The Universal Negro Improvement Association & African Communities League (UNIA & ACL) has proposed that a Postcolonial Cultural and Economic Conference (PCEC) seeking to establish a 21st century African nationalistic paradigm, so as to give the Black Race a platform to plan for the future. Some Black Governments and individuals have asked why. Our answer is -- As a result of slavery and colonialism Black people are scattered throughout the world, there are major concentrations on almost every continent in the world. They all originated from Africa, and it is on that basis that they are referred to here as African. The word Black as it relates to members of the Black Race and the word African illustrates the environment of the African World. It does not matter how an African got to where he is now, ken and kind denote family. The descendants of Ancient Africa, be they Zimbabwean, Ghanaian, Ethiopian, an African in the United States of America or the Caribbean whose parents got there through slavery or one whose parents got there through emigration in the 20th century, Africa is for Africans those at home and abroad. We chose the word Nationalistic defined by UNIA-ACL as -- an ideological commitment to the perpetuation, advancement, and defense of a cultural, political, racial entity, and way of life. As such, African Nationalism goes beyond a nation - state within the Black World. African Nationalism, denotes First World People of African descendants throughout the world.

Primitive farming techniques worked for the African but colonial slavers brought many changes. Primitive farming techniques are still used in many parts of the global African world despite those changes. The above scene is from the Nile Delta region of Egypt. Since the construction of the Aswan Dam, the Nile doesn't flood this region, and irrigation is difficult without tools and technical assistance. Similar problems exist all over the African world. As part of the UNIA-ACL's 1st century Improvement Plan, a PCEC Research Center has been proposed in an effort to revolutionize African leadership thinking and practice. The idea is the Center will be a mirror of our greatest aspirations -- the opportunity to contribute to the common good and the chance for the Black Race to realize our full human potential.

CAN THE PROBLEMS OF THE BLACK RACE BE RESOLVED WITH UNLIMITED AMOUNTS OF MATERIAL COMMODITIES?

This is only one of the many questions that can only be answered with a systematic analysis of contemporary problems facing the postcolonial global African Family.

CAN THE PROBLEMS OF THE BLACK RACE BE RESOLVED WITH UNLIMITED AMOUNTS OF MATERIAL COMMODITIES??

Our Roots Began In Africa

The word African Nationalism is defined by the UNIA-ACL as -- an ideological commitment to the perpetuation, advancement, and defense of a cultural, political, racial entity, and way of life. As such, African Nationalism goes beyond a nation - state within the Black World. African Nationalism, denotes First World People of African descendants throughout the world.

This PCEC proposal, strictly speaking is a request for a study. It should be viewed from the mind-set that this effort comprehends a few details as an outline encouraging continued work to make-up a whole. Unfinished and subject to change the blending of details may prove inharmonious or incongruous to the general scope of the design.of Africans leaders, (See Our Roots Page 3)
constructed on the continent of Africa.

The original idea for the Center Complex was the construction of several huts like building in the form of a fortress. (See the first PCEC artist’s rendition labeled – A proposed African nationalist paradigm center complex, page 4).

Upon seeing the a sketch of our the proposed Center Complex the question was put to us - “What is logical, coherent, philosophical or inspiring about this group of building, a collection of HUTS?” We turned the question around as asked - “How is it possible that you are not excited?” Those HUTS you are describing represent civilization. Here we are planning a center that will illustrate the initial steps of our ancient forefathers as they sought the process to finding a square equal in area to a given area. Defined today as the Quadrature of the Circle. Ancient Africans pioneered the concept of circular measurements taken from the edges of a cube when they built the Temple of Solomon, the Great Pyramid, Great Zimbabwe, etc. UNIA’s proposed a Center Complex that will serve as a 21st century testimonial to that historical fact. As such, the original design we employed was the designs of our ancient fathers so that it may serve to update an ancient African based treatise! May we explain?

