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# WISEMIND

ISSUE #8

THE PEOPLE'S VOICE

OCTOBER 2016

## UNTIL THAT DAY

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OVERCOMING THE ULTIMATE CHALLENGE  
BLACK I STORY

STRAIGHT UP COMMUNITY BUILDING  
CONVERSATION WITH RAVIN-I  
REMEMBERING BONGO TAWNEY

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**CHIEF EDITOR – KATRICE BEEPATH**

***"The free exchange of support and ideas is an essential condition to world understanding and equally to world progress." - Haile Selassie I***

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## His Imperial Majesty's Address To The U.N October 6th 1963

**Mr. President,**

**Distinguished Delegates:**

Twenty-seven years ago, as Emperor of Ethiopia, I mounted the rostrum in Geneva, Switzerland, to address the [League of Nations](#) and to

appeal for relief from the destruction which had been unleashed against my defenseless nation, by the Fascist invader. I spoke then both to and for the conscience of the world. My words went unheeded, but history testifies to the accuracy of the warning that I gave in 1936.

Today, I stand before the world organization which has succeeded to the mantle discarded by its discredited predecessor. In this body is enshrined the principle of collective security which I unsuccessfully invoked at Geneva. Here, in this Assembly, reposes the best - perhaps the last - hope for the peaceful survival of mankind.

In 1936, I declared that it was not the Covenant of the League that was at stake, but international morality. Undertakings, I said then, are of little worth if the will to keep them is lacking. The Charter of the United Nations expresses the noblest aspirations of man: abjuration of force in the settlement of disputes between states; the assurance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion; the safeguarding of international peace and security. But these, too, as were the phrases of the Covenant, are only words; their value depends wholly on our will to observe and honor them and give them content and meaning. The preservation of peace and the guaranteeing of man's basic freedoms and rights require courage and eternal vigilance: courage to speak and act - and if necessary, to suffer and die - for truth and justice; eternal vigilance, that the least transgression of international morality shall not go undetected and unremedied. These lessons must be learned anew by each succeeding generation, and that generation is fortunate indeed which learns from other than its own bitter experience. This Organization and each of its members bear a crushing and awesome responsibility:

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**UNTIL THAT DAY**

to absorb the wisdom of history and to apply it to the problems of the present, in order that future generations may be born, and live, and die, in peace.

The record of the United Nations during the few short years of its life affords mankind a solid basis for encouragement and hope for the future. The United Nations has dared to act, when the League dared not in Palestine, in Korea, in Suez, in the Congo. There is not one among us today who does not conjecture upon the reaction of this body when motives and actions are called into question. The opinion of this Organization today acts as a powerful influence upon the decisions of its members. The spotlight of world opinion, focused by the United Nations upon the transgressions of the renegades of human society, has thus far proved an effective safeguard against unchecked aggression and unrestricted violation of human rights.

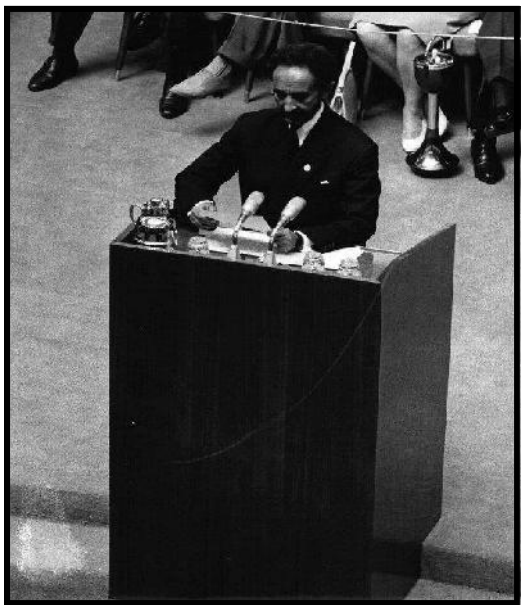
The United Nations continues to serve as the forum where nations whose interests clash may lay their cases before world opinion. It still provides the essential escape valve without which the slow build-up of pressures would have long since resulted in catastrophic explosion. Its actions and decisions have speeded the achievement of freedom by many peoples on the continents of Africa and Asia. Its efforts have contributed to the advancement of the standard of living of peoples in all corners of the world.

For this, all men must give thanks. As I stand here today, how faint, how remote are the memories of 1936. How different in 1963 are the attitudes of men. We then existed in an atmosphere of suffocating pessimism. Today, cautious yet buoyant optimism is the prevailing spirit. But each one of us here knows that what has been accomplished is not enough.

The United Nations judgments have been and continue to be subject to frustration, as individual member-states have ignored its pronouncements and disregarded its recommendations. The Organization's sinews have been weakened, as member-states have shirked their obligations to it. The authority of the Organization has been mocked, as individual member-states have proceeded, in violation of its commands, to pursue their own aims and ends. The troubles which continue to plague us virtually all arise among member states of the Organization, but the Organization remains impotent to enforce acceptable solutions. As the maker and enforcer of the international law, what the United Nations has achieved still falls regrettably short of our goal of an international community of nations.

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This does not mean that the United Nations has failed. I have lived too long to cherish many illusions about the essential highmindedness of men when brought into stark confrontation with the issue of control over their security, and their property interests. Not even now, when so much is at hazard would many nations willingly entrust their destinies to other hands.



Yet, this is the ultimatum presented to us: secure the conditions whereby men will entrust their security to a larger entity, or risk annihilation; persuade men that their salvation rests in the subordination of national and local interests to the interests of humanity, or endanger man's future. These are the objectives, yesterday unobtainable, today essential, which we must labor to achieve.

Until this is accomplished, mankind's future remains hazardous and permanent peace a matter for speculation. There is no single magic formula, no one simple step, no words, whether written into the Organization's Charter or into a treaty between states, which can automatically guarantee to us what we seek.

Peace is a day-to-day problem, the product of a multitude of events and judgments. Peace is not an "is", it is a "becoming." We cannot escape the dreadful possibility of catastrophe by miscalculation. But we can reach the right decisions on the myriad subordinate problems which each new day poses, and we can thereby make our contribution and perhaps the most that can be reasonably expected of us in 1963 to the preservation of peace. It is here that the United Nations has served us - not perfectly, but well. And in enhancing the possibilities that the Organization may serve us better, we serve and bring closer our most cherished goals.

I would mention briefly today two particular issues which are of deep concern to all men: disarmament and the establishment of true equality among men. Disarmament has become the urgent imperative of our time. I do not say this because I equate the absence of arms to peace, or because I believe that bringing an end to the nuclear arms race automatically guarantees the peace, or because the elimination of nuclear warheads from the arsenals of the world will bring in its wake that change in attitude requisite to the peaceful settlement of disputes between nations. Disarmament is vital today, quite simply, because of the immense destructive capacity of which men dispose.

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**UNTIL THAT DAY**

Ethiopia supports the atmospheric nuclear test ban treaty as a step towards this goal, even though only a partial step. Nations can still perfect weapons of mass destruction by underground testing. There is no guarantee against the sudden, unannounced resumption of testing in the atmosphere.

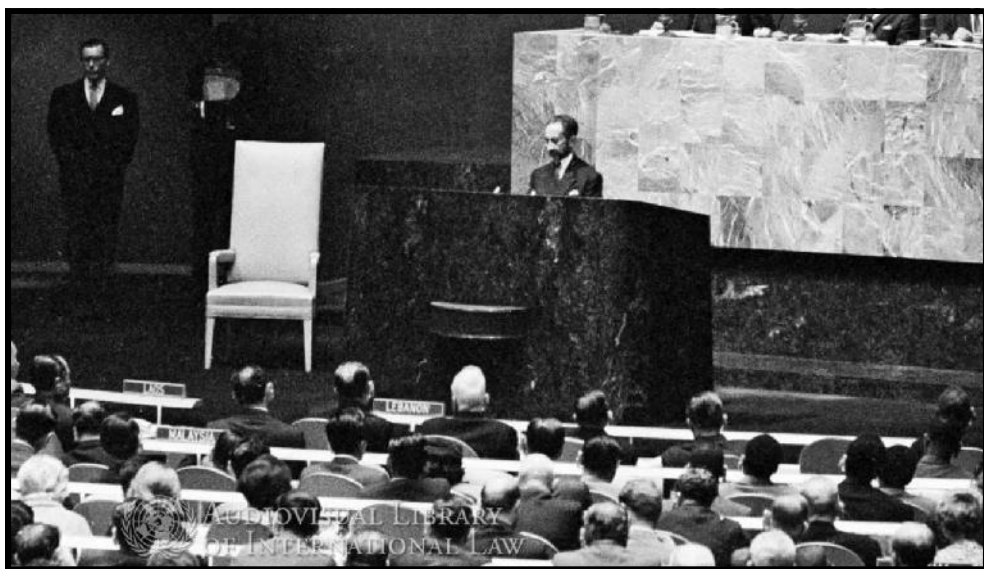
The real significance of the treaty is that it admits of a tacit stalemate between the nations which negotiated it, a stalemate which recognizes the blunt, unavoidable fact that none would emerge from the total destruction which would be the lot of all in a nuclear war, a stalemate which affords us and the United Nations a breathing space in which to act.

