

Dr. John Henrik Clarke



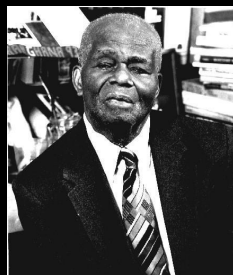
An Overview of Black History

Text originally compiled & edited by Phillip True, Jr.



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Phillip True Jr., has spent many years studying with [Dr. John Henrik Clarke](#), who also made contributions to this Historical Overview.



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1. Origin of Man

Origin of Man: "Human Beginnings"

Dr. Albert Chuchward, distinguished scholar, anthropologist, and archeologist theorizes that the earliest member of the human species appeared about two million years ago in the Great Lakes region of Central Africa. This early human species eventually spread over the entire continent. Many individuals in Dr. Churchward's field generally agree with his theory, including Dr. L.S.B. Leakey. In 1963, Leakey found primitive human fossils, 1.2 million years old in East Africa.

Further discussion on this theory was published in *Newsweek Magazine*, January 11, 1988, in an article called "The Search for Adam & Eve." The subject was about the collection and testing of a global assortment of genes. A trail of DNA was found that led them to a single woman from whom we all descended. The evidence indicates that Eve lived in Sub-Saharan Africa, between 80,000 and 200,000 years ago. These descendants began migrating from their original homeland, inhabiting the whole world.

The African ancestry of the human race is now generally accepted as a fact. Dr. Eric Higgs, of Cambridge University has made a study of the migration of ancient men, and claims that the first man of Europe came to the continent from central and east Africa about 200,000 years ago. Professor Chester Chard, of the University of Wisconsin, has studied the routes of early men who left Africa to colonize the rest of the world, and he has concluded that there were four prehistoric migration routes from Africa to Europe.

Professor Leakey was asked if any of these early Africans reached the New World, and his answer was as follows: "It is inconceivable that man, the most curious and mobile of all animals, would not have come to America when the elephants, the tapirs and the deer came from Asia. ... Man spread out from Africa to Asia to Europe. It is inconceivable that he would stay out of America."

In 1988, the findings of anthropologists Christopher B. Stringer and Peter Andrews, of the British Museum of Natural History further confirmed the single-origin theory, that Homo Sapiens had evolved from an African Homo Erectus group, 200,000 years ago who had later migrated to Asia and Europe about 100,000 later. Both scientists contend

that fossil evidence supports their single-origin theory. They also note that the oldest modern looking human fossils, from Western Europe, are only 35,000 years old.

Human skull remains, 2.4 million years old were found in Kenya in 1965. This new date places the origin of human beings within the period of major climate change, a global cooling is already believed to have caused other mammals to undergo dramatic evolutionary change. Geologist, John Martyn discovered the fossils while working in the Chemeron Beds in Kenya's Great Rift Valley. The date of the skulls was determined using a new scientific method called Agron.

These discoveries help to validate the fact that mankind originated in Africa. Humans born around the Great Lakes region, so very close to the equator, would have been very heavily pigmented. Gloger's Law states that warm-blooded animals born in such an equatorial region as the Great Lakes and Kenya will secrete a dark pigment called eumelanin (melanin).

2. First Woman and Man

First Woman and Man: "Mother-Right"

The concept of a family with a father, mother, and child (or patriarchy), is unfortunately not a true picture of the original family. The first type of family was matriarchal since the role of the father in procreation was unknown. Even today, among tribes in Central Australia and the Trobriand Islands, we find people possessing no knowledge of the nature of paternity. In such a society, even if the father lives with the mother, he is not considered the head of the family.

Available evidence concludes that the earliest human groups or families consisted not of father, mother, and their descendants, but of mother and her descendants in the female line, since no other line of descent was recognized at that time. The system of female descent was known as "Mother-Right."

The role of gender in the evolution of man is very important. Most of all of the existing evidence opposes the theory of male superiority. In nearly all animal species, the female is the superior and dominant type. Even in the human race, before the rise of civilization, female rule was practically universal. Prior to the vertebrate level, the male sex is relatively unimportant.

In primitive society humans lived in groups or clans each of which was based on common descent in the female line, and the members were joined together for mutual protection, and marriage within the group was forbidden. Members of one group would have to pick a mate from another group. This type of matrimony is known as exogamy, this promiscuity was an evolution that led successively to group-marriage, loose monogamy, and finally the patriarchal family of today.

In primitive society, exogamy is closely connected with another system called totemism. Totems of kindred groups were first formed for food supply purposes. A plentiful food supply and improved tools permitted people to settle permanently in villages. Land ownership became a part of a cooperative family venture, after which is when the structure began to change from matriarchal (mother) to patriarchal (father), or the "Father-Right" family of today.

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Human Migration

The first humans came from the region of the Great Lakes in East Africa, approximately 200,000 years ago. These small people were known as the Twa people (or Pygmies). These earliest humans migrated following the Nile River, north, south, east, and west, creating the first civilization. A noted German scholar, Herr Enger Georg states:

- A splendid era of blacks seems to have preceded all later races. There must once have been a tremendous Negro expansion, since the original masters of all the lands between Liberia and the Cape of Good Hope and East India were primitive and probably dwarfed black men.

Blacks were the dark skinned, curly haired Kushites. Blacks inhabited Sumeria and Babylon prior to Christianity and Islam. In India, the kingdom of the Dravidian monarchs existed until the period of written history. Many thousands of years before Christ, great, great cultures bloomed in the bark rich valleys of the Yang-tse-kiang, the Ho, Indus, Euphrates, Nile, and Congo rivers, while Oceania, Central America, and the highlands of the Andes were centers of human settlements.

A number of scientists and scholars in ancient and modern times have concluded that the world's first civilization was the creation of a people known as the Ethiopians. The name "Ethiopian" we owe to the Greeks. When they encountered the Africans, they called them "burnt faces."

In Greek, the word for burnt was ethios, and the word for face was opa. Together they became Ethiopian. We learn from the work of Homer and Herodotus that all of the people of the following areas were considered Ethiopians: the Sudan, Egypt, Arabia, Palestine, Western Asia, and India.

These black civilizations have been traced back to ancient Egypt, and have spread from the Nile to Crete and Western Asia, traveling through South Asia to Indonesia, and the islands of the Pacific and on to South and Central America, i.e., the Mayas, Incas, and Aztecs.

4. Nile Valley Civilization

Nile Valley Civilization

The Nile Valley has been called the cradle of civilization. The first inhabitants of this area were the Ethiopians, a black skinned people whose descendants entered the valley through Nubia following the Nile River. Thebes and Moroe were among the first cities established and became the religious centers of Upper Egypt. The practice of Ammonism or the worship of the God [Ammon](#) was the major religion (Ammon being the God of Gods).

It is said that the ancient Egyptians were a colony sent from Ethiopia by the god [Osiris](#) who was regarded as the leader of the colony. The Edfu text, an ancient scroll text, is another important source document on the origin of the Nile Valley. The inscription found at the temple of [Horus](#) at Edfu tells us that the origin of Egyptian civilization was taken from the south by a band of invaders led by King Horus.

This ancient culture has been traced back to the area of Somaliland, and quite possibly had its origin on the shores of the Great Lakes in Central Africa. Ruins have been found in Somaliland similar to the buildings in early Egypt.

