



“ ONE FOR ALL AND ALL FOR ONE, WORKING IN THIS MANNER THERE WILL BE NO FAILURE “

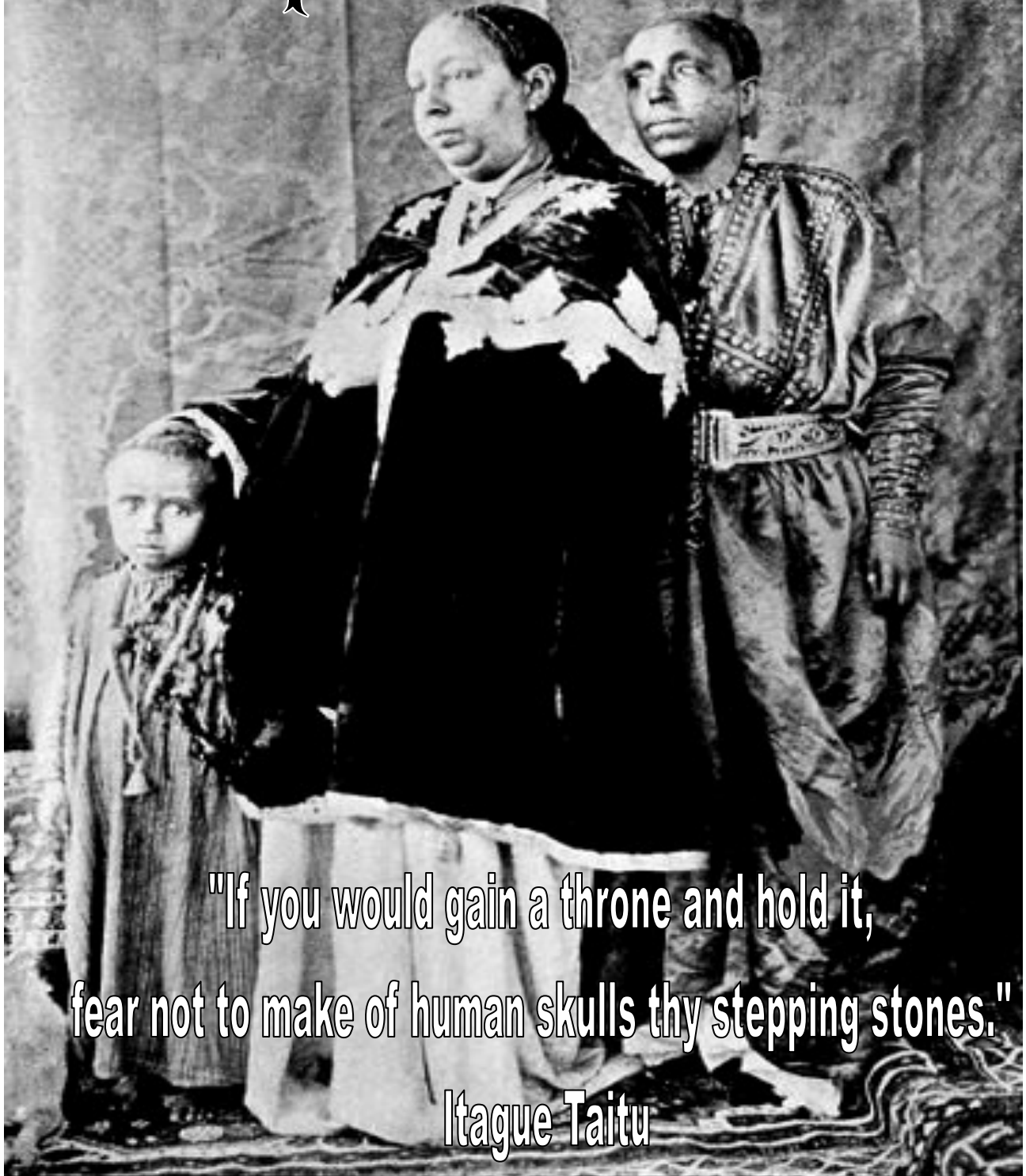
NYABINGI NEWS

VOL. 14. NO. 1. \$10.00 us.

SUMMER 2012

EQUAL RIGHTS AND JUSTICE FOR ALL WHO KNOW THAT BABYLON'S QUEENDOM MUST FALL!

Empress Taitu



**"If you would gain a throne and hold it,
fear not to make of human skulls thy stepping stones."**

Itague Taitu

“AFRIKA FOR THE AFRIKAN, THOSE AT HOME AND THOSE ABROAD”



Upon laying the Cornerstone of The Arts Building...

Education develops the intellect; and the intellect distinguishes man from other creatures. It is education that enables man to harness nature and utilize her resources for the well-being and improvement of his life. The key for the betterment and completeness of modern living is education. But, "Man cannot live by bread alone." Man, after all, is also composed of intellect and soul. Therefore, education in general, and higher education in particular, must aim to provide, beyond the physical, food for the intellect and soul. That education which ignores man's intrinsic nature, and neglects his intellect and reasoning power can not be considered true education.

A well organized education should not be one which prepares students for a good remuneration alone. It should be one that can help and guide them towards acquiring clear thinking, a fruitful mind, and an elevated spirit. The educated person that Ethiopia and countries of our level needs is not one who had stuffed bits of knowledge into his mind. The needed educated individual is one who uses the ideas he obtained from his lectures, books, and discussions to the best advantage of his own country and his own people. It is he who disseminates new ideas in harmony with the economic and social aspects of his own community so that fruitful results would be realized. This is the educated person who can show

segments of knowledge he accumulated in his learning, inventiveness in a new situation. Ethiopia is a country with her own culture and mores. These, our cultures and customs, more than being the legacy of our historical past, are characteristics of our Ethiopian-ness. We do not want our legacies and traditions to be lost. our wish and desire is that education develop, enrich, and modify them.

You all know the continuous effort that Ethiopia is exerting for the development of a profound and high standard education. We need educated and trained persons for research, for the study and development of our country's resources, for technology, for medicine, for the law, and the administration for our people according to their custom. These are the needs that constrain us to provide, at all levels, education free of charge. And students, ever mindful of this privilege, should endeavour to recompense their country and nation.

The opportunity for education, afforded to the for. in our country, is not given to them for a fashion or a mode. It is given for a purpose, for a task, for a high responsibility for full and exhaustive use, for the benefit of our country, and the coming generation. We have just explained to you the type of result, and responsibility that we expect from you students. It is on you, the members of the faculty that we must rely for this result. We realize the heavy responsibility we have entrusted to you. We hope that you too, while believing and accepting your responsibilities as your sacred duties, will, produce for Ethiopia persons who take pride in you and their education and are ready for the call of service.

It is you who must mold the minds of your students that they may be wise, farsighted, intelligent, profound in their thinking, devoted to their country and government and fruitful in their work. It is you who must sense as the example. On

their part also, they will have to learn not only formal education but also self discipline that should be worthy to be inherited. May the Almighty God be with you in the fulfillment of your duties. 23, Sept. 1963



Negus Amlak

Salam Tenay-istilingn, Greeting in the Divine and Precious name of The Imperial Majesties of Ethiopia. This Issue Of NYABINGI NEWS has some very interesting and hopefully very useful information. The essay on Masonry by Kenefer Heru gives some insight from the perspective of a Prince Hall Mason, along with a couple articles on Empress Taitu. The Metaphysics of the parables surrounding Jesus Christ are dealt with in depth, not to mention more relevant articles. Full-joy Rastafari.

negusamlak@gmail.com

In This Issue...

- HIM HAILE SELASSIE WHY EDUCATION 2
- IDITORIAL 2
- MASONRY FROM WHENCE WE CAME..... 3
- EMPRESS TAITU 4
- URBANIZATION 6
- TAITU PREDETORY FEMINIST? 7
- CROWN COUNCIL 14
- MAN OF THE YEAR 18
- JESUS EXPLAINED 27
- RASTA CRITIC..... 31
- ETHIOPIA BOMBS SELF . 34

FROM WHENCE WE CAME

By KENEFER HERU 32°

**HERU****Introduction**

During my ten years tenure in the Masonic Order (Prince Hall), I have found myself asking the question: How is Freemasonry truly relevant to the Black man? To some degree it is, but very vague. Freemasonry is indeed European in structure, yet its precepts and concepts are extracted by way of Africa. The institution itself is a bastardization of the true Masonic institution, which resides in Africa.

This work is not intended to be antagonistic, because the writer knows that this issue is a sensitive and personal issue for brothers; it is a personal issue for the writer as well. Therefore in no way this work can be shown as having any bias view regarding this important subject matter. This writer maintains an objective viewpoint, which allows the reader of this work and the author to be more open with self and honest with what is occurring with the movement of Black Freemasonry in America.

In this essay, I will make a com-

parison of the structure of Freemasonry and the Mystery System of Ancient Africa. I will examine their similarities and their differences. A review of the history of Ancient Africa and its educational system, which is commonly called the Mystery System and explain the origins of some of the philosophies and initiatory practices of the Masonic Order in relation to Africa.

Since the African's enslavement, the European oppressor has shaped the African's reality through imagery. The way the African think, the food and diet one have, the deity the African worships and his and her basic lifestyle has been based on an Euro centric perspective. This author projects the 'Monkey see, Monkey do' concept. What does this concept means? The monkey or any member of the primate group has a tendency of imitating that which it sees. It seems to be humorous when one sees this type of activity from a creature as such, but it becomes less humorous when the African have so-called black institutions. These so-called black institutions are synonymous with institutions for blacks rather than institutions of blacks. The former represents a lack of freedom of expression from an Afro-centric perspective and the latter represents freedom of expression through an Afro-centric perspective. These so-called black institutions have imitated the European model. The two most influential institutions within the African community are churches and fraternal organizations.

The church has been the first institution, which has kept the African people perpetuating the concept. Many of us believed that God is white and were taught that God is white. In many of African people's

home it is not uncommon to see a portrait of Jesus depicted as a white man. When sermons are given based on characters in the Holy Bible (derived from the Greek term Helios Biblios meaning 'Book of Sun Worship') many cannot deny that the first image of these characters in one's mind was that of a white man or woman. Through European religious ideology, the African justify his, or her passivity and make excuses for not making the true changes in the African's condition. Why? The African was indoctrinated during slavery with the propaganda that served the European's best interest and not the African.

The second institution is the fraternal organizations among Africans in America, which is the focal point of this essay. These fraternal organizations are micro societies, which embraces ideologies through a system of morality. What is most common with most black fraternal organizations are that they share the same values. What are some of these values?

1. They embrace the European Christian theology doctrine.
2. They embrace the concept of being loyal to the country (United States).
3. A process in which to select members who will perpetuate the organizations interests.
4. While expressing some thoughts on the continent of Africa, their main focus is towards the Western world.

This structure is no different from a white supremacist group. The only difference with the black groups is that they pay deference to the oppressor and murderers of

Continued on pg. 5



Empress Taytu

(c. 1851 – February 11, 1918) (baptismal name Wälättä Mikael) was an Empress Consort of the Ethiopian Empire (1889–1913) and wife of Emperor Menelek II.

Taytu Betul (or Taitu) was born in or around 1851, the third of four children in an aristocratic Ethiopian family that was related to the Solomonic dynasty. Her father, Ras Betul Haile Maryam was less well known than her uncle Dejazmach Wube Haile Maryam, who was the ruler of much of Northern Ethiopia in the 1840s, and a rival of Emperor Tewodros II. Her father's family were the ruling family of Semien province, claiming descent from Emperor Susenyos. Her father's mother was a daughter of Ras Guga, a member of the powerful ruling family of Yejju, which was of Oromo origin and had converted to Christianity from Islam, and which had ruled as Regents for the powerless Emperors in Gondar during the Zeme Mesafint ("Era of the Princes"). Taytu's mother Yewubdar was from a minor noble family of Gondar. Taytu had the reputation of being fiercely proud of her lineage in Yejju, Semien and Begemder. After four failed marriages, Taytu Betul married King Menelek of Shewa, later Emperor Menelek II of Ethiopia.

Taytu is acknowledged to have wielded considerable political power as the wife of Menelik, both before and after they were crowned Emperor and Empress in 1889. She led the conservative faction at court that resisted the modernists and progressives who wanted to develop Ethiopia along western lines and bring modernity to the country. Deeply suspicious of European intentions towards Ethiopia, she was a key player in the conflict over the Treaty of Wuchale with Italy, in which the Italian version made Ethiopia an Italian protectorate, while the Amharic version did not do so. The Empress held a hard line against the Italians, and when talks eventually broke down, and Italy invaded the Empire from its Eritrean colony, she marched north with the Emperor and the Imperial Army, commanding a force of cannons at the historic Battle of Adwa which resulted in a humiliating defeat for Italy in March, 1896. Menelik, who often prevaricated and postponed unpleasant decisions with answering "Yes, tomorrow" (*Ishi, nega*), found it useful to have his wife be in a powerful enough position to say "Absolutely not" (*Imbi*) to people and issues he just didn't want to personally offend or refuse. As a result, Empress Taytu was increasingly unpopular while Menelik remained very loved by one and all at court and beyond.



When Menelik's health began to decline around 1906, Taytu began to make decisions on his behalf, angering her rivals for power through her appointment of favorites and relatives to most of the positions of power and influence. Widely resented for her alleged Gonderine xenophobia and nepotism, the nobility of Shoa and Tigray, along with the Wollo relatives of the heir-to-the-throne, Lij Iyasu, conspired to remove her from state responsibility. In 1910, she was forced from power, and a regency under Ras Tessema Nadew took over. Instructed to limit herself to the care of her stricken husband, Taytu faded from the political scene. Taytu and Menelik did not have any children. Menelik died in 1913 and was succeeded by his grandson from a daughter of a previous liaison, Lij Iyasu. Taytu was banished to the old Palace at Entotto, next to the St. Mary's church she had founded years before, and where her husband had been crowned Emperor.

While some believe Taytu may have played a part in the plot that eventually removed Emperor Iyasu V from the throne in 1916, replacing him with Empress Zauditu, the price for Zauditu's elevation was a divorce from Taytu's nephew Ras Gugsa Welle, who became governor of Begemder. Zauditu, Menelik II's daughter by yet another previous marriage, had always been close to Empress Taytu and invited Taytu to live with her. although Taytu declined she resumed advising rulers "in a modest way," to quote Chris Prouty. Taytu lived out the next few years at the old palace next to the Entotto Maryam Church overlooking Addis Ababa. She requested permission to go to Gondar in November 1917 to end her days, but was refused; three months later she was dead. She is buried next to her husband at the Taeka Negest Ba'eta Le Mariam Monastery in Addis Ababa.