Here is our opportunity and our challenge. If the nuclear powers are prepared to declare a truce, let us seize the moment to strengthen the institutions and procedures which will serve as the means for the pacific settlement of disputes among men. Conflicts between nations will continue to arise. The real issue is whether they are to be resolved by force, or by resort to peaceful methods and procedures, administered by impartial institutions. This very Organization itself is the greatest such institution, and it is in a more powerful United Nations that we seek, and it is here that we shall find, the assurance of a peaceful future.

Were a real and effective disarmament achieved and the funds now spent in the arms race devoted to the amelioration of man's state; were we to concentrate only on the peaceful uses of nuclear knowledge, how vastly and in how short a time might we change the conditions of mankind. This should be our goal.

When we talk of the equality of man, we find, also, a challenge and an opportunity; a challenge to breathe new life into the ideals enshrined in the Charter, an opportunity to bring men closer to freedom and true equality. and thus, closer to a love of peace.

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**UNTIL THAT DAY**

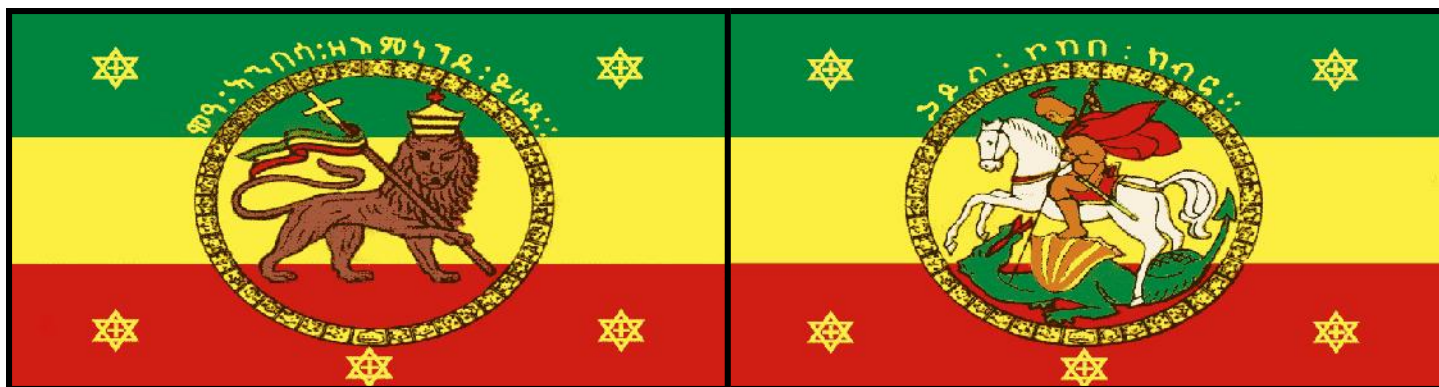
The goal of the equality of man which we seek is the antithesis of the exploitation of one people by another with which the pages of history and in particular those written of the African and Asian continents, speak at such length. Exploitation, thus viewed, has many faces. But whatever guise it assumes, this evil is to be shunned where it does not exist and crushed where it does. It is the sacred duty of this Organization to ensure that the dream of equality is finally realized for all men to whom it is still denied, to guarantee that exploitation is not reincarnated in other forms in places whence it has already been banished.

As a free Africa has emerged during the past decade, a fresh attack has been launched against exploitation, wherever it still exists. And in that interaction so common to history, this in turn, has stimulated and encouraged the remaining dependent peoples to renewed efforts to throw off the yoke which has oppressed them and its claim as their birthright the twin ideals of liberty and equality. This very struggle is a struggle to establish peace, and until victory is assured, that brotherhood and understanding which nourish and give life to peace can be but partial and incomplete.

In the United States of America, the administration of President Kennedy is leading a vigorous attack to eradicate the remaining vestige of racial discrimination from this country. We know that this conflict will be won and that right will triumph. In this time of trial, these efforts should be encouraged and assisted, and we should lend our sympathy and support to the American Government today.

Last May, in Addis Ababa, I convened a meeting of Heads of African States and Governments. In three days, the thirty-two nations represented at that Conference demonstrated to the world that when the will and the determination exist, nations and peoples of diverse backgrounds can and will work together. in unity, to the achievement of common goals and the assurance of that equality and brotherhood which we desire.

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**UNTIL THAT DAY**

On the question of racial discrimination, the Addis Ababa Conference taught, to those who will learn, this further lesson:

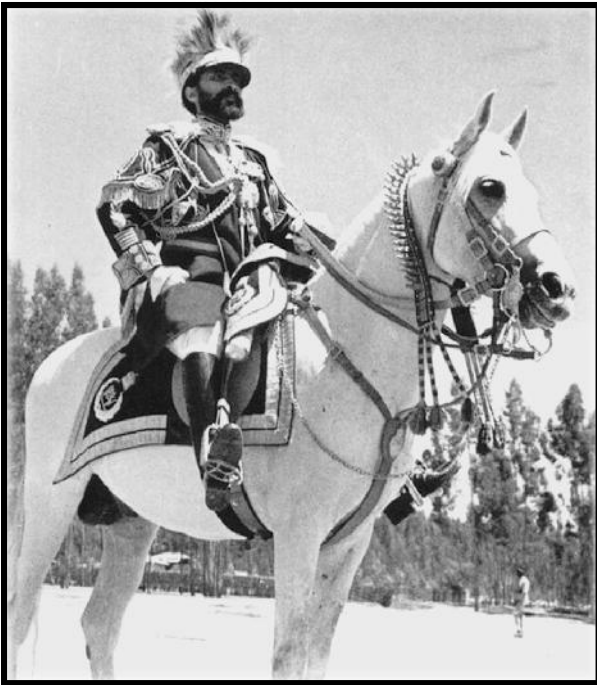
**That until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned: That until there are no longer first-class and second class citizens of any nation; That until the color of a man's skin is of no more significance than the color of his eyes; That until the basic human rights are equally guaranteed to all without regard to race; That until that day, the dream of lasting peace and world citizenship and the rule of international morality will remain but a fleeting illusion, to be pursued but never attained; And until the ignoble and unhappy regimes that hold our brothers in Angola, in Mozambique and in South Africa in subhuman bondage have been toppled and destroyed; Until bigotry and prejudice and malicious and inhuman self-interest have been replaced by understanding and tolerance and good-will; Until all Africans stand and speak as free beings, equal in the eyes of all men, as they are in the eyes of Heaven; Until that day, the African continent will not know peace. We Africans will fight, if necessary, and we know that we shall win, as we are confident in the victory of good over evil.**

The United Nations has done much, both directly and indirectly to speed the disappearance of discrimination and oppression from the earth. Without the opportunity to focus world opinion on Africa and Asia which this Organization provides, the goal, for many, might still lie ahead, and the struggle would have taken far longer. For this, we are truly grateful.

But more can be done. The basis of racial discrimination and colonialism has been economic, and it is with economic weapons that these evils have been and can be overcome. In pursuance of resolutions adopted at the Addis Ababa Summit Conference, African States have undertaken certain measures in the economic field which, if adopted by all member states of the United Nations, would soon reduce intransigence to reason. I ask, today, for adherence to these measures by every nation represented here which is truly devoted to the principles enunciated in the Charter.

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**UNTIL THE BASIC HUMAN RIGHTS ARE  
EQUALLY GUARANTEED TO ALL WITHOUT  
REGARD TO RACE.**



I do not believe that Portugal and South Africa are prepared to commit economic or physical suicide if honorable and reasonable alternatives exist. I believe that such alternatives can be found. But I also know that unless peaceful solutions are devised, counsels of moderation and temperance will avail for naught; and another blow will have been dealt to this Organization which will hamper and weaken still further its usefulness in the struggle to ensure the victory of peace and liberty over the forces of strife and oppression. Here, then, is the opportunity presented to us. We must act while we can, while the occasion exists to exert those legitimate pressures available to us, lest time run out and resort be had to less happy means.

Does this Organization today possess the authority and the will to act? And if it does not, are we prepared to clothe it with the power to create and enforce the rule of law? Or is the Charter a mere collection of words, without content and substance, because the essential spirit is lacking? The time in which to ponder these questions is all too short. The pages of history are full of instances in which the unwanted and the shunned nonetheless occurred because men waited to act until too late. We can brook no such delay.

If we are to survive, this Organization must survive. To survive, it must be strengthened. Its executive must be vested with great authority. The means for the enforcement of its decisions must be fortified, and, if they do not exist, they must be devised. Procedures must be established to protect the small and the weak when threatened by the strong and the mighty. All nations which fulfill the conditions of membership must be admitted and allowed to sit in this assemblage.

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**GRAPHIC DESIGN AND ART - VIDEO AND PHOTOGRAPHY**

ORIGINAL ART  
PRINTS



# UNTIL THAT DAY

Equality of representation must be assured in each of its organs. The possibilities which exist in the United Nations to provide the medium whereby the hungry may be fed, the naked clothed, the ignorant instructed, must be seized on and exploited for the flower of peace is not sustained by poverty and want. To achieve this requires courage and confidence. The courage, I believe, we possess. The confidence must be created, and to create confidence we must act courageously.

The great nations of the world would do well to remember that in the modern age even their own fates are not wholly in their hands. Peace demands the united efforts of us all. Who can foresee what spark might ignite the fuse? It is not only the small and the weak who must scrupulously observe their obligations to the United Nations and to each other. Unless the smaller nations are accorded their proper voice in the settlement of the world's problems, unless the equality which Africa and Asia have struggled to attain is reflected in expanded membership in the institutions which make up the United Nations, confidence will come just that much harder. Unless the rights of the least of men are as assiduously protected as those of the greatest, the seeds of confidence will fall on barren soil.

