SAVE THE CONGO,
TO STOP
WORLD WAR III
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TO STOP WORLD WAR III

Bartolomeu Capita

CreateSpace, Charleston, SC
To Katrin and Yolanda
“Of all living men Mr. Stanley is of course the most qualified to speak with authority on the present condition and future prospects of the Congo Valley.”

—THE DAILY NEWS, SEPTEMBER 19, 1884

“If you want to cultivate peace, take care of the creation. To rejoice we need not only things but love and truth.”

—HIS HOLINESS POPE BENEDICT XVI
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Cabinda
Acknowledgments

The author would like to extend his warmest thanks to all Cabindan refugees, even though suffering unspeakable hardships in the ill-fated and forgotten refugee camps throughout the Democratic Republic of the Congo and the Republic of the Congo. In this connection, I cannot help recalling a few names of Cabindan martyrs, such as Mgr. Paulino Fernandes Madeca, João Maria Manuel Gomes, Estanislau Pambo, Paulo Adão, Luís Nguba, Luís Manuel, João Bento, João Matos, João Bento, João Basu, João Maria Tati, Pascoal Monteiro, Rosalina Meno, Casimiro Dunge, Pedro Batchi, Pedro Custódio, António Casimiro, and João Lourenço Mazunga, among others.

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and brothers and their respective loving families for their virtuous faith and patience as they are sentenced to cruel discrimination in every field owing to my legitimate struggle for justice and peace in Cabinda, the Congo basin, Africa, and the world at large.

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Bartolomeu Capita
Berne, Switzerland, February 2016

Introduction: Stop Being a Destitute Race, Africa!

It is high time that we saved the Congo basin to save the world as a whole from utter self-destruction. To save the Congo basin is to make sure that Cabinda regains political sovereignty and, afterward, that the Republic of the Congo, the Democratic Republic of the Congo, Cabinda, and Gabon finally become masters of their respective fates. In other words, it is to make sure that Africans everywhere stop once and for all being a destitute race. But what is the Congo to be saved from? From one of the biggest and bloodiest economic wars and thefts of human history ever that is most likely to trigger an overt World War III in the not-too-distant future.

The real significance of the Congo basin within the region as well as in global geopolitics and geostrategy (economic geography) is often misunderstood by most if not all contemporary African leaders and academics. In order to grasp such significance, however, Africans have to know as much African history as possible. This validates the inference of the justly celebrated Dr. Maya Angelou: “The more you know of your history, the more liberated you are.” The truth of the matter is that the Congo basin holds a very high position in the perspective of the disgraced Judeo-Christian civilization, whose foremost aim is to extinguish the black-skinned race. This derives from the endorsement by the
said civilization of the so-called Curse of Ham, enshrined in the sixth-century CE European version of the *Babylonian Talmud*, upon which all of the extant anti-African (antiblack, anti-Negro, anticolored, anti-Afro, etc.) propaganda seems to be based.¹ In the Babylonian Talmud the alleged “Curse,” which this author must likewise carry for his so-called Negroid characteristics, i.e. native African with black skin, broad nose, thick lips, woolly hair, etc., is presented as follows:

Now, I cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore, it must be Canaan, your first born, whom they enslave. And since you have disabled me…doing ugly things in Blackness of night, Canaan’s children shall be born ugly and Black! Moreover, because you twisted your head around to see my nakedness, your grandchildren’s hair shall be twisted into kinks, and their eyes red; again because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated! Men of this race are called Negroes, their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth.²

Due to this so-called Curse of Ham by his father Noah, which was allegedly passed down for Canaan and all of his descendants to follow for eternity, dark-skinned nations all over the world can be ransacked of their properties, enslaved, traded, and slaughtered at will. Due to this falsehood (propaganda), millions of native black Europeans have been exterminated by means of one pogrom after another for several centuries; millions of Africans have been kidnapped, cruelly thrown into ships’ holds, enslaved, and traded for goods or money for hundreds of years; and, today, Cabindans, Angolans, Congolese, and so on, are divested of their means of subsistence and jailed and killed at will. By endeavoring to consign to oblivion both the glorious history of the black people and the African


² Dr. Yosef A. A. ben-Jochannan, *We the Black Jews*.
Westerners. The Portuguese, French, British, and Dutch all met in this area. The main commodities traded were ivory, leopard skins, gold, seeds, diamonds, and medicinal plants. This African location became more and more attractive until it became a source of armed conflict among the European powers concerned. It lastly turned into one of the most important centers of the slave trade.

What is also worth mentioning is that the Portuguese maritime undertaking had been preceded by two major crises that had cruelly afflicted Europe—that is, the great famine of 1315 to 1322, and the black death of 1348 to 1350, which together killed over seventy-five million people, or over half the European population. From the Pyrenees to Russia and from Scotland to Italy, it caused millions of deaths over an extended number of years and marks a clear end to a prior period of growth and prosperity during the eleventh to thirteenth centuries. Starting with bad weather in the spring of 1315, universal crop failures lasted through 1316 until the summer harvest in 1317; Europe did not fully recover until 1322. It was a period marked by extreme levels of crime, disease, mass death, and even cannibalism and infanticide. Note, in addition, that the plague of 1348 to 1350 had many recurrences in the second half of the fourteenth century and throughout the fifteenth century. Most historians consider this plague to be the defining event of the late Middle Ages, one that brought in its wake a whole horde of seismic impacts upon society and culture. The fact remains that black people’s present-day cheerless social, economic, religious, political, psychological, and artistic reality is part of the myriad and wide-ranging effects that the black death still has upon Europe and Africa. But the hidden truth about the black death that the global system, led by antiblack racists, has failed or is see John Aberth, The Black Death: The Great Mortality of 1348–1350—A Brief History with Documents, 46._view slow to tell you is that it (the black death) played a critical part in the disappearance of the native black Europeans. What is more, the devastating crisis of the fourteenth century was characterized by an obvious decline of the clerical feudalism (which consisted of black people). Indeed, the black death was not a mere epidemic, as propaganda wants us to believe: “Another cause from which plague and pestilence may come is from wicked men, children of the devil, who with venoms and diverse poisons corrupt the foodstuffs with evil skill and malevolent industry.”


4 See The Daily News of September 19, 1884, in Dr. Elfi Bendikat, Imperialistische Interessenpolitik und Konfliktregelung 1884/85, 170–72.

Pushed by the aforesaid wicked men surely within
secures, as Lord Granville\textsuperscript{5} perceived when he proposed to make the Portuguese Government, as a powerless Power, the International Commissioner of the Congo.\textsuperscript{6} Accordingly, Stanley and his followers have realized that free access to Africa’s raw materials requires an International Commissioner—that is, a mercenary army in charge of making possible the free looting of the “savage” states’ natural wealth and resources by the European nations concerned. Since Portugal was no longer qualified for the role of “International Commissioner” in the aftermath of World War II, on account of a wind of self-determination that blew through the African continent, the antiblack racists elected the independent Angola for such a function. Hence Angola’s belligerent occupation of Cabinda, as well as the palpable expansion of its military power throughout Africa, draws its meaning from the European need for free access to Africa’s enormous variety of natural resources. Is it by accident that Angola has become the most powerful African country thanks to European protagonists of the abovementioned Berlin-Congo Conference? Have you ever heard of the shocking scandal called “Angolagate,” in which high-ranking French politicians are involved? Regarding both Angola’s excessive military power and internationally wrongful acts that involve the most serious crimes of concern to the international community as a whole and that, as a result, fall within the jurisdiction of the International Criminal Court (ICC), most European nations prefer to keep a curiously low profile.\textit{Amnesty International Annual Report 2011} exposes it as follows:

Angola remains one of Africa’s largest oil producers and is China’s second most important source of oil and most important commercial partner in Africa. This oil wealth, and Angola’s regional military power, has greatly limited leverage of other governments and international organizations pushing for good governance and human rights. Trade partners remain reluctant to criticize the government, to protect their economic interests.

\textsuperscript{5} Lord Granville Leveson-Gower, 2nd Earl of Granville, then British secretary of state for foreign affairs.

\textsuperscript{6} See the \textit{Economist} of October 18, 1884, and the \textit{Daily News} of September 19, 1884.

One hundred thirty years after the Berlin-Congo Conference, the Congo basin is still haunted by Stanley’s evil hope of a Congo turned into a no-man’s-land and is therefore experiencing one of the biggest and bloodiest economic wars of human history. Curiously, the foremost nations involved in the Congo wars right now turn out to be the very same protagonists of the Berlin-Congo Conference. The unique new fact is that relatively powerful neophytes—for example, China and Israel—have been drawn in by certain old players. The relevant accounts of Milo Rau in his film \textit{The Congo Tribunal}\textsuperscript{7} and Tom Burgis in his priceless book \textit{The Looting Machine} provide us with clues as to the extent of the brutality of the contest between the European states over the Congo basin. The fact is that, ever since the first sea voyage of the Portuguese explorer Diogo Cão in 1484, the Congo is looked upon as too valuable a prize to lose: “The interests concerned are, in reality, considerable, the Congo being one of the great rivers of the world, and the regions drained by it large enough and fertile enough to form, under happier circumstances, the bases of great kingdoms.”\textsuperscript{8} What is more, by the time of the first recorded contact with Western Europeans, the Congo Empire was a highly developed state at the center of an extensive trading network with the entirety of Asia on one side and with America on the other side. All things considered, Angola (Portugal) and CPLP are to some extent mere instruments for the reconquest of Africa and subsequent reenslavement and extermination of its black peoples by the believers in the scientifically false doctrine of racial superiority, who have successfully infiltrated the EU. The most important purpose of these antiblack racists is to restore for themselves the ancient Congo Empire within its precolonial boundaries. Note that such territory encompasses parts of present-day Angola, the Republic of the Congo, the Democratic Republic of the Congo, and Gabon. Actually, their evil plan is to put the Congo Empire (once restored) and, soon after, Africa as a whole under the leadership of the wealthy mulatto couple Isabel Dos Santos and Sindika Dokolo. Their strategies and procedures are the same ones used in the past to wipe out millions and millions of native black Europeans who ruled over Europe. If truth be told, Europe was originally

\textsuperscript{7} Milo Rau, \textit{The Congo Tribunal}, Germany and Switzerland: International Institute of Political Murder (IIPM), 2015. Website: http://www.the-congo-tribunal.com/.

\textsuperscript{8} In the \textit{Economist} of December 15, 1884.
basin can in fact be referred to as the “third world war,” given the loss of more than forty million black men and women, children, and elderly since 1975; the direct or indirect involvement of all of the great powers of our time; and the unclear number of humanitarian relief organizations, foreign diplomats, and multinational mining companies involved. “Will one of the biggest and bloodiest economic wars of human history decide the future order of the global community?” Milo Rau wonders.

Rau’s film and theatrical production appears to be consistent with what Tom Burgis describes in his invaluable book *The Looting Machine* (2015)—that is, a network of nameless conglomerates, corporate investors, and bankers who strike opaque deals with coup leaders and awfully precarious African elites that allow them to drain the continent’s natural resources in exchange for precious little—if you are an ordinary African. “These networks fuse state and corporate power,” Burgis writes. “They are aligned to no nation and belong instead to the transnational elites that have flourished in the era of globalization. Above all, they serve their own enrichment.” Africa’s astonishing mineral abundance has but doomed it to economic underdevelopment. Impressive growth rates in gross domestic product that European countries can only envy are often intended to mask shocking inequality. *The Looting Machine* investigates the shapes of the so-called *resource curse*, which dictates that the countries appearing to have everything going for them—Angola with its oil and diamonds, the Democratic Republic of the Congo with its coltan and diamonds, Guinea with its bauxite, Niger with its uranium—remain the poorest and worst governed, with their local industries wiped out by imports and with democratic accountability undermined by the flood of dollars into the coffers of a ruling elite.

The book review of *The Looting Machine* by Michela Wrong (March 2015) states the following:

The sinister drama described in the book has its antiheroes, the robber barons of our day. One of them is the Israeli Dan Gertler, who befriended Laurent Kabila’s son Joseph in the 1990s. In return for a $20 million war chest contribution, Gertler was awarded a monopoly to buy every diamond dug from the ground in the Congo. If the transactions Gertler masterminded have made him a billionaire,
Burgis notes that between 2007 and 2012 “just 2.5 percent of the $41 billion that the mining industry generated in Congo flowed into the country’s meager budget.” […] So often hailed as Africa’s salvation, China emerges particularly badly from Burgis’s account. While maintaining a fiction of distance between itself and the Queensway Group, he writes, Beijing is busily winning contracts on the syndicate’s coattails that help keep fragile, venal regimes firmly in place…

Frustatingly, Burgis never addresses the question of what can be done to halt—or at least brake—the systematic looting.  

Wrong’s book review is trying to show the steps that must be taken to halt the systematic looting ongoing in the Congo basin and Africa at large: Capitalism isn’t obliged to take the ugly form captured in these pages, and what campaigners want is not disinvestment but responsible engagement. Africa’s future will surely be built on its extractive industry, but the oil, timber, and mining deals of the future must be open to scrutiny, produce decent levels of tax, and put national interest before a tiny elite’s greed. That outcome depends on domestic political will. The looting machine relies for its existence on the complicity of African presidents, ministers, and members of parliament—once that cozy complicity ends, the lubricating oil will dribble away, and the machine will seize up.

The “looting machine,” which includes the French “colonial pact” and its Portuguese edition—that is, Angola’s belligerent occupation of Cabinda, which is but an authentic “killing machine”—must seize up inasmuch as it is the sole appropriate approach to saving the Congo and, subsequently, the world. In other words, we are required to reverse Africa’s extant horrible state of affairs; we (black people) must necessarily erect ourselves as comasters of the world; we must assemble and observe the requirements for Africa to command respect; we are required to drag the world from Angola’s firing range; we must stave off the reconquest of the Congo basin and Africa at large by the wealthy mulatto couple Dos Santos–Dokolo; we must side with heroic men and women of our time, like Pope Francis, who claim in words as well as in deeds that love is their mission; we are required to grasp the significant part both Russia and Germany are going to play in the future; and it rests with Africans at home and abroad to make every endeavor in order to become masters of our fate now and everlastingly.

His Holiness Pope Francis, during his three-country tour in South America in July 2015, took a bold stand against the absolute malfunctioning of the contemporary international system. The pope’s stand was pertinent enough to hearten millions of justice- and peace-loving men and women all over the world and is powerful enough to bring back to life the lifeless ears and consciousness of millions of people throughout the world who have been regrettably driven to despair by this totally broken international system. In this connection, the outstanding British journalist Lara Pawson wrote the following on her Facebook timeline: “I never ever in a million years imagined I could love a pope. But I love Pope Francis. He’s fantastic. Lucky, lucky Catholics! You finally have a leader to be proud of.” The pope’s approach is increasingly earning him a lot of prominent fans, such as the indigenous Bolivian president Evo Morales, who expressed it in the following terms: “For the first time, I feel like I have a pope: Pope Francis.”

In the presence of Bolivian president Evo Morales, Pope Francis humbly asked forgiveness for crimes committed by the Catholic Church against indigenous Americans. “I say this to you with regret,” the Holy Father said during a speech in Santa Cruz (Bolivia). “Many grave sins were committed against the native peoples of America in the name of God.” As the pontiff noted, his predecessors, including Saint John Paul II, had acknowledged the church’s soiled history in South America. He then added, “I humbly ask for forgiveness, not only for the offenses of the church herself, but also for the crimes committed against the native peoples during the so-called conquest of America.” In a speech for the most part devoted to both decrying the relentless pursuit of profits as the “dung of the devil” and denouncing a “new colonialism” in which corporations and banks take the place of colonizing nation-states, the pope also pointed a finger at present-day global violence against Christians:

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The new colonialism takes on different faces. At times it appears as the anonymous influence of mammon: corporations, loan agencies, certain free trade treaties, and the imposition of measures of austerity, which always tighten the belt of workers and the poor.

Let us say NO to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth.

Behind all this pain, death, and destruction, there is the stench of what Basil of Caesarea called “the dung of the devil.” An unfettered pursuit of money rules! The service of the common good is left behind. Once capital becomes an idol and guides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home.

In Paraguay, the very last stop of his weeklong trip to three South American countries (Ecuador, Bolivia, and Paraguay), the pope delivered another bitter critique of contemporary capitalism, saying the poor are often sacrificed on the “altar of money” and accusing the wealthy of worshipping a new “golden calf.” What is more, Pope Francis believes justly that every culture needs economic growth and the creation of wealth. In this regard, he stated that political and business leaders have a responsibility to ensure that profits reach the pockets of the poor as well as the rich. “I ask them not to yield to an economic model which is idolatrous, which needs to sacrifice human lives on the altar of money and profit,” he said. Declaring that he gets angry when he hears haughty speeches from politicians that “everyone knows are liars,” the Holy Father compared corrupt regimes that convict political opponents on bogus charges to Hitler and Stalin. In compliance with the church doctrine, whose concern for the poor is patently obvious, Pope Francis expressed his fierce condemnations of the widening economic inequality. “The worshipping of golden calves—an ancient form of paganism—has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy,” he rightly asserted.

It is helpful to see the Catholic Church, both as a global player and as a global prayer, decry the indescribable wickedness of today’s international system. For the people most exposed to this depraved system, like the oppressed people of Cabinda and dark-skinned people in general, it is helpful to hear and know of the audacious and reasonable protests of this system by prominent personalities like Pope Francis, like Professors Noam Chomsky and Jean Ziegler, former South African president Thabo Mbeki, Dr. Matthias Rath, Professor Nicolas Agbohou, and others. The truth of the matter is that unless black people decide now to thwart the current trend that originated with the conquest, the enslavement, and the total elimination of the original Khazars who were real Semitic Jews (blacks), there will definitely be no living black soul on earth a thousand years from now. For this reason, the laudable call made by Pope Francis for a global movement against a neocolonialism rooted in an inequitable economic order needs to be well understood and seized as an opportunity not to be missed by those who sincerely long for a more just and peace-loving world. In order to reverse the disgusting state of affairs of the current international system, Africans both on the continent and in the diaspora are required to play the major part for two foremost reasons. First, as Gerald Massey highlights, because the Kamite (black) race is the one that first ranged out over the world, ancient Egypt being thus the light of the world. Secondly, as the 1955 conversation between the Portuguese foreign minister and the US secretary of state acknowledges, because Western Europe’s very existence depends on the resources of Africa. In order for such part to be beneficial to both Africa and Europe, it is required that African scholars at home and abroad be men and women with well-balanced self-esteem and the highest level of self-reliance.

Self-confident black intellectuals—that is, black intellectuals totally cleansed of colonial defects such as the inferiority complex vis-à-vis former colonial masters—are of utmost value since they alone can come out with suitable (African—i.e., endogenous) solutions for African troubles. Only self-confident leaders of a structured African diaspora are free enough to consult their respective grassroots and draw from the latter a set of verdicts apropos Africa by which host countries (Western European) must abide. Insecure or self-doubting leaders of any organized African diaspora will only be able to display themselves as advocates or supporters of the policies of their respective host countries, never

13 George Sava, Valley of Forgotten People, 175–76.
being able to chart a single guiding principle of their own. This is either due to an inferiority complex (sheer ignorance) or due to personal political ambitions within the host countries. Self-confident black leaders are required because they are the only ones placed to predict an exogenous conspiracy involving dishonest Africans and qualified to foil such a plot successfully. To be a self-confident people is to stop being a destitute race!

To stop being a destitute race—that is, to get back in touch with our own ancestors so as to revive our own traditions (culture) and thus become once again masters of our own fate—is what Hitler meant when he angrily chastised, jailed, and killed black folks due to the ingrained cowardice, utter absence of martial character, and pronounced intellectual servility that have become black people’s distinguishing political qualities. After more than fifty years of “independence” and of Western education, Africans are unable to make the type of progress that time demands. Hitler’s questions are relevant: “Why do you seek a White man’s education, when you know, or should know, that you can never use it—at least as a White man can? Don’t you think your people are destined perpetually to be slaves of one kind or another?” The Führer then offered the view that Negroes could not have a say in world affairs, “because they consistently allowed the Whites to lynch them, beat them, and segregate them, without rising up against their oppressors.” Conclusive proof: a continent big enough to absorb the United States, Japan, China, and India is deprived of a seat within the UN Security Council.

During his meeting with African liberation movement leaders in Tanzania—that is, in Dar-es-Salaam—in February 1965, Che Guevara displayed his readiness to side with Africans in our legitimate struggle to stop being a destitute race. Che was right in his faith that the liberation of the Congo was of fundamental importance, as the victory or defeat of the continent depends on the fate of the Congo:

I argued as vehemently as I could in front of the exasperated “Freedom Fighters” that the money invested in training would be largely wasted; one cannot make a soldier in an academy and much less a revolutionary soldier. This is done on the battlefield. I proposed to them, therefore, that the training not take place in faraway Cuba, but in nearby Congo [Che is therefore proposing that the recruits of non-Congolese guerrilla movements fight in the Congo] … I explained to them why we considered the war for the liberation of the Congo to be of fundamental importance: victory there would have repercussions throughout the continent, as would defeat. Their reaction was more than cold; even though most refrained from making any comment, some bitterly reproached me. They stated that their people, ill-treated and abused by the imperialists, would object if they were to suffer losses to free not their own, but another country. I tried to make them understand that the real issue was not the liberation of any given state, but a common war against the common master, who was one and the same in Mozambique and in Malawi, in Rhodesia and in South Africa, in the Congo and in Angola, but not one of them agreed. Their goodbyes were polite and frosty. 14

In the early 1960s, Che Guevara’s pertinent recommendation was wrongly neglected by the leaders of the African liberation movements concerned. Today, most African leaders and academics appear to be too corrupt and egocentric to treasure the resolve of the protagonists of the 1955 Asian-African (Bandung) Conference, which, if truth be told, brought Europe’s colonial rule over Africa to an end, chiefly in the late 1960s. African leaders have forgotten that it is thanks to the push of the Bandung Conference that UN General Assembly resolution 1514 (XV), regarding the Declaration on the Granting of Independence to Colonial Countries and Peoples, was adopted five years later—that is, on December 14, 1960. They have also forgotten that Asian nations were Africa’s leading partners in the precolonial era, and, as a result, they do not realize the extent to which the revival of that partnership is needed today and in the future. Since the causes of most if not all African conflicts are exogenous, and since a number of African leaders are sold-out men and women, the rescue of the Congo basin, Africa, and the world at large requires a strong exogenous political backing to be effective. The African Union cannot help suffering from a serious inability to reach unanimous decisions in its handling of the many conflicts

It is Moscow’s inherent goodwill to champion international law on behalf of the subjugated nations owing to their military powerlessness that had eventually originated the legendary Bandung Conference held in Indonesia from April 17 to April 24, 1955. In view of their purpose to restore for themselves the ancient Congo Empire within its precolonial boundaries, and subsequently to subjugate the entire African continent, the antiblack racists are making every endeavor to neutralize all of the nation-state protagonists of the 1955 Bandung Conference because of the latter’s revolutionary tradition. Among other things, the back cover of Michael Stuermer’s pertinent book Putin and the Rise of Russia, published in 2008, reads, “Russia has the potential to be a force of stability or a force of turmoil, but when it comes to global affairs, can she be persuaded to join the world order? Will yesterday’s revolutionary power become tomorrow’s stabilizer?” The Russian Federation is under pressure to stop being a revolutionary power, to join the world order, and thus to become a force of stability. But what kind of world order must Russia be persuaded to join? Seemingly, that which has led Amnesty International to accuse the UN Security Council on Thursday, May 24, 2012, of completely failing to show leadership in the face of global pandemonium, putting economic interests ahead of human rights and of international law. Given that Africa’s right to political sovereignty and to integral development is intrinsically revolutionary, and since the antiblack racists’ main expectation is to see yesterday’s revolutionary powers, namely Russia and China, become tomorrow’s stabilizer—that is, to be won over by the white supremacists’ cause—it is more and more unlikely that Russia and China will dare once more to stand as revolutionary powers and champion African people’s inalienable right to dispose of their own means of subsistence, to develop self-government, and to be masters of their integral development. Due to the pronounced simplistic approach African regimes have in world affairs, both Russia and China are being converted into white-supremacist nation-states. Yet this is unlikely to be better for the Congo basin, Africa as a whole, or the world. Owing to its very useful and unmatched pawns at work within the Congo basin’s political chessboard, Russia is on the way to being turned into the world’s mightiest nation on earth by present-day believers in the Congo Free State conceived by the British-American bandit Henry M. Stanley. Among Russia’s invaluable and unrivaled pawns, one has to mention Angola’s longtime dictator José Eduardo dos Santos, who happens to be Russian trained; his prosperous daughter Isabel dos Santos, Sindika Dokolo’s wife, whose mother is the Russian-born Tatiana Kukanova; and Dos Santos’s main business partners, who happen to be Russian-born Israeli traders. As soon as Moscow agrees to stop being a revolutionary power, particularly as far as Africa is concerned, Russia will instantly go onstage as the mightiest nation on earth, of course with the backing of the EU and its “colonial pact” and of BRICS nations, as well as with the clapping of the credulous African Union. As soon as Moscow agrees to stop being a revolutionary power, particularly as far as Africa is concerned, Russia will instantly go onstage as the mightiest nation on earth, of course with the backing of the EU and its “colonial pact” and of BRICS nations, as well as with the clapping of the credulous African Union. Just like the China that most Africans acclaimed in the 1960s and 1970s as Africa’s salvation and that ended up becoming an accomplice in the “looting machine,” Russia is most likely to be turned into the foremost enemy of Africans due to African leaders’ simplistic approach to world affairs and African scholars’ intellectual resignation.

Actually, it is this intellectual cowardice that has turned Africa—black people—into a destitute race. Black people’s intellectual timidity and inferiority complex derive from the Judeo-Christian civilization which, as we know or should know, has fallen into disgrace due to its endorsement of the antiblack racism that the so-called Curse of Ham is all about. Since the said curse is but a fabrication, such Talmud should be rectified in the light of the early Bible—that is, the Egyptian Book of Coming Forth by Day and Night (or Book of the Dead), as translated into English by Sir Ernest A. Wallis Budge from the original Mdu Ntr (Medu Netcher) in 1895 CE. This disgraced civilization has long since used schools, churches, and mass media to imbue black people with the insinuation that African history began with slavery so as to divest them of self-esteem. Hence, African scholars are required to firmly believe and teach black children the truth that African history began well before other races’ history began. In this connection, the outstanding British Egyptologist Gerald Massey should be given an attentive ear:
But up to the present time I have not been shown nor do I perceive any reason for doubting the truth of my generalization that Africa and not Asia was the birthplace of articulate man, and therefore the primordial home of all things human; and that the race which first ranged out over the world, including the islands of the north and the lands of the southern seas, was directly Kamite [black]; the Blacks of Britain (who left the flattened tibia, the Negroid pelvis, the Australoid molars, and gorilla-like skulls in our bone-caves) and the Blacks of Australia being two extreme wings extended from the same African centre. Professor Huxley recognizes in the native Egyptian the most refined form of the same anthropological type that survives at a far lower stage in the Australian black. My further contention is that both issued from inner Africa as the human birthplace, and that Egypt itself is old enough to be the mouthpiece of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought.¹⁵

For his part, Dr. Cheikh Anta Diop, one of the top anthropologists, linguists, and Egyptologists of his time, comes with the following remarkable input: “If the first humankind had never left Africa to people Europe and the rest of the world, there would never have been racial differentiation; the humanity would be homogeneous and Black.”¹⁶ In its capacity as the birthplace of articulate humanity and thus the primordial home of all things human, Africa’s marvelous task and duty is to act as mother of the human family as whole. This simply means that the divine assignment of the race that first ranged out over the world is to take care of the creation. It is thus black people’s natural mission to lead the entirety of humanity out of the current chaos and mayhem and, shortly, put the world back on track.

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Pope Francis in South America in 2015

The speeches Pope Francis delivered in South America in July 2015, in which he strongly decried “new colonialism,” denounced the pursuit of money as the “dung of the devil,” denounced the dictatorship of impersonal economics, and rigorously condemned the economic inequality brought about by modern capitalism, prove to have different interpretations depending on who we are—our understanding of history, our conception of humanity, and our purpose in life.

Navigating the web in the wake of the pontiff’s speeches, which in my eyes were short and to the point, I immediately ended up realizing that some people missed the point of what the pope said. How come? In his article Pope Francis in Bolivia: The ‘Dung of the Devil’ and Other Matters published in The Corner of July 10, 2015, Andrew Stuttaford claims to see, “not for the first time with Pope Francis, traces of conspiracism (a demagogic standard) in his use of the phrase ‘anonymous influence’ and the suggestion of dark works by ‘corporations’ and ‘loan agencies.’” He contends that the pope’s vision is dark and fiercely criticizes him for allegedly having an apparent distaste for “free trade.” Yet if you

pay close attention to what he criticizes the pope for, you instantly come to the conclusion that he both missed the point of what the pontiff said and is unwilling to side with him in his quest to close the gap between the wealthy and the impoverished throughout the world. Instead, he is but supporter of “free trade,” “neocolonialism,” and everything that gives rise to the merciless economy of exclusion and inequality. His audacity to stand in the pope’s way—that is, against the pope’s legitimate fight for justice on behalf of the destitute ones—unveils who he is: his understanding of the past history, his conception of humanity, and his purpose in life. On what do the souls and minds of people like Stuttaford live to be so determined to stand by and let injustice take free course?

The world is a dangerous place to live in; not because of those who do evil, but because of those who watch it and let it happen!

—Albert Einstein

As both a member of the most destitute race on earth at this point in time and a political subject dedicated to the cause of justice—self-determination of peoples, full sovereignty of peoples over their natural wealth and resources, equality of nations large and small, faith in the dignity and worth of the human person, and fair trade—I cannot help having a different, though accurate, understanding of the speeches delivered by His Holiness Pope Francis. In the eyes of a surviving relative of the indigenous people of Africa that have been spoiled by Western European Christians, Jews, and Muslims for more than five centuries, the speeches of the pope in which he civilly asked forgiveness for crimes committed by the Catholic Church against Native Americans during the conquest of America cannot help making sense. In the souls and hearts and minds of descendants of the native Africans who have been victims of the cruelty of colonialism, which consisted in sacrificing human lives on the altar of money and profit, the speeches of the pope that deplore new colonialism under the auspices of corporations and banks, now taking the place of colonizing nation-states, are more than relevant. In the ears of an African citizen who is being forced to live on less than US$2 per day, although Africa, a continent often considered a big recipient of donor funds and loans, is actually a net creditor of capital and assets to the rest of the world,18 the speeches of the pontiff highlight Pope Francis’s inherent peace- and justice-loving nature, one that leads him to disapprove of the economy that destroys human fraternity, sets people against one another, and puts Mother Earth at risk.

The fact of the matter is that the understanding of black people, who are the most destitute race on earth as we speak, cannot concur with the understanding of the men and women who speak highly of the inhuman world order that draws its roots from the boundless greed for money and white supremacy, which, in its turn, expresses itself by means of “free trade” and “colonialism.” Actually, “free trade” is predominantly characterized by the merciless enslavement of Africans, while “colonialism” is differentiated by the forceful usurpation of the black peoples and nations of their own means of subsistence.

Pope Francis emphasized the fact that his concern for the poor comes from the heart of Christianity. “As Christians,” he said, “we have an additional reason to love and serve the poor; for in them we see the face and the flesh of Christ, who made himself poor so as to enrich us with his poverty.” Is there something wrong with the pope’s unambiguous stance on this matter? One has to have no sense of right or wrong at all to feel comfortable in a world order that deliberately and systematically sacrifices particular components of the human family on the altar of money. One has to be completely deprived of spirituality and self-esteem to blindly condemn justice- and peace-loving people who, in order to hasten correct actions meant to bring about the desperately needed change, courageously unmask the extremely negative impact of modern capitalism and neocolonialism on human rights, democracy, and development across the world.

The claim that the pontiff’s use of the term anonymous influence and suggestion of dark works by corporations and loan agencies involve traces of conspiracy is a biased one. The pope is justly siding with the vulnerable and destitute peoples

and nations throughout the world. The transatlantic slave trade in black Africans and colonialism, as well as the frenetic looting of Africa’s riches by corporations nowadays, cannot help being looked upon as the result of a conspiracy. This conspiracy feeds on the diktat of the racists and religious extremists, who are but heading in the wrong direction due to their reluctance to humble themselves before the ancient Egyptian (Kamite/black) esoteric wisdom, which contains the only true interpretation of the primeval Bible. The conspiracy against dark-skinned people has resulted in the extermination of the native black Europeans from the sixth century CE, and arguably before, up to the fifteenth century; the disappearance of the dark-skinned Native Americans and native Australians; and the killings in masse of millions and millions of Africans who put up resistance to kidnapping and deportation, as well as the later enslavement of African men and women all over the American continent. The black death, for instance, played a major part in the vanishing of the black and brown monarchs, nobilities, clergies, intellectuals, and bankers who ruled Europe until the early eighteenth century. That is part of the hidden truth about the black death in the European Middle Ages. Nearly 80 percent of the “conquistadores”—that is, the Caucasians involved in the crimes committed against the native peoples during the so-called conquest of America and its colonization—were “Jews.”

Worth of a Joint Apology by Christians and Jews

The pope’s apology goes further than previous pontiffs’, according to Andrew Chesnut, a scholar of Catholicism and Latin America at Virginia Commonwealth University. In an article published on July 12, 2015, by Daniel Burke, a CNN religion editor, under the title “Pope: Poor Are Sacrificed on the Altar of Money,” Chesnut is quoted as saying, “Pope Francis’ apology, the fullest ever, is the most significant aspect of his trip thus far.” Chesnut added that it would be interesting to see whether Pope Francis also apologized when he visited Cuba in September (2015). According to this academic, the Jesuits were the “largest corporate slaveholders in Brazil,” where they imported slaves from the Caribbean. By audaciously acknowledging that the Catholic Church’s history is not completely free of transgression and by humbly asking forgiveness, the pope is healing the wounded souls of the victims as well as of their descendants. Of course the pope’s theoretical healing requires a realistic one. We must watch actions, for therein one always finds the truth, inasmuch as mere words mean nothing. In addition, as the saying goes, apology means nothing if you keep doing what you apologized for. There is a massive trust deficit today and a deficit of reliable leadership. Consequently, the call for leaders with speeches corresponding to concrete actions, as well as the need for civil society that is equal to the circumstances, is much greater that it used to be. In consideration of the involvement of Jews along with Christians in the crimes committed against the indigenous peoples during the conquest of America and Africa, and during the colonization of the two continents by European nations for centuries, the understanding of the destitute race (Ethiopian) is that a public joint apology by Christians and Jews and a joint commitment aimed at healing the soul and flesh of native Africans and Americans seriously wounded by the conquistadores would be powerful enough to lead to a more just world order.

The authentic biblical Hebrews or Israelites were as black as today’s native Cabindans. They were having historical, geographical, seafaring adventures before being finally thrown out of Palestine by the Romans in 70 CE. Actually, this was because they refused to assimilate into the Hellenistic world like the pagans and some Christian Palestinians. Moreover, the Romans expelled them because the Jews (Israelites) continually rebelled violently against Roman rule. A number of these ejected black Jews relocated to Alexandria in Egypt, and some went to present-day Iraq (formerly Babylon). But the majority of these exiled Jews fled in 70 CE to Iberia, where there had been a long-standing Jewish community from the time of the Carthagian (800 BCE) and Greek (600 BCE) colonizations. Another influx of genuine Holy Land Jews (blacks) came into Spain with the Islamic or Moorish invasions of 711 CE to 750 CE. In Hebrew, according to Michael Bradley in his The Rise (and Fall?) of Esau’s Empire, Iberia (or Spain) is called Sepharad. So these Iberian descendants of genuine biblical Hebrews are therefore called Sephardic Jews. For the duration of the Dark Ages in Europe, these Sephardic Jews amassed great wealth due to active trade throughout the more enlightened Moorish (black) world.

20 See Michael Bradley, The Rise (and Fall?) of Esau’s Empire: A Brief Psychobiological History of the Western World from circa 80,000 BC until 9/11, 38.
During the so-called Christian reconquest of Iberia, a process started in 1099 CE by “El Cid” (from the Arabic word sayyid, “lord”), Jewish financiers at once became “New Christians” (as the Encyclopaedia Judaica calls them) just by professing their conversion to Christianity and being sprinkled with a little holy water.

The “New Christians” also became instant financial advisers and treasurers for the rulers of the major Christian kingdoms of Iberia and of Europe as a whole. Such experienced advisers were urgently needed because Christians were very badly educated compared with Moors and Jews, and Christian trading expertise and geographic knowledge were negligible. It was an open secret, however, that the Jewish advisers’ supposed reverence for Christianity was a cynical joke and that they practiced Judaism in secret. By the time of the merger of three of the major Christian kingdoms of Spain in 1469 CE, there was some real resolve to tolerate only true Christians and expel all Jews. Apart from the matter of religious piety, Iberian Christians were tired of Jewish control of their economy. In addition to that, Christians had almost become educated enough to manage their own trade, and the royalty of Spain had almost become wealthy enough to finance their own voyages of discovery. So the king and queen of Spain, Ferdinand and Isabella, decided to give their royal endorsement to the controversial voyage of discovery being promoted by a certain Christopher Columbus with his four major Jewish financial backers.

Columbus, though, insisted that he and his descendants would govern “any beneficial islands or mainlands” that might be discovered “for Spain” en route to the realm of the “Great Cam” in China. The two significant documents covering the terms and conditions for the voyage, the Capitulo and the Titulo, were signed in Santa Fe on April 14, 1492. Columbus set sail on August 3, 1492, the same day that all unrepentant and secretly practicing Jews were to leave Spain. Was it mere coincidence? Columbus returned with his good news in February 1493. But he did not return directly to Spain. He stopped first in Lisbon, Portugal (Spain’s major rival), where exiled Jews from Spain were living uncomfortably aboard hundreds of ships in Lisbon harbors. Before Columbus had brought the news of his great discovery back to King Ferdinand and Queen Isabella, his supposed royal sponsors, Jewish ships were already sailing westward across the Atlantic heading for the islands that Columbus had discovered so far. These islands were the Bahamas, Cuba, and Santo Domingo (Haiti and the Dominican Republic).

Following the first voyage of Columbus in 1492, these expelled Sephardic Jews, known in our largely Jewish-edited and -published modern history books under the fictitious name of “Spanish and Portuguese conquistadores,” inflicted genocide on Indians in the Americas and began the transatlantic slave trade in black Africans. According to Jewish historian and famous Nazi-hunter Simon Wiesenthal in his Sails of Hope: The Secret Mission of Christopher Columbus (1980), Sephardic Jews were the vast majority of the first European conquerors and colonists in the Caribbean (1493) and then Mexico (1519) and finally South America (1525). Jewish historian Stan Steiner quotes many chroniclers to the effect that there were “more Jews than Catholics” in Mexico City in 1550 CE and as many synagogues as churches in Central and South America. Stan Steiner’s Dark and Dashing Horsemen (1974) and more recent The Secret Relationship between Blacks and Jews (1991) give hundreds of principally Jewish historical sources, such as many entries in the Encyclopaedia Judaica (mostly volume 9), for this purposefully obscured chapter of history.

Contrary to what people are given to swallow in modern history books, the “Spanish” New World was first conquered and colonized by Sephardic Jews. If this is the case, then why is the so-called Latin America so strongly Roman Catholic today? The answer in Bradley’s constructive treatise is that “back in Europe, the Spanish (and later) Portuguese crowns became alarmed at the prospect of actually losing their New World colonies to the descendants of Christopher Columbus and to the descendants of his original 1492 financial backers. This prospect seemed possible because of certain terms in the two contracts, the Capitulo and Titulo signed in Santa Fe on April 14, 1492.” For sure Columbus himself was a Sephardic Jew, as were his four principal financial sponsors. The Spanish Crown decided to renounce the original legal agreements in order to regain political control of the Caribbean islands, Mexico, and South America. In fairness to Spain, it must be said that there was much more than just a legal excuse for taking this action. By 1520 CE, it had become plainly evident that Columbus had not reached the realm of the “Great Cam” in China—and yet all his legal claims and privileges depended upon his having done so.

At the same time, the notorious Spanish Inquisition was equally alarmed at the prospect of losing religious control of the transatlantic colonies. By 1550 CE, the Caribbean islands, Mexico, and South America could be called “Christian”
only nominally. And further, within Spain and the Roman Catholic Church there was mounting outrage about the enslavement and genocide of American Indians and the transatlantic slave trade in black Africans going on in Spain’s overseas colonies. The local colonial governors and viceroys, who were almost all practicing Jews, refused to abide by successive royal decrees and directives calling for the immediate halt of Indian and black slavery in Spanish possessions.

In a concerted religious and political counteroffensive, the Spanish throne and the Inquisition regained control of the so-called Latin America between 1550 and about 1595. Unrepentant Jews fled northward into not-yet-Spanish North America. They became the first ranchers in the American Southwest. Even though the Spanish Inquisition has hardly ever been noted as a very humanistic institution, to be somewhat ironic about it, during the years after 1550 the Inquisition actually improved the lives of Indians and blacks in Latin America. Unfortunately, however, by 1550 to 1595 the institution of slavery had become too entrenched financially and socially to be easily uprooted. Even so, it is true that the treatment of Indians and black slaves was much improved compared with conditions during the first century of the conquest between 1493 and 1595. The generally and justly feared and hated Inquisition actually played a major part in this humanistic evolution.

We, present-day destitute race, have to learn who our allies are and who our enemies are. On the previous pages, it is noted that Pope Francis asked forgiveness not only for the offenses of the church herself but also for the crimes committed against the native peoples during the so-called conquest of America. Thanks to the aforementioned works, we ended up realizing that the first conquistadores were Sephardic Jews. Besides, we know that the genuine biblical Hebrews or Israelites who had been expelled from Palestine by the Romans and fled to Iberia in 70 CE, as well as the long-standing Jewish community that had been there ("Sepharad") from the time of Carthaginian (800 BCE), were all black-complexioned men and women. But were those Sephardic Jews involved in the crimes against the native peoples during the so-called conquest of America of black complexion as well?

I am afraid the answer is no; by 1492 CE the Sephardic Jews were no longer black complexioned like the genuine Holy Land Jews. The absolute disappearance of the dark-skinned Sephardic Jews and the native black Europeans as a whole is another tenaciously obscured chapter of history. The architects and supporters of the current world order, characterized by an economy of exclusion and inequality that ruthlessly sacrifices particular races on the altar of money, do not want the entire human family to be acquainted with the fact that Europe, until the eighteenth century, was ruled by black and brown monarchs, nobilities, clerics, intellectuals, and bankers. Hence their persistent endeavor to distort, hide from view, and consign to oblivion this magnificent past history of black people. It is an endeavor that suits their gigantic anti-African propaganda. This propaganda is greatly needed, for without it their massive crimes and robberies in Africa cannot be trivialized by their own children and the rest of the world.

A joint apology by Christians and Jews, in the same way Pope Francis made it in the South America in July 2015, is both ethically and politically indispensable, though it is taking too long to be made. In asking forgiveness not only for the offenses of the Catholic Church itself but also for the crimes committed against the native peoples during the so-called conquest of America, the pope accepts the responsibility for the grave transgressions both of his own erratic children and of those children whose parents are still finding it difficult to accept they have committed grave crimes as well. We are very often told and retold that Jesuits were the “largest corporate slaveholders in Brazil,” where they imported slaves from the Caribbean. Yet no one has ever attempted to find out whether or not the said Jesuits were but Jews acting as “New Christians” who, while claiming to be Christians in the open, practiced Judaism in secret. To stop being a destitute race, we black-skinned people are required to be smart enough to easily discriminate between truth and propaganda.

Plenty of heroic deeds were performed by Jesuits against antiblack racism as well as against the transatlantic slave trade in black Africans. One can only wonder why such laudable performances are so much less talked about in the twenty-first century, in which the worshipping of golden calves has returned in a new and ruthless guise in the “idolatry of money” and the “dictatorship of an impersonal economy.” The valiant French publicist and Jesuit, Abbé Augustin de Barruel, for example, published in 1797 a treatise denouncing the French
About 95 Percent of Modern Jewry Is Made Up of Caucasians

In March 2014, a respected Russian scholar, Ms. Irene Caesar, PhD, wrote an essay under the title *Chabad coup d’État in Ukraine: Khazars Play Double Game and Shoot Both Sides*. Her dissertation claims that modern Jews are but fake Jews from Khazaria, as they are not Semites—that is, not genuine biblical Hebrews ethnically linked to the Holy Land. Instead, her treatise proceeds, they are Mongoloid-Khazar-Turks who converted to Judaism in the eighth century CE. Her thesis states that the economy of the Khazarian Empire was mainly based on the opium and slave trades and that the trade in Slavic women had been the chief reason why this empire was destroyed by the Russian Svyatoslav in 965 CE. The then-ruling male black Europeans, as well as the wealthy male Sephardic Jews, simply got caught in a trap by procreating with those kidnapped Slavic women put at their disposal as slaves by the fierce and prehistoric Khazars. Thanks to these Slavic women and a number of their brown descendants, the Khazars succeeded in infiltrating all realms of the black and brown monarchs, nobilities, clergies, intellectuals, and bankers. By means of cunningly incited wars and extremely lethal diseases purposely brought in, these central and eastern European Jews who came to be called “Ashkenazi Jews” eventually conquered the entire European continent at the expense of the native black Europeans, including the Sephardic Jews. Ever since the brutal disappearance of the black Khazars, pogroms against native black Europeans (Jews, Christians, and Muslims) took place repeatedly; just think of the Crusades and all the European wars in which blacks were involved; think of the great famine of 1315 to 1322 and of the black death of 1348 to 1350 that killed over seventy-five million people—that is, up to nearly 50 percent of the inhabitants of Europe. Why was the alleged plague nicknamed the “black death”? Arthur Koestler in his valuable work *The Thirteenth Tribe* provides a clue as to the characteristics of the Khazars and the dissimilarity between the prior and modern European Jewry:

After a century of warfare, the Arab writer obviously had no great sympathy for the Khazars. Nor had the Georgian or Armenian scribes, whose


countries, of a much older culture, had been repeatedly devastated by Khazar horsemen. A Georgian chronicle, echoing an ancient tradition, identifies them with the hosts of Gog and Magog—“wild men with hideous faces and the manners of wild beasts, eaters of blood.” An Armenian writer refers to “the horrible multitude of Khazars with insolent, broad, lashless faces and long falling hair, like women.” Lastly, the Arab geographer Istakhri, one of the main Arab sources, has this to say: “The Khazars do not resemble the Turks. They are black-haired, and are of two kinds, one called the Kara-Kazars, [black Khazars] who are swarthy verging on deep black as if they were a kind of Indian, and a white kind [Ak-Kazars], who are strikingly handsome.”

Koestler continues:

After the virtual extermination of the old Jewish communities in France and Germany in the wake of the Black Death, Western Europe remained Judenrein for a couple of centuries, with only a few enclaves vegetating on—except in Spain. It was an entirely different stock of Jews who founded the modern communities of France, England and Holland in the sixteenth and seventeenth centuries—the Sephardim (Spanish Jews), forced to flee from Spain where they had been resident for more than a millennium. Their history—and the history of modern European Jewry—lies outside the scope of this book.24

The first Jewish monarch of the Khazar Empire was named Bulan. And, according to some medieval sources, Isaac Sangari, or Ytzhak ha-Sangari, was the name of the black Hebrew rabbi who oversaw the conversion of the kagan (king of Khazaria). A later king, Obadiah, strengthened Judaism, inviting black Hebrew rabbis into the kingdom and building synagogues. In the very same wonderful book of Koestler, a clear mention is made of envoys from the Khazar kingdom looking for needy Jewish scholars from Mesopotamia and even from Egypt “to teach their children Torah and Talmud.” These black Jews had not only become Khazar citizens but also played an essential part in the process that led the kagan (king of Khazaria), his court, and the military ruling class to embrace the Jewish faith in the eighth century CE as the state religion of the Khazars. In the aftermath of the destruction of the Khazar Empire by the Russian Svyatoslav, Khazar tribes and communities migrated into regions of eastern Europe. Khazar settlements are mentioned in Crimea, Ukraine, Hungary, Poland, Lithuania, and Russia.

What’s more, the Fihrist of ibn Nadim, a kind of universal bibliography written circa 987 CE, informs us that at this time the Khazars used the square Hebrew alphabet. Indeed, it was used for the dual purpose of scholarly discourse in Hebrew (analogous to the use of Medieval Latin in the West) and as a written alphabet for various languages spoken in Khazaria (analogous to the use of the Latin alphabet for the various vernaculars in Western Europe). Then, from Khazaria the Hebrew script appeared to spread into neighboring countries. In his work Corpus of Hebrew Inscriptions (St. Petersburg, 1882), Chwolson reports that “inscriptions in a non-Semitic language (or possibly in two different non-Semitic languages) using Hebrew characters were found on two gravestones from Phanagoria and Parthenit in the Crimea; they have not been deciphered yet.”

In his scholarly work A New Book on the Khazars, V. Minorsky not only mentions the black and white Khazars but also helps us conjecture the cruel circumstances in which the black Khazars ended up vanishing:

Going a stage further, we might say that the Khazar state, with few centres of population had a semi-nomad character. The balance of its component parts was unsteady. The central dominant kernel (the White or the Black Khazars?) was not strong enough to control the fissiparous nature of a loose federation. Still less had the Khazars elaborated any national culture which might have served as an attraction and a unifying influence for their subjects. The time itself [the ninth to tenth centuries] when various peoples and tribes were moving westwards across the plains of Southern Russia, with the inevitable frictions and struggles accompanying such migrations, was unfavourable for the survival of the groups which could not be considered as the fittest.


