The Right Excellent Marcus Garvey was born August 17th 1887 – 125 years ago. He founded the Universal Negro Improvement Association in 1914. As such he made great strives in moving the Black Masses Towards Racial Dignity. But this is the generation of “I DON’T CARE ABOUT YOU.” The Black Race appears to have reverse our attitudes concerning the Black Church, the Black Family even Racial Love is currently under attacked. Indeed the African American Leadership detest the the word “Negro” yet they have no problem accepting Black youth defined as “generation x”? There were Negroes but no generation x during Garvey’s leadership. The Universal Negro Improvement Association insisted the global Black economic situation should analyze as it is -- not as we want it to be. For a moment consider the fact that The 2007–2012 global financial crisis, also known as the Global Financial Crisis (GFC), is considered by many economists to be the worst financial crisis since the Great Depression of the 1930s. It resulted in the collapse of large financial institutions, the bailout of banks by national governments, and downturns in stock markets around the world. In many areas, the housing market also suffered, resulting in evictions, foreclosures and prolonged unemployment. The crisis played a significant role in the failure of key businesses, declines in consumer wealth estimated in trillions of US dollars, and a downturn in economic activity. “That being the case what id the future for our Black Youth -- generation x & realistically should the word Negro the question of the day?”

The postcolonial cultural and economic situation of the Black Race need to be revisited. Way back in 1932, Hucheshwar G. Mudgal (Editor of the “Negro World”), wrote a pamphlet entitle – MARCUS GARVEY – IS HE THE TRUE REDEEMER OF THE NEGRO? It was published by the African Publication Society; 84 Chiswick Lane, London W 4. In this pamphlet Brother Mudgal made the observation – “The Negro is confused.” Here we are in 2012 with a large section of young men and women born in the ‘60, 70, and ‘80 defined not as Negroes but as the African American the lost generation, defined as generation x. What (See Lost Generation Page 2)
The ‘I Don’t Care About You’ Generation? (continued from page 1)

should that tell us? In concentrating on the word “Negro” we failed to focus on the condition of the Negro. A careful analysis of Brother Mudgal’s pamphlet showcases just how much the African American, not Negroes, have lost. This lost generation is a global matter and yet there is no International Pan African plan except Garveyism offered to them.

The UNIA/Garveyism can be applied to Black Racial policy problems of the day from financial regulations and population growth to climate change and income inequality, however the Pan African leadership is following the Euro-American mandate that Garveyism should die. The Black talented tenth has made a conscience decision to reject the UNIA, because of the designation -- “Negro “is incorporated in our name. Euro-Americans are doing everything they can to discredit the idea of the UNIA/Garveyism the one and only Pan African organization that threaten to place Africa and Africans into the 21st century.

No one who worries about the future of Black People as far as “Africa for Africans” and Black economic is concerned can fail to be provoked by the current global Negro/African/Ethiopian/Colored, Black Racial dilemma. As such your UNIA & ACL22 Nubian Trailblazer ask that you set aside your disdain for the word Negro long enough to get the gist of what the Honorable Hucheshwar Mudgal wrote – MARCUS GARVEY – IS HE THE TRUE REDEEMER OF THE Negro? Please accept this cogent wisdom into your 2012 judgment. You accept the word “Democracy” why not accept the UNIA along with the word Negro? The UNIA & ACL like the USA is an organizations that is filled to the brim with flawed and irrational people yet Black intellectuals would not dare to speak ill of democracy or the USA?. With not so clever an arguments the UNIA leadership are able to transcend our problems and harness them to our benefit through a perfectly imperfect ideology that details the UNIA & ACL’s honest truth about Euro-American dishonesty. To make our case, the UNIA & ACL present herewith Hucheshwar Mudgal’s

MARCUS GARVEY – IS HE THE TRUE REDEEMER OF THE Negro?

“The Negro is a DARK man in the United States, and in fact all over the world. But life for him has been DARKER and un-kindlier than for anybody else in the world. And now when the entire world is in the cruelest grip of a devastating depression everything has become the DARKEST for him.