The stake of each one of us is identical - life or death. We all wish to live. We all seek a world in which men are freed of the burdens of ignorance, poverty, hunger and disease. And we shall all be hard-pressed to escape the deadly rain of nuclear fall-out should catastrophe overtake us.

When I spoke at Geneva in 1936, there was no precedent for a head of state addressing the League of Nations. I am neither the first, nor will I be the last head of state to address the United Nations, but



only I have addressed both the League and this Organization in this capacity. The problems which confront us today are, equally, unprecedented. They have no counterparts in human experience. Men search the pages of history for solutions, for precedents, but there are none.

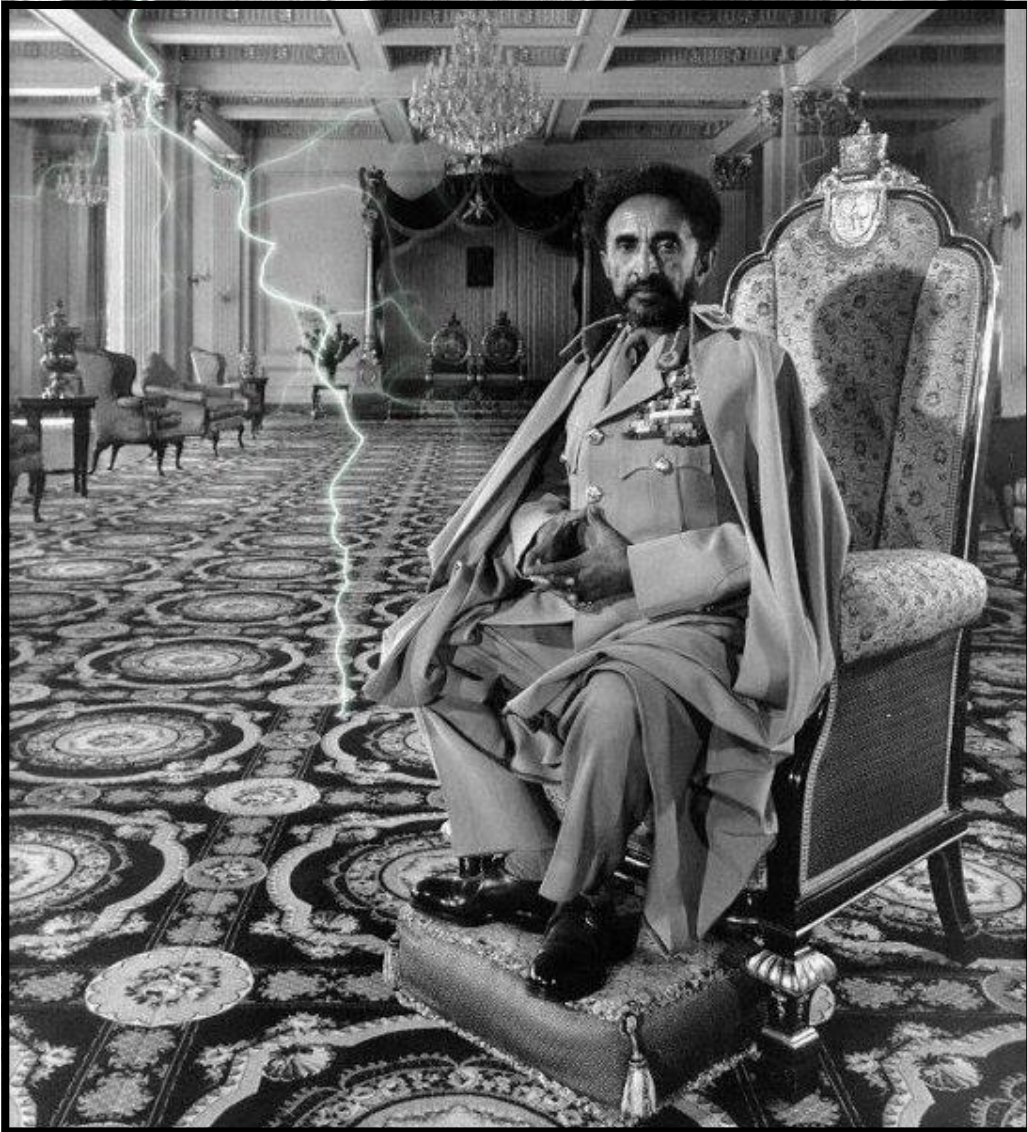
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**UNTIL THAT DAY**

This, then, is the ultimate challenge. Where are we to look for our survival, for the answers to the questions which have never before been posed? We must look, first, to Almighty God, Who has raised man above the animals and endowed him with intelligence and reason. We must put our faith in Him, that He will not desert us or permit us to destroy humanity which He created in His image. And we must look into ourselves, into the depth of our souls. We must become something we have never been and for which our education and experience and environment have ill-prepared us. We must become bigger than we have been: more courageous, greater in spirit, larger in outlook. We must become members of a new race, overcoming petty prejudice, owing our ultimate allegiance not to nations but to our fellow men within the human community."

**Haile Selassie 1**

**Oct. 6, 1963**



**UNTIL THAT DAY**

# UNTIL THAT DAY

## OVERCOMING THE ULTIMATE CHALLENGE

Fiya bunnin fleeting illusion to realize His Majesty's vision



**IJAHNYA CHRISTIAN**

**A**s this commentary was being written, President Barack Obama during his address to the General Assembly of the United Nations (UN) for the last time during his presidency, reminded the gathering to respect diversity, move away from narrow self-interests, and uphold human rights in recognition of a global humanity.

But it was not the first time the Assembly was hearing such sentiments and only one leader could claim the history-making honor of addressing both the League of Nations and the United Nations in a 27-year time span. This is exactly where His Imperial Majesty, Haile Selassie I began as he took the podium at the General Assembly of the United Nations on October 6, 1963. His Majesty immediately referred to the principle of collectively security which He had 'unsuccessfully invoked at Geneva'. Yes I, Earth's Rightful Ruler acknowledged that He was not had not succeeded in persuading those powers at the League that international morality was at stake. They heeded not, and World War II erupted with unprecedented bloodshed from 1939 to 1945.

As HIM addressed the League's 'discredited' successor, He still held hope for 'the peaceful survival of mankind.' And then He uttered a thought-provoking word sound of pertinence not only to the UN but to all organizations including those of the Rastafari Nations. He said, 'undertakings ... are of little worth if the will to keep them there is lacking.' There is so much talk of Inity amongst Inl but it seems there is not a matching degree of will to achieve that which is really the only acceptable goal of Inity. Inl often treat a simple disagreement as a declaration of war in total disregard of '...the abjuration of force in the settlement of disputes.'

# ***NO JUSTICE NO PEACE***

# UNTIL THAT DAY

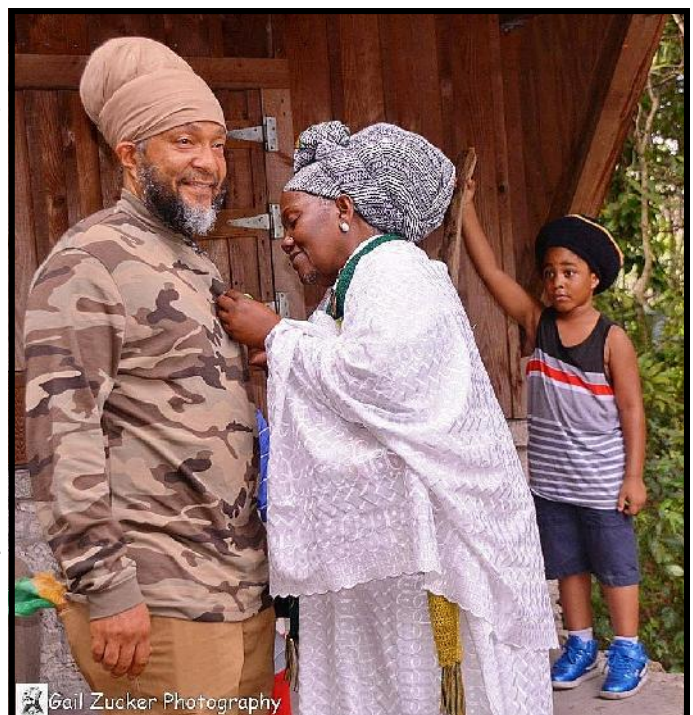
With reference to the Charter of the UN, HIM stated that it had captured the 'noblest aspirations of man' and included among them 'the assurance of human rights [of which InI sing] and fundamental freedoms for all – yes ALL – without distinction to race, sex, language or religion. Ponder a while and honestly answer this question.

Are InI observing and honoring these words to give them content and meaning?

To personalize the question: am I doing everything within I JAH-given power to vigilantly and courageously speak and act – and if necessary am I willing to lay down I life for truth and justice amongst my family of blood and faith so that InI generations can know how to be that change InI have been waiting for?

Or, horror of horrors, can InI contemplate the Rastafari Nation's failure to bear the 'crushing and awesome responsibility: to absorb the wisdom of history and to apply it to the problems of the present', thereby permitting the 'renegades of human society to continue their transgressions' unabated? I say FIYA BUN.