MASONRY

the African people.

The history and legacy of our beloved Founder Prince Hall is very rich; for the man himself was more than a fraternal leader, but an activist and revolutionist of his time. This organization seeks to add to its tenure a new century to the two, which already came into fruition. In order for this to end in fruition, the brotherhood must begin to look at our history more critically and the movements that have been made through time by the fraternity. It is no question that these activities of the Prince Hall Masonic fraternity are interwoven within the African experience during our MAAFA (disaster). However, many of the decisions made and acted upon have not been the best choices for the liberation of our people.

Too many within our ranks have been collaborators with those who has oppressed us and contributed primarily to horrible condition of the African in America and even the fraternity has too collaborated with the enemy as well. The author examines the history of Prince Hall and African Lodge. In addition, special attention is given to the philosophy of Freemasonry, its true

African origins and how it should be expressed in our brotherhood. Several questions are raised in this essay:

1. What are the origins of Freemasonry?
2. What was the intent of Prince Hall and the fourteen brothers who were initiates into European construct known as Freemasonry?
3. Did the organization abandon the concept of African Lodge?

This essay is not to glorify the Prince Hall Fraternity 100% and I present a challenge to all brothers of this fraternity to become critical thinkers, critical analyzers and to become revolutionists as our Founders were during their lifetime. The first step to revolution is to be honest with oneself and to become more accountable to our people. The main question that one must ask is 'Whence Came You?'

The Mystery System

This system was divided into two levels, which were exoteric and esoteric. The level, which was exoteric, was the general education that everyone in Kush, Kemet (Egypt), and Nubia were afforded. The level, which was esoteric, was the hidden mysteries, or a secret knowledge that led the initiate to higher state of consciousness. There education consisted of medicine, mathematics, geometry, music, land surveying, trade and commerce and other disciplines as well. These disciplines were applied to all areas of human endeavor. These two forms were found in seven degrees.

Pastophoros is the degree, which teaches basic aspects of medicine and includes all known and unknown sciences. It deals with one physical nature. This degree has influenced the Entered Apprentice because it is said that the

left side of the human body is the weakest and it was therefore that the entered apprentice was in the weakest form.

The initiate advances to the degree of Neocoros, which teaches the structural energy of shapes particularly in 'geometry'. For example, a milk carton has a pyra-

mid shape and possesses the ability to slow down the organic degradation of organic materials. The tekenu, or obelisk represents the male and female

principles, which continues mankind. It also expresses divine characteristics such as the square, which is the symbol that is suspended around the neck of Ptah, and is the throne of Ausar. The circle is the representation of the sun, which is the life giver and depicts Ra in this from. In all, geometry represents continuity and generation of life.

The initiate then advances to the next degree known as **Melano-phoros** and it teaches about the energy forces between life and death states. This degree is directed to the indigenous people because of their high melanin content.

Melanin is a word derived from the Greek word melanos, which means 'black'. Melanin is a carbon base molecule and carbon is the key atom to life, which is black itself.

It represents universal and unlimited power. Melanin can convert energy into other forms for proper use. It is divine law that everything that exists comes from out of the blackness of the cosmos. From the blackness of the water comes life; out of the blackness of the earth comes forth the plants of the world, which in turn gives other life sustenance; from the blackness of a woman's womb comes human life and from the blackness of black woman's womb comes the human race. This degree involves the theology of life, death, resurrection and immortality through the Ausirian Drama, which deals with

Continued on pg. 8

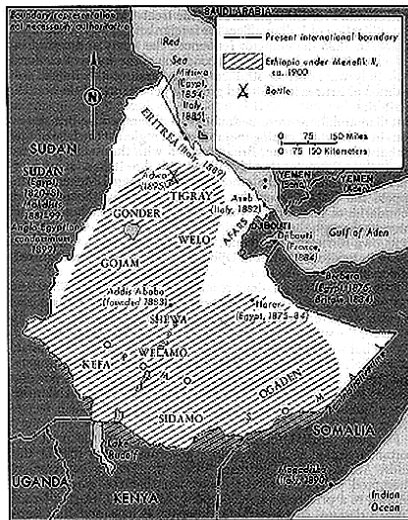


Figure 4. Expansion of Ethiopia under Menelik II, ca. 1880-1900

History of Ethiopian Urbanization

Map from: Zewde, Bahru. *A History of Modern Ethiopia*. Addis Ababa: Addis Ababa University, 1991.

The massive urbanization and primacy of Addis Ababa in the last 50 years is a new phenomenon in Ethiopia, historically a nation of small villages and homesteads (Tarver 184).

Ketemas

The earliest settlements in Ethiopia were the *ketemas*, towns that developed inside military garrisons. These defenses provided protection from European invaders and other Ethiopian tribes (McClellan 33-35). The *ketemas* were often established by peasants in zones between the territories of several constantly warring ethnic groups. Small market centers developed in many of the *ketemas*, which were supplied with agricultural products by *gabbars*, peasants who sold their surplus goods (McClellan 33-35).

Factors Preventing Ethiopian Urbanization

✦ Constant warring between rival chiefs forced peasants to live semi-nomadically.

✦ No single ruler or group held power long enough to develop a large enough market center to draw the population away from an agricultural lifestyle.

✦ Religious wars between Moslems and Christians from 1300-1700 AD left the region in ruins and pushed peasants back and forth across the land like pawns.

✦ The aggression of foreign powers including the Turks, Egyptians, Dervishes (Sudan) and Italians, prevented the establishment of centers.

The 16th century migration of the Oromo (Galla) people to the Highlands (Addis Ababa region) from the southeast altered settlement patterns. (Tarver 181)

Ancient Capital Cities

Addis Ababa, merely a century old, is only the last in a long succession of capital cities dating back to the first century B.C. The capital has shifted every few centuries over the past two-thousand years along with the nomadic people of the Amharic and Somali plateaus. The Pre-Christian city of Axum was followed as capital by Lalibela, Gorgora, Gondar and Mekele, all of which are located in northern Ethiopia (see map of Ethiopia) (Tarver 184).

The primary reason for the continuing relocation of capitals was exhaustion of wood resources for fuel and construction. New capitals were prosperous for several decades until the sparse forests around the city became depleted. Each capital went through a stage of decline and was finally abandoned in favor of a new site.

A New Flower: The Founding of Addis Ababa

In 1881, the powerful emperor, Emperor Menelik II and his followers moved to the foothills of the Entotto mountains near present day Addis Ababa (Zewde 68). This temporary encampment in central Ethiopia had several advantages for Menelik II. Firstly, its location further south than any previous capital allowed him to unite the

southern reaches of the empire with the more populated north under his rule. Secondly, the site had historical significance as a legendary camp of medieval kings (Zewde 68).

In November 1886, while Menelik was off in a distant corner of the empire, his wife Taitu moved the encampment from the hills down onto the current site of Addis Ababa. She reportedly left the Entotto mountain camp because of the unpleasantly cool temperatures at that high elevation and was drawn to the site of Addis by the *Fel Weha* hot springs (Zewde 68).

More important than the comforts of the Addis Ababa site, was its potential for expansion. The Entotto site was perched on a ridge and offered little room for development of the grand city Menelik envisioned. The hills were also limited in proximity to water and commerce routes (McClellan 37) Upon his return, Menelik apparently became fond of the new location and in 1892 named the settlement, Addis Ababa, proclaiming it the new and permanent capital of the Ethiopian Empire (Area Handbook 49).

Emperor Negus Menelik II moved Ethiopia's capital to Addis Ababa in the south-central highlands (1886) to gain control of southern Ethiopia (Zewde, Bahru. *A History of Modern Ethiopia*. Addis Ababa: Addis Ababa University Press and Publications Office, 1991).



Taitu Betul,

Empress of Abyssinia,

**Philosopher of the Art of
Predatory Femininity – 1914**

Indianapolis Star Magazine Section (In.), Feb. 22, 1914, p. 1]

FULL TEXT: Projected sharply across the barbaric glitter and pomp of the crowning of Prince Lidj Iyassu, the grandson of Menelik, as the Emperor of Abyssinia, is the sinister shadow of the Dowager Empress Taitu widowed for the eleventh time, who, disappeared after a palace revolution and is now said to be safely sequestered in a "retreat." Her rise from a slave girl to one of the most powerful barbaric queens in the history of the world is a chronicle red with the blood of murdered husbands and thousands of fighting men who have fallen because of her insatiable greed for power and wealth.

'Having, occupied -the throne with Menelik, descendant of Solomon and The Queen of Sheba, she takes her place beside Semiramis, the greatest Queen of the ancient East; with Theodora, who ruled with the wise Justinian at Byzan-

tium; with Catherine of Russia, and her nearest modern counterpart. Tsi-An, the Dowager Empress of China. Like her, Theodora, Catherine and Tsi-An were of the humblest origin, and the fairy belief that even a beggar maid may become a queen is not entirely a transformation to be realized in antiquity.

~ Her Spectacular Career ~

She has gone to the throne and to banishment over the bodies of dead men, and it is likely that the grim story will have another chapter written by Death, the servant of this forceful, iron-nerved woman, whose will no reverse, no calamity can shatter.

Trouble is expected from the chiefs, notably her brother, Ras Oly, or Olie of Yeju, and from Dejatch-Selum, Governor of Temblen, son of Ras Mangasha, and grandson of the Emperor Johannes II. It is feared also that Dejatch Areya, a nephew of Johannes, may make a bid for the crown; but it is safe to say that in all these ambitions the master brain of the Empress will be a directing influence.

Abyssinia with its 8,000,000 population is as big as New England, the middle states, Colorado and Nebraska, and is very fertile. Hedged in by fierce Mohammedan fighting men, the country remained unknown to Europe for nearly a thousand years. And today it is still shut off from the sea by the Italian possession, Eritrea and by British and French Somaliland, a hermit kingdom, a land of mystery, a region of all places in the world today where such a record as that of bloody Taitu could be possible.

She was a beautiful, girl, little Omar's "cypress—slender minister of wine," lithe and swift of foot as an antelope and naturally graceful. She has scarcely any negro blood in her veins and her youthful complexion, in her riotous exuberance of life, was as of gold under-laid with rose. Her forehead was broad and well formed, her lips full and sensual, her eyes brilliant and imperious, but capable of the most extreme tenderness.

Her rigorous early life made her a stranger to fatigue, and she was possessed of a soundness of body and acuteness of mind which soon began to shape her pathway to power. She had both the beauty and the menace of a fascinating serpent.

Taitu, to whom the years have brought, with the weight of care, the emphasized burden of flesh, still owes her personal charm to her expressive eyes, her gleaming, firm teeth, and her voice, which she knows how to use with an art which transcends that of the trained women of the west; for this dusky woman's gift is natural, wholly unschooled and shaped to its unchanging perfection by the incentive that has made her, according to the grisly record of her commentators, the wickedest woman in the world.

In justice to Taitu allowance should be made for the legends that attach to a person of her eminence around whom is cast, the mantle of secrecy and whose acts have been acts of stealth and furtivity, but this record of her amazing alliances, carefully compiled from existing data, closely embraces her entire tragic life:

Continued on pg. 11

MASONRY

Ausar's or Osiris' (which he was known as 'Lord of the Perfect Black') life, death, resurrection and immortality. This degree is where the Hiram Legend is extracted.

The next degree is **Kistophorus**, which involves understanding the inherent laws of plants, music, colors, magnets, metals and crystals and other elements of the cosmos. It is in this degree, Pythagoras during his learning in Kemet, understood the 'Music of the Spheres', which he in turned implemented among his initiates into his cult and the Fellow craft is taught about the inherent laws of the elements as well.

Balahate is the degree, which teaches about the interactions of alchemic laws and nature. This degree is not so much based on the physical plane, but on a metaphysical where like in Freemasonry, working tools or substances becomes allegory and takes on a spiritual use.

The sixth degree is **Astronomos**, which teaches manipulation of cosmic forces.

The seventh and last degree is **Propheta**, which teaches the esoteric mysteries and secret theology within the priesthood (brotherhood), which lead the initiate of this degree to deification. The duration is 40 years or more, which begins at the age of seven and completed at the age of forty-seven.

Operative and Speculative: There Is No Separation

One must enter on seven degrees and not three. The Mason

can see that one degree alone cannot teach the Arts and Sciences. The Mason or architect was both operative and speculative from an African perspective. Both aspects were intertwined with no separation of the two. To be a Mason of speculative is just that, one who observes and contemplates without action. They speculate and do not make applicable the precepts, which are in the state of conception.

The operative Mason works, but must have guidance through focus and understanding of his or her purpose for working. The pyramids of Giza were built by physical mathematical laws but by cosmic laws as well. Each monument on the Giza Plateau are aligned to the stars in Orion's Belt, which represents Ausar (Osiris) and Her-Em-Akhet or the Sphinx as commonly called, is situated east and west, which the sun itself makes its course. It gazes in the sky at its reflection represented by the constellation of Leo, which also represents Heru (Horus) the son of Ausar and in turn, Heru looks towards his father Ausar.

Symbolically, Heru is the resurrection of Ausar and spiritually he is Ausar's perpetuation of immortality of the soul. Freemasonry adopts the Lion's Paw as the Master's grip because it alludes to the first Black God of Resurrection. The pyramids are triangular in form, which possesses the geometrical energy force of sustaining life. It also represents Deity, which Freemasonry uses this symbol in all degrees from the first to the last.

The African Grand Lodge of Wase't, & The Curriculum

R. GEORGE G.M. JAMES and Dr. Yosef Ben Jochannon world gives their perspective on Freemasonry and Ancient African educational and spiritual systems. In *Stolen Legacy* by James, he speaks on the Ancient African Grand Lodge of Wase't (known today as Luxor). It was called the IpetIsut and the Osirica, which was the center of higher education for students around the world. The Greeks who were students of the Kemites (Egyptians) were only permitted to enter Kemet for the purpose of their educational pursuits. These by these Greek initiates of the African Mystery School established the temples in Greece. Euclid established a lodge at Megara, Pythagoras at Crotona, the Orphic temple of Delphi and the schools by Plato and Aristotle.

According to James, none of the Greeks had created their own philosophy, but imitated that, which was handed to them by the KheriHe (Hierophants or High Priest) of Kemet via the Mysteries. The IpetIsut had dominion over all lodges that existed around the world. Unlike King Solomon's Temple, the IpetIsut still stands in Wase't at this present time.