Professor Arthur G. Brodeur asserts that the ancestors of the southern Egyptians came originally from Nubia. These earliest tribes of Egyptians were Hamites and Kushites (of Ethiopian ancestry).

Approximately 6000 years ago, the ancient Egyptians became conquerors and rulers of Upper and Lower Egypt. The first Pharaoh of Egypt was Aha Mena or Menes, whose reign, according to various Egyptologist began anywhere from 5776 B.C.E., to 3300 B.C.E. In 1914 A.D., Sir Wallis Budge, late Keeper of the British Museum, stated that the earliest dates proposed by any Egyptologist are most likely correct.

The dynastic period lasted from about 6000 B.C. until 300 B.C. These dynastic periods were divided into four main groups. The Old Kingdom (Dynasties 1–4), The Middle Kingdom (Dynasties 11–14), The Empire Dynasties 18–20), and The Saite Age (Dynasty 26). In the 27th Dynasty, the country was overrun by the Persians and since that time Egypt has rarely been free of foreign rule.

Prior to the invasion of the Greeks in 325 B.C., Egypt was called Chem (kmt) or Ta-Merry. A very high level of civilization existed in Chem, the foundation of all of the arts and sciences of today were perfected at that time: astronomy, music, medicine, chemistry, geometry, calculus, art, rhetoric, etc. All of the aforementioned areas of learning reached their zenith in the ancient Mystery School of the Egyptians. Also, the

origin of all the world's religions along with their spiritual, moral, and ethical codes all had their beginnings in the Egyptian mystery system schools (universities, temples, and lodges).

5. African Civilization in Europe

African Civilizations in Europe

The Caucasoid type of humanity is believed to have resulted from an original Afrocid stock. Around 40,000 B.C., the Grimaldian Africoids inhabited Southwestern Eurasia (Russia). The Caucasoid type is said to have resulted from a phenomenon associated with Vitamin D metabolism.

One of the most vital functions of the skin is the production of Vitamin D from the biochemical substance called 7-dehydrocholesterol, through interaction with the ultraviolet light of the sun. This is a critical process for Vitamin D, since it is the vitamin that is absolutely necessary for the proper mineralization of the bones.

In the ice-age environment, whitened skin out of an original Africoid stock was better adapted to Vitamin D production. The development of this new human stock was made possible by prolonged isolation from other human groups, leading to inbreeding within the albinoid group, which continually heightened the albinoid characteristics.

Melanized skin (skin with dark pigmentation) in a tropical climate is necessary to protect the cells from the ultraviolet rays of the sun, and from the deadly effects of skin cancer. This also means that most of the ultraviolet light that would normally go into producing Vitamin D, is screened out. However, because of the intensity of the tropical sun, enough ultraviolet light penetrates the melanin barrier to produce a sufficient amount of Vitamin D for the bones.

In a frigid northern climate, with many sunless days, and shorter hours of daylight, melanized (dark or black) skin becomes a liability. In a colder climate, the amount of sunlight penetrating melanized skin for the production of Vitamin D is drastically reduced.

The fossil remains of these ancient Grimaldi Africans were discovered in a cave near Mentone, France, layers below the Cro-Magnon man, in an area called Eurasia. These were the same small Africans known as the Twa (also called Pygmies), whose descendants are in Southern Africa today, best known as the Hottentot. Other African fossil remains of a similar age have been found in Brittany, Switzerland, Central Europe, and Bulgaria.

6. African Civilization in Western Asia

African Civilization in Western Asia

The earliest civilization in Western Asia were the Sumerians, followed by the Akkadians, Babylonians, and Assyrians, all of them preceding the Chaldeans. The Sumerians have been described as a black faced people, pictured on monuments as beardless with shaven heads. There has been much confusion as to where the Sumerians original homeland was. However, through much research, anthropologists have proven that they are of African heritage.

According to author, Drusilla D. Houston, Arabia was originally settled by two distinct races, an earlier Cushite Ethiopian race and a later Semitic race. In an article on Arabian states, written in Encyclopedia Britannica, the institutions of Yemen, Hadramut, Oman, and adjoining districts point to an African origin.

Arabia, Egypt, Sumer, and India were all colonies of the Cushite Empire. Ethiopia was the mother of them all, and her rulers under various titles were great rulers. Researchers have found traces of wealthy nations, great buildings, and accomplishment in the areas of astronomy and other sciences. The Sumerians, however, achieved a level of excellence in various arts and sciences that none of the other cultures of Mesopotamia ever rose to.

The Sumerian civilization can only be attributed to the arrival of black migrants from Africa's Nile Valley. According to writer [Runoko Rashidi](#), Sumer flourished during the third millennium. In their own literature, the Sumerians referred to themselves as "blackheads." Sumer was only one of numerous Nilotic Cushite colonies implanted in the early Asia. This empire consisted of a major urban center surrounded by smaller satellite towns and villages, mostly independent states. The Sumerian city-states merge to form a powerful unified kingdom led by provincial leaders granted divine status.

Ur was the most powerful Sumerian city. This great Sumerian city lasted for nearly a century. The Sumerians architectural practice can be traced back to their ancestors of the Nile. The Sumerian Empire was quite prosperous. However, the Sumerian foundation was quite fragile. The coalition of the empire was erratic and unstable, which would imply that the Sumerians weren't concerned with the future, or long-term establishment. The Sumerian Empire downfall was due to northern invasions. The Indo-European and Semites invaded and destroyed the Sumerian civilization. Additionally, the agrarian resources had been severely limited which contributed to the destruction.

Although it may seem that the Sumerians vanished from history, the factual reality of the archaeological and anthropological data strongly supports the Sumerians presence in

eastern civilization. The Sumerians (of African heritage) planted the seeds for Mesopotamia and Babylonia, and were the pioneers and settlers of the Asian frontier. The Sumerians established the groundwork and set the guidelines for kingdoms and empires to follow.

7. African Presence in India

African Presence in India

Men of almost every color are found in India, but the original people of the area were black. Their descendants are still in central India today. These Indians are distinguished by their Negroid features, curly hair, and brown complexion. Professor Lynn Thronkide described their ancient forefathers as "short black men with Negro noses." Dr. Will Durant referred to them as "a dark skinned, broad nosed people whom we refer to as the Dravidians in the Indus Valley.

The Dravidian culture peaked around 300 B.C. These had cities with organized streets, two-story brick homes with bathrooms and underground sewers. The Dravidians also had domesticated cattle, sheep, and elephants. They cultivated cotton and wheat, built boats, and became skilled in working with bronze and iron. They even discovered a process for making iron rustproof.

Author Erich Von Baniken wrote: "in the courtyard of a temple of Delhi there exists a column made of welded iron parts that have been exposed to weathering for more than 4000 years without showing a trace of rust. In addition, it is unaffected by sulfur or phosphorus."

An African relationship between those in the western Sudan and China has also been recorded. The xylophones of inner Africa are tuned to the same scales and absolute tones as are the Indo-Chinese xylophones. The tribes in the western Sudan speak a dialect that shows an undeniable relationship of Africans and Chinese.

8. Crete and Phoenicia

Crete and Phoenicia

The ancient Crete civilization has been referred to as the Minoan culture, named after King Minos. The ancestors of the Cretans were natives of Africa, a colony of western Ethiopians, who dwelt in the grasslands of North Africa before that area became a desert. As the Sahara expanded, these Africans took to the sea, and in Crete and the neighboring islands, set up maritime culture.