The partition of the Khazars into a “White” branch (Ak-Khazars) and a “Black” branch (Kara-Khazars) is unquestionable. Apart from the black-skinned Khazars, we also know of the existence at one time or another in the lifetime of the Khazar Empire of the “Black Bulgars,” “Black Huns,” “Black Magyars,” “Black Sabirs,” “Black Pechenegs,” and others. Surprisingly, apart from George Sava’s valuable work *Valley of Forgotten People* (MCMXLI), none of our many Jewish-edited and -published modern history books are impartial enough to give us a clue regarding the fate of the dark-skinned Khazars. Does this not seem to be a conspiracy of silence? Today, according to the *Encyclopaedia Judaica’s* post–World War II 1960 edition, the Khazar Ashkenazi Jews represent about 95 percent of modern Jewry. But where could all these white Jews have come from? The truth of the matter is that even in 2015 there remains something of a gulf between the Sephardic Jews and the Khazar Ashkenazi Jews. Consistent with the said *Encyclopaedia Judaica*, numerous Sephardic Jews still do not consider the Ashkenazim as truly Jewish. The treatise of Dr. Irene Caesar suggests that the intention of the Khazar Ashkenazi Jews to restore the former Khazarian Empire will without doubt pose serious troubles in the very same way the creation of present-day Israel still poses problems. Regarding the creators of today’s Israel, the late president of Egypt, Gamel Abdel Nasser, once stated on television, “You [the Jews] will never be able to live here in peace, because you left here [Palestine] black and came back white. We cannot accept you!” Even though Israel is made up of white Jews and of Falashas (black Jews), white Jews are believed to be mere European converts who are trying to conquer the rest of the world and enslave its inhabitants. Sephardic Jews assert that Khazar Ashkenazi Jews did not descend from biblical Abraham and therefore cannot be ethnically Jewish in the strict biblical sense.

Seemingly, Khazar Ashkenazi Jews have an ethnic cultural assertion that seeks to establish white Jewish ethnic control wherever they are, whether in Europe, the United States, Africa, the former Soviet Union, and so forth. The fact is that the Babylonian Talmud, according to which Noah put an alleged curse on his descendants, which black people are said to be, states that blacks are worthless. This proves to be the cause of the antiblack racism that not only goes as far as to deny black people’s ancient greatness and inestimable contribution to the civilization of the world as a whole, but also to gradually exterminate the destitute race that dark-skinned men and women appear to be. What is more, the treatise of the Russian academic emphasizes that “the Talmudic ideology of Jewish racial superiority calls for the global genocide not only of Palestinians, but of all Goyim, including Whites. The Zionist plan is to ruin all national sovereignties and all national currencies, and establish cashless society with only two classes of people, that is slave owners and slaves.”

Kamite (Black) People: The Light of the World

Up to the time that the odious “Talmud” came into being, the black Moses as well as the black Jesus, the black Madonna, and black saints had been the moral references par excellence of both black and white European natives. The authors of the said “Talmud” perverted the European civilization with their antiblack racism. This paved the way for the involvement of white Jews and Christians in the extinction of black European natives; in the kidnapping, trading, and enslavement of blacks from Africa; in the ruthless European colonial system; and in the current attempt to decimate blacks all over the world and ultimately become the exclusive owners of Africa’s natural wealth and resources. In this regard, the question arises as to who appropriated the wealth of the missing true Sephardic Jews and of the black and brown monarchs, nobilities, clergies, intellectuals, and bankers who ruled Europe.

In Professor Nicolas Agbohou’s invaluable work *Le Franc CFA et le Développement de l’Afrique*, former French president Jacques Chirac is quoted as saying, “A large part of the money we [Westerners] have in our purses comes precisely from the misuse of Africa for centuries. Not only, but a lot comes from the exploitation of Africa! So we [Westerners] have to have a little bit of common sense. I do not say of generosity, but of common sense, of justice to give back to Africans what we took from them. All the more so as it is essential to avoid the worst convulsions or difficulties with all the political consequences such turmoil entail in the not too distant future.”

Gerald Massey in his invaluable book *Ancient Egypt: The Light of the World* states the following: “The secret of the ancientness and sanctity of the writings [Bible] is that they were originally Egyptian, like the Jewish community…To understand their own books, their religious rites, festivals, and ceremonies, the Jews will have to go back to Egypt for the purpose of comparison.” It is written that only the direct descendant of King Solomon, the King of Kings of Ethiopia, Elect of God, Conquering Lion of the Tribe of Judah, the one and only heir of the one and only Solomonic dynasty (having black ancestry), can rebuild the Temple of Solomon and lawfully usher in the global Zion. Regrettably, Western schools and media are not fair enough to mention once in a while the African origin of the Abrahamic religions.

In view of the priceless contribution of ancient Egypt to the civilization of the entire world; in view of the hundreds of millions of native African men and women sacrificed on the “altar of money” by the worshippers of golden calves during the transatlantic slave trade in black Africans; and considering the urgent need to eradicate the political and economic global system that condemns and enslaves men and women, destroys human fraternity, sets people against one another, and even puts at risk our common home, the authentic understanding of the destitute race is that a joint apology by Christians and Jews that corresponds to tangible actions aimed at enabling destitute Africans to recover the right to dispose of their own means of subsistence and thus develop self-government is the most appropriate way to fulfill the hope of Pope Pius XII for the Negro’s happiness, well-being, and ultimate triumph over racial obstacles.

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Negroes is the title of the priceless book written in 1810 by the famed Roman Catholic Bishop Henri Grégoire, SJ, in which the author is very keen that we should know the names of those glorious Europeans who were brave enough to make common cause with the victims of slavery. The struggle of justice-loving Europeans and Africans for a set of social rights everywhere imperialists run businesses was eventually crowned with success. It is only in the early twentieth century that a carefully planned system of state welfare provision was introduced in most European countries, thanks to the political campaigns of European and African left-wingers against the insatiable greed of Western imperialist powers across the globe. Since the Europeans who stood up against imperialist and colonialist powers on behalf of the mercilessly exploited nations throughout the world were leftists, the major African liberation movements could not help embracing left-wing ideas. What surprises people up till now is that the leaders of the early independent African countries failed to implement the system of state welfare provision, regardless of the fact that their European left-wing partners were putting it into practice. As a result, unlike EU nations, African nations (deprived of their own resources and money) are unable to advance their welfare by means of assistance measures guaranteeing access to sufficient income for food and shelter. They are likewise unable to promote health and well-being for the whole population and potentially vulnerable segments such as children, the elderly, the sick, and the unemployed. So, the outlawing of the colonial pact and the enforcement of the system of state welfare provision throughout the African continent are tools suited to helping reverse the disgusting state of Africa.

The Interests of African and European Workers Are One

Pope Benedict XVI said, “To rejoice we need not only things but love and truth.” It is a fact: in the nineteenth century, European socialists claimed out loud that the interests of the European workers were one with all the nations suffering under capitalist aggression. They insisted on workers in Europe gladly championing the cause of the “poor savages” (Africans) against the commercial classes with their Bibles and bayonets so they could finally shake the tyranny by which they themselves were bound at home. This sheds light on the fact that Western European slave masters and colonizers were all at once responsible for the totalitarianism that ravaged the European continent. Under the leadership of the socialists, European working people protested vigorously against the exploitation of India, the robbery of Egypt, and all oppression of native races. They also raised their voices against the invasion of the Congo territory and the following destruction of the happiness of millions of human beings for the greed of a class.28

It is the greed of the very same class (the capitalist class) that leads them to sponsor dictatorships in Africa that are responsible for despair in Africa, mass emigration from Africa, and related Mediterranean deaths. Therefore, in order to reverse the revolting state of continental Africans and remove the justifiable concerns of the European general public, both European and African workers and voters should be eager to identify the oneness of their interests now. In the newspapers Justice of September 27, 1884, and the Scotsman29 of October 16, 1884, there are two amazing articles that, apart from exposing the lies of the greedy capitalist class and the immoral nature of their businesses in Africa, highlight Europe’s critical need for a new moral compass on issues regarding Africa and its natives. For the sake of the common interests of Europeans and Africans, European socialists and working people dared to criticize the treaties capitalists had made with African chieftains and the grants of land that had been obtained during the harsh colonial era. According to the European profiteers concerned, “everything had been done with due regard to the requirements of commercial morality.” The reply of the working people was not long coming: “But what treaty is possible between savages and a body of men armed with all the appliances of modern warfare; those who remember treaties with the Indians in North America, and Stanley’s shameful murders on former expeditions, will fully understand.” Yesterday, the demolition of Africans was meant to ultimately turn Africa into a “vile body” given over to specific “eagles” forever. Today, the masked deportation of Africans is

28 See Bodley Frost’s article “The Invasion of the Congo” published in the socialist newspaper Justice on September 27, 1884—that is, on the eve of the 1884–85 Berlin-Congo Conference. It is reproduced in Dr. Elfi Bendikat’s work, Imperialistische Interessenpolitik und Konfliktregelung 1884/85, 172–74.
29 Dr. Elfi Bendikat, Imperialistische Interessenpolitik und Konfliktregelung 1884/85, 77–80.
intended to have both Europe and Africa as mere vile bodies given over to the very same eagles. The articles read:

Another race is to be consigned to the destruction which has blotted out the native races of America, Australia, and other parts of Africa. The natives of the Congo will be reduced to a real if not a nominal slavery under the cruel pressure of capitalist production.\(^{30}\)

And:

It is written that where the carcass is, there shall the eagles be gathered together. If we are to judge from certain flights and movements, Africa may at this moment be regarded as a “vile body,” on which an assembly of politic birds of prey are preparing to sit down and make a comfortable meal. From various quarters there have come intimations that there is another Conference in the wind, and that the opening up of the Congo and other West African streams to navigation is the object which, in this case, the assembled wisdom of Europe will endeavor to secure.\(^{31}\)

The political stance adopted by European socialists and working people on the ruthless attitude of Western eagles all over Africa was authoritative to such an extent that capitalists could not help validating the introduction in Europe of an organized system of state welfare provision. This seems to have been a bribe inasmuch as ever since then such a stance has been made softer. In order to resume a common political standpoint within the framework of the current struggle against mass immigration and its Mediterranean tragedies caused by African tyrannies, the European general public should be eager to identify the part Western powers have been playing in the maintenance of dictatorships throughout Africa. At the end of the day, African tyrants are purposely allowed to violate the rights of their own fellow citizens, so they become fabulously rich by means of the capitalists’ deceitful values and are ultimately regarded as gods on Olympus.

\(^{30}\) In *Justice* of September 27, 1884.

\(^{31}\) In the *Scotsman* of October 16, 1884.

Further Effects of Poverty-Stricken Continental Africans

Poverty-stricken continental Africans prove to be the chief excuse for debasing blacks in the diaspora. Hence the overall situation of Africans in the diaspora will show no improvement unless the overall situation of the continental Africans is improved. As long as the political, social, and economic chaos continues to characterize continental Africans, nowhere will Africans in the diaspora be fully respected as human beings. Being totally esteemed in the diaspora by respective host countries (nations of a different race) depends on the capability and eagerness of Africans in the diaspora to help reverse the disgusting situation of continental Africans. The architects of the subtle global dictatorship, one that condemns and enslaves millions of men and women throughout the world, use poverty-stricken continental Africans as an excuse for degrading, incarcerating in mass numbers, and gratuitously killing Africans in the diaspora. This is well illustrated in the book by the Republican state legislator and extremist Jon Hubbard, *Letters to the Editor: Confessions of a Frustrated Conservative*. Hubbard believes that slavery was, in the end, a good thing for African Americans. The following is from an article quoting extracts from the book:

…the institution of slavery that the black race has long believed to be an abomination upon its people may actually have been a blessing in disguise. The blacks who could endure those conditions and circumstances would some day be rewarded with citizenship in the greatest nation ever established upon the face of the Earth. (pp. 183–89)

Hubbard believes integration in schools is harmful to white students because, in his opinion, blacks are lazy, have no discipline, and are causing a decline in education:

…one of the stated purposes of school integration was to bring black students up to a level close to that of white students. But, to the great disappointment of everyone, the results of this theory worked exactly in reverse of its intended purpose, and instead of black students rising to
the educational levels previously attained by white students, the white students dropped to the level of black students. To make matters worse the lack of discipline and ambition of black students soon became shared by their white classmates, and our educational system has been in a steady decline ever since. (p. 27)

Hubbard believes blacks are too ignorant to know the value of a good education:

Wouldn’t life for blacks in America today be more enjoyable and successful if they would only learn to appreciate the value of a good education? (p. 184)

Hubbard believes black folks were lucky they were once enslaved because living in Africa is bad:

African Americans must understand that even while in the throes of slavery, their lives as Americans are likely much better than they ever would have enjoyed living in sub-Saharan Africa.

Knowing what we know today about life on the African continent, would an existence spent in slavery have been any crueller than a life spent in sub-Saharan Africa? (pp. 93 and 189)

Hubbard basically says black folks are lazy and don’t do anything worthwhile:

…will it ever become possible for black people in the United States of America to firmly establish themselves as inclusive and contributing members of society within this country? (p. 187)

It blows my mind that this man was an elected state representative. Are the above views shared by others in the Republican legislative caucus? Have any Republican legislators ever denounced Hubbard from writing straight-out racist statements? Does this representative of the Republican Party of Arkansas reflect the party’s attitude toward African-American Arkansans? Will they condemn this intolerant and ignorant attitude? Silence will speak volumes.12

Liberating African Leaders from the Neocolonial Yoke
During his South America trip in July 2015, Pope Francis did not just criticize the excesses of global capitalism. He compared them to the “dung of the devil,” and justly. He did not simply argue that systemic “greed for money” is a noxious thing. He called it a “subtle dictatorship” that “condemns and enslaves men and women.” The Pontiff was and is absolutely right in his “left-leaning” critiques on the inequalities of capitalism, describing it as a fundamental cause of global injustice and a leading cause of climate change. Bearing in mind the revolting situation of continental Africa, one cannot help agreeing with Pope Francis in his laudable call for a global movement against a “neocolonialism” rooted in an inequitable economic order. The Jesuit pope seemed to be asking for a social revolution! But it is up to Africans in the diaspora along with the voting and working people of both Africa and Europe to challenge themselves to put an end to the existing broken international system and thus liberate simultaneously African leaders and their respective peoples from foreign yokes; promote leaders accountable to their own constituencies; and, at the end of the day, take complete ownership of natural wealth and resources.

None of all the serving African leaders is intrinsically an enemy of his or her own people. Instead, and this is the cheerless truth people must accept, most if not all African leaders are thoroughly subject to neocolonialism. The illustrious African Leader Dr. Kwame Nkrumah explains, “The essence of neo-colonialism

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is that the state which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality, its economic system and thus its political policy is directed from outside.” Accordingly, the prevailing relationship between Africa and its ex-colonizers, which former South African president Thabo Mbeki justly considers to be illegal, is but neocolonialism.

“New colonialism” is a political system in which African leaders have no say in all of the matters concerning their respective countries and peoples, as they are deprived of this right by their ex-colonizers whose malevolent principle, in their dealings with African states, is “might is right.” As a result, ex-colonizers are the ones who make the laws in African countries, and African leaders are there solely to abide by them. But what happens if they do not abide by them? The truth is that most African leaders who decide not to play along just end up dead or with their countries destabilized or both. In order to stay alive, African leaders learn to survive in servitude and accept “hush money” just for them, thus excluding their own peoples from getting a single penny. This explains the outright thuggery and greatest heist known to humankind under way in Africa.

The most perfect instance of the neocolonial liaison between Africa and its ex-colonizers is how France lives off Africa with the colonial pact.\(^\text{33}\)

Professor Nicolas Agbohou, from Côte d’Ivoire, did not simply expose the entire structure of this neocolonial heist by means of his well-researched book Le Franc CFA et l’Euro Contre l’Afrique (Franc CFA and Euro against Africa).\(^\text{34}\) He clarified the need for written African constitutions in which the regulations for natural wealth and resources must be enshrined, thus freeing African leaders from abiding by the laws of their neocolonizers.

According to Le Franc CFA et l’Euro Contre l’Afrique, just before General de Gaulle conceded to African demands for independence in the 1960s, he carefully organized his former colonies in a system of “compulsory solidarity” that mainly consisted in obliging the fourteen African states concerned to put 65 percent of their foreign currency reserves into the French Treasury, plus an additional 20 percent for financial liabilities. In fact, these fourteen African nations only ever have access to 15 percent of their own money. If they need more they have to borrow their own money from the French at commercial rates. And this has been the case since the early 1960s. To worsen the situation, the Colonial Pact maintains that France has the first right to buy or reject any natural resources found in the land of the French speaking countries. Therefore, even if the African countries can get better prices elsewhere, they cannot sell to anybody until France says it does not need the resources. In the award of government contracts, French companies must be considered first; only after that can these African nations look elsewhere. It does not matter if the former colonies can obtain better value for money elsewhere. CFA zones are also solicited to provide private funding to French politicians throughout elections in France. Needless to say, dictatorships, corruption, starvation, extreme poverty, and underdevelopment in Africa are generated by the colonial pact.

The colonial pact along with the belligerent occupation of Cabinda by Angola (Portugal), which are but French maneuvers aimed at preventing Germany from acquiring a noteworthy sphere of influence in Africa, particularly in the Great Lakes region, entail war crimes, crimes against humanity, and crimes of genocide. These crimes—let us underscore it—are the principal cause of the ceaseless waves of refugees in search of safety and the chief cause of the Mediterranean deaths nowadays. Regrettably, the architects of the new colonialism likewise rooted in an inequitable economic order seem to have corrupted EU institutions to such an extent that the EU is trying to eradicate mass immigration without being able, or allowed, to get rid of the genuine causes of the above crimes. Even present-day Socialist and Marxist parties have resigned from their left-leaning critiques on the clear inequalities of capitalism. Thus the Roman Catholic Church, and its pope in particular, finds itself under the moral obligation to fill the void by audaciously placing the pontiff at the center of the global moment. Here, left alone by those erroneously believed to be defenders of democratic values and human rights, the pope is pushed to confront the challenge of his time—that is, capitalism’s ruthless and bottomless greed for money. The failure of global capitalism to create fairness, equity, and dignified livelihoods for the impoverished are defined by Pope Francis as the economic challenge of this epoch. The pontiff’s moral authority is powerful enough to excoriate present-day drifting global capitalism, inasmuch as the Roman Catholic Church has long since been...

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making claims for justice on a worldwide scale. Ever since 
*Rerum Novarum* a bit more than a century ago, the Holy See has persistently stated that “working for a just distribution of the fruits of the earth and human labor is not mere philanthropy, but a moral obligation because, for Christians, the responsibility is even greater: It is a commandment.” Unfortunately, none among the architects and proponents of the subtle global dictatorship through capitalism and colonialism has ever dared to listen.

Reversing the State of Africa through International Law

Outside the precincts of the post–World War II international law in force everywhere in the West, it is unlikely that the so-hoped-for reversal of the disgusting state of Africa will become a reality. A great many leaders and good-hearted academics in the West, Asia, and America have been longing for a great many years to see Africa make the type of progress that time demands. To their dismay, Africa is incessantly on their TV screens with the stories of bad news (repression, constant wars, improper use of natural resources, famine, misappropriation of revenues, assassinations, waves of refugees, corruption) massively overshadowing any stories of good news. Ever since the process of decolonization began in the mid-1950s, the continent has appeared to be stuck in a process of irreversible decline. Everything contributes to an impression of a continent beyond hope:

During his second term of office, President Bill Clinton was keen for the US to develop a more dynamic approach to Africa and readily seized on the idea. In March 1998 he embarked on the most comprehensive tour of Africa ever undertaken by a sitting American president—a ten-day trip covering six nations starting with Ghana. “One hundred years from now your grandchildren and mine will look back and say this was the beginning of an African renaissance,” he told an exuberant crowd in Accra’s Independence Square. “By coming and going a bird builds a nest. We will come and go and do all we can to help you build a new Africa.” He was similarly effusive in South Africa. “It used to be that when US policymakers thought of Africa—if they thought of Africa—they said: ‘What can we do for Africa, or about Africa?’ They were the wrong questions. The right question is: what can we do with Africa? Yes, Africa still needs the world, but more than ever the world needs Africa.

Within three months of Clinton’s visit to Africa, Ethiopia and Eritrea embarked on a futile border war in which one hundred thousand people died, one-third of Eritrea’s population was displaced, and hundreds of millions of dollars were squandered on arms. Two months after the start of their war, Rwanda and Uganda plunged headlong into another round of war in Congo and then began fighting among themselves over the spoils of their occupation there. American support for the idea of an African renaissance rapidly dwindled.35

In President Barack Obama’s inaugural address delivered on January 20, 2009, there are indications of his benevolence with respect to Africa and all developing countries across the globe. He called for a new American era of responsibility and, with regard to impoverished countries across the globe, tried to persuade his Western partners to follow suit. Among other things the speech reads:

We remain the most prosperous, powerful nation on Earth…America must play its role in ushering in a new era of peace. What is required of us now is a new era of responsibility—a recognition, on the part of every American, that we have duties to ourselves, our nation, and the world…To the people of poor nations, we pledge to work alongside you to make your farms flourish and let clean waters flow; to nourish starved bodies and feed hungry minds. And to those nations like ours that enjoy relative plenty, we say we can no longer afford indifference to suffering outside our borders; nor can we consume the world’s resources without regard to effect. For the world has changed, and we must change with it.

In May 2015, former US president Bill Clinton sat down with *Talk to Al Jazeera* to discuss, among other things, the dramatic geopolitical change he sees on the horizon. The husband of the 2016 presidential candidate Hillary Clinton is said to be convinced that the twenty-first century will be shaped by what is about to

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happen on the African continent. He is quoted as saying, “It would be foolish not to be involved in Africa. Every country that wants a more unified and prosperous world has to look at Africa.”

Sounds good! Though, in this connection, Senator Elizabeth Warren of Massachusetts (US) should be given an attentive ear. The fact is that she got a standing ovation from California Democrats gathered for the party’s state convention. Mrs. Warren told them, “This country isn’t working for working people. It’s working only for people at the top. That’s not the American dream. That’s the American nightmare.”

Since even governments of the mightiest nations work only for the people at the top, it would be surprising if such governments played a positive part in an African renaissance. The so-called elite at the top—that is, the wealthiest men and women on earth, who are regarded as gods on Olympus—appear to be individuals above all terrestrial laws. The conclusion to be drawn is that most if not all government officials no longer serve their respective countries but exclusively serve the “invisible” people at the top. Since the elites are not going to help the great majority of the people below, we are going to have to help ourselves. In other words, the working people and veracious academics of Europe and Africa must once more stand up together for their common interest—that is, the reversal of the sickening situation of continental Africans as well as the eradication of mass immigration to Europe through international laws.

The slave trade and the consequent enslavement of black people constitute the largest genocide ever in human history. Colonialism was outright thuggery and the greatest robbery known to humankind. Neocolonialism is the recurrence of colonialism, this time under the headship of black figureheads controlled remotely by ex-colonizers. To the question of whether or not there are international laws against such crimes (i.e., slavery and colonialism), the answer is “Yes, there are.” Ever since the late 1960s, the International Law Commission (ILC), in its Draft articles on Responsibility of States for Internationally Wrongful Acts (Art. 19), has singled out a set of obligations owed to the international community as a whole, like the obligations to prohibit “genocide,” “slavery,” “aggression,” “the maintenance by force of colonial domination,” “the massive pollution of the atmosphere or the seas,” and “apartheid,” the violation of which qualifies as an international crime and, therefore, gives all subjects of international law the right to react. It is a fact that ILC, at its fifty-third session in 2001, deleted Article 19 from its final Draft Articles. This deletion, however, does not exempt the State Responsibility from the abovementioned wrongful acts. It is just intended to avoid any contrary inference in respect of responsibility of States or obligations laid down by particular primary rules, chiefly the Charter of the United Nations. So the voting public of Europe and Africa have the right to react against the violation by ex-colonizers of the obligation prohibiting colonialism (be it paleocolonialism or neocolonialism)—that is, the maintenance by force of colonial domination all over the African continent. As to the ongoing colonialism (servitude) in Cabinda, for example, such voting public have the right to press their respective governments to act in pursuance of the provisions of Article 35 of the Charter of the United Nations, so that the guilty regimes of Angola and Portugal can eventually take due account of the economic, social, cultural, and political aspirations of the subjugated people of Cabinda, as recommended in Article 73 of the Charter of the United Nations.

The preamble of United Nations General Assembly Resolution 1514 (XV) of December 14, 1960, concerning the granting of independence to colonial countries and peoples, emphasizes that the continued existence of colonialism prevents the development of global economic cooperation; impedes the social, cultural, and economic development of dependent peoples; and militates against the UN ideal of universal peace. Paragraphs one and two of the very resolution read: “1) the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the UN ideal of universal peace. Paragraphs one and two of the very resolution read: “1) the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and co-operation; 2) all peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their social, economic and cultural development.”

Colonialism and neocolonialism divest the colonized and neocolonized African peoples of their natural wealth and resources. In this regard, there are

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37 ILC Draft Articles on State Responsibility are looked upon as a set of the secondary rules of responsibility. (Yearbook of the International Law Commission, 2001, vol. II, Part Two, as corrected.)
also international laws by which neocolonizers are called to abide. Paragraph 1 of UN General Assembly Resolution 1803 (XVII) of December 14, 1962, concerning the permanent sovereignty over natural resources, states, “The right of peoples and nations to permanent sovereignty over their natural wealth and resources must be exercised in the interest of their national development and of the well-being of the people of the State concerned.” For its part the provision of article 1 of the 1966 International Covenant on Civil and Political Rights (ICCPR) not only asserts that all peoples have the right of self-determination but also declares that in no case may a people be deprived of their own means of subsistence. In other words, international law clearly prevents neocolonizers from divesting continental Africans of their own means of subsistence—that is, their natural wealth and resources.

The Universal Declaration of Human Rights has no chance of being successful in Africa as long as neocolonizers’ endeavor is to deprive continental Africans of their own means of subsistence. It is the task and duty of African and European electorates to react against the robbery of continental Africans’ natural resources, because no government can really protect and ensure fulfillment of human rights in a country where people’s right to dispose of their own means of subsistence and develop self-government is trampled underfoot by a rapacious elite at the top.

It is an inherent right of Africans and Europeans to “brandish” international laws in order to accomplish the self-determination and independence of African countries and peoples, which is one of the chief purposes of the United Nations, and thus reverse the disgusting situation of continental Africans. But since international law is first and foremost a prerogative of national states, Africans and Europeans have to have recourse to all subjects of international law eager to side with His Holiness Pope Pius XII in his “Hope for Black People’s ultimate triumph over racial hindrances.” Given that the horrifying situation of continental Africans lessens considerably the worth of Africans in the diaspora, it is up to the latter to see whether or not their respective “host countries” are playing any part in the impoverishment of continental Africans. It is up to the African diaspora as well to rally their European supporters around and petition the United Nations for continental Africans’ inalienable right to have their own means of subsistence at their disposal and, in the same way, petition for the gradual development of African nations’ free political institutions.

None of all the serving African leaders is intrinsically an enemy of his or her own people. Instead, and this is the cheerless truth people must accept, most if not all African leaders at home (Africa) are thoroughly subject to neocolonialism. Thus the reversal of the horrible state of Africa must be viewed as an act of liberation of African leaders from foreign yokes, as an act of sponsorship and promotion of leaders accountable to their respective peoples and nations, and consequently as an act of recovery of absolute ownership of natural wealth and resources.

Need for Young People with a Strong Sense of Urgency

In March 2015 a conference of African ministers took place in Addis Ababa (Ethiopia), and it was reported that African leaders called for self-reliance and for taking ownership of resources. Yet, despite the apparent prettiness of African leaders’ call, there is virtually nothing in the call to be happy with, for the call is African leaders’ admission that they are neither self-reliant nor “owners” of their respective countries’ natural wealth and resources. Via this call, the politically destitute African leaders were implicitly denouncing their neocolonial masters who deprive them of self-reliance and ownership of resources. As a result, their call sounded like a desperate cry for help. From where will they get the help they greatly need? At this point in time, let us face it—Africans in the diaspora are by far better placed to efficiently rush to their aid. But in order to succeed they need the support of local youngsters on the alert. The following extracts provide an idea as to the political atmosphere of the said conference:

A unified Africa requires urgent collaboration towards regional integration and the political will to make it happen, announced President Paul Kagame in his keynote address. Highlighting the importance of self-reliance and better use of domestic resources, he said, “This gathering is
Bartolomeu Capita

a good starting point if we use it wisely to determine where Africa goes next. There is value in once more reviewing the plans to see why we are not there yet in achieving the consistent results we want. Building new momentum requires that we stop thinking about development as something we do with external resources. We must focus on making better use of what we already have, domestically, in terms of our national and regional markets."

Dr. Nkosazana Dlamini-Zuma, Chairperson of African Union Commission, among other things stated: “Africa is rich, but the Africans are poor. We have abundant human, mineral and natural resources and arable land—so why are we poor?”

The gathering finished with a rallying call from President Kagame, where he insisted on the conference delegates developing a sense of urgency. He said, “We have decided where we want to be in fifty years’ time. We seem to have everything we need to achieve the Agenda 2063, except a sense of urgency.” Just like Pope Francis, I believe that the lowly, the exploited, the poor, and underprivileged can do, and are doing, a lot. The pontiff acknowledged that he had no new “recipe” to promptly change the world. Instead, he spoke about a “process of change” undertaken at the grassroots level. Therefore, peace- and justice-loving young people from everywhere with a strong sense of urgency are required to reverse the revolting state of both Africa and Europe. You only have to remove injustice from Africa to rapidly change the world!

“Injustice anywhere is a threat to justice everywhere,” Dr. Martin Luther King, Jr. screamed loudly from the Birmingham Jail on April 16, 1963. Africans have suffered injustice beyond measure since the dawn of time. In this connection, Dr. Martin Luther King, Jr. is everlastingly right: “Injustice anywhere is a threat to justice everywhere.” Indeed, injustice Africans have suffered, including from the transatlantic slave trade in black Africans undertaken by Muslim, Christian, and Jewish conquistadores, now is, more than simply threatening, pulverizing justice throughout Europe and the world at large. It rests with

contemporary destitute young men and women all over the world to determinedly stand up and put an end to the rising wealth inequality that is, as we all know, the expected result of free-market policies. In other words, the future of humanity is in great measure in the hands of the poor and the most marginalized around the world, who have thus earned knowledge and a sense of urgency that are useful and redeeming. It is my contention that the hoped-for “change” for the good of the entire human family must come from the grass roots and no longer from heads of state.

Realizing the Hope of Pope Pius XII about Black People

In an interview in Vatican City with Roi Ottley, a black reporter from the United States, His Holiness Pope Pius XII acknowledged explicitly the existence of Western-led antiblack racism. He stated, “This Church does not belong to one race or one people, or one nation, but to all peoples of the human family. Yes, the Blacks will one day live like other men. I hope for the Negro’s happiness, well-being and ultimate triumph over racial obstacles.” There are definitely good-hearted men and women in this world who hope for black people’s joyfulness, prosperity, and ultimate victory over racial obstructions. But as long as blacks are unable to stand ad infinitum against the long-standing conspiracy against Africa and its children, due to the political and social cowardice mainly generated by lack of civic knowledge and the skills necessary to be an effective citizen in the black community, the hopes of those very generous men and women will never be fulfilled. Black people’s persistent cowardice will finally end up frustrating those charitable friends to the point where they detest the black-skinned race forever. In view of what Africans have suffered and are still suffering, black leaders should not be aligned with a political agenda or ideology, but rather with what is right or wrong. During the slave trade, as the text below shows, a number of African citizens and leadership acquiesced and learned to survive in servitude. What then explains the servility of most African leaders now that Africa is a sovereign continent?


39 Roi Ottley and John Murray, No Green Pastures, 132–33.
During the course of the slave trade, millions of Africans became involuntary immigrants to the New World. Some African captives resisted enslavement by fleeing from slave forts on the West African coast. Others mutinied on board slave trading vessels, or cast themselves into the ocean. In the New World there were those who ran away from their owners, ran away among the Indians, formed maroon societies, revolted, feigned sickness, or participated in work slow downs. Some sought and succeeded in gaining liberty through various legal means such as “good service” to their masters, self-purchase, or military service. Still others seemingly acquiesced and learned to survive in servitude.\(^{40}\)

Aside from the fact that a number of Africans have acquiesced and learned to survive in servitude, as a result of their being brainwashed by their respective former and present colonial masters, the global capitalism and new colonialism rooted in an undemocratic economic order have so far prevented the surfacing of global religious, financial, and political entities caring and fair enough to help fulfill the hope that dwells in the justice-loving spirit of Pope Pius XII. Since the Roman Catholic Church portrays itself as an entity that belongs to all peoples of the human family, and since Pope Francis comes into view as both a global player and global prayer who, if truth be told, cares, given his explicit call for a global movement against a “new colonialism,” it is opportune to make sure Pope Francis is pleading the cause not only of one race, one people, or one nation but of all peoples of the human family.

Following Pope Francis’s criticism of the excesses of global capitalism while in South America in July 2015, a number of Western intellectuals came into view to make comments about what must be done to ease the justifiable concerns of Saint Peter’s vicar. Numerous such scholars gave the impression that the pope’s call for economic justice was and is exclusively on behalf of Western European workers. For the reason that rising wealth inequality is a natural result of free-market policies, all governments have to do is raise taxes on the wealthy to solve the problem, some of them argue. Other intellectuals believe in redistributive government policies, like a higher minimum wage, as the final solution. Seemingly, the views of these academics do not give the aforesaid impression. But the truth of the matter is that, to my knowledge so far, none of them seems to remember hearing Pope Francis make a point about a “new colonialism” rooted in an inequitable economic order, as well as about the “subtle dictatorship” that “condemns and enslaves men and women.” On previous pages, the essence of neocolonialism was well explained with a quotation from Dr. Kwame Nkrumah, and colonialism was said to have been outright thuggery and the greatest robbery known to humankind. Given that the so-called third world, above all Africa, is poverty-stricken because of the strong greed for money peculiar to both Western European colonialists and new colonialists, there should be Western scholars fair-minded enough to side with the pope in his pertinent call for a global movement against new colonialism. In other words, there should be outspoken intellectuals in the West committed to eradicating the murderous colonial pact and all its extant versions, both for moral and pragmatic reasons.

Both Pope Pius XII, who bravely stood up against the racist destitution and exclusion of the race (Kamite or black) that first ranged out over the world, and Pope Francis, who is boldly excoriating global capitalism and new colonialism, are saying that both God (the Creator) and the fruits of the earth do not belong to one race, one people, or one nation but to all peoples of the human family. It is claimed, by certain scholars and economic institutions in the West that advocate free-market economics, that Pope Francis’s critique is upsetting to some because he is not reframing inequality and poverty around a new economic theory but instead defining it in moral terms. In other words, his critiques do not prescribe a remedy. It is my contention, though, that the pontiff’s clear vision for a systemic alternative (remedy) to the status quo lies in the core values articulated in the tools of international law, like the aforementioned UN General Assembly Resolution 1803 (XVII) of December 14, 1962. In this connection, it is worth highlighting here, once more, President Obama’s 2009 inaugural address: “And to those nations like ours that enjoy relative plenty, we say we can no longer afford indifference to suffering outside our borders; nor can we consume the world’s resources without regard to effect. For the world has changed, and we must change with it.”

\(^{40}\) See Romare Bearden, “African American Odyssey: Slavery—The Peculiar Institution.”
There is no need for a new economic theory to reverse the status quo, for it is already in existence. If there is an inequitable economic order, it is because the just distribution of the fruits of the earth, which appears to be enshrined in the tools of international law and justly loved by Pope Francis, has for a long time been cunningly postponed by the proponents of a free-market economy devoid of an ethical framework. Therefore, it is time for destitute people around the world (students, young people, the jobless, exploited workers, compassionate clergymen) to stand up and remind the outrageously wealthy and the well-wishers of a market economy of their debt (liabilities) to the poor nations and societies that made the accumulation of their wealth possible. Given that a market economy empty of an ethical framework and the rule of law is actually the problem inasmuch as it causes people’s misery, it is high time that economic elites embraced the need for change both for moral and pragmatic reasons.

The free market is an economic tool created by former slave masters who became insatiable capitalists. The free market is meant to grant capitalists the right not only to have free access to natural resources of powerless nations and peoples around the world but also to have at their disposal these very nations, peoples, and respective territories to use at will, in their own interests. This is well illustrated in the newspapers that gave coverage to the 1885 Berlin-Congo Conference.41

Unless peace- and justice-loving people around the world manage to fulfill the celestial hope of His Holiness Pope Pius XII, pogroms against the Kamite race that first ranged out over the world and originated the three famed Abrahamic religions and resulting Judeo-Christian culture are unlikely to come to an end. African people owe the Roman Catholic Church, as well as the Russian Orthodox Church, a boundless debt of gratitude for being brave enough to keep a set of elements pertaining to Africa’s past history unadulterated. Note that fair-minded men and women who honestly hope for black people’s final victory over racial obstructions are very often blackmailed into refraining from doing so. Prayer and action are required more than ever to stop and demolish once and for all the devilish machine designed on purpose by antiblack racists for the extinction of the dark-skinned race. “Not one of you truly believes until you wish for others what you wish for yourself,” declares Prophet Muhammad in a hadith.

Just like the “flagellants” who strove to slaughter Jews (Hebrews or Israelites), thinking it pleased God to exterminate them,42 antiblack racists (the Ku Klux Klan) believe likewise that it delights God to destroy the race (black) that the Blessed Virgin Mary, Queen of the World, belongs to. Pope Clement VI, who had earlier condemned the movement, issued a mandate to suppress the flagellants on October 20, 1349. A few months later, precisely on February 15, 1350, King Philip VI of France also issued an edict to suppress the flagellants.43 Despite the pope’s and king’s caring efforts, the wicked mentors of the flagellants allowed the pogroms to carry on until the indigenous black Europeans vanished almost totally from European shores, records, and consciousness. Black holocausts are taking place within the context of centuries of assaults and blood libels directed against black people by the Caucasians whose main goal is to control Africa’s economy, education, media, science and the arts, using the same barbarism that, in the past, earned them the epithet of the scourge of Europe44 or scourge of Europe.45 Later on, thanks to cunning and make-believe (propaganda), the real scourge of God started to reverse the situation to the detriment of blacks (Jews, Christians, and Muslims), now labeled “the Scourge of God” and thus attacked and murdered to please God.

Of course we must pray to stop the pogroms against black-skinned men and women all over the world. But we must simultaneously act in order to reverse the cheerless situation black people are in nowadays. Just like the late Dr. Khalid Muhammad, I do believe that the liberation and salvation of the black nation must be brought about by black people gaining a thorough knowledge of self, after more than thirteen centuries of holocaust where we

41 Related articles of the said newspapers (the Economist of December 15, 1884; the Birmingham Daily Post of November 17, 1884; the Economist of October 18, 1884; the Times of October 15, 1884; the Daily News of September 19, 1884; Justice of September 27, 1884; and the Scotsman of October 16, 1884) can be found in the valuable work of Dr. Elfi Bendikat, Imperialistische Interessenpolitik und Konfliktregelung 1884/85, 77–80, 172–174, etc.


43 Ibid., 118, 118.

44 Michael Bradley, The Rise (And Fall?) of Esau’s Empire, 35, 47.

The horrifying thing the conquistadores (Christians and Sephardic Jews) did to Africans through slavery and colonialism was to undermine black people’s psychological balance. Thus black people became men and women devoid of self-esteem and self-reliance.

In order to help black people to regain self-esteem and self-reliance and thus fulfill the hope of Pope Pius XII for the Negroes’ happiness, well-being, and ultimate triumph over racial barriers, a set of “healing ‘truths’ and ‘gestures’” are required. Pope Francis’s explicit apology for the transgressions committed by the conquistadores—Christians and Jews alike—against the native peoples during the so-called conquest of America and its resulting colonization is an instance of a healing truth and gesture. Reinstated in the eyes and souls of African people and churches from whom it has been hidden for centuries, the truth that the true Virgin Mary and her Christ Child were black-complexioned personages is endowed with a divine healing power; avowed in the eyes, ears, and souls of the whole human family that the secret of the ancientness and sanctity of the writings (Holy Writ) is that they were originally Egyptian, like the Jewish community, would also be an instance of a healing truth and gesture; an official endeavor aimed at giving black people reparations for the internationally wrongful acts that slave trade, slavery, and colonialism entail is a healing truth and gesture; and whether we like it or not, Western nations are liable for reparations.

In order to restore honesty and trustworthy togetherness among nations of all complexions, we have to bank on education. In agreement with Dr. Khalid Muhammad, I believe the education process must be a process of two steps: inspiration and information. Education must definitely be the starting point for the integral development of the black nation. But a winning education depends on an appropriate environment—a healthy diet and, above all, efficient educators. Black leaders (educators) must be men and women with well-balanced self-esteem, for education means transmission of knowledge and feelings (ways of thinking). In other words, it means transmission of strength and balance. Hence education proves to be a role of love! Genuine love is that which gives in a constant way, and to give in a constant way means to recognize oneself as a trustee of intangible or material assets. Recognizing ourselves as such implies being psychologically strong. And yet no true strength is possible without balance. When there is no

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46 See Pierre Daco, *Les Prodigieuses Victoires de la Psychologie Moderne* (The prodigious victories of the modern psychology), 11–12.
balance, we fall into the pseudolove that receives and takes all the time, never being able to give.

In order for black people to recover psychological balance, elevate our civic knowledge and the skills necessary to be effective citizens, and thus acquire a sense of political engagement, we must run away from the stupor (state of unconsciousness) our detractors want us to remain forever in; we must get back what we have been robbed of—that is, our glorious history, our attractive names, our unequaled spirituality, our all-powerful “gods and goddesses,” our fruitful idioms, our enviable motherhood as a human race and culture, and our natural position and role. We also should not forget that the original Bible is in Egyptian idiom. It is thus high time we regained the unity of the primitive type of the human race. We must, however, be aware that it is the manner of bringing in the desired change—that is, the information and participation that is offered or absent—that really determines the ultimate triumph.

Thus, the Primordial Black Couple, ancestor of the human family as a whole, First Perceiver of God, enlightened Guide of all its multiracial descendants on the path of Tradition-Religion-Civilization, is, more than ever, deprived of its laws and duties of primogeniture, then painted and repainted from an unsuspected angle in the catalogue of horrors and condemned to a disgraceful survival, unworthy even of a beast. Thus, inclined to be ashamed of its Ancestors of which it ignores everything, ready to replace them by Ancestors of other races and, consequently, with no particular (exclusive) and identificatory historical, cultural, spiritual points of reference, the African Youth and of the Black World is the big loser in history. Relegated to the bottom of the human ladder by Yahweh or Elohim said Eternal, it is seriously threatened, in its flesh and its spirit, by the mad desire of racists from all sides to pursue the everyday translation of the divine big lie into facts (practice)…The purpose of this book is to convince the African Youth and of the Black World that its conclusive liberation from this distorted fate demands that its intellectual and moral muscles be tensed so as to confront decisively all liars and falsifiers; no matter if it is about whatever God, any envoy of whatever God, whatsoever parent, knowing that the latter is bound to be an unfortunate victim of total ignorance.47

The social and political cowardice of the largest part of black leaders, as well as the lack of civic knowledge and the skills necessary to be an effective citizen in the black community, were the root cause of Adolf Hitler’s ingrained hatred for black people: “[Hitler] offered the opinion that Negroes could not have much backbone, because they consistently allowed the Whites to lynch them, beat them, segregate them, without rising up against their oppressors.”48 The Führer seized the opportunity to reprimand black people for unbelievably entrusting the “education” of their own children to former slave masters who are white supremacists: “Why do you seek a White man’s education, when you know, or should know, that you can never use it—at least as a White man can?” As strange and filthy as Hitler’s comments may seem, they bear a set of insinuations that actually need to be looked after and a set of lessons to draw from. The absence of an inherent warlike culture in black people was the basic reason for Hitler’s profound despair expressed as follows: “Don’t you think your people are destined perpetually to be slaves of one kind or another? Your people are a hopeless lot. I don’t hate them. I pity the poor devils.” If we wish to think that Hitler’s war on his fellow Europeans was a war in revenge for the latter’s ruthless treatment inflicted on dark-skinned people, it proves nothing that all his victims were accountable for such treatment. Hence, for the sake of truth and justice, research should be undertaken by African scholars with the aim of determining the identity of the whites accused by Hitler of lynching, beating, belittling, and segregating blacks all over the world.

It is astonishing that the heaviest cross that black men and women had ever been forced to bear upset Adolf Hitler greatly. Today, although democracy and its advocates have allegedly triumphed over totalitarianism and its wardens, the cross blacks are forced to bear is proving to be as heavy as during the reign in

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Africa and America of the heartless conquistadores, Christians and Jews alike. Of course I do take into consideration Pope Francis’s historic apology for the crimes of the Roman Catholic Church during the time of the colonial takeover by the so-called conquistadores. I am just wondering whether the pope’s apologies are also for those bloody transgressions committed by “Sephardic Jews” (conquistadores). As the next quotation shows, Sephardic Jews played, one way or another, a significant part in the colonial takeover by European conquistadores. They were financial advisors and reliable treasurers to the rulers of major Christian kingdoms of Europe. In addition, they were the only ones with trading expertise and geographic knowledge. Hence, they are likewise liable for damages and/or apologies.

**Sephardic Jews:** “Iberia” or “Spain” is called *Sepharad* in Hebrew and so the Iberian descendants of genuine biblical Hebrews [blacks] are therefore called “Sephardic Jews.” Genuine biblical Hebrews were having historical, geographical, and seafaring adventures. They had finally been expelled from Judea in Palestine by the Romans in 70 CE. This was because they refused to assimilate into the Hellenistic world like the other pagans and a few Christian Palestinians. And the Romans expelled them because the Jews continually rebelled violently against Roman rule. Some of these expelled Jews relocated to Alexandria in Egypt, and some went to Babylon. But most of these exiled Jews fled to Iberia in 70 CE where there had been a long-standing Jewish community hundreds of years before Christ era. Another influx of genuine Holy Land Jews came into Spain with the Islamic [Moorish] invasions of 711 CE to 750 CE. All through the Dark Ages in Europe, these Sephardic Jews amassed great wealth because of brisk trade throughout the more enlightened Moorish world. During the so-called Christian “Re-conquest” of Iberia, a process begun in 1099 CE by “El Cid” (from the Arabic word *Sayyed*, “Lord”), simply by professing their conversion to Christianity and being sprinkled with a little Holy Water, Jewish financiers immediately became “New Christians” (as the Encyclopaedia Judaica calls them). And they also became instant financial advisors and treasurers to the rulers of major Christian kingdoms of Iberia, such as Valencia, Aragon, and Castille. Such worldly-wise advisors were urgently needed because Christians were very badly educated compared to Moors and Jews, and Christian trading expertise and geographic knowledge were negligible.

It was an open secret, however, that the Jewish advisors’ supposed reverence for Christianity was a wry joke and that they practised Judaism in secret.\(^49\)

Note that in the time of Christopher Columbus and the conquistadores there were no more authentic “Sephardic Jews”—that is, genuine biblical Hebrews [blacks]. Consistent with Koestler,\(^50\) in the aftermath of the black death, “it was an entirely different stock of Jews who founded the modern communities of England, France and Holland in the sixteenth and seventeenth centuries.”

As it is evident that the pogroms against black-complexioned men and women are persistent and uncontrolled, it is high time that justice- and peace-loving men and women throughout the world who believe in black children’s right to live prosperous lives thanks to what their ancestors had left for them decided to help realize the reasonable hope of His Holiness Pope Pius XII—that is, black people’s ultimate triumph over racial obstructions.

What is more, to fulfill the hope of Pope Pius XII is to outlaw the pre–World War I international law and practice cunningly enforced all over Africa by former and new colonial masters; it is to appropriately apply and implement the post–World War II international law and practice that we see in force everywhere in the West; it is to permit the new generations of blacks and whites to be acquainted with the fact that Europe was once ruled by black- and brown-complexioned men and women; it is to let them know that a huge part of the money Westerners have in their purses comes from the appropriation of the wealth of the black nobility of ancient Europe and the misuse of Africa for centuries; it is to admit that Western nations have to have a little bit of common sense and the justice (not the generosity) to give back to black people what was taken from them; and it is to make them acquainted with the truth that the so-called Judeo-Christian civilization is Kamite [black] culture par excellence. According

49 Michael Bradley, *The Rise (and Fall?) of Esau’s Empire: A Brief Psychobiological History of the Western World from circa 80,000 BC until 9/11*, 52.
to the memorable Albert Einstein, “The world is a dangerous place to live in, not because of those who do evil, but because of those who watch and let it happen.”