In following the formula of the pyramid, the terminology and concepts we employ must be constructed around technical information as fanciful as that of the cosmos, and instruments that will divide heaven and earth. For example, using the formula of the pyramid let earth be 12, and Heaven be 12, together 12+12=24; and let this 24 be divided into 360 parts of 15 parts each. Thus we have the terrestrial and celestial circle of 360, or 24 hours, compassing the heavens and the earth. Again, a question was asked -- that work has already been done, why re-invent the wheel?

For the past thirteen centuries, Africans were considered the orphans of the world as we cried aloud in ignorance; looking for guidance and understanding from Arab and Euro-American slavers. Amid the increasing splendors of progress of the rest of the world, especially Euro American -- there were and are today Black intellectuals who are convinced that -- life is purely for personal material gain and it is in the area of science that nourishes the intellect and the pocket. This concept has forced many into areas that may have proved enriching but left them spiritually starved along with all kinds of jealousies and hatred from colleagues, racial and otherwise. 

A look into our ancient African past we find a presaged genealogical destiny: appearing to beckon with out-stretched hands to all Africans. The Africa, the birthplace of civilization was founded upon indigenous knowledge; as such the UNIA-ACL feels that PCEC should couple the ancient knowledge of our parents with modern 21st century scholarship. The jealousies, the hatred that rips our very racial lives cry out for some sure basis from which lofty social ideals may rise. It is the belief of the UNIA - ACL that only the concepts brought forth by the Masters of Ancient African wisdom can re-set that foundation -- can satisfy the African intellect and spirit.

A look into our ancient African past we find a presaged genealogical destiny: appearing to beckon with out-stretched hands to all Africans. The Africa, the birthplace of civilization was founded upon indigenous knowledge. Slavery and colonialism disconnect the components of African indigenous knowledge. Such the UNIA-ACL feels that a PostColonial Cultural & Economic Conference will re-connect the ancient knowledge of our parents with modern 21st century scholarship. The jealousies, the hatred that rips our very racial lives cry out

(See Our Roots Page 3)
for some sure basis from which lofty social ideals may rise. It is the belief of the UNIA - ACL that only the concepts brought forth by the Masters of Ancient African wisdom can re-set that foundation -- can satisfy the African intellect and spirit. The main reason the village setting for the Conference is to guide the global Black Race, (the leadership, intellectuals and the masses), safely through the night into the dawn of a brighter day. PCEC was organized to focus on such a methodology; the first artist's rendition of our proposed Center was the first tangible step in that direction -- as such this essay will showcase that Ancient African Wisdom.

As the concept of a PostColonial Cultural & Economic Conference's have grown, it main purpose expanded to place before the thinking public of the Black Race a logical, coherent, and philosophical scheme for the design and construction of a Research Center Complex. The original artistic rendition of the Center Complex was not approved. See the new design page 6. The new like the old employs the designs of our fathers to construct a center that may serve to up-dates an ancient African based treatise! The Research Center Complex will house several projects whose purpose is to take a comprehensive look at the destiny and evolution of the 21st century Black Race. The UNIA -ACL recognizes that destiny and evolution plays an important role with rigorous implications when it comes to the Laws of God and Nature, racial justice, and racial growth.

If the Black Race is to take our earthly place among humankind in the areas of intellectual, economic, spiritual and cultural development in this 21st century, there is a need to broaden our criterion of truth, our research must extend to an inquiry into the nature of the less known forces, cosmic mystical and physical. Our Ancient Parents were the originators of all that this modern civilization offers today, and Africans need to re-claim that position. As a small item of proof; as to the intellectual power of Ancient Africans as compared to today's African generation over the pass thirteen centuries view the symbol of the Ankh. The circle attach to the Ankh or Ansated Cross, offered the world a new concept in circular measurements among many other concepts. For this illustration, we need to conceptualize a cube; a regular solid of six equal square sides plus one.

