the concepts and civilization of the East or West. They willingly forget that the world did not begin with the colonial system or with its division into two hostile blocs. They willingly forget that one hundred years ago no people knew that the United States of America and the USSR would become the two biggest nations in the world. They willingly forget that life is an uninterrupted flow and that the future of Africa will be first of all what the African people will want, despite all the

obstacles which may be placed in the path of their history.

In remaining faithful to the anti-colonialistic spirit of the Conferences of Bandung, Cairo, Accra and Sanniquellie, we clearly declare that the Afro-Asian action which we undertake in the conviction of acting for the acceleration of the total liberation of peoples and the end of racial discrimination in all parts of the world in no way prevents us from concerning ourselves with world peace. In this respect, it is not Africa which should be asked whether it belongs to one camp or another; it is rather to the two camps, to the East as to the West, that we must put the question which we consider as fundamental and of paramount importance: Yes or no, are you for the liberation of Africa?

In other words, we must put the following question clearly to the two systems: "Are you ready to help the people of Africa so that they may break the chains which bind them and prevent them from playing their role as free peoples?" The answer to this question will determine the attitude of Africa vis-à-vis the existing systems. Those who will be our allies will be all those who, as we do, consider the colonial question as a question of international interest and one directly related to the question of world peace. We shall gauge the sincerity of the two blocs with regard to fraternity and the respect for all peoples by the efficacy of their contribution to the struggle against the oppression of one people by another.

As the most representative statesmen of Africa have often affirmed, Africa, once free, will co-operate with all the systems for its economic development and the full development of its cultural values. The practical difficulties of life have taught the African virtues which are daily exercised by the most humble of these men. These are the virtues of solidarity, love of justice, faith in man, the sense of brotherhood, and respect for society. Africa intends to cultivate and foster these virtues and to bring them to the world as a first token of its participation in universal life. Africa has undoubtedly other contributions to make. It has also much to ask, in particular in the technical, scientific, cultural and financial fields. But first, Africa must be in a position to give and to receive.

I sincerely believe that this period of history will witness the beginning of a new phase in the development of humanity, one which will continue, without overturning either the present structure of the world or the system of values nations and peoples.

I sincerely believe that the final destiny of nations will depend principally upon the nature

of their involvement and the extent of the responsibilities which they will take in the building of the universal society, as well as in the building of a new world.

That is why, from this rostrum, I make an appeal to all those men who are aware. I appeal to the nations who hold the greatest share of responsibility for the affairs of the world, to all the peoples ready to participate in the building of a new world, the world of the victory of intelligence and of human values.

I appeal particularly to France, the United Kingdom, Belgium, Portugal and Spain, to our brother peoples, and to friendly nations, so that, breaking the old myths, shattering the old idols, the selfishness and privileges of the past, they raise their conscience to the level of the interdependent interests of mankind and conceive of and act for this universal future by helping Africa to free itself from colonial force, from social misery and indignity — this Africa which awaits only the goodwill, the understanding, the commitment, faith and co-operation of other peoples to safeguard and develop the human civilization which was slowly and painfully built up, century by century, by human virtues, intelligence and science.

As for us, we are too sure of ourselves, too confident in the future, we have too much faith, to bring any rancour or envy, any petty interests or obscure intentions, to the fore. We are of the generation of Africa which holds out fraternal hands to all peoples to advance toward the greater and real happiness of man, through a full utilization of all his virtues, through the economic resources and social and cultural possibilities of all, which the interdependent concepts of the world will harness for the benefit of one and all.

The challenge of the century is the challenge of security against war and against want, the challenge of liberty against slavery, that of reason against force, of equity against privilege. Finally, it is the challenge of the future to the past.

The differences which divide conceptions and peoples can only be resolved in a new spirit and by new avenues which have no precedent in history. We must strive towards this first, dare to do it thereafter. The very quality of the life of peoples is henceforth inscribed in this fundamental pledge: To want to live, to dare to live in the present for the future, and no longer to live in the past turned against the future.

I could not end this brief address which I regard as a cordial talk between our peoples about their fundamental problems, concerning their security and well-being, without touching upon the points of conflict which today are a cause of anguish to the conscience of the world.

"HARLEM - CITADEL OF THE CASTE."

By Carlos A. Cooks

Harlem has been the source of many books, articles, and commentaries by people who on the main never lived in Harlem or actually made a searching study of the life and behavior pattern of the caste who populate it. This writer has lived in Harlem for over thirty years and to a certain measure contributed his ideas and raised his voice against the moral decay and material stagnation that the community reflects. He has witnessed the expansion of Harlem from a community of 200,000 to one of 525,000 within the last thirty years. Despite the rapid rate in the rise of population, the same grimey, backward, macabre picture Harlem presented thirty years ago, is still in focus today.

Here we have a community that cloaks its ignorance and lethargy in a coat of sophistication where appearance takes precedence over intelligence. One is reminded of the circus, where the antics of the clowns are designed to entertain; Only with the circus clown it is all an act to arrest the passing fancy of his audience, but in Harlem buffoonery seems to be the stable pattern of the caste way of life.

Here we are over a half million black people with the same common background, living huddled and congested in an area approximately 4 square miles from 98 Street to 168 Street, between the East and Hudson Rivers. People who wear clothes (sometimes the most expensive) but do not make or sell any clothes. People who wear shoes but they do not make or sell shoes. People who eat food but they do not own any wholesale houses. Indeed 92 percent of the retail stores in Harlem are owned and controlled by white people. The Harlem Chamber of Commerce better known as the Uptown Chamber of Commerce, is a strictly white controlled organization. Politically The caste occupy the same lackey position as in other phases of life.

Two of the leading caste politicians are currently under indictment on "Hamburger Raps," a caste judge was squeezed out of his job on the bench not so long ago because of parking tickets. Another caste man was sacked from his job as 4th. or 5th. Deputy Police Commissioner because he resented the manner in which a white policeman manhandled a caste woman of his acquaintance. Thus it is shown that the Harlem politician cannot fix a parking ticket or even keep himself out of jail - flunkies all. Their leading organizations were organized by white people (it is only a foolish jailer who would give his prisoners the key) and as much as the N.A.A.C.P.

rants and rave about Jim Crow, and Civil Rights, in the 50 years of its existence, the N.A.A.C.P. has never had a Black President. All of the Presidents of this great Civil Rights and Social Equality Organization, have been whitemen.

Is it any wonder that the caste man remains the object of scorn in American Society - One of the greatest systems of government in the world, a setup where the Jews has made it, the Chinaman, Italian, Irishman and other minorities have utilized all the advantages the system has to offer, and at the same time retained their identity and preserved an affinity with the old SOD. In the case of the caste man, doped on bankrupt advice from white oriented organizations such as the N.A.A.C.P. Urban League and the Christian Churches of all denominations, the caste man has developed a mendicant's psychology where his national pastime in America is "Please let me sit on the stool next to you - Mr. Whiteman." Please let me move into your neighborhood," Please let my child sit in the same classroom with your child," Please let me join your tennis club." This is the kind of nauseating nonsense that is responsible for the Faggots, imps, Dope fiends, Crapshooters, Muggers, Vagabonds and in general all around rowdies that we have with us today in major caste belts throughout America.

The one chance the caste man had to break the tenacles of a strangulating psychology of do nothingness and Uncle Tomism as enunciated by the N.A.A.C.P. was offered energetically by Marcus Garvey in the early 1920's. Garvey's doctrine made a tremendous impact on the Black masses of Harlem and America at large, with orations designed to restore the blackman to his primitive dignity and re-ignite within the group an affinity for the larger Mass-Race Body of Africa.

The same miserable cadre of stooges and intellectual prostitutes who wrecked the Garvey Movement and thereby frustrated the hopes of an un-fortunate people, are back in action today, doing their damnable best to thwart the constructive purpose and designs enunciated by the African Nationalist Pioneer Movement. Harlem is the Fub from where all of their activities are launched. Unity by the race for racial advancement are looked upon by these hirelings as a menace to their mode of life which is based on their ability to hoodwink the "Good White Folks" into sub-

Continued on Page Seventeen

Plans Have Been Filed For The "Garvey Memorial Building"

The African Nationalist Pioneer Movement have filed plans for the erection of the "Garvey Memorial Building."

Pending the approval of the Building Authorities of the City of New York.

Plans were filed on June 1, 1960.

The Building will be located on 141 Street, approximately 100 feet East of 8th Avenue.

The demensions of the Building will be 38 by 65 feet consisting of a Recreation Center in the Basement. The main auditorium will consist of Office and Library.

The African Nationalist Pioneer Movement is pending its hopes on the construction of this building preparatory to the launching of an all out campaign to organize and implement a pioneer project designed to encourage homesteading of black people in the Americas — in Africa, where it is the considered opinion of the leaders of this movement based on past and present conditions of destitution, hardship and inequality, endured by people of African descent here in America, that the fortunes and destiny of those people who are interprising enough to avail themselves of the advantages that Africa has to offer, must find outlets and utility for those talents that they possess but is ignored, throttled and denied expression in this setup predicted on White Supremacy.

We realize that many of our people are the misguided dupes of the bankrupt doctrine of civil rights, social

equality, miscegenation, and the rest of the cat trap foisted on them by the hegemony of international Jewery, whose only purpose is to use the Black Race in America as their buttressing shield, while they who encourage the blacks to scorn and disown Africa, work sidiously to perpetuate the impossible state of Israel.

The erection of the Garvey Memorial Building will be a stone monument that spiritually testify to the admiration and respect that the people of Harlem have for the life efforts, deeds, man.

doctrine and memory of this great

This Building — every phase of it, shall be a real manifestation of our understanding of Garvey's doctrine of Self Determination, In that the Architect, Mr. Philbert B. Hill, is a Black man, the work shall be contracted by a Black man, the work shall be contracted by a Black man, and the labourers shall be Black people.

There Is Going To Be A New Day

BY CARLOS A. COOKS

"LUMUMBA FOILS COLONIALIST PLOT TO PARTITION THE CONGO."

One of the greatest African personalities to appear on the stage of world affairs today is Patrice Lumumba. This sagacious leader by a series of adroit maneuvers thwarted the scheme of the Colonialist exploiters of the Congo (of which in this case - Belgium is the fronting power) to balkanize that country and thereby perpetuate their leecherous policy of colonial exploitation with its accompanying evils, abuse and the tyranic dramatization of white supremacy.

Lumumba threw the entire mess into the lap of the United Nations thereby forcing the white world to either take off the cloak of international morality and justice for all, or sit in and pass judgement on themselves. The burden of proof is now upon the shoulders of the United Nations, since it has resolved to urge the Belgium Army to get out of the Sovereign Republic of the Congo. Should the United Nations fail, the entire existence of that organization will be in jeopardy, and indeed world war three might very likely start.

The forces that is encouraging that "Dean of Uncle Toms" Moise TsMehmbe, could well be lighting the fuse to an explosion that could very

well trigger a Race War, sending all Africa up in arms.