By 1700 B.C., this civilization had reached its peak. The Sea Kings of Crete at Knossus ruled over the region that became the cultural center of the eastern Mediterranean.

The Palace of Minos contained a throne room, a chapel, storerooms, and bathrooms with terra cotta bathtubs, fitted with drains quite modern in construction. They were made of faucet-joined pipes superior to any known to the later Romans and unequalled until the nineteenth century.

The Minoan palace royalty was but a replica of Egyptian royalty, and the very name of Minos seem to be only a slight alteration of the name of the first Egyptian Pharaoh, Aha Mena or Menes.

In 1420 B.C., the eruption of the volcano on the Santorini Island had a catastrophic effect on the people of Crete. All the Islands in the sea of Aegea and Crete were covered with a layer of volcanic dust ten centimeters thick. A cloud covered the area for several days and the tidal wave (tsunami) destroyed the entire coastline. The cities of Knossus, Mallia, Hagia, Amonisos, Gournia, and Triada were destroyed. The gas fumes poisoned the population, causing illnesses such as bronchitis and digestive disorders.

After the explosion on the Santorini Island, most of the surviving population is thought to have moved from Crete to continental Greece and Asia Minor.

Phoenicia and Greece proper are believed to have benefited from the invasion of the Cretans after the Santorini eruption and the culture and civilization that came with the new inhabitants.

The Phoenicians were known as the first great mariners and merchants of the ancient world, who adapted many of the cultural elements of the Egyptians. We first hear of these people as dwellers on the shores of the Persian Gulf. And later, they colonized the land of Canaan. Hence, calling themselves Canaanites. These mariners

manufactured a famous dye called Royal Purple, which the Greeks later referred to as Phoenix, from the term Phoenicians.

9. Greece and Rome

Greece and Rome

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The Greeks are known for their contributions to science, mathematics, and philosophy. Yet they knew nothing about any of this before studying these concepts from the Egyptians. Aristotle acknowledged that his own teachings came from [Egypt](#). All the known theories of Pythagoras, Plato, and Democritus came from the education they received in the Egyptian temples.

Egypt, from very early times had been the University of Greece. It had been visited, according to tradition, by Orpheus and Homer. Most of the so-called Greek intellectuals reportedly made the voyage to Egypt. It was regarded as a pilgrimage to the cradle land of their mythology.

Why then, did the Greeks, and later the Romans, find it necessary to claim that so-called "Greek Philosophy" had something other than an African origin—an origin that goes back thousands and thousands of years? Perhaps the Greeks knew that for a nation to establish itself as a world power, it could not accept and maintain in its original form, the teachings of a people just conquered. Throughout history, a conquering nation has always taken the treasures of those conquered and incorporated the best of their ideologies, i.e., math, science, religion, architecture, etc., into their own society.

Consider if you will Alexander the so-called Great, and his partners in crime, who looted and burned the libraries containing all of the books from the ancient Mystery System. The Mystery System of Egypt, in connection with the God Osiris, was represented in all Egyptian temples by the symbol of an "Open Eye." This symbol also forms part of the decoration of all Masonic lodges of the modern world and dates back to 5000 B.C., or earlier. This same symbol was represented by the Egyptians as a god with eyes all over his, known as the "All Seeing Eye."

The Greeks' necessity to change from an African to Greek philosophy becomes quite clear. As the Greek kings began to dominate the Egyptian Empire, the knowledge and institutions of the ancient Mysteries had to be corrupted in order for the Greeks to gain control of the Egyptian people.

The name of the continent was changed from Alkebu-lan to Africa, and the names of the countries also changed, mainly because the Greeks could not pronounce some of the names, i.e., Ta-Merry or KEMET (Kimit, Kmt), became Egypt. The titles of special

events and places were also changed, for once the memory is erased, domination and control can begin.

Herodotus, the "Father of European History," received his basic and advanced education from the indigenous Egyptians, who were Africans, studying the seven liberal arts and sciences in the Mystery System in Egypt. Herodotus had to translate his new knowledge to the understanding of his fellow Greek citizens in terminology and sounds that they could comprehend. Also, the Greek alphabet did not contain a sufficient numbers of characters to produce certain indigenous African sounds.

The Greeks gained a great deal of knowledge from the Egyptians. This enabled the Greeks to give the world their free thought, intellectual tolerance, metaphysics, logic, theoretical science, and contributions in education, art, literature, and politics.

The reign of Julius Caesar marked the end of Greek civilization, and the beginning of Roman domination. Caesar was then virtually master of the world. After the death of both Mark Antony and Cleopatra VII, Egypt became a province of the Roman Empire, and the harsher aspects of Roman control fell on Egypt.

10. Christianity

Christianity: Christendom

All of the research gathered on the very difficult subject of Christianity leads one to believe that the foundation of this religion had its origin in ancient Africa with the Twa people of Central Africa 40,000 years ago or longer. These ancient people embraced the same mythological story of a savior being crucified, as is the case of Joshua ben-Pendara, whose name was changed by the Greeks to Jesus Christ.

Joshua ben-Pendara or Jesus, was a native African who was educated in the Egyptian Mystery Schools according to the Mystery System. Moses was educated in the same schools, and in the same manner.

Research also concludes that the concept of Christianity is very similar, if not copied from the Egyptian Mystery System. According to the late A. Powell Davies,

- "Originally, it was the earth itself that was the goddess, virginal again with every spring. Her son was the fruit of the earth, born only to die, and in dying, to be implanted once more in the earth, as the seed that would renew the cycle. This was the 'vegetation myth' from which the 'Savior-God' and the 'Mater Dolorosa' was drawn, soon to be elaborated.
- The cycle of seasons on earth was viewed to be parallel with the coordinate cycle of the heavens. The concept of the Virgin goddess grew out of the constellation Virgo. Virgo rose in the eastern sky just when Sirius, the star from

the east, was signaling the new birth of the Sun. The passage of the horizon line through Virgo was the conception of the Virgin from the Sun. The earth myth was thus blended with the sky myth and both with the memory of ancient heroes, real or legendary, and so came the saga of the Redeemer.

- The cave, later to be associated with the birth of Jesus, was earlier the birthplace of [Horus](#), who, when he was grown, would become [Osiris](#), who must die for the salvation of his people. [Isis](#) was the Mater Dolorosa."

This ancient myth of the Africans was altered and officially was changed first by the Greeks, and later by the Romans who adopted the religion of the Africans and later changed it. This can best be described by what happened at the Nicene Council (in "Nice") which is now northwest Turkey. [Back to Top](#)

The Nicene Council was held in 325 A.D., by Emperor Constantine to settle a dispute caused by the Arian views of the Trinity. Arius was a priest of Alexandria who believed that Christ is not of the same essence as God, but of similar substance. The Council adopted the so-called NICENE CREED, which declared that God and Christ as God are of one substance. The council also fixed the time of observing Easter, with a question of whether the Christian Easter should be on the same day as the Jewish Passover, or on Sunday. The Nicene Council is where African spirituality was altered to become an Arian religion, and later used to foster slavery and racism throughout the world.

[11. Africans in the Roman Empire](#)

Africans in the Roman Empire

Many people are not aware of the African influence on the Roman Empire, and the Roman Church. Christianity had become the "State" religion in Rome, African spirituality was completely suppressed and the "Isis Sect" (Osiris, the Father; Horus, the Son; Isis, the Mother of the Son) was no longer practiced openly.