The ankh is the Egyptian hieroglyphic character that means life or living. Over time the ankh has come to symbolize life and mortality. In Egyptian art, gods were sometimes portrayed touching a mortal with an ankh, symbolizing conception, or conferring the gift of life on a dead person's mummy. Its key-like shape encourages the belief that it unlocks the gates of death, and it is viewed this way by the modern Rosicrucians and other hermetic orders. Coptic Christians have used it as a symbol of life after death.

The numbers 3 and 4 representing the edges of a cube, counted in the making of the cross, and of the 3+4=7, (imagine three squared forming the horizontal section of a cross; and four attached serving as the vertical section; or picture six squares serving to make a cross and one on top). The cross as a symbol is completed by the attachment of the form of a person to the cross. As 6+1 =7, this symbol denotes days in the circle of the week, as 7 lights of the sun; also the week of 7 lights gives origin to the month and year. So the Ankh or Ansated Cross is the time marker of birth. A symbol, and or measure made to coordinate with the idea of the origin of human life and hence the phallic form. Study the 1st artist's rendition of our PCEC Research Center Complex with its rounded structures, (not. "HUTS"), as well as the other examples offered in this essay serve to point some light on the work needed by modern day African in order to compete with the work of our ancient fathers not to mention the world at large. One only has to study the development bases for the use of geometrical elements. The idea here is to give expression in numerical values, founded on essential values of the circle used today by every racial group in the world. Yes the African Villages are inundated with these round structures, and yes to some they denote poverty but if the truth be told, those structures offer living history as to who our ancestors were and the magnitude of their intellect.

Many of our sources in documenting that statement are to be found in reprints of ancient works that proved the mathematical design needed to build our so called African "HUTS"; (Ancient Africans were able to link together mechanical values of apparently incongruous subject matter. Analysis within the standard measures of the Pyramid include calculations of sine; cosine, tangents, and orbits of planets: : Equatorial and polar diameters of the earth, etc. Standard Measures of the Pyramid taken were an astronomical and or geometrical measures. See John A. Parker, "The Quadrature of the Circle", New York 1850 (Find a copy on the web, http://archive.org/stream/quadruaturecirc10parkgoog#page/n8/mode/2up. See Smyth, C. Piazz, "Life & Work At The Great Pyramid, 3 vols, London, 1890.) (http://tinyurl.com/9rpjz6t)

(See Our Roots Began in Africa -- Page 4)
The International Standard: A Magazine Devoted to the Discussion and Dissemination of the Wisdom Contained in the Great Pyramid in Egypt such as Details of the Capacity Measure of the Coffer in the King’s Chamber, Tables of Pyramid Capacity Measure and Pyramid Weight Measure, and System of Specific Gravities, Linear Elements of the Pyramid, and the Earth together with the Pound Weight Measure of Most Nations.

International Linear Measure; Thermometers, etc Pyramid Angle Measure, Money on the Pyramid System; Pyramid Astronomy, Ark of the Covenant of Moses, Solomon’s Molten Sea, Other Chambers still undiscovered in the Pyramid, Queen’s Chamber now open once concealed, Queen’s Chamber Air Channels, Further from the Critics of the Great Sphinx, Cubic Contents of Chambers, Chronology of Egyptologists, Architectural facts of the Great Pyramid, Noachian Deluge of the Bible, Future of the Great Pyramid Seven Natural Wonders of the World, Weights and Measures.

Mr. Bob Jones’ rendition of The first PCEC African Nationalist Paradigm Center Complex). The current village setting served the Black Race well, the UNIA - ACL recognizes that destiny and evolution plays an important role with rigorous implications when it comes to the Laws of God and Nature, racial justice, and racial growth so we went back to the drawing board and produced a 2nd. If the Black Race is to take our earthly place among humankind in the areas of intellectual, economic, spiritual and cultural development in this 21st century, there is a need to broaden our criterion of truth, our research must extend to an inquiry into the nature of the lesser known forces, cosmic, mystical and physical. Our Ancient Parents were the originators of all that this modern civilization offers today, and Africans need to re-claim that position.
The UNIA – ACL in an effort to correct the myth of Africa's past, offer tradition in the form of African cabins, African cottages or better yet – African bungalows, but definitely NOT HUTS, their elements of circular relation is natural to the that of the square, etc. What we have here are lodging that constitutes a series of developments based upon the use of geometrical elements giving expression to numerical values as well as matters that relate to the holy things of God and Scripture.