We hear a great deal about the Congolese not being ready for Self - Government, but such nonsense should not be seriously entertained as a subject matter for discussion. Belgium's record in the Congo is one of the most fiendish and despotic the world and history shall ever record. Eighty five years ago when they went into the Congo, they found over twenty five million black people living a happy and carefree life. Between the advent of the Belgium Butchers into the Congo, and their expulsion, the pages of history is replete with some of the most grisly tales of torture, mutilation, sadism and outright genocide the world has ever known. We read hysterical accounts in the racist white press of a handfull of white women being raped, but what about the millions of Black girls and women whose breast were cut off under the reign of that monster from the lairs of hell? "Leopold — King of the Belgiums" between the years 1885 and 1905. What about the millions of cripples he made when they did not produce enough work milking the rubber trees on his private plantation which included the entire 900,000 square miles of the Congo? Ah - But it

Please Turn To Page Seventeen

FROM THE RUINS OF EMPIRE

Those piles of ruins, which you see in that narrow valley,
Watered by the Nile, are the remains of opulent
Cities,

The pride of the ancient kingdom of Ethiopia.
Behold the wrecks of her metropolis, of Thebes,
With her hundred palaces, the parents of cities,
And monument of the caprice of destiny.
There a people, now forgotten, discovered,

While others were yet barbarians, the elements
of the arts and sciences.

A race of men now rejected from society for
their sable skin and frizzled hair, founded on
the study of the laws of nature, those civil and
religious systems which still govern the universe.

Lower down those dusky points are the Pyramids,
Lower down those dusky points are the Pyramids,
,Whose masses have astonished you.

"The Ethiopians," Says Lucian, were the first who
invented the science of the stars, and gave names
to the planets, not at random and without
meaning, but descriptive of the qualities which

they conceived them to possess; And it was
from them that these are passed, still in an im-
perfect state, to the Egyptians.

EDITORS NOTE: (Proof positive, that civiliza-
tion started from Central Africa, and traveled
"UP" the Nile.)

THE RUINS OF ZIMBABWE

The ruins of Zimbabwe, the only remaining
evidence of the once Martial, Magnificent and
Mighty Zighn empire lies seventeen miles from
Victoria South Africa, a hundred and seventy-
two miles from Bulawayo. The ruins consists of
an elliptical temple surrounded by walls from
twenty to thirty feet in height; two conical
towers; symbolical of the generation of life; an
acropolis that was an ancient treasure-house
and fortress, artificially strengthened by massive
ramparts.

Zimbabwe was the seat of Bantu Culture some
three thousand seven hundred years ago. Zim-
babwe was in its noonday of culture and refine-
ment two thousand years before the Germanic
Tribes abolished the gruesome practice of feast-
ing on the flesh of their conquered dead.

Help Your People Who Are Not Allowed To Help Themselves
Give Your Old Unwanted } **South West African**
BUT USEABLE CLOTHES } **Relief Committee**
TO

ATTENTION: Members of Religious and Fraternal Organizations
Strike Your Blow With a Sincere Attempt to Ameliorate This Deplorable Condition
If interested mail a Post Card with this information

Your Name

Address

City

Phone

State Best Time to be Contacted

TO:

SOUTH WEST AFRICAN RELIEF COMMITTEE

Care Of AFRICAN NATIONALIST PIONEER MOVEMENT

315 LENOX AVENUE

NEW YORK CITY

'African Nationalist Pioneer Movement'

A call for implementation of the agenda adopted by the "African Nationalist Pioneer Movement" in convention on the 16th day of August 1959.

1) The total mobilization of all the material resources of the Black race in all areas of the world, binding them together into one grand racial hegemony, whose only purposes shall be the welfare and security of Black people everywhere.

2) The activation of African-Community Leagues in all communities where people of the African ethnic group are in the majority. The economy of all African communities must be marshalled, controlled, and channelled in a progressive direction, so that the commerce business life, and body politics of the community be controlled totally by the resident majority.

3) The synchronization of all organizations, regardless of religious passions, or sectional sentiment, to one overall aim and endeavor towards the complete freedom of Africa, for the benefit of the African peoples of the world. This should include moral, physical and material support to the needy cause of the valiant Africans at home who are fighting against tremendous odds.

We demand that all the leading Black organizations in the world delegate representatives to meet with the "African Nationalist Pioneer Movement" in a conference for positive action, to be held on Monday, January 2, 1961.

The "African Nationalist Pioneer Movement" is clarioning a call to marshal all those organizations who are interested in racial progress, solidarity, and freedom.

For further information, contact the "African Nationalist Pioneer Movement", 315 Lenox Avenue, N. Y. C. 27, N. Y. Carlos A. Cooks-Administrator.

All organizations interested in restoring our noble race back to the position of esteem and dignity it once enjoyed, (when other races were still barbarians,) may fill the form below.

Please register two delegates.

Name of organization _____

Address _____

City _____

State _____

Country _____

Name of President _____

Name of Secretary _____

Registration Fee \$5.00

Delegate's cards will be sent to all organizations that register.

Address all inquiries to the "African Nationalist Pioneer Movement"

315 Lenox Avenue—N. Y. C. 27, N. Y.

Carlos A. Cooks—Administrator

MEMORANDUM OF THE COMPULSORY JURISDICTION OF THE INTERNATIONAL COURT OF JUSTICE OVER SOUTH AFRICA WITH RESPECT TO ITS OBLIGATIONS UNDER ITS MANDATE FOR THE TERRITORIES OF SOUTH WEST AFRICA

THE BASIC FACTS

By Declaration dated the 17th of December, 1920, the Council of the League of Nations confirmed and defined the Mandate of the Union of South Africa over the territory of South West Africa. This was in accordance with the agreement of the Principal Allied and Associated Powers establishing the Mandate System under Article 22 of the Covenant of the League of Nations. Under Articles 2, 6 and 7 of the Mandate, it was provided as follows:

"Article 2

The Mandatory shall have full power of administration and legislation over the territory subject to the present Mandate as an integral portion of the Union of South Africa, and may apply the laws of the Union of South Africa to the territory, subject to such local modifications as circumstances may require.

The Mandatory shall promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory subject to the present Mandate. "

"Article 6

The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council, containing full information with regard to the territory, and indicating the measures taken to carry out the obligations assumed under Articles 2, 3, 4, and 5."

"ARTICLE 7

The consent of the Council of the League of Nations is required for any modification of the terms of the present Mandate.

The Mandatory agrees that, if any dispute whatever should arise between the Mandatory and another Member of the League of Nations relating to the interpretation of the provisions of the Mandate, such dispute, if it cannot be settled by

negotiation, shall be submitted to the Permanent Court of International Justice provided for by Article 14 of the Covenant of the League of Nations."

South Africa having contended that the Mandate had lapsed because the League had ceased to exist, an advisory opinion of the International Court of Justice was sought pursuant to resolution of the General Assembly of December 6, 1949. The Court arrived at the conclusion that the Mandate had not lapsed and that South Africa continued to have international obligations under the Mandate. It further determined that even though the League's functions with regard to the Mandated territories had come to an end, the General Assembly of the United Nations is legally qualified to exercise the supervisory functions previously exercised by the League of Nations with regard to the administration of the territory, and the Union of South Africa is under an obligation to submit to supervision and control of the General Assembly and to render annual reports to it (1) (1) International Status of South West Africa, ICJ Reports 1950, p. 128 Advisory Opinion July 11, 1950

South Africa has failed to comply with the opinion of the International Court of Justice, as set forth in various reports of the ad hoc committee on South West Africa to the General Assembly. South Africa has failed to carry out either its substantive obligations under the Mandate to promote the material and moral well-being and the social progress of the inhabitants, or its obligation relating to the machinery for implementation of its duties under the Mandate, particularly the obligation to submit to the supervision and control of the General Assembly as the successor of the Council of the League of Nations by rendering annual reports in accordance with Article 22 of the Covenant, and Article 6 of the Mandate. The ad

hoc committee in its report to the General Assembly (13th Session, Supplement No. 12, A/3906), stated as follows in paragraph 79.

"The Committee, in examining the continued trend of the administration, maintains its opinion that the administration of South West Africa, in which political, economic, social and educational rights are governed by the Practice of apartheid, operates to the detriment of the population, particularly the 'Native' majority, and is contrary to the Mandate, the Charter of the United Nations, and the Universal Declaration of Human Rights. The Committee again recommends as a matter of urgency that the Mandatory Power take steps to repeal all racially discriminatory legislation and practices in the Territory and that it take urgent measures to revise the existing policies and practices of 'Native' administration in a manner which will ensure the fulfillment of its obligations and responsibilities under the Mandate."

The Committee further stated, with respect to economic conditions in paragraph 119 of its report:

"The Committee reiterates that it considers as inadmissible the practice of allocating to the 'European' minority progressively increasing areas of land to the detriment of the 'Non-European' majority of the Territory. It urges that the land policy applied in the Territory be revised with a view to ensuring a more equitable distribution of land to the 'Native' majority and affording them security of tenure on the lands they occupy."

The Committee further stated, with respect to labor conditions, in paragraph 134:

"The Committee is deeply concerned that the limitations and controls placed on 'Native' workers have become increasingly severe, particularly in recent years. The Committee therefore again reiterates its previous recommendations for the revision of labour legislation in the Territory and the improvement of conditions of

labour. As a first step toward the improvement of labour conditions and the relaxation of Government controls over 'Non-European' workers in the Territory, the Committee recommends that workers be given the freedom to seek employment with employers of their choice."

It views as to freedom of movement were stated in paragraph 141 of this report, as follows:

"The Committee deeply deplores the continued existence and enforcement of these restrictions and urges the Mandatory Power to revise the legislation applicable in the Territory with a view to repealing such discriminatory and oppressive restrictions on the freedom of movement of the majority of inhabitants."

With respect to its views on educational conditions, it stated as follows in paragraph 167:

"In that light, the Committee recalls and repeats its previous recommendations: that the Mandatory Power should take all the necessary steps to eliminate the present racial discrimination from the educational system; that it should establish a programme for the progressive unification of the system with the object of providing equal access by all children, according to merit, to the facilities for education;

The Committee gave its general estimate of the situation as follows, in paragraphs 171 and 172:

171. "The Committee therefore reaffirms its conclusion that existing conditions in the Territory and the trend of the administration represents a situation not in accord with the Mandates System, the Charter of the United Nations, the Universal Declaration of Human Rights; the advisory opinions of the International Court of Justice and the resolutions of the General Assembly."

172. "The Committee considers its essential for the preservation of the sacred trust undertaken by the Union of South Africa on behalf of the League of Nations, that the manner of administration of the Territory should be changed, in order to ensure the political, economic and social development of the whole of the population and recognition and application of the

principle of equal rights and opportunities for all of the inhabitants."

(Note: The foregoing is intended as a summary of South Africa's violations of the Mandate. It would be possible to summarize these facts in a somewhat different manner, as for example, the summary of the Committee in the above mentioned report, paragraph 35, which outlines these under two separate headings, namely, acts relating to the international status of the Territory, and Acts relating to the moral and material well-being and social progress of the inhabitants of the Territory.)

In accordance with the resolution establishing the Committee on South West Africa, the Committee was authorized to continue negotiations with South Africa in order to implement fully the Advisory Opinion of the International Court of Justice of 11 July, 1950. In its above mentioned report, the Committee referred to its previous reports describing the results of the efforts it had made to carry out such negotiations with South Africa, and recalled that those efforts had met with no favorable response from the Union government, which declined to cooperate in any way with the Committee in the discharge of its functions (par 7.). This report also refers to the decision of the Committee at its 88th Meeting on 9 January, 1953, that in the light of the fact that the Assembly had established a Good Offices Committee to undertake discussions with South Africa, it would withhold for the time being any further approach to South Africa. (In order to satisfy the requirement of Article 7 of the Mandate that the parties should first attempt to settle the dispute by negotiation, it will be necessary to make some reference to the negotiations conducted by the Good Offices Committee, which would show either that negotiations thus far have been fruitless, if that is the case, or that no negotiations at all have been carried on or are likely to be.)