The temples of Kemet were surrounded with pillars, which were endowed with the constellations and zodiac signs referring to the cycles of the planets. The temple itself was Assimilating the universe. The ritual states, that the covering' of a Lodge is no more than a cloudy canopy or the starry decked heavens where all good Masons hope to ascend'. The ceilings depicted the heavens and the ground floor was depicted like a plateau, or the green of the earth. The temple had outer and inner courts with two obelisks in front of

the pylon and with a place known as the 'Holy of Holies', which only the Kheri-Heb could enter into the sacred place.

When speaking on the 'Form of a Lodge', symbolically alluding to the charity of a Mason, we find no other example more fitting than that of King Amasis of Kemet, who in 548 B.C.E. contributed to the rebuilding of the Temple of Delphi after it was destroyed by the Greeks. The Greeks who embraced the institution, went to King Amasis asking for aid and as Grand Master, he donating three times the amount of funds needed for the project and in addition, gave 50,000lbs of alum. This was a pure example of Universal Brotherhood. Dr. James writes about the educational curriculum of Kemet, which goes into more detail about their learning. This curriculum is very similar to the learning process of Entered Apprentice, Fellow Craft and Master Mason.

Arts and Sciences

There were three major components:

A. The Seven Liberal Arts and Sciences

B. Secret Systems of Languages and Mathematical Symbolism

C. Magic

THE NEOPHYTE was purified through the Rhetoric, Logic, Grammar, Arithmetic, Geometry, Music and Astronomy. They were critiqued by their moral efficiency and intellectual competency by these disciplines. The writing system used came in two forms, which were demotic and the Medu Neter (hieroglyphs). The first was used for the purpose trade and

commerce. The latter was used to conceal the secret teachings of their doctrines. The Priests were the only ones who used this particular writing system according to James. The African Mystery System of Kemet employed a language, which only the initiated understood.

This language was comprised of myths and parables and a secret form of language known as Senzar. Numbers were used as substitutes for words and letters.

This particular symbolism was found in the 42 Books Djihuti, which will be discussing momentarily. Magic was part of the educational system. One should note that the magic, which was practiced, was not in the European sense, but regarding the manipulation of nature both human and nonhuman through science such as hypnosis, prophecy and manipulation of the natural forces.

42 Books of Djihuti

INITIATES were afforded the opportunity to specialize in a particular field. There were six Holy Orders of the Priesthood based on the 42 Books of Djihuti, which the initiate could pursue.

Odus was the first order, which two books were dedicated to Music. The second was Horoscopus and four books were dedicated to Astronomy. Hierogrammat had known the Medu Neter, Cosmography, Geography, Astronomy, Topography of Kemet and Surveying of land.

The Stolistes dealt with the slaughter of animals and embalming.

The Prophetes presided over the temple and had to know ten books, which dealt with the secret

theology and the education of priests.

Pastophori must know six books, which dealt with medicine, pharmacology, medical instruments, anatomy and physiology and diseases.

Sciences of the Monuments

In this curriculum, one must understand the science in building the Pyramids, Temples, Obelisks, Sphinxes and Idols. The skills that were employed were the following:

1. Architecture
2. Masonry
3. Carpentry
4. Engineering
5. Sculpture
6. Metallurgy
7. Agriculture
8. Mining
9. Forestry
10. Art (i.e. Drawing and Painting)

The Secret Sciences

Numerical symbolism (i.e.,3,5,7)

Sacred geometry (i.e., Pythagoras Theorem)

Magic

The Book of Pert Em Heru (i.e. Transmigration of the Soul) Allegory (i.e., Ausirian Drama, Ground Floor, Middle Chamber, or the legend of Hiram Abiff)

The Social Order and Its Protection

The Priests of Kemet were involved with every field of human

Continued on pg. 12



Menelik's Imperial City: Early Settlement

In the 1890's and early 1900's, Addis Ababa had not yet become the grand capital city Menelik dreamed of. Throughout the 1890's, laborers worked in construction of the two oldest structures in Addis Ababa, Menelik's Gebbi (palace) at the highest point in the area, and the St. George Church to the west (Zewde 69). Addis Ababa's earliest market opened adjacent to the church in the Arada district. Part of the city's indigenous character was established by the early settlement patterns of the followers and subjects of Menelik II and his nobles. The lesser nobles were each granted land on one of the hilltops of Addis Ababa as ³gults², or rewards for their loyalty (Zewde 69). The servants and dependents of each noble settled on the flanks of his hill, surrounding his hilltop *Gebbi*, and forming clustered neighborhoods called *safars* (Zewde 69). These *Safars* eventually became the distinct sectors known today as *Ras Berru Safar*, *Ras Tasomma Safar*, and *Fitaurari Habta-Giyorgis Safar* (Zewde 69). The servants' settlements on the great hill of Menelik's Gebbi gave rise to neighborhoods differentiated by occupation: *Saratagna Safa*

(Worker's quarters), *Zabagna Safar* (Guards' quarters), and *Weha Senqu Safar* (the "Quarters of the Unprovisioned", an imperial army camp with no amenities but water) (Zewde 71).

Why Addis Ababa Survived

Four primary factors allowed Addis Ababa to escape the fate of its predecessors and become the permanent capital and city of 2 million it is today:

✦ Perhaps the most important event was Ethiopia's victory over Italy at Adwa in 1896. This stunning defeat of a European power brought peace and stability to the region, along with recognition and prestige for Menelik and his Ethiopian army. Finished with their duties at war, the nobility settled in Addis Ababa, further concentrating the power of the empire in the capital and giving rise to the aforementioned *Safars* (Zewde 71). As Menelik's fame and fortune grew, foreigners flocked to Addis Ababa to trade and conduct business in the capital of the 'Champion of Adwa.' Menelik II, Ethiopia and hence Addis Ababa, had gained credibility and the respect of the world (Zewde 71).

✦ By investing heavily in Addis Ababa, these foreigners from Europe, Arabia, and India, played a direct role in preventing a relocation of the capital. The tradesmen, including merchants and craftsmen, settled in the area at the base of Menelik's hill near the Arada, while foreign diplomats and advisors, known as the 'legations', lived on the northern fringe of the town (Zewde 71). Most of the foreign population of Addis Ababa had high stakes in the

local economy and constructed elaborate homes and shops in the area.

The completion of the railway connecting Addis Ababa to the French port of Djibouti on the Gulf of Aden in 1917 provided access to trade and transport by sea and firmly established Addis Ababa as the political, commercial and cultural capital of Ethiopia.

Eucalyptopolis

When Addis Ababa, like capitals before, was stricken by shortages of wood for fuel and building materials, Menelik plotted another relocation of the capital to a site 40 miles away, but foreign merchants and legations objected fiercely. Effort was taken to plant Eucalyptus trees, imported from Australia, on every available plot of land in and around the city. Menelik recognized the potential for the development of this resource, not only distributing seedlings at low prices, but exempting lands planted with Eucalyptus from taxation (Ellis 680). This massive reforestation effort created a greenbelt surrounding the city which has solved the ever-present dilemma of wood shortages. Since 1925, when the capital was sometimes referred to as 'Eucalyptopolis', this greenbelt has spread further, covering 20 square kilometers by 1936 and more than doubling in area to 45 square kilometers by 1964. In 1969, ninety percent of the buildings in the burgeoning metropolis of Addis Ababa were constructed of Eucalyptus wood.

~ **Marriage, Machination and Murder.** ~

1—**RAS ABARA**, whose bride she became at the age of 16. She led him into a conspiracy against Emperor Theodore. The plotters were fed to the lions and, as a humiliation of the “cypress-slender” girl, she was given in marriage to—

2—**A COMMON SOLDIER**, who brutally treated her; making her perform the most menial work. She carried burdens during the march, she was a camp drudge. It is said that she stabbed him in the back during a battle. She then became the wife of—

3—**THE CONQUERING GENERAL**, a man even more brutal than the common soldier. He repeatedly flogged her, and she finally stabbed him through the heart. She fled, and later on appeared, as a .beggar girl, before the palace of—

4—**RAS MOGOLO**, a powerful chief, who immediately succumbed—to her charms. It was not long before she was plotting with a neighboring chief, to overthrow her spouse and seize his lands. She arranged that the invaders should enter the house at night. With her assistance they killed her husband while he slept. She then became the wife of—

5—**RAS MONTARA**, a fierce mountain chief. But intrigue was then, as now, the very life blood of Tuitu, and when the forces of the King of Tigre moved against her husband and besieged him in his mountain stronghold, she offered to assist the enemy on the promise of freedom and wealth. Ethiopian tradition has it that she beheaded Ras Moritara while he knelt in prayer for victory to his arms. She

then became the wife of—

6—**GEN. TACKEL GHEORGHIS**, the head of the besieging army. Then she plotted to seize the kingdom of Tigre, but the plot was discovered, Gen. Gheorghis was executed, and Taitu fled to the province of Egiou. She made, her entrance to the capital riding a beautifully caparisoned, milk-white mule. It was an entrancing picture that fascinated—

7—**THE GOVERNOR OF EGIOU**. This dignitary she led into a conspiracy against Emperor John. The official headman again made her a widow. The possessor of great wealth, gold and jewels, and with a retinue of servants and guards, she suddenly deckled to enter the convent of Debra Meni. There she remained only for a brief period; then, seeing increased power in increased wealth, she entered wedlock with —

8—**THE MONEY LENDER OF GONDOR**. It is said that this good man died showing symptoms of poisoning. Taitu, having the wealth to indulge the most costly desires, built herself a beautiful palace in the province of Shoa, then ruled by Menelik, and married one of his generals named —

9—**ABEBA**. A conspiracy against Menelik resulted in the prompt decapitation of Gen. Abeba, and his widow soon found solace in becoming the helpmeet of—

10—**ZECCARAGAGIAN**, an immensely, wealthy Ethiopian. They bitterly disagreed. She left him on the pretence of visiting her mother, taking the greater part of his wealth with her he died not long afterward.

11—**MENELIK**, who again met her in 1883, when he was struggling for the establishment of the kingdom she coveted. His home life was unhappy; he did not care for his wife, and spent most of his time with his favorite named Bejana, whom he contemplated marrying. Taitu, hearing of this, brought herself to the attention of Menelik by taming a wild horse in his presence. He sent the less spectacular and strenuous Bejana to a convent and installed Taitu in her place. A year later Taitu was crowned Empress



of Abyssinia.

~ **Reported Dead Many Times.** ~

Menelik, who had been reported dead about a dozen times, is said to have finally passed to his fathers on Dec. 12, last; but the belief is strong in many minds that he been dead for years. All along; it been highly important to Italy to be informed of such an important event as the death of the Negus, and in 1912 a special agent was sent by the government to the Abyssinian capital, Addis Abada, to learn whether Menelik was still alive.

This investigator found that the dusky monarch had died on Dec. 28, 1911, but that the fact had been carefully concealed. A journalist who accompanied him vividly described the scene of bloodshed” in the palace, in which the

MASONRY

endeavor such as lawyers, judges, officials of government, businessmen, military, statistics, manufacturers and a numerous of other fields.

The Priesthood was equivalent to the Masonic Brotherhood, which exist today and the Mystery Schools were the Masonic Lodges of the present. The Masonic degrees attained by the Entered Apprentice, Fellow craft and Master

Mason are increments of knowledge intermingled with science, philosophy and theology or religion. The organization is a microcosm of society itself.

The organization has several components, which makes it a society:

1. Economic Structure (i.e., Membership dues and taxes)
2. Political Structure (i.e., Hierarchy within the government such as a Grand Master, Deputy Grand Master, District Deputy Grand Master, Worshipful Master)
3. Rules and Regulations (i.e., Constitution and Bylaws)
4. Moral and Ethical Structure (i.e., Standard of conducts towards members)
5. Religious Structure (i.e., Religion in this sense meaning a re-linking to that Divine force, which is parallel with the force within the individual via philosophy of Freemasonry)

Every member of the Craft is charged with the duty of serving his fellowman in some form of fashion, which is beneficial not only to the organization, but to society as a whole.

The Mother Grand Lodge of

the World: Africa

THE oldest university in the world was the Grand Lodge of Wase't (English terminology). It was here that 80,000 students would attend this institution of higher learning. Unlike King Solomon's Temple, about 80% of the ancient structure remains intact. There were two major structures that comprise the Grand Lodge; that is the ShemayitIpet, which is referred to as the Temple of Luxor and the IpetIsut also known as the Temple of Karnak.

The IpetIsut means 'the holiest of places', which was measured to be 338 feet in width and 170 feet in length. It was comprised of 136 columns of 16 rows. Connected by a row of 2,000 sphinxes was the ShemayitIpet meaning 'the southern place'. This portion of the Grand Lodge was dedicated to the goddess Mut but rededicated to Amen.

There is no difference in rededicating a temple of the Kemites than rededicating temples from King Solomon to the two St. John's. There were additions made to the building by Amenhotep III (ca. 1380 B.C.E.) and UserMaat-Ra-Septep-En-Ra-Ramessau- Meri Amen (Ramses II).

Subordinate Lodges of the Osirica

THE OSIRICA, which was based in Waset, or Luxor, was the Mother Grand Lodge of the World prior to the so-called Mother Grand Lodge of the World in England. It had subordinate bodies situated in Africa, Asia, Europe and the Islands. Here a list of some of the Lodges of the Grand

Lodges of Waset:

1. Mount Carmel (Palestine)
2. Mount Lebanon (Syria)
3. Media (Near the Red Sea)
4. Babylon (Tigris and Euphrates Valley)
5. The Ganges (India)
6. Burma
7. Athenian Lodge (Greece)
8. Rome
9. Croton
10. Rhodes
11. Delphi
12. Miletus
13. Cyprus
14. Corinth
15. Crete
16. Kush (within the City of Axum of Ethiopia)
17. Zimbabwe (Monomotapa)
18. Punt (Somalia)
19. Khart Haddas (Carthage)
20. Numidia
21. Mauritis
22. Kongo

Pupils of the African Mystery System

ACCORDING to Dr. Yosef Ben Jochannan, in Africa, Mother of

Western Civilization, he states that Solomon was initiated in the Lodge of Mount Carmel and so was Jesus and each served as 'Entered Apprentices' and Solomon completed his final initiation in the temple of Khufu. There is no evidence of Jesus completing his initiation and what has been said is that he was a member of the Essenes, which was a group of Gnostics

Continued on pg. 15



prince and chiefs had a mark on the occasion of the king's death. Prior to December, 1911, dispatches from Abyssinia, spoke of Taitu as "the widowed queen."