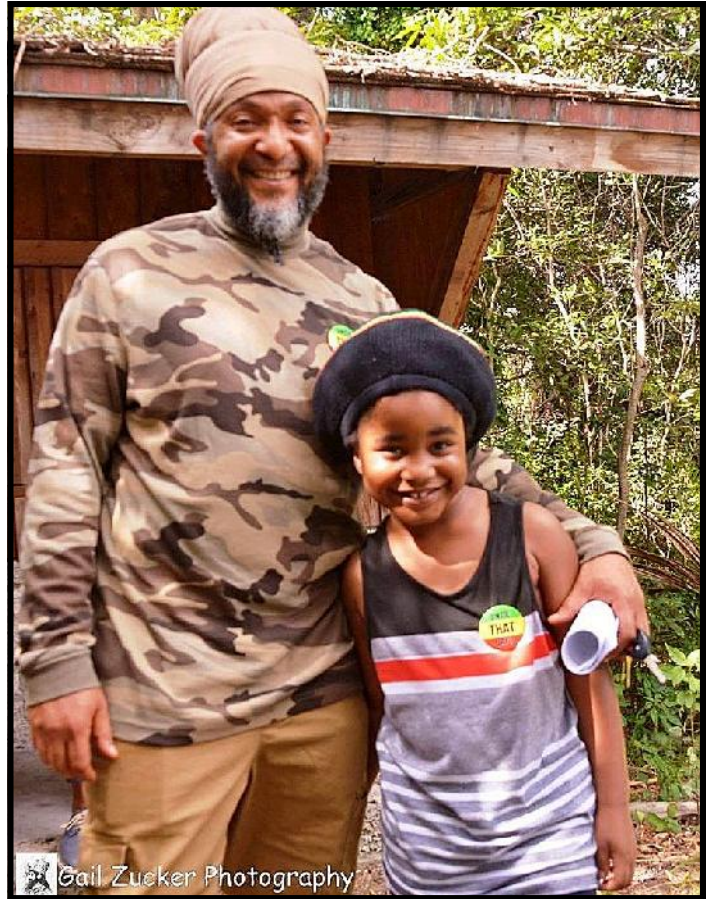
InI are charged to change that suffocating pessimism and unleash that buoyant optimism, even while knowing that what has been accomplished needs inputs from each of InI to live by the teachings of His Majesty and make it enough. The UN may have fallen short but there is no impotence with the Power of the Trinity. InI destiny must not be entrusted to other hands. It is essential that InI labor achieve yesterday's unobtainable objectives. 'There is no single magic formula, no one simple step, no words ... which can automatically guarantee' to InI what we seek... 'Peace is not an "is", it is a "becoming." '



# UNTIL THAT DAY

So what can Inl do individually and collectively to preserve peace? How can Inl disarm Inl selves of that plantation legacy to bring closer Inl most cherished goals? Unlike the UN, Inl have signed no diplomatic treaties, but Inl chosen representatives of Ras Tafari, sometimes seem to forget how to represent the throne of the King of Kings. Everyday there is opportunity and challenge to bring humanity 'closer to freedom and true equality and thus, closer to a love of peace.' Since the UN has failed in its sacred duty to end historical and current exploitation of every kind, the imperative is to ensure the end of those "untils" Inl so heartically sing about along with Brother Bob. This should be our goal.

As He so often did, His Majesty mentioned Africa and Asia in the same breath and made reference to the Organization of African Unity, formed just a few months earlier in May, 1963. This says to Inl that 'when the will and the determination exist, nations and peoples of diverse backgrounds can and will work together in unity to achieve goals for the common good. Yes, Inl are confident in the victory of good over evil but UNTIL THAT DAY, the dream of lasting peace, world citizenship and the rule of international morality will remain but a fleeting illusion, to be pursued but never attained. UNTIL THAT DAY Inl will neither know peace nor be able to sustain peace in Inl efforts at organizing and centralizing.



**"IF YOU ARE NOT THEIR SLAVES, YOU ARE REBELS."**

**- C.L.R. JAMES**

# UNTIL THAT DAY

Inl have shone a bright light in this dark world. But more can be and has to be done to reduce intransigence to reason. Reasoning is a foundational aspect of Inl livity and learning. Inl also need to take certain measures for economic progress and must act expeditiously to do so. The Power of Authority is with Inl to enforce the will of the Lawgiver Himself to fulfill Inl Creed, 'whereby the hungry may be fed, the naked clothed, the ignorant instructed. This must be seized on and exploited for the flower of peace is not sustained by poverty and want. 'To achieve this requires courage and confidence.' The courage, HIM said, Inl possess but 'the confidence must be created, and to create confidence Inl must act courageously.'

The problems which confront Inl today remain unprecedented in history. They have no counterparts in human experience. Men search the pages of history for solutions, for precedents, but there are none. This, then, is the ultimate challenge for Inl to find answers for Inl very survival. His Majesty closed by giving Inl a five-step formula for overcoming this challenge.

- 1. Inl must first put Inl faith in Almighty God, who will not desert Inl.*
- 2. Inl must look into ourselves, into the depth of Inl souls.*
- 3. Inl must become something Inl have never been and for which Inl education and experience and environment have ill-prepared Inl.*
- 4. Inl must become bigger than Inl have been: more courageous, greater in spirit, larger in outlook.*
- 5. Inl must become members of a NEW RACE, overcoming petty prejudice, owing Inl ultimate allegiance not to nations but to Inl fellow men within the human community.*

Today is the day for that honest self-lvaluation, for private reflection followed by private and public action that makes it abundantly clear Inl have in deed become that new race.

**- IJAHNYA CHRISTIAN**

# Arnold Josiah Ford

## BLACK A STORY

*Arnold Josiah Ford (1877-1935) was a self-proclaimed Rabbi and the founder of a black synagogue in Harlem. An accomplished musician, he wrote the enduring and inspiring "The Universal Ethiopian Anthem" in tandem with Marcus Garvey's back-to-Africa movement.*

\* \* \*

### IMMERSED IN MUSIC

**F**ord was born in the West Indies, in the city of Bridgetown on the Island of Barbados, on April 23, 1877. His parents, Edward Ford and Elizabeth Braithwaite, were both originally from Africa. Ford's father was from Nigeria, and worked as a police officer and sometime preacher. His mother had emigrated from Sierra Leone. Ford's early education centered on music including lessons on the harp, the violin, and the bass. By age 20, he was an accomplished musician. He enlisted in the British Royal Navy in 1899 and was assigned to the music corps, which took him to ports throughout the world including Africa. After the Navy, he worked briefly as a clerk in Bermuda and then, he claimed, as a public works administrator in Liberia where freed American slaves had begun to settle in 1821.

Ford's travels eventually took him to the United States, and his passion for music led him, in 1910, to the vibrant and burgeoning musical scene in New York City's Harlem neighborhood. Within two years, he was appearing with an early jazz group at the Clef Club, an influential gathering place for Harlem musicians. Ford also engaged in the politics of the day by becoming director of the New Amsterdam Musical Association, the union for black musicians. At some point around 1916, he married Olive Nurse with whom he would have two children.



Africans and persons of African descent must assume the primary responsibility and leadership in historical research....if we are to continue to leave practically all important historical research and writing concerning the black race to the white man, then we must be prepared to accept, uncomplainingly, the white man's point of view.

— Chancellor Williams —

# Arnold Josiah Ford

During this period, the Jamaican-born black nationalist Marcus Garvey founded the Universal Negro Improvement Association (UNIA) in 1915, to “unite all people of African ancestry of the world to one great body to establish a country and absolute government of their own.” Garvey believed that music was central to attracting and inspiring members, and he solicited Ford to take charge of the movement’s music program. Ford collaborated with Benjamin Burrell to compose an anthem that would convey the pride of African heritage. The piece, “The Universal Ethiopian Anthem,” became wildly popular.

## **POLITICS & RELIGION**



The back-to-Africa theme for which the UNIA is famous resonated with Ford who had grown up in a family that believed it could trace its descent from the Jews of the Bible. Many Blacks held similar beliefs with some claiming that God and Adam and Eve were Black, and that Blacks were the only true Jews. By the time Ford met a delegation of Ethiopian diplomats in 1919 and heard from them that a group of Africans who were undeniably Jewish had been identified, he had already decided he was a Jew. This conviction appears to have been reinforced by a longtime fascination with occult knowledge and secret rites, a trait he also exhibited by joining the Masons where he attained the status of master.

Over the next several years, Ford’s role within the UNIA grew well beyond music to responsibility for helping develop policies and compose official documents. In some respects, he became the public face of the UNIA, second only to Garvey, and often was selected to open proceedings at UNIA meetings or represent the organization at national and international conferences. Garvey, however, was under investigation by the federal government, which alleged that he and adjunct UNIA businesses had engaged in fraudulent dealings. In 1923, Garvey was indicted, convicted, and sent to prison. The UNIA began to disintegrate without its leader, and Ford’s personal connection to Garvey suffered as well. He initiated a lawsuit against his former mentor over unpaid music royalties.

Even before the collapse of the UNIA, Ford had become increasingly serious about living as a Jew. Following a divorce from his wife in 1924, he established a synagogue of his own and declared himself its Rabbi. Beth B’nai Israel operated from a storefront in Harlem. Ford strived to make the synagogue as authentically Jewish as possible by gaining proficiency in Hebrew and conducting a strictly traditional service on the Jewish Sabbath of Saturday. Beth B’nai Israel soon evolved into Beth B’nai Abraham in a different building on 135th Street. Members of the traditional Jewish community in New York who attended services reported favorably on Ford’s command of Jewish rites, but kept a safe distance from the synagogue’s operations. They were not moved to accept him as a Rabbi, to view his congregants as Jews, or to respect his temple as a synagogue.