As Christianity came into focus, three African Popes emerged in church history, Pope Victor I; Pope Miltiades; and Pope Gelasius. Pope Victor I, came to power in 168 A.D., at a time when the date of Easter was very controversial. The fact that Easter Day is always celebrated on a Sunday is due to the decision of Pope Victor I, the fourteenth in line after Saint Peter. The second African pope was Miltiades, a Black priest who was elected the thirty-seventh pope in 311 A.D. Miltiades was the first pope to have an official residence. It was under Pope Miltiades' reign that Constantine was converted to Christianity. A split came about in the church after Constantine began intervening in church affairs. Miltiades died in 314 A.D. and was the last pope to be buried in the famous Catacombs.

The third African pope was Gelasius, who was born in Rome to African parents. He received a superior education. In his youth, Gelasius was a member of the Roman

clergy. As pope Gelasius arranged several rules for the clergy, including allowing the use of wine at the Holy Communion.

Galasius has been recognized as one of the most vigorous, resourceful popes in the 5th Century. His writings and sermons have been quoted down through the ages. Gelasius composed many hymns. He also arranged a standard Mass book. Gelasius died in 496 A.D.

It has been said that Rome fell because she threw her doors too wide open by permitting Africans to become State and Church dignitaries. The reality of the fall of Rome is that Roman power weakened when the strength and efficiency of the Roman army deteriorated. The prevailing thought about Africans has been that it was only through the colonizing and Christianizing of Africans that they could hope to become civilized. The facts contained in the records of history, which may be examined, prove that Africans had highly developed civilized nations long before Europe or the Christian church was born. The church today, for example, continues to observe ancient Egyptian (African) practices without their knowledge.

12. Columbus' Portfolio

Columbus' Portfolio

Chancellor Williams writes that "Columbus has been hailed as the discoverer of America; but Columbus himself never succumbed to any such delusion."

The majority of us have gone from grade school to grad school believing that Christopher Columbus was a mighty man, one of strength and valor. He has come down to us through history as a hero, memorialized for discovering America. Yet as we near the close of the twentieth century, Columbus and all that has been ascribed to him has been called into question, even his physical characteristics.

Columbus scholars here in America have taken it upon themselves to visually depict him as one of English or Scandinavian descent, with bright blue eyes. Columbus was born Cristoforo Colombo (in English, Christopher Dove) in or near Genoa on the Italian coast. No one person is sure of the date of his birth, however, 1451 is generally accepted. Nothing at all is known about his childhood. All that appears in children's books about Columbus as a young boy is pure speculation at best. When he came into history he was said to have had two brothers, Bartolome and Giacomo.

According to Hans Koning, in his book *Columbus: His Enterprise*, he wrote that most of what has been written about Columbus' early days at sea is based on people thinking in retrospect about his days of fame, and how they should have been. "The discoverer of a great continent must have been a dashing brilliant seaman. Columbus is given keen blue eyes, tall stature, and reddish blond hair. He was gradually changed into an

honorary Anglo-Saxon. Descriptions of naval battles describe him as a young ship's captain. There is nothing known of Columbus' appearance, and the various existing portraits are fantasies created after his death. In addition, not much is known of his early career other than the fact that he went on several voyages in the Mediterranean, and in between, worked for his father in Genoa.

Perpetuation of this continued mythology is damaging not only to Europeans, but insulting to the Native American and African people. Africans were not only knowledgeable of these lands, but had been trading with the Native Americans long before Africans long before Columbus had come to this part of the world. [Dr. John Henrik Clarke](#) in his book *Notes for an African World Revolution: Africans at the Crossroads* states that:

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- Columbus says in his diary: "As man and boy, I sailed up and down the Guinea Coast for twenty-three years." What was he doing in West Africa for twenty-three years? Hanging out with African sailors who had already gone to the New World. And I can prove that too. They told him about the currents in the ocean that would take him there. They also told him something that he didn't seem to believe. If you pick up a current in the ocean that will take you to that part of the world, you have to wait six months for the current to reverse itself to bring you back. And he came back in less than six months, and that's why the ships were wrecked off the coast of Portugal.

On Columbus's return from his third voyage to the new land, he reported "the presence of Negroes there." As interesting as this is, even more is the account he gives after the first voyage itself of having received from the "Indians," as it pleased him to call the natives, a present of certain "guanines." Guanine was the native African name at that time for pebbles or slobes of gold, the way in which it was imported to Europe from the Guinea Coast. Columbus was delighted to hear about this new find. He was not interested in the discovery of land, that would only be considered as extra. Columbus was mainly interested in the acquisition of gold, ivory, spices, and any other precious item that he could resell at home for a profit. This was the beginning of what would later become known as European capitalism.

The natives of Hispaniola further informed the same Christopher Columbus when he arrived in the West Indies that they had been able to obtain gold from black men across the sea from the south and the southeast. Africans had been in the so-called New World long before Columbus was even a twinkle in his father's imagination.

As this nation and many other nations festively celebrate Columbus' discovery, we should be diligent to keep in mind the death, damnation, and destruction that he introduced, killing 90% of the indigenous people of the land. Additionally, this same Columbus introduced the practice of slavery into the Americas, initially by enslaving the Indians and eventually the White European and later the African.

13. Kingdoms in Inner Africa: Zimbabwe and Monomotapa

Kingdoms of Inner Africa: Zimbabwe and Monomotapa

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Basil Davidson, in his book *The Lost Cities of Africa*, describes Great Zimbabwe as a group of stone ruins lying about seventeen miles southwest of Fort Victoria and a few miles from the main road which now links southern Zimbabwe to South Africa.

These ruins are known for the manner in which they were skillfully put together and their large conceptions, tall walls and towers, round gateways symbolizing power, unity, and ordered settlement. All walls are made of flat brick-like stones, chopped from wide "leaves" of exfoliated rock from parent hillsides, and may be seen as far north as the walls of Jebel Uri, in Darfur.

As time passed, the walls grew more elaborate and taller. The whole building was approximately 300 feet long and 200 feet wide, with a thickness of 20 feet. These walls surrounded the dwelling of the ruler of a powerful state. They guarded the mysteries of those who smelted gold and other minerals. They imposed their reputation on coastal visitors whose reports would travel as far as maritime Europe.

There was great development, but never a revolutionary break with tradition; no outside cultures intruded here and crossed their influence fruitfully with what they found. The true greatness of achievement of these builders of the south may best be measured, no doubt, by this very isolation in which they dwelt.

Monomotapa was the last great African empire. [Chancellor Williams](#) wrote, "One might wonder of its beauty, how the Garden of Eden surpassed it?"

The Vakaranga immigrants who developed the Empire of Monomotapa followed the general practice of establishing effective political rule, while promoting economic development. There was much desire for beauty and perfection in the kingdom of the Monomotapa.

In considering the destruction of Zimbabwe and Monomotapa, the ancient ruins of so many cities, towns, and villages are the story pages of the unwritten history we seek. Just as the written records of Black history were destroyed, here too in Monomotapa,

the first Arabs and Europeans to find these long since deserted sites, undertook wrecking operations beyond belief to gain any valuable remains that they could.