### Pope Francis’s and President Obama’s Contribution

The September 2015 visit of His Holiness Pope Francis to the United States of America, as well as to Cuba, is definitely the most significant event at this dawn of the twenty-first century. Both Pope Francis and US president Obama have dared to take unusual steps, which, if truth be told, verify their sensitivity to the cries of pain that rise up from around the world, as well as their passion to push for the establishment of a more just and reasonable international political and economic order. From the mountaintop, Pope Francis has called for a universal movement against a “new colonialism” rooted in an inequitable economic order. For his part, President Barack Obama has successfully turned his cherished country, the United States of America, into a good shepherd vis-à-vis both Cuba and Iran. On this occasion, the Cabindan National Movement implored both Pope Francis and President Obama to help end the cries of anguish that rise up from Cabinda and Angola, where Angola’s dictator, Dos Santos, creates pretexts out of nothing to justify the illicit imprisonment and murder of outspoken critics of his human-rights violations. Dos Santos also has the nerve to repeatedly borrow from China billions of US dollars that subsequently vanish purely and simply. In addition, the pontiff and President Obama were requested to help originate an “economic plan” likely to wipe out mass (illegal) emigration from Africa, which has become EU member states’ excruciating headache. The two world leaders appear to be committed to ensuring that justice is done to those nations that hunger for it and that peace is brought to those countries that have long been in need of it.

The pontiff and US President Barack Obama are expected to play a positive part in the just resolution of the Cabinda issue, inasmuch as they are acquainted with Angola’s breach of the international order of justice and peace. The two prized global players are acquainted with the fact that the oppressed people of Cabinda draw the legitimacy of their fight from the 1885 international protectorate treaty between Cabinda and Portugal; from the 1963 OAU’s list of the African countries in which Cabinda is fairly ranked as the thirty-ninth state, with Angola as the thirty-fifth; and from the 1933–76 Portuguese Constitution that had been put at the disposal of the UN in 1965, through Mr. Amos J. Peaslee’s invaluable compilation entitled *Constitutions of Nations*, in which Cabinda and Angola are different national states. They are also aware that, pursuant to international law, before and after the establishment of a complete protectorate, the protected state is indisputably a state in international law and is subject to this legal order and that a state does not cease to exist as a legal entity even if its entire territory is occupied by the enemy. Hence, the pontiff and President Barack Obama know that Angola’s belligerent occupation of Cabinda and the ensuing maintenance by force of colonial domination since 1975, as well as Angola’s obstinacy in conferring its nationality upon the inhabitants of the occupied territory, is an internationally wrongful act against the state of Cabinda. Since Angola’s illegal occupation of Cabinda entails the most serious crimes of international concern as referred to in the Rome Statute and that, as a result, fall within the competence of the International Criminal Court (ICC), it is high time that the oppressed people of Cabinda, who happen to be the genuine holders of the legal and inalienable title to the Cabindan territory and all of its oil fields, get back their legitimate right to dispose of their own means of subsistence as well as their justifiable right to develop self-government.

The hoped for positive contribution of the Holy See and the White House in the effort aimed at putting an end to the suffering of the oppressed people of Cabinda, and of Angola, is a way of cultivating peace in Cabinda and throughout the world as a whole. Apart from the war crimes, the crimes against humanity, and the crimes of genocide involved in the Portuguese version of the colonial pact, the occupation of Cabinda also entails the raiding of Cabinda’s oil, diamonds, uranium, gold, hardwood, and so on. Even though the legal-political conflict between Cabinda and Angola is of the nature referred to in Article 34 of the Charter of the United Nations, both the United States and the Holy See have for a very long time remained uninterested in the screams of discomfort that rise up from Cabinda. And yet the United States is a permanent member of the UN Security Council, on which the UN Charter confers primary responsibility for the maintenance of international peace and security. Yet the goal of US diplomacy at the United Nations is to make it a more perfect forum to address the
most pressing global challenges: to promote peace, to support democracy, and to strengthen respect for human rights. Yet the American oil company Chevron, which has been involved in Cabinda’s oil and gas exploration and production industry since the 1950s, through its wholly owned subsidiary Cabinda Gulf Oil Company Ltd. (CABGOC), is Angola’s largest foreign oil-industry employer up to now. In other words, the United States could have long ago helped Cabinda regain its political sovereignty. In the eyes of the outstanding US scholar J. Peter Pham, PhD, “Cabinda is the forgotten conflict America can’t afford to forget.”

It is also clear that the Holy See could have long ago helped the Cabindan people, who are dying as a people and a nation, in the very same way that it helped the formerly oppressed people of East Timor. Now that a world with a globalized economy requires that justice be globalized in the same way, there is hope that Pope Francis and US President Obama will end up fostering justice and peace in Cabinda, Angola, Africa, and the world at large.

Pope Francis’s and President Obama’s fervor to push for the establishment of a more just and reasonable international political and economic order is a laudable attempt to rescue Judeo-Christian civilization from the disgrace into which it fell long ago. In this connection, the principal question is what we did or did not do, as Christians and Jews, to have the cannibal world order we are in today. We know Abraham had left his own nation, in Harran, of star worshippers and mystery religions, to establish Judaism, a new religion centered around the worship of a single transcendent God and the “practice of justice and compassion” toward one’s fellow human being. Yet we did not taste the practice of justice and compassion by those Christians and Jews in the West who raised Mobutu Sese Seko (DRC) out of the ashes of Patrice Lumumba. Nor do we perceive the practice of justice and compassion by those Christians and Jews who produced José Eduardo dos Santos (Angola) out of the ashes of Viriato Clemente da Cruz, Nito Alves, Sita Vales, and others. Has the faith of Christians, apart from that of the Jews, become smaller than the size of a mustard grain to be now unable to say to villain mountains, “Transfer from here to there,” and get it done?

Despite the enduring commitment of humanists like Abbé Augustin de Barruel, SJ; Abbé Henri Grégoire, SJ; Gerald Massey; and others who tried to bring the advocates of the so-called Curse of Ham to their senses by means of their respective works, racial prejudices are more than ever on the agenda. Given the stubbornness of the believers in the free-market economy addicted to both antiblack racism and the “dung of the devil,” Pope Pius XII shook his head as a sign of protest and suddenly stood up and expressed his deep-rooted optimism for the Negroes’ divine aptitude to overcome racial blockades. Seventy years later, Judeo-Christian civilization is still failing to accomplish the delightful hope of this outstanding pontiff. Instead, particular ways of life are being imposed on Africans at home and abroad with the hidden aim of later using them to justify what the so-called curse insinuates: the absolute extinction of the black-complexioned race on the horizon and the final exclusive control by the antiblack racists over Africa’s natural wealth and resources.

Most if not all of those men and women in the past who have had the courage to plead the cause of the unhappy blacks and mulattoes (slaves), by all ways and means, and those nowadays who dare to stand up against the antiblack racism of those who live off the suffering of black people, are victims of all sorts of discrimination and physical attacks. Fear and nihilism have won the entire planet. The fear of being the target of a ‘punishment’ from the part of Western masters of the world. The fear of being labeled, marginalized, stigmatized. Nihilism is also inhabited by propagandists well established in the western media and universities, apparatchiks employed to lay into any progressive and autonomous idea, whatever its form and its provenance. Optimism, militant fervor, and dreams of a better world are attacked, distorted, discredited, at best made fun of.

Depending upon international law and practice, a subject of international law who commits an internationally wrongful act on another is liable for

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52 See Bartolomeu Capita, Movimento Nacional Cabinda: https://cabindacitizenship.files.wordpress.com/2015/06/referring-a-case-of-corruption-to-us-attorney-general-for-investigation.pdf.
reparations\textsuperscript{55}—restitutio in integrum. In fact, Germany paid reparations for the Nazi regime’s atrocities during World War II. Colonel Gaddafi’s Libya also paid reparations for its suspected role in the 1988 Lockerbie bombing of a US airplane and the resulting slaughter of its 270 passengers. Gaddafi paid US$10 million to each family of the victims.\textsuperscript{56} Regarding the atrocities the antiblack racists have been inflicting on dark-skinned people, including those carnages that the Nazi-inspired colonial pact involves,\textsuperscript{57} leading Western nations are still reluctant to adhere to the fiction of the “rule of law” that they themselves customarily preach. Both Portugal (a NATO and EU member state) and Angola’s dictator José Eduardo dos Santos have been committing internationally wrongful acts in Cabinda since 1975. Whether Dos Santos is a Western protégé or not, both Portugal and Angola are liable for reparations in the very same way Germany and Libya were. It is through justice and justice alone that we are called to realize the hope of His Holiness Pope Pius XII with respect to black people, and thus to cultivate peace.


\textsuperscript{56} Michel Collon and Grégoire Lalieu, La Stratégie du Chaos : Impérialisme et Islam / Entretiens avec Mohamed Hassan, 208. Your author’s translation.

\textsuperscript{57} See Nicolas Agbohon, Le Franc CFA et l’Euro Contre l’Afrique.

Three

\textbf{Black People as Comasters of the World}

One World Government Is Rejecting Africans

At a time when most—if not all—Western political, religious, and even civil-society leaders show eagerness to go down in history as the ones who brought a “one world government” into existence, I cannot help drawing the attention of the international community to the facts that are stubborn enough to cause this government to fail. Unless the facts I point out are taken into consideration, the hoped-for one world government will inevitably fail the nations of the world in a predictable future. Along with millions of Africans at home and abroad and with all those in the world who love truth, the oppressed people of Cabinda urgently call upon all leading Western and Eastern powers to shed light on the agenda of such a “government” that is allegedly already under way. There is cause for concern, as it proves to be a global enterprise outside the precincts of humanism, accurate history, justice, peace, and altruistic international law.\textsuperscript{58}

The idea of a one-world-government system per se sounds good and is exciting to such an extent that I would even encourage the entire human family to endorse it unthinkingly. Yet unless it adopts a humanistic and all-embracing schedule, the one-world-government system to be brought to light will surely

\textsuperscript{58} See Dr. Rath Health Foundation, The Nazi Roots of the ‘Brussels EU’: What You Always Wanted to Know about the ‘Brussels EU’—But No One Dared to Tell You, 19, 28.
prove to be the most ridiculous project Homo sapiens has ever attempted. It is the product of the white supremacists’ one-sided tendency. Hence, it is wanting in honesty. Both the lack of honesty and the unilateral inclination are facts obstructive enough to cause the so highly praised one world government to fall short, inasmuch as the latter is meant to do anything but facilitate Europe’s exclusive domination of the world. In support of this claim, Dr. Rath Health Foundation’s well-researched book will introduce you to the fact that the European Union is controlled by corporate interests whose chief goal is to conquer the world using political, economic, and—if necessary—military force. Dr. Rath Health Foundation’s book also claims that the only option for such corporations to protect their economic privileges is to escalate international crises and instigate military conflicts with the goal of establishing its dictatorial rule over the world. 69 Yet this undermines world stability and the hope for a nonviolent future. In a world order where Africans and Africa—that is, the eldest born and the oldest birthplace respectively—have been totally excluded from the world stage and leadership since the fifteenth century (since the slave trade began), I cannot help considering the forthcoming one world government as the worst threat ever.

Awfulness of the One-World-Government System

We, the oppressed people of Cabinda, think the secret one world government has long been acting behind the scenes in Cabinda, our mother country, which has been illegally occupied by Angola (MPLA) since 1975. In his e-book Bloodlines of the Illuminati, Fritz Springmeier declares that the Theosophical Society worked hard to destroy the British Empire and to convince the European nations to give up their colonies, as steps to world government. That is why, he goes on, the World Power got everyone they could get to help fight Portugal in Angola in recent history. This “everyone” includes the large masonic-controlled Christian denominations who donated millions of dollars to the NCC and WCC, which moneys were then passed on to the guerrillas to buy weapons and ammo. He adds that, by deserting its ally of Portugal to aid nationalists in Angola, the United States was in fact supporting Marxist guerrillas (that is, communist guerrillas). 61 This shows that, unlike Douglas Degroot’s well-crafted antiblack propaganda, 62 Cubans were in fact dispatched to Angola by Western intelligence networks to eliminate the intellectual leadership of the liberation movements that were actually fighting for the right of the Angolan Children to live prosperous lives thanks to their country’s riches and recovered political sovereignty. In a 1977 report to then East German President Erich Honecker after a southern Africa tour, Fidel Castro, then Cuba’s president, said “…Angola is becoming closer to the socialist camp. It bought 1.5 billion rubles of weapons from the Soviets.” 63 The next quotation verifies that the millions of dollars the aforementioned Christian denominations provided Angolan Marxist guerrillas with were used to buy weapons and ammo from the Soviets and Cuban Marxists. Furthermore, it proves that the so-called Cold War (known as East-West ideological confrontation) was but a trickery, since business interests between the two blocs prevailed against any other consideration. This, obviously, ended up threatening or even murdering international law, democracy and human rights in countries like Cabinda and Angola. The assignment of Fidel Castro’s elite troops around Chevron-Texaco’s compound in Cabinda from 1975 thus far (now through landmines) is an instance of such fraud.

Júlio was amazed when I told him that, according to Chevron, the Malongo oil complex in Cabinda continues to be protected by a thick border of landmines laid by the Cubans in the 1970s. Notably, the relationship between the MPLA and Gulf Oil didn’t only upset Angolan Marxists. Similar tensions existed beyond Angola’s borders, with New Right groups in American and members of the US administration trying to force Gulf Oil to abandon its oil operations in Cabinda. The US group, the Heritage Foundation, alleged that Gulf was paying the MPLA

59 Dr. Rath Health Foundation, The Nazi Roots of the ‘Brussels EU’: What You Always Wanted to Know about the ‘Brussels EU’—But No One Dared to Tell You, 19, 28, 73.
60 In Gerald Massey, A Book of the Beginnings, vol. 1, 5.
62 See Douglas Degroot, The Real Story of the Angola Coup Attempt, in ‘Executive Intelligence Review,’ 58, 63, 66.
US$5 million a day in royalties, money they claim was being used to pay the Soviet Union and Cuba for arms.64

In view of the extant dividing line between the godlike status Angola’s president Dos Santos is given by the powers that be and the poverty-stricken masses of both Cabinda and Angola, we can consider the Angolan occupation of Cabinda to be the illustration of what the world order under a one world government would look like. Here are how destitute women in Dos Santos’s Angola are complaining:65

The Angolan government has been destroying us since 1977. They have always been concerned with themselves. Angolan people are still living in poverty. In M’banza Kongo, next to Soyo, where all that oil is being exploited, there is terrible suffering. People can barely feed themselves. Nowadays, the beaches there are filthy. There’s rubbish everywhere. The poverty is the same. The degradation is the same. For Angola to change, the entire elite will have to disappear. All of them.

Another Angolan lady complains:

Their children are also a problem. They don’t want to lose the privileges of their parents.

The belligerent occupation of Cabinda by Angola is a legal-political problem of the nature referred to in Article 34 of the Charter of the United Nations. In this respect, subjects of international law are bound to act in pursuance of the provisions of Article 35 of the very same charter. Yet, neither the United States that deserted its ally of Portugal to support Marxist guerrillas in Angola (i.e. the ruling MPLA), nor the various Christian denominations, who donated millions of dollars to the said guerrillas to buy weapons and ammunition, show inclination to embrace and finance the legitimate cause of the oppressed people of Cabinda. Every time the leaders of the Cabindan national movement make approaches to the said Christian denominations for aid, their frequent response shows that they do not care: “You should find a job to earn your living.” This is not what they told the leaders of the then Angolan guerrillas, who were bribed not only with millions of dollars but also with cute white ladies. In this way Cabinda and Angola were conquered by a set of non-Catholic Christian assemblies (Protestants), who had endeavored to destroy the colonial system under the leadership of the Catholic-principled Portuguese ruler unfairly labeled fascist—in this instance, Dr. António de Oliveira Salazar. The contrast between the good enactments of the latter during his colonial reign over Angola, and the awfully bad performances of the postcolonial regime sponsored by non-Catholic Christian denominations, can’t help raising the question of whether or not Martin Luther was an antiblack racist. The question is all the more pertinent as the Protestant revolution in Angola is devoid both of philanthropy as its leading star and of principles meant to inculcate an unceasing devotion to the cause of virtue and morality.

What should Cabinda, Angola, and Mother Africa at large really expect from a one world government that takes care of criminal governments like Angola’s, whose art of dishonesty and skills of thieving, lying, and killing are without precedent in Africa? Dark-skinned people throughout the world have nothing to expect from a one world government that, in words and deeds, does not cherish African people’s right to dispose of their own means of subsistence and develop self-government. For this reason, those leaders in the world who are getting ready to bring forth such a government should be reminded that the general principle of law is that a right cannot arise from a wrong. What is more, justice cannot stem from injustice. This means that a one world government premeditated to establish a new world order where black children are excluded from living prosperous lives despite their respective countries’ natural wealth and resources cannot help being a deceitful government.

The fact is that the direness of the one-world-government system is determined by its builders’ antiblack racism based upon a deliberate misinterpretation of this passage (Genesis 9:25–27) from the Bible: “Cursed be Canaan! Let him become the lowest slave to his brothers! Blessed be the Lord, Sem’s God, and let Canaan become a slave to them! Let God grant ample space to Japheth, and let

65 See Lara Pawson and I. B. Tauris, In the Name of the People: Angola’s Forgotten Massacre, 88 and 27 respectively.
him reside in the tents of Sem. Let Canaan become a slave to them.” Where in the Bible is it said that the so-called curse has to do with dark-skinned people? Fritz Springmeier, in his “Be Wise as Serpents,” has dared to dig up the Watchtower Society’s unrepented and swiftly covered-up racist past. The Watchtower Society advertises themselves as Christians. They don’t now directly identify themselves with the new age movement. The Watchtower Society does a good job of portraying their millennium as a wonderful paradise and anticipates a special race in the new order. This new age race is to be especially righteous and spiritual. Yet there is a certain disturbing gaffe in the Watchtower’s history that perhaps, when taken with some recent WT statements, will produce embarrassment. The covered-up racist past indicates an inability of the Watchtower Society to admit faults. Who is then going to keep the Watchtower Society honest in the New Age, if they have been able to hide their racism throughout this century? The fact remains that at one time the Watchtower Society was simply racist. Consider the following Watchtower Society messages, which are but a sampling: “The Negro race is supposed to be descended from Ham, whose special degradation is mentioned in Gen. 9:22, 25,” from the WT of August 1, 1898. The WT of July 15, 1902, declares, “Caucasians are more intelligent than others.” The WT of February 1, 1952, states, “It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race.” Regrettably, while others were fighting discrimination, the Witnesses were practicing discrimination. Yet the Watchtower Society has never admitted to their racism or repented of it.

In order to understand what lies beneath the psychological state of the writers of this enormous falsehood, Michael Bradley’s widely read works—The Cronos Complex, The Iceman Inheritance, Chosen People from the Caucasus, and The Rise (and Fall?) of Esau’s Empire—should be read with a high degree of interest. And truth will set you free! Such falsehood is, however, the root cause of black people’s disgraceful survival ever since. Yet, for the reason that a house built upon lies cannot withstand the test of time, we think truth will prevail against the powers of darkness. Yes, black people have no reason to doubt the truth of Massey’s generalization that “Africa was the birthplace of articulate man, and therefore the primordial home of all things human,” including the Holy Writ. It is a fact that the original Bible was written in ancient Egyptian, thousands of years before the Hebrew version came into being. Hence, for the sake of honesty, both blacks and Aryans are required to find the original Bible so we can ascertain the truthfulness of the “divine revelation” in which Noah, a drunkard of the worst sort, allegedly put a curse on the race (black) that first ranged out over the world.

Bradley writes:

The Egyptian wisdom, to which the whole wide round of the world is one vast whispering gallery, has been looked upon by bibliolator as the materials that Revelation had to deal with (Cobb, Origines Judaica)—that is, the wisdom pre-extant, for which the Egyptians had toiled during a dateless antiquity, becomes divine revelation when mutilated and misrendered in the biblical version. For the sounder inference to be drawn from the comparatively late origin of the Hebrew letters is not that the subject-matter of the documents is necessarily late, but that it was preserved in the hieroglyphic language which was read by Osarsiph and his fellow-priests from On, before it was transcribed in the later letters. The truth is that the primary records on which the Bible was based were not a product of the Palestinian Jews. In the original scriptures no mistakes are made by the speaker as to the nature of the promises or the place of performance.

You Will Know the Truth, and the Truth Will Set You Free

The ongoing destruction of the black race is actually being endorsed by the advocates of the one world government. This shows that an ignorant explanation of Egyptian sign language not only produced the horrible falsehood of Noah’s curse but also determined the conspiracy to wipe out the “unwanted” black-skinned...
The secret of the ancientness and sanctity of the writings is that they were originally Egyptian, like the Jewish community. They are not the product of any ground-rootage in the land of Judea. They come to us masked and in disguise. The wisdom of old, the myths, parables, and dark sayings that were preserved, have been presented to us dreadfully disfigured and deformed in the course of being converted into history. An exoteric rendering has taken place of the esoteric representation which contained the only true interpretation. The past was known to Philo, the learned Jew, who when speaking of the Mosaic writing told his countrymen that “the literal statement is a fabulous one, and it is in the mythical that we shall find the true.” To understand their own books, their religious rites, festivals, and ceremonies, the Jews will have to go back to Egypt for the purpose of comparison (p. 423). The origin of various superstitions and customs seemingly insane can be traced to sign language. We must seek an explanation for this in the symbolism of Egypt that was carried forth orally to the ends of the earth (p. 18). An ignorant explanation of the Egyptian sign language was begun by the Greeks, who could not read the hieroglyphics. It was repeated by the Romans, and has been perpetuated by “classical scholars” ever since. But, as the interpreter of Egypt, that kind of scholastic knowledge is entirely obsolete. Ignorance of primitive sign language has been and is a fertile source of false belief...One of the most profound perversions of the past has been made in misapprehending this primitive sign language for what is designated “worship,” whether as “sun-worship,” “serpent-worship,” “tree-worship,” or “phallic-worship” (p. 11).

...Amongst the Egyptian sayings that have been taken literally by the Jews and Christians is the statement that the meek shall inherit the earth. We read in the Psalms, “Those that wait on the Lord, they shall inherit the land. Yet a little while and the wicked shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace. Their inheritance shall be for ever. But the wicked shall perish. Such as blessed of him shall inherit the land, and they that be cursed of him shall be cut off. The righteous shall
inherit the land. Wait on the Lord, and he shall exalt thee to inherit the land” (Ps. xxxvii). If such promises and prophecies had applied to the lands of this world (which they did not), our English race would have proved itself to have been the most righteous people on earth, and the landless Jews the most utterly deceived by the Lord on whom they waited...It never was our earth that the meek or the righteous were to inherit, but the land in the earth of a future life, the land that was promised to the doers of right and the fillers of justice on this earth, who became the cultivators in the fields of divine harvest for eternity. In the Egyptian teaching this land of promise, of plenty, and of peace was the land of Hetep, the garden of Aarru, the elysian fields, the paradise of spirits perfected who were the only righteous on the summit of the mount, which had to be attained by long climbing in the life hereafter as well as in the life on earth. That was the only land to be attained by those who waited on the Lord...But change the venue and pervert the teaching by making this land of promise an earthly possession, as is done all through the biblical writings, and you have an alleged divine sanction and warrant for all the robbery of land and all the iniquity that has been perpetrated against the weaker races of the aborigines by God Almighty’s favourite whites. The Jews professed to wait upon the Lord, therefore they were to inherit the land. The Spaniards like-wise waited on the Lord, and therefore the lands of the Peruvians and Mexicans were theirs by divine right. So has it been with the English in America, in Australia, in Africa. They who wait upon the Lord once a weak, or once a year upon Atonement Day, without atonement, shall inherit the earth. And all the time such teaching is not only utterly immoral, not only ethically false; it never had the signification assigned to it by the Jews and Christians when first taught by the Egyptians. A false bottom has thus been laid by this perversion of old Egypt’s wisdom, and on that false bottom have the Jews and Christians built for this world, whereas the Egyptians laid their foundations for eternity. 71


“"To rejoice we need not only things but love and truth.” It is a self-evident fact that the truth is the light. Accordingly, the trustworthiness of the one world government and the goodness of its role depend on its being on the right side of accurate history, human rights, and the international order of justice and peace. Julian Assange’s advice is to the point, and I could not agree more: “We have to start with the truth; the truth is the only way that we can get anywhere; because any decision-making that is based upon lies or ignorance cannot lead to a good conclusion.” Ignorance of the correct significance of the Egyptian sign language has produced all sorts of lies that have played whites off against blacks so far. Thus, it is high time that we did our best to overcome lies and ignorance for the sake of a magnificent world for children of all complexions built upon the everlasting rock that the truth happens to be.

Black People Are Masters of the World by Divine Grace

“If corporations are going to be ruling the world, then we [black people] must be major owners in those corporations”—so the memorable Dr. Amos Wilson has instructed me in world affairs. He is utterly right! The Kamite race that, as we know, first ranged out over the world, the very one whose best architects ever constructed the undying Egypt and whose ancient wisdom is the light of the world and whose royal blood still sits enthroned here and there in the West, East, South, and North, merits to sit and have a strong voice in the projected one world government, if any. The return to power of black people as comasters of the world is but a legal-political and physical resurgence and acceptance of the black power that, in reality, underlies the power of the white supremacists. All things considered, the power of the black people, which is a spiritual (sacred) power, has never, ever been desecrated, simply because blacks are masters of the world by celestial grace.

We should not forget that Africans and Africa are indisputably the eldest born and the oldest birthplace respectively; 71 that ancient Egypt is the light of the world; that Africa was the birthplace of articulate humanity and therefore the primordial home of all things human; that Egypt itself is old enough to be

72 In Gerald Massey, A Book of the Beginnings, 5.
the mouthpiece of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought; and, finally, that the most ancient names and words are Kamite (black), not Aryan or Semite.73

Hence the reappearance and recognition of the black people as comasters of the world is a mere business of political fairness—all the more so as the secret of the ancientness and sanctity of the writings is that they were originally Kamite (or black), just like the Jewish community; all the more in the interest of fairness seeing that the most powerful magic symbols being used by the builders of the one-world-government system and the rituals and hermetic magic (black magic) they are committed to originate with the ancient Egyptians; all the more in the interest of justice as the reports that the West is pouring money into Africa through foreign aid and other private-sector flows, without receiving much in return, are anything but true because Africa has in fact been a net creditor to the rest of the world for a long time;74 and all the more so as the Merovingian dynasty that wove its bloodline into the royal bloods of Europe was Jewish in origin—that is, tied to Kamite (ancient Egypt). A Jewish Princedom in Feudal France, 768–900 is a valuable history book on the Middle Ages that acknowledges the Merovingians to have been of Judaic descent, deriving from the royal line of David.

Indeed, the most influential magic symbols being used by the powers that be, including the architects of the one-world-government system, originate with ancient Egypt—that is, in “Mother Africa.” In Dr. Ben-Jochannan’s priceless work,75 we are given an image of “The Tuat and the Twelve Hours of the Night,” hewn in stone in the Great Pyramid of Giza. With respect to that image, the remark of this famed black scholar is the following: “Certainly our fellow African brothers saw to it that in Egypt we were to receive our ‘Star of David’ so many Jews, Christians, Moslems/Muslims, et. al., believe originated in Judaism.” As you can see, the famous Star of David (also known as a hexagram, Magen David, six-pointed star, and Seal of Solomon) is of African origin. In fact, the Seal of Solomon, the hexagram, was not considered a Jewish symbol before the Rothschilds began using it.76 All the way through the Middle Ages, the so-called Seal of Solomon had been used by Arab magicians, Cabalist magicians, Druid witches, and Satanists. One of the few ancient uses of the symbol was on the floor of a twelve-hundred-year-old Muslim mosque found where Tel Aviv is today.77 What is more, the “all-seeing eye” can be found on ancient buildings in ancient Chaldea, ancient Greece, and ancient Egypt. Here, the all-seeing eye was used to represent the “virtuous” trinity of Osiris, Isis, and Horus of Egypt. The black goddess Isis and her infant Horus of Africa were later renamed by early Christians of Europe the Virgin Mary (black) and the black Christ child respectively. On page 232 of the abovementioned book by Dr. Ben-Jochannan, we are given an image of Jesus “the Christ” shown as the “Good Shepherd” in all of his blackness.78 It was a favorite image of the early Christians of Europe when all pictures and statues of Jesus represented him as black. Sadly, the French Revolution of 1789 proved to be in step with the long-standing Protestant resistance against the ruling Habsburgs.79 The resistance was expected to culminate not only in the ending of the reign of the Habsburgs over almost all of Europe, but also in the dismantlement of the Holy Roman Empire (i.e. the Catholic Church). Over the course of a bit more than a decade, Napoleon acquired control of most of the western and central mainland of Europe. As a result, the Holy Roman Empire was abolished in 1806. What is more, attempts to eliminate the ancestral black image of God and to bleach or whiten the black Madonna and her Christ child took place. This author is not trying to ignore other chief and valued causes of the French Revolution such as the subsequent liberal policy toward Jews (meaning white Jews), or the advent of “democracy.” He is only emphasizing the fact that, for perceivable reasons, the background of the French

75 Dr. Yosef A. A. ben-Jochannan, We the Black Jews: Witness to the “White Jewish Race Myth,” 160.
76 See O. J. Graham (a Christian journalist of Jewish ancestry), The Six-Pointed Star. It is an excellently researched book that shows how the symbol was not a Jewish symbol until recent times; the book also shows (I hope there is no misunderstanding!) the satanic/magic history of the Seal of Solomon before its modern Jewish use.
77 M. Hirsch Goldberg, The Jewish Connection, 197.
78 Picture from a fourth-century CE mosaic pavement at Aquileia; Dr. Ben-Jochannan, 232.
79 David Livingstone, Terrorism and the Illuminati: A Three Thousand Year History, 115.
Revolution was anti-European-black nobility and anti-African people at large. The Habsburgs, as well as the Stewarts or Stuarts, were a brilliant and powerful black dynasty, and the Catholic Church was ostensibly defended by the Habsburg rulers. Napoleon Bonaparte’s coronation took place in the same Cathedral of Notre-Dame (in Paris) that he had previously ransacked of its black imagery. For thousands of years, the accepted image for divinity was black all over the world; it is only in the past two hundred years that it changed to white. For two hundred years (1800–2000), paintings of black rulers of Europe have been bleached or whitened. Bear in mind that the Antichrist is the esoteric synonym of antiblack! In this connection, Egmond Codfried’s invaluable e-book *Blue Blood is Black Blood* (1100–1848) provides additional evidence that Europe, until the late eighteenth century, was ruled by black and mulatto royal families, nobility, clergies, bankers, and intellectuals. Apart from Codfried, a considerable number of black scholars are committed to identifying blacks and mulattos among the European royalty, nobility, bourgeoisie, clergy, and intellectual elite up to the late eighteenth century. We came to know, for instance, that His Most Sacred Majesty George III, King of Great Britain (1760–1820) and, from October 1814, King of Hanover in the Holy Roman Empire (Germany), was as black-skinned as former South African president Thabo Mbeki. The Queen consort of George (III) William Frederick, King of England, Sophia Charlotte of Mecklenburg-Strelitz, was as mulatto as US Attorney General Loretta Elizabeth Lynch. Abram Petrovich Gannibal, the black Falasha Jew of Ethiopia, who was the great-grandfather of the illustrious Russian poet Aleksandr Pushkin, was the father of Charlotte Mecklenburg-Strelitz, as mulatto as her spouse), later revered as Ishtar. The pagan worship of Nimrod and Semiramis was the Babylonian version (of Baal and Astarte by the Canaanites and of Osiris and Isis by the Egyptians. Indeed, history is fundamental. To control the past is to control the present. And in order to know where we are going, we need to know where we have been. The black race must be definitely comaster of the world for the sake of righteousness. But if we are to be definitively excluded from being comasters, we should prepare ourselves to be lynched in the not-too-distant future on the pretext that we (Kamite people) are the root cause of the white people’s current degeneration. Gerald Massey’s *A Book of the Beginnings* appears to be of much assistance. The book shows in detail how the inhabitants of the British Isles came originally from Egypt. In this respect, Fritz Springmeier, in his book *Bloodlines of the Illuminati* (1995), says, “This is important because the Druidism of the British Isles was simply a derivative from the Egyptian Satanic witchcraft/magic of Ancient Egypt. The Egyptian word *Makhaut* (clan/family) became the Irish *Maccu* and the *Maccu* of the Donalds (clan of Donalds) now reflected in the name MacDonald…Ptah-rekh, the name of the Egyptian god Ptah, was passed down to us by the Druids adopting the name Patrick, which sounded similar.” His book also contends that the Illuminati are the continuation of the mystery religions of Babylon and Egypt and that their bloodlines go as far back as the ancient times of everlasting Egypt. The fact is that the Illuminati, who have allegedly amassed a great deal of power and wealth on this planet, are increasingly being pointed at as the ones whose chief endeavor is to bring white (Aryan) people and the world is Aquarius or air, the lion is Leo or fire, the ox is Taurus or earth, and the eagle is Scorpio or water. The double-headed eagle is known as the insignia of the Habsburgs, who were blacks just like the Stuarts and many other black royal houses. It was the intermarriage and perpetuation of these aristocratic bloodlines that were referred to in the heraldic symbols of the lily, the rose, the double-headed eagle, and the skull and crossbones. The tribe of Dan had the snake and the eagle as its two logos. The tribe of Dan (from Egypt) ruled the Greeks, the Roman Empire, the Austro-Hungarian Empire, and many others that used the eagle as its logo.

In the first chapter of the book of Ezekiel, the four “creatures” described each have four faces—a man’s, a lion’s, an ox’s, and an eagle’s—understood esoterically to represent the four seasons and elements of the zodiac. The man


82 Relates to the worshipping of Nimrod (the founder of the ancient city of Babylon, who was responsible for instigating the construction of the Tower of Babel) and Semiramis (Nimrod’s mother and spouse), later revered as Ishtar. The pagan worship of Nimrod and Semiramis was the Babylonian version of Baal and Astarte by the Canaanites and of Osiris and Isis by the Egyptians.
Bartolomeu Capita

and women. Therefore, Israel (Palestine) was for the most part a black-skinned nation until 70 CE, when the Roman Empire mercilessly slaughtered hundreds of thousands of Hebrews.

Innumerable black men and women throughout the world were exceptionally astonished in 2013 to see both the emeritus German pope Benedict XVI and the Argentinean pope Francis, down on their knees, pray to the black Madonna and Christ child in a Vatican chapel. A number of knowledgeable blacks must have thought at one moment or another, “How can the Catholic Church leaders in good conscience allow the original holy family to be depicted as whites and so disseminated all over the world, knowing Madonna and Jesus were unarguably dark-skinned personages?” In this author’s opinion, the reasons for that are complicated. At any rate, the now-widespread image showing the two popes on their knees before the black Virgin Mary with her Holy Child (Jesus) is witness to how the pontiffs deal with it in “private.” All we have to do is listen to HH Pope Pius XII to realize the racialist reason that is still there: “This Church does not belong to one race or one people, or one nation, but to all peoples of the human family…Yes, the Blacks will one day live like other men.”

Given that the “new Jews” (Khazars), who seem to be white supremacists and proponents of the one-world-government system, declare themselves to be God’s chosen Ethiopians from the Tribe of Judah since they use the Seal of King Solomon as their logo and allegedly practice the faith and rituals of the Kamite (black) people, it is high time black people (authentic Jews) became comasters of the world. Our task and duty as comasters of the world is to restore honesty and genuine togetherness among nations of all races, by committing ourselves to bring out the esoteric representation that contained the only true interpretation of Egypt’s Holy Writ, sign language, or ancient wisdom. It rests with blacks both on the continent and in the diaspora to bring back the genuine significance of the Egyptian myths, symbols, parables, dark sayings, and religious rituals that have been disgustingly tainted and perverted in the course of being converted into history.

For a long time, the white tribes of Europe involved in the slave trade, slavery, colonialism, and neocolonialism still under way have denied their being

83 See David Livingstone, The Dying God, 112.

84 In the Cathedral of Siena (Italy), 1308–11, we are given “King Solomon (on the left), presentation at the Temple (center) and the Prophet Malachi (on the right); detail from predella of the Maesta’ of Duccio Altarpiece, by Duccio di Buoninsegna (ca. 1255–1319), tempera on wood, 212×425 cm. There is a Russian icon depicting King Solomon as a black man as well.

guilty of related serious crimes. Instead, Africans have been accused of being themselves responsible for those atrocities, and a number of irresponsible mainstream media journalists have followed suit and propagated such misinformation year after year. Now that new Western generations begin to discover that their house was built on lies to keep their pretended moral superiority neat in the eyes of their offspring and to avoid being held responsible for their inhuman conduct, older generations are coming out with an ambiguous political stance, inasmuch as they are trying to admit the truth while attempting to whitewash their very regrettable acts. As mentioned elsewhere in this very book, an American public figure claims that slavery was “a blessing” in disguise for African Americans. He was not far from arguing that Hitler’s atrocities were a “blessing” in disguise for the “new Jews.” He stated, “Citizenship in the ‘greatest nation ever’ established upon the face of the Earth is the highest reward African Americans should treasure.” Why should it be the highest reward? Because, according to him, “even while in the throes of slavery, their lives as Americans are likely much better than they ever would have enjoyed living in sub-Saharan Africa.” Even the most ruthless conquistador (i.e., Sephardic Jew) would not have dared to make this sort of statement, for he would have been well aware he owed 99 percent of his wealth to the hysterical looting of Africa and the resulting impoverishment of Africans. Lastly, the US white supremacist is claiming that integrating schools is harmful to white students because blacks are ignorant and indolent, have no discipline, and are causing a decline in American education. This is a serious accusation seemingly intended to incite uneducated white folk to massacre blacks en masse.

Most likely under the influence of people such as Mr. Hubbard, the above US white supremacist, the distinguished and loved Russian-American Scholar Dr. Irene Caesar, is little by little displaying a chauvinistic pride and a set of immoderate white pretensions. Alas! In one of a variety of her scholarly writings, she suggests that, “White degenerates in London and Washington serve the interests of Turks and worship the God of Negroes;” that “they believe their master is Seth / Set / Sata / Satan - the God of Negroes from Ethiopia (the Upper Egypt),” that “White fools from London and Washington do rituals of Negroes, such as human sacrifice, pedophilia and drinking of infants’ blood,” and that “by worshiping the Negroid god of death the White renegades in London and Washington they are bringing devastation and death to our white lands, i.e. bringing the Whites in Europe as well as those in America to the brink of extinction.” Is not history repeating itself? In order to stop once and for all being regarded as the “axis of evil” and thus avoid being exterminated on the pretext that we are the root cause of the Aryans’ present-day falling apart, black people must definitely be comasters of the world. It is a matter of urgency! The next quote is an illustration of how native black Europeans (Jews and Christians) in the past have been falsely accused to pave the way for their slaughter en masse:

The second catastrophe of that disastrous century was the Black Death, which, between 1348 and 1350, killed off a third of Europe’s population, and in some regions even two-thirds. It came from East Asia via Turkestan, and the way it was let loose on Europe, and what it did there, is symbolic of the lunacy of man. A Tartar leader named Janibeg in 1347 was besieging the town of Kaffa (now Feodosia) in the Crimea, then a Genoese trading port. The plague was rampant in Jenibeg’s army, so he catapulted the corpses of infested victims in the town, whose population became infected in its turn. Genoese ships carried the rats and their deadly fleas westward into the Mediterranean ports, from where they spread inland. The bacilli of Pasteurella pestis were not supposed to make a distinction between the various denominations, yet Jews were nevertheless singled out for special treatment. After being accused earlier on of the ritual slaughter of Christian children, they were now accused of poisoning the wells to spread the Black Death. The legend travelled faster even than the rats, and the consequence was the burning of Jews en masse all over Europe. Once more suicide by mutual self-immolation became a common expedient, to avoid being burned alive. The decimated population of Western Europe did not reach again its pre-plague level until the sixteenth century. As for its Jews, who had

86 See her article on the Internet under the title Chabad coup d’État in Ukraine: Khazars Play Double Game and Shoot Both Sides, published on March 25, 2014.
been exposed to the twofold attack of rats and men, only a fraction survived.\textsuperscript{87}

It is worth discerning the fact that the Jews we see in the preceding excerpt being accused malevolently and relentlessly of this and that, and subsequently ransacked and slaughtered at will almost all over Europe, were black men and women, children and oldster. To avoid falling into the hands of the implacable foes and having to face the inescapable alternative of death at the enemy’s hand or conversion to Christianity, fathers slaughtered their children and husbands their wives, before they parted with life at their own hands.\textsuperscript{88} The following citation is a “picture” in which Christians are implicitly, but ferociously accusing Jews of killing them by means of venom and diverse poisons. It is my opinion, however, that a hidden third force pulled the strings of both Christians and Jews, the purpose being the mutual extermination of the blacks, no matter their faith. In his book \textit{Valley of Forgotten People}, which is worth reading, George Siva brings the truth about the fate of the original Khazars to light. Known as Kara-Khazars (or black Khazars), these real Semitic Jews were conquered, enslaved, and later on wiped out by cunning Mongoloid nomads and robbers who eventually took not only the religion of their victims as their own, but also the ethnic name Khazar. Did these Mongoloid converts to Jewry pull the strings of black Christians and Jews of Europe to the extent that black Europeans have totally vanished? The African origin of the three Abrahamic faiths is an indisputable fact, yet none of the three is controlled by blacks nowadays. Thanks to the citation below, we can conjecture that planned wars and pestilences exterminated the black race throughout Europe, and that instigated hostilities and epidemic diseases, like Ebola and Zika, are at work to eradicate the black race throughout Africa.

And yet today the pestilence is spread throughout all the regions of Christendom. And there is another cause besides the natural one, and for this reason and out of compassion for the [Christian] faithful who chiefly suffer from it, I have written down this letter and regimen, along with its medicines, so that pious and good people may not be subjected to so many dangers and may know how to prevent the great dangers and evils that especially threaten Christians in this pestilence. Before all else, one must be on one’s guard against all food and drink which can be infected and poisoned, especially against non-flowing water, because this can most easily be infected. Experience teaches us that this pestilence does not proceed from some constellation [of the planets] nor as a consequence of any natural infection of the elements, but it proceeds out of a deep-seated malice through the subtlest artifice that can be invented by a profoundly wicked mind. Jacme d’Agramont is of the same opinion: Another cause from which plague and pestilence may come is from wicked men, children of the devil, who with venoms and diverse poisons corrupt the foodstuffs with evil skill and malevolent industry.\textsuperscript{89}

\textsuperscript{87} In Arthur Koestler, \textit{The Thirteenth Tribe}, 68–69.
\textsuperscript{88} Arthur Koestler, \textit{The Thirteenth Tribe}, 67.
\textsuperscript{89} See John Aberth, \textit{The Black Death: The Great Mortality of 1348–1350—A Brief History with Documents}, 46.
For those people who have taken the trouble to read “Esau’s Empire, Foundation: the psychobiology of religion,” the very first article on my Home Page, it should be very clear that the world’s biggest problem is that… Caucasians are the most aggressive among the existing “major genetic groups” or “races” of humanity.

Former US President Bill Clinton once declared:

It used to be that when US policy-makers thought of Africa—if they thought of Africa—they said: “What can we do for Africa, or about Africa?” They were the wrong questions. The right question is: “What can we do with Africa?” Yes, Africa still needs the world, but more than ever the world needs Africa.90

Since the commitment of “Afrocentrists” aimed at digging up the truth about black people’s splendid past history, that which the enemies of African people’s prosperity have intentionally distorted, hidden, and consigned to oblivion, is gradually bearing the expected fruits, the reactions of those whose chief endeavor is to confiscate black people’s natural right of primogeniture are various. With regard to dark-skinned historical and biblical personages who were cunningly bleached, the most frequent reaction now is “He or she was at least partly black.” Note that even the Upper Egyptian Saint Maurice was whitened as well. With reference to Afrocentrists’ current claim that the Judeo-Christian civilization is black par excellence, the most recurrent reaction consists in pretending that everything African is harmful: their scripts, gods, rituals, symbols, and so on. The so-called Negroid gods and rituals cannot bring devastation and death to white lands and thus bring the entire white race to the brink of extinction, unless white elites and folk so decide. When the Mongoloid nomads and pillagers first met the real Semitic Jews named Khazars, they were fascinated not only by Judaism but also by the highly cultivated or civilized conduct of the Khazars (blacks). Needy Jewish scholars were eventually sought-after to teach the Mongoloid Children Torah and other fields of study.91

The white-supremacist tribe can now say anything it wants, but the fact remains that at least 90 percent of the cultural heritage of white Europeans derives from the Judeo-Christian civilization that, as said above, is black par excellence. For exhaustive enlightenment in this respect, Gerald Massey’s writings are most indicated. Of course the heinous rites later known as “mysteries” came from Africa and the early performers of such rites in Europe were Druids. But Africa did not only produce and export “mysteries.” Performers of those rites, such as Nimrod, were confronted in their blasphemy by Abraham, the founder of the Jewish nation, who left his own nation of star worshippers, in Harran, to found a new religion. That religion, which focuses on the worship of a sole transcendent God and the practice of justice and compassion toward one’s fellow man and woman, became known as Judaism. Later on, Judaism became corrupt as a number of its converted members continued to practice mysteries on the sly. So the Jews were confronted in their corruption and faithlessness by Jesus “the Christ,” who came to be the core of Christianity. “No one can serve two masters, for either he will hate the one and love the other, or he will stick to the one and despise the other; you cannot serve God and Money,” Jesus stated.92

We can thus conclude that it is not the Negroid god that is bringing the white lands and the whites to the brink of extinction. It is instead the white supremacists’ refusal to get rid of Druidism (mysteries); their obstinate refusal to become performers of justice and compassion; and their continual refusal to serve God (i.e., to embrace truth) that are destroying the world as a whole. Can you hear Pope Benedict XVI? “To rejoice we need not only things but love and truth.” Can you also hear Julian Assange? “Any decision-making that is based upon lies or ignorance cannot lead to a good conclusion.” Ancient Egypt is the light of the world since black people are masters of the world by celestial grace. There is no supremacist purpose in saying that, because everywhere blacks have always been modest, conciliatory, and all-embracing regardless of their being aware of

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91 George Sava, Valley of Forgotten People, 175; and Arthur Koestler, The Thirteenth Tribe, 31.
92 Mt 6:24.
that either consciously or unconsciously. It is not for nothing that the illustration of Jesus “the Christ” shown in all of his blackness as the Good Shepherd is, all through the Middle Ages, the favorite image of the early Christians of Europe. This image, as well as the worldwide peaceful atmosphere it sends out, has been heartlessly destroyed by a single white European tribe whose systemic greed for money has become the subtle dictatorship we live in today, that which condemns and enslaves men and women, blacks and whites alike.

Four

A One World Government’s Agenda Should Be Fair and Nonracialist

From now on, the highest task and duty of black people both on the continent and in the diaspora must consist in having talks with the architects of the one-world-government system on a daily basis. Blacks are required to talk them into acknowledging our critical role as comasters of the world, if only to ascertain that their government’s agenda is fair and nonracialist. My sincere belief is that a one-world-government system that backs in words and deeds the human family’s faith in fundamental human rights; in the dignity and worth of each human person; and in the equal rights of men and women of all racial features and of nations large and small is definitely possible. However, honesty, modesty, and an all-embracing attitude are necessary ingredients for such a system to function successfully. Lies and all sorts of deceit not only cause distrust but will seriously damage the system until it collapses, because trust and honesty are essential to communication and productivity. Untainted knowledge is power par excellence, whereas lies or falsehoods diminish the knowledge of deceived victims and thus decrease the power of the deceived. If people distrust the words of other people, they will have difficulty also trusting that they will treat them fairly, have their best interests at heart, and refrain from harming them.
Who, then, is going to keep the projected one-world-government system honest, if its architects themselves are averse to practicing justice and compassion toward their dark-skinned fellow men and women? The slave trade and the subsequent enslavement of black people involve the biggest genocide ever in human history. Colonialism was outright thuggery and the greatest robbery ever known to humankind. And yet the architects of the one world government, who have duly condemned the crimes committed by the Nazi Germany during World War II and have managed to get proper reparations for the victims of such atrocities, delay doing the same as regards the slave trade, colonialism, and related crimes. While the entire human family is being pressed to welcome the new world order and its one world government, in Africa, a new colonialism is reigning supreme amid the more or less total indifference of the world's leading powers. The unique exception so far is His Holiness Pope Francis, who has dared to call for a global movement against what he refers to as a “new colonialism” rooted in an inequitable economic order.

White supremacists who seem to be builders of the one world government are deceitful and untrustworthy given their infinite lack of scruple and moral virtues. As long as they (“Talmudists”) remain determinedly reluctant to rid the human family of the monstrous lie according to which black people carry an alleged “curse” that supposedly determines our being dark-skinned men and women, our being males with genital organs shamefully elongated, our being naked or destitute, our being inclined to theft and fornication, our being banded together in hatred of our masters, our being indisposed to tell the truth, and so on, black people will always have trouble trusting that the one-world-government system is likely to treat us fairly, to have our best interests at heart, and to refrain from harming us. We have to rid the world of those fabricated lies, do away with all related propaganda and media publicity, and eventually tell the truth about the everlasting (natural) preeminence of black people in terms of humaneness. We have to, because the problem about lies is that one Lie will necessarily call for another and then another. It appears to be hard to keep lies single. They seem to want to breed more of their kind to protect themselves. And the liars, before long, become victims of their own lies, trapped in a dishonest web that demands lots of energy to protect their false fronts. They must maintain groups that oversee their lies to insure that the lies that they have propagated do not contradict themselves. The fact of the matter is that they have put out so much disinformation that they lose track of reality themselves. This makes matters worse because, far from redeeming humanity, what they have spread into all walks of life is a cancer of deceit—wickedness—that is contaminating and killing anything of value all over the world.