In 1912, while it was reported, that Menelik was not dead—Taitu being most insistent on this point there were strange happenings which supported the suspicion that Menelik was no more. At the Abyssinian New Year celebration, Menelik was supposed to have presided, receiving the diplomatic corps and the great dignitaries of court and the army, but all they saw was a swathed figure, whose features were not visible, and who replied to speeches by signs and gestures.

Dr. Steinkuhler, a specialist, of also, who treated Menelik four years ago, declares the Empress did all in her power to keep him alive, but at the same time to render him weak and ill, for in that way only would she hold the reins of power.

She showed great capacity for ruling during this period, When she was deposed Menelik named his grandson as his successor.

The Empress's maxims of might and murder are quoted to show the terrible fiber of which she is made. If they are barren of one gracious, human touch it is because this woman professing the cross, is a reversion to the monstrously cruel days of human

pro prowess when might was the only gospel and the universal message of love had not been spoken to the world.

~ Maxims of a Wicked Woman ~

Attributed to Taitu, Dowager Empress of Abyssinia.

If you would gain a throne and hold it, fear not to make of human skulls thy stepping stones.

As a woman dealing with men, let dissimulation be thy watchword. Let no man know thy secret thoughts and ambitions.

If another woman stand in thy way, take her to thy bosom; if a man, beguile and marry him.

Harden thy heart to all pity, all remorse; then shall thy mind and heart be free, without scruple, to gain high aims.

A heart that is without tenderness of mercy alone can inhabit a body able to endure and to suffer all.

When thou hast gained thy throne, yearn not weakly for the love of thy subjects lest they perceive thy weakness and one day overthrow thee; as by blood thou gainest thy crown, through blood only shall thou retain it.

[“The Worst Woman In the World – Dowager Empress Taitu, Who Climbed from the Gutter to the Throne, Married Eleven Times, Joined in Innumerable Intrigues and Murders, and Is Now at Last Safely Locked Up, to the Great Relief of Abyssinia,” Indianapolis Star Magazine Section (In.), Feb. 22, 1914, p. 1]

THE CROWN COUNCIL OF ETHIOPIA



**HIH Prince Ermias Sahle-Selassie Haile-Selassie
Chairman – The Crown Council of Ethiopia**

Social Problems in Former African Kingdoms

September 25th, 2009 Lisbon

By the beginning of World War I in 1914, initial African resistance to the invading European colonials had been effectively crushed and the whole of Africa had been colonialized - with the exceptions of Liberia and Ethiopia. Over the next decade, as colonial rule became more institutionalized and heavy-handed, African resistance to colonialism reappeared, becoming increasingly focused and intense.

In the late 1940s and early 1950s, new mass-based political parties appeared in virtually every African colony. Unlike earlier African political organizations, these parties were not restricted to the educated African elites, and actively recruited the support of the masses, even as the cause itself was re-focusing. Expanding beyond traditional African political demands for more opportunity and an end to discrimination, the continent's central demands were for complete political freedom

and an absolute end to colonial rule.

The dynamic and speedy re-emergence of African nationalism took European colonial powers by surprise. The Italians and the British, followed by the French and then by the reluctant Belgians, eventually responded to the call for independence.

Libya (1951) and Egypt (1952) were the first African nations to regain independence. Ghana (Gold Coast) in 1957 was the first country south of the Sahara to become independent. 1960 was a banner year for African independence as fourteen African nations gained their independence; and by 1966, all but six African countries had become independent nation-states.

THE PROMISE OF INDEPENDENCE

Independence was supposed to bring with it legitimacy and accountability as well as the establishment of a new social contract between African citizens and the state. The institution of the state as a ruling body was adopted in Africa as a

useful residual remnant of the colonial system of governance. The State structure was adopted by all former colonies as a viable and effective mechanism for the efficient exercise and administration of supreme political authority. Of course, ostensibly, the supreme, absolute, uncontrollable power - the complete right to govern - was ultimately vested in the people. Sovereignty, therefore, implied the necessary existence of the state for the legitimate application and exercise of the power, in implementing the public will in civil and political matters.

THE REALITY OF INDEPENDENCE

In the near half-century following independence, it has become increasingly evident that the promise of the three fundamental human rights of safety, liberty and property, that independence was meant to confer on the former colonies, has not been realized. For Africans in general, the power of being able to enjoy a permanent well being, irrespective of the disposition of those from whom Africa calls itself independent, has yet to be realized. Many post-colonial African economies are yet to be democratized and history in this regard is important. The baggage of the past - institutions, customs etc. - tends to distort the manner in which Africans respond to the economic opportunities available to them. It is an unarguable truth that the contemporary identity of Africans has been largely shaped by its colonial past and the Soviet/U.S. Cold War contention that followed.

Africa's collective understanding of the challenges and opportunities of independence are largely shaped by Africa's unfortunate and frequently brutal past. Race too is a major

Continued on pg. 20

MASONRY

(knower of truth) that were pupils coming out of the African mystery system.

Some well-known Europeans, who are noted in Western philosophy as Icons of intellect, were pupils within the subordinate lodges of Waset. Hippocrates had only stayed in Africa roughly for two years and had the knowledge acquired by him was of the first degree. This also means that their medicine is only based on the general or exoteric information studied within the African educational system. Yet just with that information, he cured an estimate of 3,000 people within his lifetime.

European Propaganda of the Masonic Ritual

The Masonic ritual of the degrees of Symbolic, York Rite and Scottish Rite are European ideologies that have been derived out of the elements of Africa, but has been distorted to suit their own purposes. The signs and the symbols of the Masonic order have European images, which acts the model for the Masonic principles. The titles or nomenclature for the bodies of degrees such as 'York Rite, or American Rite' and 'Scottish Rite' speaks for themselves. The passwords used in these degrees are of a Hebrew source like 'Shibboleth' and 'Zion'. On many Masonic degree charts particularly in the first degree, one will see the picture of George Washington wearing Masonic regalia and historically, Washington was a slave owner. What place does he have in the Masonic Lodge of Black Masons? How can he be an example of being just and upright? The author in his personal experiences witnesses the look on the initiates

face when seeing George Washington on a ritual chart. Why Prince Hall is not on a ritual chart for exemplification?

In all branches of Masonry, it talks about the building of King Solomon Temple on Mt. Moriah alluded in the bible, which in reality is dealing with the temple of User Maat Ra Septep En Ra Ramessau Meri Amen (Ramses II), which the covenant and the place known as the Holy of Holies are found. A symbol referring to dedication, deals with temples being erected in memory of the two St. Johns (Baptist and Evangelist).

Two perpendicular lines masonically represent these two saints and in the middle of the two lines is a circle with a point in the center of the circle. In actuality, the two lines represents the two principle forces, which are represented as male and female. They are symbolized by the obelisks, which are usually found in pairs.

These pairs reflect the doctrine and law of the 'Union of Opposites', which reveals to the true seeker that everything is the same and at the same time not the same. Each entity is in harmony with one another because of a mutual understanding between the two forces regarding the maintaining and sustaining of each other existence.

The Masonic ritual does not reveal to opposing forces and depicts to individuals of the same sex rather expressing two principles. The Circle with the point in the center is the symbol taken from the Medu Netcher, or hieroglyphs, which represents the Divine and from this Divine providence comes forth the two dualities. Superior to this symbol

lays the open book representing the Holy Bible, or the Great Light from a Christian standpoint. The Bible (Christian doctrine) was used as the universal law of man and woman. Was it not the Christian Bible that has been used to justify the African enslavement? Was it not the Bible, or the version, which was created by King James who was a Freemason that murdered his own mother and the people of his country that sits on the altar of Black Masonic lodges as of today? Three major western religions are embedded into the Masonic degrees and they are:

1. Christianity 2. Judaism 3. Islam It was these three religions that contributed to the African enslavement. All religious doctrines were used for the African demise by the European Gentile, Jew and Muslim and are used in Masonry to project 'moral' lessons. These lessons are alien to the African and the ritual itself was written and created For the European and to be use by the European only.

The Great Light

IN THE RITUAL it states, 'Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found these principles of morality which lay the foundations upon which to build a righteous life. Freemasonry therefore, opens this book upon its altar with command to each of its votaries that he diligently stay therein to learn the way to everlasting life.' The term 'Holy Bible' is derived from the Greek term 'Helios Biblos', which means 'Book of Sun Worsh i p '

Continued on pg. 16

MASONRY

and it is this particular meaning out of Africa dealing with the worship of Amen-Ra who was represented by the Sun. If one would notice that at the closing of devotions whether it is Christian, Jew, or Muslim, one will exclaim 'Amen'.

The Great Light for the African was found in the Pert Em Heru 'Coming Forth By Day' and the Papyrus of Ani. The Great Light is also found in Odu text of the Yoruba, or the Ifa, which is still one of the oldest African spiritual systems still in existence. Are these sacred volumes found on the altar of Freemasonry among the Black lodges? No and never will. Why? Because through the Africans' enslavement he and she was forced to learn the way in which the European wanted them to learn and over generations, Africans accepted the Holy Bible of the European over their African systems of belief.

The Holy Bible was based on the African codes of morality. The so-called Ancient Landmarks of Freemasonry are of no antiquity, when one speaks of the African Ancient Landmarks known as the Laws of MA'AT, which deals with balance, order, righteousness, reciprocity, harmony, law and truth. Look at yourself Black Mason! See how you have become more of a slave than a man that is 'freeborn'. None of the Grandmasters of Africa wore top hats and tails. None of the members of the true 'Craft' was dropped by its membership for not paying its

dues by a currency with some dead white man picture on it. All these immoral and European practices are what the Black man and woman have institutionalized, which are leading to self degradation.

Moving To A New Level

THE AFRICAN man and Mason should not be content with just being Speculative, which is one who philosophies and speculate but does nothing. The African Mason needs to be more operative, which is making use of that he speculates. What good does it do us, as Freemasons to just know what Geometry, Arithmetic, Astronomy, Music, Logic, Grammar and Rhetoric when there is no active use among its members. The true African since antiquity understood these arts and sciences in holistic terms and how it related to self and by doing so this made man whole.

The Masonic lodges should be used as a place of learning for our children and the community abroad. The Mason, if truly a 'Son of Light', should be the teacher of those who are in desperate need of our assistance. It is not enough to have an annual banquets and writing checks to some so called worthy cause. It is not enough to show our faces at PICNICS, or assembling at a funeral of a deceased brother. Our time needs to be invested more wisely in the African community and a new vision must emerge to the surface on a consistent basis for the progress of the membership and African

people abroad.

The acquiring of land should be a major focus among the fraternity. To make use of that land for the community should be the next immediate focus of the organization (i.e., market plaza, training facilities for skilled trades).

The System of Freemasonry

THE EFFORT made to prove one's legitimacy is made in vain. Neither the European, nor the Prince Hall Masonic fraternity is legitimate in nature. The Europeans are a not a legitimate body because of the theft of the African spiritual concepts, which they have not given proper recognition to that, which brought them into existence and that being the teachings of the Osirica, or the IpetIsut commonly known as the Grand Lodge of Luxor (Wase't).

Since Prince Hall falls under the European Masonic system, they too have opted for bastardization. The system of Freemasonry practice and dominated by the Europeans is a cover, and cloaks the system of white supremacy and domination of the world. Its system of 'Morality' that is veiled in allegory and illustrated by symbols shows nothing but contempt for the African race. Napoleon who was a Freemason as well, disfigured the face of the ancient African monument called the Sphinx, but is truly known as Her-Em-Akhet (which means 'Heru on the Horizon') by shooting the nose off its face. George Washington who was the so-

called founding father of the United States was a Freemason, who owned and sold slaves. Another founding father was Benjamin Franklin who was also a Freemason and made this statement regarding Africans: 'Why increase the sons of Africa, by planting them in America, where we have so fair an opportunity, by excluding all blacks and tawnys, or increasing the lovely white and red?'

The Masonic lodges were meeting places for the aristocratic intellectuals in Germany, France and Great Britain. It has been constructed for the purpose of geo political activities. The Masons (European) were heavily involved with the Boston Tea Party in 1773. Many Prince Hall Masons believed that they were looking for the Charter of African Lodge. This is the reason for understanding history as a whole one can see how information can be misleading. If the Boston Tea Party took place in 1773 and Prince Hall and his 14 brethren were initiated in 1775, how could they have possibly been looking for the charter if the charter was not issued until 1784 and was not received until 1787? The European Masons were involved directly with the Revolutionary War in 1776 as well as the Masons of African Lodge. The Declaration of Independence was masonically written.

The Holy Bible that was derived from King James who was also a Mason commissioned scholars to write his 'version' of the Bible. Poor people and women were not

permitted to read it and if caught were put to death. This occurred in 1611, which was 56 years after the African slave trade began. This book is the same so-called sacred volume that rest on the altar of Masonic lodges in the Black Freemason's lodge. King James was a sexual deviant (homosexual), and he had his own mother put to death. This is very disturbing.

The structure of the United States' government was masonically structure. The three branches of government Legislature, Executive and Judicial correspond to the duties of the three principal officers of the Masonic Lodge. The Worshipful Master governs like the legislative branch, the Senior Warden enforces the government like the executive branch and the Junior Warden oversees the conduct of its member and acts as prosecutor like the judicial branch, which interprets and prosecutes citizens of the country for misconduct.

Masonry As a Status Symbol

IT IS THIS writer intent to cause the Mason when reading this section, to think. It has been said, 'Make a man think he thinks and he will love you; Make a man think and he will hate you.' Hatred will probably be aroused, for it is the duty and obligation to make the Mason think.

Freemasonry is composed of legends and tales, which does not identify with the African. It is only in the first three degrees one study his work depending upon the guidance he will receive from

those who are supposed to be his teachers. All other degrees within Masonry are honorary and are strictly synthetic European rhetoric. They offer no more to the candidate of the so-called higher degrees than the first three degrees had provided.

It becomes a status symbol when you are a Royal Arch, Knights Templar, or 32nd Degree Mason. The only difference in bearing these titles is the more money one will spend. In these particular houses, the initiation rites of these degrees are sometimes conducted once a month or in a two-day period. After all is said and done, no one comes out with any true knowledge just a title.