# Arnold Josiah Ford

Ford had learned a great deal from Garvey about organizing and business. In 1928, he established a quasi-commercial adjunct to the temple, which he called the B'nai Abraham Progressive Corporation. The corporation purchased a building, rented out apartments, and operated two schools, one religious and one secular. When the Great Depression struck the following year, however, business was hard hit. By 1930, the B'nai Abraham businesses were bankrupt. Discouraged and disappointed with the outcome of his many years of work in the United States, Ford decided it was time to accept a long-standing invitation from the Ethiopian government, directed at well-educated American Blacks, to return to the ancestral home of Africa.

He turned his congregation over to another black Rabbi, Arthur Wentworth Mathew, and sailed for Ethiopia. There, he continued his life as a practicing Jew, remarried, had two more children, and headed a group of approximately 100 returning African Americans who lived on several hundred acres of agricultural land provided by newly crowned Emperor Haile Selassie. Ford died quietly on September 16, 1935.

Ford's life and work stood at the nexus of several important developments in black history. His musical presence at the dawn of the Harlem Renaissance is still remembered, and "The Universal Ethiopian Anthem" remains widely sung. As a key aide and partner to Garvey, he became an important figure in the movement among African Americans to celebrate their heritage and consider returning to Africa. And numerous black Jews still practice and maintain their devotion to Judaism throughout the world.

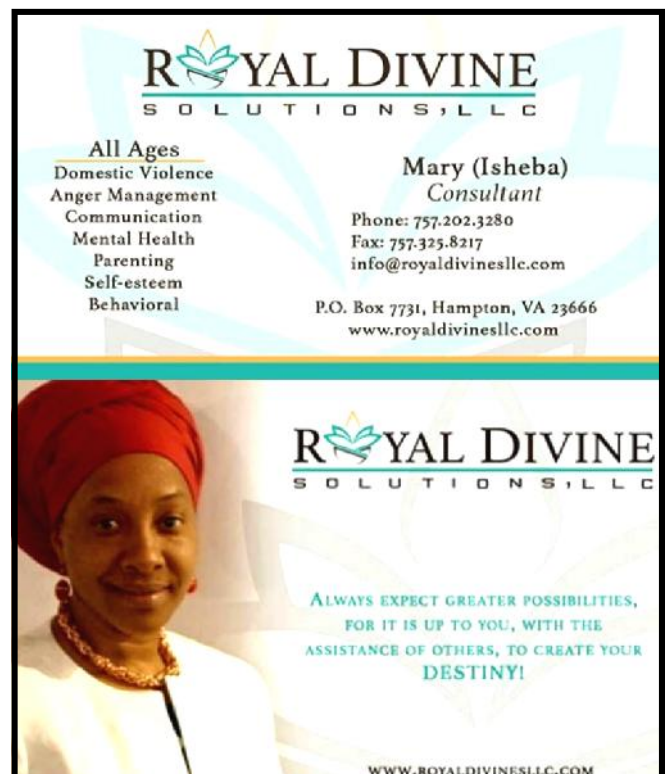
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# STRAIGHT UP COMMUNITY BUILDING



**RAS FLAKO TAFARI**

**N**ow, my family, the trod is not for the weak heart, the doubtful, and for the one who mistrusts. Know that the mighty will fall in a moment of sudden destruction, and only a few will be left standing to behold Jah's glory.

Qadamawi Haile Selassie stated that:

*"In the world of today community development is universally recognized as a process designed to create conditions of economical and social progress for the whole community, with active participation and upon the initiative of the community".*

Some will take time out to bun Babylon left, right, and center. Jah Man, when Inl check the system, Inl find the sick mentality that has created starvation of the innocent, murdering of the helpless, and wars of mass destruction created by misguided governments.

The philosophy that has given power to you and me must go. The only power that mankind has is horse power. All know that all the power belongs to Jah RasTafari! Power be to the Lightning, Thunder, Brimstone, Fiya, and Lava. So who among you will stand up when they are all angry? We must all respect Mother Earth for the wonderful gifts and build our own, safe, sustainable communities.

Once more, Inl will sip from the utterances of Qadamawi Haile Selassie, who states:

*"That community comprises of two important elements:*

- (1) the participation of the people themselves in effort to improve their levels of living with much reliance as possible on their own initiative.*
- 2) The provision of technical and other related services in 12 ways in which encourages initiatives, self-help, and mutual aid to make these more effective.*

*Self-help is the quintessence of community development programs. It is, therefore, essential that initiative and desire for development should emanate from the people, and not to superimpose it from the outside. It is, of course, the primary task of community development workers to motivate and stimulate the people to cross barriers of apathy and helplessness*

Now Congo Natty, most of Inl have attended Babylon's institutions of learning. Some of Inl are even street wise, equipped with the tricks and trades of the knowing how to do, when to do, and what to do. Inl must now employ all this combined knowledge and skills for Rastafari development, if we all claim to be Rastafari. *Fi real Fiya!*

(CONTINUED ON NEXT PAGE)



# WISEMIND PUBLICATIONS

# STRAIGHT UP COMMUNITY BUILDING

This not the Iwa to weep and lament. When InI remember Ithiopia, the land of our ancestors, for the wicked have carried InI away in captivity chanting their strange songs; how much longer will InI remain mentally subdued in this land of the slaves?

But through the benevolence of Qadamawi Haile Selassie and Empress Menen, InI have gained wise mind, knowledge, and overstanding to step out of Babylon. Therefore, with this intelligence, InI must not hesitate to make InI own meaningful contribution, physically, academically, financially, and put a stop to this bag a grumbling'.

It's time to show Babylon InI true worth by our creation of institutions, monuments, and worthwhile projects through community development. Let's all strive to be independent, self sufficient, and more resourceful in the coming years.



# Conversation with Ravin-I

\* \* \* CONTINUED FROM SEPTEMBER 2016 ISSUE \* \* \*



**RAVIN-I**

**WM: So NUFF was armed... were you and your friends armed as well?**

**RAVIN-I:** Well... Yuh woulda have tuh divide up de ting... It had urban man an it had rural man. De rural man dem was armed, cause dem was on de frontline... On de run... De urban man dem still live in the tong and village... Some ah de urban man dem was armed... But tings always shift.

**WM: So was there still marching and demonstrations going on?**

**RAVIN-I:** There was still some small protests going on... Buh not on ah big scale... People still complained about livin an workin conditions... It still had some NJAC ting going on... The Tapia people was still putting out dey newspaper and so was de OWTU... Dey was still putting out de "Vanguard" paper... And some other small organizations was still active... Dem days we used to have ah lot ah roadblock and tings like dat... Police was always searchin somebody house... Dat was goin on all over de island... People house was still being searched an all dat... Ah mean de ting went on till 1975 yuh know...

**WM: So what happened after, say, after 1975 on onward?**

**RAVIN-I:** Well tuh answer accurately ah would have tuh break it up fuh yuh... Yuh see by 1975 NUFF was somewhat of a conquered organization... But de ideology remained as de man and ooman dem moved on in different directions to go on about dey life.

By 1975, most everybody was either arrested an charged with multiple offenses and many odders was killed... De last man who get kill was ah bredda name Rudy John... He is the only NUFF man who get killed in Fyzabad... Ah lot ah man get charge with robbery and ganja and ammunition... Shootin wid intent... Tings like dat... Some man get charge wid murder an tings like dat. So ah part of 1975 was spent in de jail awaiting trial and some man was waiting tuh get bail... different levels... yuh know wha ah mean? Couple man get sentenced to do time... Ah few odders get sentenced tuh hang... Buh most ah de cases was either thrown out or dismissed or won in de courts... Some man had get like 50 charges... Most of which was fabrications... In dem days, ah lot ah man get frame up by de police... Yuh see... De police charge people wid things dey didn't do... Cause dey didn't even know who do it... So dey just charge people wid whatever... Ah mean not all was like dat... By August of 1975, most ah de man dem was out on bail, but de man dem dat was on capital charges couldn't get no bail... So dem man had tuh stay... So in November 1975, NUFF hold ah event in de O.W.T.U. Hall in Fyzabad tuh highlight de revolution and de injustice... Yuh know wha ah mean? Dat day was de first time ah ever speak in public, ah had to read ah

(CONTINUED ON NEXT PAGE)

# Conversation with Ravin-I

article dat was written by someone else... Man ah was nervous yuh hear! I spen ah couple ah days in tong by ah bredda named Andalcio wid ah couple ah odder comrades. Ah few days before de event by de O.W.T.U. Hall... We was preparing flyers and tings like dat fuh de event... Den I leave an went back Fyzabad... After dat I spend de next few years going tuh court... By dat time most ah we was done Rasta already... De Rasta ting fuh we come bout de end ah 1975... Buh it had Rasta in Trinidad long before dat....