At least sufficient evidence has been produced to prove that all previous discussions, speculations, and conclusions concerning the genesis of language, mythology, fetishism, theosophy, and religion are inadequate if only because the Kamite element has been hitherto omitted, and to show that the non-evolutionist could not possibly bottom any of the beginnings. One object aimed at in these and the previous volumes is to demonstrate that the true subject-matter of “Holy Writ” belongs to astronomical mythology; the history first written in the book above, that was sacred because celestial; and that this has been converted into human history in both the Old Testament and the New. The “Fall in Heaven” was an Egyptian mythos previous to its being turned into a Hebrew history of man in the garden of earth. The Exodus or “Coming out of Egypt,” first celebrated by the festival of Passover or the transit at the vernal equinox, occurred in the heavens before it was made historical in the migration of the Jews. 93

The Kamite element, deliberately dismissed by the architects of the highly worshipped one world government, has every reason to remain adamant in its being a cornerstone for anything human to be built on earth. With the older people having lost their moral code, the fictitious curse on dark-skinned men and women has probably become well established as truth. Does our black skin really result from the so-called curse? The only reasonable response is “No, it does not.” It does not because the black-skinned race predates the white-skinned race. This is what the illustrious Dr. Cheikh Anta Diop, one of the leading anthropologists and Egyptologists of his time, brought to light: “If the first humankind had never left Africa to people Europe and the rest of the world, there would never have

93 In Gerald Massey, The Natural Genesis, vol. 1, xi.
been racial differentiation; the humanity would be homogeneous and Black.” But if you are a white supremacist and prefer to hear this truth from a fellow white man, all you have to do is read Gerald Massey and Michael Bradley, just to mention a few of them. Does the length of black male genitalia actually result from the drunkard Noah’s alleged curse? In no way, because the black man and black woman existed before the Caucasoid (white) came into being and before the latter fabricated the so-called curse. Do black people’s present nakedness or poorness actually result from the greedy whites’ made-up curse? There is no curse on black people at all. The alleged curse is a falsehood intended to justify the disgusting conditions we (black people) are forced to live in. Such conditions are the result of our being victims of constant brutal heists carried out by those who created from nothing the alleged curse. Again, true Jews are Kamites (i.e., blacks), and these blacks or Israelites had always been enviably wealthy and mighty. Both men and women wore golden earrings and bonnets, and men were clothed with garments with fringes that reached down to the feet and were bound with golden girdle. Do not forget, in addition, that the secret of the ancientness and sanctity of the writings (Holy Writ) is that they were originally Egyptian, like the Jewish community.

Actually, it is the fact of being repeatedly raided by both the birds of prey of the mountains and the beasts of the earth that explicates our present-day outer nakedness or destitution. Has the alleged curse turned black people into men and women inclined to theft and fornication? History shows that the Khazars (new Jews) have always been marauders and have always lived on raids and unholy wars aimed at slaughtering alien folk and thus collecting precious plunder.\(^\text{94}\) For the reason that their white-supremacist ideology requires that they portray themselves as men and women morally beyond reproach, all they do is blame other people (blacks in particular) for the evil they themselves do. Inclined to theft, they said? Here is what the Gaullist former French president Jacques Chirac is quoted as saying:

A large part of the money we [Caucasians] have in our purses comes precisely from the misuse of Africa for centuries. Not only, but a lot comes from the exploitation of Africa! So we [Caucasians] have to have a little bit of common sense. I do not say of generosity, but of common sense, of justice to give back to Africans what we took from them. All the more so as it is essential to avoid the worst convulsions or difficulties with all the political consequences such turmoil entails in the near future.\(^\text{95}\)

So who is ancestrally inclined to theft: the black people who purportedly carry the white supremacists’ fabricated curse, or the so-called Chosen People from the Caucasus? Did not the latter in the past deprive the European Hebrews (blacks) of all little things that make life worthwhile? And are they not now stirring up wars and spreading lethal diseases throughout the African continent so they can freely loot our natural resources? “Their ruthless ferocity in battle and the hideous atrocities they committed against their defeated foes and helpless captives earned them the epithet of ‘the Scourge of God.’”\(^\text{96}\) It is not in black people’s nature to love theft and have a voracious greed for money so much as it is in the nature of the Caucasoid. From the loved work of Emperor Constantine (VII) Porphyrogenetos, or “the Purple-born,” who reigned from 913 to 959, I have a superb extract that speaks volumes:

Fix, my son, your mind’s eye upon my words, and learn those things which I command you, and you will be able in due season as from ancestral treasures to bring forth the wealth of wisdom, and to display the abundance of wit. Know therefore that all the tribes of the north have, as it were implanted in them by nature, a ravenous greed of money, never satiated, and so they demand everything and hanker after everything and have desires that know no limit or circumscription, but are always eager for more, and desirous to acquire great profits in exchange for a small service.\(^\text{97}\)

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95 In Prof. Nicolas Agbohou, Le Franc CFA et le Développement de l’Afrique, 7.
96 Michael Bradley, The Rise (And Fall?) of Esau’s Empire, 35.
97 In Constantine Porphyrogenitus, Greek text edited by G. Y. Moravcsic, English translation by R. J. H. Jenkins, De Administrando Imperio, 67.
African autocrats who become exceedingly wealthy after various numbers of decades in power are usually exhibited to the world as an illustration of black people’s love for theft. With regard to Angola’s kleptomaniac dictator, for instance, the London-based NGO Global Witness reported in 2004 as follows: “Nowhere are the devastating effects of revenue misappropriation and state corruption more starkly illustrated than in Angola, where one in four children will not live to see the age of five. One in four is also the ratio of money that disappears from the state budget each year. The two figures are related: while most Angolans suffer devastating poverty, oil income has enabled some top officials of the ruling [MPLA] to become very, very rich.” Yes, Global Witness was and is absolutely right. The illegally occupied territory of Cabinda alone accounts for approximately 80 percent of Angola’s oil production, estimated nowadays at about two million barrels per day (311,000 m³/d). It is similarly estimated that oil exports from this non-self-governing territory are worth the equivalent of US$234,000 per year or US$19,500 per month for every Cabindan native. And yet the government of Angola disgraces the people of Cabinda and treats them as lesser beings, since it forces Cabindans at home and abroad to live on less than US$2 a day. It is a fact: members of the Angolan government and their respective families have amassed an immense wealth thanks to their excessive lack of scruple. They employ kidnapping, rape, homicide, thievery, and all methods of deception on a grand scale, accepting no opposition to attaining their objectives. But we all know the raw truth: The Angolan government is nothing but a mercenary entity in charge of terrorizing the people of Cabinda and Angola so that particular Western corporate interests can freely loot our natural wealth and resources. Hence, African autocrats, who are but employed mercenaries, are not the real thieves, regardless of the fact that they are well paid for the job. The real thieves are Western imperialist governments, financial institutions, corporations, and dishonest religious establishments that happily welcome giant bloodstained loots from Africa, while their respective NGOs are sent to encourage Africans to be happy about their hardship. The good-looking daughter of Angola’s autocrat Dos Santos—in this instance Isabel dos Santos—has managed to bank US$3 billion for none but her alone, in a country (Angola) whose people are living on less than US$2 per day. Just like the money of autocrats like Mobutu Sese Seko, leaders like Haile Selassié, and a number of other African tyrants, the Dos Santos family’s billions are hidden in white supremacists’ countries. Given that those billions will never, ever be given back to Africa, it is easy to guess who are inclined to deceit and theft by nature. Labeling black people as men and women disposed to theft proves to be a manipulation by the Chosen People from the Caucasus meant to place credit in their fabricated curse. The fact remains that black people have been robbed of their own Gods and are still being robbed of their past and present achievements.

To be addicted to fornication is something not at all in black people’s nature. Polygamy is an African way of life since time immemorial. Black people’s ancient wisdom approved polygamy as a remedy for adultery or fornication. With no valid explanation, Western Europe’s so-called civilizing mission considered this way of life to be “savage.” As soon as most African nations found themselves divested of their respective guides (learned elites), white supremacists’ so-called civilizing mission undertook to forcefully introduce the “savage” black people to their civilized way of life—that is, to monogamy. All of a sudden, fatherless children of mixed race started to appear here and there, and, amazingly, the birth of such children increased in number. In French and in other European colonies, laws or public opinion prohibited marriages between individuals of different races. In fact, most of those babies’ young mothers were victims of rape by married white men inclined to fornication or extramarital sex. If you are a white supremacist and hunger after further evidence that Caucasians are inclined to adultery and sexual perversion by nature, all you have to do is watch the videos of the Belgian politician and former member of the Belgian Chamber of Representatives, Laurent Louis:

Unfortunately, and tragically, however, anthropology of the 1930s and 1940s was not sufficiently advanced for Hitler [Adolf] to perceive that all Caucasians were partly Neanderthal and that some were merely “more Neandarthalish” than others. If German anthropology had been even thirty years more advanced, it is at least possible that his reaction and that of the German people might have been somewhat less extreme. Instead, he cherished a common Germanic fantasy of the time that Caucasus Jews and Arabs “could not” be fully “White” or “Aryan” because of their primitive lifestyles, monotheistic fanaticism and their
Given the large extent of the Jewish (black) contribution to the flourishing of the Khazar people, white supremacists should show their gratitude to black people (at one time masters of the Khazars), instead of attempting to hide the raw truth—that is, the truth of the black Jews’ major contribution to their enlightenment. It is the Caucasians themselves who are banded together in profound hatred of their former masters, who happen to be the black Jews or Israelites.

Did the fabricated curse turn black people into men and women wanting in inclination to tell the truth? Otherwise said, are black people “liars” by nature? If the Caucasians’ alleged propensity to tell the truth makes any sense, the white man who justly claims that “the truth is the only way that we can get anywhere”—in this instance, Julian Assange—would not have been given such a hard time by his own fellow white-complexioned folk. If white supremacists’ supposed tendency to tell the truth makes any sense, Patrice Lumumba of the Congo (DRC) would not have been killed upon a false basis; nor would the late president Nelson Mandela of South Africa have been at one time unjustly labeled as a terrorist; nor would the illegal occupation of Cabinda by Angola since 1975 have been supported by most if not all so-called Western democracies. Do the latter really have any natural propensity to tell the truth? If they do, why do they not explicitly acknowledge the obvious fact that Africa was the birthplace of articulate humanity and therefore the primordial home of all things human? The black Jesus, “the Christ,” knew exhaustively who the liars were, then and today:

You [persecutors of the anointed Israelites, the latter of whom were black people] are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie.  

Unlike the Khazars (new Jews) who have managed to erect themselves as real Chosen People, which makes no sense since the genuine meaning of being...
“chosen” has nothing to do with complexion but with coming to light, according to the Egyptian scholars of time immemorial. Black people’s genetic preference to be honest with themselves and tell the truth is a fact because of their inexorable quest for enlightenment. Since time immemorial, black people have had a moral code based upon the ageless evidence that truth is the light—hence the world-famous term pharaoh for the most transcendent social, political, and religious status a man or woman anywhere on Kamite shores could ascend to. As said on previous pages, a pharaoh was literally considered to be “the living divine light,” “the messiah or savior” upon which the well-being of both the Kamite people and lands depended. The Hebrew word messiah derives directly from the Egyptian word mesaḥ and means simply the anointed king. And, according to M. Bradley, “the Greek word christos means precisely the same thing, a rightfully anointed king, our ‘Christ.’” In the Bible, Jesus is quoted as saying, “I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life.” Then he says, “I am the way and the truth and the life. No one comes to the Father except through me.”\(^1\) So we, black people, bear in mind since time out of mind that truth and light go well together, that God is love, and that truth alone sets one free from the darkness (deceit, greed, envy, nastiness, self-importance, etc.). Bradley is reminding us that “pre-Christian religion of ‘the Christ’ was the Egyptian Christian belief in ‘Serapis,’ the Messiah, and in the ‘Trinity’ of Father, Son and a Female Divine Essence (i.e. Santa Sophia), the ‘Holy Family’ of Osiris, Horus and Mother Isis.” My understanding is that a rightfully anointed king, a messiah or savior, and a Chosen People or race (from the Caucasus or elsewhere) are men and women rooted in God (love and truth) and are therefore inclined to righteousness. Unfortunately, since the Caucasians undertook to destroy the race that first ranged out over the world in order to arrogate its enlightened throne to themselves, the world entered into a period of total degeneration. Here is the sort of world Caucasoid white supremacists want all nations to live in:

We now live in a nation where doctors destroy health, lawyers destroy justice, universities destroy knowledge, governments destroy freedom, the press destroys information, religion destroys morals, and our banks destroy the economy.\(^2\)

As the vast majority of both Cabindan and Angolan peoples are forced to live in an abject poverty, and noting that Angola’s tyrant Dos Santos came to power four decades ago with the assistance of Western powers that apparently figure among the champions of the one-world-government system, it is to be feared that the praised government will definitely end up annihilating all dark-complexioned men and women and establishing a society with only two classes of people: slave owners and slaves.

By allowing the figure-head government of Angola (MPLA) to maintain its colonial power over Cabinda since 1975, although such belligerent occupation is an internationally wrongful act and entails the gravest crimes that fall within the jurisdiction of the ICC (International Criminal Court), the advocates of the one world government are wittingly fooling and extinguishing the blessed people of Cabinda I belong to. Considering both the US strategic interests in Cabinda and our less talked about peaceful struggle to recover political sovereignty, the fair-minded US scholar J. Peter Pham, PhD, describes the Cabinda issue as “the forgotten conflict America can’t afford to forget.” Nor should it be a conflict the United Nations can afford to forget, I would append, inasmuch as the Cabinda issue is a step in the process of deconstruction of international law by the Western powers. Angola’s atrocities in the non-self-governing territory of Cabinda have forced hundreds of thousands of Cabindans to flee abroad, where we are suffering many hardships imposed by the figure-head president of Angola who is well paid by the backers of a new colonialism rooted in an inequitable economic order.

In June 2014, Western Chambers of Representatives authorized unanimously a package of financial aid worth hundreds of millions of US dollars to equip the Syrian rebels and to take care of the Syrian refugees. As yet, even though Western powers are getting billions of US dollars out of Cabinda’s oil on a daily basis, nowhere is there a single penny approved by Western parliaments to finance our nonviolent struggle and to take care of the destitute refugees from

\(^{1}\) Jn 8:12 and Jn 14:6 respectively.

\(^{2}\) US journalist Chris Hedges.
Bartolomeu Capita

Save the Congo. To Stop World War III

days before the European elections in which the FN is leading the polls in France, Le Pen spoke of the “demographic explosion” in the world. “Monseigneur Ebola could sort that out in three months,” he said in front of journalists. Later, addressing supporters, Le Pen, 85, said he feared the French population risked being “replaced…by immigrants.” “In our country and in all Europe, we have known a cataclysmic phenomenon—a migratory invasion that, my friends, we are seeing only the beginning of today.” Le Pen, who is standing as MEP for the south-east seat, added: “This massive immigration risks producing a real replacement of populations if we don’t arrive in power soon enough to put an end to the politics of decadence that has been followed for decades.”

For sure Mr. Le Pen is as acquainted with history as were both my maternal and paternal grandfathers. Thus, he is well aware that black-skinned people are the only population on earth that is still being replaced by immigrants from the Caucasus Mountains. The original Semitic-Jewish Khazars were black-skinned. The fact is that they were invaded, enslaved, and ultimately replaced by Caucasoid immigrants. Since the latter had no names, nor faith or any distinctive culture of their own, they ended up adopting everything Kara-Khazar (i.e. black Khazar). Black populations were replaced in Europe, in Australia, in America, in Asia, and are being noiselessly replaced in South Africa, in Angola, in Cabinda, in Congo, and all over Africa by the very same Caucasian tribe Mr. Le Pen seemingly belongs to. It is a fact that the Ak-Khazars (i.e. white Khazars) are the ones who first gave the word slavery to the world. “These Jewish Khazars ravaged the formerly still-quite-civilized old Roman provinces of Dalmatia, Dacia, Hungary and Romania in a relentless search for slaves that reduced these previously long-cultured regions to barbarism by sheer terror and brutality.”

105 Bradley, The Rise (And Fall?) of Esau’s Empire, 35–36.
deadly viruses like “Monseigneur Ebola,” and desirous to perpetuate Western looting machines all over the African continent. Le Pen is most probably a New Ager! Thus, he will enter the collective memory of the race he belongs to as a decent man who worked for the expansion of the European Empire, like Pierre Savorgnam de Brazza, Jules Ferry, the Belgian King Leopold II106, and Stanley, eager to bring enlightenment to the “lower races.”

Racial prejudices of a French politician, like Le Pen, are hardly surprising. In fact, contrary to what the brainwashing propaganda suggests, it is in France that the doctrine of racial superiority (i.e. the so-called Aryanism), found its first expression. Not in the least in Germany! It is the French aristocrat Joseph Arthur, Comte de Gobineau who first published a celebrated Essay on the invented Inequality of the Human Races (1853-55). Almost forty years later (1894), the said theory was spread in Germany by the Gobineau League of L. Schemann and by the written works of the British-born Houston Stewart Chamberlain. This French essay eventually contributed to the foundation of the racist ideology of the National-Socialism (Nazi).

In view of the African saying, “As you sow so shall you reap,” black people are taught to not sow hatred as their offspring would reap bitter fruits. What is more, African people’s distinctive moral compass—that is, their navigational instruments par excellence in social, political, and spiritual fields—is the fear of God and His commandments, which they should never be outside of, as well as the ancestral injunctions, which they should never disregard. This makes a spiritual man of an African, rather than a merely religious one. Of course the responsibility to change the condition of black people on a worldwide scale lies upon African men’s and women’s own shoulders. Though to succeed, Africans must necessarily pass through a cultural (r)evolution. You shall fear no evil, first-born race! If you fear, you submit, and if you submit, you are someone’s bitch (i.e. slave). Stand up and be confident for God exists within you. It is said, as the quotations below reveal, that Baron Rothschild is the Messiah, the lion of the tribe of Judah; and that he and the House of Rockefellers control everything and are working to bring in a public one world government. The only thing is that I cannot—no one can—believe a more just world could be built out of the wreckage of the existing international law.

The Rothschilds govern a Christian world. Not a cabinet moves without their advice. They stretch their hand, with equal ease, from Petersburg to Vienna, from Vienna to Paris, from Paris to London, from London to Washington. Baron Rothschild, the head of the house, is the true king of Judah, the prince of the captivity; the Messiah so long looked for by this extraordinary people. The lion of the tribe of Judah, Baron Rothschild, possesses more real force than David—more wisdom than Solomon.108

The Rockefellers control both education and religion in this country [USA] through their foundations. The Rockefellers have played key roles in the CFR [Council on Foreign Relations]. Rockefeller wrote the book The Future of Federalism which supports the union of nations into a world government. For many years the Rockefellers have been pouring billions of dollars into projects and international groups which are working to bring in a public One-World-Government. (The world already has a secret One-World-Government.) The Rockefellers take part in decisions that affect Russia, China and other parts of Asia and with good reason the House of Rockefeller has holdup and assets in these countries too. The investigator of the Rockefellers will find that they have secretly had their hand in the politics of the United States during the 20th century. The decisions and directions this nation [USA] has taken, are the result of countless orders which the Rockefellers have given to their underlings.

When the inalienable rights of dark-skinned Christians, such as the Cabindan people, can be violated, and powerful Christian appellations will not even stand up for their own kind in faith, we can see how much hold the idea of the “chosen


108 In Anka Muhlstein (Jewish writer), Baron James: The Rise of the French Rothschilds.

109 In Fritz Springmeier, Bloodlines of the Illuminati, 113–14.
race” theory has over Christendom. Is the hope of Pope Pius XII for the Negro’s happiness, well-being, and eventual triumph over racial difficulties a mere smoke screen? Is the Catholic social teaching a mere facade as regards black people? Is Pope Francis’s relevant speech excoriating global capitalism’s greed for money and subtle dictatorship that condemns and enslaves men and women a mere pretense or make-believe? There is, however, a reason of import why Christians with enough might will not come forth even though they know of Angola’s flagrant violation of international law as well as its resolve to continue to spread destruction and death. Christianity seems to have long been infiltrated by antiblack racists:

Under Clovis I, who reigned from 481–511, the Franks converted into Roman Catholicism. Through him, Rome began to establish undisputed supremacy in Western Europe. In return for being the sword of Rome whereby the church would manifest her power and impose a spiritual dominion, Clovis was granted the title of “New Constantine” and to preside over a unified “Holy Roman Empire” based on the church and administered on the secular level in perpetuity by the Merovingian bloodline. Like “the sure mercies of David,” this was a pact that could be modified, but not revoked, broken or betrayed. When in 496 the church pledged itself in perpetuity to the Merovingian bloodline it was presumably in full knowledge of their claimed identity. This would explain why Clovis was offered the status of Holy Roman Emperor, and why he was not created but only crowned king. In 754 the church clandestinely betrayed its pact.110

I know in politics there is always give-and-take on both sides. However, in the face of the racist treatment of blacks in the West and the world as a whole by extreme Neanderthal-Caucasoids, in order to help black people to overcome racial prejudices, the powers that be—and the caring Roman Catholic Church in particular—are required to help propagate throughout Africa the original icon depicting both the Virgin Mary and the Christ child as black personages. Blacks, for more than thousands of years, have put blood, sweat, and tears into the building of the Western nations. Yet Negroes are still victim of the unjust treatment they receive from the most powerful Western nations; yet Negroes are being treated in neither a democratic nor a Christian way. How can blacks keep up high hopes in a one-world-government system where the decision-makers display racial prejudices and where international machinery for rectifying injustices is dismantled from the outset? Racial prejudices throughout the United States, the revered country that says “in God we trust,” eventually frustrated one of its most generous benefactors, Marquis de Lafayette, who said:

I would never have drawn my sword in the cause of America, if I knew thereby I was founding a land of slavery. This great nation [America] which has taken such delight in lecturing Europeans on colonialism and the duties of the white race early simplified its problems by exterminating the Indians.111

It turns out that the so-called duties of the white race consist in sowing death, hatred, and economic, social, and political backwardness among other races. It is true!

For dominant groups and powerful industrial nations, the definition of race is usually cut to suit the pattern of their economic and political policy. The subtle fallacy and the power of emotional stimulation inherent in the idea of race serve to make it a perfect instrument of politics. In the passionate embrace of race, they are led to bloody slaughter and barbaric orgies of human torture and lynching... The European powers used their military and technological superiority to establish control over existing local [African] states and then passed laws and implemented discriminatory social practices that rendered the local population politically and economically powerless. Indigenous peoples often attempted resistance to forcible colonization, but most such attempts failed. The colonizers brought superior weaponry and infectious diseases.

110 In Fritz Springmeier, Merovingian Bloodline: The Black Nobility, 10.

111 Quoted by Roi Ottley, No Green Pastures.
that devastated local populations and they exploited local tensions by pitting rival indigenous groups against one another. All these factors undermined the effectiveness of local resistance.\footnote{Roi Ottley, No Green Pastures, 140.}

African Leaders’ and Scholars’ Obligation to Stop World War III

Dark-skinned people have not only been present on earth since the dawn of time but have also ruled the world over several millennia. Over this period of time, blacks were the only ones with perfect command of both the world’s visible and invisible aspects. Up to the French Revolution of 1789 that sought to remove any vestige of Europe’s ruling black nobility as well as the black image of Madonna and her Christ child through an agenda based on ancient occult teachings, black people continued to enjoy the deference and admiration due to our rank of enlightened guides of humanity on the path of civilization.

As it is obvious that the Kamite people (blacks) are the race that first ranged out over the world, and since ancient Egypt is undeniably the light of the world, it is therefore to Africans that the Creator—the Divine Architect—has given the primary duty to take care of the creation. This blessed responsibility appears to be the root cause of black people’s intrinsic modesty and ancestral tendency to cultivate peace within and without. In fact, this inherited inclination to nurture peace both within and without is what you are invited to call African people’s “spirituality.” According to H. R. H. Haile Selassié, “Spirituality is not theology or ideology. It is simply a way of life, pure and original as given by the Most High. Spirituality is a network linking us to the Most High, the universe, and each other.” What is more, spirituality is what underlies black people’s spontaneous smiles, even while suffering hardships, because it (spirituality) generates within the subconscious and the conscious the subtle feeling that to rejoice one needs not only things but love and truth. Due possibly to the dearth of spirituality of the sort of black people’s, Caucasians have triggered countless wars all over the world, including the two major wars, World War I and World War II. Barely seventy years after the last world war, World War III is already looming over the European continent and the world as a whole. One has to have a scary spirituality and be excessively bloodthirsty to instigate another extremely deadly war. But since blacks are the ones given the primary duty of taking care of the creation, it is high time that we stood up and did our best to avert the looming World War III. African men and women on the continent and in the diaspora are required to unite and to be clear-sighted and brave enough to protect the whole of humanity against the highly calamitous consequences of this frightening war in the not-too-distant future. Due to “Westerners’ total blindness, indifference, cynicism, arrogance, and worrisome ignorance of the realities which are the root-cause of the present-day cannibal world order,”\footnote{See Swiss professor Jean Ziegler’s interview with “20 Minutos (David Rojo)” on September 27, 2010, http://www.20minutos.es/noticia/825293/0/ziegler/entrevista/hambre/.} the avoidance of World War III seems unlikely. But Africa should not give up carrying out its natural obligation to take care of the creation. For sure World War I and World War II took black folk by surprise, and it is clear that our (blacks) being dragged into those deadly wars did not depend upon our own free will. We also know that millions of black men and women on both sides were sacrificed on the altar of Western nations’ profit. Besides, we know that in the aftermath of World War II African nations became poorer while their fellows in the West grew richer. Hence, if African countries’ sovereignty makes any sense, it is high time that we took sides with respect to the looming World War III. If we are actually willing to preserve our dark-skinned race on earth, we are required to side with those working toward a multipolar world that seeks to have respect, harmony, peace, and equality among all nations.
Confronted with this reality, the outstanding Malcolm X made the following remark: “The greatest mistake of the movement has been trying to organize a sleeping people around specific goals. You have to wake the people up first; then you will get action.” So, first of all, EU citizens are required to wake up from their seemingly deep sleep by getting to the root of the problem—the truth—so they can subsequently act in full knowledge of the facts.

Western Europe’s reliance on the resources of Africa is neither a strange fact nor harmful in itself. Actually, what makes it deleterious is the fact that it does not fit into a multilateral framework that brings within its sights all practices in line with the spirit of international responsibility sharing. This simply means that Western European powers dependent on the natural assets of Africa are not fair at all, inasmuch as their policies do not coincide, in essence, with the assignment of the United Nations, which consists in promoting an international order of justice and peace. In other words, the dependence has stripped EU political leaders of any intention to act boldly and collectively for the sake of justice and prosperity at home and abroad. The ultimate goal of their African policy is to take the highest advantage of African natural wealth and resources without concerning themselves with the fact that such policy generates dictatorships, corruption, starvation, poverty, and underdevelopment in Africa. Hence, their surprise at the ceaseless waves of refugees from Africa in search of protection in Western Europe comes close to being cynicism.

Consequences in Africa of Europe’s Dependence

Western Europe’s dependence on the natural resources of Africa has countless damaging consequences in Africa. To make sure that the supply of Africa’s resources to Western Europe will be uninterrupted, the latter’s governments have made all arrangements to exercise continued military control over the African continent. Such control divests African states of self-reliance completely in that it maliciously originates African countries’ dependence on Western powers for their respective national security. It is not by accident that African countries are barred from acquiring nuclear weapons and the entire continent excluded from having a seat on the UN Security Council. This is the political framework in which the villainous colonial pact was born: as a result of a rape.

Five

ROOT CAUSE OF MASS EMIGRATION FROM AFRICA

Europe’s Dependence on African Resources

The root cause of mass emigration from Africa is without a doubt the fact that “Western Europe’s very existence depends on the resources of Africa and the continued control exercised by the Western European powers over the African continent.”

In order to enable EU leaders to fight efficiently and ultimately triumph over mass immigration, the general public of the EU should be willing to take up the challenge of becoming acquainted with Western Europe’s dependence on the resources of Africa; with the political, social, cultural, and economic consequences of Africa of this dependence; and with the vital need for an economic plan meant to harmonize the right of African children to live flourishing lives with the right of Western European children to live prosperous lives as well. Hypothetical failure to respond to this challenge would necessarily be a serious blow to the world as a whole. It is well known that people in any corner of the planet easily fall asleep—that is, readily give up watching out for national and global political problems—on account of propaganda and petty briberies.

When you hear about the full substance of the colonial pact, you inevitably end up agreeing with the caring African and honest Western academics that draw the conclusion that this vindictive pact is, without a shred of doubt, the genuine cause of wars in Africa.115 If you are hearing about the colonial pact for the first time, you will be gaping in consternation. Needless to say, it deprives Africans of their means of subsistence (natural wealth and resources); divests Africans of self-determination and self-government; and generates dictatorships, mass murders, mass incarceration, corruption, hunger, extreme poverty, underdevelopment, cyclic civil wars, brain drain, and never-ending waves of refugees toward Western European countries.

The French Africa Colonial Pact

France succeeded at maintaining virtually absolute control over the national economies of its former colonies in Africa when these colonies gained their ‘independence.’ One touchy point in French-German discussions is that Charles De Gaulle, whom Dumas [Roland] described as a man with unquestionable world authority, literally copied the blueprint for usurpation that Germany used to usurp the economies of German occupied France and other German occupied nations during World War II.116

The Colonial Pact: It is the Colonial Pact that set up the common currency for the Francophone countries, the CFA Franc, which demands that each of the 14 C.F.A. member countries must deposit 65 percent (plus 20 percent for financial liabilities, making the dizzying total of 85 percent) of their foreign exchange reserves in an “Operations Account” at the French Treasury in Paris. The African nations therefore have only access to 15 percent of their own money for national development in any given year. If they are in need of extra money, as they always are, they have to borrow from their own 65 percent in the French Treasury at commercial rates. And that it is not all: there is a cap on the credit extended to each member country equivalent to 20 percent of their public revenue in the preceding year. So if the countries need to borrow more than 20 percent, too bad; they cannot do it. Amazingly, the final “say” on the C.F.A. arrangements belongs to the French Treasury, which invests the African countries’ money in its own name on the Paris Bourse (the stock exchange).

Ownership of natural resources: It is also the Colonial Pact that demands that France has the first right to buy or reject any natural resources found in the land of the Francophone countries. So even if the African countries could get better prices elsewhere, they cannot sell to anybody until France says it does not want to buy those natural resources. It is, again, the Colonial Pact that demands that in the award of government contracts in the African countries, French companies should be considered first; only after that can Africans look elsewhere. It doesn’t matter if Africans can obtain better value for money elsewhere, French companies come first, and most often get the contracts. Currently, there is the awkward case in Abidjan where, before the elections, former president Gbagbo’s government wanted to build a third major bridge to link the central business district (called Plateau) to the rest of the city, from which it is separated by a lagoon. By Colonial Pact tradition, the contract must go to a French company, which incidentally has quoted an astronomical price—to be paid in euros or US dollars.

From Parliament to resources: Not happy, Gbagbo’s government sought a second quote from the Chinese, who offered to build the bridge at half the price quoted by the French company, and—even for this—payment would be in cocoa beans, of which Côte d’Ivoire is the world’s largest producer. But, unsurprisingly, the French said, “No, you can’t do that.” Overall the Colonial Pact gives the French a dominant and privileged position over Francophone Africa, but in Côte d’Ivoire, the jewel of the former French possessions in Africa, the French are overly

dominant. Almost all the major utilities—water, electricity, telephone, transport, ports, and major banks—are run by French companies or French interests. The same story is found in commerce, construction, and agriculture.\textsuperscript{117}

French-German Differences in Opinion about Africa

The former French Africa colonies are Benin, Burkina Faso, Cameroon, Mauritania, Central African Republic, Chad, Ivory Coast, Gabon, Mali, Madagascar, Niger, the Republic of Congo, Guinea Conakry, Senegal, and Togo. Their money, the CFA Franc, is printed by the French National Bank in Chemalier, France. The fifteen former colonies, plus France formed the Monetary and Economic Union of West Africa (U.M.E.O.A.).

The Council of Presidents of the fifteen U.M.O.A. member states constitutes the highest authority of the union. Decisions of the Presidential Council are made unanimously. The Ministerial Council of the U.M.O.A. defines the monetary and credit policy of the union and it is responsible for the economic development of the region. According to the constitutions of all fifteen member states the creation of their currency, the regulation of its value, as well as the regulation of parities and modalities, is the exclusive privilege of the nation and its people, and decisions about it are made by the Parliament. So much for nominal independence. The placement of French commissars within the heart of the nations and the union’s banking system creates an obvious dichotomy between the nominal sovereignty of the union, its constituents, and the direct control of their national and regional economies by the former colonial power.


The region has three central banks. Three of the thirteen of the directors of the B.E.A.C. are French and four of the eight directors of the B.C.C. are French. The Board of Directors of the B.C.E.A.O. is constituted by sixteen directors: two from each country plus two additional directors from France who take part in the management of the bank under the same conditions and with the same privileges as the other directors. The number and placement of the commissars gives them a veto right at the board of each of the central banks. No decision can be made without their approval. France can enforce its policy by threatening to deadlock the economies unless decisions are made in compliance with French suggestions. The veto right also extends to the nomination of the Governor of the B.E.A.C. The Governor is elected with the unanimous vote of the Board of Directors, on suggestion of the government of Gabon, and after the approval of the other member states as well as France. This Central Bank not only has the privilege of creating the currency. It also has the privilege of granting credit for the current accounts of the national treasuries at its discount rate. The Board of Directors is making the decisions about the temporalities and about the total amount that is granted for financing the economies of each of the member states.

Sixty-five percent of the U.M.E.O.A. members’ foreign currency reserves as well as all of their gold reserves have to be placed at the French National Bank at zero interest. In return, France guarantees the value of the CFA Franc, which it devalues at leisure. On May 3, 2010, the website of \textit{Jeune Afrique} quotes the former French Minister of Finance and Commerce, now IMF Director Christine Lagarde: “The Bank of the States of Central Africa, for instance, places an almost 90 per cent of their reserves in the French National Bank.” In an interview for \textit{Le Liberation} in 1996, the late President of Gabon, Omar Bongo, said:

We are in the Franc Zone. Our operations accounts are managed by the French National Bank in Paris. Who profits from the interests that our money generates? France.
Large parts of the French national economy are literally based on this usurpation. French economists generally agree that the French national economy would collapse without this “infusion,” while many also are aware that the usurpation with the help of oppression is an extreme security gamble. France enforces its position with a destructive policy that has left the region shattered by coup d’état, instability, and war. To mention some: In January 1963, the President of Togo, the late Sylvanus Olympio, was murdered three days before the issuing of a new currency. On November 19, 1968, the late President of Mali Modibo Kéita was ousted in a coup and arrested. In 1977 Modibo Kéita died in prison. Kéita was poisoned. On January 27, 1996, the President of Mali was ousted in a military coup d’état. On March 15, 2003, the late President of the Central African Republic Ange Félix Patassé was ousted by the “rebel leader” Francois Bozizé. In 2010 the Ivorian President Laurent Gbagbo was ousted in a coup d’état. Gbagbo was imprisoned at the ICC. The UN still has all ballot boxes, which could prove whether the alleged election fraud had taken place or not, but the UN has so far failed to investigate appropriately. In all cases the monetary union and France have played a role.

The result is that one of the richest and most productive regions is hopelessly impoverished, indebted, and lagging behind in even basic development indexes. Naturally, the development of a stable middle class that could give the region a lift is impossible. It goes without saying that the development of the region as potential trading partner for a European market, a market that could yield far greater economic and humanitarian potential than the one that one could achieve by oppression and usurpation, is made impossible too. Hence France continues to “fix” Africa’s problems in order to barely hang on to a Nazi method of usurpation.

The French-German differences in opinion about Africa, German sovereignty, and the distrust between France and Germany can be reduced to this:

France has a knee jerk reaction every time the European Council or German lobbyists challenge France to redirect its Africa policy. A German analyst and Africa expert once said to the author that France reminds him of a man who stands at an abyss. He is so transfixed by staring into that abyss that he cannot even conceive of the idea that he could turn around to see whether there is terra firma behind him. When German lobbyists approach France, they are often trying to calmly call on France and to reach out with a helping hand so France could take a step back and reassess its situation. One must add to this that France and Germany share the fate of literally centuries of wars against each other. One should note that Germany was the aggressor in the last two wars. In fairness and to understand the dynamics, one must admit that there often was a tertium gaudens, a laughing third who could laugh with unalloyed joy, who played a role in French-German confrontations.

French policy makers will recall French President Mitterrand’s knee-jerk reaction and the united British-French lobbying against the reunification of Germany. The result is: that Germany may be nominally “reunited” but the Two Plus Four Treaty is no peace treaty; that Germany still is classified as an enemy state to the United Nations; that Germany still has no constitution and cannot adopt a constitution before it has a peace treaty; that its basic law has no territory on which it is valid; that Germany, according to the analysis of qualified historians like Peter Feist, still is subject to a “letter of submission to Washington” signed by former German Chancellor Willy Brandt; that Brandt only signed because Washington threatened to sabotage the inner-German dialog; and that Germany, politically, economically, as well as militarily remains under the direct control of the Supreme Headquarters of the Allied Command Europe (SHAPE).

German governments and media attempt to suppress these facts for the simple reason that they are aware of how “explosive” this information would become if a German government, a major opposition party, or the major German media ever would make “an issue” out of them.
appropriate application and implementation of international law everywhere in Africa. So the Nazi-inspired monetary system adopted by General De Gaulle (of France) to block the economic takeoff of the African countries and help finance the French economy is the real cause of wars in Africa. At the end of the day, dictatorships, repeated wars, and extreme poverty in Africa constitute the sustenance of the colonial pact—that is, they are what it must feed on for its continued existence. Yet this nourishment brings about mass immigration, which is causing unbearable headaches within EU nations.

Colonial Pact Pours Money into European Union
“Africa a Net Creditor to the Rest of the World” is the heading of a new AfDB-GFI Joint Report (2013).119 The report reveals that the African continent has been a long-term net creditor to the rest of the world. It finds that net resource transfers out of Africa ranged from US$597 billion to US$1.4 trillion from 1980 through 2009 and that unrecorded illicit financial outflows from the continent ranged from US$1.22 to US$1.35 trillion from 1980 to 2009, swamping recorded financial transactions. The fact is that Africa suffered between US$597 billion and US$1.4 trillion in net outflows between 1980 and 2009 after adjusting net recorded transfers for illicit financial outflows. According to Professor Mthuli Ncube, chief economist and vice president of the African Development Bank, “The resource drain from Africa over the last thirty years (almost equivalent to Africa’s current GDP) is holding back Africa’s lift-off. The African continent is resource-rich. With good resource husbandry, Africa could be in a position to finance much of its own development.” Therefore, net resource deficit and illicit outflows seriously undermine integral development in Africa. “The traditional thinking has always been that the West is pouring money into Africa through foreign aid and other private sector flows, without receiving much in return. Our report turns that logic upside down—Africa has been a net creditor to the rest of the world for decades,” declared


119 African Development Bank (AfDB) and Global Financial Integrity (GFI).
Colonial Pact Is Neocolonialism

The additional cheerless truth is that most if not all African leaders at home (in Africa) are totally subject to neocolonialism. “The essence of neo-colonialism is that the state which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality, its economic system and thus its political policy is directed from outside,” Dr. Kwame Nkrumah on one occasion observed, and justly. The existing relationship between Africa and its ex-colonizers, which former South African president Thabo Mbeki considers to be illegal, is neocolonialism. This is a relationship in which African leaders have no say in all of the matters concerning their respective countries and their own peoples, as they are deprived of that right by their ex-colonizers whose evil principle in their dealings with African states is “might is right.” Consequently, ex-colonizers are the ones who make the laws in African countries, and African leaders are there solely to abide by them. But what happens if they do not abide by them? The truth is that most African leaders who decide not to play along end up dead or with their countries destabilized. In order to stay alive, African leaders learn to survive in servitude and accept hush money just for them, their respective peoples being thus excluded from any social and economic progress. This explains the outright thuggery and greatest heist known to humankind under way in Africa. The perfect illustration of the neocolonial relationship between Africa and its ex-colonizers is the French colonial pact.

Professor Nicolas Agbohou has not only exposed the entire structure of this neocolonial heist by means of his invaluable book Le Franc CFA et l’Euro Contre l’Afrique (CFA Franc and Euro against Africa) but also clarified the need for written African constitutions in which the regulations for natural wealth and resources are enshrined, thus freeing African leaders from abiding by the laws of their respective ex-colonizers. On the face of it, EU member countries are not giving Professor Agbohou an attentive ear in this matter. Thanks above all to their nuclear might, EU member nations dispossess Africans of whatever is likely to restore the stolen pride and peace of Africa. Conflicts are cunningly fomented and extremely lethal diseases brought in with the purpose of making African states suffer until the latter show readiness to sacrifice everything for ephemeral harmony and normality—in other words, until the besieged African states openly accept Western Europe’s global dominance with sheer submissiveness. Africa is thus provided with both exhausted and corrupt leaders through whom African nations are directed along the road that leads to destitution and ultimate physical disappearance. Through such sold-out leaders, EU member countries succeed in getting African people’s money and wealth in their hands, thus divesting African nations of the money necessary to carry on integral development and spread well-being and happiness. EU supporters of the colonial pact long for sold-out leaders who are corrupt and submissive to be in power, provided the latter agree to always pick up the pieces. This explains to some extent the great irony that a number of African countries are up to their necks in “debt” to the very nations that are still amassing all their seed wealth by pillaging the African continent. In pursuance of the colonial pact, African leaders are required to provide private funding to EU politicians during presidential campaigns in Western Europe. The citations below, which show the extent to which Western nations prefer the pillaging of Africa to endorsing a policy of mutual respect and of win-win problem solving, are from the book of John Perkins that also reads, “Since Africa is the least understood continent, it is also the one most easily ignored and therefore vulnerable to plunder.”

The slave trade was arguably the most horrific and destructive act by men against men in a long history of human brutality. Add to it the ruthless repression of indigenous cultures, the influence of literature, art, and film that frequently portrayed the native peoples as less-than-human...
Evidence of African Leaders’ Political Destitution

In March 2015 a Conference of African Ministers took place in Addis Ababa (Ethiopia), and it is reported that African leaders called for self-reliance and taking ownership of resources. Yet the call comes into view as African leaders’ avow that they are neither self-reliant nor owners of their respective countries’ natural resources. By means of this call, the politically destitute African leaders are implicitly denouncing both the former and neocolonial masters who deprive them of self-reliance and possession of resources. Thus, their call for self-reliance and ownership of resources is a desperate cry for help. But where are they going to get the help they need? At this point in time, let’s face it: only Africans in the diaspora and their European supporters can efficiently rush to their aid. The meeting concluded with a rallying call from President Kagame, where he urged the room to develop a sense of urgency. He said, “We have decided where we want to be in fifty years’ time. We seem to have everything we need to achieve the Agenda 2063, except a sense of urgency.”

“A unified Africa requires urgent collaboration towards regional integration and the political will to make it happen,” announced President Kagame in his keynote address. Highlighting the importance of self-reliance and better use of domestic resources, he said, “This gathering is a good starting point if we use it wisely to determine where Africa goes next. There is value in once more reviewing the plans to see why we are not there yet in achieving the consistent results we want. Building new momentum requires that we stop thinking about development as something we do with external resources. We must focus on making better use of what we already have, domestically, in terms of our national and regional markets.”

Dr. Nkosazana Dlamini-Zuma, chairperson of African Union Commission, among other things stated, “Africa is rich, but the Africans are poor. We have abundant human, mineral, and natural resources and arable land—so why are we poor?”

125 Ibid., 205.
The Portuguese Version of the Colonial Pact

The Belligerent Occupation of Cabinda by Angola

It is clearly stated on previous pages that the belligerent occupation of Cabinda by Angola was purposely instigated by Portugal and France. Does such a statement meet the requirements for people to equate the colonial pact with the belligerent occupation of Cabinda by Angola? Taking into account the following facts, there is definitely no way to avoid such an equation. The colonial pact dates back to long before the aggressive occupation of Cabinda by Angola, right? Now it is worth remembering that, in order to have a never-ending existence, the colonial pact must feed on something. In short, it feeds on the violence and chaos it sows within and outside francophone Africa. Dictatorships, extreme poverty, civil wars, the looting of Africa’s natural resources, and the waves of African refugees toward EU countries in search of protection appear to be the sustenance of the colonial pact. The fact remains that in order to create its nourishment it must frustrate the free functioning of democratic institutions outside the precincts of the francophone countries. Put simply, it must obstruct appropriate application and implementation of international law everywhere in Africa. This elucidates why the confiscation of Cabinda’s political sovereignty was largely instigated by the chief inventor of the colonial pact.

Colonial Pact Is a System Applied to Former Colonies in Africa

As a rule, the colonial pact is applied to former colonies from the day of their attainment of “independence.” The fact remains that, at the time Angola was being freed from its colonial yoke, the legally recognized and peaceful struggle of the people of Cabinda for self-determination and independence was not taken into account—on purpose—by corrupt and evil-minded Portuguese leaders. Instead the belligerent occupation of Cabinda by Angola was considered to be the prettiest way to subject Angola to a Portuguese version of the colonial pact. Since only African struggles backed up by the progressive world, under the leadership of the Soviet Union, then found favor with the general public of Africa and leftists throughout the planet, the invasion and occupation of Cabinda by Angola necessarily had to have the Soviet Union’s endorsement. Note that, back in the 1960s and 1970s, the black political leaders of southern Africa felt that their efforts to gain aid from Washington (the West) had failed and that the Soviet Union was the only major power that could assist them in reaching their political and social goals. This explains, in part, the military involvement of the
Bartolomeu Capita

Soviet Union and Fidel Castro’s Cuba, at the request of dishonest Portuguese officials, in the criminal occupation of Cabinda by Angola in 1974 and 1975. Dr. Arne Westad’s invaluable work reveals that Moscow, in early December 1974, drew up an elaborate plan for supplying the MPLA (Angola) with heavy weapons and large amounts of ammunition, using Congo (Brazzaville) as the point of transit. The Soviet ambassador in Brazzaville, Mr. E. I. Afanasenko, got the task of convincing the Congolese of their interest in cooperating, the work also discovers. For the reason that Congo-Brazzaville has been a colonial-pact member country since independence in 1960, its being overtly used by both the Soviet and Cuban armed forces as a point of transit sheds light on the silent collusion of France in the belligerent occupation of Cabinda by Angola. For the record, belligerent occupation is a flagrant violation of international law. Just like the colonial pact, the illegal occupation of Cabinda by Angola entails war crimes, crimes against humanity, and crimes of genocide. These serious crimes not only fall within the jurisdiction of the ICC but, as said on previous pages, are also the major grounds for the interminable waves of refugees in search of a shield in EU member countries.

Colonial Pact Is a Usurpation of Former Colonies’ Economies

It is well known that the non-self-governing territory of Cabinda accounts for close to 80 percent of Angola’s oil production, estimated nowadays at approximately two million barrels per day (311,000 m³/d). It is also estimated that oil exports from this illegally occupied African country are worth the equivalent of US$234,000 per annum (i.e., US $19,500 per month) for every single Cabinda native. Powerful nations like the United States, France, and Portugal (the EU), China, Russia, and even Cuba and more take a great interest in Cabinda’s oil fields. One should say that, thanks to the interest of the greatest nations on earth in Cabinda’s oil, Angola’s dictator has become a man whose mind and heart are totally filled with the evil feeling of being a god on Olympus. This feeling eventually became a certainty in the dictator himself, and everything leads one to believe his illusion of being a god on Olympus is exactly what his masters fought for. It would be naive to believe that the European media’s being regularly loud in their praise of Angola’s “matchless supremacy” in Africa happens by accident. In the 1970s Angola was acknowledged by Western European leftists as the frontline state of the progressive revolution in Africa. Later on Angola’s autocrat became a man portrayed by the very same Western European media as the wealthiest and mightiest African head of state. The fact remains that the triumph of his masters’ endeavor to keep him in a state of total subjection has been rendered easier, for sure, by the fact that they have worked upon the most sensitive chords of his mind—that is, his human weaknesses. But, in touching by turns the right chords, such as his cupidity and his love for praise, his masters have managed to make him a cowardly man who prefers to survive in servitude. Since his fictitious might and glory, praised with malicious intent by Western European media, stem from Cabinda’s invaluable natural resources, Angola’s dictator trembles at the sole thought of Portugal making common cause with the people of Cabinda. This clarifies why the Angolan tyrant and family are, as rumor has it, becoming the owners of Portugal given the size of their financial assets in this EU member country. Just like with the colonial pact, where large parts of the French national economy are unquestionably based on the usurpation of the economies of the former colonies in Africa, large parts of the Portuguese national economy are literally based on the usurpation of Cabinda’s economy by means of the belligerent occupation of Cabinda by Angola.

129 International Criminal Court.
of authentic power. Regardless of the country’s outer trappings of international sovereignty, its economic mechanism and hence its political strategy are directed from outside by aliens. Since this is the fundamental nature of neocolonialism, the president cannot help being an overpaid figurehead just to make the system of neocolonialism last. Besides, the president is kept prisoner of the obsolete Cold War way of thinking. In his relations with the Angolan nation as well as with the Cabinda people, he is only allowed to act as representative of the evil principle of “might is right,” which is the former European colonial powers’ political standard par excellence.