The African Bungalows Constitute A Series of Developments Based Upon the use of Geometrical Elements Other Than the Fact That They Are Round? The ageless construction of African lodgings are based on the use of geometrical elements is one.

Those geometrical elements are found in the discovery, (and rediscovered by every African generation from antiquity) of quadrate value of the circle. As such, ancient Africans made use of an element of measure of the equilateral triangle, to express the measure of the element of a circle in terms of the numerical value of a square. A square of 81 to the side, or 6561 in area, shall contain a circle whose area equals 5153. Rectifying the circumference, a diameter of 6561 shall have a circumference of 5153 X 4 = 20612. This operation is called the squaring of the circle.

From the numerical value, 20612, of a circumference, is used to derive a unit of measure for linear, superficial, and solid measure. For example, the edge of one of the faces of a cube is offered as a common unit of measure. There are of course twelve edges to the cube; the division of 20612 by 12 is the distribution of this value into these twelve edges, so that the quotient is 1717.66. So as to remind one and all that our emphasis is on African ancient genius, lest there are those who equate the above with the Euro-American measurement of the "foot." In actuality the example given, is an ancient cubit value. Inasmuch as 20612 is the value of Euro-American inches, its derivative 171766, is scaled to represent 1.73 766, which is the ancient cubit. This is confirmed by means of the numerical values, found in the erection of the great pyramid of Egypt.

The greatest development in all this may be in the certitude of God. Our Ancient Parents envision that the entire system rested in nature; that the numerical value systems found in Nature is indeed Laws operating this vast universal. Nature; overseen by an Omniscient Being, set the basis or law for the activity of creative power. The creative design of God supplied the hardware and the software whereby Nature was developed; and by studying Nature humankind can grasp the laws hidden within nature.

For example; under the system set forth, measures of planetary times serve as a fundamental measure of the size of planets, and of the peculiarity of their shapes. The study of the Deity by Africans found their roots in the observation of God's works. The discoveries of a fundamental creative law, (as found in numbers and measures), are regarded as God's work, not man's; and turned out to be a practical real tangible link between God and another element of His creation - humankind.

The masons, carpenters, along with other tradesmen and professionals are revealing tangible existence, likeness, relationship and remotely, companionships with our ancient Ancestors that we need to expand. The fact that in Nature one of the most interesting relations is that of the circular to plane shape and the flux of one into the other can be the starting point, the vehicle that brings love and pride back to our Racial Family and, as the UNIA HYMN SAYS -- "bring the gods back to earth". The rounded structures in our proposed Research Center Complex suggest that those structures are indeed the under laying of sacred units of measure springing from the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon. Biblical structures, as foundation for the manifestation of the work needed to rebuild the Black Race in this 21st century.

Biblical structures were designed with creative measures of the Deity in the way of architecture and other areas of science and developments were constructed. The suggestion is -- God as a Being, must have existed prior to any creation Biblical and otherwise. As such, Nature has turned out to be an excellent model to identify with and emulate. Instead of looking at those rounded structures as mere tools to study and improve the existence of the Black Race, they should be viewed as, providing stimulus to study every aspect of Nature and her laws, It appears that by delving into Nature's secrets is a formula for prayer. Prayer has always been viewed as a petition to God, an earnest request as a religious service. Can prayer also be realized as an element of academic learning -- scholarly, artistic or otherwise? Before we end this little discussion maybe we need to go back to the question asked earlier. We mentioned fascism as an European movement. The appearance of such a movement in the industrial countries of the globe, could never have been ascribed to local causes, national mentalities, or historical backgrounds as was so consistently done by contemporaries. Fascism had as little to do with the Great War as with the Versailles Treaty, with Junker militarism as with the Italian temperament. The movement appeared in defeated countries like Bulgaria, in countries of Northern temperament like Finland and Norway and in countries of Aryan race like England, Ireland, or Belgium – and non-Aryan race like Japan, Hungary, or Palestine, in countries