In a book called, 'A Study Guide of the Scottish Rite Degrees', a brother speaks on the matter regarding the attainment of these degrees and he states, 'Although I was grateful that it was all over, and that I was a thirty-second degree mason, deep inside I felt a void; I had received twenty-nine degrees about which I knew absolutely nothing.' He goes on to say, 'We are still cramming twenty-nine degrees into a two-day weekend on as many Master Masons as will agree to pay the fee.' When this writer petitioned for the 32nd, I had ask a brother 'what so special about the Scottish Rite (32nd)?' and he said, 'It is the crème de la crème of Masonry.' Through the years, this writer began seeing what brothers were really going for and that was social prestige and distinction. Not just distinction from the masses of Africans,

Continued on pg. 19



MAN OF THE YEAR 1935

The alert U.S. citizen last week could pick from among his fellow citizens as Man of the Year at the close of 1935 whom?

When accountants had added up box-office receipts, Miss Shirley Temple emerged as the Cinema Actress of the Year.

Crime's grisly Man of the Year was the German carpenter who in his death cell in Trenton, N.J. last week heard that Charles, Anne and Jon Lindbergh were in the act of becoming the Exiles of the Year.

The Schechters, with their Supreme Court suit which sent NRA crashing, proved themselves Brothers of the Year.

In 1935 an unsmiling Negro named Joe Louis fisticuffed his way up from \$50 fights into a \$215,375 sensation as Heavyweight of the Year.

In all the world no transport achievement in 1935 equaled that of President Juan Terry Trippe of Pan American Airways with his inauguration of Cippers winging the Pacific to Manila.

On Broadway appeared four successful plays all by Playwright of the Year Clifford Odets.

On the thin edge between Science with its august curiosity and Man-

kind with its idle curiosity, Dr. Alexis Carrel awakened in 1935 with his best seller, *Man, The Unknown*, fresh and healthy faith in medicine's sounder marvels.

Yet from Hauptmann to Carrel, from Temple to Trippe, from Louis to Odets and from the Schechters to the Lindberghs the U.S. obviously produced no Man of 1935 with the world weight of Franklin Delano Roosevelt when he was Man of 1932 or Man of 1934. In 1936 voters may make him President again and perhaps for the third time Man of the Year.

In 1935 Europe's perennial Men of the Years, Stanley Baldwin, Benito Mussolini, Joseph Stalin, Adolf Hitler, Kamal Ataturk and Dr. Eduard Benes held undiminished sway. The outstanding exhibition of the century in French political tight-rope walking was given in 1935 but as the year entered its last hours the fate of Premier Pierre Laval, 1931's Man of the Year, continued to tiptoe. In Asia practical control of North China was obtained by Japan in 1935 so adroitly and inconspicuously that it was a major Japanese triumph to have avoided producing a Man of the Year. China's perpetually harassed Man of the Year, Generalissimo Chiang Kai-shek, entered his most excruciating morass of dilemmas.

Both as human beings and as crowned symbols George & Mary in the glory of their Silver Jubilee were the King-Emperor & Queen- Empress of the Year, inseparable in the public mind. The year restored George II as King of Greece but his Throne trembled last week as he sought to master Greece's ousted Dictator.

King of Kings. In 1935 there was just one man who rose out of murky obscurity and carried his

country with him up & up into brilliant focus before a pop-eyed world. But for the hidden astuteness of this man, there would not now be the possibility of another world war arising out of idealism generated around the League of Nations in behalf of Ethiopia. But for His Majesty Haile Selassie the year 1935 would have been a distinctly different year. If by some unhappy chance the Italo-Ethiopian war should now spread into a world conflagration, Power of Trinity I, the King of Kings, the Conquering Lion of Judah, will have a place in history as secure as Woodrow Wilson's. If it ends in the fall of Mussolini and the collapse of Fascism, his Majesty can plume himself on one of the greatest feats ever credited to black-a-moors.

Above all, Haile Selassie has created a general, warm and blind sympathy for uncivilized Ethiopia throughout civilized Christendom. in the wake of the world's grandiose Depression, with millions of white men uncertain as to the benefits of civilization, 1935 produced a peculiar Spirit of the Year in which it was felt to be a crying shame that the Machine Age seemed about to intrude upon Africa's last free, unscathed and simple people. They were ipso facto Noble Savages, and the noblest Ethiopian of them all naturally emerged as Man of the Year.

Outside Italy, the Emperor was clapped and cheered during 1935 in almost every cinema house in the world. His name entered the U.S. vocabulary in such homely exclamations as, "Well! If that's so, then I'm Haile Selassie!" In the last week of 1935, Haile Selassie reached Broadway as a character in the new George White's Scandals. Cries he: "Boys, our country am menaced! What is we gwine do?" From then until the curtain falls amid applause which almost stops the show, His Majesty and guardsmen execute a hilarious tap

Continued on pg. 23

MASONRY

but from other Masons who were not in those particular circles. What does this mean? It means that certain avenues that was afforded to the Royal Arch, Knight Templars, 32nd and Shriners, was not afforded to the so-called brother of the lower degrees. In the Royal Arch, brothers who are of this degree will comment by saying, 'You're not a real Master Mason until you become part of the Royal Arch and receive the true word of a Master Mason.' This only instills that a brother of the three degrees are inadequate and it causes one to seek higher status within the Masonic Fraternity. Lets discuss this 'true' word briefly, and see why the Royal Arch is just as inadequate as the Master Mason. The word in the Royal Arch is called 'Jahbelon', which is supposedly the sacred name of God. The name is composed of three parts and is derived from Hebrew, Phoenician and Egyptian and each component is a name for God. The word could not have possibly been of any antiquity for the simple fact that the letter 'J' has only been in use for 500 years, which was introduced in the Latin script to substitute for the letter 'I'. In Hebrew, The letter 'Y' replaced the letter 'J'. Second point is that the third portion 'On' is not the name of Deity, but of a city in Wase't of Kemet, which was known by the Greeks as Heliopolis, or 'City of the Sun'. The word 'God' is a Germanic word, which means, 'mighty man'. The Germans were not in existence at the time of the Hebrew, Phoenician, nor Kemites. Most

importantly, from a metaphysical standpoint, these words are from human discourse and that deity is composed of many attributes, which the Deity of the Kemites (Egyptians) was portrayed. The Royal Arch speaks of the name being a four lettered name using the letters Y.H.V.H. (Jehovah). This in the writer's opinion expresses a particular religion that is emphasized as universal.

The degrees of the 'higher' orders are basically repetitious in its lessons. If the candidate did not comprehend the work of the first three degrees, they are forced upon his consciousness in different manner with constant use of symbolism and allegory. One example is the beehive. The beehive is found in the Third, or Master Mason degree and teaches about being industrious. One can find this same lesson and work in the 22nd degree of the Scottish Rite known as the Royal Axe of Libanus. These degrees are innovative and are not part of the original 360 degrees of knowledge found in Africa. This means that not only do the Black Mason have less than fourth part of a circle, but he has increments of information that are synthetic and of no antiquity to the African.

The obligations taken are impossible to comply with when one does not comprehend the work of each degree in its entirety. In the Scottish rite, in a two-day ceremony, a series of signs, grips and words are given to the candidate and when all is said and done, he is none the wiser. So what is left to gain? There is nothing to truly

gain, but prestige and status. Many of the 33rd degree masons are made up of professional men such as judges, doctors, political figures and others who are in the so-called middle class society. Very few members who are not of this status receive this degree even though the 33rd degree is an honorary degree that is given to a brother who has went beyond the call of duty in the organization and in the community. In the south this degree is given to the candidate who can afford to pay for it.

African Symbolism and Freemasonry

ANY of the stolen African spiritual concepts were interwoven within the European construct of Freemasonry. Freemasonry is exactly what it is; free from the true Masonic principles, which originated out of Africa. So what the Europeans have is a poor imitation of African educational and spiritual system. Symbolism used in freemasonry is similar to symbolism of Africa, but it's meaning is distorted and concealed under other interpretations by the European's thought process.

Left Foot. For instance, a candidate of the first degree is taught to advance on his left foot first. Why? European say that the left is the weakest side of the human body and it is the neophyte who enters into weakest part of Masonry, however from its original concept out of Africa; one advances on the left foot to trample upon evil so that the heart

Continued on pg. 22

CROWN COUNCIL

factor in shaping the worldview of many Africans, to the extent that any failure to seize opportunities has been blamed on the historically defined racial architecture. It has been easy, for example, to allege (with cause) that white people in Africa were enriched economically by the politics of their day. It was, therefore, justifiable for many Africans to claim that whites were rich because Africans were poor and whites had to be rich because they controlled the colonial state. Fair enough as far as it goes, but one would have naturally expected that the advent of independence would diminish the pace of wealth accumulation by non-Africans. However, the fact is that the post-colonial era has strengthened, rather than weakened, the economic power of non-Africans and the political apparatus of the state has become monopolized by a few Africans in a system where cronyism and political patronage still flourish. Indeed and unfortunately, it is a common African perception – perhaps not all that unlike the impressions of Europeans and Americans – that the most certain and speedy path to personal prestige, wealth, influence and independence is via the capture, by hook or crook, of high political office.

Candidly speaking, the transfer of state control from white Europeans to Africans has not yielded the intended economic benefits for the majority of Africans, and the link between the nuances of economic and political power must be better understood if Africa's prospects are to improve.

THE COLD WAR AND AFRICAN INDEPENDENCE

Though Africa is far removed geographically from Washington and Moscow, the continent has unfortunately provided a perfect “arena” for these two politically and economically contending superpowers to embroil their willing African “gladiators” in constant rounds of seemingly endless proxy wars. These Cold War confrontations have proven disastrous for African development, and by manipulating and accentuating ethnic rivalries have played a major and continuing role in the continents civil wars – Congo, Angola, and Sudan for example, and rampant coup d'états in Ghana (1966) and Congo (1960) – Somalia, Eritrea and Ethiopia present day.

In Africa (as in Latin America and South Asia), the American/Soviet Cold War struggle for dominance precipitated a series of devastating consequences – e.g. colonialism, “artificial” national borders, Inter-Africa rivalry for land and political power, etc. The calculus of great power contention pitted unwitting African ethnic groups against each other and African nation against African nation – Angola vs. South Africa vs. Namibia, for instance.

The abrupt end of the Cold War (1989-1991) was both as unanticipated as it was unprecedented; no one expected matters to end when and in the manner they did.

The African conventional wisdom had been that the end of the Cold War marked the end of Africa's victimhood as pawns in Washington and Moscow's proxy battles. Finally, it seemed, the stage was set for Africa to concentrate on securing its rightful place in the world and creating a better life for its people. Unfortunately, however, the

war's ending was to be something quite different, the unleashing of civil strife unmatched in the history of contemporary Africa. The war's end marked the outbreak of even more civil wars, strife and general political chaos. West Africa in particular literally went up in flames: Liberia burned; Sierra Leone imploded and the Ivory Coast went helter-skelter. In the Eastern and Central Africa, Uganda, Congo, Rwanda, Burundi too were caught up in savage conflagrations. The southern region of Africa witnessed growing wars in Angola and Mozambique, while fighting escalated in the perennial hotspots in the Horn of Africa—Ethiopia, Eritrea and Somalia.

During this same period, and from my personal perspective as an Ethiopian, few tragedies in the history of nations compare to the communist coup that led to the 1974 arrest, and subsequent death by torture, of my grandfather The Last Christian Emperor, His Imperial Majesty Haile Selassie I.

In 1974, Washington and Moscow's ubiquitous Cold War contentions on the African continent converged to precipitate a collateral calamity of epic proportions for the Ethiopian people and their venerable and millennia's old Empire. By deposing, torturing and murdering the Emperor Haile Selassie, the Derg, a communist military junta led by a brutal ideologue and revolutionary, Mengistu Haile Mariam, had destroyed the Emperor's passionate and relentless drive for modernity and stifled a benevolent and progressive governance. Once known as the “conscience of the world”, Ethiopia, was quickly engulfed by a brutal and propagandizing communism that transformed our respected nation into a tragic collection of

warring factions and fractious ethnic states, with little unity, crumbling infrastructure, crushing poverty, and frequent bouts of famine and disease. Indeed, during the 1980s, the name of Ethiopia became synonymous with human misery.

In their cynical ideological tumbles across the African continent, the contending Cold War superpowers had manipulated, exploited and exacerbated Africa's tender and extant Post-Colonial ethnic, religious and regional rivalries. Consequently, ethnic and religious differences became increasingly focused and intransigent – inevitable flash points for violent conflict. But while the African proxy wars of Washington and Moscow had inflamed the continent, ironically, it would be the eruption from the fall of the Berlin Wall that showered fiery embers of discontent, conflict, social upheaval, traumatized refugees, displaced populations, massive arms flows, mismanagement, public corruption and general unrest across the width and breadth of Africa. The confident optimism that had greeted the Cold War's end and the widely held belief that the decade of the 90s heralded a new future for Africa revealed itself as sheer fantasy.

THE PRESENT SITUATION

Will Africa get it wrong again? The encouraging spread of democracy and fall of military juntas and dictators—historically the scourge of Africa's progress—portends a better future. At present, there are more African democracies than ever before including - Benin, Ghana, Mozambique, Nigeria, Senegal, South Africa and others. This has already reaped huge economic benefits for the continent as many Afri-

can countries (Ghana, South Africa, Botswana, etc) and what I term the nascent Democracies - Ethiopia in particular - are registering economic growth rates of 5% or higher. The fall of military dictatorships suggests that an increasing number of African nations are now better governed and more politically transparent.

The present concern is can the institution of democracy peacefully prosper in Africa without confrontation and conflict. Democracy is a recent phenomenon on the African continent, and there are significant political remnants from the previous era that benefit from historic systems of corruption and tyranny. Moreover, even the system of democracy itself has its own flaws that in many instances tend to accentuate fundamental and already existing differences.

During this hopeful moment for Africa, a period of relatively increasing peace and domestic harmony, major continent wide problems remain concerning de-militarization, integration and assimilation of large, poorly educated and semi-nomadic populations into stable political entities and civil society. Also, instilling habits of stability building social values, respect for the rule of law, free elections and human rights will not be easy. Add to this the fundamental African issues of persistent and widespread poverty, little or no education, lack of health care and food shortages etc. and the challenges remain sobering.

THE FUTURE: ETHIOPIA SPECIFIC

Experience and common sense inform us that generalizations can be deceiving and that the perfusion of rich re-

gional cultures and diverse historic experiences of the African people defy neat categorization. I agree and in my comments, I have used generalizations, but only insofar as they are accurate and pertinent, and now I will address the specific future, as I see it, for my country, Ethiopia, and its nascent democracy.

Increasingly, Ethiopia is being acknowledged as the genesis and true cradle of human civilization. African cultural diversity flourishes in our country in an exotic profusion of unique and extraordinary beauty, and sometimes-deadly passion. Thus, there is the immediate necessity to develop an encompassing, Pan-African culture of "Bridge Building" promoting understanding and tolerance between people – not by edict and force, but through enlightened agreement and consensus: one-on-one diplomacy.