The power of Angola’s president appears to be fictitious to the same extent as that of presidents of francophone African countries, who, as we know, are subject to the colonial pact. Given the fictitiousness of their power, it is obvious that neither Angola’s nor francophone countries’ presidents will provide Africa with a powerful independent voice in international affairs. The European continent as well as all other continents except Africa have influential sovereign voices. The obstinacy of Portugal (and the EU) in forcing Angola to keep Cabinda in a state of subjection, in an attempt to perpetuate the usurpation of Angola and Cabinda’s economy, prevents Angola’s president from being a leader with noble virtues. It averts him from embracing human rights and international law and, as a result, prevents him from being a head of state whose strength is authentic enough to help Africa and the world at large get out of the prevailing imbroglio. Just like in the precinct of the colonial pact, the only concrete power Angola’s president is allowed to have, within the district of the Portuguese version of the colonial pact, is the power to do his masters as much good as possible by doing both the Cabindan people and his own people (Angolans) as much harm as possible. What is really curious is that the European Union does, in all likelihood, endorse both the colonial pact and its Portuguese edition.

Visibly, European Union (Schengen) member states are little by little yielding to an economic model that is idolatrous and needs to sacrifice human lives on the altar of money and profit. This, however, substantiates the depiction of the EU made by two contemporary academics, Professor Nicolas Agbohou130 and Dr. Matthias Rath. The latter’s pertinent work among other things reads:

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130 Prof. Nicolas Agbohou, Le Franc CFA et l’Euro Contre l’Afrique.

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The fact of the matter is that the European Union [Portugal] is controlled by corporate interests whose chief goal is to conquer the world using political, economic and—if necessary—military force. Towards this end, they are systematically destroying the democratic legal system in all regions of the world, including Africa, and are replacing it with Nazi/fascist dictatorial law.131

In a true democracy all the power resides with the people. Unlike in a true democracy, in the EU the power no longer resides with the people. Operating outside the basic principles of democracy, the Brussels EU—by definition—is a dictatorship…The European Union portrays itself to the world as a role model for 21st century democracy. In fact, the EU system of governance reverses all democratic achievements of European civilization over the past thousand years and throws the entire continent back to Medieval times, when autocratic monarchs ruled Europe outside of any democratic control.132

Colonial Pact Originates Rich Dictators and Destitute Nations

Within the boundaries of the colonial pact, an extremely insignificant number of a given country’s citizens are allowed to become outrageously wealthy, while the immense majority of the nation looked upon as the masses of the proletariat are relegated to the most revolting poverty. Most of the time, the privileged few turn out to be the country’s oligarchy made up of the serving absolute ruler and his close family members. But they only become incalculably wealthy provided they devote themselves to their foreign masters. Since this is likewise the case as far as the Portuguese version of the colonial pact is concerned, there is in fact cause for equating the colonial pact with the belligerent occupation of Cabinda by Angola. The gap between Angola’s privileged few and the millions

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Instead, Angola’s president uses this money, nicknamed “blue bags,” to corrupt high-ranking officials from EU member states, including Portugal. Thus the Portuguese version of the colonial pact makes a destitute people of Cabindans.

The heartless part Portugal is playing both in Cabinda and in Angola through its version of the colonial pact, which consists in divesting African children of their right to live thriving lives, shows the extent to which the moral compass of Portugal’s current ruling elite falls short of Dr. António de Oliveira Salazar’s. Per Fidel Castro’s witness: “In our talks with [Angolan President Agostinho] Neto we stressed the absolute necessity of achieving a level of economic development comparable to what had existed under [Portuguese] colonialism.”

Colonial Pact Is a Source of Cash for EU Presidential Candidates

In compliance with the colonial pact, African leaders are required to provide private funding to EU politicians during presidential campaigns and to a group of academics who stand for election to the legislative assembly. One should note that Angola’s president is not an exception. For that reason, there is cause for equating the colonial pact with the belligerent occupation of Cabinda by Angola.

The truth of the matter is that the much talked about astronomical wealth of Angola’s president and close family members is but a gigantic trésor de guerre. In France, trésor de guerre, which in English is called a war chest, is a slush fund that the political parties try hard to have at their disposal in preparation for future presidential campaigns. In fact, within the precinct of the Portuguese version of the colonial pact, Angola’s president’s war chest is but his masters’ and is intended for various uses inside and outside the former colony.

Apart from the use of Angola’s trésor de guerre for the construction or growth of the former colonial power and EU political parties’ own slush funds, one should say that the wealth of Angola’s president is used for corrupting a set of institutions at home and abroad and for bribing influential world leaders. As


134 Pierre Péan, La République des mallettes : Enquête sur la principauté française de non-droit” (The republic of the suitcases : Investigation into the French principality of lawlessness, 113–14.)
it is claimed, with good reason, that the belligerent occupation of Cabinda by Angola is a legal-political problem that definitely falls within the competence of the United Nations, and as international law is first and foremost a prerogative of national states, Angola’s trésor de guerre is primarily meant to make the United Nations helpless regarding the “Cabinda issue.” The attractiveness of Angola’s war chest is such that even high-ranking personages from countries that happen to be permanent members of the UN Security Council fall, without difficulty, under president Dos Santos’s spell. Thanks to Cabinda’s oil revenues of which the native people are brutally deprived, the architects of the Portuguese version of the colonial pact have so far managed to annihilate the fervor of most if not all UN member states to champion international law with respect to Cabinda. There are various ways in which Angola’s immense trésor de guerre is advertised for those awake politicians, lawmakers, journalists, and businesspeople to rush to get their respective recompense.

Western countries have slowed aid assistance to Angola, where around three million people need urgent help, over concerns about $1bn in “missing” government oil revenue…Western companies pay generous taxes and fees to the state oil company, Sonangol, and large amounts go missing in what has been called the “Bermuda triangle” between Sonangol, the treasury and the Futungo. Many believe that the money is controlled by the ‘Futungo’, a circle of friends and officials that surrounds the long-time President, Eduardo dos Santos…But diplomats, donors and aid workers say there is a long way to go before they are convinced that President Dos Santos’s government is committed to putting oil money into the Angolan people, and not its own pockets.135

(Washington, DC)—The government of Angola should promptly provide a full public accounting for US$32 billion in missing government funds thought to be linked to the state oil company, Human Rights Watch said today. A December 2011 report by the International Monetary Fund revealed that the government funds were spent or transferred from 2007 through 2010 without being properly documented in the budget. The sum is equivalent to one-quarter of the country’s Gross Domestic Product (GDP). “Angola’s government has taken credit for improving transparency over its oil revenues and auditing the state oil company,” said Arvind Ganesan, business and human rights director at Human Rights Watch. “But the disappearance of $32 billion raises serious questions about its efforts and underscores the need for public accountability.” Human Rights Watch has identified a previous major gap in funds, in which more than $4 billion in oil revenues from 1997 through 2002 disappeared, pointing to mismanagement and suspected corruption…“Tens of billions of dollars could be used for the benefit of the Angolan people—instead the government can’t account for them,” Ganesan said. “Angolans deserve a full public explanation for where those billions went.”136

Instead of helping to promote the much hoped for appropriate application and implementation of international law in Africa, above all in the Congo basin, Angola’s war chest is increasingly displaying itself as the major contributing factor to the political insecurity and instability in central and southern Africa, as well as in Western Europe. In both Africa and Western Europe, Angola’s trésor de guerre is frustrating the free functioning of democratic institutions, inasmuch as it is being used first to bribe prominent officials and later to blackmail them into undermining the legitimate struggle of the oppressed people of Cabinda. It has become a cultural and political—not to mention religious—trend in Africa and Europe that consists in overtly treating the Angolan regime as a dictatorship when one needs a portion of its trésor de guerre and, a few weeks or months later, when the wanted part is already in one’s pocket, showing off that the Angolan democracy has reached the stage that makes it exempt from surveys.137


The EU and the Portuguese Version of the Colonial Pact

With respect to the unbearable situation in Cabinda up to now, the outspoken Swiss journalist Johannes Dieterich has drawn the following conclusion: “Cabindas Unglück ist das Erdöl”—that is, “Cabinda’s misfortune is its oil.” For sure Switzerland is not a full EU member country yet. But the fact that it was party to the Schengen Agreement renders it vulnerable to all the problems related to mass immigration from Africa to Europe. Mass immigration is one of the leading problems Western European nations are worried about nowadays; its associated Mediterranean deaths, considered to be in disagreement with EU values by Chancellor Angela Merkel, is the most pressing problem in the eyes of the serving president of the European Commission, Mr. Jean-Claude Junker. Surprisingly, Switzerland is the only European nation that seemingly views mass immigration as a matter of urgency, inasmuch as it is the only one attempting to get to the root of the issue. Mr. Dieterich’s conclusion can be rephrased as follows: African peoples’ misfortune, which generates mass immigration, is the sheer usurpation of African countries’ economies (natural wealth and resources) by the masterminds of the colonial pact and its Portuguese edition. There is something the matter with most if not all EU member countries, as they are not courageous enough to get to the root of the problem of mass immigration. For this reason alone, in an open letter dated May 15, 2015, addressed to then-serving president of the Swiss Confederation Mrs. Simonetta Sommaruga, the Cabindan national movement duly urged the Swiss Confederation to take the matter further—that is, to accept that as pathfinders the Swiss should not hesitate to get to the root of the problem.

One way or another, the EU represents the political entities upon which the Charter of the United Nations confers primary responsibility for the maintenance of international peace and security. The EU did not find it difficult to carry out this noble responsibility in the aftermath of Saddam Hussein’s belligerent occupation of Kuwait; in the aftermath of Colonel Muammar Gaddafi’s alleged attempt to bomb his own people; or in the aftermath of Ivorian President Laurent Gbagbo’s refusal to accept his electoral defeat. Nor did the EU find it difficult to carry out its very righteous responsibility following the Syrian uprising against the regime of President Bashar al-Assad. Yet Angola’s belligerent occupation of Cabinda and succeeding maintenance by force of colonial domination, which entail the most serious crimes of concern to the international community, have been happening with complete impunity since 1975, and the EU still finds it difficult to fulfill its task with regard to the maintenance of international peace and security. The EU is well aware that, pursuant to the core values articulated in the tools of international law, the people of Cabinda alone are the genuine holders of the legal and inalienable title to the territory of Cabinda and its related gold, diamonds, uranium, phosphate, hardwood, and oil fields. In spite of that, the EU is noticeably endorsing the colonial pact and its Portuguese edition—that is, the belligerent occupation of Cabinda by Angola. There is definitely something the matter!

The Portuguese version of the colonial pact has turned Angola into the unique African country whose regime is allowed to carry out with complete impunity any crime whatsoever throughout Cabinda, Africa, and the world at large. Cabindan cities and villages and their respective populations have been under siege for forty years. In the course of all these decades, Angola’s president Dos Santos’s human-rights abuses against unarmed civilians include arbitrary arrests and detention; denial of due process and fair trial; prolonged detention and being incommunicado; instances of torture and mistreatment of detainees; sexual violence; denial of civilians’ freedom of movement; restrictions on freedom of speech, press, assembly, and association; imprisonment and harassment of clerics and human-rights activists; extrajudicial executions; and military and armed attacks on Cabindan refugee camps and settlements in the neighboring countries. In order to discourage the Cabindan people’s legitimate hopes of recovering political sovereignty, Angola’s autocrat is murdering ad infinitum the leaders of the Cabindan national movement who wholeheartedly strive for freedom through diplomatic channels alone and is incessantly arresting and torturing human-rights activists and arbitrarily putting them under a sort of perpetual criminal investigation. On March 14, 2015, for instance, a huge number of defenseless men and women were arrested throughout the occupied territory of Cabinda following the arrest of Dr. José Marcos Mavungo, a well-known human-rights activist. In most EU countries, there are NGOs with official records regarding...
Angola’s disrespect for human rights and international laws. In this regard, it is worth echoing the significant call made by the executive director of Human Rights Watch, Mr. Kenneth Roth, who admonishes the world’s leading powers as follows: “Time to Abandon the Autocrats and Embrace Rights!”

Since a never-ending mass immigration from Africa to Schengen member countries is a matter of life and death both in Africa and Western Europe, there is a set of questions EU should answer without delay. To mention a few: When is the EU going to abandon Angola’s dictator and finally embrace rights? When is the EU going to repudiate the colonial pact and its Portuguese version—that is, the belligerent occupation of Cabinda by Angola? When is the Pan-European assembly going to put the cheating and bloodthirsty ruling oligarchy of Angola under criminal investigation, bearing in mind the war crimes, the crimes against humanity, and the crimes of genocide the illegal occupation of Cabinda entails? When is the EU going to stop turning a blind eye to the real causes of mass immigration and the Mediterranean deaths and thus become a trustworthy global player?

EU refusal to get to the root of the problem of mass immigration would make no distinction between the Europe of the twenty-first century and that of the fifteenth to nineteenth centuries, whose values proved to be compatible with the Atlantic deaths of millions of black men and women.

Is oil the unique reason for the EU’s repeated effort to turn a blind eye to Angola’s atrocities in Cabinda and Africa at large? Cabinda’s oil, and the fact that Angola is China’s most important business partner in Africa, can’t explain EU Cabinda (and Africa) policy, which shows proof of double standards. Modern China is a country fervently committed to pushing for the establishment of a multilateral world—that is, a more just and realistic international political and economic order. What’s more, Muammar Gaddafi’s Libya was also an important source of oil and an important commercial partner of the same leading powers of the world who, all the same, decided to put an end to Gaddafi’s tyranny. In all likelihood, the EU’s palpable reluctance to promote appropriate application and implementation of international law in Cabinda and Africa at large has solely to do with an indisputable antiblack-people policy—that is, it is a subtle endeavor to usurp African people’s natural wealth, thus diverting African nations of the money required to achieve integral development and perfect their happiness.

This is a sickening picture, for it is not worthy of the EU portrayed to the rest of the world as an exemplary assembly of civilized and democratic nations.

Portugal happens to be the European nation the people of Cabinda signed the 1885 international protectorate treaty with. A copy of its own constitution, in which the legal-political status of Cabinda is enshrined, appears to have been at the disposal of the United Nations ever since the early 1960s. This simply means that both the legal-political status of Cabinda and the claims of the respective people to political sovereignty fall within the jurisdiction of the United Nations well before the belligerent occupation of Cabinda by Angola. Following the illegal occupation of Cabinda, neither as a UN member state nor as an EU member country, is Portugal willing to fairly honor its political, legal, and moral commitments in compliance with the aforementioned treaty. In spite of the many hardships Cabindans are suffering both at home and abroad as refugees, the Portuguese government is as indifferent as if it had nothing to do with Cabinda and its people. Faced with such wickedness, Cabindans cannot help having a great deal of difficulty in believing Portugal and the EU are really acting for the sake of an international order of justice and peace. When all is said and done, by endorsing the colonial pact and its Portuguese version, EU substantiates Dr. Rath Health Foundation’s verdict that says, “Operating outside the basic principles of democracy, the Brussels EU—by definition—is a dictatorship.”

Seven

The World within Angola’s Firing Range

Angola’s Mouthwatering War Chest

There is no longer a single country on earth that can consider itself to be out of Angola’s “firing range”—that is, out of reach of Angola’s trésor de guerre, Sweden being the unique exception to the rule, at least for the moment. Both the complete freedom and the quickness with which Angola’s war chest reaches whatever nation-state on earth make people wonder whether or not there is a single university or academic in the world dealing with this dangerous phenomenon. For the sake of its real owners’ wicked ambitions, Angola’s gigantic slush fund is being chiefly used to prevent the voting and working people of any country from being in charge of their own national affairs, thus making it easier for lobbyists to be in charge.

From where is Angola’s trésor de guerre drawing its complete freedom to go undermine foreign countries’ democratic stability and the rule of law? One must begin at the beginning. It is in the early 1960s, when it was still a liberation movement, that the MPLA (Angola’s ruling party since independence in 1975) was turned into a mercenary apparatus meant to play the damaging part it has played ever since. In the 1960s and 1970s, OAU member countries’ approval and diplomatic recognition of the MPLA, respectively as a freedom movement and a government of the newly independent Angola, would not have happened without substantial French and Soviet pressures. Those leaders, like President Marien Ngouabi of Congo-Brazzaville, who were principled and willing to take risks for the cause they believed just, and who did not bow to French, Cuban, and Soviet pressures, paid the high price of the African liberation—that is, they paid with their lives.

A number of so-called progressives in the West and East found themselves engaged in a vast propaganda campaign meant to whitewash their most wanted frontline tool in Africa—that is, the MPLA—by portraying all of the rivals of the MPLA as mere gangs funded by the CIA and a range of other Western intelligence circles. In order to convince Africans at home and abroad of its commitment to defending their best interests, the MPLA hastily asked for Cuba’s assistance in building a Marxist-Leninist party. Fidel Castro subsequently spoke of Angola, Cuba, and Vietnam as “the main anti-imperialist core” of the world. It was only a matter of time before the MPLA unveiled itself to be the opposite of a Marxist-Leninist and anti-imperialist party and ruling government. As for the Soviet Union, it must be said that it has played no meaningful part in the shaping of the MPLA as a mercenary body in charge of destroying African peoples, given the Soviet stance on the so-called 1977 Nito Alves uprising.

Due to their lack of principles, psychological balance, and sense of cultural esteem, the MPLA leaders have sold their souls to the devil for cosmetic fame and short-lived wealth. They sold themselves to alien dynastic rulers whose power is based upon the following maxim: “Force and make-believe.” In political affairs, according to this motto, only force conquers, especially when concealed in the talents essential to statesmen. Violence, the slogan goes on, must be the principle, and cunning and make-believe the rule for governments or rulers who do not want to lay down their crowns at the feet of rivals or representatives of some new power. This esoteric, nasty belief is looked upon as the one and only means to attain the end—that is, the common good. The one who is adept at following such a principle and rule, seemingly detestable, is said to be able to rule, whereas the one who is not adept, even if a genius, is said to understand nothing in

141 Dr. Westad, Moscow and the Angolan Crisis. A New Pattern of Intervention, 23–24, 27, and 28.
politics. Therefore, all governments or rulers who do not want to lay down their crowns at the feet of contenders, or representatives of some new power, chew over the following idea: “We must not stop at bribery, deceit, and treachery since they serve towards the attainment of our purpose; and because in politics one must know how to seize the property of others without hesitation, if by this act we secure submission and sovereignty.”

Angola’s Value in the Rivalry between France and Germany
The Portuguese version of the colonial pact—that is, the belligerent occupation of Cabinda by Angola, of which France and a handful of corrupt Portuguese leaders are the architects—is but a French enterprise aimed at preventing Germany from acquiring a noteworthy sphere of influence in Africa, above all in the Great Lakes region. The truth of the matter is that Cabinda, under the occupation of Angola, is nothing but a victim of the long-standing imperialistic rivalry between France and Germany. Put simply, the criminal confiscation of Cabindan people’s political sovereignty by Angola is the direct result of the very old antagonism between the two fierce Western European rivals. The following excerpt is of help inasmuch as it substantiates the above inference. Germany’s quest for a significant sphere of influence in Africa, with Cabinda in mind, dates back to the nineteenth century. Yet Germany’s main challenge in this undertaking, both historically as well as today, is its major Western European rival—that is, France—that merely sees in such a quest the possibility of Germany “stealing” its colonial domains or “backyards.” Aside from disclosing Germany’s old interest in Cabinda and the French worries associated with such interest, the extract also sheds light on the territorial and political uniqueness of the tiny Cabinda:

La voie du bas Congo risque d’être fermée elle aussi, car le Portugal, qui possède, au sud de l’embouchure du fleuve, l’Angola et au nord le Cabinda, prétend avoir des droits sur toute la côte et obtient, en février 1884, malgré les protestations de Léopold II, l’appui de la Grande-Bretagne…C’est le sort des colonies portugaises et même celui du Congo belge qui sont en question, dans l’esprit du gouvernement allemand: l’Angola, le Mozambique et le Cabinda, territoires immenses, dont la mise en valeur est médiocre, à cause des difficultés financières dans lesquelles se débat le gouvernement de Lisbonne; le Congo belge, “colonie trop vaste pour une métropole trop petite,” qui se trouve, depuis l’accord franco-allemand du 4 novembre 1911, limitrophe, en deux points, des territoires acquis par l’Allemagne…Le gouvernement français s’inquiète de l’accord anglo-allemand d’octobre 1913, non seulement parce que la présence allemande au Cabinda mènerait à un “encerclement” de l’Afrique équatoriale française par les colonies allemandes, mais surtout parce que ce “rapprochement d’intérêts” entre l’Angleterre et l’Allemagne n’est pas en harmonie avec l’Entente cordiale franco-anglaise.”

As the invaluable work of Pierre Renouvin illustrates, Germany has long been interested in African countries such as Cabinda, the Congo (DRC), Angola, and Mozambique. This particular interest has long prompted Germany’s fierce challenger, France, to make every endeavor to absolutely frustrate such a terrifying intention. The truth of the matter is that the decolonization of the Portuguese overseas territories, which, as people know, suffered from various and serious juridical defects, was but a process remotely controlled by the French through dishonest Portuguese officials. The process did not respect the right to self-determination, since in no case were the decolonized peoples consulted with reference to their future. This suggests the French resolve to obstruct Germany from conquering any of the African countries aforesaid as part of its sphere of influence in Africa; explains why President Dos Santos’s MPLA has since the early 1960s played such a destructive role in sub-Saharan Africa and beyond; shows why Angola is frustrating Cabinda’s attainment of independence and militarily domesticating Kinshasa and Brazzaville; and clarifies why the whole of the Congo basin is in such a chaotic situation at this moment in time.

The United Nations within Angola’s Firing Range

The Portuguese edition of the colonial pact, by means of Angola’s war chest, is one of the major contributing factors to the political insecurity and instability in the world, as it leads the international community to function on the basis of an indifferent international law, one whose unique objective is to permit the establishment of a pacific coexistence between the countries that possess nuclear weapons. With its attractive war chest, Angola is perverting international law by means of bribes and blackmail and replacing it with the wicked principle of “might is right.” Such a principle not only makes the general public consider the United Nations’ principal actions as promoting particular agendas but also prevents the UN secretary-general from standing comfortably as the symbol of the United Nations’ ideal of universal peace and as the spokesman for the interests of the world’s peoples, in particular the poor and vulnerable among them (e.g., the oppressed people of Cabinda).

The belligerent occupation of Cabinda by Angola is a legal-political problem that falls indisputably within the competence of the UN high commissioner for refugees (UNHCR); the UN high commissioner for human rights (UNHCHR); the UN Office of Legal Affairs (OLA); the UN Special Committee on Decolonization; and the UN General Assembly and Security Council at the same time. None of all the above UN bodies can claim to know nothing of Cabinda’s legitimate right to recover political sovereignty, in view of the United Nations official documents, particularly the “Doc. of the 17th Session of the UN General Assembly—4th Committee A/C. 4/SR 1391 of 20 November 1962, & Annexes, Agenda item 54, documents A/5160 and add. 1 and 2” as well as Mr. Amos J. Peaslee’s Constitutions of Nations, the first ever compilation of all the national constitutions of the world published in English to be put at the disposal of the UN, which includes the 1933 Constitution of Portugal in which the political distinctiveness of Cabinda is self-evident.

The UNHCR, acting under the authority of the UN General Assembly, is entitled to present his views before the General Assembly and to report annually to the General Assembly through the Economic and Social Council. Hence, any serving UNHCR is well placed to help Cabinda regain its political sovereignty, which is the only appropriate way to put an end to the revolting Portuguese version of the colonial pact and therefore eradicate one of the chief causes of mass immigration from Africa to Western Europe. The UNHCR’s mandate under its statute is to pursue protection, assistance, and solutions for refugees, in consideration of the provision of the UN General Assembly resolution 428 (V) of December 14, 1950, relating to the statute of the Office of the UN High Commissioner for Refugees. What is more, UNHCR Executive Committee Conclusion No. 77 (XLVI)—1995 on the Role of the High Commissioner for Refugees, in its first paragraph, recognizes that for states to fulfill their humanitarian responsibilities in receiving refugees, reintegrating returning refugees, and addressing some of the causes of refugee movements, an effective human-rights regime is fundamental and must include institutions that sustain the rule of law, justice, and accountability. The truth of the matter is that the needed mechanism and procedures aimed at giving proper answers to refugee problems are already enshrined in the UN official documents. Yet mass immigration and refugee problems are overwhelming EU nations, all the more so as UN member states fail to address the authentic causes of refugee movements and, as a result, fail to notice the appropriate solutions. As for what explains the international community’s obvious defeat in this domain, the response is that appropriate application and implementation of the extant international law are increasingly and knowingly neglected. More and more UN member states, particularly European “democracies,” are giving preference to primacy of domestic (or national) law over international law. What is more, it has long been claimed that the core protection mandate of UNHCR is coming more and more under scrutiny, and under practical threats.143

Throughout the world, UN member states are becoming a set of weak, failed, and collapsed states as the disintegration of their respective institutions intended to sustain the rule of law, justice, and accountability turns out to be irreversible. And all because everywhere political officials and lawmakers are yielding their power and rights to the great benefit of lobbyists or outer powers endowed with extremely attractive trésor de guerre such as Angola’s. That is how the UN has come within Angola’s firing range. Again, Angola is nothing but a disguise that the genuine authors of the colonial pact and its Portuguese version

143 See Report on the 48th Session of the Executive Committee of the High Commissioner’s Program, UN Doc. A/AC.96/882, July 2, 1997, paragraphs 9, 3, and 7, respectively.
are using in their endeavor to conquer and enchain all the nations of the world. Although entitled to presenting his views before the UN General Assembly, as well as reporting annually to the General Assembly through the Economic and Social Council, the UNHCHR is unlikely to get to the root of mass immigration since the core protection of his mandate is under scrutiny and practical threats.

The UN Special Committee on Decolonization, or C-24, is the United Nations body exclusively devoted to the problem of decolonization with the purpose of monitoring the implementation of the General Assembly resolution 1514 (XV) of December 14, 1960, about the Declaration on the Granting of Independence to Colonial Countries and Peoples. The members of this committee definitely played a key role in the decolonization process throughout the so-called third world mainly in the 1960s and 1970s. Angola’s own attainment of independence in 1975 would not have taken place without the multilateral diplomacy zealously undertaken by the members of C-24. By way of example, UN Security Council Resolution 163 (1961) of June 9, 1961, would not have been adopted without the letter request of May 26, 1961, addressed to the president of the UN Security Council by upright representatives of Afghanistan, Burma, Cambodia, Cameroon, Central African Republic, Ceylon, Chad, Congo-Brazzaville, Congo (DRC), Dahomey (Benin), Cyprus, Ethiopia, Gabon, Ghana, Guinea, India, Indonesia, Iraq, Iran, Ivory Coast, Japan, Jordan, Laos, Lebanon, Liberia, Libya, Madagascar, Malaysia, Mali, Morocco, Nepal, Nigeria, Pakistan, Saudi Arabia, Senegal, Somalia, Sudan, the Philippines, the United Arab Republic, the Upper Volta (Burkina Faso), Togo, Tunisia, Yemen, and Yugoslavia. In 1962, a few months before OAU came into being in 1963, the then-principled members of the committee made every endeavor to bring the difference between Cabinda and Portugal to the attention of the UN General Assembly in pursuance of Articles 34 and 35 of the Charter of the United Nations. In reply to both the petitioner from Cabinda and the members of C-24, the UN General Assembly adopted the following resolutions: 1807 (XVII) of December 14, 1962; 1808 (XVII) of December 14, 1962; and 1810 (XVII) of December 17, 1962.

Today, none of all the members of C-24 is either powerful or upright enough to take the “Cabinda issue” in hand and see what its appropriate solution is. The earlier audacity of the members of the UN Special Committee on Decolonization has given in either to threats or to bribery, which is where the current cowardice stems from. Those members of C-24 that do not succumb to the lure of Angola’s war chest, which entails oil concessions and very lucrative business opportunities, suddenly get in trouble—civil wars and other sorts of unrest. Is it by accident that the architects of the colonial pact and its Portuguese version brought the Soviet Union and Cuba into Angola’s political chessboard? Is it by accident that the very same architects are setting up China within the very same political chessboard? And is it by mere coincidence that members of C-24 like Mali, Côte d’Ivoire, Iran, Syria, Venezuela, Indonesia, and Russia are frequently in trouble? In December 2014, a twenty-three-page document with the title “Angola, the Greatest Danger to BRICS and Africa” was addressed from the “Cabindan national movement” to BRICS through the good offices of HE Mr. Narendra Modi, the serving prime minister of India. Just two months later, the Angolan regime made public its intention to buy from India half a dozen combat aircrafts. Is this not a business opportunity lucrative enough to cause a nation’s leaders to turn a blind eye to the belligerent occupation of Cabinda by Angola?

In May 2015 Angola’s dictator José Eduardo dos Santos, at the head of both the ruling party (MPLA) and the country for the past thirty-six years (1979–2015), dared to demand an official apology from the United Nations after the United Nations called for an investigation into the killing of members of a faction by police in April. For sure the April 16 police raid in the remote hills of central Huambo Province left behind over one thousand civilians slain. The United Nations called for an investigation into the killing of members of a faction by police in April. For sure the April 16 police raid in the remote hills of central Huambo Province left behind over one thousand civilians slain. The speaker of the UN High Commissioner for Human Rights (UNHCHR), Mr. Rupert Colville, insisted on Angola ensuring “a truly meaningful, independent,

144 Members of the UN Special Committee on Decolonization: Antigua and Barbuda, Bolivia, Chile, China, Congo, Côte D’Ivoire, Cuba, Dominica, Ecuador, Ethiopia, Fiji, Grenada, India, Indonesia, Iran, Iraq, Mali, Nicaragua, Papua New Guinea, Russian Federation, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Sierra Leone, Syrian Arab Republic, Timor-Leste, Tunisia, United Republic of Tanzania, and Venezuela.

145 Resolution 163 (1961) was adopted on June 9, 1961, by nine votes to none, with two abstentions (France and the United Kingdom of Great Britain and Northern Ireland); related UN SC sessions: 943, 944, 945, 946, 950, 951, 952, 953, 954, 955, 956.

146 BRICS stands for Brazil, Russia, India, China, and South Africa; Letter to India’s Prime Minister, H.E. Mr. Narendra Modi, https://cabindacitizenship.files.wordpress.com/2014/12/angola-the-greatest-danger-to-brics-and-africa.pdf.
thorough investigation” into the said massacre. The Angolan government responded angrily, accusing the UN of violating its own procedures and asking for a retraction and an official apology. For everything President Dos Santos has done so far for the proponents of the new colonialism whose subtle dictatorship condemns and enslaves millions of African men and women, he has been given a lovely bank account worth US$20 billion—an amount attractive enough to those corporations and “businesspeople” around the world whose greed for money is limitless! Western mainstream media remains totally indifferent to the state killings taking place in Cabinda as well as in Angola, praising just the might of Angola’s security forces, which, in 2013 alone, were funded to the tune of US$6.5 billion. This was the biggest slice of the annual budget and more than any other sub-Saharan country, reporters said.

Even the United States did not succeed in keeping itself out of Angola’s firing range. Angola’s illegal occupation of Cabinda in 1975 was first seen by Western powers as a threat to global stability, and they expressed both their deepest pity and sympathy for the besieged people of Cabinda. But as soon as the very same Western nations were given an absolute stranglehold on Angola and Cabinda’s rich oil fields and diamonds, they suddenly ceased viewing Angola as a rogue state and also stopped considering Angola’s belligerent occupation of Cabinda and the ensuing maintenance by force of colonial domination as a threat to global security and stability. Why else would America say nothing at all about an illegally occupied country whose oil production has overstepped two million barrels per day (apart from its diamonds, uranium, gold, hardwood, etc.) and yet whose native people are forced to live on less than US$2 per day? Why would an individual who was formally accused of being involved in a criminal act against a US citizen and whose extradition to America was officially solicited by the US secretary of state, Dr. Condoleezza Rice, all of a sudden become untouchable and thus be allowed to sneer at the US State Department and to arrogantly spit on it? Maybe for the simple reason that the accused is a protégé of Angola’s dictator.147

Chevron, through its wholly owned subsidiary Cabinda Gulf Oil Company Ltd. (CABGOC), has since the late 1950s been involved in Cabinda’s oil and gas exploration and production industry. Chevron’s operational presence in Cabinda is utterly lawful inasmuch as Cabinda Gulf Oil Company Ltd. entered Cabinda when the latter was a Portuguese protectorate, not a Portuguese colony. Accordingly, in the eyes of the Cabinda people, Chevron did not enter their territory by the “back door.” As it is unmistakable that Cabindan aboriginals alone are the genuine holders of the legal and inalienable title to the territory of Cabinda and related oil fields, Chevron could have helped Cabinda regain political sovereignty long ago. And it must be said that Chevron has enough might to help Cabinda triumph over Angola’s illegal occupation and ensuing colonial rule. Note that Chevron is so far Angola’s largest foreign oil-industry employer, and, on top of that, think about Angola’s significance to US interests that have to do with Cabinda, where more than half of Angola’s oil is produced and from which the country earns practically all of its foreign exchange. Regrettably, Chevron has so far failed to keep itself away from Angola’s firing range. In other words, it has failed to step in to end once and for all Angola’s colonialism in Cabinda and thus come into view as a giant company willing to push for the establishment of a more just and reasonable international political and economic order. In February 2014, an eleven-page paper with the title “Exhorting Chevron’s CEO to Embrace International Law and Help End Angola’s Colonialism in Cabinda” was addressed to Chevron’s serving chairman of the board and chief executive officer,148 Mr. John S. Watson, from the “Cabindan national movement.” Among other things the document asserts the following: “As there is historical and scientific evidence that Angola’s power over Cabinda is devoid of legal title, i.e. devoid of both legality and legitimacy, there is no way to obscure the truth that your company’s business dealings with the Angolan colonial (criminal) regime have significant damaging effects upon the Cabindan aboriginals as well as upon Chevron itself and your own country’s international standing.” What is more, the paper declares that Chevron’s possible continual indifference as to Cabinda’s right to regain political sovereignty would finally make Chevron’s chief officers equally accountable for Angola’s atrocities in Cabinda. Many people have asked the question of whether or not it is in the jurisdiction of Chevron to assist a liberation


movement. The response is yes! There is evidence emanating from Portuguese colonial archives according to which the MPLA guerrillas did obtain financial backing from Cabinda Gulf Oil Co. Ltd. in the late 1960s and early 1970s. All things considered, before attainment of independence in 1975, Angola’s ruling party (MPLA) took Chevron into the precinct of its firing range through blackmail and terrorist threats to hinder or halt Cabinda’s oil production.

Sweden Has Placed Itself out of Angola’s Firing Range

Indeed, Sweden has fruitfully placed itself out of Angola’s firing range. The most frequent question people are now asking is, for how long is Sweden going to be the exception to the rule? The answer to this question is that there cannot be wickedness without the opposite—that is, goodness. So, until there is evidence to the contrary, people should believe in the Swedish nation’s firm resolve to keep itself far from Angola’s eagerness to do other nations a lot of harm. For sure the Swedish have no thoughtless ambitions, as they are endowed with a sense of moderation and behave in a moderate way. Their foremost ambition is to always have within their cherished country an effective human-rights regime and strong institutions that sustain the rule of law, justice, and accountability. So the Swedish people’s belief, which they do not use weapons to impose on other nations, is that such ambition should likewise be the principal ambition of countries like Angola that show the symptoms of a weak, failed, and collapsed state.

The Swedish diplomacy is, so far, consistent with the United Nations ideal of universal peace. Hence the Cabindan national movement, the true representative of the much oppressed and exploited people of Cabinda, could not help seizing the opportunity to refer the “legal-political disagreement” between Cabinda and Angola to the caring jurisdiction of the Swedish minister for foreign affairs, HE Mrs. Margot Wallström. The seventeen-page document addressed to her in November 2014 has the following headline: “Exhorting Swedish Minister for Foreign Affairs to Help End Angola’s Colonialism in Cabinda.”

149 Exhorting the Swedish Minister for Foreign Affairs, H.E. Mrs. Margot Wallström, to help end Angola’s belligerent occupation of Cabinda and the crimes that fall within the jurisdiction of ICC. 

150 See Tor Sellström, Liberation in Southern Africa Regional and Swedish Voices: Interviews from Angola, Mozambique, Namibia, South Africa, Zimbabwe, the Frontline and Sweden, 139, 352–53.
Bartolomeu Capita

Save the Congo. To Stop World War III

Swedish South Africa Committee, the Fund for the Victims of Racial Oppression, Liberal Parties as well as Social Democrats, supported African liberation movements like Angola’s MPLA. Sweden thus has grounds for complaint and regret about the MPLA being unable to live up to the hopes of those generous entities that strove for Angola’s attainment of independence. The truth of the matter is that a MPLA-led kleptocratic regime, which is debasing both Angolan and Cabindan natives more than the Portuguese colonial system, is not at all what the Nordic countries and organizations strove for. It was eventually made public that Sweden does not take pride in the performance of the MPLA as Angola’s ruling party since the country’s independence from Portugal in 1975. The question arises as to why the Nordic countries ended up succumbing to the MPLA as a liberation movement, when the latter was extensively decried by African leaders and peoples. In this respect, the book Cabinda: Obama’s Challenges in Africa provides an insight into why the Nordic countries failed to side with the liberation movement the Angolan people and African leaders trusted the most. With reference to Cabinda, even though particular EU countries have since the early 1960s been committed to frustrating the Cabindan people’s legitimate hopes of achieving self-determination and independence, Cabindans are very keen to believe the justice- and peace-loving Swedish diplomacy is robust enough to help end once and for all both Angola’s belligerent occupation and colonial oppression. The restoration of Cabinda’s political sovereignty is within the realm of the possible provided that Sweden and countries like Germany, the United States, the United Kingdom, Japan, and other advocates of a more just world, manage to keep themselves out of Angola’s firing range until the latter endorses expressly the Cabindan people’s inalienable right to dispose of their means of subsistence as well as their legitimate right to develop self-government.

Germany Should Get Out of Angola’s Firing Range

There are good reasons to believe that if a EU member country like Sweden can manage to successfully get out of Angola’s firing range, the same is true of the Federal Republic of Germany. In their letter of February 2014 addressed to Chancellor Angela Merkel under the title “Exhorting Chancellor Angela Merkel, UK, and USA to End Angola’s Colonialism in Cabinda,” among other things Cabindans are showing their profound gratitude to the brilliant and noble people of Germany. Cabindans claim to have taken note of the German people’s clear devotion to the struggle for the triumph of justice, lasting peace, and integral development all over the world. Germany is so far the only European country that has dared to provide the Cabindan people’s legitimate struggle for self-determination with a furnished office in the middle of a lively capital city, in this case Berlin. It is about political and logistical support generous enough to everlastingly warm the souls of Cabindans of former days, Cabindans today, and those to come.

In February 2009, Angola’s president José Eduardo dos Santos was rushed to Berlin by the architects of the colonial pact and its Portuguese edition, which is hardly surprising, with the aim of dissuading Chancellor Angela Merkel from making common cause with the oppressed people of Cabinda. On this occasion a number of German bankers and industrialists were cheerfully invited to Angola, where a wide range of business opportunities would be given to them. Angola’s trésor de guerre was thus assembling its future body of lobbyists in case the German chancellor decided to continue on her path alongside the people of Cabinda and Africa at large! Eight months later—that is, in October 2009—a son of Angola’s dictator was rushed to Switzerland by the owners of the colonial pact, this time with the aim of constructing a branch of Angola’s war chest. Under the attention of the said son, José Filomeno dos Santos, the self-styled African Innovation Foundation ended up seeing the light of day in Zurich (Switzerland). Its most important task is to whitewash Angola’s sanguinary dictatorship in the West. In other words, the African Innovation Foundation’s chief assignment consists in making the weak, failed, and collapsed state of Angola shine as though it were the unique model of democracy and good governance in Africa. The other side of the coin is that the assignment consists in making every endeavor to reduce the effect of the Cabindan national movement’s approaches to both EU and UN member states through diplomatic channels and to corrupt Western European regimes in order for them to deprive the leaders of the above

movement of international protection and even of the most basic human rights. That is how the authors of the colonial pact and its Portuguese version attempt to perpetuate the belligerent occupation of Cabinda by Angola with the collusion of Western European nations.

At a time when peoples across the globe with melanin are in the process of being exterminated, just as the American and Australian aboriginals in the not-too-distant past were, Germany has an essential part to play if justice is to be done to dark-skinned peoples who have experienced the worst treatment ever for several centuries on a worldwide scale. Bearing that in mind, Germany would be well advised to get out of Angola’s firing range. And the sooner, the better! The fact is that to content oneself with being within Angola’s firing range, and all because of Angola’s oil concessions and other bribes to public or private corporations, is to back the colonial pact and its Portuguese edition—that is, the belligerent occupation of Cabinda by Angola, whose crimes fall within the authority of the International Criminal Court.

Germany and the Fear of the Authors of the Colonial Pact

The worst fear of the architects of the colonial pact and its Portuguese version is the possible establishment of a coalition between Germany and Russia, for such a coalition would basically be inclined to remove both the colonial pact and the belligerent occupation of Cabinda by Angola and would morally, politically, and militarily be powerful enough to succeed. It soon became clear that they should do everything possible in order to completely divest both Germany and Russia of their intrinsic moral and political authority, by just managing to have the two within Angola’s firing range.

In early 2015 the world as a whole watched nearly three weeks of bitter public quarrels between a Greek government freshly formed by Prime Minister Alexis Tsipras on the one side, and on the other the Federal Republic of Germany, particularly Chancellor Angela Merkel and Finance Minister Wolfgang Schäuble. The Greek government raised the touchy issue of Nazi Germany’s crimes in Greece and declared that Germany should either contemplate paying reparations or cancel Greece’s enormous debt. The tactic was somehow crowned with triumph, because the Greek finance minister Yanis Varoufakis got an extension of Greece’s financial rescue from the creditors—that is, the eurozone.

The Greek claim that Germany should contemplate paying reparations for the transgressions of the Nazi Germany caused people to think about why there was an unjust interpretation and application of international law. Such exertion enables people to understand why a coalition between Germany and Russia is so feared by the masterminds of the colonial pact and its Portuguese adaptation, and why Africa’s former colonial powers prefer to bring China into Africa in order to carry out joint control over Africa’s natural wealth and resources, rather than consent to Germany realizing its old dream of holding a significant sphere of influence in Africa. It is known that, compliant with international law, a subject of international law who perpetrates an internationally wrongful act on another is liable for reparations—restitutio in integrum. Yet Germany appears to be the sole Western nation liable for damages whenever it commits an atrocity. Why? And why are other nations’ crimes not talked about and their executors exempt from reproach? The Nazi-inspired fake French currency (“CFA”) and related colonial pact and Europe’s Opium Wars against China entail atrocities not talked about in history books, and yet their magnitude is larger than that of World War II. Africa loses US$192 billion each year, and no one knows where this vast amount of money goes. The question arises of whether Africa is unwittingly paying reparations for Europe’s not-talked-about Opium Wars against China.

Western Europe is regrettably still dotted with men and women who believe in the ideals of Napoleon Bonaparte. Are they the instigators of the colonial pact? They seem to be. For them a possible German conquest of a significant sphere of influence in Africa sounds like something likely to blow up Napoleon Bonaparte’s dream, which reads, “My decision to destroy the authority of the Blacks in Saint Domingue [Haiti] is not so much based on considerations of commerce and money, as on the need to block for ever the march of the Blacks in the world.”

Due to Germany’s ancient quest for such a field in Africa, with Cabinda and the Congo (DRC) in mind, the march of Cabindans toward self-determination...
and independence is being brutally frustrated by Germany’s fierce rivals in the West, and the Congo basin has been in the grip of a ruthless state of affairs since the end of World War II. There is a tremendous fear of a possible reappearance of Germany as the greatest power economically and geopolitically, and there is also fear of a possible resurgence of the influential Cabinda and powerful Congo with the push of the Germans. That is why Germany’s major foes are ferociously averting the Federal Republic of Germany from having a considerable presence and a big say in the destitute Africa.

The cruel international laws in force in the Congo basin and Africa at large today are partly the work of Mr. Henry M. Stanley: “Major subjects such as the Congo, its history, development, and future commercial prospects were those on which Mr. Stanley discoursed at the Cannon-street Hotel before a very large, a singularly enthusiastic, and important assembly convened under the auspices of the London Chamber of Commerce in the afternoon of 18 September 1884.” We have been told that “Western Europe’s very existence depends on the resources of Africa and the continued control exercised by the West over the black continent.” As a result, there is a cruel dispute between the mightiest Western nations who believe that in order for them to be the dominating cock within the Western cage, not to mention the world corral, they must necessarily exercise exclusive control over the enormously rich African continent. Curiously, despite the fact that Germany is a Western nation par excellence, it is implicitly prohibited from participating in this contest. Why? Only because Germany committed an “inexcusable transgression” against its long-established Western rivals! The fact that Germany dared to side with the dark-skinned peoples of Africa in their fight against slavery and colonialism is the everlasting “unforgivable offense.” This is worth knowing, whether you are a German or an African man or woman.

It is the Cabindan national movement’s contention that Germany has the right to get a significant presence in Cabinda and elsewhere in Africa, provided that the German government, bankers, and industrialists are truthfully committed to helping outlaw the pre–World War I international law and practice so far imposed on Africa by former European colonial powers and, consequently, allowing African nations to enjoy the post–World War II international law and practice in force everywhere in the West.

Understanding Why Germans Are Ostracized and Feared
In order to understand fully why Germans are so disliked and feared by their Western opponents, de prime abord, one must admit that the truth is the only way that we can get anywhere. And the truth of the matter is that Germans are ostracized and feared owing to their understandable refusal to join the cannibal world order in which black men and women are everlasting persons non gratae and hence destined to be exterminated.

The other truth to begin with, which Germans’ leading rivals are committed to hiding and consigning to oblivion, is that “Africa is the original home of all things human”; that “the first man who appeared on earth was Black”; and that “Europe, until the late eighteenth century, was ruled by Black and Brown monarchs, nobilities, clergies, intellectuals and bankers.” Note that Napoleon Bonaparte’s decree to block forever the march of the blacks in the world proves to be consistent with the extant antiblack propaganda. The chief reason of the French Revolution of 1789 is also worth knowing: it sought to get rid of the ruling European black nobility and black image of God through an atheistic agenda. Bonaparte’s coronation took place in the same Cathedral of Notre-Dame in Paris that he had previously ransacked of its black imagery. Notice that Paris is from the ancient Egyptian Par Isis, meaning House of Isis! For thousands and thousands of years, all over the world, the accepted image for divinity was black; it is only in the past two hundred years that it changed to white.

For two hundred years (1800–2000), paintings of black rulers of Europe have been bleached (whitened). Take notice of the fact that Saint Maurice, the mythical soldier of the Roman Empire who soon after became the leader of the legendary Theban Legion, and at last the patron saint of the Holy Roman Empire, was also bleached even though he was a black man born in Africa (Upper Egypt) around 250 CE. The oldest surviving image that depicts Saint Maurice as a black African in knight’s armor was sculpted in the mid-thirteenth

136 See Egmond Cogfried, Blue Blood is Black Blood (1100–1848). With his research about historical blacks in Europe, he turns out to be the first to identify blacks among the European royalty, nobility, bourgeoisie, and intellectual elite. His very useful work provides evidence that Europe was (is) a black civilization, ruled by black- and mulatto-complexioned men and women. Also, see: http://www.africaresource.com/rasta/seostris-the-great-the-egyptian-hercules/the-black-romans-empress-irene-and-the-eastern-roman-empire/.
century for the Cathedral of Magdeburg in Germany; there it is magnificently displayed next to the grave of Otto I, another black Holy Roman emperor. It is Napoleon Bonaparte, the great ancestor of the architects of the colonial pact, who abolished the Holy Roman Empire in 1806. The German anthropologist Leo Frobenius did very profound work in establishing the Negro’s historic cultural heritage. “But most significant perhaps is the fact that the patron Saint of Roman Catholic Germany is a Negro, Saint Maurice—a bit of incidental intelligence which suggests an early absence of color concepts,” the African American reporter Roi Ottley observes. It must be said that as long as there are dark-skinned men and women on earth, Germany will continue to be a country and nation that is very ostracized and feared by the originators of the colonial pact and its Portuguese edition. Unless, when it comes to global affairs, Germans accept joining the cannibal world order in which they have no chance but to be treated by their traditional rivals as third-class people. This is what explains all of the attempts to avert Germany from having direct access to African natural resources, so that Germany will have no choice but to be drip-fed by its habitual challengers.

The additional truth is that the Stuarts, the Habsburgs, and numerous other houses were black dynasties in Europe and that the leading black- and mulatto-complexioned monarchs were of German descent. This explains in part why Germans, unlike Napoleon Bonaparte’s mentors and offspring, look upon blacks as full human beings—that is, as an indelible part of the creation. Again, it is not by accident that both Germany and the entire African continent are excluded from acquiring nuclear weapons and a seat within the UN Security Council. From the sixth century up through the late eighteenth century CE, native black- and mulatto-complexioned Europeans were decimated by means of one pogrom after another—that is, by way of cunningly encouraged wars and extremely lethal diseases that were purposely brought in. The scenario is exactly the same throughout Africa today with the extinction of blacks still at stake. Note that the black death of 1348 to 1350 played an essential part in the disappearance of the native black- and mulatto-complexioned Europeans. In this connection, it should not be forgotten that the earliest Hebrews or Israelites (Jews), the first Christians, and the earliest Muslims were dark-skinned men and women. Take also notice of the curious reality that no one is ever liable for the shocking atrocities blacks have been victim to since then up till now, including the atrocities that the slave trade and colonialism entail. Yet, more often than not, people rush to force Germans to comply with their obligation as a nation-state liable for reparations for atrocities committed in the distant past. This injustice sheds light on the deep-rooted antiblack racism that caused a range of compassionate men like Abbé Grégoire SJ, Abbé Barruel SJ, Victor Schoelcher, Pope Pius XII, and many more to voice their opposition to racial discrimination. Understanding why Germans are so ostracized and feared means grasping why the masterminds of the colonial pact and its Portuguese adaptation strive to have Germany within Angola’s firing range.