II. THE LEGAL ISSUES

1. Compulsory Jurisdiction of the International Court of Justice

The International Court of Justice expressly determined in its above mentioned judgement of July

11, 1950 that the Union of South Africa is under an obligation to accept the compulsory jurisdiction of the Court in reference to disputes between the Mandatory state and another member of the League of Nations. The Court stated as follows:

"According to Article 7 of the Mandate, disputes between the Mandatory State and another Member of the League of Nations relating to the interpretation or the application of the provisions of the Mandate, if not settled by negotiation should be submitted to the Permanent Court of International Justice. Having regard to Article 37 of the Statute of the International Court of Justice, and Article 30, paragraph 1, of the Charter, the Court is of the opinion that this clause in the Mandate is still in force and that, therefore, the Union of South Africa is under an obligation to accept the compulsory jurisdiction of the Court according to those provisions."

The International Court of Justice has compulsory jurisdiction over disputes submitted to it as contentious cases only on the consent of the parties. The consent can be given in one of three cases:

a. A declaration recognizing the compulsory jurisdiction of the Court under the so-called "optional clause" of Article 36, subdivision 2 of the Statute of the Court.

b. By agreements recognizing the jurisdiction of the Court with respect to various classes of disputes, such as those arising under the term of treaties (Article 36, subdivision 1 of the Statute of the Court).

c. By an agreement to submit a particular dispute to the Court.

The jurisdiction of the Court in the present case would fall under the second category of cases, namely the obligation accepted under the terms of the Mandate. Therefore it is not relevant whether South Africa or the state which seeks to institute the proceeding has accepted the compulsory jurisdiction of the Court generally under the so-called optional clause (Article 36 of the Statute of the Court), and if so, to what cases such compulsory jurisdiction would apply.

2. To What States Legal Action is Open in a Contentious Case

While some doubt has been expressed as to the right of members of the United Nations, who were not former members of the League, to invoke the compulsory jurisdiction of the Court in a contentious proceeding, there seems to be no doubt whatsoever that a former member of the League of Nations is vested with such a right under Article 7 of the Mandate. This follows clearly from the above quoted language of the International Court of Justice.

It appears that former members which ceased to be such prior to the dissolution of the League apparently lost all rights thereunder, including those in relation to Article 7 of the Mandate. Similarly, former members of the League which are not now members of the United Nations or otherwise parties to the Statute of the Court would apparently not be entitled to enjoy this right. (2) The Report cited makes it clear that the right to invoke Article 7 of the Mandate cited makes it clear that the right is enjoyed at any rate by those former members of the League which were members at the date of dissolution of the League and which are now members of the United Nations or are otherwise parties to the Statute of the Court.

(2) Special Report of the Committee on South West Africa General Assembly Official Records, Twelfth Session, Supplement No. 12 (A/3625), Paragraph 31

3. What May be Submitted to the International Court

Under Article 7 of the compulsory jurisdiction of the Court may be invoked if there is a dis-

pute between the Mandatory and former members of the League which cannot be settled by negotiation and which relates to the interpretation or application of the Mandate. As defined by the Permanent Court of International Justice, a dispute is "a disagreement on a point of law or fact, and conflict of legal views or of interests between two persons." (3) The report of the Committee on South West Africa to the Thirteenth Session of the General Assembly made it unequivocally clear that the dispute between member states and South Africa cannot be settled by negotiation.

There is also no doubt that the dispute in question relates to the interpretation or application of the Mandate, as it deals with various clauses of the Mandate and the Mandate as a whole in relation, for example, to the present status of the territory.

4. Further Legal Issues

If South Africa should question the jurisdiction of the Court over any contentious case brought before it, the Court has the power under Article 36, paragraph 6 of its Statute to settle the issue by its own decision (Paragraph 36, Special Report of the Committee the Session of the General Assembly on South West Africa to the Twelfth).

Under Article 53 of the Statute, if a party to a contentious case does not appear or fails to defend its case, the other party may ask the Court to decide in its favor, and the Court may do so if dictation and that the claim is well founded.

Under Article 94 of the Charter of the United Nations, all members undertake to comply with decisions of the International Court in all cases to which they are parties. If any party fails to perform the obligations incumbent upon it under a judgement rendered by the Court, the other party may have recourse to the Security Council which may make recommendations or decide upon measures to be taken to give effect to the judgement. Consequently, South Africa could not ignore decisions of the International Court with impunity.

III. NATURE OF RELIEF TO BE REQUESTED

In accordance with well established legal principles, the International Court of Justice could be requested either to call upon the Mandatory to comply with the terms of the Mandate after having determined that the Mandatory had violated same, or in the alternative, to determine that if the Mandatory failed to comply with the Court's judgement within some specified period, that the Mandate should be forthwith terminated.

The gravity of the violations committed by the Mandatory, and its absolute refusal to comply with the determination of the Court, as expressed in its Advisory Opinion, would appear to give ample ground for judgement by the Court that South Africa had forfeited any rights to exercise the trust imposed upon it by the Mandate.

Robert Delson, General Counsel
American Committee on Africa
801 Second Ave., New York 17, N. Y.

BUY BLACK

HISTORICAL FACTS

A Race without a true knowledge of its history is like a ship without a rudder, guidelessly drifting on the reefs to wreckage.

Black men through the ages have made outstanding contributions in man's evolution from cannibalism to the civilization of today. The African concept of morality their philosophic understanding of human nature, their great knowledge of chemistry, chronology, biology, physics, mathematics, architecture, engineering, agriculture, animal husbandry, and militarism had created for the African flourishing empires with magnificent cities, temples, shrines and castles thousands of years ago before the European man learned the art and custom of civilized behavior, African empires had reached their maturity long before the Mongolian man embraced the practice of social order, the luxurious city of Luxor in whose valley repose the remains of some of the world's most spectacular characters, Meroe from whence humane African kings sent their armies to civilize the savage backward people of Arabia, Persia, Europe and India. Debra Tabra in central Ethiopia (with its rugged temples hewn out of solid stone) it was from that city that Assymendesse gave the Cushites the rudiments of civilization. Oxum, a city in northern Ethiopia, was the seat of religious worship long before Jerusalem was built, the glorious city of Ninevah, Memphis and Tyre had reached the peak of their glory long before Athens, Rome or Mecca was built. All the puzzling unsolved problems challenging the wisdom of the self-styled superior man today was built by black men.— The Sphinx, the Pyramids, the well preserved mummy of King Tut-ANKH-amen and the Ethiopian Pharaoh Seti is unto this day a cynical rebuke to the Caucasians' claims to sophisticated and advanced knowledge, so, why should the black man be ashamed of Africa? Did not our ancestors civilize the Greeks, Persians and Romans? Through that the evil machinations of untruthful Caucasians in his schools, movies and even his bible have so propagated the minds of the people of African descent that they have become ashamed to be called Africans —How pathetic;

I want to refer to the fupture of Algeria, to which, I know, you have devoted and will continue to devote much effort and time. You should know simply that the peoples of the entire world follows your efforts and count on you, so that smiles may return to the lips of the Algerians — mothers of families, old men and children who are full of hope and who must not be disappointed. Know that all of Africa has its eyes turned towards you. What is of concern to Africa is the height to which your Assembly will carry the sense of universal dignity and understanding. Our brothers of the Cameroons hope also to regain peace in the liberty which is promised to them. Concerning the future of this Territory, the independent African States, at the conferences of Sanniquellie and Monrovia asked for the application of the Charter of the United Nations and nothing more.

In effect, only the Cameroonian people are qualified to receive, before the lifting of trusteeship, the national power which it will then confer upon those elected by universal suffrage. What does it matter whether the present leadership or another be thus given this mandate? The essential point is that, freely and democratically, the people will pronounce themselves under the supervision of the United Nations. The United Nations will provide the only guarantee that this consultation will be carried out in a spirit of loyalty.

Other peoples still under domination already feel the breath of liberty. Let us help them.

Representatives of the sovereign nations of the world, permit me to affirm solemnly before you that the young Republic of Guinea, in conducting its revolution in peace and unity, desires nothing else but to live in brotherhood and in solidarity with all the peoples who love justice and who desire to contribute to the consolidation of the foundations for a real and lasting peace in the world.

tries or peoples. It wants the equality and unity of peoples and of men, without consideration of colour or religion. It remains totally aware that fraternal co-operation, peaceful coexistence, and peace between poples constitutes a clear indication of human progress in work, justice and democracy, and expresses the wish that all the peoples of the world commit themselves firmly to the harmonious development of the destiny of mankind.

The African continent represents a question-mark. May our message and that of all the honest people of the world contribute to find the just response to the question which Africa addresses to you about its destiny. For liberty, equa-

lity and the friendship of peoples, for international co-operation in peace and justice, long live the United Nations.

The **PRESIDENT** (interpretation from Spanish): The United Nations General Assembly has listened with all due attention to the statement which your excellency has just made.

The meeting rose at 4:25 p. m.

'The Awakening Call'

Hail Lumumba! man of Africa
Who stands like a mighty dam
Against the floods of oppression.
A granite wall of reality before
The white man's dream of madness.
To keep the African his slave and Africa
His feasting ground of exploitation.

Hark! the Congo is free
The heart of Africa beats again at last
The pulsating throbs of Freedom is felt
Throughout the land.

The giant awakens and lifts His mighty hand
To smite the leeches who sucked
His blood while so long he slept.

For centuries his blood having flowed to foreign
lands

Leaves him weak as first he stands—
But lo! as this vital substance is retrieved
And the source of his weakness is thus relieved
He will give each son a pound of gold
For every tear in slavery wept.

So now he pleads, " come home my sons."
Your ageing father needs your strength.
For with your youth - I,m young again
And will learn from you the things
I've missed in slumber.

Arise Black sons of Africa on foreign soil
Decaying tools of empires created by your
blood and toil.

Cast off your tattared robes of slavery
Return as free men to your father's home
In united vastness of your number
matched by your patriotism and bravery."

"Come home my sons" Africa calls — and —
Bring my daughters with you
To work, to build, to teach, to bask
In the glory that is due."

Blackmen from every point across the sea
Send back their answers to this plea:
**'FATHER AFRICA, OPEN WIDE YOUR DOOR
THIS DAY
FOR WE ARE READY - WE ARE ON OUR
WAY!!**

is alright as long as the victims are Black and the offenders are white.

Lumumba need not apologize to anyone for the behavior of his people. The world's honest men and history will say that all things being considered, the Congolese behaved with remarkable restraint. However! if the Belgians continue to vacillate, and the United Nations continue to procrastinate, the Belgians and their stooge Tshembe may well yet get the burial that they are bucking for. The will of the people of the Congo is for a United Nation. The sands of time

"HARLEM-CITADEL OF THE CASTE"

Continued from Page Eight

sidizing them as the self appointed leaders of the caste opinion.

The Garvey Movement with its emphasis on self determination, racial initiative, and a collective racial outlook based on and anchored to the freedom of Africa, was repugnant to their parasitical schemes, hence- no stone was left unturned to stop Garvey and discredit his doctrine, but today with Africa for the Africans illuminating the world horizon, and the masses of black people rapidly becoming fascinated by the progress of the African, made so because of Nationalism. We find these termites and chronic enemies of black opportunity climbing on the band wagon, mouthing eloquent phrases about their long attachment to the idea of Africa for the Africans. When African potentates and premiers come to New York, you can always find these bootlickers and professional Uncle Toms - or Tshembo's worming their way into the limelight.

When Sufi Abdul Hamid started the job campaign to get clerical jobs for the caste in the white stores on 125 Street. They fought it, until the masses of Harlem began to support and rally to the slogan "Don't spend your money where you can't work," then they began to connive with the white merchants to rob Sufi of the credit of his efforts.