The Negro is generally considered to be a gay being, a carefree creature, a happy-go-lucky fellow. He is supposed to rush for lines of least resistance. He is said to avoid initiative, planning, self-help, hard thinking on his own account and above all responsibility -- in fact all the virtues that go for making a race worth surviving.

Judging by the actions and activities of Negro men and women that are considered by white Americans as leaders of their race, the indictment against the Negro as drawn above is true to a fault. Such "leaders" being in most cases of the older generation are still the children of the SLAVE ERA and carry all its attributes and drawbacks unimpaired in their thinking and planning. Therefore they have not been able to conceive of a Negro who could think for himself, who could plan for himself, who could create for himself, who would redeem himself and his race by self-help. Such a Negro, in fact, would be in the estimation of these "leaders", an INSULT to their race.’

Because of such psychological twists the Negro "leaders" in America have been depending and too often upon not only the good will but also on the good graces of their white neighbors. They LOOK UP to the whites to such an extent that they are mortally afraid of thinking thoughts that may displease them, (the "whites"). They would not do things, even to save their lives, without first consulting and getting a bonfire endorsement by their white compatriots. And it is for such reasons that all the movements in America that purport to exist for the good of The Negro, or as they euphemistically say, of the "colored man", have been either started or are controlled by the whites. As far as these Negro "leaders" are concerned they are still living in the plantation days before the Civil War. LOOKING UP to their white "mastah" to give them not only advice but to give them bread and clothing. Only their "mastah" now is the entire white population instead of the plantation owner.

"Looking up" to the whites is no crime in itself. It might be at times even diplomatic to do so for a long oppressed and suppressed race of people. But when this "looking up to" leads to looking always to the whites for support; for work, for funds, for charity--in short, for everything that enables a man to live his life and live it with dignity, it becomes a nuisance not only to those who "look up to" but also to those who are "looked up to". And now things have gone beyond this stage.

The entire Negro press in the country carries each week tens of heart-rending sob stories which tell how the Negro is being displaced even in the menial jobs that were hitherto reserved as his lot in the national economy of America. The present depression has turned the thoughts of white employers to the needs of their own kind, a perfectly human reaction to understand, however depressing for the Negro to sympathize with it. The same tales of woe are told about other Negro institutions such as schools, colleges, libraries, charitable organizations, etc. which are effectively being starved out for lack of funds which to the extent of ninety-eight per cent, if not higher, come from the whites. But now the latter kind people are either unable to rescue the Negro any longer because they themselves have been caught in the grip of depression, or they feel it their first duty to help (See Lost Generation Page 3)
Mr. Garvey was born at St. Ann's Bay, Jamaica, British West Indies, on August 17, 1887. He was born of full-blooded Negroes. His father was well off but had lost his fortune before young Marcus was born. Consequently it was the mother of Marcus that toiled to support and educate him. He owes all he is to the heroism of his mother. It was she who taught him to love his race and be independent.

His early education was received at the St. Ann's parish school. From the beginning he showed signs of brooding and planning and did not like sports for which reason his schoolmates used to call him "Mug". But he always pursued his own course, say what others may.

In his early teens he went to Kingston where he furthered his own higher education, the while working as a printer. He rose to be the foreman of a printing plant that was specializing in printing radical literature. While there, he took great interest in promoting elocution contests among younger men and women, which became both popular and successful.

Eventually he went to England, traveling through Spain and France. There he met Duse Mohamed Ali, the great Egyptian propagandist for his country's freedom and joined the staff of The Africa and Orient Review", Mr. Ali's magazine. It was at this time that Mr. Garvey read voluminously on Africa and formulated his plan of liberating the Negro race on a permanent and enduring basis by establishing a Negro government in Africa.

He put his ideas before some leading Englishmen who approved of them. He then went to his native Jamaica and got the support of one Dr. J. A. Thorne who brought Mr. Garvey's plan of redeeming Africa before the press and public. Apparently there was not enough enthusiasm in his home island. But Mr. Garvey was not discouraged because he had faith in his plan.

In the meanwhile the war broke out. His English supporters were too busy to give Mr. Garvey their attention. He, however, kept on agitating single handed and with his limited means, until the end of 1916 when he sailed for New York to try his luck in Harlem.