The fact that almost all of these ruins were located in or near gold mining areas enabled some writers to "explain" wanton destruction was carried on in a feverish search for gold. But their efforts were in vain. So much could not be destroyed all at once.

There was a record left written in stone that tells the story of Blacks who were building a highly developed civilization in Southern Africa during the same period their brothers were amazing the world by their advances in Northern Ethiopia (Egypt) and its southern region (Sudan).

14. The Destruction of African Civilization

The Destruction of African Civilization

A great deal of information about the culture of Africa has been lost because of the destruction of ancient records. Great libraries in several African cities were burned, looted, and their treasures stolen. The library in Thebes was destroyed by an invading Assyrian army in 661 B.C. [[John G. Jackson](#)]

The Land of the Blacks, as it was referred to, was a vast and big world, two million square miles, not limited to the southern region. The Ethiopian Empire once extended from the Mediterranean at the north and southward, to the source of the Nile. Egypt, it should be pointed out, was the northeastern region of ancient Ethiopia.

The six cataracts of the Nile were the great watermarks in the heartland of the Blacks from whence African culture spread over the continent. This northern sector had been the object of world attention from the earliest times. Interestingly, the ancients referred to Egyptians and Nubians as Ethiopians. Nubians were later called "negroes" by Westerners.

It was during the period of [Rameses II's](#) reign, about 1400 B.C.E., that the racial composition of the Egyptian Dynasties began to change. Rameses II, moved his capital city from Luxor to Memphis, then finally to the Delta region, in order to keep a constant vigilance over the Assyrian and Palestinian wars that he had involvement in.

The African domination of Egypt began to diminish. The infiltration of Asian, Libyan, and other non-Black races in Egypt caused an insurrection that led to the outbreak of a civil war that lasted for 25 years. The war had turned and the non-Africans became empowered, with the Hyksos becoming the Pharaohs of Egypt.

During this same period of time, a number of other major events were transpiring around the world, many of which included Africans: Egypt was in a state of total decline;

a Libyan by the name of Osorkon I ruled the throne; the "Third Golden Age" of Egypt had come to an end; large groups of people fled Egypt; Nubians retreated back southward; and many of the Africans took to the seas.

There is a natural ocean current that flows from the West Coast of Africa to the Americas (the Caribbean, South America, Mexico, etc.). It has been recorded that Africans were the first known "gods of the Olmecs" in Mexico (1400-1300 B.C.). African sculptures, pyramids, and large colossal heads still exist in Mexico that support reports of Mexican and African relationships in the early Americas.

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15. Religion and Science of the Africans

Religion and Science of the Africans

Religion has been defined as a "propitiation or conciliation of powers superior to man," which are believed to direct and control the course of nature and human life. Humans are believed to have evolved through three states of beliefs.

- The Age of Magic
- The Age of Religion
- The Age of Science

For thousands of years before religion was known, man believed in the principles of magic, and strove to put them into practice in his daily life.

In the book *Africa Origins of the Major Western Religions*, [Dr. Yosef ben-Jochannan](#) writes:

- Paganism, Voodooism, Witchcraft, Fetishism, Black Magic, Obyah, and Oledamare are just a mere sampling of the many names relegated to a few of the righteously sacred religions of solely traditional indigenous African origin. Approximately 750,000 B.C.E., and possibly before this date, the indigenous African people, the so-called Bantus, Bushmen, Pygmies, Hottentots, Negroes, and others bearing such labels of inferiority, have been honoring a 'superior force' or being prior to the recording of history.

The "Twa" (referred to as pygmies), recorded as being the first inhabitants of the world, had the earliest mode of worship recognizable in propitiation of the superhuman power.

What then is the foundation of African Spirituality? Our ancestors believed that man must place the utmost importance in the quest to "know thyself," as the deification of man was highly regarded. The Egyptians (Africans) taught that the soul of man, if liberated from the body, could become God-like. According to this concept, they also

held that man would be among the Gods in his lifetime on earth and attain what was called the "Beautiful Vision," (changed to "saints" in Christendom).

In Africa spirituality, the name ascribed to God, depended mainly on where in Egypt (Africa) a person lived. Those living in Thebes referred to God as "Ra," in Memphis as "Amon or Amen," and in Nubia as "Ptah." African spirituality was simply a holistic approach to life, possessing no one train of thought to dominate the mind. African spirituality was based on the Osirian doctrine and the principles of Maat. In brief, the central principle of Maat is that the Gods serve humanity as humanity serves the Gods. Maat is divine harmony. It is built upon, and reflection of understanding the celestial realm.

16. Egyptian Philosophy

Egyptian Philosophy

From the time of Pharaoh of the Third Dynasty to Pharaoh Khufu of Cheops of the Fourth Dynasty (builder of the great pyramids of Giza), we can see the superior intellect of these ancient African people. Their understanding of mathematics and knowledge of the heavens and the sun with relationship to the stars is astonishing. These people had studied astronomy in Egypt and the lands south of Punt for thousands of years. This is evidenced by the monuments that remain such as the Great Sphinx of Giza, the half human animal figure that dates back to the ancients of the ancients.

Kemet or Ta-merry was the center of learning. People from all over the Mediterranean came to study in their Mystery Schools. The Greek philosophers were students or had some contact with the students of the Egyptian institutions of learning. The Greeks who learned the ancient teachings of science, mathematics, astronomy, medicine, masonry, etc. were considered enemies of the state of Athens and were imprisoned exiled, or put to death.

There is in existence, a list of alleged Greek philosophers, who were regarded as undesirables in the Greek State in which they were citizens. These philosophers continued accepting their source of wisdom and knowledge from Egypt (Kemet), at the risk of physical injury to themselves. They were men who kept the records in their heads, and operated in deep secrecy in fear of the state (Greece).

Any Greek citizen that embraced foreign ideology was considered a criminal and a "teacher of an alien philosophy." This charge was lodged against Socrates, Aristotle, and others in the Greek government. It was Socrates who was put into prison and later sentenced to death by the same people who now claim his teachings as their own. All Egyptian temples carried inscriptions on the outside addressed to the Neophytes (initiates). And among them was the injunction "Know Thyself." Socrates copied these words from the Egyptian temples, but was not the author.

The Egyptian Mystery system was also a secret order. Membership was gained by initiation and a pledge of secrecy. The teachings were graded and delivered orally by the Neophyte; and under these circumstances of secrecy, the Egyptians developed secret systems of writing and teachings, and forbade their initiates from writing what they had learned. After nearly five thousand years of prohibition against the Greeks, they were permitted to enter Egypt for the purpose of their education. First through the Persian invasion and secondly through the invasion of Alexander the Great. The Greeks made the best of their chance to learn all they could about Egyptian culture. After the invasion of Alexander, the royal temples and libraries were plundered and pillaged, and Aristotle's school converted the library of Alexandria into a research center. [Back to Top](#)

"It is Imhotep," said Sir William Osler of John Hopkins University, "who was the real father of medicine. The first figure of a physician to stand out clearly from the mists of antiquity." Imhotep, a multi-level genius, called "God of Medicine, Prince of Peace, and a type of Christ." If Imhotep designed the first "step pyramid" in approximately 2680 B.C. (and he did), how did Pythagoras develop the so-called "Pythagorean Theorem," the formula for the triangle, when he lived 540 B.C., 2100 years after the pyramid was built?

The teachings were solely of the indigenous Africans of the Mystery System commonly in use along the Nile Valley and Great Lakes regions of Northern, Eastern, and Central Africa.