When Ira Kemp organized the Harlem Labor Union, after the merchants on 125 Street was able to secure an injunction against the picketing of their stores based on race, Kemp decided to file for a Labor Union Charter.

Tshembo attacked it as segregation, and worked with the A. F. of L. to destroy or neutralize the purpose of the Harlem Labor Union. Indeed prior to the Harlem Labor Union, there

is running out on the likes of Lackey's like Moise Tshembe, the Puppet of a Puppet.

Lumumba's cadre from this writer's observation of them, seems to be more oriented toward orthodox African Nationalism, along the Garveyan pattern, than any of the other African officials I have had the privilege to converse with. Their grasp of the problems and the steps to be taken for the industrialization and stabilization of the Congo, gives cause to be optimistic for a bright and glorious role to be played by the people of the Congo and its leadership in the interest of human justice racial dignity and advancement.

was no attempt made by the white unions to unionize the workers in clerical and service jobs in Harlem; Due to the untimely death of Ira Kemp, and the corrupt and incompetent men who succeeded him, the Harlem Labor Union stagnated to a point where Big fat Freeman who knew nothing about the reason why the Harlem Union was organized, or the purpose it was intended to serve, actually approached this writer at a Street Meeting on 125 Street and 7th Avenue, berating my efforts for suggesting that the business life of Harlem should be controlled by the people who constitute the resident majority in Harlem. He was very excited and evidently under orders from the white merchants to see what he could do to discourage the campaign.

Today the idea of "Buy Black" is catching on, it was used with damageing effect in Uganda. It brought about marvelous results for the black people of Tuskegee.

Here in Harlem the parasites have commenced to use the slogan "Buy Black" in a distorted sort of way as a means of keeping up with the masses, and at the same time — confusing the issue. But Harlem will one day soon come of age, and when that happens, many many Preachers, Fakers, Leeches and the professional Race Hustlers or Chronic Uncle Toms (Tshembos) will have to get a job. That also include many charlatans now speaking on the Streets of Harlem.

The rags published and circulated in the community — those fellows also will have to find something else to do. The quacks peddling the destructive opium of superstition and ignorance, they too will be out of business when Nationalism engulfs Harlem, and engulf it — it will.

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What Is The African Nationalist Pioneer Movement

The African Nationalist Pioneer Movement is an Educational, Inspirational, Instructive, Constructive and Expansive Society. It is composed of people desirous of bringing about the establishment of a progressive, dignified, cultural, fraternal and Racial confraternity amongst the African People of the world.

The members pledge themselves to devote their knowledge, physical energy, private fortunes, and sacred honor to ameliorate the tragic inequalities and medieval backwardness that the universal status of the Race reflects.

We hold these conditions to be a challenge to our manhood and an insult to the aristocracy of our noble race.

Whereas every sovereign state in Europe ismass of Asia is governed by Asiatics, Arabs domi ruled and controlled by Europeans, the landnate Arabia, Jewish aspirations have been satisfied by the creation of the state of Israel; Africa is the only continent that is completely dominated by the tyrannic alien yoke of European plunders with the approval of the so-called United Nations, and the active support of the Christian Churches of all denominations.

Certainly, no Black man with blood of Africcans coursing through his veins can live in good conscience, accepting these conditions that a power-drunk white world has conspired to perpetuate on an unoffending people.

The African Nationalist Pioneer Movement realizes that the world is organized in homogeneous segments. In the light of existing circumstances, the A. N. P. M. advocates as a matter of self defense and survival, a Racial Hegemony of the African at home and abroad that will resurrect the nobility ,courage and resoucefulness that once typified African character; rejecting all ideas for racial improvement that do not animate from within the group, denying all standards of beauty that do not represent the vibrant characteristics of the African race, heeding no voice but our own on the issue of racial policy, denouncing all religions that perpetuate the myth of white supremacy and the fallacy of divine adjudication.

We believe in the principle of self-determination for all races and submit that the Black people of Harlem and all other homogeneous African communities have the same moral and natural right to be clannish in their patronage as other people have dramatized that they are. We advocate as a matter of sound racial economy, the "Buy Black Campaign." Patronize your own race, build a solvent foundation for your children. Help create employment and independence for your race.

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AFRICAN NATIONALIST PIONEER MOVEMENT

CARLOS A. COOKS, Administrator

315 Lenox Avenue

New York City

1956

THE STREET SPEAKER



July
•
August
•
Edition

VOL. 1 NO. 3

1956

SPECIAL FEATURE

THE TRAGIC CONSEQUENCE OF WHITE PSYCHOLOGY

Feature Articles

- MURDER WITHOUT REPENTENCE
- NEGROES & NEGRO GOALS
- PSYCHOSYNTHESIS
- I AM MY BROTHERS KEEPER
- SLAVES VS FREE MEN
- ESCAPE VS CURE
- IT'S BEEN THERE ALL THE TIME!



20c A Copy

Marcus Garvey
FATHER OF BLACK NATIONALISM

The Street Speaker Magazine is a Bi-Monthly Publication, reflecting the opinions of that element within the African race that believe in Self-determination and the unconditional freedom of all Africa. It is published by the A.N.P.M., Carlos A. Cooks, Editor. 315 Lenox Ave., New York 37, N.Y. Subscription: \$2.00 for two years in the United States. Foreign Countries: \$2.80

It's Been There All The Time!

Writes Solomon Johnson —

ALL MY life, or at least two-thirds of it, (*I am now Twenty-five*) deep down—way deep down inside, I knew that something was wrong with things. I don't mean the fact that our family wasn't rich, or that we were having a hard time scratching to make ends meet, No; that wasn't it, because nobody minds scratching to make ends meet if the two ends finally start meeting. For example: the place where I was born and partially raised, Philadelphia. It is an industrial city with many factories and plants, all run and controlled by the white race. There are many homes and hotels built by various groups of white people. Many roads and bridges, in fact a whole city. I won't go into a long harangue about what people or tools built it, but I can say that various groups of white people made the policy.

When I was a small boy running up and down 8th St. in Philadelphia, I use to see the Jewish people always selling something, all the time, all over the sidewalk, in the streets; blocking traffic, selling all kinds of junk. And I often wondered where they got all the stuff to sell all the time. Sometimes I would wish that my father had a store so that I could eat candy free. The Italians didn't like the Jews because the Jews had more stores. The Italians did some selling too, and some stealing. Mussolini at that time had attacked Ethiopia, used poison gas on women and children, this is the general character of the Italians, they will foul you in a minute.

I use to go to a store on the corner to buy bread. This store was operated by a big fat funny looking Italian. The place was usually crowded with cut throats Grown men who would say, "Black Nigger, let me rub your head" or "Hey Sambo." When I was alone, or with other Black kids, I would call them all kinds of "Wops and Dago's," and then I'd run like hell. Sometimes we black kids would go down there, just so we could call some names. In the window of this same store, there was a big picture with all kinds of Italian flags draped around it, and IL Duce printed at the bottom of it. I often wondered who the jerk was. I found out later. Pisan use to give parades with big pictures of the IL Duce and statues of the Virgin Mary, with dollar bills stuck all over them. That money probably went straight to Italy.

There we were, a few black families, smack dab in the middle of a bunch of fascists. The light-headed Irish kids were always throwing things at us, such as bricks, bottles and tin cans. They didn't want to harm us of

course, this was like a friendly jesture. We black kids would friendly jesture them right back by chasing them home, then their Mothers—Sisters—Aunts—Grandmas—Fathers and even St. Patrick would start a friendly jesture by heaving different things out of the windows, naturally we returned the various articles. Then all of a sudden the red cars would show, with the big nose Irish cops who would immediately, without question start throwing us into the red car. They would send us home wondering if throwing things ran in the Irish people's blood.

There was another group of people who didn't have any Factories or Stores around there, and they didn't sell anything much. The white people called them Negroes, Niggers and Colored people, but most of the time they called them Black so and so's. Most of these people were ashamed, they didn't know what they were, while every other group around them was making it very plain what they were themselves. Not knowing anything about organizing in order to get themselves straight, they just got drunk and cut up each other. They hated the word: Black, which was their true classification racially. They attempted to act more and more like Irish, Jews and Italians and various other Europeans. They did nothing of any importance such as establishing Factories and Stores. All they did was talk funny and straighten their hair. Later on I met some of these funny people and to my surprise they had succeeded, they were Jewish, Italians and even Irish.

My family, being racial, moved to an all black neighborhood when I was ten years old. So early in life, I had found out about three master con-men; the Jew, the Italian, and the Irish. These three white groups who were fighting a relentless war on the blacks propaganda wise and even physically, each playing his part methodically in an endless effort to keep the sucker - negro, a no - race - flunky, let me know just where they stood. And that's on your head if you let them. Today the same condition prevail. So those of you who are second - hand - white - men, you are not kidding anybody but yourself, ultimately you will be eliminated as is the fate of all fools and flunkies.

Those of you who are not ashamed of your African descent, and don't flinch when you hear the word: Black you really have a vast future when chain reaction occurs from the blackness of thought. Don't fight it! It's been there all the time.

BECOME A BLACK NATIONALIST.

A PROPHET IS POSTHUMOUSLY HONORED IN HIS HOME

Writes Carlos A. Cooks —

ON AUGUST 17, 1956 in Elouise Park, Kingston Jamaica, B.W.I. at a birthday celebration of the Honorable Marcus Garvey, a bronze statue of Garvey will be unveiled.

Marcus Garvey organized the "Universal Negro Improvement Association," the "African Community League," the "Black Star Line," and "Negro Factory, Inc." He recruited the leading engineers of the African race and sent them to Liberia on a mission, for the purpose of aiding and abetting that republic.

He floated the Black Star Line with the following ships, S.S. Orion which was the mother ship and was re-christened the S.S. Phyllis Wheatly, the S.S. Yarmouth re-christened S.S. Fredrick Douglas. The S.S. General G.W. Goethals, re-christened the S.S. Booker T. Washington. The S.S. Kanawha had formerly served as a Yacht but was re-fitted to serve as an Inter-colonial passenger boat along with the larger ships. There was also the S.S. Shady Side, a river boat.

Marcus Garvey addressed the League of Nations in the interest of the black race's right to control their own destiny.

He was dean of the school of African Fundamentalism, published the Negro World Newspaper, Black man Magazine and counceled such outstanding African Patriots as Jomo Kenyatta and a host of others.

While in England on the program of African redemption, he lectured in Hyde Park. He also lectured in El Hyde Park, Jamaica B.W.I. and spoke on Lenox and Seventh Avenues in New York. Garvey gave a program in Madison Square Garden, on African redemption. He was President General of the Universal Negro Improvement Association. A most thought provoking orator, he went into the strongholds of the Klu-Klux-Klan and fearlessly announced the program of his organization, conceding that Europe belongs to the Europeans and Asia to the Asiatics, and insisting that Africa must and shall be for the Africans, both those at home and those abroad.

Marcus Garvey's birthday is observed in Africa, South and Central America, The Caribbeans and here in New York there will be a parade in his honor through the streets of Harlem on the 17th day of August, 1956

"THE BLACK WOMAN"

By the Honorable Marcus Garvey

Black Queen of beauty, thou has't given
color to the world.
Among other women, thou art royal and the fairest,
Like the brightest of jewels in the regal diadem,
shinest thou
Goddess of Africa natures purest emblem
Black men worship at your virtuous shrine
of truest love,
Because in thine eyes are virtues steady
A holy mark as we see in no other,
Clothed in silk and fine linen from ancient Venus
the Goddess to mythical Helen.
When Africa stood at the head of the elder nations
The Gods use to travel from foreign lands
to look at thee,
On coach of costly Eastern materials
All perfumed reclineth thee
As in thy path flowers were strewn sweetest that bloom
Thy transcendent marvelous beauty
made the whole world mad,
Bringing Solomon to tears as he viewed
thy comeliness,
Anthony and the elder Caeser at thy royal feet

preferring death than to leave thy presence
their foes to meet.