Mr. Garvey arrived in America at a time when people were greatly excited about "democracy" and "self-determination". He took advantage of this psychological situation and put forward before the Negroes of Harlem; his plan for freeing Africa according to the doctrine of "self-determination".

The ideas took root, firstly because the soil was of the right sort and secondly because the fearless personality of Mr. Garvey which was a novelty to the American Negroes who had been accustomed to hat-in-Hand leaders, and his fiery oratory had a telling effect. It was thus that the internationally known Universal Negro Improvement Association was born.

**GARVEY ON SELF-HELP**

Longer Marcus Garvey studied what other Negro leaders, whether in the West Indies or in America, had done and been doing stronger grew his conviction that the Negro was rolling in the mire because he had been taught by his leaders to depend for everything on the dominant white race. The dependence of the Negro was so alarming that it shocked this young dreamer from Jamaica into action.

Suppose the whites will for some reason changed their mind and stop supporting this alien and 'inferior' race? What then? As he repeated this question to himself Mr. Garvey shuddered. 'The Negro has no industry, no business, no agriculture that amounts to anything, no profession, no trade and hence no financial backbone. And what people could hold their own in these competitive days against groups and communities that had vast accumulated reserves and therefore immense sustaining power?'

Looked at objectively and through the prism of Mr. Garvey's logic the Negro situation was hopeless. But he was not content with mere analysis of the situation but wanted to rescue his race through a practical, comprehensive and far-reaching program. He was determined to answer his own questions and bring about a

(See Lost Generation Page 5)
Multiple reasons caused food shortage in Africa, including mismanagement by the governments, lack of resources for agricultural developments, wastage of natural resources, water shortage, continued urbanization, trade barriers and customs, and spreading of AIDS which caused increase in number of orphans or poor children. Consequently, the UNIA suggest racial self-determination is a people to people solutions. There are 1.1 billion Black people on this earth. Together we can find solutions. A POSTCOLONIAL CONFERENCE WILL POINT THE WAY!

What is wrong with this picture?
Everything when you consider that Africa is the richest content on earth?

Can the Black Race afford to lose an entire generation?
What are the solutions offered by the Black leadership?

Marcus Garvey was the Founder and First President General of the Universal Negro Improvement Association.

Marcu s Gar vey was the Founder and First President General of the Universal Negro Improvement Association.
Lasting solution of the problems confronting his long suffering people.

Following his diagnosis of his race's ills he proposed to advocate to them SELF-HELP. As a corollary to this philosophy he wanted the Negro to have or rather cultivate self-respect, dignity, race pride and love for his black skin, woolly hair, broad nose and thick lips. He wanted the Negro not to despise himself because God was delighted to create him thus.

In the modern industrial age industry and commerce are playing the part of vitamins to every society. Since this was axiomatic, Mr. Garvey argued, there was no hope for the Negro as long as he did not develop some industry and be active in some business. He therefore, preached incessantly to the Negroes of America, to the Negroes of the West Indies and to the Negroes of Africa that they must enter industry and commerce and become self-supporting to the greatest possible extent.

The underlying thought was that the Negroes as menial servants could not accumulate enough savings which constitute the real capital of any nation or people and capital meant power. This led him to the conclusion that the Negroes without capital meant Negroes without power, which lack of power was the real source of the race's countless ills. If the Negro really wanted to redeem himself he must acquire power for which control of some capital is necessary, which in turn could not be accumulated in any appreciable quantity without entering industry and commerce. Hence Mr. Garvey's emphasis on Negro owned and Negro conducted industrial and commercial enterprises.

This central and positive philosophy of his Marcus Garvey has been preaching to the Negroes everywhere for the last sixteen years with undiminished zeal and with dogged persistency, and that too in the face of malicious ignoring on the part of his future beneficiaries. And by now Mr. Garvey has been able to talk of nothing else but self-help, industry and commerce to the Negroes. Repetition and emphasis have made him a perfect master of his philosophy.

A NEGRO NATION

-As he pursued further his philosophy of a complete redemption to his race Mr. Garvey searched for the weapons that would lead to successful industry and commerce and to the eventual accumulation of capital with its resultant power. This led him to consider the field of government with full sovereign power.