17. African Economic Organization

African Economic Organization

The exchange relationships were governed by the barter system. Barter was the foundation of all the commercial activity. This means of exchange has been in existence for thousands of years in Africa.

An example of this barter exchange is after a tribe had reached their destination they would unload their goods in small bunches, give a signal and then retreat. The merchants would come over in front of each bundle and place a quantity of gold dust they judged it to be worth, then withdraw. The former then would come back and impact the amount if they were not satisfied and the cycle was repeated. This was all conducted without direct contact. If they were swindled, they could suspend relations with any given group of traders so identified.

The currency used consisted of salt, cow, or gold in either dust or pieces. Africa was distinguished in the world for its legendary wealth.

The export materials were gold, tin, iron, and precious stones etc. East Africa's primary goods were cola nuts, cereals, and also weaponry: spears, javelins, bows and arrows,

also the large production of glass produced in Bennin. Commerce between East Africa and India and China was common under the great Monomotapa monarchy.

In West Africa the products imported were wheat, raisins, figs, sharan, sale, copper, dates, olives, silk, and also tobacco was introduced.

The normal mode of transportation in the interior of Africa was by donkey, ox, and camel or horse. Most of the trading of imports and exports was carried out by the Arabs. Since ancient times the Africans virtually never left their homelands. From an economic viewpoint, the Africans were characterized by abundance. Thus the Africans didn't have a great need to leave their homelands to trade. This was done by the outsiders.

18. Moors in Spain

Moors in Spain

By John Henrik Clarke & Phillip True, Jr.

During the Arab invasion of Morocco, there was a great general known as Gibril Tarik. The African Tarik, now governor of Mauritania, entered into friendly relations with Count Julian, governor of Ceuta who was on very bad terms with his master, Roderic, the King of Spain. Count Julian urged the African Tarik to invade Spain.

In 711 A.D., General Tarik, accompanied by 100 horses and 400 African soldiers, crossed over into Spain on an exploratory mission. Tarik's small army ravaged several Spanish towns and returned to Africa laden with spoils. Later that same year, Tarik took an army of 7000 Africans, crossing from Africa to Gibraltar (named after him), defeating King Roderic and conquering most of the Iberian Peninsula. Thus began the Moorish domination of Spain, which was not fully ended until 1492.

The Moors built magnificent cities in Spain. Cordoba, in the tenth century was much like a modern metropolis. The streets were paved, and there were sidewalks for pedestrians. At night it was said that one could travel for ten miles by the light of lamps along a continuous strip of buildings. This was several hundred years before there was a paved street in Paris or a street lamp in London. The population of the city was over one million. There were 200,000 homes, 800 public schools, a number of colleges and universities, and many royal places surrounded by beautiful gardens.

The Tanneries of Cordoba and Morocco City were the best in the world. Cordoba was the most wonderful city of the tenth century. It was served by 4,000 public markets and 5,000 mills. Public baths numbered in the hundreds. This amenity was present at a time when cleanliness in Christian Europe was regarded as a sin.

The mineral wealth of the land was not disregarded. Copper, gold, tin, silver, lead, iron, quicksilver, and alum were extensively mined. The sword blades of Toledo were the best in Europe, and the factories in Murcia turned out the finest of brass and iron instruments.

Education was universal in Moorish Spain, available to the most humble, while 99% of Christian Europe was illiterate, not even the kings could read or write. In the tenth and eleventh centuries, public libraries did not exist in Christian Europe, while Moorish Spain had more than seventy, of which the one in Cordoba contained over six hundred thousand manuscripts. There were more than seventeen great universities in Moorish Spain, while Christian Europe had only two universities of any value. [Back to Top](#)

Scientific progress in astronomy, chemistry, geography, mathematics, physics, and philosophy flourished in Moorish Spain. Scholars, artist and scientists formed learning societies, while scientific congresses were organized to promote research and to facilitate the spread of knowledge. A brisk intellectual life flourished in all Islamic dominated societies.

The Moors also introduced the manufacture of gunpowder into Europe, which their enemies later adopted, using this explosive to drive them back to Africa.

[19. Africans Away From Home](#)

Africans Away From Home

By [Dr. John Henrik Clarke](#)

Africans who were brought against their will across the Atlantic never fully adjusted to slavery or accepted it as inevitable. Instead, they pursued liberty under trying and seemingly impossible conditions, and their search continued throughout the entire period of their enslavement.

The real fight for liberty by these Africans started on the shores of Africa and in the slave holding forts along the West African coast. As many Africans were forced onto slave ships, some of them picked up dirt and forced it into their mouths. They were determined to take some of their homeland with them as they went into forced exile.

This pursuit of liberty and lost nationhood continued in the form of revolts on slave ships. During exercise periods, when Africans were brought on deck for air, many of them jumped overboard. The masters of the slave ships also discovered that some of the slaves had committed suicide. While some Africans were killed when they attempted to assault those who enslaved them on the ships.

This spirit of revolt was nurtured throughout slavery and took many forms wherever slaves were found, whether in South America, in the Caribbean, or in the United States.

NOTE TO THE READER: "Africans Away From Home" was written by Dr. John Henrik Clarke, Professor Emeritus of Hunter College, New York, NY. It is used by permission.

"Africans Away From Home" continues in the next three categories.

20. South America and the Caribbean

South America and the Caribbean

By John Henrik Clarke

In South America the slave revolts were most successful in Brazil and other areas where there were large areas of thick forest and wooded hills. Many Africans escaped the auction blocks and headed for the forests and hills where they were able to form separate African communities. These escaped Africans were later referred to as "Maroons."

The large number of Africans imported into Brazil came from diverse tribes in Africa, but under the pressures of slavery, they managed to settle their cultural differences and work together for liberty. Scattered communities of these escaped Africans existed throughout the America, not only in the swamps and forests of Brazil but also in the hills of Haiti and Jamaica in the Caribbean.

Africans in Brazil established two separate states, Bahia and Palmares. The Bahia slaves surrendered under military pressure from the Portuguese. Palmares, however, existed for at least 110 years, until 1695. It remained a rough-hewn African republic, until other Europeans living on the edge of Palmares helped the Portuguese government lead a superior military force to the area, destroying the state. The heroic stand the Africans took in defense of their state is a proud page in the story of how Africans pursued liberty away from home.

In other parts of South America, in the countries now called Guyana and Surinam, there was an uprising in the area of Berbice that became known as the "Berbice Revolt." These revolts were referred to as the "Bush Negro" rebellions. The important thing about the revolts mentioned here is that they occurred before the American Revolution. Therefore, these Africans in the Americas led the first revolts against tyranny in the New World.

The Caribbean Islands, like the plantations of South America, were incubators for revolts by slaves pursuing liberty in the New World. Because of the need for slave labor in the plantation system, coupled with the economic recovery of Europe after 1492,

slavery was most harsh on islands that produced the largest economic benefits for Europeans.

The first revolt of African slaves, where the record is clear, occurred in Cuba in 1527, but most of the organized revolts started on the islands of Haiti and Jamaica. The greatest Caribbean revolts in pursuit of liberty took place in Jamaica, prior to the Haitian Revolution. The Jamaicans fought longer and harder than the Haitians, but they failed to gain their independence because the British had a small internal force in Jamaica. There were also numerous mulattos who had not decided where their loyalties lay. The mulattos did not join in the African revolt because they assumed that they would be fighting against their white fathers. [Back to Top](#)

The Africans in Haiti were able to gain their independence and establish a free state because France, which had many other military entanglements, did not have a sufficient number of able troops to send to Haiti and put down a revolt.