You as in all ages have attracted the adoring world,
causing many a bloody banner to be unfurled.
Eminence to see a world fight in your ancient
African defense

Today you are dethroned through weakness of your men

While with frenzy those of us crave your smiles
and your hands,

Those who were all monsters and would not
with love approach you

Have insulted your pride, and now attack
your good virtue

Through disunion, you became the mother of the world
Giving tinge of robust color to five continents.

Making a greater world of millions of colored people
Whose claim to beauty is reflected through
our black faces.

From the handsome Indian to the European brunette.
There is a claim for that credit of their sunny beauty
Which none can never take from thee
Queen of all women, who hast borne trials and
troubles of racial burden.

SLAVES vs FREE MEN

Writes Oscar Brown —

HAITI, IS A Black republic, where there is a black democracy. There are 10,000 square miles of land, and some 4,000,000 people. These people are happy, though poor. They have long debunked the propaganda that "blacks cannot rule themselves efficiently."

These Haitians have also debunked the story that was being told about civilizing the savages. If this were true, they would never have revolted. They would have been too busy enjoying their new found culture.

These so-called negroes are always telling us that slavery was a blessing in disguise; this is usually said by some of our negro Christians who are so inferior that they have to be washed in the blood of some lamb until they become as white as snow, as black as they are.

I deliver medicine occasionally to some negroes who live in a private house, owned by a white doctor. It would do your heart good to see these savages, always in slippers, tipping around on their toes and speaking in whispers. I am willing to bet that the day the doctor moves out of there and leaves those negroes alone, the police wagon will be there in short order to load up and take negroes to jail for cutting up each other. And you tell me that this negro is civilized? He was never a bigger savage than he is now. He fights tooth and nails against organization. Brother, I don't blame them for fighting against it, because the day we become organized is the day civilization will really begin.

After their defeat in 1697, the Spaniards ceded Haiti to France. Spain introduced sugar cane, which was to eventually become Haiti's main export. The combined exports of Haiti exceeded the thirteen American colonies and the colonies of Spain to the tune of some one hundred and forty million.

The next in line of privilege were the mulattoes. Some twenty-eight thousand of them owned one third of the land, and owed their very existence to Louis XIV's code which stated that any slave acquiring his freedom by purchase or gift, was to become a full French citizen, with all rights, including the right to own slaves.

The mulattoes feared the large mass of blacks. The whites discriminated against the mulattoes; the blacks were from several parts of Africa, and spoke many different languages. Their hatred of the white slave masters, and their ancestral worship kept them close together. Their ceremonial worships furnished real means of communication between escaped and chained slaves, and organized rebellion.

In the year 1758, the ablest of the escaped slaves, Macandel, almost succeeded in a plot to poison the reservoir supplying the Plains DuNord. On the night of Aug. 14, 1791 at a meeting disguised as a voodoo ceremony, Boukman, Biasson and Jean Francois, three leaders of the blacks, adopted definite plans against the

whites. Six days later, led by Boukman, the slaves of Turpin Plantation massacred every white man, woman, or child they could get their hands on. This inaugurated a general insurrection, and within a few weeks, the plantations of the Plains Du Nord were in ruins. The white population was either murdered or couped up in the larger cities. Blood poured in torrents, the earth was blackened with ashes; the captured blacks were burned alive, broken on wheels, or buried to their necks in sand and hot melted wax was poured into their ears.

The United States noted that these atrocities were paralleled by equally revolting exhibitions of black savagery. It was computed that within two months after the revolt began, about two thousand whites had been massacred, and hundreds of plantations destroyed.

Jean Francois, Biasson, and Boukman completely controlled the insurgent blacks of the north. The country was in a state of confusion. Although the blacks had no definite plans for the abolition of slavery, the mulattoes lacking organization and able leadership, were in no position to assert their claims, but opposed granting freedom to themselves. The whites engaged in fractional quarrels were united in only one determination; to suppress revolt. The mulattoes considered the refusal of the whites to recognize the decree of the National Assembly which gave certain political rights to men of color. Defiant of the home government, their leaders assured of the support of France, were determined to get their rights by force.

This movement was organized in the western province, where many of the mulattoes were rich and had slaves. The whites strengthened their claims, not wanting to fight both blacks and mulattoes. They figured they could control the mulattoes. This was the state of the colony in September, 1791. The inability of the National Assembly to restore order, drove a large number of mulattoes into the camp of the blacks. This so hopelessly discouraged the commissioners, that they left the colony. Mulatto soldiers were brought from the south, fearing a civil war between white soldiers and the mulatto soldiers. The governor resigned. A quarrel broke out between the mulatto and white soldiers; this added more revolt, into which the blacks were called as the mulattoes were outnumbered. The governor retired to his ships and sailed for the United States.

Over fifteen thousand blacks entered the city, and the whites who could not escape, stood in the hills and watched the town being destroyed in flames, and the fall of French supremacy in the island. From every port, ships crowded with refugees sailed for the United States, Europe, or other West Indian Islands; while the Spanish border ports received streams of terrified and destitute whites, all of whom were glad to escape with their lives. Since early in May 1793, a number of Spanish troops had been operating on the

(Continued on Page 9)

PSYCHOSYNTHESIS

THE CONVERSION OF BLACK MEN INTO NEGROES

Writes R. W. Williams —

THE WHITEMAN has developed a new science which might best be termed "Psychosynthesis"—through which the processor is enabled to synthesize the mentality of a human being and thereby make him into what ever he will have him be. The guinea pigs for the development of this science as well as its target victims has been the black race. What was the motive behind an alleged civilized race engaging in such a diabolical practice as the destruction of the human mind? It is no mystery.

Unlike any other segment of the American population, our forefathers did not come here of their own free will as immigrants seeking a better way of life, they were uprooted from their homes in the land of plenty, and brought to America by force, deceit, and trickery, to serve as slaves in building a nation, not for themselves, but as a haven for the pauperized white race which was dying out from disease, wars, and starvation in poverty stricken Europe. To carve a nation out of a wilderness, the whiteman learned, was a job beyond his ability. He then tried the Indians, with equal failure. The only man whose physical excellence could conquer this herculean task was the African, so he was elected.

When the whiteman went into Africa, he found Africans there, not "Negroes," he kidnapped Africans, he transported Africans to the Western Hemisphere. We are the descendants of those Africans, then why and when did we become "Negroes?" The answer is quite simple. The Africans, after thousands of years of enjoying freedom and prosperity in their own country, in their own civilization, were in no mood to become slaves of anybody, and especially the whiteman. Their distaste for the idea was forcibly demonstrated by the valiant battles in warfare put up in Africa, when these invading parasites' real aim became apparent; and by numerous other forms of resistance as mass suicides, mutiny on the slave ships, and bloody rebellions against their white enslavers.

The whiteman soon realized that it would require more than his savage brutality and iron chains to hold these proud black people in slavery. He further realized that as long as the mind remains free, the body cannot be kept indefinitely enslaved. Hence, if a man is to be made into a slave, he must first be stripped of the things that make him a man. What are the ingredients of manhood? To be a man, a person must have pride and confidence in himself, his race, his heritage. He must possess a willingness to die if necessary to defend this heritage, his homeland, to perpetuate his ideals, his culture, his way of life, he must maintain a close adher-

ence to the first law of nature, he must sustain a perpetual desire to be free to take part in chartering his own destiny; that destiny being to protect, defend and promote the welfare of his family and his race.

Ways and means of destroying these traits of manhood in the blackman therefore, became item No. 1 on the slave master's agenda in his plan to build America—for a builder cannot perform his work well unless his tools are in order. Thus the whiteman decided long ago, that when the first generation of our forefathers with the memory of their country and freedom still vivid in their minds, had died out, future generations of black people, if they are to remain under white domination, must never be allowed to re-establish, or reunite themselves with Africa, their homeland; their way of life, their arts, their languages, their religions, their history, and their people; hence, their hope for freedom and racial independence.

They must be taught that their history has been one of slavery, dating only back to 1619. They must never know that their history is that of the oldest and first civilized people on earth; that their black forebearers were builders of empires and creators of civilizations in Africa centuries before the white race in Europe emerged from the stage of savage cannibals. They must be taught that they were the savages whom the kind-hearted whiteman through his Christian benevolence brought out of darkness and allowed to share his civilization; and for such generosity on the part of the whiteman, the blacks should be eternally grateful, and contented to be his slaves.

The whiteman then, has based his policy on the unshakable conviction that black people must never be allowed to consider themselves equal, or even potentially equal to the whites, and thereby become a threat to white supremacy. Therefore, they must be made to admire and respect white people and to hate themselves.

Since the mind is the master of the body, gain control of his brains, and you automatically have control of the man. By this simple law of psychology our race has been laid to waste. By consistent and systematic propaganda and formal mis-education over many generations, this professional enslaver has succeeded in reducing the minds of our people to the level where they have accepted this nonsense; and as ironic and incredible as it may sound, have joined him in perpetuating it.

From a race of proud, creative and courageous black people (Africans) the whiteman through "Psychosynthesis" has created the confused, frustrated, spineless creatures to whom he has given the insulting names of "Negroes" and "Niggers." And as if to add insult to the injury of black dignity, these *(Continued on Page 10)*

I AM MY BROTHER'S KEEPER

AM I MY BROTHER'S KEEPER? THIS IS SUPPOSE TO BE AN ANSWER MADE BY CAIN AFTER HE HAD SLAIN HIS BROTHER, ABEL.

Writes Oscar Brown —

WE HAVE LONG since realized that we are our brother's keeper. There are numerous organizations which take care of the old, the sick, the very young and those who are unable to take care of themselves. Relief, old age pension, social security and a host of others prove beyond a shadow of a doubt that we are our brother's keeper.

In an economic system such as this, the negro should not have to be told to make some form of preparations to do likewise; the least he can do is try to employ himself. Why does the negro think that every other group is suppose to take care of him? These people are so busily engaged in creating and finding employment for each other, that it is very unreasonable to expect them to include us in their plans. These people must not only find employment for each other, but also the negro. If there is a porter job available after most or all of them are employed, then the negro gets it, he then raises hell because he is qualified to do chores other than porter work.

We are a group of some fifteen million, who spend sixteen billion dollars yearly! Yet, we are so poor. Our employment ratio is always very high because we have no industries. The negro is a consumer, and a very ignorant one at that. While the negro is employed, he could pool his monies and go into some form of business; this business would employ not only one of them, but several. Instead, the negro insists on being extravagant, he buys the best, or at least he pays the most for what he calls the best. Thus, you'll find the negro paying a hundred dollars for a suit, thirty dollars for a pair of shoes etc.

This money is used by those with whom the negro trades, to make employment for everyone except the negro. The fine cars we own, and the luxuries we indulge in, you'll find no other race indulging in unless they are rich. Then why does the negro insist on being the only outstanding poor-rich? A people as poor as the negro cannot afford to be careless with money. Some of the people who trade with negroes are always telling them that money was made to be spent; true, but let us examine these people, most of whom are middle men. These people buy and sell; thus, they receive bills for merchandise purchased. You'll find them adding each item, checking and rechecking over and over to make certain they aren't being overcharged one cent, but it shouldn't matter that the negro is overcharged for most of the things he gets, making it possible for these merchants to receive not only their regular profit, but in many instances, profit and a half. Yet, these people don't intend to spend one cent more than is necessary.