According to Damir Marinovich’s pertinent article published on Tuesday, March 17, 2015, the founder and chairman of Stratfor (the “shadow CIA”), Mr. George Friedman, openly declared that the primordial interest of the United States over the centuries has been to stop an alliance between Russia and Germany. “For the United States,” the article reads, “the primordial fear is German capital and technology and Russian natural resources and manpower. This combination for centuries has scared the United States.” In addition, the article sheds light on “the US intent to destroy Russia” and underscores the fact that “spreading democracy and freedom” and “promoting human rights” were never the core of US foreign policy. Yes, Marinovich seems to have good grounds to believe that Mr. Friedman is the only honest spokesperson of the American Empire inasmuch as his realpolitik provides an exclusive insight. But, in my opinion, Mr. Friedman’s account is a mere diversionary tactic. My argument is supported by the helpful works of Mrs. Sylvie Brunel, a French geographer, economist, and professor at Paris IV-Sorbonne, who mentions the United States’ decisive role in South Korea’s rapid integral development. Africa might be the sole continent where the United States is having a great deal of difficulty advancing justice and peace. The commanding presence of the United States in the Congo basin dates back to the nineteenth century CE, and yet the whole of


the region concerned is in the grip of violence, an absolute lack of an effective human-rights regime, and a lack of institutions good enough to sustain the rule of law, justice, and accountability.

There must be a global commitment aimed at bringing the United States of America, the Russian Federation, and the Federal Republic of Germany closer. The fact is that the appearing divide between them does not originate in any of the three nations, especially as far as Africa is concerned. In all probability, their seeming divide is caused by the founding fathers of the colonial pact. More and more African academics now draw the pertinent conclusion that the hardships Africans have been suffering since the end of World War II originate with the colonial pact. A profound divide between Washington, Berlin, and Moscow seems to be hoped for by those nations, corporations, and individuals to whom the colonial pact appears to be extremely beneficial. The owners of the colonial pact are very keen that any major power likely to somehow obstruct their usurpation of African countries’ economies should be captivated by Angola’s trésor de guerre. Cabinda proves to be the only place in the world where the world’s fierce antagonists sit at the very same table and cynically enjoy, in full international public view, the bloody loot served them by the masterminds of the Portuguese edition of the colonial pact. At the generous table named “Cabinda,” amazingly full of oil, iron, gold, uranium, diamonds, and so forth, one can discern the United States, Russia, Cuba, China, France, Israel, North Korea, Portugal, Germany, Canada, Spain, South Africa, Brazil, and so forth.

Africa Should Be Able to Make Its Own Choices

In order to command respect in an international battlefield, Africa must stop identifying itself as a destitute continent and race. To succeed, Africans at home and abroad are required to be aware of the spiritual, scientific, political, cultural, and economic richness of their own continent. The unforgettable Dr. Malcolm X once concluded, “The greatest mistake of the movement has been trying to organize a sleeping people around specific goals. You have to wake the people up first; then you will get action.” Among the innumerable requirements to meet in order for African nations and organizations to command respect, it is worth highlighting the need to shed light on the increasingly difficult, unworthy, and inhuman living conditions of the large majority of Africans at home and abroad. In other words, we must awaken African youths’ conscience—that is, make them want to become men and women who command respect at the familial, national, and world level. Black youth must thus obtain complete mastery of the historical, spiritual, geographical, cultural, political, legal, and diplomatic tools that permit them to overcome racial barriers and finally enjoy the prosperous life integral development provides people with.

African requirements to command respect on a worldwide scale are a sort of global innovative drum that consists in reaching out to Africans and non-Africans all over the world interested in justice and peace, so they can stick together and
to make a new start both as countries (nations) and as citizens. Unlike Africa, countries such as China, India, or Iran realized their own rebirth by audaciously breaking with the cultural traditions imposed by colonial entities, thus adopting a new political attitude that legitimizes their autochthonous cultural identity and emphasizes their sovereignty in the international arena. Thanks to the radical revolutionary stances of Gandhi in India and of Mao in China, both India and China are rising in all fields and commanding respect. The brave Mrs. Wangari Maathai gets to the point:

We must make our choice or others, less sympathetic, will make that choice for us. There is no giving up. There is hope. Generations of Africans have fought many valiant battles against many gross violations of the rights of the African people. The power of evil has repeatedly been overcome by the power of the intrinsic goodness of mankind.

Yes, the present-day state of Africa is politically, economically, culturally, ecologically, and socially dishonorable since most, if not all, African states are subject to neocolonialism. In agreement with the unforgettable Pan-Africanist Dr. Kwame Nkrumah, African states appear to be, in theory, full subjects of international law or sovereign states par excellence. Yet, in reality, the economic systems of African states and thus their individual political policies are directed from the outside. In such a condition, there is no way for Africa to make the type of progress that time demands. In such a state, African states can by no means put an end to the pogroms that are going on in sub-Saharan Africa through inoculated hunger, deadly diseases, and armed conflicts. In such a state, Africans both at home and abroad cannot help being successively downgraded, reenslaved, and totally annihilated on earth. Hence, the prescient and extremely heroic Wangari Maathai is fully right in making the point that it is high time we made our choice to prevent others, less sympathetic, from making that choice for us. Was not Mrs. Maathai a prophetess in her own Africa?

In order to command respect, in the way China and India and Iran do, African grassroots movements and leaders must necessarily break away from the colonial ideology (propaganda) and both revive precolonial traditions and get back in touch with the ancestors. The renaming of everything African by the

**Africa’s Political and Cultural Renaissance Is a Requirement**

Renaissance is a *new start*, a *rebirth*, a *new beginning*, and a *restoration*. The enormous difference between Africa and countries like China, India, or Iran that are commanding respect on a worldwide scale is that, unlike Africa, they managed...
successive conquerors and slave masters was and is a component of the colonial and subjugators’ ideology. If you are head of state of a supposed independent African country and your name is still the one formerly given you by colonial conquerors, whether you believe it or not, you are a man or woman with a strong submissive mentality. Hence, you are not qualified to represent a nation or people that like to think of themselves as sovereigns. But, to divest ourselves of the colonial defects, including the names inherited from the colonial era, turns out to be a daring political attitude; it is a dignifying affirmation of self as both an individual and a national group with a spiritual, cultural, and political identity of its own.

Examples of a country that commands respect and a country that fails to command respect

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Xi Jinping is the name of China’s serving president and Li Keqiang the name of China’s serving prime minister. India’s incumbent president is called Pranab Mukherjee, and India’s prime minister is called Narendra Modi. The names of the supreme leader and president of the Islamic Republic of Iran are respectively Ali Khamenei and Hassan Rouhani. As regards the Russian Federation, the president is named Vladimir Putin, and the prime minister is called Dmitry Medvedev. The names of the above leaders echo their conscious and valued sense of belonging to a distinguishing national identity. Their original names not only enhance the self-esteem (pride) of the nations they represent but also highlight their countries’ sovereignty or self-determination, spiritually, culturally, economically, and politically. On the contrary, Angola is still a sheer prey of the colonial ideology or propaganda. Angola was granted independence in 1975, but its sitting president and vice president are still named José Eduardo dos Santos and Manuel Vicente respectively. The situation of the country is the mirror of its leaders’ mental (psychological) states. It is not just about changing names; it is really about every African who has been oppressed taking a stand against any kind of symbol of oppression.

The other symbol of oppression every African who has been oppressed or colonized must necessarily break away from is the language given to African peoples by former colonial masters. You break from it by simply having it as a foreign language like any other alien language and by bringing back indigenous ones as official languages. The Kongo language, for instance, served as the official language of the whole Kongo Empire before the conquerors’ idiom—that is, Portuguese—took over. As official language of the Kongo Empire, the Kongo language served as the language of communication between the peoples of the various kingdoms (with dialects of their own) that made up the said empire. In order to command respect in the international battlefield, each African country must approve a native language to enforce as an official language, both written and spoken. In their turn, both the African nations’ authorized languages and the peoples’ dialects need to be written with the African (Ethiopian) alphabet remaining and ready for use. Everywhere in Europe, foreign communities that actually command respect are the ones with national names, languages, systems of graphic signs, and spiritualities—that is, with identities of their own.

Why did European conquistadores and slave masters undertake to eradicate the aboriginal African names and languages? For the most part, they did so, at first, in order to sever connections between contemporary Africans and both our precolonial civilization or way of life and our ancestors of the remotest past and, later on, to impose white supremacy upon black people everywhere in the world. The truth European captors and slave masters have been distorting, hiding, and consigning to oblivion by means of absolute propaganda (misinformation) is that “Africa was the birthplace of articulate man, and therefore the
primordial home of all things human; that the race which first ranged out over the world was directly Kamite (black); and that Egypt itself is old enough to be the mouthpiece of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought…The structure of language changes, dialects dislumn and transform, but words do not pass away; the oldest are preserved in our dialects…it was found that the Kamite [Egyptian] typology offered a principle of naming which determines the primary nature and significance of words. This the writer applied to the type-names of places, waters, hills, and caves in Britain. The result is to show that the most ancient names and words are Kamite, not Aryan nor Semite.”156 It is worth emphasizing the fact that Russia, unlike Western European nations, did not impose its names, faith, and languages upon the African peoples it helped free from the colonial yoke. Despite their nominal independence from European colonial nations, Africans continue to have European languages as their official languages. The EU will certainly adopt a language for all its member states as it did with the currency. What will be the fate of Africans with European idioms?

The preface of UN General Assembly Resolution 1514 (XV) of December 14, 1960, with reference to the granting of independence to colonial countries and peoples, stresses that the continued existence of colonialism prevents the development of global economic cooperation, impedes the social, cultural, and economic development of dependent peoples, and militates against the UN ideal of universal peace. Paragraphs 1 and 2 of the very resolution read, “1) the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and co-operation; 2) all peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their social, economic and cultural development.” Africa’s perpetuation of colonial languages and naming systems means the continuation of colonialism that, according to international law, prevents the development of global economic cooperation, impedes the social, cultural, and economic development of dependent peoples, and militates against the UN ideal of universal peace.

Africa’s Right to Make Its Own Choices Is a Condition
Since the current state of Africa dishonors Africans both at home and abroad, the task and duty of African academics, clerics, and grassroots activists all over the world consists first of all in enabling appropriate application and implementation of international law all over Africa. A society of the black Solomon’s offspring,157 which must consist of men and women with the highest expertise in Egyptology, anthropology, African history, international law, economics, politics, sociology, psychology, and diplomacy, has to come into light with no delay. The chief task of the black Solomon’s offspring is to conceive a plan aimed at reconciling the interests of foreign countries in Africa with the sovereign right of black children to live prosperous lives thanks to their respective countries’ natural wealth and resources. In other words, the assignment of the black Solomon’s offspring is to conceptualize the appropriate economic system for African countries, within the borders of the UN General Assembly Resolution 1803 (XVII) of December 14, 1962, pertaining to people’s permanent sovereignty over natural resources, and, hence, to envisage the political policies for the states concerned. After making such economic arrangement and political policies known to the United Nations and to all extant governmental and nongovernmental organizations, the next task of the black Solomon’s offspring is to make sure African nations take matters into their own hands and that integral development takes place.

Napoleon Bonaparte said, “My decision to destroy the authority of the Blacks in Saint Domingue (Haiti) is not so much based on considerations of commerce and money, as on the need to block forever the march of the Blacks in the world.”

Napoleon’s endeavor to block forever the progress of the blacks in the world is today, without a shred of doubt, a political commitment shared by many. Political science views politics as an arena where individuals and groups confront


157 All black men and women in the world who are striving to resemble the black-complexioned King Solomon in his utmost wisdom and achievements.
one another, competing for accession to the control of a state or a regional or international organization. In view of the five centuries of Africa’s brutal relationship with Western European states, it is in the best interest of the offspring of black Moses and black Jesus to be discerning and able to notice everything likely to disgrace black people at some point in the future or even eternally. Since there are and always will be Western leaders and their respective nations politically committed to following in Napoleon’s footsteps, it rests with Africans (scholars, clerics, and grassroots activists) at home and abroad to do everything we can to stop getting screwed by foreign entities both economically and politically.

Up to now, most if not all African governments are obliged to first check with Western European capitals before making decisions. Deeply saddened by this bitter reality, the Honorable Minister Louis Farrakhan (leader of the Nation of Islam), addressing nineteen African heads of state at the 1993 African–African American Summit in Gabon, declared, “We don’t think like free men. We go to the capitals of America and Europe, like paupers, [too] weak to demand or ask for what unjust regimes will never give.” It rests therefore with black Moses’s, black Jesus’s, and black Solomon’s offspring, in line with the poverty-stricken masses throughout the continent, to help African states become veritable sovereign entities without further postponement. The success of this undertaking depends on our aptitude to specify once and for all who our friends are and who our antagonists are. Only then will we be able to end corruption and set a new agenda to restore the stolen pride (dignity) and peace of Africa.

Again, politics is the field in which clashes between the interests of different states or effective citizens for their respective nations’ survival take place. Thus, if you are really willing to see Africa command respect and willing to preserve the dark-skinned race on earth in the centuries and millennia to come, black men and women are required to be a smart and brave body that steps into the political arena with a view to struggling for each African child’s right to live a prosperous life, whatever his or her country. This leads necessarily to clashes, all the more so as the valiant offspring of black Moses and black Jesus come to

shed light on the grubby hands of both Africa’s wealth and policies and ultimately force all bloodsuckers to give up the stage. Indeed, this sounds like a mission impossible, but impossible is nothing to those who try and are determined to serve truth, not political whims and egos. In most cases, no matter who the strategic player is, strategy is a rationalization of one’s own future, a frenetic endeavor so one’s survival is guaranteed for a long time ahead. The clash of these dreams, sometimes converging, often diverging, leads necessarily to tensions and conflicts—that is, to the strategic practice. Strategic reflection is therefore a set of coordinated actions and tactics with a view to victory. In this connection, it is worth giving an attentive ear to Playthell G. Benjamin, the insightful African American analyst who makes the following relevant point:

The first responsibility of citizenship in a participatory democracy with contending political forces is to educate yourself on the issues so that you can make informed decisions at the ballot box. In a racist, sexist, predatory capitalist system where the struggle for the necessities of life is becoming increasingly Darwinian—i.e. dog eat dog and only the big dogs shall survive—making the right choices in the voting booth is a life and death matter…An enlightened citizenry is indispensable for the proper functioning of a republic. Self-government is not possible unless the citizens are educated sufficiently to enable them to exercise oversight. It is therefore imperative that the nation see to it that a suitable education be provided for all its citizens…A constitutional democracy flourishes only if the constitution reflects democratic values alive in the citizenry. In the past decade, nearly every measure of Americans’ knowledge, understanding and appreciation of democratic values and fundamental constitutional principles has reflected a shocking level of decline.

The title of his paper, “Whatever Happened to Civics,” that gives us this valuable excerpt has a subtitle that conveys a warning: “Those Who Expect to Be Both Ignorant and Free Expect What Never Was and Never Will Be.” Hence, the task of enhancing the level of African masses’ awareness of their civil and political rights, as well as their legitimate right to live prosperous lives thanks to the

158 All black men and women in the world who are making every endeavor in order to equate the black-complexioned Moses and Jesus in their practice of justice and compassion toward their fellow human beings.
natural wealth and resources of their countries, falls likewise within the competence of Moses’s and Jesus’s offspring. The relevance of the latter’s undertakings must be regularly reported to the world’s civil society by means of appropriate papers and televised lectures.

In politics, the calming of clashes and the settlement of disputes calls for a negotiating table, around which the parties in conflict negotiate or discuss—that is, in order to reach an agreement, a common decision. In this respect, Africans’ global policy must be a policy of openness and win-win problem solving. It is therefore worth directing black folks’ attention to the greatly meaningful preamble of the Federal Constitution of the Swiss Confederation:

In the name of Almighty God! The Swiss People and the Cantons, mindful of their responsibility towards creation, resolved to renew their alliance so as to strengthen liberty, democracy, independence and peace in a spirit of solidarity and openness towards the world, determined to live together with mutual consideration and respect for their diversity, conscious of their common achievements and their responsibility towards future generations, and in the knowledge that only those who use their freedom remain free, and that the strength of a people is measured by the well-being of its weakest members, adopt the following Constitution. 159

As post–World War II international law is being slowly but surely replaced by the evil principle of “might is right” by the world’s leading powers, black people should never forget the fact that it is this principle that was the root cause of our being abducted, thrown into ships’ holds, expatriated, subjugated, and traded for things or money by Muslims, Christians, and Jews. Likewise, black men and women must bear in mind the fact that such principle is the cause of the ruthless sequestration of African children’s fundamental human rights nowadays. And since international crises, like the one in progress between Ukraine and Russia, grow more antagonistic and thus likely to end up triggering World War III, whose highest costs Africa seems to be programmed to pay by means of the new imperialistic partition of the African continent in the aftermath, it is a requirement that we choose to cultivate peace by taking care of creation (i.e., by learning to live together with mutual consideration and respect for natural diversity); it is a requirement that we be conscious of our common achievements and our responsibility to future generations; and it is a requirement that we remain aware that only those who use their freedom are really free and that the strength of a people is measured by the well-being of its weakest members.

It is vital that black citizens be able to make our own political and cultural choices, if only to relieve our memorable prophetess Wangari Maathai. How can it be that Africa, which as we all know was the birthplace of articulate humanity and therefore the prehistoric home of all things human, 160 is no longer in possession of an officially written and spoken language with an alphabet of its own? How did Africans manage to get lost to such an extent? Is not Ethiopia an exception to take pride in, since it upholds the honor of the entire African continent in this domain? When are Africans going to replace our individual and divisive flags and national anthems with a unique African flag and national anthem intended to symbolize the triumph of our spirituality over the mediocre minds of our slave masters and to be a symbol of the joyous connection of black souls all over the world? Is there not a priceless symphony to inherit from the clairvoyant African American singer and political activist, the treasured Bob Marley? When are we going to hoist on a worldwide scale the righteous philosophy of the dark-skinned leader that the Reverend Dr. Martin Luther King, Jr. happens to be, believing that in him and with him we can point the way to a fairer world system? In short, when are black-skinned men and women going to get back our balance, our self-esteem, and our self-reliance, in order to make our own political choices? It is a requirement that Africans at home and abroad be involved in the global movement against the extant new colonialism rooted in an unfair economic order, so as to outlaw the pre–World War I international law and practice maliciously imposed on African states by Western imperialist nations up until now. Afterward, black people are required to do everything in our power so that African states can act in accordance with the post–World War II international


law and practice that is in force within the Western boundaries. The unsound practical laws in force today both in the Congo basin and Africa at large are but the choice of Western European supporters of the antiblack racism that appears to be the core of the doctrine of racial superiority. Before Stanley, there was Napoleon Bonaparte! And after Stanley, there was General de Gaulle with his Nazi-inspired colonial pact! In fact, the unending looting of Africa’s wealth is anything but the work of those Europeans in the past that portrayed the Congo as “a vast land full of promise and opportunity.” That’s why, in order to command respect, African nations must be reluctant to have the same terrible fate as the Congo basin—that is, “to be regarded as a vile body on which an assembly of politic birds of prey sit down and make a comfortable meal.”

The work of the illustrious African professor Nicolas Agbohou, under the title *Le Franc CFA et l’Euro Contre l’Afrique*, is a magnum opus that sheds light on how France and, by extension, the European Union live off Africa. The book states that as long as Africans have no control over Africa’s natural resources, blacks at home and abroad will always be taken advantage of. In other words, as long as Africans are unable to make their own choices, aliens (non-Africans) will continue to live off Africa. Politics, as we know or should know, is the field where diverse public officials and other entities bring their own interests into play and, very often, ending up causing clashes—that is, a state of disharmony between incompatible or antithetical persons, ideas, or interests.

Conflict theory emphasizes interests, rather than norms and values, in conflict. The pursuit of interests generates various types of conflict. Thus conflict is seen as a normal aspect of social life rather than abnormal occurrence. Competition over resources is often the cause of conflict. The three tenets of this theory are the following: 1) Society is composed of different groups that compete for resources. 2) While societies may portray a sense of cooperation, a continual power struggle exists between social groups as they pursue their own interests. Within societies, certain groups control specific resources and means of production. 3) Social groups will use resources to their own advantage in the pursuit of their goals. This often means that those who lack control over resources will be taken advantage of. As a result, many dominated groups will struggle with other groups in attempt to gain control. The majority of the time, the groups with the most resources will gain or maintain power (due to the fact that they have the resources to support their power). The idea that those who have control will maintain control is known as “The Matthew Effect.” One branch of conflict theory is critical criminology. This term is based upon the view that the fundamental cause of crimes is oppression, resulting from social and economic forces operating within a given society. This perspective stems from the German philosopher Karl Marx, who believed the justice system and laws favor the rich and powerful in a society and that the poor are punished far more severely for much smaller crimes.

In compliance with post–World War II international law and practice in effect among Western nations—namely Article 1, paragraphs 1 and 2 of the International Covenant on Civil and Political Rights—“all peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.” Thus the significance and authority of the choices black Solomon’s offspring are called to make stem from the abovementioned covenant as well. In its preamble, the states party to it explicitly consider that:

In accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world; that these rights derive from the inherent dignity of the human person; that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings...
Black people’s inability to free themselves from the lenient and accommodating character that results from the half millennium of enslavement has so far infuriated a number of justice-loving white people: “When you rest your head on the pillow you don’t dream big. You and other so-called African intellectuals are damn lazy, each one of you. It is you, and not those poor starving people, who is the reason Africa is in such a deplorable state.”

Even Hitler reproached black people for having a blatant inclination to survive in servitude: “He offered the opinion that Negroes could not have much backbone, because they consistently allowed the Whites to lynch them, beat them, segregate them, without rising up against their oppressors.” He seized the opportunity to chastise black people for incredibly entrusting the education of their own children to former slave masters who were but white supremacists: “Why do you seek a White man’s education, when you know, or should know, that you can never use it—at least as a White man can?” As revolting and strange as Hitler’s comments may seem, they bear a set of insinuations and lessons that actually need to be considered. The absence of an ingrained warlike culture in black people was the basic reason for Adolf Hitler’s profound despair expressed as follows, with no concern for his Negro guest’s feelings: “Negroes must be definitely third-class people.” He then went on, “Don’t you think your people are destined perpetually to be slaves of one kind or another? Your people are a hopeless lot. I don’t hate them. I pity the poor devils.” If we wish to suppose that Hitler’s war on his fellow white Europeans was a war in revenge for the latter’s ruthless treatment of dark-skinned people, it proves nothing that all his victims were accountable for such treatment. Hence a study aimed at determining whom the whites Hitler was referring to actually are, who have long been lynching and beating and belittling and segregating black people all over the world, should be undertaken for the sake of truth and justice.

The significant address by HE Mr. Federico Mayor, then director general of the United Nations Educational, Scientific and Cultural Organization...
Bartolomeu Capita

Save the Congo, To Stop World War III

(UNESCO), on the occasion of the Second Assembly of the Indigenous Initiative for Peace that took place in Paris on February 13, 1995, appears to be cause for inspiration and resolve, inasmuch as it states that UNESCO should be receiving and listening to the representatives of peoples who for centuries have been excluded, oppressed, and deprived of a voice:

...All children are our children, because it is true, as Article 1 of the Universal Declaration of Human Rights has it, that “All human beings are born free and equal.” We have to continue—hand in hand, with new songs on our lips—to be free and equal. Such is the goal of the century now dawning, in spite of everything. In spite of everything, we must love one another. No more oppressed, no more oppressors!

[Madam President], Among the disasters of recent centuries, there is one that must be etched in the collective consciousness alongside slavery and so many other affronts to humanity, one that is slow and silent but no less grave: the suffering of the indigenous communities which were one day subjugated and deprived of their most elementary rights—the right to cultural identity, to the land of their ancestors, and to indigenous language, freedom and beliefs. That injustice has lasted to the present day in the form of social prejudice and economic structures; of education systems and the machinations of political power that perpetuate discrimination and selfish disregard. However, the very existence of this Indigenous Initiative for Peace and your presence here is a heartening token of how far the situation has changed in recent years and a pledge that these changes will continue and gather force in the immediate future. The International Decade of the World’s Indigenous People, proclaimed by the United Nations, which has now begun, as we were reminded by the Assistant Secretary-General of the United Nations, Mr. Ibrahim Fall (who is himself responsible for putting it into practice), represents a decisive juncture for continuing forward in this bid for renewal.

The concept of “initiative” implies that these peoples have decided to make a dynamic response to the many problems, both old and recent, besetting them: that they have the will to identify and study them, and to seek solutions that are consonant with the times; that they are prepared to undertake this task without falling back on imported models that distort their cultural heritage, and without repeating the mistakes of the past; that they are resolved to shape their own unique destiny. This attitude represents in itself an out-and-out revolution, one of dialogue and indocility in the face of the centuries of silence and submission that these communities have suffered. It is a creative and peaceful revolution, which presupposes a huge effort to achieve educational renewal and social transformation, access to full citizenship and participation in decisions great and small, and which will henceforth make a difference to their shared lives.

So it is important to highlight the peace-seeking ingredient in the name of this initiative. Because, like education, peace is the way and the precondition for achieving the political, social, and economic goals that these communities have set themselves! UNESCO, whose fundamental task consists, as Ms. Myrna Cunningham reminded us a short while ago, in “constructing the defences of peace where wars begin, in the minds of men,” fully supports this far-sighted programme that calls for education, for peace and freedom; education for coexistence that includes respect for both neighbour and nature; for the preservation and enhancement of the cultural heritage that our forebears handed down to us and that we must one day pass on to the generations that come after us. Nothing less than the survival of the human species depends on this task, since, as the great English novelist H. G. Wells put it, “Human history becomes more and more a race between education and catastrophe.”

In this sense, the task of constructing peace does not just mean avoiding the outbreak of armed conflict; it means removing the causes of individual and collective violence that spark off wars in the first place. And such violence may take many forms: at the political level it emerges as oppression and tyranny; in economic matters, as exploitation and poverty; in the social sphere, as exclusion and intolerance. Any effort to establish a culture of peace has to take into account these deep roots of human conflict and make a priority of communicating values, forging attitudes, and devising institutions that contribute to this task.
All violence is reprehensible. None is justified. But there is one kind that takes away life, that forever silences the voice that should be able to make itself heard, that deals a single death blow to the thoughts and poetry that might be born to form bridges and bonds of understanding and harmony; this kind we should all henceforth oppose without exception or reservation. There are no more deaths to mourn but lives to enliven, support, and stimulate in order that, with persistence and lucidity, it may be possible to achieve with the word that which the sword might perhaps not have accomplished. The culture of war must perseveringly make way for that of understanding and peace. A culture of peace where the heroes live on to make their ideals a reality, live on to achieve their purposes. A culture of peace where no one fans the fire that destroys, but where the flame that invigorates is tended. A culture of peace does not signify docility, still less submission. It means striving dauntlessly—with the “intellectual and moral solidarity” advocated in UNESCO’s Constitution—to achieve without violence (and, above all, without loss of life) the supreme aims of our peoples. It means achieving fully and without arms—in a context of respect for human rights—the causes for which we clamour.

[Madam President], The European civilization and the indigenous cultures have yet to engage in a dialogue that will no doubt be much to their mutual benefit. On this side of the world we have a great deal of knowledge, particularly technical know-how, but we are short on wisdom and reflection. The peoples living on other shores, in as yet precarious conditions of material development, nevertheless possess the wisdom and contact with Nature that is wanting in us, but they lack the technological expertise that abounds in the industrialized countries. Still, these material comforts and facilities do not suffice to make as respect the natural environment and do away with the most glaring injustices of our society. We thought we had magic formulae to suit all situations, all changes: as though all countries were uniform, and as though their own human story, their natural resources, their traditions, their beliefs, their forms and styles of living were of no account. Culture means day-to-day behaviour, because it is the sum of the past of each one of us, of the social, economic, and cultural context in which we have grown up, of the ideas that have been imparted to us, of our own thoughts, our immediate and more distant impressions, our state of mind, and so on. We have forgotten the cultural dimension of personal and collective development. Instead of believing that wealth lay in diversity, we imagined that it was uniformity which, at least in economic terms, ought to prevail. We forgot that difference is wealth and may become a link to unite us. The right to be different, knowledge of difference, and full receptiveness to others! It’s the diversity of cultures, “hybrid and wandering cultures,” which, as Carlos Fuentes put it, is our wealth. These are cultures that, precisely because they are a melting pot, a crossroads, the fruit of centuries of interaction, have good cause to continue and the strength needed to expand… (“Sube a nacer conmigo, hermano” or: “Rise and be born with me, brother”—Pablo Neruda, in the “Alturas de Macchu Picchu”).

It’s time to decisively express in practical terms African people’s innate right to be different—that is, the right to make our own choices! The interpretation of our right to be different is in no way vain. It rests with black Solomon’s offspring to prove to ourselves that we are both morally and intellectually ready to make a dynamic response to the many problems harassing black people on a worldwide scale; that we have the will to identify, study, and seek solutions to these problems that are consonant with the moment; that we are prepared to undertake this task without falling back on imported models that distort our cultural heritage and without repeating the mistakes of the past; and that we are resolved to shape our own unique destiny.

In a world where the primary plan of particular human minds is to destroy all national sovereignties and establish a society with only two classes of people—that is, oppressors and oppressed—it is a requirement that Africans at home and abroad oppose without exception or reservation such a fatal plan inasmuch as it is the provenance of that violence that takes away life and forever silences the voice that should be able to make itself heard. It is a prerequisite that black people contest it, for the reason that we know better than anyone else on earth what it means to be for centuries and centuries enslaved, subjugated, and deprived.
of one’s own most elementary rights: the right to cultural identity, to the land of one’s own ancestors, and to indigenous languages, freedom, and beliefs. It is our task and duty because being the race that first ranged out over the world we are better placed to know and justly claim that peace can only be achieved with the word and never with the sword. It is African people’s task and duty because, unlike Caucasians who believe that it is uniformity that ought to prevail, we believe that diversity of cultures is the human family’s wealth par excellence and we are therefore better placed to eradicate violence that comes forth as tyranny and oppression at the political level, as exploitation and poverty in economic matters, and as exclusion and intolerance in the social domain. It’s time to act, for in every African country the lot—the destiny—of the native peoples is a protracted disease on the progress of democracy and integral development. On the one hand, there is still the problem of the incorporation of broad sectors of the population in the life of the nation, under conditions of full and effective citizenship. This would entail overcoming the age-old marginalization and neglect they have suffered. On the other hand, there is the fact that these very peoples, after falling prey to historical iniquities (such as slavery and imperialism), are alternately suffering firsthand from political strife and civil or even international wars that have little or no bearing on their real situation of exclusion and marginalization. UN Secretary-General Ban Ki-moon states:

Everyone has the right to be heard and to shape the decisions that affect their community. This right is enshrined in the Universal Declaration of Human Rights and fully integrated in international law, especially in article 25 of the International Covenant on Civil and Political Rights.164

An African Political Philosophy Is a Prerequisite

The duty of each one of us [leaders]—is to give everything to the people, to be last when there are benefits to be won and first when there are sacrifices to be made. This is what it means to serve the people! Do you hear me, comrades?

—President Samora M. Machel of Mozambique
(September 29, 1933–October 19, 1986)

In order to fulfill with success our obligations as African citizens both at home and abroad, we must have an authentic African political philosophy. It is impossible to help Africa make the type of progress that time demands without such a tool. In other words, a genuine African civic virtue is indispensable for Africans to satisfy the requirements to command respect on a worldwide scale. Civic virtue is the personal affirmation of the political consciousness—that is, the sense of one’s responsibility and duties as a citizen both in theory and practice. It often refers to a general view or specific ethic, political belief, or attitude about politics. Its three central concerns are as follows: the political economy by which property rights are defined and access to capital is regulated; the demands of justice in distribution (sharing) and punishment; and the rules of truth and evidence that determine judgments in the law. African political philosophy has to be a tool meant to cause audacity in every African citizen (illiterate or learned) politically, psychologically, and intellectually all at once. The positive change—that is, full political sovereignty and integral development in Africa—depend upon Africans’ will and capability to reconquer themselves first spiritually and then economically and politically. In this respect, we must lend an attentive ear to HRH Haile Sellassié I, direct descendant of King Solomon, the King of Kings of Ethiopia, Elect of God, Conquering Lion of the Tribe of Judah:

We must stop confusing religion, and spirituality. Religion is a set of rules, regulations, and rituals created by humans, which were supposed to help people spiritually. Due to human imperfection religion has become corrupt, political, divisive, and a tool for power struggle. Spirituality is not theology or ideology. It is simply a way of life, pure and original as given by the Most High. Spirituality is a network linking us to the Most High, the universe, and each other.

Contrary to the propaganda of Western imperialist nations, most African leaders of the early 1960s loved and wanted the best (justice, peace, and prosperity) for the peoples of the whole African continent. It cannot be denied that since Bandung (the 1955 Asian-African Conference), where the assembled leaders underlined the fundamental right of all peoples to self-determination, African leaders pledged their solidarity with one another in the fight against colonialism and in the struggle for economic and social development. In 1962, for instance, African leaders’ unclothed political and logistical support allowed a delegation of the Cabindan liberation movement to be heard in New York at the seventeenth session of the UN General Assembly. Just six months later, African leadership succeeded in showing what Martin Meredith, in his valued work *The State of Africa*, describes as “Africa’s growing international ambitions” with the following commentary: “The OAU was launched with many high ideals and a hotchpotch of aims, including the liberation of Southern Africa from white minority rule, but also the hope that it would provide Africa with a powerful independent voice in world affairs.”

As a matter of fact, the “ancestor” of the present-day African Union (AU)—that is, the Organization of African Unity (OAU)—proposed two main ways of ridding the continent of colonial domination and exploitation. OAU has envisaged these pathways ever since its inauguration on May 25, 1963. First of all, it would defend the interests of independent countries and help to pursue those of still-colonized ones. Secondly, it would remain neutral in terms of world affairs, thus preventing its members from being controlled once again by outside powers. Nearly all of the OAU’s founding fathers, like the first president of the independent Congo-Brazzaville, Abbé Fulbert Youlou, were reassuring Pan-Africanists. The sole appellation of Abbé Youlou’s political party testifies to that, inasmuch as it was known as the Democratic Union for the Defense of African Interests. Furthermore, those justice- and peace-loving black leaders proved to be men and women committed to acting in pursuance of the core values articulated in the tools of the very same international law that has the endorsement of Western powers as well.

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166 Martin Meredith, *In November 1962 / Annexes, Agenda item 54, documents A/5160 and add. 1 and 2.”*

society founded on respect for justice in all its forms, is blackmailed into silence to such an extent that its prevailing leaders are no longer disposed to assess, if only on humanitarian grounds, the reasons for the ongoing bloodstained conflict between Cabinda and Angola. Western Europeans with a powerful genetic propensity to control everything, have perverted the African Union to such a magnitude that it has lost the rush of Pan-Africanism to strive for its first purposes—that is, to defend the interests of independent countries and help to pursue those of still-colonized ones, as well as to have a say in international affairs so as to prevent its members from being controlled once more by aliens. Africans must concede that the OAU’s idea of remaining neutral in terms of world affairs was but a fatal mistake. One cannot claim to have international ambitions and all at once be neutral in terms of world affairs. Neutrality is a futile tool in politics.

Every time we witness an injustice and do not act, we train our character to be passive in its presence and thereby eventually lose all ability to defend ourselves and those we love. In a modern economy it is impossible to seal oneself off from injustice.

—Julian Assange

If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.

—Arch. Dr. Desmond Tutu

Knowing the Political Philosophy of Africans’ Enemies

It is a requirement that black people be conscious of the political philosophy of their enemies. Only with the aid of such awareness can African political philosophy prove to be effective. The first thing to be constantly alert to is the fact that underlying the political philosophy of black people’s enemies is racism, racial discrimination, xenophobia, and related intolerance, including their contemporary manifestations, some of which take violent forms. This persistent racial prejudice against black people has a considerable effect on all of the three central concerns of the political philosophy. First of all, white supremacists’ political economy, by which property rights are defined and admittance to capital is regulated, cannot help being racist. This explains why Western imperialist and colonial nations exclude black peoples and nations from being possessors of the right to permanent sovereignty over their natural wealth and resources, which must be exercised in the interest of their national development and their well-being, as acknowledged in the UN General Assembly Resolution 1803 (XVII) of December 14, 1962. Secondly, their demands of justice in distribution and punishment cannot help being racist as well. That is why Talmud-inspired Western nations are eager to have complete control over Africa’s natural wealth and resources and thus carry out a violently unfair distribution of the fruits of the earth to the detriment of black people; and that is why Western imperialists’ and colonialists’ global policy is characterized by double standards with respect to justice in criminal charges and punishment. Black people can be robbed of their properties and killed at will by white nations, and no one is liable for reparation. Thirdly, their rules of truth and evidence that determine judgments in the law cannot help being biased (i.e., racist) too. Put simply, the political philosophy of black people’s antagonists is actually the exact opposite of the core values articulated in the tools of extant international law. Since the latter is being replaced with the evil principle of “Might is Right” by black people’s avowed and disguised enemies, to avoid meeting a sad fate the way the black Khazars and black Europeans did, Africans must establish their sovereignty. They must create clear rules and laws that themselves and/or visitors must abide by; appoint and endorse only leaders with the heart in the right place—that is, with well-tried moral compasses; and cherish regimes that are not aligned to ideologic agendas, but rather to what is right or wrong. John Perkins and Rosa Amelia Plumelle-Urba, in the following excerpts, reinforce the reason why regimes people should favor are those able to tell right from wrong. They respectively write:
The slave trade was arguably the most horrific and destructive act by men against men in a long history of human brutality. Add to it the ruthless repression of indigenous cultures, the influence of literature, art, and film that frequently portrayed the native peoples as less-than-human savages, the diversity of the colonial powers that swarmed Africa, and the outright attempts to divide, conquer, and exploit and it becomes tempting to conclude that Africa is the most thoroughly abused and the least understood region on the planet today.168

Napoleon Bonaparte, the criminal who was ruling France, is in many respects the French predecessor of Adolf Hitler... On his own admission, Napoleon was prompt to have assassinated anyone who would talk to him about liberty for the Arabs or the Blacks, this cursed race that he had decided to have exterminated if they would not accept being once more in chains. Hitler has accepted in his own entourage some Jews (true, declared Aryans of honor) and, according to Hannah Arendt: “When ‘eminent’ people interceded [with Hitler] on behalf of ‘eminent’ Jews, they generally obtained what they wanted.” Put another way, it was less risky to plead with Hitler the case of an ‘eminent’ Jew than to do the same with Napoleon for the liberty of the Arabs or the Blacks.169

The racist political philosophy of African peoples’ enemies has generated the belief according to which the political has nothing in common with the moral. As a result, they assert that the ruler who is governed by the moral is not a skilled politician and is thus unstable on his throne; that he who wishes to rule must have recourse both to cunning and to make-believe; that great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy; and that such qualities must be the attributes of the realms of the subhumans but in no way must they (humans) be guided by them.


169 See Rosa Amelia Plumelle-Uribe, La Féroce Blanche—Des Non-Blancs Aux Non-Aryens : Génocides Occultés De 1492 À Nos Jours, 89.

People often equate fascism with Hitler. This is a big mistake. Fascism is a political system where corporations control government and run the country. Control of media, militarism, and overt patriotism are also immense parts of the system. Corporatism in excess is fascism. Most Western countries, mainly former colonial nations, are essentially run by at least mild fascist systems nowadays. People do not recognize this since they erroneously think that fascism is Nazism. It is not.

As the saying goes, democracy begins at home. Africans must assume that the European Union, bearing in mind its nature and purpose, has not been elected to foster democracy, particularly in Africa: “The European Union portrays itself to the world as a role model for twenty-first century democracy. In fact, the EU system of governance reverses all democratic achievements of European civilization over the past thousand years and throws the entire continent back to Medieval times, when autocratic monarchs ruled Europe outside of any democratic control.”170 The whole invaluable book of Dr. Rath Health Foundation is a detailed proof of how the European Union is controlled by corporate interests. It also reads, “In a true democracy all the power resides with the people. Unlike in a true democracy, in the EU the power no longer resides with the people. Operating outside the basic principles of democracy, the Brussels EU—by definition—is a dictatorship.”

Black people’s fierce opponents are little by little conquering the entire world, and the AU will eventually prove to work depending upon the goodwill of African strongmen, like Angola’s president Dos Santos who, in turn, will end up being looked upon as subject to the whim of the Brussels EU. The financial groups behind the oil and drug cartel are interested in controlling giant global markets that affect literally every human life. In this situation, the financial interests behind the cartel know that their multitrillion-dollar business can no longer survive in a democracy. Thus, the undemocratic construct of the Brussels EU is a strategic step toward the setting up of a global dictatorship on behalf of these corporate interests. According to the Telegraph article, the first embassies of this


171 Ibid., 18–19.
The Natural Genesis. It was said on previous pages that Africa was the birthplace of humanity. The origins of the three Abrahamic faiths (Judaism, Christianity, and Islam) are derived from the idea that the race that first ranged out over the world was directly Kamite (black). The African Dr. Cheikh Anta Diop, one of the top anthropologists, Egyptologists, linguists, and physicists in the world, ascertained the historical and scientific evidence of the African origins of humanity long before Chinese geneticists were born. His scientific presentation of the evolution of humankind dismantled and set aside the polycentrism or polygenetic theory fiercely defended by antiblack racists, allowing in consequence the monogenetic theory to establish itself as the only tried-and-true explanation. This is Dr. Anta Diop’s scholarly conclusion: “If the first humankind had never left Africa to populate the rest of the world, there would never have been racial differentiation; the humanity would be homogeneous and Black.”

We must subsequently remind ourselves of the fact that ancient Egypt is the light of the world. It was said on previous pages that Africa was the birthplace of articulate humanity and therefore the primordial home of all things human and that Egypt itself is old enough to be the mouthpiece of the first articulate language, the oldest comprehensible witness to the natural genesis of ideas, and the unique adequate interpreter of the primary types of thought. The sole fact that the origin of the three Abrahamic faiths (Judaism, Christianity, and Islam) is Kamite (i.e., black and African) should suffice to establish the incomparable might and brightness of ancient Egypt’s black-skinned men and women. “Like the goddess Neith, Egypt came from herself, and the fruit she bore was a civilization, an art, a mythology, a typology, absolutely autochthonous.” What is more, “The secret of the ancientness and sanctity of the writings is that they were originally Egyptian, like the Jewish community.” These realities, although

172 Ibid., 30 and 32.

175 In Gerald Massey, Ancient Egypt: The Light of the World, 423.
innocent per se, are but heightening the frustration of black people’s enemies caused chiefly by their genetic Neanderthal psychobiological maladaptation and uneasiness that date back to at least the last Ice Age. In this respect, the British Egyptologist Gerald Massey’s learned works A Book of the Beginnings, The Natural Genesis, and Ancient Egypt: The Light of the World, as well as Michael Bradley’s valuable work The Rise (and Fall?) of Esau’s Empire—A Brief Psychobiological History of the Western World from circa 80,000 BCE until 9/11, should be read with a high degree of interest. Among other things, Bradley begins his essay saying something short and, seemingly, to the point:

For those people who have taken the trouble to read “Esau’s Empire, Foundation: the psychobiology of religion,” the very first article on my Home Page, it should be very clear that the world’s biggest problem is that…Caucasians are the most aggressive among the existing “major genetic groups” or “races” of humanity.

The very first inhabitants of Europe were as dark-skinned as this author. Later on, due to the harshness of the last Ice Age that caused loss of pigmentation, or of melanin, among the native black Europeans, in addition to albinism, the white race came out in the midst of the black race. The unexpected appearance of new complexions probably caused problems of superstition within this composite society. The fact is that even today, all over the world, people struggle to overcome superstitions with respect to albinos. But possible superstitions in relation to people divested of melanin are not the cause of the antiblack racism and the terrible creed that the ruler who is governed by the moral is not a skilled politician. The frustration that is at the root of the antiblack racism, which ended up originating the horrifying political philosophy mentioned above, seems to have been caused by the relatively high civilization of the black Africans from Egypt who successively entered Europe. One of the first waves was the migration of the ancient Tehnu (a.k.a. Libyans) of North Africa. The Tehnu people, between 3500 BCE and 3200 BCE, fought the Ta-Mari(ans), led by Pharaoh Mena, over sovereignty of the Nile Valley area. At the heart of the dispute was the issue of an economy and hierarchy based upon animal husbandry (Tehnu) versus agriculture (Ta-Mari). The Tehnu lost, and Kemet (Egypt) went on to become the greatest agricultural-based society in the ancient world. If truth be told, it is the Nubia-Kemet (Egypt) agricultural society that engendered civilization and disseminated it around the world. The Tehnu dispersed, with some staying under the power of the pharaoh, some moving west along the Mediterranean coast of North Africa, some migrating east to the areas of Asia Minor and the eastern Mediterranean shores of Canaan and Ugarit (Syria), and some going farther east to India and China among other places. A big contingent of the Tehnu established settlements west (Thrace), north, and south (in Hatti/Turkey) along the Black Sea. The Kheti, Ta-Mari(ans), and other tribes of the Nubia-Kemet established settlements south (Hatti) and east (Kheti, or Colchis) along the Black Sea. There are many rivers that now bear their name: Tenu (Don), Dniester, Dnieper, and Danube (Tehnu). The Black Sea was named for the black people that inhabited its surrounding shores (lands). Along the Tenu (Don) and Dnieper Rivers, the Tehnu migrated into what is now Russia (eastern Europe), where they established many villages, cities, and towns—including Kazan (on the Volga River), Chernigow (on the Dnieper River), and Cherusc (north of the Dnieper) in modern-day Germany. Make a note of the fact that the prefix Cher(n) in archaic Russian means Black and Black Town. And Chernobog—meaning Black god—was one of the numerous black gods all the way through Russia, and of the many throughout Western and Eastern Europe. Along the Danube River, the Tehnu traveled through what is now Western Europe all the way to the British Isles and Ireland, where they settled, becoming known as the Tatha De Danann, meaning the people of the Ntcher (deity or god) Danu (Anu)—an ancient Kemetic sun or creator god. The Tehnu, pastoral herdsmen, established the Tenetian faith, celebrating Ntcher (goddess) Tena-t—portrayed as the sacred cow—everyplace they settled; indeed, they introduced animal husbandry to the British Isles, including Ireland, for which the area is now famous. The inhabitants of not only the British Isles came originally from Egypt, as stated elsewhere in this work, but also those of China came from Africa. “Our darker forefathers” is what Thomas William Shore talks about in his book Origin of the Anglo-Saxon Race: A Study of the Settlement of England and the Tribal Origin of the Old English People. Regarding China, we know that the Shang dynasty was black. It was during the Shang dynasty (the first recorded Chinese dynasty), that Chinese writing began to develop. In 2005, the Chinese DNA specialist, Jin Li, leading a team of Chinese and other scientists,
proved through DNA tests that indeed the first inhabitants of China were black Africans.

The migratory wave of the Egyptian, Celtic, and Druidic, from which Druidism was developed, should not be neglected inasmuch as Druidism is still playing a key part in today's Western world. Later, the influx of Jewish Israelite (Hebrew) immigrants took place. Afterward, Christian travelers disembarked and settled here and there in Europe. And finally, the migratory wave of the Muslims and subsequent Moorish settlement came about. These newcomers (Druids, Jews, Christians, Muslims) were black-skinned men and women quite civilized and with specific religious convictions. They tended to consider the preestablished people (blacks and whites) as less civilized and mere pagans both to civilize and to convert to their respective faiths. Since the comparatively highly civilized newcomers were blacks, there was in native black Europeans a spontaneous and instinctive eagerness to easily identify themselves with the relatively more civilized fellow blacks. It is this trend that frustrated depigmented black Europeans and, later on, caused the racial splitting up that brought about the antiblack racism, as well as the Caucasians' dogma that the political has nothing in common with the moral.

Fix, black-complexioned men and women, your mind's eye upon the fact that the power of the dynastic rulers committed to exterminating the race you belong to is chiefly based on the following top-secret slogan: “Violence and make-believe.” What is more, their deceitful doctrine is that “in politics one must know how to seize the property of others without hesitation to secure submission and reign.” They use force (violence) to attack, destroy, enslave, and murder your fellow black men and women and ultimately you yourself and your entire community, just in order to appropriate everything valuable that you possess and to take the credit for the cultural legacy of the race you belong to. Black people’s enemies have always lived by plundering their neighbors of their assets or means of subsistence and by selling their ill-fated victims as slaves.

By the time of Diodorus, who lived in the first century BCE, each of the major black civilizations (societies) had been conquered by angry Caucasian (Khazar) intruders. On the map drawn by Diodorus, the area noted as Scythia that was once occupied by descendants of the Tehnu and Ta-Mari was swamped by barbaric Scythian tribes. Colchis—east of the Black Sea—is where Herodotus visited the Nubian-Kemet (Egyptian) tribes known as Kheti. South of Colchis, the Sumerian civilization in Mesopotamia was invaded by white barbaric tribes endlessly for approximately two thousand years and ultimately destroyed before Diodorus. Farther to the east, the Indus and the Shang civilizations and societies were overrun by white barbarians—including the Aryans. From 700 BCE to the time of Diodorus (100 BCE), Kemet (Egypt), at the southeast of the Mediterranean Sea, had been overrun by successive groups of white invaders—Assyrians, Persians, Greeks, and Romans.