**WM: So what was the Rasta trip like, can you explain a little about that?**

**RAVIN-I:** Well... Around the end of 1975, ah bredda who was living in de US name Michael Wolfe (Ilaba), came home for a visit, and he bring ah set ah phamplets and books wid he bout Rasta an Haile Selassie, and in de same spirit from de revolution we start tuh gadder in de Coco... This is the name of de part of Fyzabad dat we live in... Whole heap ah man an ooman. Den de Bible ting come in and man start tuh see an interpret tings in dey bout Haile Selassie... An man start tuh eat ital and trod Rasta... Yuh see, wey we live it have plenty oil company land dat was leased to the companies... An most of it lay in abandonment... So some land capturing start up... It had ah piece ah land dat we call de "Reso", short fuh Reservation... One bredda went up dey and start tuh cut dong bush an plant... Some man went dong in P.C.O. (Premier Consolidated Oilfields), dat was ah nedder piece ah land in de oilfield... So all dat start up right dey so... Ah few NUFF man was dey, buh de ting is everybody was at one time involved in de revolution in one way or de odder...

**WM: Was it like Nyahbinghi, Boboshanti kinda vibe?**

**RAVIN-I:** Nah... It wasn't no Binghi or Bobo ting... Didn't even have 12 Tribe. Dem ting dey didn't start tuh come in 'til the early 80's... In ah way, everybody just chant Binghi... It didn't have no house or mansion separation ting... Everybody was just one... Buh I didn't stay around Fyzabad those days... Meh fadder an dem move tuh another village name Gasparillo... little pass San Fernando... An as I was going tuh court in dem days... I just stay up dey and only went Fyzo off an on... Every couple weeks or so... Yeh is only since bout 83' or so dat Binghi come in... Ah not sure when de Bobo come in... Ah tink de 12 Tribe dem come in first... Cause I remember dat ah went tuh ah 12 Tribe meeting in de early 80's up in ah place called Deigo Martin... Dat is up in de North.

**WM: So when did the Nyahbinghi come in?**

**RAVIN-I:** De Nyahbinghi in Trinidad start getting organized into ah order in 1983 or so... Coulda been after... Ah cyar remember de exact year. Bongo Wato made a visit, an he come tuh

(CONTINUED ON NEXT PAGE)

**UNTIL THAT DAY**

# Conversation with Ravin-I

Fyzabad an went up on de Reso... An right by dis big mango tree de first tabernacle get build... After dat, den I tink things ah little organized into de what we know now as de Nyahbinghi... Now... Dat first tabernacle get bon dong... ah not sure why... So after dat, it move to Siparia and ah tink dem man have one up in tong...

**WM: A little while ago you mentioned seeing Haile Selassie when he visited Trinidad, how was that?**

**RAVIN-I:** Dat was April 1966. Ah was going tuh elementary school, Fyzabad Presbyterian school, dey used tuh call it C.M. school... Because de Canadian Missionary people start it. Ah was about 10 years old... De government sen buses tuh transport school children to San Fernando. Ah wanted tuh go, so ah come home an ask meh modder if ah could go... She say nah cause she didn't have no money tuh give meh and ah didn't have good shoes... Boy ah cry fuh so... Cause all meh fren dem was going... It was just de excitement dat had meh... Ah didn't think dat Haile Selassie was anybody special or anything special like dat... It was just de excitement in going tuh San Fernando... So anyway, morning come and we went tuh school as usual... De bus dem come an the children start tuh get on it... Well... I sneak in and duck dong behind de back seat... When we reach Sando, we all get little Trinidad flags to wave and de bus drop we off on de Harris promenade... We was standing right in front the statue of Gandhi opposite the Town Hall... It had ah whole heap ah people... Ah remember de sun was hot... People fuh so... Like ants... An people was saying... "God come"... "God come"... An den we see de motorcade coming dong de street... going slow, and as he pass by we, he was waving... He had ah lil dog in he lap... Den dey stop by de Town Hall and he make ah lil speech... And den went dong by de wharf and make another speech... It had drums playing... Lots ah people...

Well after dat we went in the sea and swim... We missed de bus back... So we walked back tuh Fyzabad... It wasn't ah happy ending fuh meh... My Parents wasn't too happy wid meh decision tuh go...

\* \* \* **TO BE CONTINUED IN OCTOBER ISSUE** \* \* \*

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# HUMP DAY

HOLD YOUR URINE TIL' COFFEE BREAK  
HOLD YOUR FECES TIL' LUNCH YOU TAKE  
POP A NO-DOZE TO STAY AWAKE  
TYLENOL TO STOP YOUR FEET FROM ACHE  
VITAMIN B12 TO KEEP YOUR CONCENTRATION  
KEEP ON MOVING  
KEEP ON PUSHING  
OH YOU'RE GONNA MAKE IT THRU THIS ONE

TODAY IS HUMP DAY, SOON IT WILL BE THE WEEKEND  
STAY STRONG NEXT WEEK WE'LL DO THIS SHIT ALL OVER AGAIN  
WE'LL DRIVE IN THE RAIN  
WE'LL WORK THRU THE PAIN  
WE'LL BEAR THE STRAIN  
WE'LL MAKE THE BOSS RICH OVER AND OVER AGAIN

BUT ARE YOU WILLING TO WORK THIS HARD FOR YOUR OWN MAMA?  
ARE YOU WILLING TO SACRIFICE AND BUILD AFRICA?  
ARE YOU WILLING TO SET UP A STRONG, STRONG, STRONG FOUNDATION?  
ON WHICH YOUR CHILDREN CAN BUILD ON?

GET WISE AFRICAN CHILDREN  
ORGANIZE AFRICAN CHILDREN  
CENTRALIZE AFRICAN CHILDREN

MASSA DAY DONE

GET YOUR BACKSIDE OFF DE PLANTATION  
GET YOUR BACKSIDE OFF DE PLANTATION  
SCATTER YUH RARSE OFF DE PLANTATION

✓ BONGO JOE

## *Kala Pani (Dark Water)*

*I am the great grand-son of a black Dravidian woman,  
Who crossed the kala pani from Kalkutta, without ah husband,  
She an her small son, Runnin from starvation an poverty,  
She was called ah Gladstone coolie, She never knew she had a son like me,*

*I am the great grand son of an indentured worker,  
Who crossed the kala pani from Kalkutta,  
Lookin fuh ah betta life in Trini, Ah woman tricked by white supremacy, Lonely, she died at sea,  
She never knew she had ah son like me,  
She was thrown into the sea, Never to know what it means to be free,  
She never knew she had a son like me,*

*I am the grand son of a man who lived in poverty,  
Comin on land with ah strange family,  
Ah lil child in ah white supremacist game, Never even knew his name,  
Married at an early age, Died at ah early stage,  
I am the grand-son of ah man who died in poverty,  
He never knew he had a son like me,*

*I am the grandson of a man who marched in 1937 in the labor riots,  
He marched for better pay and equality, I am the grandson of a revolutionary,*

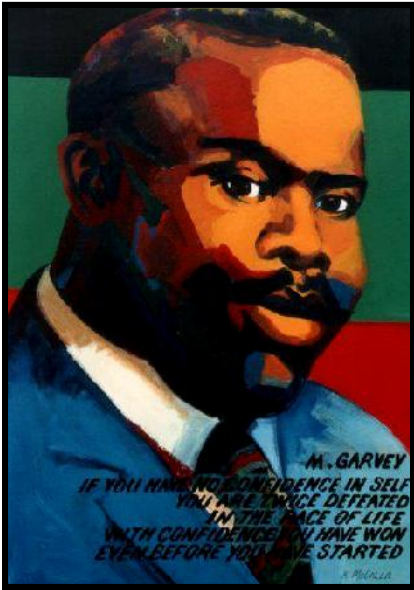
*I am the son of ah man who lives in poverty, Ah man who lives his life quietly,  
He knows he has a son like me,  
Ah man who has worked all his life, He an his wife tuh raise his family,  
A fadder of many sons and daughters who holds his head high,  
He knows he has a son like me...*

*I am a son who marched and fought in 1970,  
In the great uprising in Trini, to usher in change and cultural identity,  
Lives were lost in the fight for freedom and equality,  
I was born ah revolutionary,  
And dat black Dravidian woman who died at sea,  
Dat Gladstone coolie,  
She gave birth to a son like me.*

*- Ravin-I ©*

# MARCUS GARVEY

## TRAITORS



In the fight to reach the top the oppressed have always been encumbered by the traitors of their own race, made up of those of little faith and those who are generally susceptible to bribery for the selling out of the rights of their own people.

As Negroes, we are not entirely free of such an encumbrance. To be outspoken, I believe we are more encumbered in this way than any other race in the world, because of the lack of training and preparation for fitting us for our place in the world among nations and races.

The traitor of other races is generally confined to the mediocre or irresponsible individual, but, unfortunately, the traitors among the Negro race are generally to be found among the men highest placed in education and society, the fellows who call themselves leaders.