Enlightenment, of course, derives from education, which requires good health, which requires dependable food supplies, which requires stable economics – and thus, the challenge and promise for the new African Millennium become clearly framed:

- Culture,
- Education,
- Health,
- Food and Economics.

ECONOMY

While it is well known that the African continent with its roughly 680MM inhabitants is the only region in the world where the number of extreme poor has actually risen over the past fifteen years, it is less well known that prior to the current global economic downturn, African countries were experiencing major improvements in key development fundamentals. Still, poverty persists at the core

Continued on pg. 22

may go further. This symbolism is found in the Papyrus of Nesi Amsu. In the Ausirian drama, Heru (Horus) each morning when leaving his temple, would advance on his left foot to trample upon the serpent Set who is the personification of evil. Although the serpent represents Set, it also represents the duality of the higher and lower intellect and by trampling upon the serpent one suppresses the lower intellect for gain of the higher intellect.

Cable Tow. Another example is the use of the cable tow. In each degree, the candidates are bound by a cable tow either by the neck, arm, or waist. It is used to guide the neophyte through the ceremony and symbolized their dependence on Deity. One can trace this practice in the initiatory rites of Heru, or Amsu. The candidate had one, or seven ropes about the neck and represented the attributes of Heru, or Amsu.

The initiate represents Heru, who have been led through a series of trials of the underworld and emerges as Amsu, the first risen man God. This rope is a symbol of power, which leads one from an earthly life to a spiritual one. Blazing Star. This star in Masonry represents the Divine Providence, which lies in the center of one's life. The star represents the Kemetite star 'Sothos', which represents Divine Providence known as Anpu, or Anubis. This Netcher guides the initiate through the Amenta. It also rep-

resent Heru who is the 'Morning Star', or resurrection like the Europeans deemed Jesus as the 'Morning Star' in the Book of Revelations 2:28.

Dr. Yosef A.A. Ben Jochannan who is Kemetologist and grand master teacher among our people, takes many of Africans back to Africa and show 5,000 year old triangles, right angles, horizontals and perpendiculars; dead levels and raising; compasses and squares; cable tows and aprons.

The Greeks had nothing to contribute to the world abroad that the African have not already given. The Freemasons in the second Masonic degrees contribute architecture to the Greeks and Romans. The Masons speak about how the columns, base and capitals are nine, or ten diameters in height. This is quite absurd to think that the Greeks and Romans originated the Five Orders of Architecture, which were the Doric, Ionic, Corinthian, Tuscan and Composite when out of Africa came the columns of the Palm, Papyrus and Lotus.

These columns were three times and four times larger in diameter than the Greeks. Each of these columns is denoting a specific entity in man. The three African orders represented the physical, mental and spiritual relationship with the Divine. The Freemasons corresponds the five orders with the five human senses:

1. Touching 2. Seeing 3. Hearing
4. Smelling 5. Tasting

There are six senses that are within

the human from the African deep thought (philosophy), which corresponds with a fraction of the eye of Heru: 1. Touching 2. Seeing 3. Hearing 4. Smelling 5. Tasting 6. Thought

Each sense representing a mathematical fraction, which brought together forms the whole.

END OF PART ONE



CROWN COUNCIL

of Africa's problems. Moreover, and due to the current global economic malaise, some Sub-Saharan countries are anticipated to suffer economic instability, as 2009 economic growth rates are projected to decline 50% on average. Most of Sub-Saharan Africa is already in the World Bank's lowest income category of less than \$765 Gross National Income (GNI) per person per year, and I am unhappy to report that Burundi and Ethiopia are among the region's worst performers with a disgraceful \$90 GNI per person.

On a more encouraging note, and though peace remains fragile in some regions of the conti-

Continued on pg. 24

MAN OF THE YEAR

dance.

Goodness & Wisdom. Without quibble or qualification the best and wisest rule ancient Ethiopia has ever had is the present Man of the Year.

Ethiopia, contrary to popular misconception, is not a Christian country. It is not even Coptic Christian. Unroll an authoritative religious map of the Empire, such as that in the current January issue of Foreign Affairs, and the facts are evident. In trifling quantity a few Christians are to be found near Addis Ababa, and the Coptic Christians, to which faith the Imperial Family appertains, form an island in the Mohammedan and pagan sea of peoples which is Ethiopia.

Until 1935 the country was known mainly to foreign savants as a "museum of peoples" who remarkably preserve the habits and customs of their various antiquities. It was known, incorrectly, to hasty readers of a popular book, as the Hell-Hole of Creation. Actually the high plateau on which Addis Ababa stands and which comprises about half the Empire is suited in climate to the taste of an ordinary U.S. citizen although the altitude is trying. Rushing rivers crisscross the plateau with deep gorges. Transportation of fantastic difficulty is enhanced by unimag-inable mud in the rainy season, but the obstacles of Nature on the plateau are in every sense susceptible of being overcome.

In the desert regions, blazing and scorching some 8,000 ft. below the plateau toward the sea, are the Hell-Holes of Creation, inhabited by tribes of extraordinary hardihood and savagery. Explorers report that "some of these peoples have never heard of Haile Selassie." It is they who today with complete impartiality harry,

snipe at and loot any small detachment of soldiers, be they Ethiopian or Italian.

The peoples of Ethiopia are very old but the Empire is very young. When Chief Justice Charles Evans Hughes was a youth of 18 there was properly speaking no Ethiopian Empire and the future Emperor Menelik ruled, as King of Shoa, the vicinity of Lake Tana, Aduwa, Aksum and Dessie. Three-quarters of the present Empire, including Harar and Ualual, he did not rule. Haile Selassie was born 44 years ago at Harar and in 1930 succeeded his cousin Menelik's daughter, Empress Zauditu, on the Throne.

The legend that Ethiopia's Imperial Family is descended from the seduction by King Solomon of Sheba's Virgin Queen is pure myth. Last month Oxford's University Press exploded it anew with *A History of Abyssinia* in which the adoption of this legend by Coptic priests to give Ethiopia's present dynasty a savor of ancient lineage and of Biblical if not Divine authority is traced with British scholarship.

Intimate Glimpse. Although good and wise, Haile Selassie, as recently pointed out by Dr. Sassard, his French physician of many years, has never been popular among his turbulent subjects. Every conversation the physician has had with his Imperial patient, writes Dr. Sassard, "gave me further reason to admire and respect this Sovereign, who is so different from those who surround him and from his own people, and who is so superior to them...In his motionless face only his eyes seem alive--brilliant, elongated, extremely expressive eyes. They bespeak boredom as well as polite indifference, cold irony, or even anger. The courtiers know these different expressions well and

retire suddenly when the monarch's glance becomes indifferent, then hard. On the other hand, especially when he is dealing with Europeans, his eyes know how to be soft, caressing, affable--even sincere."

Referring to his royal patient's frequent and serious illnesses, Dr. Sassard observes:

"I have always been surprised by the reserves of energy and courage that exist in so frail a body...The attention of the public and of Europe is directed at the two sons of the Sovereign. The first, the Heir Apparent, is now 19 years old. He generally lives far removed from the capital, surrounded by spies, restricted in any independent action he may take, frequently and harshly rebuked by his father...Prince Makonnen, who is 12 years old, is his father's great favorite...Whereas a teacher was not accorded the Heir Apparent, a whole retinue of French educators has been designated to take care of the last-born son...He has good sense, but he is perhaps a little too aware of his exalted birth and the destiny that he believes to be awaiting him. In any case it is unquestionably in Prince Makonnen that all his father's hopes are centered.

"We must give the Emperor credit for having lent prestige to moral values in his country and for having made courage, work and persistence respected in a land where only physical force had any value...The numerous Ministers are generally more or less related to the Emperor and the Emperor considers the granting of a Cabinet post a simple method of calming a noisy cousin or a belligerent vassal...Disorder and misadministration make each Ethiopian Ministry a bottomless barrel into which money flows...Emperor Haile Selassie inherited a savage

Continued on pg. 25

CROWN COUNCIL

ment, overall, Africa is experiencing a decline in political conflicts and wars - especially in West and Central Africa – and after all, all wars inevitably obey the same brutal economic rubric:

War equals destruction, equals impoverishment, equals social disruption, equals out-migration... Our own Ethiopian Diaspora being a specific case in point.

HEALTH:

Unfortunately, Ethiopia's health issues are typical of Sub-Saharan Africa. Our population has reached more than 77 millions inhabiting a landlocked area slightly less than twice the size of the U.S. state of Texas. As is usual for most of Africa, HIV/AIDS is an enormous problem, as are many other infectious diseases such as diarrhea, hepatitis A and E, typhoid fever and malaria. First and foremost, we must educate our children, and through them, their parents, to improved hygiene, health care and nutrition.

As I have earlier noted, unless a person is healthy and fed, she has no energy or enthusiasm for anything else.

Governments have recently been joined by a long list of private donors and dynamic advocates such as Bill and Melinda Gates, Warren Buffett and Bono whose contributions and commitment to Africa's war on poverty and disease are both inspiring and humbling. Thanks to their efforts, there are now billions of dollars becoming available for health spending -- with thousands of nongovernmental organizations (NGOs) and humanitarian groups vying to spend it.

Unfortunately, decades of



neglect have rendered local hospitals, clinics, laboratories, medical schools, and health talent dangerously deficient and much of the cash now flooding the field leaks away without substantive result.

Few of today's well-intentioned donors seem to appreciate that Africa's health care problems are a long slog, and will require at least a full generation (if not two or three) to substantially improve -- and that efforts should focus less on particular diseases than on holistic measures that affect entire populations' general well being.

EDUCATION:

As I noted earlier, Education is surely the single most effective and immediate way to improve the lives of all Africans. As in any nation, our Ethiopian youth represent the country's best hope for the future.

In concert with this educational focus, we must target our training to prepare Ethiopia and Africa's youth for the most immediate, practical and productive jobs of the future, with a strong emphasis on technology.

Help in this regard has appeared unexpectedly from the two most revolutionary and empowering inventions for

accelerated self-help and social and economic development that the world has ever seen – the Internet and the cheap Net book type computers.

The force-multiplying potential of these two revolutionary devices affords all people (under-developed nations in particular) the opportunity (and ability) to literally leapfrog the traditional business models, timetables and infrastructure costs that "More Developed" nations have taken to industrialization and economic development. In this revolutionary and historic moment, we Africans are realizing that virtually instantaneous and incredibly inexpensive access to the sum total of all human knowledge (and experience) lies immediately at our fingertips via the Internet. Moreover, inexpensive, direct and virtually instantaneous contact with the Global Community can be established cheaply and at will.

Through computerized and Internet distributed remote learning, we can now share information and instruction faster, more efficiently and richly than mankind ever dreamed possible, and this revolution is only just beginning. The implications for bridge-building, cultural development and learning are unprecedented, and encompass every aspect of human endeavor, from healthcare to sophisticated telemedicine and beyond.

Power technologies are also evolving and increasingly decentralized - with semi-autonomous power generation in the forms of solar, hydro, wind and geothermal available and becoming increasingly cost effective.

Today is a time of miracles for humanity and no one can fully grasp the spectra of possibility – but I am convinced that the implications are both revolutionary and unprecedented in human

Continued on pg. 27

MAN OF THE YEAR

country...He will never be a leader of men, the chief of the wild hordes that his predecessors were. The Emperor knows this and the knowledge saddens him."

Gold Chains; Ice Water. After so intimate a glimpse through the eyes of Man of the Year's long-time physician, His Majesty's achievements in 1935 are all the more staggering. They are the ripened fruit of a physically frail Semite's lifetime of goodness and wisdom. It was good to cast into golden chains the Ethiopian who would otherwise have been Emperor instead of Haile Selassie, for this individual had strayed into the Mohammedan faith. Had the late Lij Iyasu been on the Throne today the League of Nations might not have displayed such anxiety for the country of an infidel.

His greatest wisdom is the result of meditating on the fact that in 1914 his beloved Ethiopia was saved from being dismembered by the Great Powers by the assassination of the Archduke Franz Ferdinand. After the establishment of the League of Nations, the Emperor, or Prince Tafari as he then was, figured out wisely that if Ethiopia could possibly win membership in the League, she might never need another World War to distract the Great Powers from dismembering her. To get into the League, though, was most difficult. Egypt was then and is still barred, for the reason that Britain suspected then and now knows for certain that Egypt, once inside the League, would scream bloody murder for the British to evacuate Egypt. Ethiopia was at first barred. Then Ethiopian statesmen, largely inspired by Prince Tafari, began yielding deceptively to French and Italian efforts to obtain more important concessions in the empire than had ever been granted before.

In 1923 the French and Italians

congratulated themselves that a most profitable and pleasant era of Latin-Ethiopian co-operation and economic exploitation was about to open with mutual goodwill. To top off the deal with pink icing, Ethiopia at Latin insistence was admitted to full membership in the League. Only three years afterward Tafari, who had become Regent, complained of Britain and Italy to the League, having caught them exchanging notes with a view to recognizing the possession of "spheres of influence" by each other in Ethiopia. With the same technique that the Man of the Year used in 1935, but without causing an explosion of world interest, Regent Tafari in 1926 shamed and reproved white men thus: "We should never have suspected that the British Government would come to an agreement with another government regarding our Lake Tana!" Ethiopia quietly won the first League round then & there, causing Italy and Britain to drop the matter, much as the Hoare-Laval Deal was to be dropped nearly a decade later with a crash heard around the world.

Suckers. Many white men personally familiar with events in Ethiopia since then say that the Emperor for years played Italian and other foreign concessionaires for suckers until Benito Mussolini gradually evolved his theory that the White Race is being aggressively menaced and must recover the dynamic attitude of Victorian England or ultimately suffer eclipse. Japan, during Depression, secured virtually the whole of Ethiopia's import business in cotton piece goods, while Italians were supplying Haile Selassie with a powerful radio station at cut rates. As soon as it was in working order, His Majesty turned around and fired the whole Italian staff of technicians, made a sucker out of the great

Italian electrical firm of Ansaldo Lorenz.