(See Our Roots Began in Africa -- Page 7)
The 2nd artist rendition The African Nationalistic Paradigm’s Research Center Complex. Bob Jones, Artist A proposal to find solution to social and economic problems in the global African World.
of Catholic traditions like Portugal (remember the Roman Catholic Church was the chief engineers of the African Atlantic Slave Trade), and in Protestant ones like Holland, in soldierly communities like Prussia and civilian ones like Austria, in old cultures like France and new ones like the United States and the Latin-American countries. In fact, there was no type of background of religious, cultural, or national tradition that made a country immune to fascism, once the conditions for its emergence were given.

Fascism, like socialism, is rooted in a market society, hence, it was world-wide, catholic in scope, universal in application. The issues transcended the economic sphere and begot a general transformation of a distinctively social kind. It radiated into almost every field of human activity whether political or economic, cultural, or national tradition — that move fused in different countries.

In the Europe of the twenties two such tendencies figured prominently and overlay the fainter but vastly more comprehensive pattern of fascism: revisionism, etc.

In 1924 and after, Europe and the United States were the scene of a boisterous boom. Capitalism was proclaimed restored. Both Bolshevism and fascism were liquidated except in peripheral regions. Mussolini eulogized liberal capitalism; all important countries except Great Britain were on the upgrade. The United States enjoyed a legendary prosperity, and the Continent was doing almost as well. Hitler's pietzsch had been quashed. Before the end of 1926 the gold standard ruled again from Moscow to Lisbon.

It was in the third period—after 1929—that the true significance of fascism became apparent. The deadlock of the market system was evident. Until then fascism had been hardly more than a trait in Italy's authoritarian government differed but little from those of a more traditional type. It now emerged as an alternate solution of the problem of an industrial society. Germany took the lead in a revolution of European scope and the fascist alignment provided her struggle for power with a dynamics which soon embraced five continents. World history was in the gear of social change.

Does that answer the question CAN THE PROBLEMS OF THE BLACK RACE BE RESOLVED WITH UNLIMITED AMOUNTS OF MATERIAL COMMODITIES?

The knowledge must be re-visited -- the elements used in the construct of the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon are rational and scientific and in the Bible rationally and scientifically used. Euro-Americans have convinced many of us that such science was discovered for the cutting off the spiritually, especially that coming from the Bible and such books; and should certainly not be viewed as a spiritual foundation for growth. Yet we find that the greatest expansion from the Garden of Eden architecturally, was the tabernacle, which Moses built just after his serpent exhibitions before Pharaoh. Euro-Americans concept that God is dead serve them to study ways and means whereby Nature can be defeated. By defeating Nature — they become god and fascism rules the day?

The 21st century UNIA – ACL under the leadership of our President General, the Honorable Cleophous Miller Jr. asks the question — “Does the Black Race wish to build a house or a research center? No house was ever built with tangible material until first the architectural design of the building had been accomplished, no matter whether the structure is a royal residence or a hovel. Nonetheless the elements and numbers used in the architectural design are not the design of humankind; nor are they a human invention. They have been revealed to Black men and women to the extent of our ability to realize a system, which is the creative system of the eternal God. The system of improvement is open to us as it is at all times to all Races. The advance into knowledge revolves around the measure of application and brain ability. Looking at it from the perspective of Nature -- knowledge is free to all as is the water we drink and the air we breathe.”