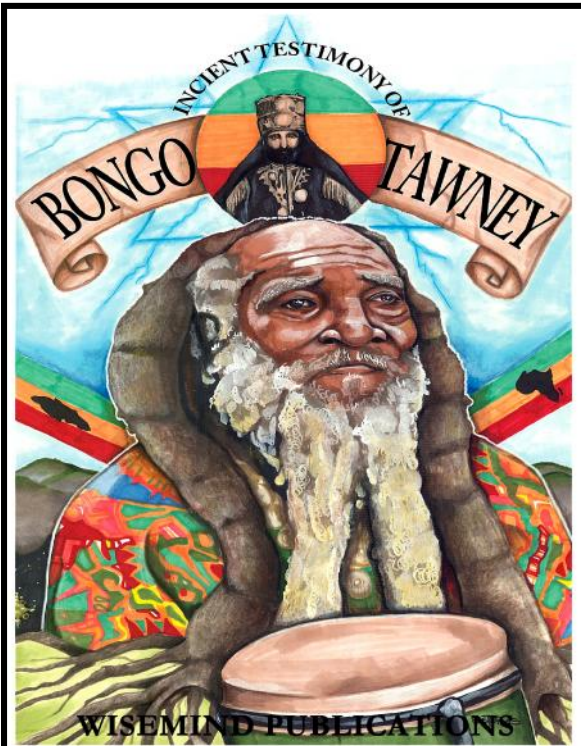
For us to examine ourselves thoroughly as a people we will find that we have more traitors than leaders, because nearly everyone who essays to lead the race at this time does so by first establishing himself as the pet of some philanthropist of another race, to whom he will go and debase his race in the worst form, humiliate his own manhood, and thereby win the sympathy of the "great benefactor", who will dictate to him what he should do in the leadership of the Negro race. It is generally "You must go out and teach your people to be meek and humble; tell them to be good servants, loyal and obedient to their masters. If you will teach them such a doctrine you can always depend on me to give you \$1,000 a year or \$5,000 a year for the support of yourself, the newspaper or the institution you represent. I will always recommend you to my friends as a good fellow who is all right," With this advice and prospect of patronage the average Negro leader goes out to lead the unfortunate mass. These leaders tell us how good Mr. So and So is, how many good friends we have in the opposite race, and that if we leave everything to them all will work out well.

This is the kind of leadership we have been having for the last fifty years. It is nothing else but treachery and treason of the worst kind. The man who will compromise the attitude of his country is a traitor, and even so the man who will compromise the rights of his race can be classified in no other way than that of a traitor also.

Not until we settle down as four hundred million people and let the men who have placed themselves in the lead of us realize that we are disgusted and dissatisfied, and that we shall have a leadership of our own and stick by it when we get it, will we be able to lift ourselves from this mire of degradation to the heights of prosperity, human liberty and human appreciation.

# UNTIL THAT DAY

## REMEMBERING BONGO TAWNEY



**Artwork by Jah Terms**

*Taken from the Wisemind Publication "Bongo Tawney"  
written contribution by Jake Homiak and Ras Irice Ions*

\* \* \*

**B**ongo Tawney, aka George Bent, was born in Kingston on April 20, 1934. This was not only a tumultuous time in Jamaica but across the African world. Marcus Garvey, marginalized by North American forces, would soon leave the island of his birth for England and Italian forces were stepping up provocations for an invasion of Ethiopia. Leonard Howell, the first preacher of the Rastafari faith, would be tried and convicted of sedition this same year. In a few years the widespread labor riots that were sparked in the Eastern Caribbean would run the full length of the arc of the Caribbean before they exploded in Jamaica in 1937. It was into this unsettled world that George Bent was born.

Little is known by his peers of George's family or early childhood, but as he came of age in Kingston during the 1950s, he would be one of thousands of young black Kingstonian males who sought to establish themselves as 'survivors' in the context of a highly discriminatory colonial regime.

By the late 1950s George, now in his mid-teens, was a 'plucky' (combsome) hustling with his bicycle on the streets of Kingston by running numbers for pic-a-pow, a Chinese gambling game. His route included various neighborhoods in East Kingston and led back to Barry Street in China Town.

As a black youth, his poor man's form of itinerant hustling put him in contract with various Rastafari yards and camps. One of these sites was on the bottom of Paradise Street in the East and it was here that Ras Irice-Ions kept a site of Rasta gathering frequented both by age mates and a few older Rastafari.

Those who gathered there called their place Java. Iston-mon, Cruci, Sekle-mon, and Bull Grant were among the age mates of this group while Filmore Alvaranga, Douglas Mack and Bongo Spence were among the older more seasoned Rastafari who routinely "passed through." Irice-Ion states it this way: "Dem time our gathering was at Paradise Street and it was there that Tawney start to join wi."

(CONTINUED ON NEXT PAGE)

# UNTIL THAT DAY

## REMEMBERING BONGO TAWNEY

It was the middle of '59 and Tawney was assembling dem time at East Race Course wid 'im friends—like Ras Jeremiah. Through this it create some visiting between Race Course and wi 'pon Paradise Street. But Tawney was plucky (a combsome) dem time and I-n-I was hitting 'im hard to dash 'way the scissors and comb. So it was through this influence that 'im put on 'im covenant." By Bongo Tawney's own account, he had acquired a copy of *The Promised Key* not long after this and began to absorb its inspiration. This, of course, led him to the teachings of His Imperial Majesty.

Self-reliance was an essential aspect of urban survival in these times for young Rastafari. This was especially true since most young males who began to grow locks were put out of their parents homes and 'disowned.' This familial ostracism coupled with the routine difficulties of survival on the streets gave special meaning to the bonds between those who came up together in Rastafari at this time. The group that coalesced at Paradise Street (and later at other well known camps) was no exception. As Irice Ions explains, "For a period of time Tawney, Cruci and I do fishing almost every weekend. Wi rent a canoe from a fisherwoman named Edna...she did keep six canoes named 'Little Beaver 1, 2, 3...' and wi would hold one of these to do fishing beyond Port Royal in the open sea. So, as you can realize, we had to [be] well versatile them time."

Many Rastafari biographies acquire their meaning against the backdrop of the social and political



**BONGO TAWNEY & SISTER RUBY (MAMA YAHANA)  
@ THE SMITHSONIAN INSTITUTE, WASHINGTON D.C.**

upheavals of the times during which they unfolded. The period of Bongo Tawney's "coming up" within Rastafari is notable in this regard because it was bracketed by the Claudius Henry Uprising in late 1959 and the Coral Garden's 'Massacre' in April of 1963. This was a desperate time for all Rastafari, but especially young Rastafari who came into the movement as Dreadlocks. It was during this period that Ras Tawney began visiting the camp of Rastafari established on Wareika Hill by Irice Ions. This marked the formation of the group known as the I-gelic House, an iconoclastic set of young brethren who were on the forefront of several important innovations in livity within the wider House of Nyahbinghi. As one of the frequently visitors to this camp, Bongo Tawney found himself among its other notables including Irice Ions, Iston-mon, Ras Cruci and Ras Headfull (now all transitioned), Dizzy Johnny (of Skatalites fame), Ras Ruppert Reid (now in Patterson, NJ), Ras Marcus Reid (now in Baltimore), and Sister Ruby (now in Hartford, CT).

(CONTINUED ON NEXT PAGE)

## REMEMBERING BONGO TAWNEY

Members of this group were strictly Ital and used nothing from the shop. In these early years they were known for eschewing the use of money, trodding barefoot in crocus bags and heavy rods, for their acca pella chanting that set aside the use of the drum (as part of their rejection of dead flesh), and speaking in a distinctive form of Rastafari patois known as ltesvar or lvar sound. As one of the co-authors of this language, Bongo Tawney would often drop cryptic sounds at lsemblies like: "l-Yasta Yoolie-l, l-yuncom lyoder Yow!" ["Rastafari! The Nyahbinghi Order is here!"] And he was found of pointing out (as he does in the video that plays in the Smithsonian's Discovering Rastafari exhibit), "Rasta doan use you and me, it is l-n-l—for is King Selassie l that live within l. So when wi say l-n-l, wi always put the King first!"

Between Tawney in Back 'o Wall and lrice lon in Wareika Hills, this group functioned as part of a Rastafari network that linked the east and west in city Kingston. This was actually typical of the



organizational dynamics of the movement during this period when mobile individuals served to link all camps and yards as they moved between different sites. In the case of Bongo Tawney and other likeminded bredrin, this created a beachhead for Ital livity within Back 'o Wall. He was among those who licked out fiercely at practices that had continued for the early days of Rastafari wherein 'goat feasts' were held to celebrate the birthday of a bredren or to reincorporate hi back into the community after a period in jail. Even though he would later become known as a master on 'ketay, at that time Tawney declined to touch drums in that period because the idea of slaughtering to head the drum conflicted with his austere Ital sensibilities.

(CONTINUED ON NEXT PAGE)

# UNTIL THAT DAY

## REMEMBERING BONGO TAWNEY

Like many other Rastafari, Bongo Tawney developed rural ties that either reflected family connections or the ways in which he sought to adapt his life to the evolving livity of Rastafari. As Irice-Ions remembers, it was during the run-up to Jamaican Independence that he, Ras Tawney and a cohort of others that included Iston mon, Dizzy Johnny, Cruci and a brother named Maraton relocated themselves to the 'bush' for an extended period in the area of Mt. Moriah, St. Anns. This move was facilitated by a Back 'o Wall bredrin named Papa Lee Campbell, a well-known herbsman and farmer who controlled land in that area. Irice recalls that "Papa Lee Campbell was a Dreadlocks well-known in 'Egypt' [Back 'o Wall] dem time and we reach there [Mt. Moriah] through him. Wi go and cultivate 'vegetable' for the seven-night Issemble in Back 'o Wall." This sojourn was not only a period of 'natural living,' but part of a collective plan to cultivate food and herbs for a seven-day all-Back'o Wall unity Issembly to be held concurrently in counteraction to the upcoming Jamaican Independence ceremonies. Ultimately this group contributed most of the provisions for this memorable event—one which included resident Elders in Back 'o Wall like Pa-Ashanti, Bongo Lloyd, Bongo Poro, Bongo Allen and others.