What makes this such a sorry state of affairs, is that

these people who take the negroes money are aliens; thus, this money is taken out of the community to educate, employ, and promote better living conditions for people other than negroes, while the negro remains illiterate, unemployed and living in a filthy community. The things that negroes do, you'll find no other group doing. If there are one or two of his kind in a business, the negro is the last to patronize him. The only business negroes seem to support is the negro restaurant that is open all night. These restaurants usually have a Juke Box that can be heard four or five blocks away. Negroes wait until four o'clock in the morning, then they decide to eat—or is it to play this noise maker and keep everyone else awake? I suppose that is the only reason the negro trades with these restaurants, nobody is able to rest; this he likes.

Why isn't the negro told to patronize his own merchants? Strange as it may seem, there is only one organization among us advocating self-determination; this is known as the A.N.P.M., with it's "Buy Black Campaign" This is the most despised group in Harlem. Why? Those who sell merchandise to the negro naturally dislike anyone trying to take their bread and butter away from them. But why the negro dislikes the A.N.P.M., is beyond me.

If this negro doesn't intend to do anything for himself, then what does he mean to do? He, surely will profit most from his own industrial enterprises. We had among us three people worth mentioning; an Ice cream manufacturer, a Clothing manufacturer and a negro woman Pharmacist. The ice cream maker and the factory making clothing were opposite each other on 135th St. between Lenox and Fifth Avenues. These people went out of business long before the block was condemned for projects. What I would like to know is, doesn't the negro eat ice cream, and doesn't he wear clothing? If not, why are there so many ice cream companies and so many people selling clothing among us? These people could have employed not only themselves, but several others, had they been successful in business. The negro woman who owned the Drug Store at 119th St. and 7th Ave., was in a field already prejudiced to women. It would seem that the negro women would have gone out of their way to support this woman; first, because she was one of their kind, and secondly, because she was a woman. Despite her unusual accent, she failed in business. I dare say that had she been a white woman right here in Harlem, she wouldn't have enough hands to serve negroes. They would be swarming all over the place to trade with her, even though she spoke little or no English. Negro women could have supported the negro druggist just buying a box of Kotex. She could then employ herself, another druggist, a clerk and a porter.

Negroes and Negro Goals

Writes Antonio B. Stephens —

ADLAI STEVENSON in "Look Magazine" of Nov. 15, 1955 uses the following words, "Incidentally, I never once heard the word "Negro" in Africa. African, Native, Bantu; yes, but "Negro," never. This word seems to be an American invention, etc." Black people were indeed surprised to see such a ridiculous statement from a statesman, a man supposedly of a high educational and intellectual caliber. Is it just an effort to side-track the truth, or is it genuine ignorance? It should be common knowledge of the average person, not only in America, that this debasing word "Negro" is an American invention. The semi-human creatures who fulfill the qualifications of that despicable word, constitutes a separate element, apart; regrettable to admit that the only affiliation between them and the Blacks is probably the color of the skin, but in Racial dignity and aspirations—none.

I dare any man to make this contradictory statement "Negro Nationalism." Whenever there is such an aspiration, it is "Black." Negro aspirations are namely INTEGRATION, DESEGREGATION, MISCEGENATION, SOCIAL EQUALITY, COMMUNISM, etc.

The negro is not Black psychologically; therefore, constitutes a something apart, consequently is not a representative of the Black Race.

It's indeed a tribute to the ignorance of any man who refers to my race as a whole, as negroes, or to associate in any way the aspirations of Blacks with those of bastard minded negroes.

The negro is the product of that debased, dehumanizing circumstance imposed on him by his humane Christian white masters known as chattel slavery, now converted into mental slavery — a creature devoid of his racial pride, ambition and originality; thanks to those civilized white masters. Negroes were and are taught through every chanel of propoganda, namely the church, school, movies, radio, television, books and magazines, that he is inferior, that he cannot make it alone. It is impressed on him in every aspect of life and he has learned well the lesson intended for him. Is it a wonder that he chose the undignified goal of integration? He adheres to the whiteman's conceptions in totality; to his conceptions of beauty, justice, right, religion, might, etc. In other words, this negro is an artificial being with Black skin but a white mind, white ambitions, white aspirations; made exactly to order by his white maker.

The Blacks inspired by racial dignity, pride and ambition, combined with the knowledge of their glorious past, and the realization that Africa their natural heritage bequeathed to them by the God Nature, inspired by the realization that theirs, the land of possibilities, the land of the future, and the burning desire to redeem his women; his posterity is forging ahead to the racial goal

of "Black Nationalism" under the leadership of Garveyism and the African Nationalist Pioneer Movement, determined to accomplish that goal in the land of our forefathers, and it shall be accomplished even if it requires the annihilation of everything under the firmament of heaven.

Integration in what is justly ours is inconceivable with the beastly negro included; he had better remain with his white master since he inwardly is also white.

THE *Universal African Anthem*

National Anthem of the African Nationalist Pioneer Movement and African Communities League.

Poem by Burrell and Ford

(1)

Africa, thou land of our fathers,
Thou land where the Gods love to be,
As storm clouds at night sudden gathers
Our armies come rushing to thee.

We must in the fight be victorious
When swords are thrust outward to glean;
For us will the victory be glorious
When led by the Red — Black — and Green.

Chorus

Advance, Advance to Victory.
Let Africa be free;
Advance to meet the foe with the might
Of the Red — the Black — and the Green.

(2)

Africa, the tyrant's falling,
Who smote thee to thy knees
And thy children are lustily calling
From over the distant seas.

Jehovah, the great one has heard us
Has noted our sighs and our tears,
With his spirit of love he has stirred
Be one through the coming years.

Chorus: Advance, Advance, etc.

(3)

O, Jehovah, thou God of the ages
Grant unto our sons that lead
The wisdom thou gave to the sages
When Isaac was sore in need.

Thy voice thro' the dim past has spoken
Africa shall stretch forth her hand
By thee shall all fetters be broken
And heav'n blesses our dear Mother Land.

Chorus: Advance, Advance, etc.

PATRONIZE YOUR RESIDENT MERCHANTS ! !

THE TRAGIC CONSEQUENCE

"NEGROES: A SYNTHETIC CASTE"

This is the second in a series of three articles dealing with the main arteries of the race problem in the Americas. The initial article dealt with existing conditions. Here we will deal with the underlying causes responsible for bringing about the psychological metamorphosis from a proud, arrogant African Warrior: to a docile and subservient caste creature - now known as negroes.

Writes Carlos Cooks —

THE AFRICAN SLAVE TRADE

IN THE YEAR 1547, the Council of Cardinals met in the Hague, and sanctioned as a righteous and progressive idea, the enslavement of Black Africans for the purpose of their conversion to Christianity and to be exploited in the labor market as the chattel property of white supremacy.

The Princes of the Catholic Church adopted this devilish scheme, it speedily gained the sanctimonious blessing of His Holiness, the Pope of Rome and became standard policy of the Roman Catholic; later the Protestant Churches for three centuries. Thus was the ghastly traffic in human misery given the cloak of respectability and annointed with the oil of Pontifical righteousness—In Jesus Name. And so the slave trade began, inaugurating an era that stands out as the most gruesome and macabre example of man's inhumanity towards man.

There isn't a crime conceived by the human mind that was not committed against those unfortunate Africans who fell into the hands of the slave traders. The Europeans saw in African manpower, the means whereby they could secure free labor for the building of the Americas. The indigenous American Indians flatly refused to work for the whiteman, preferring to fight till death, rather than become the tool of white feudalism.

Working in consort with Moslem-Arab marauders, the Christian slave ships of Portugal, Spain, Holland, France and England kept their criminal rendezvous with Arab slave merchants along the Ivory, Gold and Guinea Coasts of West Africa; sometimes carrying a ship-load of calico and molasses to barter for a ship-load of Africans, on other occasions rum and guns would be exchanged for a cargo of human beings. Those caught in the vortex of the Arab slave marauders were herded on the slave boats, crammed into the holes of slave ships; upon completing loading operations, the ship's hatch would be latched upon them and any showing a spark of fighting spirit were shackled to their bunks, there they were left to wallow in their own waste material and inhale the asphyxiating stench of human squalor for the voyage. Only the most hardy survived the journey into slavery. Upon arrival at the trading center in the western world, they were herded down the gang plank, chained to each other and led directly to the auction blocks where they were paraded naked before prospective buyers and sold to the highest bidder.

SLAVERY

The blacks upon entering into the slave system of

the Americas, became exposed to the most diabolical and consistent application of mental and physical torture the world has ever known.

Here was the African, far away from his native land where he was free to hunt the mighty lion, dance his tribal dances, farm his land, commune with his great God Dambulla, and offer incantations to Vudaun, Africa! where he could drink freely from the sweet nectar of the cup of life, husbanding his wives and fathering his children, enjoying the fraternity of his friends, marching bravely with the warriors of his tribe in time of peril; he was passionately devoted to the beauty of Africa, its green fields and rich soil, its rapid flowing streams and cascading waterfalls, its serenely beautiful sunsets and golden dawns.

As the African reflected on his miserable state and the strange brutal hell of his surroundings, he became a creature of conflicting emotions, caught in the throes of nostalgia. He would recklessly gamble his life away in a suicidal attack on the entire slave system. Oftimes these attacks gained limited success, in that the attacking Africans achieved their objective; mainly, to kill everyone on the plantation connected with slavery. Their prime targets during the attacks were the slave-masters, their families and the task-masters.

The feudal hierarchy of the slave system soon realized that they were losing face and money as a consequence of these spasmodic attacks and decided that a full course of physical and spiritual psychology must be implemented if the Black African was to be transformed from a proud rebellious man to a docile (Negro) slave caste creature. Their plans entailed some of the most extreme forms of physical torture.

"Breaking On the Rack" The rack was a wooden mechanism with a score of heavy oak poles; the poles would lash out in vigorous unison at the half turn of the wheel and pound the black victim until every bone in his body was broken in fragmental particles, this operation normally took four hours.

"Quartering of Blacks" Quartering was a more violent but quicker form of torture. This consisted of the use of two young trees to which the helpless victim would be tied, right hand and right foot to one tree, and left hand and left foot to the other, the trees were bent to the point of tension and held in that position until the victim was securely tied, then the staying hands would be removed, the concentric force of each tree returning to its natural position would tear the unfortunate black man's body in four.

"The Whipping Post" This was the most widely used

CE OF WHITE PSYCHOLOGY

method of the terror apparatus of the slave system. Its operation varied in heinousness based on the temperament of the task-master, some used spiked whips during the flogging and gloated in sadistic glee as the lashes from the steel spiked whip tore into the blackman's flesh. Others favored "hot brine" after the flogging—their joy came from the painful moaning of the African.

"The Pit" This mode of torture was reserved for pregnant black women; consisting of a hole in the ground deep enough to house her inflated belly, with her naked back exposed to the slave-master's bull-whip. If her condition of pregnancy was in an advanced stage and her offense against the slave system a serious one, she would be whipped until she prematurely gave birth to the child in her womb, or died from the excruciating pain of the bull-whip biting into her naked flesh.

"The Blood Hounds" The hounds were trained to disembowel human beings. At the signal of an escape, they would be turned loose to track down their quarry, upon finding their prey, the hounds would proceed to tear out the entrails of the fugitive blackman.

These are just some of the torture methods employed by the supposedly civilized white man on the reputedly uncivilized blackman. The civilized Christian whiteman saw humor in the misery of suffering blacks, indeed! Whenever there was a quartering, or the whipping of a pregnant blackwoman, or the hounds went on a trek, plantation owners from all around came with their wives and children to see the show.