The South American and Caribbean revolts in pursuit of liberty were successful partly for reasons of geography but more importantly because of African cultural continuity. Many slaves who were captured in the same general area, i.e., West Africa, maintained their African religion, language, and cultural continuity. In the United States, however, slaves were generally bought in small lots and resold by the end of the week. Families and cultural continuity were broken to such an extent that after a month in the United States, many slaves could not even identify other slaves who arrived with them on the same boat.

The revolts by slaves in South America and the Caribbean started 100 years before 1619, when slaves formally arrived in the British colony that became known as the United States, and before the arrival of the Mayflower in 1620.

[21. Early Years in the United States](#)

Early Years in the United States

By [John Henrik Clarke](#)

In the United States, the African pursuit of liberty differed in various parts of the country. Freedom for Africans depended on the conditions at the plantations, the impact of the weather, contacts with Africans from the Caribbean, and relationships with other ethnic groups.

The African slaves, who arrived in Jamestown, Virginia, in 1619, were not chattel slaves. They were indentured servants. Lerone Bennett has explained very graphically in the early chapters of his book, *The Shaping of Black America*, the conditions under which these early arrivals lived. He explains that most of the first indentured servants

and those that arrived for the next 100 years were White. He also explains that the Africans could have inherited their chains from Indians or poor Whites, both of whom were indentured servants in large numbers before the arrival of Africans.

The years between 1619 and 1776 sometimes have been referred to as the lost or neglected years in the history of slavery in the United States. During this period, many Whites worked their way out of indenture, some joined the slave system and still others opposed it. The idea of prejudice based solely on color had not crystallized in the minds of poor Whites, who had no vested interest in the slave system. White indentured servants generally had no derogatory attitude towards the Africans. Some of them worked side-by-side on the same farms. There are also many recorded incidents where indentured Whites joined Africans in revolt against the conditions of slavery and in their mutual pursuit of liberty. Lerone Bennett further tells us that Africans in pursuit of liberty often escaped and lived among the indigenous Americans, known as Indians. The best known incident of this nature occurred in the Everglades of Florida.

At one period in history, over half the army of the Seminole Indians consisted of escaped African slaves. There were so many Africans in the ranks of the Indian army that one military officer fighting the Indians, observing that most of the Indian army were escaped slaves, remarked that this was no longer an "Indian" war. This condition continued to exist throughout the Seminole Wars. The heroic stands that Indians and slaves made together, as allies during the formative years of the United States and in what is referred to as the Seminole Wars, is still another chapter in the pursuit of liberty by Africans in America.

The pursuit of liberty by Africans in the United States took several different forms. It began with questions they asked about contradictions inherent in proclaiming a revolution, announcing liberty and justice for all, but not including Black Americans.

The radical Black ministry that began to emerge during the first half of the 19th century, filled with ideas about the American Revolution, saw these contradictions and set in motion several massive slave revolts. There was the [Gabriel Prosser](#) revolt in 1800, the [Denmark Vessey](#) revolt in 1822, and the best known of all, the [Nat Turner](#) revolt in Virginia that occurred in 1831.

During the first half of the 19th century, literature of protest and revolt emerged in such Black edited publications as *Freedom's Journal*; and a newspaper operated by [Frederick Douglass](#) call *The North Star*. Douglass, a great leader, was also the most eloquent voice of the African people's pursuit of liberty. In 1829, [David Walker](#) issued his famous [Appeal to the Colored People of the World](#), summoning them to revolt against their condition.

The continuous attacks by Black Abolitionist on the eve of the Civil War focused on slavery and the conditions of slavery, creating a great deal of anti-slavery sentiments. During the Civil War, Black Americans fought in large numbers on the side of the North,

especially the famous black regiment which consisted mainly of New England Blacks. After the Civil War, however, Africans had to pursue liberty in a different manner.

22. Renewed Fight for Liberty

Renewed Fight for Liberty

By John Henrik Clarke

The Emancipation Proclamation created official freedom for a large number of Blacks, but no immediate protection for that freedom. Some old troubles ended while new troubles began. The attitudes of slavery still lingered in the minds of many Whites, both in the North and in the South. This pseudo-racial democracy continued for approximately eleven years, before the political "horse-trading" between the South and the North crystallized during the presidential campaign of 1874-75. This point marked the beginning of a period that could be called the betrayal of the era known as "Reconstruction."

During the last twenty-five years of the 19th century, Blacks in the United States were forced to renew their fight in pursuit of liberty. Many Blacks who had been duly elected to public office were physically barred from entering some of the legislative halls in the states. The political gains of the Reconstruction era were lost. The late professor Rayford Logan, formerly of Howard University, referred to this period as the "nadir", symbolically the hour of our greatest depression.

African religions and the use of the drum were outlawed in the United States, making it more difficult to sustain African cultural continuity there than in the Caribbean. The impact could be seen in the work of the American Colonization Society and early back-to-Africa movements, such as the Chief Sam movements during the 1870s, and the movements led by Bishop Turner.

Near the end of the 19th century, Whites who had shown an interest in the cause of Blacks grew tired of trying to communicate with a multiplicity of leaders. Finally White editorial writers and philanthropists of good will anointed a man they could accept as leader. His name was Booker T. Washington. As founder of Tuskegee Institute, Washington came to public attention after his speech at the Atlanta Cotton Exhibition, which some regarded as attempt to make peace with the North and the South. As an educator, he was misunderstood then, and he is misunderstood now. Many people thought his political views were weak, but believed he was a great and imaginative educator who taught and practiced self-reliance. People failed to properly assess his

views and methods, which were both strong and beneficial to Black people in the United States and abroad.

This was the period when [W.E.B. DuBois](#) emerged as one of the finest intellects of African descent produced in the western world. All of this occurred during the period of Black radical journalists such as T. Thomas Fortune and William Monroe Trotter.

The African movement in pursuit of liberty has had a worldwide influence, in the Caribbean. Newly freed Africans there were discovering the feeling of their emancipation, just as we had discovered the feeling of ours. In Africa, colonial wars were being waged as they had been waged for nearly one hundred years. This pursuit of liberty by African people all over the world has brought us fighting, hoping, and bleeding into this century. [Back to Top](#)

[23. The Betrayal of the Reconstruction](#)

The Betrayal of the Reconstruction

The betrayal of the Reconstruction caused massive dislocation and confusion among Black people in the south and in the country in general. They were not prepared for this at all. Suddenly many Whites that they thought of as friends became open and declared enemies. The Freedmen's Bureau and other agencies that had been set up to assist the former slaves were dismantled. Some southern politicians actually attempted to reestablish slavery.

Southern writers, teachers, and bigoted agitators turned the cause of southern redemption into a religion. Finally the Republican Party bargained away the political rights of the southern Blacks in order to pacify the brooding southern Whites. Black politicians held on for a few more years, but their heyday in southern politics was over. The southerners were given the right to handle the "Negro" as they saw fit. This "right" opened the door for the rise of the Ku Klux Klan and other bigoted White terrorist organizations. The murder and harassment of Blacks by the Ku Klux Klan in the rural areas of the South drove Blacks in large numbers into the developing urban cities. In the cities, Blacks experienced even more complicated troubles, in addition to a new sophisticated kind of harassment. Blacks could not find jobs for the skills they had. Housing was poor, and the right to vote and hold public office had been challenged by the Ku Klux Klan in the cities. The Blacks had been deserted by their northern White friends.