It was not very hard for Mr. Garvey to see that the Negro had no pretension to the control of any sovereign government anywhere in these days. The Negro has been consigned in most cases to the place of dumb animals. Whether in the South of the United States, or in Africa the Negro is not treated politically and economically any better than horses and cattle. Indeed, the latter have been treated better than the Negro.

Even in the North of the United States where the Negro is nominally enjoying his "political rights he is a non-entity. His opinions, his votes are worthless. for they are empty shells. The Negro is not contributing a penny to the campaign funds of any political party to force and make his influence felt in their inner councils. Hence although the Negro is the largest minority, being twelve million strong out of a population of 120 millions, he is politically non-existent in the United States.

But could the Negro by organization, through education and by industry, rise some day to claim his just rights in America? And if he could, how long would it take and how much struggle would it involve?

Allowing that the Negro could claim his rights some day in America, Mr. Garvey came to the conclusion that the Negro would have to fight for a long time, possibly for centuries, and against odds that the black man may never be able to overcome in the American environment where, he was at each turn at the mercy of his white master. They could not and would not be ruled eternally by foreigners of an odd half a dozen nations. Why not then undertake to organize them and overthrow the over-grabbing i

Extremely hopeful and reassuring. Besides he never believed that a mere ten percent Negroes against ninety per cent whites could achieve much in America.

For such reasons Garvey's thoughts turned to Africa, the land of his forefathers. There, yes, there were only Negroes with a sprinkling of whites who had just now usurped and grabbed everything in Africa, but at that they were still a sprinkling.

Africa, a vast continent! And a huge black majority! Could not the Negroes create a government there, a government of by and for the Back men and women? The second largest continent and the solid black humanity, are they not worth organizing and redeeming? Would not a Negro National State, powerful and strong, solve all the problems of the Negro race wherever they may be? Would it not give protection and impetus to Negro commerce and industry unfettered by any other motives but those of the welfare of the Negro race? Would not then Negroes rise to any heights according to their merits, and not according to the suffrage of their masters?

Therefore it was a supreme necessity to foster the ideal of and form a Negro National State in Africa if the Negro were to be redeemed in reality. If he were to become self-helping, if he were to develop and control his own industry and commerce. Without a government of his own all the endeavors of the Negro. Mr. Garvey argued, would lead only into the void.

The ambition of creating a National State in Africa was and is not, of course, strewn with roses. There are more thorns in it than for instance in the Negro's ambition of becoming a Senator in the United States. But the African people divided into tribes and petty kingdoms as they are, will have to be organized one day and by somebody. They could not and would not be ruled eternally by foreigners of an odd half a dozen nations. Why not then undertake to organize them and overthrow the over-grabbing i (See Lost Generation Page 6)
imperialists and form a colossal black state in Africa'  

GARVEY’S DARING EXPERIMENTS  

Mere preaching and planning were not the things Marcus Garvey was satisfied with. He wanted to organize his forces and prove that his plans were practical. Thus New York came to know the Universal Negro Improvement Association. And Harlem became the provisional capital of Black Africa, in 1916.

The first venture was the publication of "The Negro World". a weapon indispensable to any first class propagandist. The name was well chosen, which expressed with one sweep what and whom it was to champion. It came into existence in 1917.

The organization grew slowly but surely until the armistice in 1918 when all the Negroes mobilized in industry at home and those mobilized for the fronts in France came back home and listened with a great thrill to the great message of the Negroes having self-determination and their building of a great democratic empire in Africa. They flocked to Garvey's standard in hundreds of thousands.

The recruiting to Garveyism was so sudden and swift that the state departments of half a dozen imperialist powers became alarmed and made anxious inquiries at Washington. Even latter began to keep a watchful eye on Garvey, hoping to cripple him when an opportunity arose.

In order to prove to the Negroes that they need not eternally remain menials if they had a nation and government of their own he drew up a constitution of his organization as if of that of a government. In fact, he wanted the Universal Negro Improvement Association to be an embryo government.

Accordingly, Mr. Garvey became the provisional head of the provisional government of Africa. But there was a real cabinet with portfolios. Foreign relations, defense, treasury, industry and commerce, welfare and similar departments were created. A smart militia was organized. A national flag, a horizontal tricolor of red, black and green, was adopted. Indeed, there was no position, that a black man could not fill and there was nobody to tell hint not to, if he were capable.