Despite the cruelty and savage atrocities inflicted on the Africans as a means to break their spirit and condition them into becoming profitable assets to the slave system, the white slave-master began to realize that terror alone would be useless as long as the Africans retained their proud brave spirit and native ways. Therefore, the Christian church came up with a program designed to bring about complete subversion of the African to the desired Slave Caste Creature demanded by the feudal society of the Americas.

THE PSYCHOLOGICAL METAMORPHOSIS

The plan of the Christian church called for the complete destruction of the African's mind. The psychological process was implemented in its totality to the extent that the Bible was revised in 1659 for the express purpose of justifying slavery and establishing as divine dogma, the fallacious assumption that the curse of God was upon the Black Race; and slavery was the intention of the Almighty God where the Africans would serve their penitence.

This ecclesiastic hoax having gained currency, the entire Christian world now armed with the newly fabricated "Divine Dogma" (Slaves, obey thy master) proceeded to vilify the African Race—burlesquing their hair, color, lips, teeth, nose, eyes, head and general appearance.

The Blackman's concept of God as the great tower

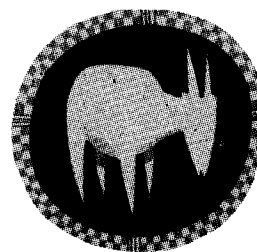
ing black figure of Dambulla, who made his wrath felt, the avenging spirit of Voudun; was tabooed by the Christian slave system. Any attempt by the Africans to practice their indigenous religion was considered necromancy and the High Priests of Voudun were called sorcerers, and fed to the hungry blood hounds. Thus with the suppression of the African native religion a *fait accompli* and the destruction of the Blackman's self confidence and affinity for each other becoming an evident fact, the Christian church and slave system was ready to put into operation the next phase of their horrible scheme.

STOCK BREEDING & MISCEGENATION

At the turn of the eighteenth century, Christian Feudal Slave Cartel was yielding so much profit to the European parasites who trafficked in it (which was the majority of nations of Europe) the white man began to envision the domination of all Africa, and the total enslavement of its Black population.

In this connection, they decided to create within the slave caste, a mongrel group that could be used to perpetuate a phobia of happy subservience among the black slaves. To accomplish this end, the Christian slave system endorsed the use of innocent young black girls to be used as concubines of the white slavemasters. The bastard born of this sordid union, naturally was neither black nor white, neither freeman or slave. This mongrel caste was taught to believe themselves better than the black slave—based on their lighter color, they were taught to read and write and enjoyed a very close relationship with the slavemaster. They were known as the "House Nigger" and they gave valuable service to the feudal slave system, acting as liaison between the slavemaster and the field slaves. On Sunday mornings it was the "house nigger" who preached to the work-weary slave about the blessings of Jesus and the paradise to come. The "house nigger" was the chief espionage agent for the slavemaster and in turn had his underlings in the field from whom he would get information as to plots and agitation to turn over to his master. But as vigilant and cruel as the Feudal Christian Slave System was, many blacks escaped, many died gallantly—hacking the task master to death, many succeeded in burning the plantation down.

To be continued in next issue.



HAITIAN DECLARATION OF INDEPENDENCE

PROCLAMATION OF DESSALINES, CHRISTOPHE AND CLERVAUX

Chiefs of the Liberation Armies of Haiti

THE INDEPENDENCE OF ST. DOMINGUE is proclaimed. Restored to our primitive dignity, we have asserted our right; we swear never to yield them to any power on earth. The frightful veil of prejudice is torn to pieces. Be it ever so! Woe be to them who would dare to put together its Bloody tatters!

Landholders of St. Domingue, wandering in foreign countries! By proclaiming our independence, we do not forbid you all, without distinction, to return to your property. Far be from us so unjust a thought! We are not ignorant that there are some among you who have renounced their former errors, abjured the injustices of their exorbitant pretensions, and acknowledge the lawfulness of the cause for which we have been spilling our blood these twelve years. Towards those men who do us justice, we will act as brothers. Let them rely forever on our esteem and friendship; let them return among us. The God who protects us, the God of free men, bids us stretch out towards them our conquering arms. But as for those who, intoxicated with foolish pride, interested slaves of a guilty pretension, are blinded so much as to believe themselves the essence of human nature and assert that they are destined by Heaven to be our masters and our tyrants, let them never come near the land of St. Domingue! If they come hither, they will only meet with chains of banishment. Then let them stay where they are—tormented by their well deserved misery and the frowns of the just men whom they have too long mocked, let them still continue to live, unpitied and unnoticed by all. We have sworn not to listen with clemency to any who would dare to speak to us of Slavery. We will be inexorable, perhaps even cruel, towards all troops who, themselves forgetting the object for which they have not ceased fighting since 1780, should come from Europe to bring among us death and servitude. No sacrifice is too costly and all means are lawful to men from whom it is wished to wrest the first of all blessings. Were they to cause streams and torrents of blood to flow; were they in order to maintain their liberty; to fire seven eighths of the globe, they are innocent before the tribunal of Providence; which never created men to groan under so harsh and shameful a servitude.

In the various commotions that have taken place, some inhabitants against whom we have no complaints have been victims of the cruelty of a few soldiers or cultivators—too much blinded by the remembrance of their past sufferings to be able to distinguish the good and humane landowner from those who were unfeeling and cruel. We lament, together with all who feel, so deplorable an end, and declare to the world, whatever may be said to the contrary by wicked people, that the murders were committed contrary to the wishes of our

hearts. It was impossible, especially in the crisis in which the colony was, to prevent or stop those horrors. They who are in the least acquainted with history know that a people, when torn by civil dissensions, though they may be the most civilized on earth, give themselves up to every species of excess; and the authority of the chiefs, not yet firmly based, in a time of revolution cannot punish all who are guilty, without meeting with perpetual difficulties. But today the dawn of peace cheers us with glimpses of a less stormy time; now that the calm of victory has succeeded to the tumult of a dreadful war, all affairs in St. Domingue ought to assume a new face and its government henceforward be one of Justice.

Done at Headquarters, Fort Dauphin
November 29, 1803

Signed *Dessalines*
 Christophe
 Clervaux

Manifestation of Contemplation

By LaVerne Holt

Myself do I love – honor, worship and obey
Myself do I live for – twenty-four hours a day
Myself alone do I cling to
Myself alone do I truly care for

Myself nature has made so perfect
Myself cannot be defined in words
For thousands and thousands of years
Man has labored hard, wracking his brain,
Trying to solve the mystery of myself; Ah, but never!
For the "infinite virtue" filtrated the core

The vision of myself is in your face
Intricately woven in the "Black Race"
The discomposure of the whole
Must organize and take their place

You, Blackman! Pride of nature's creation
Adhere to the only law, "Self Preservation"
We are natures chosen people of the world
We must unify ourselves with racial love

Know "Myself" in daily reality
You are only dreaming, you are free
It's all up to you to make it be
Who else can plan your destiny?

Time? You have no more of that friend
You've lost your chance, "Myself" will win
Who knows how many moons will pass by?
Before Blackmen, will unite against the enemy
Fighting, side by side

Oh, what a glorious day that will be
It will have to be done, before we are free
Why can't they all "understand the sign"
Myself is the mind, Black unity, it will bind!

MURDER!! WITHOUT REPENTENCE

Writes Mary Kerr —

THIS IS A STORY OF MURDER! The story of the white man's murderous attack on the black men of Africa.

We the black women of the Ladies Auxiliary of the African Nationalist Pioneer Movement are determined to stand behind our men, to help promulgate the political and moral ideals of Black Nationalism all over the world, wherever black people may be found. We declare that "Africa must be free," and all members of African heritage must be free.

I can remember a few short years ago, one of the most barbaric wars that has ever been fought in an effort to gain control of other people's destiny. They called the man who led that war, Hitler. And at that time the British claimed he was the most barbaric man in the world because he was killing men, women and children. Yet today, these same British are killing black men, women and children in the Kenya, and they are using the same methods used by Hitler when he made an attempt to suppress free people.

We do hope and sincerely pray, that nature, habits, and opinion will give the Mau-Mau more power and strength to kill all of their oppressors, so that Africa will be free. This is the fervent hope and desire of every Nationalist minded black man, woman, and child the world over.

Since we know that today Nationalism is the religious aspiration of the world, we feel as other people do; that freedom is the salvation of all mankind. Therefore,

we the black women who believe in the great philosophy of Marcus Garvey, and the truthful and honest leadership of the Administrator of the African Nationalist Pioneer Movement, Mr. Carlos A. Cooks, must therefore begin to build a world wide Auxiliary of all black women.

We must learn to stand behind our men as other women of the world do. We must make bold efforts to back our men; give them courage, affection and the will to go forward; for a man only moves forward when he puts forth a genuine effort to gain and have control of his own destiny. He must fight, he must be willing to devote his blood, sweat and tears. He must lay down his life, if need be, as did his illustrious ancestors before him. But a man will only fight when he has something to fight for, and believes whole heartedly in what he is fighting for, and believes in the woman who gives him inspiration.

This should be the aspiration of all black women. We are constantly plagued with "House Niggers, Aunt Jemimas and Uncle Tomism," all over the world. These are defiant and definate nusiances to the race, and they must be dealt with. Some of us will gladly sell out our black mother to save a white man. It is such as he, who must be wiped out along with the white men who oppress the African blacks, and hamper the redemption of our homeland. They must be removed from the role of stumbling block which they now occupy. When this is done, the black race can once again move forward towards its ultimate goal — a free Africa from Cape to Cairo. A FREE RACE!

SLAVES VS FREE MEN

(Continued from Page 2) French border. Thousands of French troops deserted after the fall of Cap Francois and joined the Spanish army. So did many of the Black leaders.

There were two years of confusion; the French wanting to keep the disastrous situation in hand, sent commissioners to appease the three warring factions. Three deputies were sent, one a black, and 2 mulattoes. They were received by the National Convention, and a decree proclaimed abolishing slavery; this decree completed the alienation of the mulattoes who saw themselves deprived of slaves, and forced to accept equality of the Africans whom they despised. The Spanish now reinforced, began to threaten the northern part of the colony. Shortly after that, freedom was granted to the entire population.

Since 1791, the refugees had been asking the British to send troops to take the island, preferring to be ruled by another white power, rather than blacks. It was stipulated that the colony be occupied by the British, on condition that the French colony assisted in subduing the blacks, and restoring order to the island. The Gov. of Jamaica, B.W.I. was instructed to send troops to St.

Domingue, and to accept submission of those who solicit the protection of the British. They were accepted with great expectation, and quickly took the important town of Aux Cayes which was held by the mulatto General Rigaud.

Two months later, the garrison at Mole St. Nicholas also fell to the British. This was composed of Irish and French troops. The mulattoes at Port Au Prince, fearing that they would lose their hard earned rights revolted. At this point, came a man who completed the freedom of the blacks, and finally expelled Spain, France and England from the island.

When war broke out in 1793 between France and Spain, Touissant joined the Spanish army with his men and induced a number of the regular troops to join him. By spring of 1794, he had some four thousand men. He then deserted the Spanish army. After many brilliant campaigns, he defeated the Spanish. In fact, it is said that after de-seating the Spanish army they were so demoralized, that they surrendered to him readily.

Then Toussaint and Rigaud turned on the British and almost eliminated them, He was then in complete
(To be continued in next issue)

PSYCHOSYNTHESIS

(Continued from Page 3)

poor creatures have also accepted these vile names along with all the implications of inferiority that go with them.