Fatefully in December 1934 the issue between Italy and Ethiopia was joined. Each shrieked to heaven that a collection of mud huts called Ualual, located variously on various maps, had been subjected to aggression by the other. Months afterward a League of Nations commission decided that for the Ualual Incident neither Italians nor Ethiopians nor anyone else was to blame. By that time, though, the Man of the Year was fully in the making. He flashed off cables smoking hot with pathos, righteousness, defiance and more-in-sorrow-than-in-anger which made front pages throughout Christendom. It was sheer genius for Haile Selassie to deny that Italians used dum-dum bullets instead of charging them with that military offense. It was again genius for him to cable out that in Ethiopia the local press had been ordered by the Emperor never to apply discourteous epithets to Benito Mussolini. Finally only genius could enable the Emperor to put himself--a frail, exquisite Semite who speaks French--on terms of friendly respect with robust Anglo-Saxon correspondents when they arrived in Addis Ababa and promptly nicknamed him "Little Charlie."

If the Covenant of the League of Nations be law, then in law Ethiopia and Haile Selassie are right and Italy and Benito Mussolini are wrong. The only trouble is that that portion of the white race represented by 44,000,000 Italians has opened hostilities and in the sphere of law Italy contends--much too late for popular acceptance--that under the League Covenant, membership in the League of Nations is barred to states in which slavery still flourishes, as it unquestionably does in Ethiopia. Therefore, argues Italy, the original mistake of

Continued on pg. 26

MAN OF THE YEAR



admitting Ethiopia to the League should be corrected by ousting Ethiopia, after which Italy would have exactly as good a right there as Britain has in Egypt.

In successfully brushing aside these contentions of a Great Power; in dexterously pitching the issue of war on such grounds that the white race in general feels the future of the League of Nations to be at stake in the future of a Museum of Peoples in Africa; and in impressing even his own French doctor with his courage, his elevated moral stature and his peculiar genius for brow-beating Ethiopians while he charms foreigners, Emperor Haile Selassie emerged in 1935 not only as Man of the Year but as the world's own inimitable "Little Charlie" for as many years to come as health sustains him.

So What? In the actual zones of Ethiopian war, the number of square miles over-run by Italian forces as the year ended was about 30,000--a mapmaker's fact of doubtful significance. Neutral military experts in Washington, Berlin, Paris and London consider that Premier Mussolini's deepest purposes have not yet been revealed, but that unquestionably he has hamstrung his

soldier's war in East Africa by political and diplomatic back-seat driving from Rome. Darting raids by Italian bombers, unaccompanied by troop operations on the ground, have resulted in little more than the enemy's terror and disorganization. After major advances there have been sudden, desultory lulls. Because concurrent maneuvers on the Diplomatic Front have been secret and clandestine, Il Duce is perhaps as good a judge as any of whether bombs and calms judiciously sprinkled in the world press have much affected the game on Europe's green tables. In soldiers' eyes the Italians have made a wretched showing in Ethiopia, and to soldiers Italy's diplomatic showing looks even worse, with Anthony Eden up.

The first and drier half of Ethiopia's "dry" season, in which alone military operations are possible, is now over. Bombs sprinkled around the Man of the Year have failed to get him. If Calvin Coolidge and the U.S. Marines, unhampered by Sanctions, never did succeed in bringing General Sandino to reason in Nicaragua, all the more reason for Haile Selassie to feel that his goose hangs high. On the other hand, should Mussolini decide that the diplomatic game is up, Italy's forces should be able to give a better account of themselves than they have thus far.

New Deal. Few months ago Dr. Sassard wrote of his patient: "The Emperor will undoubtedly fight at the head of his troops." In ringing proclamations His Majesty has more than once promised to do so. Simple Ethiopians expect any ruler worth his salt to remain for the duration of the war physically in the thick of the fight. Instead, both before hos-

tilities began and since, Haile Selassie has kept Europe's diplomats well supplied with offers to make peace by selling or bartering parts of the empire, emitting at the same time declarations to the world press that he will part with "not an inch" of Ethiopian soil. If these Imperial activities resemble a Semitic tradesman's strident, righteous protestations and simultaneous readiness to compromise, they are not the Man of the Year's fault but aspects of his God-given character.

In Addis Ababa warrior chiefs of the Noble Savage type bitterly and contemptuously complain, "Our Emperor is a businessman!" They should thank Ethiopia's stars. The astounding marvel is that Africa's unique Museum of Peoples has produced a businessman--with high-pressure publicity, compelling sales talk, the morals of a patent medicine advertisement, a grasp of both savage and diplomatic mentality, and finally with plenty of what Hollywood calls IT. The Emperor was "too smart" only once in 1935, when he tried by granting the Rickett Concession to Standard Oil to embroil the U.S. directly in Ethiopia's defense. In His Majesty's favorite phrase the entire situation is still "subject to negotiation."

Fortnight ago the Imperial Businessman had instructed Al Smith's publicity director, Josef Israels II, to tell the world that His Majesty was willing to settle on terms only slightly more generous to Ethiopia than those offered by The Deal of Hoare & Laval. He was willing to yield a great chunk of his empire in exchange for peace and a corridor to the Red Sea. The resignation of Sir Samuel Hoare and the tribulations of Premier Laval last week caused the Imperial Businessman to propose a completely New Deal. Ethiopia's new "basis for discussion," with which the Man of the Year masterfully closed

Continued on pg. 27

CROWN COUNCIL

experience. This is our moment, the time when underdeveloped nations can catch up, contribute and fairly compete – even with the most advanced societies, and in a profoundly shorter time span than virtually anyone could have imagined 20 years ago.

Let us all commit ourselves to pray and work for enduring peace, prosperity and good will in the world. Let us also pray that during this new African Millennium, we Africans realize the full promise of our independence by finding the wisdom to consolidate our victories and banish forever the unwanted baggage of colonialism, Cold War, underdevelopment, poverty, cultural malaise and disease from our lives.

May God bless Ethiopia and Africa.

Thank you for your warm hospitality, kind attention and interest.

*HIH Prince Ermias Sahle-Selassie Haile-Selassie
Chairman – The Crown Council of Ethiopia*

MAN OF THE YEAR

1935, are that: 1) Mussolini's forces are to withdraw; 2) Italy is to pay an indemnity to Ethiopia, and 3) the Great Powers excluding Italy are to be invited to a new game of giving economic, administrative and financial "assistance and advice" to Ethiopia, with Haile Selassie holding all the trumps and calling it Civilization.



EXPLAINED, THE METAPHYSICAL AND HIDDEN SYMBOLISM OF WHO AND WHAT THE JESUS CHRIST ALLEGORIES ARE REALLY ABOUT .



(PART 1)

The I in man, the self, the directive power, raised to divine understanding and power - The I AM identity.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute. Jesus Christ was the type man which includes all mental phases through which man passes in demonstrating life's problems. So we find Jesus Christ passing through all trials, temptations, and mental variations of each of us, "yet without sin," that is, not falling under domination of evil thoughts. The experiences of each individual are in miniature the experiences of all.

We may "put on the new man," that is, bring forth Jesus Christ in ourselves. First we must put away the "old man" of error and limitation through denial of his reality. The second step is to accept the truth of our being, in faith; then through understanding to begin diligently to live

Truth in thought, word and deed. The Christ is the man that God created, the perfect-idea man, and is the real self of all men; Jesus Christ is this Christ self brought forth into perfect expression and manifestation.

Jesus, the man of Nazareth, demonstrated that this attainment is possible to man, and as a consequence He is the type-man. We are exhorted to "have this mind in you, which was also in Christ Jesus," which implies that all may demonstrate as He did. To make this attainment requires careful training of the thoughts. The mind that was in Christ Jesus was the mind of God, so we know that we must be perfect even as the Father in heaven is perfect. This seems an almost superhuman attainment, and so it is. The human has to put away and the divine established in its place. The human is transient and fallible; the divine is permanent and infallible.

In the individual consciousness the meaning of Jesus' being born in Bethlehem of Judea is that the principles of Truth have laid hold to the intelligent substance of Spirit (Bethlehem), and through praise (Judea) have brought the Christ into manifestation.

It is wise to protect the newborn spiritual consciousness from contact with Herod, the personal ego. Herod seeks "the young child to destroy him," but under the guidance of Spirit no harm comes to the child. He is taken down into Egypt (down into the protected places of the unconsciousness), to remain until the personal ego destroys itself; then the Christ child is free to come forth and to ex

JESUS EXPLAINED

press.

Jesus in the Temple, at the age of twelve years, represents the growing consciousness within us that we are sons of God (Luke 2:40-52).

Jesus (Matt 10:5) Jesus' going about the cities and villages, teaching, preaching, and healing, represents the I AM in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. (Matt. 9:35).

The "twelve" sent forth by pify the twelve faculties of the mind in every man, functioning under the direction of I AM.

The I (Jesus) and His disciples (faculties) are always bidden to these unions of planes of consciousness (marriages; see John 2:2).

Jesus, in Luke 7:36-38, represents Divine Mind in its search for the motive rather the outer act.

The temptation of Jesus (Matt. 4:1-11) took place within Himself. The place of overcoming is within the consciousness of man. When we follow Jesus we rise above the demands of the flesh-and sense world. The forty days' fast is an all-round denial of sense demands. In fasting, we in our thoughts live above the material needs. We are "led up" and our appetitive and passions are for a season in such an eclipse that we think that they will trouble no more. But "he afterward hungered." There is a return to sense consciousness.

The Devil is personality, the adverse consciousness that has been built up in ignorance and disregard of the divine law.

The temptation to turn stones into bread illustrates the thought of ignorance that deceives people with the belief that they can satisfy the soul with materiality, without looking for the bread that comes from heaven, the Word of God. We must feed our soul with new truths daily, that we may grow in spiritual ways.

The second temptation of Jesus means that no display of spiritual power for personal glory should be made. We cannot make a display of our spiritual power with safety.

To worship the Devil is to worship personality; to live in personal consciousness and give it the substance of our life and thought. When the temptation arises in our consciousness to use our God-attained spiritual faculties and powers for the building of our personal ambitions, we should know that under divine law there is but one worthy of our worship and service, the Lord God. To serve God we must build up spirituality in mind, body and affairs.

In Luke 4:16-30 Jesus represents the Spirit of truth declaring its mission and power in the place of its development, the common, everyday mind. The highest spiritual Truth may be flashed into your mind while you are performing

the most commonest duties in life. Nazareth is a type of inferiority; it was considered a community of commonplace, if not disreputable, people. "Can any good thing come out of Nazareth?" Yet in that mediocre village Jesus was reared - and in one's mediocre mind the Christ Truth is expressed.

We know many of the trite statements of Truth so well that we find it hard to conceive that they are the mighty power that can relieve us from the bonds of sense. "Is not this Joseph's son? But in no other place shall we find the Truth that sets us free. The power that brings salvation from every ill is within us; it is the gracious words of the indwelling Christ. "To-day hath this scripture been fulfilled in your ears." Every day our inner ears are filled full of this Truth. We know the right, we know the just we know the pure. This is "This scripture" that is written on the heart.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and right doing? Then you are not receiving the Christ Spirit rightly. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast it out of your midst.

Mark 9:2-13 tells us of the Transfiguration: Jesus went up into a mountain to pray,

and was there transfigured. Prayer always brings about an exalted or rapid radiation of mental energy and when accompanied by faith (Peter), love (John), and judgment (James) there is a lifting up of the soul that electrifies the body; the raiment (the aura surrounding the body) shines with glistening whiteness.

The presence of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of nature through which there is a steady upward trend of all things. This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the ability of the prophet Elijah, or spiritual discernor of Truth, to make conditions change rapidly on the mental plane, to be in due season worked out in substance. Thus we are told in the lesson that Elijah must first come and restore all things. The mind must first be set right through spiritual understanding then comes the demonstration.

Peter's proposing to erect three tabernacles carries out this idea of a substance manifestation for each; but Peter's ideas were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him"

To "tell no man what things

they had seen, save when the Son of man should have risen again from the dead," means that we shall not consider these mental pictures as real, and so discuss them. They represent ideas that can be understood only when they are demonstrated in the risen man. ("These mental pictures" refers to visions, dreams, and all that we see in our high moments of illumination.)

PART 2

Jesus rode an ass into Jeru-



salem (Matt.12:1-9). In Oriental countries, in Bible times, kings and rulers rode the ass, and this animal was the accepted bearer of royalty. In the man-consciousness, the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus portrays the mastery by the I AM of the animal nature and its manifestation (colt) Jerusalem means habitation of peace and signifies spiritual consciousness.

"The Lord hath need of them," These forces of the so-called lower nature in man are necessary to his full expression. A man or woman with the animal nature asleep or suppressed is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted and pure gold is extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem - they are not masters of their animal nature - but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission they must be wholly weaned from animal habits. So long as the animal rules, the man is a slave. When the I AM man takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through high and pure ideals the whole consciousness is raised to a higher standard. Through interior thought concentration the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

Let not the one who is indulging the sense man in his animal ways think that he is on the royal road into Jerusalem. "Blessed is he that

Continued on pg. 30

JESUS EXPLAINED



cometh in the name of the Lord." The Lord is the higher ruling principle in man; it is to be in supremacy, not the lower. There is much sophistry among a certain school of metaphysicians who love to live the life of the animal, and call it God. The Master metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The Characteristics of the ass are meekness, stubbornness, persistency, and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry, "Hosanna," means save now. A change of base from personal willfulness to meekness and obedience stirs the whole consciousness, or city, and there is questioning as to the cause.

Simply saying in silence, "Not my will, but thine, be done," often stir up a commotion, and then there is the questioning as to the cause. The answer is, "This is the prophet [one who states the spiritual law], Jesus [the I AM], from Nazareth [place of development] of Galilee" (life activity). Rendered in Modern metaphysical terms this would read, "This is the supreme I AM stating the law of the Spirit in development of life action."

The betrayal of Jesus means, to individual consciousness, the appropriation and use in the sense ways of life and substance that the higher self imparts to us in our periods of exaltation. When we deny the bondage of sense and affirm our spiritual freedom, we set free in the organism an energy or vibratory force that goes through the nerves to every part. This is the eating of the Passover with our disciples. But these disciples or faculties, are not all understanding of the divine law and they do not use this spiritual force in right ways. This is shown by their desire to have first place (see Luke 9:46), implying carnal ambition. Jesus demonstrated humility and a willingness to serve which is always a sign of the true disciple - by washing their feet.

Judas represents the personal self of the body, whose center of consciousness is in the sex function. This consciousness is di-

rectly connected to appetite and feeling. This is indicated by the phrase, "He that dipped his hand with me in the dish, the same shall betray me" In body consciousness that which we eat is finally appropriated by this function and deposited in the seminal glands as a reserve supply for the whole nervous system. In this respect its office is good, and when its work is well done, physical harmony ensues.