Many of the New England school moms who had come into the South a decade earlier had married southerners and had become southern in their attitude toward Blacks. The new Black educational institutions in the South were in serious financial trouble. Begging by the heads of these institutions is what kept most of them alive. This combination of events caused large numbers of Blacks to migrate from the rural and

urban areas of the South to the industrial cities of the North. These migrating Blacks were looking for better jobs, better housing, better education for their children, and in general, a better way of life.

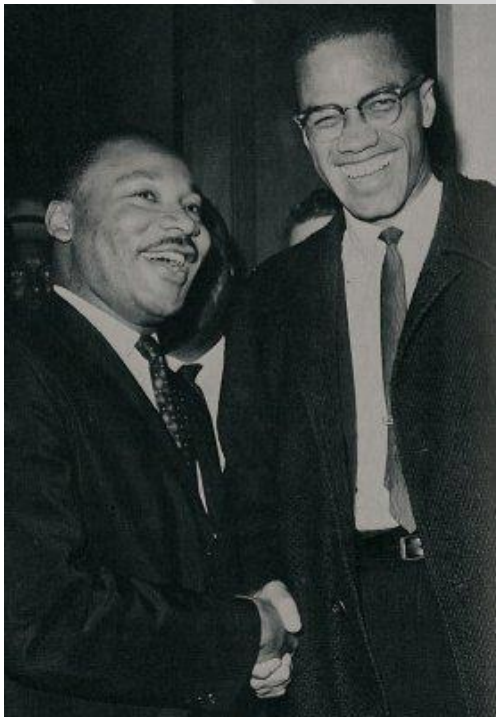
The after effects of the betrayal of the Reconstruction were still being felt throughout Black America. The White "friends" that Blacks had in Congress and in the Senate were no longer effective. Black politicians of the Reconstruction had been literally driven from public life. During the 1880's, African Americans were still voting in the South, but in smaller numbers year after year. The physical segregation that would come later, had not yet developed into a codified (to classify) system. However, the division of the White by the Populist movement of the early 1890's, and the past Reconstruction threat of political power for the Blacks, drove Whites who had been moderate on the race question to a place where they became overt racists.

In 1896, the court upheld a Louisiana Law for "Separate but Equal" accommodations for White and Colored races. The betrayal of The Reconstruction was an end to a supposed new beginning for Blacks.

24. Malcolm and Martin: Two Lives

Martin and Malcolm: Two Lives

by Mahmoud El-Kati



Martin Luther King, Jr. was born on January 11, 1929. He grew up as a middle class Black from a family of four generations of Black Baptist ministers. Malcolm Little, better known as Malcolm X was born May 19, 1926. He was one of seven children from a poor family, his father was mysteriously murdered and the family was split up and Malcolm became a ward of the state.

At the tender age of 15, Martin entered college at Morehouse in Atlanta, Georgia. At 15 Malcolm was entering a life of crime in Boston, Massachusetts. At 19, Martin was studying theology in seminary school in Chester, Pennsylvania. Malcolm at 19 was already a master of street life. At 21, Martin was now at Boston University in pursuit of a Ph.D. in systematic theology. At 21, Malcolm was finally caught, convicted, and sentenced to a seven-year

term in a Massachusetts state prison.

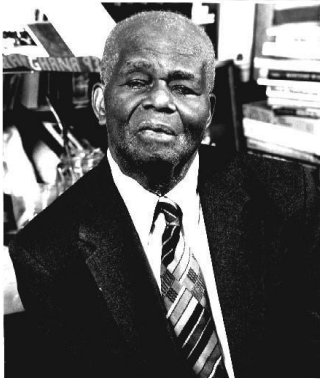
Martin and Malcolm were contemporaries. Malcolm was just three years older than Martin. They were both victims of assassinations at the age of 39. Malcolm was killed rather boldly on February 21, 1965 in full view of five hundred people at the Audubon Ballroom in Harlem, New York. The life of Martin was snuffed out on April 4, 1968 rather stealthily, by an alleged lone assassin in Memphis Tennessee.

Martin as a 26-year-old minister, had come to Montgomery, Alabama to pastor Dexter Avenue Baptist Church in 1954. Little more than a year later, he was swept up in the great post war protest event on the part of Blacks that caught the eye of the nation. The Montgomery Bus Boycott, a movement that was to change the course of Black and general American history. [Back to Top](#)

Malcolm X on the other hand, began his social consciousness in prison with conversion to Islam under the teachings of the [Honorable Elijah Muhammad](#). Malcolm had only an 8th grade formal education, but while in prison he committed himself to a life of study. He read everything from history to philology, including reading the dictionary from end to end. When Malcolm was released from prison in 1952, he was by all accounts a learned man. Throughout the rest of the 1950's, Malcolm became an outstanding recruiter, organizer, and spokesman for the Nation of Islam.

In examining the lives of these two men, there is not so much an either/or possibility as a both/and possibility. They both were right in their opposition to the domination of their people. They were both right in respecting and embracing the history of African people. (Few people realized that Martin Luther King, Jr. and Mrs. King were at an independence ceremony in [Ghana](#) in 1957. The first African state to gain independence in modern history.)

The argument among students of history and people at large as to who was right or wrong, good or bad, with respect to Martin and Malcolm, makes about as much sense as picking between Thomas Jefferson and Alexander Hamilton. Those two did not agree. On the overside of things, Malcolm and Martin did not agree. But on the underside of things, they were fierce lovers of freedom, who served well the cause of Black liberation.



25. Can African People Save Themselves?

Can African People Save Themselves?

By John Henrik Clarke

The question can be answered in many ways, in both the negative and the positive. I have chosen to answer it in the positive, because I am an African person and I have hope for a commitment to every African on the face of the earth. My commitment to mankind comes through African people. If African people are to save themselves, they must first know themselves. They must first know where they have been and what they have been, where they are, and the significance of what they are.

By knowing this, they will get some idea of what they still must be. African people must stop being the market and the dumping ground for shoddy consumer goods of other people. We must, on an international basis, begin to produce the things we wear, the food we eat, the cars we drive, and then train our children to follow our footsteps and complete the mission. The mission will be to be a self-sustained and contained people. At least a third of the Africans in the world can be employed providing goods and services for other Africans.

Once we create an internal economic system, we can relate to any external economic system in the world. No African State can be truly independent when it does not produce the bread it eats nor the safety pin that holds a child's diaper together. No nation can call itself free and self-sustaining when it must order its toilet paper from another nation. Africans must begin to produce every item essential to their survival. Education must be geared to produce the large number of technically trained Africans needed for this task, and the trained must in turn produce other Africans to replace them. No African nation in the world should beg for the skills of another nation or people to sustain itself.

Africans can save themselves by having the will to do so until the job of self-protection and true independence has been achieved.

The salvation of Africa by African people will contribute to the peace and the salvation of the world. This salvation should be the mission of every African on the face of the earth. The completion of the mission and the benefits that will accrue from it will be the legacy that African people can leave for the whole world.



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