Through his religion, his press, his schools, his theatres, his radio, and now television, this master propagandist has with unrelenting consistency, bombarded the minds of our people with the notion of superiority of his race, and the inferiority of ours.

Basically by employing the policy of glorifying white, and degrading black. White being associated with purity, beauty, and things that are suppose to be angelic and godly.

For example: A bride dresses in a white wedding gown, symbolizing the innocence of a virgin. The angels in heaven are said to be as "white as snow." A "little white lie" is a justifiable lie told for a good and honorable purpose. A person of good standing with the law, has a "lily white" reputation. A white woman with blond straight hair, fairest complexion, thin lips, long keen nose, blue eyes etc. (characteristics being just the opposite of those of a black woman) is put forth as the standard of beauty in womanhood. Even Jesus Christ is presented as a blond, with blue eyes, and thin lips. Black, on the other hand, is associated with death, diseases, suffering, misfortune; in short, with everything that is criminal, bad, ugly, unpleasant or undesirable. Thus! A band of notorious white gangsters is called "The Black Hand Gang," or the illegal sale of commodities is referred to as "The Black Market," or the wayward child is called the "Black Sheep" of the family, a criminal writes a letter of distortion the act is called "Black Mail," or a person is Blacklisted, or has a Black Reputation, the Black Cat is singled out as a symbol of bad luck, the worse plague ever recorded, which almost exterminated the white race in Europe, has been named "The Black Death," Black is worn at funerals to indicate grief—and the list goes on and on.

The fact that the black people in the Western Hemisphere are the only people who bitterly disown their homeland and their indigenous culture, hate their color, and resort to every conceivable means to escape from their race, is ample testimony that the whiteman has achieved astounding success in what he set out to accomplish.

Our women, having lost the ability to recognize and appreciate their own natural beauty, spend millions of dollars, and endure inhuman torture, subjecting themselves to serious danger of red-hot combs to straighten their hair, chemicals to bleach their skin white, and their hair blond, in an asinine attempt to look like white women; resulting in such profane and hideous creatures as Black Blonds and Black Red-heads, with men of equal stupidity, falling right behind as "Conked Clowns," and "Manicured Monkeys."

"Hail to the Sudanese"

By Rayfus Williams

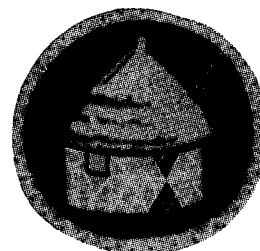
Hail! Black brothers of the Nile
We salute your valiant deed.
You've shed your land of something vile
No single act will e're exceed.

You've added fuel to the fire
Already burning in our hearts
The flame of Freedom we all aspire
In all the fury that such imparts.

Your declaration resounded here
The dead arose – the sleep' awoke
The drums of Freedom filled the air
While shouts of joy all silence broke.

We raise our voices across the wave
To thank our brother Sudanese.
But as long as ONE Blackman's a slave
The minds of none can be at ease.

For all Black men who would be free
You have sound' the clarion call
For there'll be no lasting Liberty
Until there's Freedom for us all.



There is no escape from nature, nor should there be any desire to escape. The sooner we realize that what is wrong with us is not the color of our skin, or the texture of our hair; but rather the condition of our minds, and take steps to rectify this condition, the sooner we can and will once again have a race of which we can feel duly proud.

We must free our minds of over three-hundred years of mental slavery, and the only force in existence powerful enough to break such well forged shackles is the force of AFRICAN NATIONALISM, and the only organization capable of harnessing that force is the AFRICAN NATIONALIST PIONEER MOVEMENT

ESCAPE vs CURE

Writes Mary Kerr —

A FEW DAYS AGO I was asked a question, a question which all loyal members of African heritage should be asking today; one which all Black men, women and children who are aware, awake, and watching the signs of the time and reading the handwriting on the wall, are asking. "How can we ever possibly hope to escape from our originality, and why should we want to escape from our great African heritage? The man who asked me this question told me a very sad but interesting story about his past life, and of his hopes and desires for the future. He said, "I was born deep in the jungles of Africa, about 500 miles outside the Cameroons. I was the son of a Bacha chief. We lived a normal and happy life and all our hopes and desires were fulfilled completely; until the German army invaded our jungle haven. In 1914 or 1915, I cannot recall the exact year, the German army moved in under the command of Kaiser Wilhelm. My father, the chief, was ordered to have all members of his tribe supply the German army with whatever produce they desired, and to supply them with man power at no cost, and in general to be slaves in every other conceivable way. When my father refused to submit to this form of slavery; when he refused to order his tribe to do the biddings of the whitemen, he was thrown into the huge jail which had been established by the Germans in Kusamba. It was in that jail that the Boyangams killed him.

After my father was slain, I drifted from the Cameroons to Pachung, from there to Fernando-Poo. As time passed, the Germans became savage and brutal and the war became worse. Kaiser Wilhelm became more determined than ever to trod all of Africa's children under the heels of his soldier's boots. He led his army as far as Fernando-Po and could go no further. They left death and destruction in their wake, shattered bodies, blood and tears. They pushed on along their bloody trail until at Fernando-Poo, they reached a dead end and could not pass.

In some manner, which I cannot recall, I was transported from Fernando-Poo to England, from there to the West Indies and from there to the United States of America where I find myself today, in an alien country answering to an alien name. But in spite of all that has happened in the past, and is now happening in this present day and age, and in spite of all that will happen in the future, I still remember Africa, the land of my father; I will never forget my home. I do not wish to be counted among those who are now endeavoring to lose themselves in an alien origination, and if I never realize my greatest hope and desire someday in the not too distant future return to the good earth Africa, then it is my fervent wish that the younger generation will remember Africa, and will return."

Remember this also! Hitler's bullets did not bar the

faces of black men. Tojo's bullets did not bar the faces of black men. Mussolini's bullets did not bar the faces of black men. When they came upon a black soldier, they shot to kill. But here in free, democratic America, the whiteman does bar the faces of blackmen. In this present day and age you can't ride his buses, you can't enter his fine hotels and restaurants; you can prepare his meals, scrub his floors, wash his dirty linen, but you can't eat, live, or sit near him. So I ask you once again. "How can you ever hope to escape from your originality, and why should you want to escape from your great African heritage? My friend, there is no escape, but there is a cure, and that cure will not be found in the Americas, in Europe, the West Indies or any other alien land. The cure lies within the boundaries of mother Africa. Africa is my home, I was born there. Africa is your ancestral home, your refuge, your hope, your citadel, there is no escape."

When I asked permission to use the gentleman's name, he said, "It is not my name. It is not my good African name. This name is alien to me. If you must have a name, just sign it, John Doe."

I listened very attentively to the gentleman, and when he had completed his discourse, the only thing I could possibly add to what he had already said is this, AMEN.

HAIL BRETHERN! *By Raymond Montano*

I WANT TO TALK to those men who are just sick and tired of the way our people are being pushed around. Everyday I encounter men talking of how damn disgusted they are. How bitter they seem, and yet they still refuse to let themselves awake to our people's plight. Therefore, to those who do not know where to go or where to come in order to stand and fight as men, I have written this poem:

Hail brethren, who look like me,
Rise O brothers, organize
Whiteman here comes the judge

Hail Blackman, black as tar,
Be proud that you are of Africa.
Now whiteman be judged

Hail woman, dark as night,
Body strong and firm,
Follow us and bring your young
The cause is none too great,
For in their midst you are queen,
Come dwell the earth as you ought.

Come Blackman, before it's too late,
There's but one path, the cause is none too great
Forever be rid of whitemen.

You are now on the threshold of a grave decision. If your decision is that of a Blackman, a man of principle, a man who makes a decision and sticks to it, I embrace you to the cause. You and I will meet and I shall see you rise with the tide and forever ours will be a land of glory, upon which the sun will never set.

PATRONIZE YOUR RESIDENT MERCHANTS !!

STRANGE, ISN'T IT?

By Carlos Cooks

That every Race on earth can see beauty in their own women; except; You know who.

That all other women, whether they be Malay, Chinese, Caucasian or Hindu accepts their hair, and color as a natural gift; except, Can you guess who?

That everybody from the Arab to the Chinese believe in their own God, and see good in the image and likeness of their Race – That's right, but with them God looks like somebody else.

And why is it that they are always taking the Whiteman to court to legally compel Whites to accept Them as a neighbor – Could it be that they are still suffering from an inferiority complex?

And why do they carry around such long, sharp, mobile knives to butcher each other with – Is it because they hate themselves?

And doesn't it seem funny that all other people concentrate on operating banks, railroads, textile mills, steamship lines, airlines, trucking lines and packing houses, etc; but they concentrate on operating churches.

And why do they buy so many expensive cars and live in such dinky little coops. Wouldn't it be better if they would invest the money spent on cars, in homes and businesses – No! that would be much of a display of intelligence.

And why are they always begging for jobs – good jobs, more jobs, and never bother to create businesses that make such jobs possible; Because they are Flunkies at heart.

And why do they keep griping and shouting about prejudice and Jim Crow; everyone knows that they are the greatest enemy of their own opportunity – They have refused to Buy Black.

And how is it that New York is suppose to be so cosmopolitan, but we don't see them operating business in other communities. Nevertheless all species of man can be found in their community operating and controlling the business; and naturally carting the money out of the community – A fool and his money must part.

They must have an awful queer taste for entertainment; to sit down in a movie and see a white man and a white woman enact a fantastic plot that invariably notes the essence of white supremacy – They actually laugh or applaud when their Race is held up to ridicule. Are they really human?

And how could they reject a doctrine, such as Garveyism; with all its appeal to reason, antidotes for their miserable plight, an inspiration to Racial Pride, Majesty and Manhood. Holding out to them the pomp and dignity of Nation, World Respect and Racial Security. Through the instrumentality of Black Nationalism, Africa could be free today, think of it! A powerful Martial Black Government in Africa controlled from Cape to Cairo by Nationalist black militarists with African ships sailing the seven seas building a universal Commercial Empire, with African generals and ministers as the watchdogs of that Empire, with Black Armies and Navies to defend the Empire. Ah but the poor devils had a porter's mentality and they scorned a doctrine of real freedom – Garveyism, for the bastard doctrine of miscegenation and the perverted Bolshevik Communist promises of Social Equality.

The African Nationalist Pioneer Movement

PRESENTS A

**GALA 'GARVEY DAY'
CELEBRATION**

FRIDAY, AUGUST 17, 1956

» HIGHLIGHTS «

PARADE

FORM AT 315 LENOX AVENUE, NEW YORK CITY

Marching Off At 7 p.m.

EULOGISTIC MASS MEETING

Commencing at 9 p.m. at the

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Miss Natural Standard of Beauty Contest

DANCING 10 P.M. - 2 A.M. TO THE MUSIC OF

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Expense Donation 35c

AIMS AND OBJECTS OF THE AFRICAN NATIONALIST PIONEER MOVEMENT

1. To establish a world wide hegemony amongst the Black Race.
2. To reclaim the fallen, administer to and assist the needy.
3. To promote Pioneering in Africa by qualified Black Youths.
4. To establish a cultural union with people of all Independent Black Nations and States.
5. To promote the development of Independence of Black nations and communities.
6. To establish agencies in the principalities of the world where members of the race reside.
7. To promote a conscientious spiritual worship in keeping with the ethnological characteristics of the race.
8. To establish Universities, Colleges, Academies and Schools for the racial education and culture of the people.
9. To conduct a world wide commercial and industrial intercourse for the good of the race.
10. To promote Economic self-sufficiency in Black communities.
11. To represent the race Locally, Nationally, and Internationally in all instances where the rights of people of African decent are involved.

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