White peoples, who migrated and carried out invasions, designated the areas they conquered by the color of the people they encountered. Hence: Black Forest, Black River, and Black Lands. In addition, they named the occupations and skills of the black people they encountered—blacksmith, black magic, black arts, black science—and the gods: black god(s) (e.g., Chernobog, etc.).

The Most Powerful Weapon of the Antiblack Racists

“Propaganda [make-believe] and violence” compose the weapon par excellence of the antiblack racists. The latter's esoteric doctrine, whose foremost purpose is to absolutely wipe out the black race and subsequently reign supreme over the world, says that “in politics one must know how to seize the property of others without hesitation to secure submission and reign.” Propaganda, which is a set of lies fabricated out of nothing and aimed at justifying wrongdoings or acts of injustice, became an indispensable tool in the hands of wicked minds. In order to make the most people possible swallow their lies, the architects of the subtle global dictatorship that condemns and enslaves men and women took over the media. In this respect Malcolm X should get an attentive ear: “The media is the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent. They control the minds of the masses.” And this is called brainwashing!

White folks (immune to racism) who are duped into validating the falsehoods of the antiblack racists, lies that the persecutors and murderers of black men and women propagate through their corporate-controlled media, can’t help being likewise duped into validating all false flags and excuses created out of nothing to start wars against this or that black nation. Yet we know that “war
is a racket! And War Is a Racket appearing to be the title of the valued book by Major General Smedley Butler. The book among other things reads:

War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious. It is the only one international in scope. It is the only one in which the profits are reckoned in dollars and the losses in lives. A racket is best described, I believe, as something that is not what it seems to the majority of the people. Only a small “inside” group knows what it is about. It is conducted for the benefit of the very few, at the expense of the very many. Out of war a few people make huge fortunes.  

Ever since the seventh century BCE, all major invasions, mass killings, and loss of wealth dark-skinned people have been victims of appear to be preceded by very strong campaigns of propaganda—that is, misinformation and brainwashing. Again, the esoteric motto of the antiblack racists says, “He who wishes to rule must have recourse both to cunning and to make-believe.” The so-called Curse of Ham by his father, Noah, is but propaganda, a lie fabricated out of nothing so that black-skinned nations all over the world can be ransacked of their properties, enslaved, traded, and slaughtered at will. Crusades, from 1096 CE up to the late twelfth century, extinguished millions of black men and women looked upon as the accursed Jews (Hebrews). The mass murders nicknamed the black death, between 1348 and 1350, annihilated a third of Europe’s population, and in some regions even two-thirds, most of the victims being black men and women (genuine biblical Hebrews) accused of being the reason behind the world’s troubles and dire poverty. In fact, all through the so-called Dark Ages in Europe, both Jews and Moors (blacks) amassed great wealth because of intense trade throughout the more enlightened Moorish world. In addition to that, they had significant trading expertise and geographic knowledge and were proficiently educated.

Every time the most aggressive among the existing major groups or races of humanity (i.e. Caucasians) have in prospect a large-scale pogrom against black people, regardless of whether the latter are Christians, Jews, Muslims, or simply pagans, they previously finance a set of campaigns of propaganda aimed at brainwashing people to validate the future genocide. In the United States, Jon Hubbard wrote a book in which he states that the lack of discipline and ambition of black students is infecting their white classmates and that this is the reason why the US educational system is now deteriorating. It is a fact that in the ears of brainwashed white folks, the killing of blacks cannot help sounding like the proper remedy for the decay of their educational system. Note that, by the late eighteenth century and early nineteenth century, blacks were numerous in parts of a good number of South American countries, accounting for up to half the population in some. Yet the black presence in many of these countries has

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177 See Michael Bradley, The Rise (And Fall?) of Esau’s Empire, 37.
virtually vanished from their records and consciousness. In Western European countries, there are mounting concerns about unwanted emigration from Africa. Strangely, European leaders are reluctant to get to the root of the problem so as to eradicate the so-called mass immigration and the Mediterranean deaths it entails. But the more Western Europe is sinking deeper and deeper into fascism (a political system where corporations control the government and run the country), the more mass immigration is daily talked about. Aware that European working and voting people are more and more frustrated by the fascism in force with its rising inequality and repeated financial crises; with its failure to create fairness, equity, and dignified livelihoods for the poor; and with its subtle global dictatorship that condemns and enslaves millions around the world, Europe’s hidden dictators will eventually and cunningly direct the frustration of European insurrectionists toward black immigrants, the scapegoats for Europe’s decay.

A subtle antiblack propaganda is perceptible in Dr. Irene Caesar’s aforementioned essay. Let us just hope it was not premeditated. The treatise claims that the half-white, half-black Obama was anointed the man to achieve the dream consistent with Kissinger’s Zionist agenda, and that the anointing is the acknowledgment by the American Khazars and Ashkenazi Jews that they themselves are fake Jews and have nothing in common both racially and historically with the true Old Testament Jews (Hebrews) who were Negroes from the Ethiopian Tribe of Seth, which also called itself the Tribe of Judah. It finally suggests that white degenerates in London and Washington serve the interests of Turks and worship the god of Negroes; that they believe their master is Seth/Sat/Sata/Satan—the god of Negroes from Ethiopia (Upper Egypt); that Seth is the god of death and desert; that by worshipping the Negroid god of death, the white degenerates in London and Washington are bringing desolation and death to their white lands; that white fools from London and Washington do the rituals of Negroes, such as human sacrifice, pedophilia, and the drinking of infants’ blood; and that thus, renegades in London and Washington are bringing the whites in Europe as well as in America to the brink of extinction. Put simply, her deliberate or involuntary propaganda is aimed at brainwashing white folks into thinking that Negroes and their devilish gods and rituals are causing the destruction of their white race and lands. Isn’t such a falsehood good enough for a brainwashed white European to authenticate a planned pogrom against black people on the horizon?

In some respects, Dr. Caesar is right inasmuch as Africa was the birthplace of articulate humanity and therefore the primordial home of all things human. The sense or notion of “good” and “evil” originated in Africa with the so-called Negroes. Druidism and all of other mystery religions now deeply rooted in what she calls “white lands” came similarly from Africa with the so-called Negroes. Judaism, as well as Christianity and Mahometanism, happens also to be Negroes’ creation. It is Abraham who, after he left his own nation (in Harran) of star worshippers and mystery religions, brought into being Judaism, a new religion chiefly centered around the worship of a single transcendent God and the “practice of justice and compassion” toward one’s fellow human being. Yet to undertake something new that affects an entire society means to contradict a series of customs, habits, or ways of life. In other words, it is to embark on a change. Scholars should not forget that any introduction to a change, even the most elementary, gives rise to significant resistances almost always. In fact, resistance to a change is a universal phenomenon, and religions are not immune to it. That is why we have concepts such as fundamentalists, conservatives, moderates (avant-garde), extremists, and so on. Abraham’s religion, Judaism, also faced the phenomenon of resistance to change. Judaism had and perhaps still has its Pharisees and Sadducees! What in fact is causing the destruction of the white lands is the reluctance of the “white man” himself to observe the greatest and first commandment enshrined in the Holy Writ—that is, “You must love the Eternal your God with all your heart and with all your soul and with all your mind”; and the second, like it: “You must love your fellow human being as yourself.” Therefore, it is not fair to lay the blame for the aversion of the “white man” (Caucasian) to cultivating peace, by taking care of the “creation,” on Negroes. On top of that, we should not forget that countless men and women throughout the so-called white lands are living prosperous lives thanks to most of what Negroes brought from Mother Africa, particularly from Egypt, including the Holy Writ. The most upsetting truth in the white lands is that more and more academics are yielding to the misleading “song” of the fascism in force, according to which “to rejoice one needs not love and truth but things.” Yet such a deceptive song makes men and women of narrow horizons.

Unfortunately—I hope it is not the case with Dr. Caesar—an increasing number of indoctrinated white academics are being paid to hide or mutilate
the past history of Africans in Europe and the world at large. They are paid to make Africans at home and abroad believe that our history began with slavery, insinuating any African history before the sixteenth century to be a myth. In this connection, Kwame Turé declared, “If you [black man or woman] think that your history began with slavery then the best you will hope to be is a good slave.” Black people must be guarded about the modern racial bias of Western authors in defining everything black in the past. Consider, for instance, the modern racial bias in defining the Russian black-god Chernobog as the epitome or embodiment of evil, which was not the case anywhere in Russia, especially where there were countless black gods, all of whom were beneficent—including the black god of the Black Forest; the black god of the Black River; the black god of the Black Stream; and Dunai, the black god hero for whom the Danube River is named. And of course one can’t forget the numerous black Madonnas—black goddesses—celebrated throughout Europe, east and west.

The church saint Michel de Menton (of France) has a striking portrait depicting the black Madonna and her black Christ child with Saint Bernadine of Siena and Saint Martin of Tours at their feet. The Orthodox Church in America displays an icon/portrait depicting Saint Jerome of Stridon (modern Croatia), whose full name is Eusebius Hieronymus Sophronius, a black saint best known for his translation of the Bible into Latin (the Vulgate) and his commentaries on the Gospel of the Hebrews. His list of writings is extensive, and he is recognized as a saint by the Roman Catholic Church, the Eastern Orthodox Church, the Lutheran Church, and the Church of England. Saint Benedict of Palermo, the black saint whose rules are observed by the Roman Catholic Order of Saint Benedict (OSB), has his reliquary bust in the Church of Madre de Deus in Lisbon (Portugal). In February 2013, the Economist magazine described Saint Benedict as “the patron saint of African Americans.” There are lots of churches throughout the world devoted to his name. Saint Maurice, the mythical soldier of the Roman Empire, born in 250 CE in Thebes (Upper Egypt, Africa), became a soldier in the Roman army and later the leader of the Theban Legion, made up of 6,600 soldiers. He was a Christian at a time when the church was considered to be a threat to the Roman Empire. Saint Maurice refused to offer human sacrifices to the pagan gods and was murdered with his men by the emperor. “But most significant perhaps is the fact that the patron Saint of Roman Catholic Germany is a Negro, Saint Maurice.”

It was in 180 CE that the first-known Christian martyrs were executed. One of the most famous and most outstanding acts of martyrdom, however, occurred in the year 203 CE and centers around two incredibly brave young black women, Perpetua and Felicity; they were stripped to face a wild cow, and their power, faith, strength, and leadership converted even the custodians. There are also the black Madonna of Einsiedeln (Switzerland); the black Virgin Mary and her blessed black Christ child of Montserrat (a copy is at Barcelona Cathedral in Spain; the original is said to have been made by Saint Luke in 54 CE); the biblical black king Solomon in the Cathedral of Siena (Italy); and the black Madonna in the Cathedral Notre-Dame du Puy, in Le Puy-en-Velay (France). It was James I of Aragon who, in 1254, passing through Le Puy on his return from the Holy Land, gave to the cathedral an ebony image of the blessed Virgin Mary clothed in gold brocade; this is one of the numerous dozens of venerable “black Virgins” of France. It was destroyed in the French Revolution but replaced at the Restoration with a copy that continues to be venerated.

The present-day propaganda of the antiblack racists wants people to believe that all of the above saints have never been beneficent. The antiblack racists go as far as to bribe influential scholars to support their lies. Yet, they know that any decision-making that is based upon lies or ignorance cannot lead to a good conclusion.

Black People’s Self-Reliance Is a Requirement

My treasured brother Karl Zeto, from Nigeria, once wrote the following on his Facebook timeline: “Sometimes, the immediate needs are lost in all the talking and arguing, which suggests that we are talking more than we should, and doing less than we should.” He is right. This ruinous trend needs to be immediately reversed by liberated black folks and scholars committed to returning African nations back to their divine art of self-reliance. In Africa’s current state of affairs “self-reliance means unconditional independence of all of Africa, with Africans administering each and every African government over each and every inch of

179 Roi Ottley, No Green Pastures, 131.
African soil, and for each and every African interest above all others’ living on the Continent.”

The fact is that ever since Western European “discoveries” (conquests) in the fifteenth century, which successively brought about the slave trade, slavery, colonialism, and the ongoing neocolonialism, Africa has become a set of nations totally deprived of their own means of subsistence and their own free political institutions. In other words, they have been utterly divested of their freedom! Ever since then, and despite the process of decolonization that began in the mid-1950s and arguably before, the continent has appeared to get stuck in a process of a seemingly irreversible decline. Endless civil wars, improper use of natural resources and misappropriation of revenues, corruption, brain drain, and flight of capital to former colonial countries are some of the horrific realities wittingly maintained to give the impression of a continent beyond hope and thus undermine black people’s authority and self-confidence. According to UNESCO’s definition, “culture is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.” It is a fact that ever since the brutal invasions and subsequent occupation of Africa by Western European conquistadores, African nations have continuously been deprived of their own identities and distinguishing cultures. Yet, everywhere in the world, self-reliance supposes that a nation possesses and remains conscious of its characteristic nature or culture. We are thus allowed to define self-reliance as the culmination (or zenith) of a nation’s consciousness of its typical personality.

Being able to return African nations back to their divine art of self-reliance—that is, to get back the highest consciousness of their distinctive individuality as a people and culture—means that they had once practiced such self-reliance and awareness. We don’t need to remind ourselves of the crucial fact that ancient Egypt is the light of the world to know that the African origin of the three Abrahamic faiths is incontestable. The other truth worth recalling is that the secret of the ancientness and sanctity of the writings is that they were originally Egyptian, like the Jewish community. Africa is the birthplace of articulate humanity and the primordial home of all things human, including the discernment of wrong and right, of evil and good.

Now, after we have allowed antiblack racists time after time to Lynch us, beat us, enslave us, segregate us, and murder us at will for more than five centuries, the most civilized and proper way to rise up against our oppressors is to revive our self-esteem and self-reliance and ultimately take up again our divine duty as givers of light and deliverers of all those entangled in the darkness of wrongful conduct. It is a divine duty, inasmuch as blacks are the race that first ranged out over the world. In order for black people to revitalize their self-reliance, what is required is a new starting point. According to Dr. Runoko Rashidi, “The major problem that Black people have today is the refusal to develop a race first philosophy. We generally refuse to put the interests of Black people first and foremost.” I agree with this well-known African American researcher on the understanding that by race-first philosophy he means black culture—first philosophy. Yet, objectively speaking, the major problem that black people have today is the dishonorable lack of a black political structure (organization). A black political constitution worthy of the name is, in my eyes, the first and foremost interest of black people at home and abroad. Why is it the foremost? For it is up to such a political structure to help the black community appreciate the sense of their collective process and to motivate black people all over the world to get involved in this very collective process. The achievement of the black community, as of any community’s, depends upon the capacity of the black political constitution to originate and raise black people’s awareness of the common purpose, of the common frame of reference, and of the common experience. Hence, the political success of any black nation depends upon their aptitude to possess an internal treelike organization. This kind of organization illustrates, better than any other, the fact that a nation as such is nothing but a human group whose members exist psychologically for one another. Let me explain. A tree is the most beautiful metaphor of a structured nation; the roots supply the leaves to the top of the tree with the sap (vitality) in its natural state and, in their turn, the leaves transform the

180 In Dr. Yosef A. A. ben-Jochannan, We the Black Jews: Witness to the “White Jewish Race Myth,” 315.
181 See Mexico Declaration (UNESCO), World Conference on Cultural Policies, Mexico City, July 26–August 6, 1982.
said sap and subsequently supply the entire tree with the elaborate one. Now, when those who govern play the role of the leaves and those who are governed that of the roots, the members of the respective nation can then be said to be in an intrinsic situation of interdependence and interaction. This is what is called political cohesion.

I concur with Dr. Rashidi in his claim that “Africa will never be free until Africans from outside of Africa get involved in the African liberation struggle, and that Africans outside of Africa will never be free until Africa is free.” But my clarification is that the involvement or noninvolvement of blacks from outside of Africa depends upon the information and participation offered or absent. Black Cubans’ involvement in the African liberation struggle, although per se invaluable, is not really beneficial to blacks in Cuba, blacks throughout the American continent, or blacks in Africa because the political structure from which they would draw the information that allows their participation or involvement in the African liberation struggle would be a white political structure—that is, Castro’s. So what is mandatory before anything else is a black political construction powerful enough to promote the safety of black people all over the world—that is to say, a political structure intended for black people to willingly identify with, an African political body mature enough to encourage black men and women all over the world to automatically “deal with ‘truth’ other than that forced upon [them] by [their] past and present physical and mental slave masters and mistresses of Judaism, Christianity, and Islam, those whose God [they] serve.”\[183\]

The conscious enthusiasm of black people from everywhere to identify with the black political organization, which must definitely be trustworthy, is the expression of black people’s exalting sense of “we”—that is, black people’s circumscribed togetherness or black people’s social, cultural, and political cohesion. Well nurtured, the sense of “we” ends up becoming an authentic citizenship, thus making the advancing black community come into view as a specific strength, a type of life. This simply means that the hoped-for successful self-reliance of any black community or nation depends on how the presence of structural, functional, and psychological dimensions takes shape. In other words, it depends on the extent of the community’s organization and function; the way of the existing interaction between its members and the way their roles are given out (distributed); and also the way in which the group situation is experienced, the being together.

Fortunately, there is an implicit agreement among black people with regard to Dr. Rashidi’s pertinent remark: “Africa will never be free until Africans from outside of Africa get involved in the African liberation struggle. And Africans outside of Africa will never be free until Africa is free.” For instance, in his valuable work *We the Black Jews*, the august Dr. Yosef ben-Jochannan mentions the will of black people inside and outside of Alkebu-lan—that is, Africa—to fight under one common bond, toward one common goal, and for one common destiny.\[184\] Several African American NGOs, like the Leon H. Sullivan Foundation and TransAfrica Forum, took steps in pursuance of a section of the Declaration of the Fifth Pan-African Congress (1945), which partly reads as follows: “We believe the success of Afro-Americans is bound up with the emancipation of all African peoples and also other dependent peoples and laboring classes everywhere.” This belief must be looked upon as the cornerstone of our (African) self-reliance. The slight involvement of African Americans in the liberation struggle of African peoples ever since the 1950s has made the vulnerability of Africa to neocolonialism greater. In other words, it has facilitated the opportunistic interference and involvement of a number of Western imperialists’ agents in the said struggle.

### African Union’s Missing Art of Self-Reliance

If it were not for the African Union (AU)’s lacking the art of both self-reliance and warrior leadership, I could not have dared to call for a black political institution (organization) powerful enough to promote the safety of black people all over the world. If I am not mistaken, there is nothing the AU can do to help as far as black people’s self-reliance is concerned. It is terrible! Warrior leadership is a powerful, selfless, motivating, and unique leadership style that, if properly understood and practiced, can bring about the expected results in any business. Much of the warrior bloodline stems from the African individuals, tribes,
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Save the Congo. To Stop World War III

civilizations, and even organizations that perfected the art of creating a socially, psychologically, and politically unbreakable sense of “we”—that is, a “one team, one philosophy, one heartbeat” (corporate) character. The heart of the warrior leadership is essentially characterized by its inherent selfless love. Many can lead, but few can do so with the heartbeat of a warrior. Protection, growth, service, and a purpose to generate the best for all involved have always been trusty common goals of warriors. They always go first. The really great leaders always show the path and go the path. Warrior leaders brave the front lines. They spontaneously rally the troops, and they charge forward with confidence, a confidence that breeds hope for all. Unlike the early leaders of the Organization of African Unity (OAU), the leaders of African Union are divested of the holy art of warrior leadership.

The issue of the abducted girls in Nigeria who have been missing since April 14, 2014, as well as the Ebola crisis that affected a number of African nations, came to accentuate African countries’ exposure and dependence on Western powers for their respective national security. This state of affairs apparently disgusted Africans at home and abroad and, therefore, sparked sharp criticism of the leadership of Africa. The fact that Nigeria is one of the biggest, if not the biggest, oil exporters in Africa made criticism from within and outside Africa all the more pertinent.

With reference to the issue of the abducted Nigerian girls, the Black Press USA, better known as The Voice of the Black Community, published a sarcastic article on May 19, 2014, under the title “More Self-Reliance Needed in Africa,” written by Dr. Reynard Jackson, the president and CEO of Raynard Jackson & Associates, LLC. The article among other things reads:

I am a big booster of the potential of all things Africa, but have been, and still am, a big critic of Africa. Everyone touts the potential of Africa as a continent, not just in terms of its vast natural resources (gold, diamonds, oil, gas, bauxite, etc.); but also in terms of its human resources... According to a report by the accounting firm of KPMG, Africa’s Gross Domestic Product (GDP) is expected to reach $2.6 trillion by the year 2020. Africa also has the fastest-expanding labor force in the world; there are more than 500 million people of working age (15 to 64) in Africa, and that number is expected to pass 1.1 billion by 2040 and larger than China and India. For the most part, my criticism of Africa has to do with its leaders and government bureaucrats, not the people. Many of the leaders are corrupt and selfish, interested only in the enrichment of themselves, their families and their cronies. On the other hand, the people of Africa only want three things: education, healthcare, and a job. This seems to be very reasonable and pretty much a universal desire; and one that should be easily achievable on the continent of Africa. But it’s not. Africa reminds me of the kid who always wants to be treated like a “big boy,” but then constantly cries for his big brother to rescue him when he gets in trouble. Generally speaking, Africa wants U.S. investments yet can’t provide security for their own people. And if they fail to provide security at that level, there is no reason to believe African countries can provide security for foreign investments. What I find amazing about the abduction of the girls in Nigeria was the immediate cry from Africans for U.S. involvement in finding the girls. Why was there no cry for the involvement of the African Union (AU)? The AU is composed of 53 African states and was created on July 9, 2002 as a successor to the Organization of African Unity (OAU). According to the AU’s website, its objectives are: to accelerate the political and socioeconomic integration of the continent; to promote and defend African common positions on issues of interest to the continent and its peoples; to achieve peace and security in Africa; and to promote democratic institutions, good governance and human rights. It’s almost as though whenever there is a crisis on the continent, Africans reflexively call on the U.S. or the United Nations (UN) for help, not the AU. The AU has been around for 12 years, so no more excuses about it being a young organization. If African leaders want to be treated as an equal player on the world stage, then they must be willing to comport themselves in a manner consistent with that desire.... During the crisis of the kidnapped Nigerian girls, I have yet to see or hear of any engagement by the Nigerian Embassy or the AU with the American media. Most of the so-called experts on Africa, as presented in U.S. media, have been White. The media is partly to blame for this because of their continued
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West. As to the solutions that will allow Africans to better manage the string of conflicts plaguing the continent, encouraging unity between African states is the key, and the African Union (AU) is required to provide the needed support. We must stand united to protect our interests.

The competence of the AU must be strengthened and our country must pass on part of their sovereignty to the AU to ensure peace and security.

It is my contention that the organization (AU) needs to be replaced pure and simple. It is a matter of urgency! The AU continues to suffer from its inability to reach a unanimous decision in its handling of most if not all conflicts under way throughout the continent. The fact of the matter is that, in theory, the African Union is a full subject of international law; yet, in reality, both its economic system and political policy are directed from outside through African strongmen. Most of these African heads of state and governments agreed to put the aims of the devil to whom they sold their souls before the most fundamental human rights—those to health and life—of their own nations. In this respect, the memorable Dr. John Henrik Clarke is asking African leaders, academics, and working people the following significant question: “How can you turn to a system that got its feed money from enslaving you, to SAVE you?”

The next excerpt shows the extent to which Africa and its children are in the grip of new enslavement:

The European Union is controlled by corporate interests whose chief goal is to conquer the world using political, economic and—if necessary—military force. Towards this end, they are systematically destroying the democratic legal system in all regions of the world, including Africa, and are replacing it with Nazi-fascist dictatorial law.186

Therefore, the essential condition for black people’s revival (resurgence) is that we must reconnect with the ancient wisdom of Egypt—that is, the wisdom of our own ancestors. That is where black people are called to draw the needed strength to excel once more. “The Colored man,” Rabbi Matthew said, “was the

In a noteworthy article published on August 27, 2014, by ReunionBlackFamily entitled “The Relationship between Africa and Its Ex-Colonizers Is Illegal,” the stance of former South African president Thabo Mbeki with respect to Africa’s missing art of self-reliance is shown. According to the article, President Mbeki’s message was met with resounding applause at the sixth edition of Africities in Dakar (Senegal). This is what, among other things, President Mbeki (an example of a warrior leader) is quoted as saying:

Charity begins at home, and Africans need to take the first bold steps to deal with problems affecting them instead of depending on the West. Whilst it is no secret that conflicts are a bane of African development, the responsibility of conflict resolution should be left to Africans. The Ivorian and Libyan crises confirmed a dangerous tendency with Western countries who believe that they can intervene in every conflict on the continent; this behavior reveals an illegal relationship between Africa and its former colonial masters. Africa has become too dependent on the

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185 See Dr. Reynard Jackson’s website: www.raynardjackson.com.

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original Jew...It is my duty to induce him to accept his real religion anew. The Colored man was a great man as long as he could hold on to his true religion. When he lost it, he developed an inferiority complex and became the slave of the White man.”

Cunning and Make-Believe Are Their Best Weapons

The dark-skinned race, which first ranged out over the world, is the sufferer of a cruel persecution that aims at its absolute extermination. Such bullying turns out to have been the main endeavor of particular white barbaric tribes for thousands and thousands of years. So far, cunning and make-believe (violence and propaganda) have been and remain their weapons par excellence. Aside from Africa, where their racial cleansing needs an extra effort to be completed, other continents now have an extremely insignificant residual presence of black-complexioned people. And its days are numbered. Regarding Africa, where the utmost number of blacks is located today, the descendants of those white barbarian tribes appear to be committed to realizing their ancestors’ dearest dream—that is, the extinction of the Ethiopian (black) race. Their iniquitous commitment to totally annihilating the African people was renewed through the so-called Curse of Ham; through the French Revolution and Napoleon Bonaparte’s decision to block forever the march of the blacks in the world; through Stanley’s prospect of a “Congo Free State”; and through the 1884–85 Berlin-Congo Conference with its decision to divide Africa to the great benefit of the Western European imperialist nations, the native owners of the respective African lands being thus disposed of by treaty as if they were merely livestock or chattels.

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187 Cf. Dr. Yosef A. A. ben-Jochannan, We the Black Jews, lxxxv; n.b.: Rabbi Matthew was then the official representative of the black Jews in America.
The Danger Since the Berlin-Congo Conference
The more than two-thousand-year-old hate and determination of those white barbaric tribes to wipe out the Ethiopian race at all costs appear to be the soul of the 1884–85 Berlin-Congo Conference. The Congo basin has ever since the early seventeenth century been a battlefield of competing Western European interests. But the visible Western players in the wars for the rich Congo are but mere instruments behind which the authentic double-dealing actors hide. Unlike the former, who mainly strive for their respective nations’ daily bread, the latter’s unique purpose is to exterminate the black-complexioned natives and to gain complete control over Africa’s natural wealth and resources, so they can ultimately reign supreme over the world. This unique purpose of the double-dealing players is believed to be the secret intention of the General Act of the Berlin-Congo Conference. That is the secret reason behind the ruthless wars going on in the Great Lakes region—that is, behind the deliberately maintained political instability and insecurity the people concerned are living inextricably in. Here, it is worth considering how war is defined by Major General Smedley Butler: “War is a racket. It always has been. It is possibly the oldest, easiest the most profitable, surely the most vicious. It is the only one international in scope. It is the only one in which the profits are reckoned in dollars and the losses in lives…It is conducted for the benefit of the very few, at the expense of the very many. Out of war a few people make huge fortunes.”

The following excerpts have been taken from articles relating to that event (the Berlin-Congo Conference), published by various British newspapers from September to December 1884. The articles shed light on the worth of the Congo; the conflict of interests within what may be called a Pan-European assembly; the worthlessness of the native owners of the African territories and their respective natural resources in the eyes of the assembled nations; and the fact that the struggle of the European Union at this point in time appears to be consistent with the goals of that conference. However, such goals are slightly updated to suit the power struggle of the twenty-first century global political chessboard. Black scholars should read these extracts with the maximum interest:

The Congo, its history, development, and future commercial prospects were the very interesting subjects on which Mr. Henry M. Stanley discoursed yesterday afternoon, at the Cannon-street Hotel, before a very large, a singularly enthusiastic, and important assembly convened under the auspices of the London Chamber of Commerce. Whatever the country may think of the views propounded by Mr. Stanley there can be no doubt whatever that they have produced a profound impression upon the headquarters of the world’s commercial financial enterprise, the City of London. We have no doubt, however, that the famous explorer’s general statement will find ready acceptance, not only in England, but wherever the ideas of free trade, liberty, and progress are appreciated. The unique enterprise upon which the International African Association—represented at yesterday’s meeting by its most distinguished member—is engaged is the opening up, under certain conditions, of the richest and one of the most populous region of Africa to the free trade of all nations. The conditions may be briefly described as providing for the exclusion of foreign intrigue and for the protection of the native communities concerned from such unscrupulous adventures as have caused the degradation and the ruin of the less civilized races throughout the world. As Mr. Stanley would say, no trader, no missionary, no sportsman, no traveler, should be permitted to pursue his avocations in the International territory, without, in the first place, furnishing the Association—or, as it will soon be, the State, with satisfactory guarantees as to his character and purposes.

We invite traders, merchants, and manufacturers from all parts of the world to bring their products and exchange them for the native products of this fertile land, where no custom’s tariff, no factory acts, or other obstructive regulations impede that full freedom of trade which is a necessity for the well-being of capitalist.” Such in brief was the speech delivered last week by Mr. Henry M. Stanley (77)

188 “War is a racket,” http://www.ratical.org/ratville/CAH/warisaracket.html.
before the “city fathers.” He was advertising the International Congo Association, a society of capitalists which has been formed without consideration of creed or nationality to exploit the Congo territory. More capital is required, and hence H. M. Stanley’s presence in the City of London. How the mouths of those present watered at the idea of the promised profits! Already the capitalist is at work, so some estimate could be formed of what results might be expected. Last year the imports into the Congo territory had been over a million Sterling, while two million worth of commodities had been exported to Europe. Mr. Stanley did not explain how the balance of exports, amounting to over a million Sterling, had been paid for, so the natives are already being exploited at the rate of cent per cent! The capitalist, who is early in the field, gets no inadequate reward for his foresight. Capitalists, however, are nothing if not moral, they prefer having legal sanction to their robbery, so the messenger of good tidings went on to tell them of treaties made with native chieftains, and grants of land which had been obtained. Everything had been done with due regard to the requirements of commercial morality. But what treaty is possible between savages and a body of men armed with all the appliances of modern warfare, those who remember treaties with the Indians in North America, and Stanley’s shameful murders on former expeditions, will fully understand. Mr. Samuel Morley expressed his entire satisfaction at what he had heard, but hoped that precautions would be taken to exclude drink which had so often destroyed savage communities. Drink renders men incapable of work. Another gentleman, owing perhaps to his good dinner, rather forgot his role. It is all very well to be philanthropic, he said, but business first; we are nothing if not commercial. And so with much congratulation it was agreed that the Congo should be exploited, and forthwith all the adulterations of Manchester and Birmingham are to be forced on these unhappy savages. Another race is to be consigned to the destruction which has blotted out the native races of America, Australia, and other parts of Africa. The natives of the Congo will be reduced to a real if not a nominal slavery under the cruel pressure of capitalist production.

What interests have the working classes of England in this disgraceful exploitation? The only result to them will be that they will be harder worked by their masters to produce goods for this new market, while their wages will remain as before, at subsistence point. The interest of the workers is one with all these nations suffering under capitalist aggression. Let them boldly champion the cause of these poor savages, against the commercial classes with their bibles and bayonets, and they will shake the tyranny by which they themselves are bound at home. Socialists, at any rate, as they have protested against the exploitation of India, the robbery of Egypt, and all oppression of native races, again raise their voices against this invasion of the Congo territory, this destruction of the happiness of thousands of human beings for the greed of a class.

—Justice of September 27, 1884

It is written that where the carcass is, there shall the eagles be gathered together. If we are to judge from certain flights and movements, Africa may at this moment be regarded as a “vile body,” on which an assembly of politic birds of prey are preparing to sit down and make a comfortable meal. From various quarters there have come intimations that there is another Conference in the wind, and that the opening up of the Congo and other West African streams to navigation is the object which, in this case, the assembled wisdom of Europe will endeavor to secure. But from sources that would be beyond all suspicion, were genuine inspiration in proportion to the air of authority—that is, from the press of Paris, Berlin, and Vienna—we learn that there is much more in the Congo Conference than meets the eye. It is a sign and an outcome of the new and ardent national affection that has sprung up between France and Germany. It is the signal of the Republic’s admission as a member of the political system that gravitates around the Empire. It is the first installment of revenge for Egypt, and the reproof valiant, if not the countercheck quarrelsome, to Earl Granville for his “incivility” at the London Conference. In a word, the agreement between M. Ferry and Prince Bismarck as to
the basis of the colonizing and trading policy to be pursued on the West Coast of Africa was to be the beginning of the end of Britain's commercial greatness; the secret design of the eagles was not only to pick bare the bones of Africa, but to flesh their beaks in England's Colonial Empire. These were startling reports. They were also very silly and incredible reports, to any one acquainted with West African affairs, and the extent to which Great Britain's interest and prestige were likely to be affected by "commercial liberty" in that or any other region. But the people who set them afloat are no better burdened with information that they are with scruples, and some of them seemed to have believed, and took evident pleasure in the belief, that a Conference on the Congo would be a blow to this country that would redress the balance of international influence in Africa disturbed by our presence on the Nile.

The publication of the dispatches in the French Yellow book ought to go a long way in dispelling, so far as this country is concerned, the hopes and the fears formed on the preliminary rumors and comments regarding the Congo Conference. Into that part of the question which bears on the real objects of Prince Bismarck and the real interests of France, it may not be profitable to enter in any detail. The Chancellor's complacency towards the African enterprises of his neighbors across the Rhine has been amazing, to the point of being suspicious. He has done everything in his power to "oil the ways" by which France is to be launched into the center of Africa. He has humored M. Ferry to the top of his bent, which, at the present moment, appears to be the manufacture and expansion of a French Colonial Empire. The Prince has even been at pains to furnish his new friends with the encouragement of example. A German man-of-war, with an Imperial Commissioner on board, has been engaged for some months past snapping up here and there the unconsidered trifles of native territory on the West Coast which other maritime nations had overlooked. In the language of the Stock Exchange it was bulling the international market for African colonial territory; and the anxiety to annex and expand naturally spread all around. Great Britain and Portugal had concluded a treaty, under which there was to be on the one hand a de facto recognition of the territorial claims of the Portuguese on the Lower Congo, and on the other arrangements for keeping open the river for international commerce, and the fixing of a comparatively low scale of tariff charges. The treaty was to be conditional on the assent of the other European Powers; and Prince Bismarck lost no time in "putting down his foot on it." That was a proceeding which, in the circumstances, was pretty certain to be gratifying to the French. But the Imperial Chancellor was prepared to go a good deal further. At interviews with Baron de Courcel at Varzin he congratulated the French Ambassador on the fresh creations of "neighborly relations" between the two countries arising out of their recent acts of occupation and annexation on the West African coast. The teachings of experience have been that the "neighborly relations" of two European Powers in a foreign and uncivilized region are apt to develop un-neighborly relations between them in Europe. But there can be no danger on that score between France and Germany so long as Prince Bismarck remains in his present humor. He has explained that "the extension of colonial possessions forms no part of Germany's policy," his only aim being "to secure to German commerce access to Africa at points heretofore independent of the dominion of other European Powers." Should any of the German occupations already affected in these regions "interfere with the rights and the policy of France, it is not," says the Prince, "our intention to maintain them." Germany's part, in short, is to offer "accommodation" to France in any African enterprise or adventure which M. Ferry may choose to undertake.

Never in diplomacy was known a more tender and indulgent regard than Prince Bismarck has in this instance manifested, not only for the interests, but for the little vanities and susceptibilities of the French nation; he has gone beyond the Scriptural injunction, and done for his neighbor more than he would wish done for himself. So lavish have been the proofs of his goodwill that some people in Paris have begun to suspect that there may be a selfish or even hostile
design hidden under it all; as *Le Temps* [the newspaper] remarks, “Germany has been getting too fond of us.” Whatever that may be, there need be little hesitation in expressing hearty approval, in a general sense, of the more important principles which Germany and France, after an interchange of views, have agreed it will be for their common interest to apply to African commerce, and which they propose to recommend to the other nations concerned therein. The first of those principles is to extend to the Congo and other West African streams not already under European control, arrangements for free navigation similar to those which have been put in force with such good results on the Danube and other “international” streams. It is explained that by “the regime of commercial liberty” is to be understood “free access for all flags and the interdiction of all monopoly or differential treatment.” It would not exclude “taxes which might be levied as compensation for expenses advantageous to commerce.” Interpreting these words in their plain sense, there seems no reason, so far as concerns the Congo, why this country should not frankly agree to the application of the principle of “international control” on that river. It is an arrangement not unattended by danger. But we have the fact that France has already established a footing on the upper waters; that in the same region the International Association, acting under the stimulus of Mr. Stanley’s enterprising genius, has founded a kind of commercial State, with prospects of incalculable expansion; and that the Portuguese and others have put forward claims to the lower portion of the river. If all these present and prospective difficulties could be removed by an international arrangement, securing the future free navigation of this great stream to all flags, a great work would be done for African civilization, and also for British commerce. The object now sought is, in fact, that which Lord Granville had in view in negotiating the Congo Treaty with Portugal; his desire and his first proposal was to establish an International Board, on the model of the Danubian Commission; and he accepted an Anglo-Portuguese Board and a modified tariff, not as the best arrangement, but as the best he could get. Why France and Germany should take the lead in establishing for the behalf of the black men of the Congo a “regime of commercial liberty” which they deny to their own subjects does not plainly appear; still harder is it to see how the expectations of the scribes of Paris and Vienna are to come to pass, and Britain’s commercial downfall date from the extension of Britain’s policy of free trade. This country may freely enter into the Conference, provided some explanations and guarantees can be obtained beforehand. As France proposes to exclude from “the application of the regime of commercial liberty her colonial establishments of the Gabon, Guinea, and of Senegal,” there will, of course, be no thought of an international interference with those parts of the West Coast that are under our control and protection, and which are, besides, already in the enjoyment of the regime in question. Practically, if not formally, the lower Niger is under British control; British enterprise explored the region and developed its resources; and its commerce is still almost wholly in the hands of British traders and protected by the British flag. There does not seem any reason why international control should be extended to the Niger, the free navigation of which is already amply guaranteed. Let the experiment be made with the Congo; and then we shall be able to judge how far, and with what prospects of success, the principle may be extended.

—we the Scotsman of October 16, 1884

We do not see why the English Government or people should take umbrage at Prince Bismarck’s summons of a Congress, to settle the position of the European States on the Congo and the Niger. Those affairs want settling, and the action of Germany cannot be dictated either by enmity to England, or friendship to France. Prince Bismarck is looking out for German interests, as he always is, and as is his primary duty to do. He is not going to “annex” either the Congo or the Niger, or to plant colonies upon either river, or to do anything except secure right of access for his traders, and a share probably in the right of levying duties; and in securing those things he must also secure them for Great Britain. He is struggling to acquire trade advantages,
and desires entrance to savage regions, where trade, though irregular, is profitable, but finds that England and France and Portugal have been beforehand with him. They possess all the available commanding spots except those upon the great West African river systems, which may be malarial and savage, but open up immense and hitherto unexplored territories. The French threaten to occupy much of the Congo, and do occupy much of the Niger system—for these are not merely rivers, but groups of rivers, hands, as it were, each ending in a wrist—and the Prince’s reflection is of this kind. Where the English are the Germans can go. The Germans trade on the Thames and the Hooghly as freely as on the Rhine, as freely as Englishmen do, and have nothing to complain of, except a certain want of prestige and place in native eyes. Where, however, the French go the Germans cannot go. They are shut out by preferential duties, and are, besides, treated with disrespect. It is better to place German rights beyond controversy, and the best way to do this will be to call a Congress, and place the two great rivers under an International Commission, which shall perform police duties, and levy the taxes needful for the protection of the rivers, and see that no State shuts out the rest of the world by exorbitant protective duties, and, in fact, be to the rivers what a paramount Power would be. Therefore, Prince Bismarck, having great ascendency in Paris, and being on intimate terms with Great Britain, calls a Conference to sit in Berlin, and settle the government of the two rivers, and the formalities which shall indicate that a European Power has taken possession of any territory on their banks, the theory being evidently that in West Africa natives have no political rights.

We see no reason to object. Prince Bismarck cannot propose to hand over the territories drained by the Congo and the Niger to France for, if he did, he would exclude German trade; and he cannot propose to annex them himself, for he would be outvoted by France and Britain; and what other proposals can do us any mischief? We do not want new territorial right on those rivers. Beyond a depot or two, where we may store produce and set up factories in safety, and afford asylum to our friends, we have no wish for territorial acquisitions. We have too much of West Africa already, too many places to guard, too many black kingdoms to control, too many “colonies,”—that is, petty dependencies—to protect, and retain under some sort of civilized order. What we wish for is a really free trade, quiet entrance to the great rivers and the ports on their banks without obstruction, without fighting, and without the payment of exceptional duties. Internationalization would secure us all these things so completely, that we venture to say, if this is as is rumored the scheme to be adopted, Great Britain will in five years possess all the profitable trade upon the Congo and the Niger. The International Commission would control piloting, lights, quarantine, and all the other matters which afford such excellent pretexts for taxation, would prevent piracy, would stop fighting within shore, and would, in fact, turn the two rivers, as a similar commission now turns the Danube into arms of the sea. We could wish nothing better for trade purposes; for even if Germany, and France, and Italy, and Holland, and Portugal occupy territories and call them colonies, and make wild expeditions into the interior that, if the rivers are free, is all our gain. Nothing can be better for a maritime and trading people than the conquest of a savage state by a civilized one, for a new and safe market is opened at once, just as it was at Saigon. All that is necessary is free access, and this is precisely what internationalization secures, as Lord Granville perceived when he proposed to make the Portuguese Government, as a powerless Power, the International Commissioner of the Congo. That was exactly his proposition, defeated by the jealousy of the French, and it is not the least the worse because it has been taken up by a negotiator of whom the French are afraid.

So long as Germany sits at the head there will be no wish for war; and if peace can be kept for twenty years, interests will grow up of a kind which will make any commotion seem, both to the commercial and financial interests of the three States concerned, most inexpedient. The experiment is well worth trying, more especially at a moment when all French agents appear to think it their duty to quarrel with all English
agents, and drive both peoples to the verge of exasperation. If we must quarrel, so be it; but let us at least have some more reasonable grounds than a fancy that, because all Europe agrees to perform police duties on the Congo and the Niger, therefore British trade with the countries drained by those rivers will suffer detriment. It will, on the contrary, so long as the scheme can be made to last, gain great advantages.

—The Economist of October 18, 1884

The West African Conference, convened at the proposal of Prince Bismarck, held its first sitting at Berlin on Saturday, when the representatives of fourteen States presented their credentials and disposed of other preliminary business. The room in which the meeting took place—the same that was occupied by the Conference of 1872—was the dining hall of the Imperial Chancellor’s residence. It is what may be called a “Pan-European” assembly, for England, Germany, France, Russia, Austria, Italy, Turkey, Spain, Portugal, Belgium, Holland, Sweden, and Denmark, were all invited, as was also the Government of the United States of America. The nations interested in the locality by virtue of settlements, and those concerned in it as traders, thus offered to interchange opinions with the States not yet immediately affected. By means of this general consultation, it is hoped that the Conference will agree upon resolutions satisfactory to all parties, though that result must depend on the degree in which individual Powers press the rights they claim to have already established. There is no fear of England offering any impediment on this ground, because every position on which the British flag flies is open to the trade and enterprise of all nations alike. It is not the same with other States, for the sovereignty of Portugal has proved fatal to commerce wherever it has been established; while France deals with trade in its Colonies on purely selfish principles, and Germany is wedded to Protectionist ideas. The part of Africa which is to form the topic of deliberation consists of the mouth of the river Congo, and the track of inland country watered by that stream and its contributories. There are several claimants and jurisdiction over parts of this district. Portugal is one, France another, England a third, and Germany a fourth, while the African Association, promoted by the king of Belgium, is to be regarded as an amateur body, liable at any time to dissolve or disappear from the scene. Since its possessions, in that case, might be acquired by France or some other Power, its position will, of course, come under the consideration of the Conference. There is one more party which deserves to be mentioned in connection with the proceeding, though its rights have not obtained recognition. We refer to the native owners of the territory, for which regulations are to be suggested and discussed. It is taken for granted that the inhabitants may be disposed of by treaty as if they were merely livestock or chattels. This, however, may not be a matter of any practical importance, provided the resolutions of the Conference are such as will secure for the native population the conditions most favorable to its interests and liberty.

The Conference has grown out of the ineffectual attempt lately made by England and Portugal to come to an agreement as to the Congo territory. It was proposed by the treaty conditionally settled between these States that a wide range of authority should be conceded to Portugal. But loud protests were made against this kind of settlement on the ground that Portugal was not qualified for the exercise of such a jurisdiction, and Germany decidedly refused to sanction it. The treaty was consequently abandoned, and soon afterwards Prince Bismarck, proposed that the whole question should be referred to a council of nations. This is the reason why the Conference is being held at Berlin. The actual business of the consultation will be entered upon tomorrow, but, as it is arranged that the proceedings shall be kept secret, and the sittings will probably occupy a month or two, it will be some time before the public can become acquainted with what is taking place. Rumors and unauthorized disclosures will no doubt obtain circulation from day to day, but those, perhaps, who pretend to know most will really know least about the affair. The plan projected by Lord Granville was to place the Congo, like the Danube, under an international commission, so that its passage might be kept free to the navigation of ships belonging to all countries, but the river is only navigable
for large vessels up to Boma, and navigation becomes impossible fifty miles beyond, for then commences a chain of rocks and falls extending for two hundred miles.

The first question of all to be considered is whether the Powers represented at the Conference will recognize the right of any nation to maintain its own laws on the course of the river or in the adjacent territory. If this right be conceded, we shall have Portugal domineering at one place, France at another, and other Powers elsewhere, so that the decision at which the Conference arrives will only be of partial application, unless the several ruling States agree to act on some rule which will secure the general interests. Understandings have already been arranged by some Powers, particularly by France and Germany, and no doubt the views of England have been confidentially communicated to Prince Bismarck. As has happened on other like occasions, Italy has announced intentions of a most liberal character. According to the paper which represents the Foreign Office at Rome, the Italian delegates will demand free right of commerce and navigation on the seas and rivers of Africa for all nations, and will support the neutralization of the larger rivers, the abolition of slavery, and the creation of an international Commission for the accomplishment of these purposes. Nothing could be more suitable than the adoption of these proposals, but claims and jealousies of several nations will have to be dealt with before they can be carried. In an assembly so numerous as that at Berlin, it is scarcely to be hoped that the voting will be unanimous, but so many of the Powers are interested only in securing freedom of access to the interior of Africa that a large majority may be expected in favor of resolutions framed for the attainment of that object.

Whether the Conference will extend the range of its deliberations beyond the territory watered by the Congo, we cannot say, but if it does, it will bring under consideration the position of England on the Niger, and that of France on the Senegal and on the Gabon. England has nothing to fear from an investigation, because her policy is to treat all nations as friends and welcome guests and to offer every encouragement to commerce; but France interposes restrictions for her supposed benefit wherever her rule prevails. Her position at Loango can scarcely fail to receive attention, unless it has, by preliminary agreement, been excluded from the scope of the consultation. Whatever it may decide, the holding of this Conference will be one of the most important events of the present century. It is based on recognition of the right of all nations to a voice in the determination of questions affecting the possession and government of newly-discovered or newly-settled countries. Hitherto the rule has been that the first Power which affected a landing, or entered into some agreement with a native chief, claimed the territory as its own, and subjected it to its own regulation. This practice has worked fairly well on the whole, because England has acquired by far the largest portion of such dominion, and her laws have been such as to afford no other State cause of complaint. But the Congo district has fallen into several hands, and some of them act on principles which render it highly desirable that an influence such as that of the Conference shall be employed in inducing them either to surrender their rights or to give better consideration to the general interests of commerce and civilization.