International conventions were held to which delegates from the West Indies, Haiti, West Africa, South Africa, Central and South America. Canada. England and France came pouring in to spend the month of August (in which Mr. Garvey was born) and confer on the future status of the Negro race. And as these delegates went back Garveyism swept their respective countries like wild fire.

The colonial imperialist powers, and notably Great Britain and France began to ban The Negro World" and proscribe the UNIA divisions. The name of Garvey was really a name to conjure with and enough to scare the imperialists out of their wits.

When the civil and military departments of the U.N.I.A. got going well on their way Mr. Garvey turned his attention to industry and commerce. He started a grocery chain, a laundry and a restaurant and similar things. Such ventures were also started under the auspices of other divisions of the organization in other cities.

The acme of Mr. Garvey's ventures came about in the launching of the Black Star Line and the Black Star Steam Navigation Company whose purpose was to develop black commerce and carry American Negroes back to Africa to colonize. It is needless to say that the Negro masses became enthusiastic and supported the organization with hundred per cent zeal.

Then a daily was started to round out the educational program. It was called "The Daily Negro Times". Later the “Booker T. Washington University" was started. The Black Cross Nurses were organized. The boy and girl scouts were also organized.

To top all these energetic enterprises two important international diplomatic missions were sent out. The one was to Liberia to obtain a huge concession to colonize western Negroes there as a base and utilize them to build up a political organization to redeem Africa. The other was to the League of Nations at Geneva to petition that the former German East Africa be ceded to the UNIA for colonization. The latter, from diplomatic standpoint, was a success and the former a failure.

The Liberian mission failed because certain American Negro leaders that were jealous of Mr. Garvey had sent a spokesman to Liberia to frustrate the plans of the U.N.I.A. He worked with the American government, foiled the UNIA mission and got that concession for the Firestone Rubber Company.

With this success the enemies of Mr. Garvey became bold and conspired against him. They began plotting with various governmental officials and demanded the deportation of Mr. Garvey. Finally the government arrested him on charges of "using the mail for defrauding" and buttressed their point by using the losses incurred in the shipping ventures. Mr., Garvey pleaded his own case excellently; and proved that he had cheated nobody and the losses were ordinary business losses which could be retrieved in time. But he lost his case. He was sentenced to the Atlanta prison, and at the end of his term was deported to Jamaica.

When Mr. Garvey was removed from the scene, his lieutenants who had no imagination no experience comparable to that of Mr. Garvey lost all he had accumulated and in losing disorganized themselves. of all the things that Mr. Garvey created only "The Negro World" is still living.

By the time Mr. Garvey reached Kingston, Jamaica. His lieutenants had almost wrecked the U.N.I.A. and were fighting for its control. To avoid those squabbles Mr. Garvey

(See Lost Generation Page 7)
reorganized his loyal followers in August 1929, under the name of the Universal Negro Improvement Association of August 1929 of the World.

GARVEY AND THE RACE QUESTION IN AMERICA

Marcus Garvey approached the race question in America with a greater realism than anybody else who has tackled it. We have already learned that the Negro as a minority member would never rise to a man's level. He could not aspire to be anything according to his ability and character. The color line would be dead against him. Lynching pained Mr. Garvey, but he did not get excited. The "rape cases" even if they were true, Mr. Garvey tried to fathom. His analysis was that the Negro was not proud of the beauty of his own women and of his race. If he were no rape case would occur.

This led him to preach race purity to the Negroes. He told them to let white women alone but he also warned the white men to let Negro women severely alone. As a double protection he preached to Negro women to exalt their race by keeping it pure from alien mixtures. Thus he became the apostle of race purity and an avowed enemy of miscegenation which was in great vogue among the Negroes in the early twenties.

He invited the lily-white to co-operate with him to keep his race pure if they wanted theirs to remain pure. He also invited them to assist him to colonize the Negroes in Africa. He was gradually getting the response to his appeals from the thinking whites when suddenly he was removed from the scene.