Through all of this Tawney's link to Irice Ion's Wareika Hill camp continued. While considered by its members as a site of spiritual mediation and retreat from the ambient Babylon, this camp remained firmly within the orbit of persecution that was visited upon Rastafari during this period. Shortly after the Henry Affair and the government search for the "Desperadoes", the camp was raided by a contingent of constabulary led by Superintendent Gordon Langdon. Ninety six Rastafari and suspected sympathizers from the surrounding area were rounded up as part of this raid. The Wareika camp, however, continued and remained a site for night-long sessions of Nyahbinghi chanting and bonfires. Long before Bob Marley sang the lyrics "I want to turn up my disco, cause I'm feeling alright. I want to disturb my neighbor, give me the full watts tonight...", the all-night chants that reverberated from the Warieka camp functioned to colonize the area with Rasta sounds and to discommode the neighborhoods they lay below at the foot of Oliver Road and beyond off Mountainview Avenue. This included the proper working class neighborhood of Range, the area were police Superintendent Fullerton resided. The volume of chants and their echo off the hillside elicited his ire and that of others in the community which led to an inevitable raid.

Not long after the Coral Gardens incident in April of 1963, the Wareika camp was again targeted for an early morning raid, this time by a force of 300 police led by Superintendent Fullerton. Bongo Tawney, along with seven other bredrin, a sistren and four children were 'captured' and jailed. In order to cover for Irice-Ions, who was the only camp member to escape capture, Tawney claimed to be the father of Irice's young daughter. This prevented her from being remanded to the custody of social services as an unattached juvenile. News of the event spread like wildfire from one Rasta yard and camp to another across Kingston and the trial of the Tawney and his cohorts was one of the more well-attended spectacles at the Sutton Street Courthouse during early 1960s.

# UNTIL THAT DAY

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# WORD SOUND POWER COLLECTIVE

## SUPPORT RASTAFARI ELDERS

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*Rastafari Elders have suffered great trials  
and tribulations. All because they love and hail His Imperial Majesty  
Haile Selassie I. Many were beaten and had their locks dashed off  
because they held strong to their faith in Rastafari.*

*Rastafari Elders continue  
to be oppressed for their faith. They trodded  
strong so that InI can trod strong. They stood firm with their holy  
covenant so that InI can wear dreadlocks now.  
All honor and respect is due to the Rastafari Ancients. The strength  
and guidance of Haile Selassie I allowed them to stand firm in spite of  
extreme downpression.*

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**The Word Sound Power Collective** is a collective of  
Rastafari bredren and sistren from around the world.  
The WSPC works directly with Elder Advisors in  
Jamaica, the US and Ethiopia to determine  
Elders in need.

Once an Elder is chosen, ones and ones make dona-  
tions of strength until the goal is reached. Once the  
goal is reached, the strength is forwarded to the  
chosen Elder. Often the strength is for the treatment  
of medical issues as well as food, clothes and shelter.  
Give thanks!

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## HOW CAN I HELP?

To give a freewill strength for the benefit of  
Rastafari Ancients, please visit:

[www.myspace.com/wordsoundpowercollective](http://www.myspace.com/wordsoundpowercollective)

[www.wordsoundpowercollective.org](http://www.wordsoundpowercollective.org)

Ones can also donate directly on paypal  
with [wordsoundpowercollective@hotmail.com](mailto:wordsoundpowercollective@hotmail.com)  
as the payee address.



Please contact [wordsoundpowercollective@hotmail.com](mailto:wordsoundpowercollective@hotmail.com)  
with any questions or concerns

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# WORD SOUND POWER COLLECTIVE



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## SUPPORT RASTAFARI ELDERS

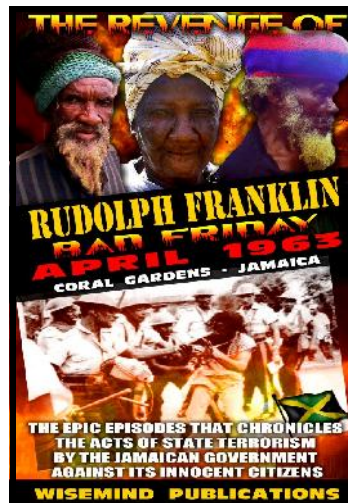
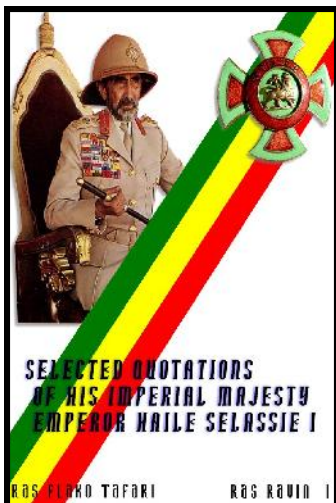
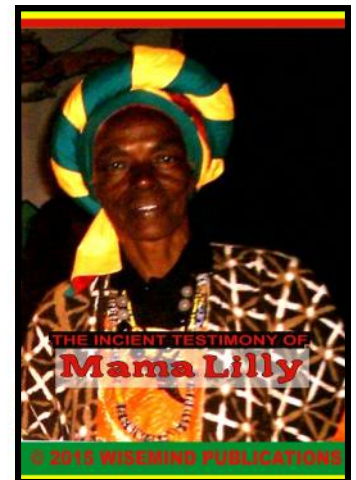
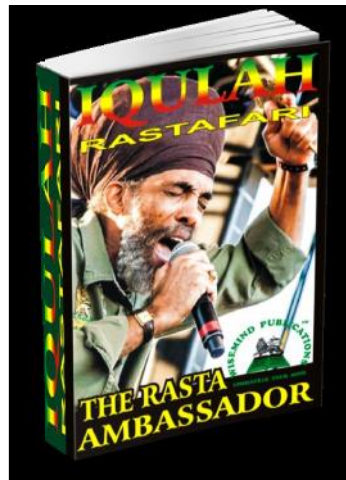
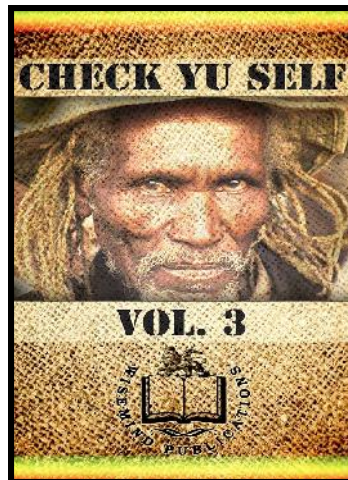
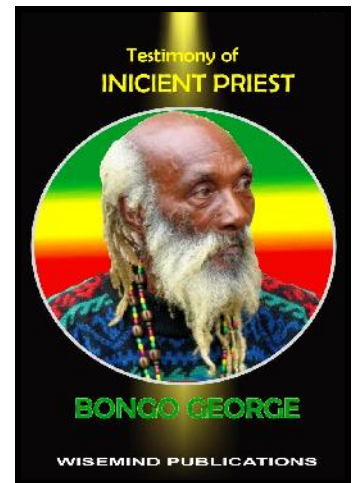
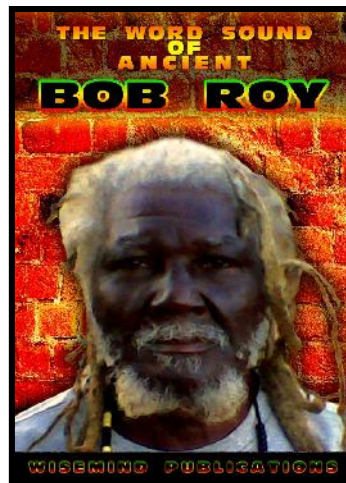
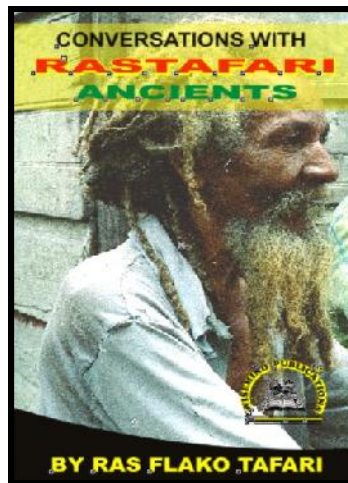
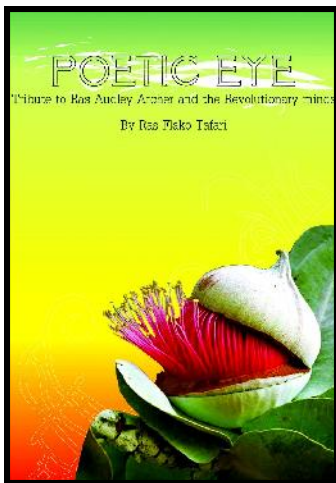
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The Word Sound Power Collective  
is livicated to strengthening and supporting  
Rastafari Elders, both Matriarchs and Patriarchs. The  
vision of the WSPC is to fulfill the Nyahbinghi Creed:

***Let the hungry be fed, the naked clothed,  
the sick nourished, the aged protected  
and the infants cared for.***

The purpose of this collective  
is to manifest positive works for the welfare  
and upliftment of Rastafari Ancients around the world.  
Give thanks and praises to Haile Selassie First  
for itinual inspiration and guidance.





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