—Birmingham Daily Post, November 17, 1884
the Government an unusual degree of liberty to act. Nevertheless, this Conference at Berlin, over which Prince Bismarck will preside, and which the Emperor of Germany will himself, it is said, honor with a visit, appears a striking incident. It may hereafter prove a point of departure in the history of colonization. The interests concerned are, in reality, considerable, the Congo being one of the great rivers of the world, and the regions drained by it large enough and fertile enough to form, under happier circumstances, the bases of great kingdoms. The contest between the European States, too, is very sharp, Germany, France, and the United Kingdom coming into direct, though not as yet, hostile contact, and the rest of Europe being deeply interested in the principles to be laid down, some of which may prove unexpectedly favorable to the minor States. Above all, it is the first occasion, so far as our reading serves, upon which “Europe,” as an informal federation, has avowedly assumed a sort of authority over the uncivilized world, and has claimed a right, in the general interest of mankind, to dispose of States and territories not in the occupation of its component peoples. No doubt this was done once before when Europe through the mouth of the Pope, parcelled out America, and, as we often forget, parcelled it out in a way which has been effective for three hundred years, but then that great arrangement was made in the name of religion. This is the first that Europe has acted as the supreme political force in the world, and has claimed the right to distribute territories and peoples in her own interest and for the good of mankind. The happiness, and even the safety, not to mention the future history, of millions of dark persons who never heard of Berlin will be affected by the Conference, which, under the form of trade regulations and rules for preventing piracy on the Congo, will, without dispatching a soldier or moving a ship, distribute great sovereignties by a decree against which, though only written on paper, there will be no possibility of human appeal. The Conference, besides providing for the police of the river Congo, will, it is believed, acknowledge certain national jurisdictions now formed, or to be formed, upon its banks, and in acknowledging those jurisdictions, it will practically make of the territories mentioned colonies, belonging to the States to which they are assigned. That is an immense work to be performed in that half-conscious way, and this all the more, because the distribution is nearly the last that can ever be so made. There may be one day a Conference about East Africa, indeed, it is probable that there will be, but Northern Africa is, formally or informally, assigned mainly to the French; South Africa is under British and French sovereignty, if we count Madagascar French, and with the delimitation of West Africa, there will be little of the world remaining to be occupied without war. Every inch of Europe has been carefully marked out, and belongs to recognized Powers; Asia is fully peopled, and able to defend itself more or less, if not altogether effectually; and the two Americas, though they offer territories which will not always belong to the feeble peoples that now inhabit or claim to inhabit them, are protected by the mighty Republic, which regards them all as a reversionary inheritance, and meanwhile watches them with a vigilance which no European Power, possibly not even coalesced Europe, would causelessly provoke.

It is the English way—not by any means the worst way—to regard nothing as of first-rate importance, and to settle immense questions as if they were very small. There is reason to believe that many of the colonial arrangements embodied in the treaties of 1815-16, which have worked, on the whole, curiously well, were made by a sort of haphazard, the general idea of the Powers being, that as England had done great services, and was usually in possession of any colony under discussion, she was to keep any colony she liked, unless the Power aggrieved could persuade or bribe her to give it up. Lord Castlereagh did not know much about the subject, and took or left colonies according to most imperfect information, giving up Java, for example, the possession of which carried a claim to sovereignty over all the isles of the Far West, without ever reading Sir Stamford Raffles’ arguments for the retention of the island. We may expect, therefore, some careless or even blundering arrangements at Berlin, but we trust that Lord Granville’s agents will adhere to two principles with unswerving tenacity—even breaking up the Conference if they are departed from. One is that the Congo is to
be an arm of the sea, patrolled and policed by Europe, and therefore, of course, taxed, as the Sound was for so many years, but accessible without restriction to all ships, and therefore, of course, to British trade. This is the English *sine qua non*, failing which Europe must be left to make her own arrangements unrecognized by Great Britain, and to see how long they will last. The other principle is that if any demarcation of territory is attempted—and we do not see how this is to be avoided—or if any principles are to be laid down as to future demarcations, they shall be distinct and unmistakable. We want very little on the Congo, nothing but a safe depot or two, but we know how everything grows, and nothing could be worse for West Africa or for Europe than to leave to local Officials opportunities of quarrel, which they are sure to use. No one wants informal war all along the Congo, with Portugal pleading her weakness as an excuse for claiming everything, and France talking about her susceptibilities, and Germany sending out Professors with flags which nobody may touch, and England stubbornly determined that the wishes of the blacks, who are usually on her side, shall be sufficiently regarded. The settlement of South America was bad enough, but it would have been worse if all Europe had been engaged, and all boundaries had been left uncertain till they became important. Every national claim should be unmistakably defined, even if the negotiators have to use parallels of longitude and latitude as boundaries, or to disregard native rights which otherwise would be left untouched. It is useless to be scrupulous when one continent is to be distributed by another, with no rights except those based on superior intelligence and the general interest of the world, and nothing can be so bad for any natives as to find themselves in a *no-man’s-land*, for which powerful nations are ready to contend. The Conference will have failed if any nation can say hereafter that its rights have been intruded upon, or if any nation can be proclaimed an intruder for its trading ships steam up any portion of the Congo. If Conferences of this kind are to be of any use, they must promulgate laws, and not confine themselves to half obscure hints to what their members deem expedient.

—The *Economist* of December 15, 1884

**Stanley’s “Future Prospects” of the Congo Valley**

(Sir?) Henry Morton Stanley was said to be the most qualified to speak with authority on the condition in his lifetime and future prospects of the Congo Valley. Hence, the current state of affairs in the Congo basin is what the hired hand of the Belgian King Leopold II (Stanley) foretold as the “future prospects” of the Congo. This makes Stanley shine as a matchless prophet in the eyes of greedy Western politicians and dishonest corporations then and now. Why is he beyond compare in the eyes of the latter? Note, first of all, that Mr. Stanley had been approached by King Leopold II of the Belgians, the ruthless Belgian monarch, who in 1876 had organized a private holding company disguised as an international scientific and philanthropic association, which he called the International African Association. Soon after, Stanley became the most distinguished member of this African Association, whose daughter company, the International Congo Association, was but a society of capitalists that had been formed without consideration for creed or nationality to exploit the Congo territory. Secondly, note that the unique enterprise with which he was engaged was the opening up of the richest and one of the most populous regions of Africa to the free trade of “all nations.” Put simply, his unique aim was the establishment of a “Congo Free State,” an actual no-man’s-land where no obstructive regulations could impede that full freedom of trade that is a necessity for the well-being of capitalist. Note, lastly, that the opening up of the fertile and most populous lands of the Congo River to the free trade of all Western European imperialist nations occurred under two conditions: (1) the exclusion of foreign intrigues and (2) the protection of the native communities concerned from such unscrupulous adventures as have caused the degradation and the ruin of the less civilized races throughout the world.

With respect to the exclusion of foreign plotting—that is, armed conflicts between the European imperialist nations concerned—Mr. Stanley was very keen that an “International Commission” (i.e., a European commission) in charge of patrolling and policing the great river of the Congo and the ports on its banks should be created. His eagerness is equated with that of Lord Granville, who had proposed to make the Portuguese government, as a toothless power, the international commissioner of the Congo. The proposition envisioned a wide range of authority to be conceded to Portugal. Lord Granville’s proposal is said
to have been defeated by the resentment of the French, who made loud protests against it on the grounds that Portugal was not qualified for the exercise of such a jurisdiction. Yet the most important reality to take into consideration is that Mr. Stanley’s views had produced and continue to produce a profound impression upon the headquarters of both Western Europe’s political parties and its capitalist corporations. The truth of the matter is that Mr. Stanley’s views caused such an impression because the “International Commission” (European) was the best way for Western European nations to perpetuate their full control over Africa’s natural wealth and resources. In other words, because his undertaking was and is consistent with the unique purpose of the cunning players hiding behind the perceptible Western actors involved in the carnage and looting under way throughout the entire Congo basin (Cabora, DRC, Angola, Republic of the Congo [Brazzaville]). Let us not forget that their sole purpose is the absolute extinction of black people; the complete control over Africa’s natural wealth and resources; and the achievement of their long-standing dream to ultimately reign supreme over the world.

Mr. Henry Morton Stanley really damaged and is still hurting African people both at home and abroad. It is worth knowing what characterized his inner personality so we can realize the kind of fruits he was by nature elected to produce. According to Wikipedia, he was born in 1841 as John Rowlands in Denbigh, Wales (Great Britain). His mother was Elizabeth Parry. Her age of eighteen is repeated almost everywhere she is talked about—though it is unclear whether she was eighteen when she gave birth to him, when she abandoned him, or both. Another online source claims that Stanley was two years old when his father died in 1843; and that, since the grandfather on the father’s side declined to become responsible for his care, he was from then looked after by relatives on the mother’s side, the mother having, in the meantime, gone to London. She would have five more children by different men, only the youngest of whom was born in wedlock. Stanley never knew his father, who died within a few weeks of his birth; there is some doubt as to his true parentage. As his parents were unmarried, his birth certificate describes him as a bastard, and the stigma of illegitimacy weighed heavily upon him all his life. The little boy John was given his father’s surname of Rowlands and brought up by his maternal grandfather, Moses Parry. The once-prosperous butcher lived in reduced circumstances but cared for the boy until he died, when John was five. Rowlands stayed with families of cousins and nieces for a short time, but he was eventually sent to Saint Asaph Union Workhouse for the Poor. The overcrowding and lack of supervision resulted in his being frequently abused by older boys. Historian Robert Aldrich suggests that he was raped in 1847 by the headmaster of the workhouse. When John was ten, his mother and two half siblings stayed for a short while in this workhouse, but of course he did not recognize them; the master told him who they were. He stayed until the age of fifteen. After completing an elementary education, he was employed as a pupil teacher in a national school. At the age of eighteen, he immigrated to the United States, where he soon afterward met the rich Henry Morton Stanley, who eventually adopted him. He was knighted in 1899, died in May 1904, and is remembered as a Welsh journalist and explorer famous for his exploration of central Africa and his search for missionary and explorer David Livingstone. All things considered, the most qualified of all living men to speak with authority on the Congo Valley’s past, present, and future state of affairs was a man devoid of well-balanced self-esteem. The psychologist Pierre Daco states that balance is the tool of human perfection; that the lack of balance separates people from their possible altruism; that any poor health, any psychological anomaly, separates human beings from themselves (i.e., from their capability to love, to do good, and to be thankful to their Creator); and that when there is no balance, we fall into the pseudolove that receives and takes all the time, never being able to give.

Sir Henry M. Stanley’s reputation for brutality is well known. Statements by his contemporaries, such as Sir Richard Francis Burton, who claimed “Stanley shoots Negroes as if they were monkeys,” paint a picture consistent of such a reputation. In this connection, the extract above from the newspaper Justice of September 1884 has the following passage:

Capitalists, however, are nothing if not moral, they prefer having legal sanction to their robbery, so the messenger of good tidings went on to tell them of treaties made with native chieftains, and grants of land
which had been obtained. Everything had been done with due regard to the requirements of commercial morality. But what treaty is possible between savages and a body of men armed with all the appliances of modern warfare, those who remember treaties with the Indians in North America, and Stanley’s shameful murders on former expeditions, will fully understand.

Stanley’s Current International Commissioner: Angola

In the aftermath of World War II, it was no longer appropriate to officially erect either Portugal or another European nation as the “international commissioner” of the Congo. This was due to the global impact of the Asian-African Conference, better known as the 1955 Bandung Conference. In fact, the conference produced what are referred to as the ten Bandung principles, which inter alia laid a new foundation for the cause of decolonization across the globe. As recalled on the occasion of the fiftieth anniversary of that conference by His Excellency Mr. Kofi Annan, then UN secretary-general, “The assembled leaders underlined the fundamental right of all peoples to self-determination. They pledged their solidarity with each other in the fight against colonialism and in the struggle for economic and social development.”

Moreover, the long-standing animosity between France and Germany became bitter as never before. As stated in this work’s chapter “The World within Angola’s Firing Range,” Germany’s interest in a noteworthy sphere of influence in Africa, with Cabinda and the whole Congo in mind, dates back to the nineteenth century. Well aware of Germany’s earlier quest, the revengeful post–World War II France embarked on a diplomatic journey aimed at absolutely frustrating Germany’s long-standing dream. The truth of the matter is that the finest French way of preventing Germany from realizing its African dream consists in appropriating the dream in question. This French way of dealing with the German people’s interest in the Congo basin began well before World War I, if we are to believe the Economist of October 18, 1884, which says, “The French threaten to occupy much of the Congo.” Due to the 1955 Bandung Conference’s push for self-determination and independence on behalf of all peoples throughout the world under the colonial yoke, a push supported both by the Soviet Union and, to a lesser extent, the United States of America, the French had no other choice but to use Portugal and Angola as proxies. Accordingly, through corrupt Portuguese leaders who had formerly been refugees in France, the latter cunningly undermined the decolonization process both of Cabinda and Angola. As a result, the French conquered Angola as their proxy in their effort to realize for themselves the appropriated German dream. As to the corrupt Portuguese leaders who had facilitated such conquest, they are still thanked today with the Portuguese version of the French colonial pact—that is, the belligerent occupation of Cabinda by Angola.

Why Angola Is the Finest Proxy of France in Africa

In this respect, UNESCO’s General History of Africa (1984) provides a very significant article written by two Portuguese explorers, F. Pigafetta and D. Lopes. The excerpt below, from the said article, gives us an interesting description of the empire of the Congo and surrounding kingdoms by the end of the sixteenth century (1591). Apart from describing sufficiently the Congo’s administrative divisions, it also claims that the empire was densely populated with a strong administrative structure, locates the “Ngola Kingdom,” and unveils the fierce enmity that existed between the Ngola Kingdom and the empire of the Congo. It is a significant article inasmuch as such hostility figures among the factors that elucidate why Angola is the finest proxy of France in the Great Lakes region and Africa at large:

The Kingdom is divided into six provinces: Bamba, Sogno, Sundi, Pango, Batla and Pemba. Bamba, the largest and richest, is governed by Dom Sebastião Mani Mamba, a cousin of King Dom Alvaro, who died recently; it is situated along the coast from the river Ambrize in the south to the Coanza river; there are many dependent lords, of whom the most important are Dom António Mani Mamba, brother

191 The protagonists of the 1955 Asian-African Conference are as follows: Afghanistan, Saudi Arabia, Burma, Cambodia, Ceylon, Gold Coast, India, Indonesia, Egypt, Ethiopia, Iraq, Iran, Japan, Jordan, Laos, Lebanon, Liberia, Libya, Nepal, Pakistan, Philippines, People’s Republic of China, Sudan, Syria, Thailand, Turkey, North Vietnam, South Vietnam, and Yemen.
of Dom Sebastião and lieutenant governor, Mani Lemba, Mani Dandi, Mani Bango, Mani Luanda, who is chief of the Island of Luanda, Mani Corimba, Mani Coanza and Mani Cazzani. All these lords have authority in the coastal part of the country. In the interior, on the Angola side, we hear of the Ambundo, who are also the responsibility of Mani Bambre: these are the Angasi (Ngasi), Chinhengo (Kungengo), Motolo, Cabonda and many others of less noble blood. Note that the word mani means ‘Lord’ and that the second part of the name denotes the country, the lordship. Thus, for example, Mani Bamba means ‘Lord of the region of Bamba’ and Mani Corimba, ‘Lord of Corimba’, Corimba being part of Bamba, and so it is for the other lords…Bamba, as we said, is the main province of the Congo; it is the key to the kingdom, its shield and its sword, its defense, its bastion against the enemy…its inhabitants are courageous and always ready to take up arms, ‘to drive back the enemies from Angola’…in case of need, an army of four hundred thousand warriors can be mustered.192

If truth be told, the French endeavor in Africa is so far consistent with the need to block forever the march of the blacks in world expressed by Napoleon Bonaparte. But “to block forever the march of the blacks in the world” is but the euphemism of the expression “to exterminate the dark-skinned race all over the world.” Since the Ngola Kingdom (today Angola) was used in the past as a Western European proxy in the destruction of the Congo Empire, destruction that ended up erecting the latter as Africa’s foremost provider of slaves, France believes in the success of its heartless endeavor by using once more Angola as a proxy. Note that when the Portuguese set foot for the first time in the Congo Empire in the fifteenth century, the Ngola Kingdom, which had never been part of the Congo Empire, was then the latter’s fierce enemy. Note, in addition, that the Congo is said to be one of the great rivers of the world and the regions drained by it large enough and fertile enough to form, under happier circumstances, the bases of great kingdoms. And note, at last, that the inhabitants of the Congo Empire are said to be courageous and always ready to take up arms “to drive back the enemies from Angola” and that, in case of need, an army of four hundred thousand warriors could be mustered. Therefore, the supporters of Napoleon in his aversion to black people cannot help doing everything in their power to frustrate the possible political rebirth of any African entity, like the Congo Empire, that appears to have had in earlier times a worldwide social, cultural, and political brilliance. Angola is the finest proxy of France in Africa because Angola is better placed to help obstruct true emancipation and integral development of the countries that stem from the ancient Congo Empire and thus decimate their respective peoples. None of all the former African colonies of France has been given even a third of the might that Angola is given by Western and eastern European nations all at once.

The mightiest African country, Angola, appears to be involved in most if not all conflicts under way in the Congo basin and Africa at large. Yet we all know of the horrifying state of affairs in Cabinda and the Congo, to name but a few. Yet we all know that the Congo (DRC) alone has so far seen about ten million of its children slaughtered en masse for the great happiness of the few in the West and East who make huge fortunes out of such a state of affairs.

The Congo Tribunal is a film and theater production by Milo Rau and the International Institute of Political Murder (IIPM). This helpful German-Swiss film is drawing the attention of the world as a whole to the real state of affairs in the Congo basin. The subject of Milo Rau’s film is described as follows:

In the form of a tribunal with an international cast and filmed on-location in Eastern Congo and in Berlin, the theatre & film project ‘The Congo Tribunal’ examines the causes and backgrounds for the war now ongoing for almost 20 years in the Great Lakes region. The result is a humanly harrowing, profound analytic tableau of the neo-colonial world order.

192 In General History of Africa—IV—Africa from the Twelfth to the Sixteenth Century, ed. D. T. Niane, UNESCO, 1984, 573. The fullest bibliography and the most precise description to date are to be found in W. G. L. Randles, 1968.

193 See the Scotsman of October, 16, 1884, quoted in previous pages.
Triggered by the Rwandan genocide of 1994 and based on the direct or indirect involvement of all of the great powers of our time, the Congo War, also referred to as the “Third World War,” has claimed up to six million lives. Many observers not only see it in a fight about political predominance in Central Africa, but also one of the most decisive economic division-battles in the era of globalization. While the number of rebel armies involved may be intransparent, even more intransparent are the arms dealers operating in the supply lines, the role of foreign diplomats and humanitarian relief organizations, but also the involvement of multinational mining companies. Will one of the biggest and bloodiest economic wars of human history decide the future order of the global community?  

Let’s not forget that security is undeniably what any human being or nation looks for above all. It is thus my contention that if blacks had powerful guns and allies of present-day Russia or Germany’s stature, slavery would have never existed. It is worth knowing that Israeli people all over the world feel safer today thanks to Israel’s military alliance with the mighty United States of America and thanks to the all-powerful weapons Israel has been provided with. In order to put an end to the cries of discomfort that are still rising up from the colonized Africa, whose children are portrayed by the antiblack racists as subhuman (unhappy savages, savage communities, or poor savages), Germany started to provide the besieged African peoples and nations with weapons to break the colonial yoke. The complaints of the Caucasian racists about the Germans’ “anti-West” attitude are reported in the newspapers of 1885 in the following wording: “The German interest in Africa is her own export trade, which chiefly consists in providing the natives with gin and firearms...The German interest of course prevailed, and the protection of the native against gin and of the European settler against armed natives remains a pious wish.” Even the racially prejudiced Adolf Hitler was shocked by the fact that “the Primordial Black Couple, ancestor of the whole Human Family,

194 About Milo Rau’s film and theatre production, “The Congo Tribunal.”
195 See the Manchester Guardian of February 26, 1885, in Dr. Elfi Bendikat, Imperialistische Interessenpolitik und Konfliktregelung 1884/85, Wissenschaftlicher Autoren-Verlag (WAV), 192–94.
that is worth mentioning is that which strives for particular white tribes’ hegemony through total devastation of the black civilization (Judaism, Christianity, Mahometanism, etc.); absolute extinction of the dark-skinned race on earth; and the white tribes’ ultimate emergence as gods reigning supreme over the world. There is no other conspiracy worthy of the name at this point in time, and that is what black people are required to grasp. It is a matter of urgency! The ideological doctrine in use has been the same since the sixth century, and it is one that relates to the power politics pursued by the classic methods of propaganda, subversion, and military conquest.

There are, at this moment in time, men and women in a number of Western political circles who are claiming, though discreetly, that Isabel dos Santos and her husband, Sindika Dokolo, are destined to become presidents of Angola and of the Congo (DRC) respectively. They claim, on top of that, that the couple would strive for the integration of the ancient Congo (the Congo Empire)—that is, for the precocious boundaries. In fact, the idea is to merge Angola, the Congo (DRC), Cabinda, the Republic of the Congo (Brazzaville), and Gabon so as to form a mammoth Congo under the private leadership of the couple Dos Santos–Dokolo, which, soon after, will be converted into a monarchical couple. A number of both Congolese and Angolan academics living in Africa as well as in Western European countries are already being offered bribes to approve the reestablishment of the Congo Empire on the horizon and also to endorse the subsequent coronation of the couple Dos Santos–Dokolo as its Rulers par excellence.

Where does such a “good-looking” initiative come from? And which one of the Western nations involved in the present-day war for the Congo, which Milo Rau justly considers to be one of the biggest and bloodiest economic wars in human history, is subsidizing the flattering initiative in question? Furthermore, why is it necessary that the hypothetical reestablished Congo Empire be ruled by a mulatto couple (i.e., by Dos Santos–Dokolo)? Is the African Union (AU) acquainted with all of these political developments? And, to finish, what should Africans really expect from a future African political scenario in which the main players, who happen to be mulattoes, are from the outset presented by the antiblack racists as blacks?

The return of the Congo peoples to the precolumbia boundaries of the Congo Empire was the core of ABAKO (Alliance des Bakongo), the political party of Joseph Kasavubu, who ended up becoming the first (elected) president of the independent Congo (DRC). Hence, the African or black origin of the nice-looking idea of reestablishing the great ancient Congo is incontestable. What’s more, the Congolese, after the deposition of President Kasavubu by Mobutu Sese Seko in 1965, decided to organize themselves and continue to represent the main ideals of ABAKO. This caused the birth of Bundu dia Kongo (the Congo Convention), a political-cultural movement founded in June 1969 by Dr. Muanda Nsemi. The movement is predominantly based in the Bas-Congo Province of the Democratic Republic of the Congo. It focuses on defending, protecting, and promoting the values, rights, and interests of the Congolese in the Congo (DRC). Bundu dia Kongo advocates for the establishment of a federal government system in the Congo (DRC) while seeking to eradicate social and economic injustices imposed on Bas-Congo people by successive Congolese governments ever since 1965. Dr. Nsemi, the leader of the movement, is proud of his hundreds of thousands of followers in Kinshasa and in the Bas-Congo Province. Since the movement’s main concern presently is social transformation through the cultural regeneration of African societies, Dr. Nsemi’s vision has a strong sustainable impact on the Bas-Congo people as a whole. Moreover, the movement focuses on the resistance against the preconceived obliteration of the Congo people’s past history and their fundamental values and their identity through their knowledge of their spiritual patrimony. Just like the late memorable Angolan Viriato da Cruz, the Congolese Muanda Nsemi extols the virtues of African peoples’ return to their own roots. To my surprise, neither Muanda Nsemi nor Bundu dia Kongo are invited to play the leading part in the future reestablished Congo Empire.

It is a fact that the antiblack racists are committed to achieving Bonaparte’s dream to block forever the march of the blacks in the world. What they usually do, to deliberately avert black leaders and movements that straightforwardly seek African people’s and nations’ well-being and ultimate triumph over racial barriers, is to undermine the activities of such movements and leaders and, soon afterward, to replace them with puppets and remote-controlled movements. Looking closely at how power has since 1974/75 been distributed in the Congo basin by Western European imperialist nations, we can clearly identify the powerful entity that is subsidizing the flattering idea of a restored Congo
Empire under the leadership of the European-African Couple Dos Santos–Dokolo, whose marriage was possibly prearranged by the Western European nation interested in conquering the whole Congo basin. Let us not forget what is really at stake: “The ‘Congo’ is one of the great rivers of the world, and the regions drained by it large enough and fertile enough to form, under happier circumstances, the bases of great kingdoms.” If I am not mistaken, none of the contemporary followers of Napoleon Bonaparte is expected to endorse the idea of great black kingdoms in Africa or anywhere else.

In order to liberate the Congo people and Africans at large from the trap being set by the antiblack racists through the beautiful couple Dos Santos–Dokolo, we must once more give an attentive ear to Dr. Maya Angelou: “The more you know of your history, the more liberated you are.” One of the many chapters of black people’s history has to do with what the antiblack racists have long been purposely distorting, hiding, and consigning to oblivion. The fact that Europe as a whole was ruled by black- and mulatto-complexioned monarchs, nobilities, clergies, intellectuals, and bankers until the late eighteenth century is an illustration. It is a fact that these native black and mulatto Europeans ended up being totally exterminated by means of cunning methods employed by the barbaric white tribe known as the Ak-Khazars. The black European nobility and business families had serfs and servants who were young white Slavic men and women kidnapped and soon after sold to them by the Ak-Khazars. Eventually, the native black European men got caught in a trap by procreating with those white Slavic women put at their disposal as slaves by the vicious Khazars. Thanks to those women and a number of their mulatto offspring, the Khazars infiltrated the realms of the dark-skinned monarchs, nobilities, clergies, intellectuals, and bankers and eventually subjugated the entire European continent at the expense of its primeval inhabitants—that is, the native black Europeans. In the end, native black- and mulatto-complexioned Europeans (Jews, Christians, and Muslims) ended up being totally exterminated by means of one pogrom after another, man-made lethal diseases, wars, and so on. “Force and make-believe”—that is, violence and propaganda—has always been the Ak-Khazars’ maxim. Besides, their dogma says, “We must not stop at bribery, deceit and treachery inasmuch as they serve toward the attainment of our goals; and because in politics one must know how to seize the property of others without hesitation, if by this act we secure submission and reign.”

The quotation below provides a clue as to the extent to which the Ak-Khazars’ desire to secure submission and reign is deep-rooted; I would say imperishable. It is while still in the cradle that a white Khazar was “given” a drawn sword as his inheritance to secure prosperity for himself. This ended up generating a business culture in which swords and slaves became their principal merchandise since a bygone age. As this work seeks to urge good-hearted people all over the world to have the Congolese people’s best interests at heart so as to prevent World War III, my selfless readers are reminded that the Khazars’ violent attribute has led the truth-seeker Michael Bradley to draw the following conclusion: “The world’s biggest problem is that Caucasians are the most aggressive among the existing ‘major genetic groups’ or ‘races’ of humanity.”

From the seventh page of the same work we learn that, “highly Neanderthal people, men especially, have a powerful genetic propensity to control everything. They need to control women in particular. They seek to control all other ‘races.’ They must try to control any society of which they are a part. And they must try to control nature and subjugate the natural environment as if it were a woman to be punished, ravaged and raped.” But why are they so aggressive—you wonder, right? “Because they suffered from a high level of psychosexual dissatisfaction and frustration,” among other things.

Arthur Koestler writes:

These Varangian-Rus seem to have been a unique blend unique even among their brother Vikings—combining the traits of pirates, robbers and meretricious merchants, who traded on their own terms, imposed by sword and battle-axe. They bartered furs, swords and amber in exchange for gold, but their principal merchandise were slaves. A contemporary Arab chronicler wrote:

197 Michael Bradley, The Rise (and Fall?) of Esau’s Empire: A Brief Psychobiological History of the Western World from circa 80,000 BC until 9/11, 1.
198 Michael Bradley, The Rise (and Fall?) of Esau’s Empire, 6.
In this island [Novgorod] there are men to the number of 100,000, and these men constantly go out to raid the Slavs in boats, and they seize the Slavs and take them prisoner and they go to the Khazars and Bulgars and sell them there. [We remember the slave market in Itil, mentioned by Masudi.] They have no cultivated lands, no seed, and [live by] plunder from the Slavs. When a child is born to them, they place a drawn sword in front of him and his father says: “I have neither gold nor silver, nor wealth which I can bequeath to thee, this is thine inheritance; with it secure prosperity for thyself.”

Note that the European tribes such as the Khazars, Bulgars, Burtas, Ghuzz, Magyars (Hungarians), the Gothic, the Sabirs, Saragurs, Samandars, Balanjars, and so on were themselves originally black-complexioned peoples. The white barbaric tribes that lived by raiding, raping, and pillaging those black tribes eventually subdued or simply absorbed them and adopted the names of their respective tribes. The black Khazars were known as Kara-Khazars, and the white Khazars who absorbed them were known as Ak-Khazars. If the weird process of reestablishing the ancient Congo Empire with the half-breed couple Dos Santos–Dokolo at its head succeeds, we can expect the exhaustive bleaching of the Congo people less than five hundred years from now. Just like the original Khazars who became white, the original Congo people will likewise become totally white. Therefore, it is high time that every African man and woman acquired the sense of political commitment by raising his or her civic knowledge and the skills needed to be an effective citizen.

And as he [Emperor Leo] had once put himself outside the fear of God and His commandments, so also he contracted an alliance in marriage with the chagan of Chazaria, and received his daughter to be his wife, and thereby attached great shame to the empire of the Romans and to himself, because he annulled and disregarded the ancestral injunctions.

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201 In Constantine Porphyrogenitus, De Administrando Imperio, 73.
202 Constantine Porphyrogenitus, De Administrando Imperio, 75.
Bartolomeu Capita

looting going ahead in Angola, the revolting destitution of the absolute majority of the Angolan people, and the well-known voracious greed for money peculiar to “the tribes of the north,” as Constantine Porphyrogenitus (913–59) describes them. Arthur Koestler is reminding us that “about the time when Charlemagne was crowned Emperor of the West, the eastern confines of Europe between the Caucasus and the Volga were ruled by a Jewish state, known as the Khazar Empire. At the peak of its power, from the seventh to the tenth centuries CE, it played a significant part in shaping the destinies of mediaeval, and consequently of modern, Europe.”

Know therefore that all the tribes of the north have, as it were implanted in them by nature, a ravening greed for money, never satiated, and so they demand everything and hanker after everything and have desires that know no limit or circumscription, but are always eager for more, and desirous to acquire great profits in exchange for a small service… Should they ever require and demand, whether they be Chazars, or Turks, or again Russians, or any other nation of the northerners and Scythians, as frequently happens, that some of the imperial vesture or diadems or state robes should be sent to them in return for some service or office performed by them, then thus you shall excuse yourself…

Since it is clear the Khazars played a significant part in shaping the destiny of modern Europe, one cannot help wondering whether or not the first meeting and the subsequent marriage between the Russian-Angolan Isabel dos Santos and the Danish-Congolese Sindika Dokolo were fortuitous. There is a noticeable occult power of Ak-Khazars (antiblack racists) striving for the absolute conquest of the former empire of the Congo and its rich natural resources by means of this seemingly harmless marriage. Sindika Dokolo and the Khazarian tribe Kubachi share “the passion for art collection.” What a coincidence! The excerpts from the newspapers reporting on the 1884–85 Berlin-Congo Conference (see previous pages, 18, 20, 58–9, and 310) show clearly Western Europeans’ (Ak-Khazars’) long-standing intent with regard to the Congo basin and Africa at large. At least one or two former protagonists of this conference might be in on the deal that wants a restored Congo Empire under the rule of the multibillionaire young mulatto couple Dos Santos-Dokolo. Let us fix our mind’s eye upon a set of concerns, like whether or not the couple has political ambitions in Africa, so we can recognize how the classical methods of propaganda, subversion, and military conquest are proceeding in the Democratic Republic of the Congo, Angola, Cabinda, the Republic of the Congo (Brazzaville), and elsewhere in Africa.

“Who is Sindika Dokolo?” The question was asked by Ben Davis in a February 2007 article under the title “How Long Does It Take for Black Money to Go White?” My question is, what bloodline do Sindika Dokolo and his wife Isabel dos Santos belong to? Fritz Springmeir’s valuable work Bloodline of the Illuminati (e-book, p. 192) is of immense assistance in answering the second question: “Actually, the entire 13 top families are related in various ways and their heritages go back to the ancient nobility of Europe, to the tribe of Dan, and to the Khazars. Many of these top families feel they are descendants of the House of David.” On February 23, 2007, Ben Davis, associate editor of the website Artnet, wrote a story headlined “Art and Corruption in Venice.” The story provides an interesting clue as to who the Danish-Congolese Sindika Dokolo is:

The 52nd Venice Biennale makes a historic gesture towards Africa by including a substantial exhibition drawn from the Sindika Dokolo African Collection of Contemporary Art in the impressive spaces of the Arsenale. But now, the unsavoury political and business activities of the people behind the collection are raising questions that could well prove an embarrassment to the venerable art fest. The collection [Dokolo’s], based in Luanda, Angola, is explicitly being presented not just for the quality of its 600 works—which include pieces by artists from 21 African nations—but “to draw attention to the Sindika Dokolo initiative as a signal undertaking within the context of art patronage in Africa generally.” In other words, it is explicitly presented as a feather in the cap for Congolese collector Sindika Dokolo.

203 Koestler, The Thirteenth Tribe, 3.
205 George Sava, Valley of Forgotten People, 193.
Balzac had in mind something extremely large and very insidious: a privatized variant of the 'Big Lie' that is famous in totalitarian propaganda. What Balzac meant were crimes committed in plain view that then hide behind the bourgeois respectability that lies, like a well-manicured lawn, over the buried bodies. According to the very same Ronald S. Roberts in *Fit to Govern*:

Present-day Oppenheimer wealth was founded on the rape of Namibia, an act of successive German and South African states. These outlaw governments ultimately ceded the lion’s share of opportunities and profits to De Beers and the Oppenheimers. Between 1903 and 1908, about ten thousand indigenous Nama-speaking people were killed in an uprising against the German colonizers; within ten years Ernest Oppenheimer had cornered these suddenly unpeopled Namibian diamonds. Business activities in Africa undoubtedly deserve rigorous scrutiny and criticism and ought to receive a lot more of both, regardless of whether the businessman or businesswoman is or isn’t a philanthropic benefactor of schools, churches, and so on.

Behind Sindika Dokolo there seems to be a tactful European political network whose intent is to control the Congo Empire once its precolonial boundaries are restored under the command of the prosperous couple Dos Santos–Dokolo. Born in Kinshasa in May 1972, Sindika Dokolo was brought up in Belgium and France, according to Wikipedia. He attended the Lycée Saint Louis de Gonzague (Paris) and then studied economics, commerce, and foreign languages at the Pierre and Marie Curie University of Paris VI. Sindika Dokolo’s future political career in the Congo basin is being fashioned chiefly in Angola, Portugal, the Democratic Republic of the Congo, Belgium, and the Netherlands since the middle of the 2000s! According to Raphael Minder, he has in Angola and Belgium more than 5,000 works of mostly contemporary pieces, yet the value of the collection has been made known to no one. The reverse side of Dokolo’s pursuits as a collector are marked by political designs, as the following quota-

He decided to leave France in 1995 to join his father in the Congo and be introduced to the large family business. Sindika and his father stayed while everyone was leaving the country. They pursued their investments and their efforts to develop the Congo. The country collapsed and their activity couldn’t survive. Augustin Dokolo [his father] died in 2001 and Sindika took in hand the family business. He now lives in Luanda, Angola, with his wife and children. His Congolese business is flourishing and Sindika remains a patriotic Congolese.

What flattering political advertising! It implies that no one loves the Congo and strives for the well-being of the Congolese people more than Sindika Dokolo. While the destitute Congolese people, through Mupepe Lebo, accuse Sindika Dokolo of “Mafia-like” activity, advertising campaigns for the Dokolos’ future political vocation are going well. Through Sindika Dokolo’s white mother, Mrs. Hanne Kruse, the political promotion of the Dokolo family on the Internet (Wikipedia) goes as follows:

Hanne Dokolo arrived in the Congo in 1966 from Denmark to supervise the Danish Red Cross dispensary. For four years, her action along with that of her colleagues enabled the training of midwives and anesthetist nurses. She married Augustin Dokolo in 1968 and gave birth to three children…Sharing her husband’s vision, Hanne Dokolo was committed to social and humanitarian relief. When her husband died in 2001, she decided to stay in the Congo and take in hand the management of the family businesses with the help and support of her children. She devoted herself more intensely to humanitarian causes and was named


208 The Economist of October 18, 1884.
It is my contention that Mr. Dokolo’s efforts to promote African art should be praised. However, the way it (African art) is being promoted and the possibility of such promotion being a disguised political advertising for the wealthy couple Dos Santos–Dokolo’s future political career as leader of the restored Congo Empire cannot help giving rise to concern. There is indeed cause for concern, inasmuch as the native Congo people and the dark-skinned race as a whole are at risk of disappearance in the not-too-distant future. Hence, I cannot help differing with Ms. Pascale Obolo, the director of *Afrikadaa*, a publication in Paris about African art. “If an African collector can help educate young Africans about their culture,” she said, “and can allow African artists to be valued by other Africans and not only by the European art market, that’s real progress, whatever the origins of his wealth and whether or not he is close to a dictatorial regime.” A dictatorial regime does not offer a secure environment either for the collector of stolen African art himself or for the collected art as such. When the dictatorial regime of Mobutu Sese Seko was toppled in 1997, after a thirty-two-year reign, the entire Congolese nation suffered damages beyond measure in social, economic, and artistic terms. Most of those who had belonged to Mobutu’s heartless regime left the country for Western Europe, carrying with them valued African artworks. In this connection, the French curator and dealer of contemporary African art André Magnin is right. He said the following: “Mr. Dokolo is now one of the very few Africans to collect African art, but that doesn’t give him the right to decide on his own what is good or not for African art.” He also said that any fight against the removal of art from Africa should not focus only on Westerners. “There is a huge quantity of African antiquarians who come through Paris, so he should go not only after the buyers but also after the Africans who take works out of Africa,” Mr. Magnin declared. The Danish-Congolese Sindika Dokolo is also said to be sarcastic about Western politicians and commentators who, most of the time, are in a rush to highlight Africa’s most negative aspects, like the wealth gap in Angola, poverty, corruption, the hysterical looting of Cabinda’s natural wealth and resources, and so on. Mr. Dokolo is quoted as saying that “there is nothing more racist than this idea that African elites are Africa’s problem” and that “there are some nice Africans and then a few other Africans who live off the suffering of most Africans.”

All things considered, the well-off mulatto couple Dos Santos–Dokolo is being tactfully advertised in view of a prospective assignment. If the couple can dare to threaten the mighty Westerners as regards stolen African art, regardless of the fact that the couple is not head of any African state, one can believe that if they were given the headship both of Angola and the Congo (DRC), it would immediately put itself on a crusade to force Western chancelleries and bankers to return Africa’s billions and billions of US dollars stolen by its dictators. In my opinion, neither Sindika Dokolo nor Isabel dos Santos seem to be really interested in any struggle of black people for fairness, happiness, well-being, and ultimate success over racial hindrances. The patriotic Angolan Viriato Clemente da Cruz was a mulatto, as are Mr. Dokolo and Ms. Dos Santos. Da Cruz devoted himself to leading the Angolan and African people at large back to our own cultural and spiritual roots and thus to achieving happiness and eventually overcoming racial barriers. He did not succeed, perhaps because he had a dark-skinned mother and a white-skinned father, unlike Mr. Dokolo and Ms. Dos Santos. Or, perchance because he was a pronounced Marxist, unlike the wealthy couple Dos Santos–Dokolo, who seem to have inexhaustible capitalistic appetites. In my modest view, honest mulattoes willing to advance the cause of African people should be acting as a go-between for blacks and whites. It is by acting as a go-between that they can help black people to recover the self-esteem and self-reliance that slavery and colonialism undermined seriously. As a result, black girls and even black boys divested of psychological balance will stop bleaching their skin and stop believing that one must be a white or light-skinned person to be accepted as a full human being.

When the Soviet Union collapsed, the world was left wondering about the destinies of the post-Soviet space. Russia is still an enormous power with a population exceeding 140 million, immense military resources and giant energy reserves—in short, a vast land full of promise and opportunity…History is on the move: we face an open and challenging future in which Russia, for better or for worse, will play a key role.

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The antiblack racists’ chief intention today is to erect Russia as the mightiest nation on earth, provided Russia stops being a revolutionary power—that is, refrains from making common cause with the “inferior races.” On the other hand, Russia must help them reestablish the Congo Empire and place it under their exclusive control through a puppet. In their eyes, Russia is the nation best placed to represent the white supremacists as it is far less tainted by the black race than the United States. On September 29, 2015, Benny Avni published an article that says a lot. Under the title Obama has turned Putin into the world’s most powerful leader\(^{210}\), the article has as its subtitle the following: “Barack Obama extends his hand to Vladimir Putin during their meeting at the United Nations General Assembly.” Next it begins with, “The baton was officially transferred Monday to the world’s new sole superpower—and Vladimir Putin willingly picked it up.” The preceding day—that is, on September 28, 2015, ahead of a planned meeting with President Barack Obama, Russian President Vladimir Putin said in the speech he delivered at the UN, “We can no longer tolerate the current state of affairs in the world.” On October 1, 2015—that is, a couple of days after the so-called baton was picked up by president Putin, SouthFront published an article titled Putin’s Seven Points for a “New World Order.” Is Russia joining the world order? If so, what kind of key role is it going to play when it comes to global—chiefly African—affairs? We should not forget that Angola’s president Dos Santos, who has held on to power since 1979, making him Africa’s second-longest-serving nonroyal head of state, studied in Soviet Azerbaijan where he met his first wife, Tatiana Kukanova, the mother of his first child—Isabel dos Santos. So the planned reconquest of the “Congo Empire” by heartless Western politicians and businessmen, who long for a Congo basin transformed into a global—chiefly African—affairs? Pupils from such a school are not guided by moral principles, but only their own will, because they believe man triumphs by overcoming all apprehension, otherwise regarded as morality, that prevents him from achieving what he desires. And the higher they climb the ladder of the divine power of money’s hierarchy, the higher their immunity against any censor or critic of immoral behavior.

The film Schatten über dem Congo\(^ {211}\) tells the story of the European imperialism and colonialism in Africa and its massive crimes, whose consequences reverberate to this day. It also shows the satanic behaviors and rituals leaders compelled to follow in Stanley’s and Leopold II’s footsteps must be addicted to, in order to be celebrated as gods. In the eyes of the Neanderthal people whose chief intention is to control everything at all costs, the Congo basin and Africa at large are too valuable a prize to lose. Such compulsive (pathological) intent turns out to be the root cause of the ongoing Weltkrieg\(^ {212}\) (or World War) and Looting Machine\(^ {213}\) in the Congo basin (Angola, Cabinda, Democratic Republic of the Congo, Republic of the Congo, and Gabon). The chaos in the Congo is intended both to permit Western marauders (conglomerates, financial institutions, bizarre religious groups, NGOs, etc.) to take root, and to make


\(^{211}\) Shadow Over the Congo, https://youtu.be/ayPvqCL7lUPs

\(^{212}\) According to the Swiss reporter Milo Rau, “Der Krieg im Kongo ist in Wahrheit ein Weltkrieg” (or The War in Congo Is in Reality a World War).

\(^{213}\) The Looting Machine is a must-read book written by Tom Burgis.
The UN General Assembly Resolution 68/237, which was adopted on December 23, 2013, proclaimed 2015–2024 as the “International Decade for People of African Descent,” citing the need to strengthen national, regional, and international cooperation in relation to the full enjoyment of economic, social, cultural, civil, and political rights by people of African descent. As proclaimed by the General Assembly, the theme for the International Decade is “People of African Descent: Recognition, Justice and Development.” Justice to those who have been deprived it for centuries, or even millenniums, is what the “UN International Decade for People of African Descent (2015–2024)” is all about.

This International Decade is one more occasion for the permanent members of the UN Security Council, as well as Germany and Sweden, to prove who cares the most about the cruel injustices suffered by Africans at home and abroad. It appears that Western nations are gradually giving preference to the primacy of domestic (national) law over international law. Hence, the only remaining way to stop the Weltkrieg in the Congo, which is likely to escalate into a nuclear war, is to make sure that the less aggressive and more cultured peoples of Europe and the third world manage to weld together a humanistic alliance that is militarily capable of dissuading those whose tendency is to control everything.

Lady MJ Santos is right: “Self-mastery and noble virtues is the only path to long-lasting World Peace.” It is in the interest of the protagonists of the 1955 Asian-African (Bandung) Conference to carry great weight in the political balance so that Africa can shape a continental charter of commonwealth’s guiding principles (ethics), so that five or seven African nations can acquire nuclear weapons, and so that Africa can once more play a pharaonic role in the coming ages.


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Save The Congo, To Stop World War III

The Congo basin has fallen prey to unscrupulous mercantilist and imperialist Western European nations since the earliest sea voyage of the Portuguese navigator Diogo Cão in 1484. As the Congo Empire had proven to be prosperous enough to permit Western European children to live affluent lives, its capital city, M’Banza Congo, was nicknamed “São Salvador do Congo”—that is, “Saint Savior of the Congo”—by Western European sovereigns. The subsequent violent armed conflicts between the European imperialist nations seeking monopolistic control over the entire Congo region resulted in the destruction of local institutions; in the kidnapping, selling, and enslavement of the natives throughout the so-called New World; and ultimately in World War I and World War II.

Ever since the end of World War II, the secret endeavor of the antiblack racists has been to reestablish the former Congo Empire out of a forced merger of Gabon, Democratic Republic of the Congo, Republic of the Congo, Cabinda, and Angola. While the MPLA regime (Angola) has been chosen to play the international commissioner of the whole Congo basin, the well-off couple Isabel dos Santos–Sindika Dokolo is secretly being prepared to become the sovereign of the restored Congo Empire. Thus the Congo basin is experiencing one of the biggest and bloodiest economic wars and thefts in all of human history. Eyewitnesses to such wars consider them to be World War III at its opening stage. Wars under way in the Congo basin are all the more sadistic as the principal effort of particular powers is to prevent Germany from acquiring any of the above countries as its sphere of influence in Africa.
China has begun to grasp the real intent of the antiblack racists in the Congo basin and is thus changing its policy toward Angola. This substantiates the statement once made by President Xi Jinping that “China’s development will never be a challenge or a threat to any other country or the world at large.” Moscow, Paris, London, and Washington should follow suit for the sake of world peace.

**Bartolomeu Capita**

The author has been a mandate refugee since 1984, following the belligerent occupation by Angola of his motherland Cabinda in 1975. By means of the Cabindan national movement, he has since committed himself to helping his people regain political sovereignty, pursuant to the core values enshrined in "the 1885 Protectorate Treaty between Cabinda and Portugal"; "the Constitution of Portugal (1933–76) put at the disposal of the UN Legal Department by the US lawyer, Mr. Amos J. Peasley, in 1965"; "the UN General Assembly 1514 (XV) of December 14, 1960, about the Declaration on the Granting of Independence to Colonial Countries and Peoples"; "the UN General Assembly Resolution 1803 (XVII) of December 14, 1962, about the right of peoples and nations to permanent sovereignty over their natural wealth and resources that must be exercised in the interest of their national development and of the well-being of the people of the State concerned"; “the 1966 International Covenant on Civil and Political Rights”; and “the UN General Assembly Resolution 68/237 of December 23, 2013, concerning the Proclamation of the International Decade for People of African Descent, which reiterates that any doctrine of racial superiority is scientifically false and acknowledges the efforts and initiatives undertaken by States to engender the full enjoyment of economic, social, and cultural as well as civil and political rights.”

Knowing that the occupation of Cabinda by Angola is contrary to the values of international law, the author is also committed to further understanding what is left of international law in the modern world and what explains the malfunctioning of today’s international system. After twelve years of research, he completed his first book, *Cabinda: Obama’s Challenges in Africa*, which condemns the contempt for international law in Africa and stresses the need for a renewed United Nations.
Darkness: Imperialism-Racism-Slavery

Slavery is the most horrific and destructive act by men against men in a long history of human brutality.
The Secret Brutal Plunder and Genocide of the African People by the so-barbaric Western Imperialist Nations through Monsters like the Belgian King Leopold II and his hired hand, Henry M. Stanley. In the 1890s, at least 10 million Africans were slaughtered by Leopold’s forces before there was even a word for genocide. Millions had their hands chopped off for resisting being enslaved (humiliated) on their own land. People were sexually assaulted and mutilated. Children were stolen from their parents and taken into camps to be groomed as a colonial army. Watch for yourself: https://youtu.be/ayPvqCL7UPs
Particular Western imperialist nations are deliberately distorting the geographical reality of pre-colonial African regions to suit their favorite project of land grabbing throughout Africa. As regards the Congo basin, Dr. Ben-Jochannan gives us a map based on D’Anville’s map of 1749, one of the best and most accurate maps of Africa made before the era of modern European exploration c. 1750–1900. The Kingdoms located by D’Anville were known to him in considerable detail. (Dr. Jochannan, *We The Black Jews*, 262–63).
Text of the 1885 Cabinda people's petition for a Protectorate Treaty with Portugal;
The distinction of Cabinda from Angola in the 20th century is a self-evident fact.

The legal and political status of Cabinda in the OAU’s 1963 list of the African countries;
Source: Archives of the Organization of African Unity (now African Union).

Hearing of the petitioner from Cabinda, Mr. Luis Ranque-Franque, at the United Nations in 1962;

Doc. of the 17th Session of the UN General Assembly - 4th Committee A/C. 4/SR 1391 - 20 November 1962, and Annexes, Agenda item 54, documents A/5160 and add. 1 and 2;
Cabinda, a Portuguese possession on the west coast of Africa, lies north of the mouth of the Congo River. It is bounded by the Atlantic on the west, the Republic of Congo (formerly French middle Congo) north and northeast, and Republic of the Congo (the former Belgian Congo), south and southeast. ...The inhabitants are Bantu Negroes, called Cabindas. They are intelligent, energetic and enterprising, and known as daring sailors and active traders. From the beauty of its situation, and the fertility of the adjacent country, it has been called the paradise of the coast.