The Negroes in the western world have, in spite of oppression, learned something of the art of the white man's civilization. And why not take the best among them to train and organize their blood brothers in Africa and thus bring about the redemption of both the western Negroes and African Negroes? Why should they not help each other? Then back to Africa.

To those Negroes who would not go back to Africa (of course, he did not want to force any Negro to go back to Africa unless he wanted to), he preached that they should enter industry and business and thus create a solid foundation for their economic well-being. He pointed out to them the danger of remaining as mere margin laborers in the economy of an industrial civilization.

How effective were these warnings, whether the Negroes of America ever took to Mr. Garvey's philosophy I shall consider in the next chapter.

GARVEYISM IS SWEEPING THE NEGRO

It seemed to laymen that Garvey's ideas had "failed" and were proved to be "impractical". But keen observers had noticed that since Mr. Garvey's presence in Harlem the Negroes had started small grocery stores, fruit stands, newsstands, candy stores, laundries, etc. They were also seen as peddlers of various wares. Later on they opened bakeries, lunchrooms, tailor shops, radio shops, and so on. All these petty ventures on the part of the Negroes were directly due, it has now been acknowledged even by the bitterest adversaries of Marcus Garvey, to his ideas and examples.

Until the depression there were very few Negroes outside the ranks of Mr. Garvey's loyal followers, who would say a kind word about Mr. Garvey's philosophy. But the depression clanged all that. First the masses doubted and finally rejected the leadership of the Negroes that had plotted against Mr. Garvey. These rejected Negro leaders scratched their head and found out that Garvey's warnings and preaching were right. Presto, they started to appropriate his philosophy wholesale. Of course, they did not give credit to Mr. Garvey for fear that they may be scrapped forever.

Negro businessmen began to band together and appeal to Negroes to support their own enterprises and thus create jobs for themselves. Negro politicians are doing the same. What is more, a person like Dr. W. E. DuBois, the bitterest enemy of Mr. Garvey, recommended last summer the entire program of Mr. Garvey minus African redemption, to his organization. The National Association for the Advancement of the Colored People.

And too, the Negroes, especially the women, are practicing the tenets of race purity. Even Dr. DuBois, once an avowed champion of internmixtures, has now come out against such mingling of the races.

As far as back to Africa project is concerned some of Garvey's opponents of the plan have been recently advocating it with a little shuffling of the scenery here and there. Some on the Pacific coast have even tried to organize another steamship line to take the American Negroes back to Africa.

It is now clear that the Negroes of America in 1932 are eagerly carrying out the various plans of Marcus Garvey under various disguises. And in the fullness of time it is to be expected that Mr. Garvey's supreme ideal of a Negro Nation and a Negro Government also will be realized.

In conclusion, it is plain that the Negroes of today are paying a glowing, although without mentioning names, tribute to Marcus Garvey as their true redeemer.

THE FUTURE OF THE NEGRO

With the trend of the American Negro adopting partially the program of SELF-HELP of Marcus Garvey, will he solve his problems, not individually but as a race, in the American environment? If he could is it possible to do so without a struggle, a struggle bitter and prolonged? And at the end is he sure of winning?

There is a small body of white liberals who wish to do justice to the Negro, but the majority of the white population in America cannot yet think of the Negro but as sort of a national slave instead of an individual slave, which he was before the emancipation. Hence his progress, even after his adoption of Garveyism, will not be rapid enough, even enough, smooth enough to keep his mind off the
thoughts of injustice. And no people that always brood of injustice done to them, will make a rapid progress as others would like to see them do. Hence there will be friction and struggle. For better or worse, Garvey has aroused the Negroes to think in terms of self-respect, dignity, freedom, equality, race-pride. Increasingly more and more Negroes are talking like Mr. Garvey. Hence radical groups like the Socialists and Communists are attracting the Negroes which would have been very hard to do before the war. A casual study will show that these radical Negroes have been nursed in the cradle of Garveyism.

The upshot of all this will be in America that if the Negro is balked in getting what he considers to be just he will join anybody that will promise him a little better opportunity. This will naturally mean that the race question will become worse and worse. The struggle will become more and more bitter and even sanguinary. There will be numerous race riots in which not only Negroes but both groups will become victims of the race feud. But in the end the Negroes will not gain anything in the United States. They are destined to remain an UNPRIVILEGED RACE of people in America for centuries to come.