Judas develops selfishness and sense desire, however. He steals the substance that should go to the up building of the organism, and wastes it in sexual and other sense sensations. In this way he is a "thief" and is possessed of "a devil." When the new life from the spiritual fountain is poured into the body, Judas absorbs so much of it that its identity and power are lost in the consciousness which is typified by the betrayal of the Christ. In the end Judas destroys himself, because he is ignorant of the constructive law.

There is, however, a feeding of all the faculties through descent of the divine life and substance, which is typified by the eating and drinking of the body and blood of the Master. When we know the ways of Judas we are on our guard and we declare the law for him, and thus pave the way for his final redemption.

At the crucifixion of Jesus it was the human consciousness of a perishable body that died. "Our old man was

crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin. "When the thoughts of sin and death are crossed out, the spiritual truth about life and its manifestation in the body takes form in consciousness. The Spirit of him that raised up Jesus...shall give life also to your mortal bodies." This is pictured in the resurrection of Jesus as an angel of the Lord descending from heaven (the ruling spiritual kingdom) and rolling away the stone from the door of the tomb.

This angel in man's consciousness is the spiritual I AM. "I am the resurrection, and the life." The tomb represents the most negative phase of material thought or human ignorance. The descent of the spiritual ego into consciousness brings divine intelligence and power within and without. "His appearance was as lightning, and his raiment white as snow."

The first affirmation of the I AM for its body is that it is not under any limitation of material thought; that it is free with the freedom of Spirit. "He is not here: for he is risen." The second affirmation of the I AM for its body is swift and universal proclamation of omnipresence and activity in all realms of consciousness. "Go quickly, and tell his disciples, He is risen...and...goeth before you into Galilee; the shall ye see him: lo, I have told you."

Jesus resurrected the body

that was crucified; this is forcibly brought out in the Scripture account of the crucifixion. He did this by putting into the body the true state of consciousness. "Put on the new man that after God hath been created in righteousness and holiness of truth."

We can resurrect our body just as Jesus resurrected His. "Follow me." We can overcome, and make our body like the body of Christ. We must do this. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." We must resurrect our body by putting a new mind into it - the mind of Spirit. "Be ye transformed by the renewing of your mind" Ignorance and sin kill the body; understanding and righteousness bring it to life.

The three days that Jesus was in the tomb represent the three movements of the mind that are involved in overcoming error. First, non-resistance and humility; second, the taking on of the divine activity, or receiving the will of God; third, the assimilation and fulfillment of the divine will.

In individual consciousness the "Sabbath" is perfect rest in Spirit, after the cleansing of the mind that follows the introduction and activity of Truth principles. Jesus arose "late on the Sabbath day."

In consciousness the two women, "Mary Magdalene and the other Mary," symbolize the feminine side of the soul forces of Jesus (manifest man). "Mary Magdalene" sig-

nifies love redeemed. "The other Mary" represents pure life thoughts welling up the sub-consciousness.

The "angel of the Lord" represents positive spiritual thought of the perfect law of life. The "watchers" at the tomb are thoughts that tend to limit the activity of the body consciousness. The "disciples" represent ideas of Divine Mind that have centers of action in body consciousness as a result of spiritual thought (angel) before a demonstration or resurrection is complete (Matt.28:1-10).

The spiritual

RASTA CRITIC

Living or so-called living in the West is a thing that truly has you in a sleep mode, no matter how conscious you think you may be, or how righteous, and how much a Rasta you feel you are. It never really becomes apparent to the self, honestly it doesn't, most ones just project on the things of the so-called Babylon world, fiyah this and fiyah that. Not to say that fiyah is not warranted in many cases. Yet at the end of the day when all the fiyah burning is over, what is there really there for us to say yes here it is, we have built something tangible for our youth, those born and those yet to be born.

Now living in the west, primarily the Americas, and Europe and honestly most of the westernized world. We find Rasta. Black, white, yellow etc. With the primary aim, within the founda-

RASTA CRITIC

tional trod of Rasta has been Repatriation. Yes I repatriating to the land of our fore parents. Now in the west truthfully there have to be many compromises made to exist in the so-called society of the west. Yes truthfully compromises have to be made, especially with a fiyah bun mentality, because if you honestly adhere to it in its full sense, you will be in jail, or killed by the representatives of that same system and most are not joining a line to be a martyr . So you find yourself caught in between the two, rebelling and resisting against the white supremacy system and at the same time suck on the breast of the Babylon whore system for whatever so-called perceived material comfort or advantage.

To some non bias observers, this seems to be a form of mental illness. How can Rasta be taken seriously if we continue to display this form of schizophrenia. And this creates a very distorted personality. Is it an existence in some spiritual, mystical place in the hereafter or is it to be here in earth dwelling in the land of our fore parents' birth? So what is before us is a burning issue, to burning down the house that you are living in and at the same time not seriously preparing to build another house or even to come out of the house that you have set on fire. Wake up and go to the nine to five in the day and burning down that same structure that you depend on for life and livelihood.

When we look around we see all kinds of material and spiritual resources, facilities, programs, support systems and things established by people of what might be

looked upon as being less noble than Rasta, and it might be so, still. The fact remains what have we done in the similar regard or is it that nothing is supposed to be done?

As a people who promote peace and love on the surface and at the same time is capable, and willing to engage in envy, jealousy, backstabbing and the like when the motivation arises. Things that we say are the characteristics of the ones we call Babylon. Have we been in this demonic system so long that we have become desensitized to the very stench? And have we created a pseudo-hybrid psychotic reactionary so-called culture? Narcissistically we have become so overly self important, like someone owes us something. Most can purchase all the trappings of what they perceive as culture. Also we sit in individual our enclaves, groups, and so-called organizations, and argue, and debate and strive against each other, for what we misperceive as power or advantage.

There is a vibe of all want to be the big Rasta, or the big dread, some guru or something that is accepted by some perceived peer group. Identity crisis, livity amnesia and blame shifting at its lowest level. When at the end of the day, nothing is really being done that can truly benefit Rasta globally, Africa, or even humanity other than to set an example of how not to be.

When it comes to positive self improvement, self criticism and analysis, we become reactionary militarily defensive and is now ready to destroy the same humanity that we profess to have and love.

Could it be that to most ones who

identify themselves as Rasta, really don't (believe in) that which they say they do, just as with most people who espouse some form of consciousness. When we become so narcissistic and self absorbed, a bunch of people who proclaim to know the right, but can't manage to manifest the right. This is some form of intellectual masturbation orgy, a bunch of geniuses stroking their egos and shegos, producing little pickynegos. History up to this point has shown that the only result is nothing being done substantial in the positive for the unification.

How is it that very few actually go out to the so-called sheep the so-called people who don't know any better, and be strength to them and show them the way by better example. According to the foundational livity; all who seek to remain in Babylon (physically and mentally) shall go down and be destroyed along with Babylon.

So living in this so-called system you have developed a psychological profile, which we are not aware of. We have become so used to the way of doing and perceiving things in a quasi-African so-called cultural western mode.

It is true, we have been bombarded by all kinds of media, miss-information and propaganda that is has become part and parcel of whom and what we have become. This is more evident once a one has been remove from the western paradigm and placed in the original environment that gave birth to us all. Now it seems like some survivor island type drama unfolds. There is no more instant gratification, and "I want it now", and the "don't you know who I am? " Mother Africa has her own time and pace. Many who come to Af-

rica have different expectations.

I have noticed that many Europeans before they come to Africa they do some kind of research or something. Many even take a language course; study something about the cultures and the traditions of the people and even dress for the journey, with their back-pack, hiking boots and the whole nine. On the other hand many of the African descendents do not follow this route, (not saying that they should, it's just an observational comparison) most just get a ticket and come. Now that is good and all, but herein lays the drama.... We, when we reach Africa, complain about everything, everything you can imagine. Don't understand the people, the cultures not to mention the language. We are not humble, not to mention patient and or understanding. Many don't even realize that, to many Ethiopians our manner is very crude and disrespectful.

How could that be? We Rasta are supposed to be the royal of the royalist, the humble of the humblest, and the righteous of the righteous? Surely this would be someone you would want to embrace, and call brother or sister. So how are Rastas perceived by the average Ethiopian? Well, you might be surprised to know that, Rasta's are not looked upon in the positive; every possible negative-stereotype you can imagine is here waiting to be attached to you. Perhaps not because you have done or said anything wrong, it's just that you are not the first to come and won't be the last, the novelty is worn off, and many who have come before you have been involved in some very contrary behaviors. And these are the ones that people talk of,

and those who are doing good and living good hardly get mentioned in this light.

The present political situation in this country doesn't have Rastafari repatriation on their immediate agenda or any other so-called Diaspora repatriation, other than expatriates returning home to Ethiopia. So still many Rastafari come to Ethiopia with a tourist visa. Maybe it's the easiest or the requirement to get a business visa, may be burdensome. Bottom line is that the only two visas that are commonly known are business and tourist. You may say so what?, my answer to that is this; a tourist visa complicates, doing any form of business legally, complicates obtaining a work permit, bank account, land, citizenship and a whole host of other related issues. And when the visa expires, you must leave the country and return to the country where the passport was issued, whereas the opposite is the case with a business visa. Now with a tourist visa you can apply for an investor license to do business in Ethiopia, many have gone this route. The only thing is that also many who have gone this route are not prepared to carry out their promised responsibilities and or raise the adequate finance to carry out the intended project. Some have gone this route only in an effort to obtain residency and have lost both, their license and their residency, so this must be approached with extreme seriousness and caution along with the adequate preparation and not as a reactionary measure.

Also you might as well know, that the investment and government officials are very acquainted with so-called Rastas,

the many who have come, made big, big promises and did nothing, so Rastas are going to be scrutinized as to their seriousness. So for those of you who feel like you are just going to come to Ethiopia and live in Shashamane as a farmer or just to live. Get land and build a house and live happily ever after.... I suggest that you come and look first, come and see what is here and how you will be able to function within the Ethiopia of today. You can come here and live and work in peace and tranquility, it's just that you must have information, on how the system works, and how the laws are administered,

Ethiopia knows we are here, she has been very tolerant, and patient and accommodating, especially if you are law abiding, and peaceful. Ethiopia is really a place that has a strong spiritual energy magnetic, and the bottom line is all about how you live, is what you attract. Still there will be a time of transition and acclimatization with serious self reflection and analysis. Going from a place of bombardment of external and internal confusion, to a place where it is no distraction of the mind. For many of us to go from a constant mind race to the stillness and tranquility is a very rough and abrupt stop, so very much that the inertia of the motion coupled with the immediate lack of mental inertia can be quite maddening during the transition.

Yes in the west almost everyone is in a hurry to go nowhere at the quickest possible speed. Here in Ethiopia, people have been here since before the beginning of time. This is the oldest inhabited place on the planet. No rush, it's just time and time itself. Eternity everywhere you look, the mountains of eternity. Now in this environment you can no longer think in terms of, seconds,

RASTA CRITIC

Ethiopia Bombs Itself, Blames Eritrea

minutes, hours, days, weeks, months and years etc. Everything is now seasonal, the natural flow of time. Even consider this, when most people work, they don't get paid by the day or the week, not even bi-weekly, it's strictly monthly, by the end of the month you collect your salary. So you can see that the average person here lives off more than just their salary which probably would be for the average maybe just under 1500 birr which is approximately \$85 US. So can you imagine with the western standard, \$85 a month to cover rent, feed a family, pay for education, transportation to and from school/work etc. For many of us coming from the west this is sub-poverty, and could not possibly imagine how we could manage, especially for a family.

It will be very good if ones and ones seriously consider the words and example of Our Imperial Majesties, because quite naturally this is the standard to which we must rise. The way we are now collectively and even individually, it's not good enough. We have more to go, higher levels of livity to reach. Ethiopia is the mother and father of all nations, and as such for us to identify with Ethiopia demands that we see, live and approach things just as we are the mothers and the fathers of the nations. If you have children you treat them with, compassion, love, understanding and discipline. Family let us seriously consider what we are doing and where we are going. Remember you can never be too righteous than to have the right to be here. Peace to all and malice to none. Rastafari.

Negus Amlak



P.M. Meles Zenawi

Wikileaks Ethiopia Files Recently released Wikileaks Ethiopia files expose how Ethiopian security forces planted 3 bombs that went off in the Ethiopian capital Addis Ababa on September 16, 2006 and then blamed Eritrea and the Oromo resistance for the blasts in a case that raises serious questions about the claims made about the bombing attempt against the African Union summit earlier this year in Addis Ababa, E t h i o p i a .

In a report from 2006 marked "Secret ; Subject: Ethiopia: Recent Bombings Blamed on Oromos Possibly the Work of GOE [Government of Ethiopia]" "Classified By: Charge [d'Affairs] Vicki Huddleston", "An embassy source, as well as clandestine reporting, suggests that the bombing may have in fact been the work of the Gov security forces." (Cable reference id: #06ADDISABABA2708.)

At the time, the western media reported the Ethiopian National Intelligence and Security Service (NISS) claims that the bombs were "part of a coordinated terror attack by the OLF [Oromo Liberation Front, the oldest national liberation movement in Ethiopia]

and Sha'abiya (Eritrea) aimed at disrupting democratic development " .

The Wikileaks report goes on, "a typically reliable information source" who "contacted Post to report that" the bodies of three men found at the bomb sites "had been picked up by police a week prior, kept in detention and tortured. He said police then left the men in a house and detonated explosives nearby, killing 3 of them." This exposes the history of how the Ethiopian regime has planted bombs and then blamed Eritrea and the Ethiopian resistance. The lies that make up the official version of this alleged terrorist attack raises serious questions about the credibility of the recently released report by the UN via its US State Department affiliate, the Monitoring Group for Eritrea and Somalia, which blames the Eritreans and the OLF for the January bombing attempt at the African Union summit in Addis Ababa, Ethiopia. Identical lies about a nearly identical "terrorist attack", all accepted as fact by the western media. This should also deliver another body blow to the Obama White House and its claims that Eritrea supports terrorism in the Horn of Africa.

So once again the bellowing against Eritrea by the USA and it lackeys at the UN going back to 2006 is exposed as complete bunkum and an identical frame up of Eritrean and the Oromo resistance in Ethiopia that has been regurgitated by the UN and its truth challenged Monitoring Group on Eritrea and Somalia must be subject to a more critical scrutiny. Based on this expose' it can only be hoped that the UN in Security Council, which has yet to decide whether to pass severe sanctions against Eritrea, will refrain from doing so.

19th September 2011