The only effective way America can achieve social peace, as far as the race question is considered, is by aiding the American Negroes to establish a large enough government somewhere in Africa and repatriate them there just as the Greeks were from Turkey. (See page 9). Since America has developed ingenious machineries she will not miss the man power for her industries. Hence she will not be inconvenienced.

As for the Negroes they will undoubtedly miss their environment for a while, and the change will work hardship on many. But eventually they will like their new place where they will be their own masters and architects of their own destiny. This means the rest of Mr. Garvey’s program. It is only this step that will bring peace and contentment to both the Negroes and the whites of America.

America is bankrupt. But MotherAfrica is calling her own.

"Peter Schiff makes it clear, up front, why he's not trying to save America from fiscal disaster. He's not un-American, he's just too late. "We're already bankrupt," Schiff declares in the attached clip. "Better to acknowledge that fact than to pretend we're not."

The author of the new book *The Real Crash* says it's the stimulus that got us into this mess, or at least exacerbated the one we already had. Because of the Feds effectively zero percent interest rate policy the U.S., both as individuals and a collective, spends, borrows, and generally wastes far too much while saving nothing.

"We can't have real economic growth until interest rates go up," says Schiff. "If we admit we're bankrupt and at least restructure, we can start repairing the damage and preparing the economy for real growth."

The man who forecast the end of the housing bubble in his book *Crash Proof* says the housing implosion wasn't his primary concern. "I was worried about what was going to happen when the government tried to reflate the bubble." *The ensuing meltdown is going to result from the cure, not the original disease.*

Schiff says the Congressional Budget Office (CBO) got it exactly backwards when they issued warnings that the U.S. would slip into recession if we reached the debt ceiling early in 2013. America literally can't cut spending fast enough; a recession now beats a depression later.

"Right now the government can spend as much as it wants because it can borrow." But there's a limit. Once U.S. interest rates are forced higher by concerned lenders, the party is going to be over for the U.S. Of course, there's no actual deadline for when those rate spikes happen. Currency and debt are relative, and the U.S. remains a relatively safe bet.

"The worst that can probably happen in the short run, if you're trying to keep the bubble going, would be some kind of resolution in Europe. If Europe actually gets its house in order, then we're really in trouble."

As Schiff views it, America's in much worse shape than Europe. What's saving us is that the problems over there are providing enough of a distraction—or are at least making the U.S. look good enough by comparison—that the Fed can keep rates near nil. According to Schiff, the hangover from our money party will be hellish.”

"The UNIA gave the 20th century Black Race a sense of self-awareness, a sense of pride and dignity that largely overcame the inferiority complex bred by centuries of racial color oppressions. Visit us at [WWW.theunia-acl.com](http://WWW.theunia-acl.com) and check-out our growth plans for the 21st century. Africa is calling you!"
Greek Genocide 1914-23

Could the slave descendent find themselves in a similar predicament -- packed up moving towards the Atlantic Ocean for a return trip? Why would white America reverse the Emancipation Proclamation? Economic?

Exodus of Greeks from Turkey

Featured below is a selection of photographs depicting the exodus of Greeks fleeing their ancestral homes in Turkey for Greece or elsewhere.

The only effective way America can achieve social peace, as far as the race question is considered, is by aiding the American Negroes to establish a large enough government somewhere in Africa and repatriate them there just as the Greeks were from Turkey. Since America has developed ingenious machineries she will not miss the man power for her industries. Hence she will not be inconvenienced. Huchrshwar G. Mudgal Editor of the UNIA’s “Negro World”; 1932

The only wise thing for us as ambitious Africans to do, is to organize the world over, and build up for the race a mighty nation of our own in Africa. And this race of ours that cannot get recognition and respect in the country where we are slaves, by using our own ability, power and genius, would develop for ourselves in another country in our habitat a nation of our own, and be able to send back from that country, - from that native habitat - to the country where we were once enslaved, representatives of our race, that would get as much respect as any other ambassadors from any other race or nation.” (MG)