When one thinks of the horrors suffered by the Black Race at the hands of Islamic Arabs, Roman Catholics and other Euro-Americans Christians, Jews and traitors within the Black Race in the name of God -- one is apt to feel like being judgmental. It is easy to curse all organized religions. The Continent of Africa was raped and a whole Race of Africans, were sacrificed at the hands of Euro-Americans, Arabs along with organized Western religions. It is difficult indeed to come to the conclusion that religion has any uplifting qualities; it should be equally difficult to conclude the organized Western education, scientific or otherwise has any uplifting qualities designed to assist Black People. Knowledge is not under the exclusive domain of one Race. A look around at Nature is advisable if one needs further justification on that point. Our ancestors put their faith in the display of pure and natural mathematics, albeit of a Divine foundation, and of the Deity's creative use of pure and natural mathematics as a teaching tool.

(See Our Roots Began in Africa -- Page 11)
Upon reading a news article about U. S. Military, I was greatly disturbed upon reading about the US military has a foothold in every African country except three. Could it be that every Black leader in the world is suffering from colonial psychosis. What happen to Africa for Africans? Is all lost? I was talking to a grand elder as I often do when I am depressed. He look at me and said, the situation is grave, and it touches every Black man, woman, and child. But I am not worried, it reminds me of Madame Carina. Before you get bent out of shape he said – , tally what you know about history. Think of any human being on this earth, that control anything? Without the shadow of a doubt, no matter what the circumstances, what you think including the United States military – the results of their actions is always the same: senseless figures in front of a mirror.” He said I got a story to tell you.

He started his story by saying – “years before I came to the United Stated my father sent me to Italy, I was to study sculpture in a fine arts school. I had a close friend, a white boy, a Scotsman who was studying art in order to become an art critic. What stands out most vividly in my mind about him, was the bombastic idea he had of himself; he (Eddie was his name), was the most shameless, lusty, yet an all-around scholar and craftsman, a man of the Renaissance. Wicked he was, but lustiness was something in complete contradiction to his bony, dry, serious person. He was a vivid follower of the English philosopher Bertrand Russell and dreamed of applying the principles of logical positivism to art criticism. This all-around scholar and craftsman wildest fantasy centered on being a procrastinator lazy.

His specialty wasn't art criticism, but his personal knowledge of all the prostitutes of the local bordellos, of which there were plenty. The colorful and lengthy accounts he used to give me-in order to keep me, according to him, up to date about all the marvelous things he did in the world of his specialty were delightful. It was not surprising to me, therefore, that one day he came to my apartment, all excited, nearly out of breath, and told me that something extraordinary had happened to him and that he wanted to share it with me. "I say, old man, you must see this for yourself!" he said excitedly in the Oxford accent he affected every time he talked to me. "It's hard to describe, but I know it's something you will appreciate. Something, the impression of which will last you for a lifetime. I am going to give you a marvelous gift for life. Do you understand?"

I did not understand but soon found out plan to introduce me to some old white woman. It was always my pleasure to humor him and tag along. I had never regretted it before.

"Calm down, calm down, Eddie," I said. "What are you trying to tell me?" He related to me that he had been in a sporting house, where he had found an unbelievable woman who did an incredible thing she called "figures in front of a mirror." He assured me repeatedly, almost stuttering.
A Grand Old African Shows Why He Believes In God, And Why He Is Grateful To His Ancestors (Continued From Page 6)

that I owed it to myself to experience this unbelievable event personally.

"I say, don't worry about money!" he said, since he knew I didn't have any. "I've already paid the price. All you have to do is go with me. The woman's name is Madame Carina and she will show you her 'figures in front of a mirror.' It's a blast."

In a fit of uncontrollable glee, this white boy laughed uproariously, "I say, it's absolutely great!"

My curiosity mounted by the minute. I was more than willing to participate in his new delight if for no other reason to find out what it was that he paid for MY DELIGHT. Eddie drove me to the outskirts of the city. We stopped in front of a dusty, badly kept building; the paint was peeling off the walls. It had the air of having been a hotel at one time, a hotel that had been turned into an apartment building. At the entrance to the building were two shady-looking men; they greeted Eddie effusively. They had shifty, menacing eyes. One of them opened the door for Eddie. They didn't even look at me.

We went up two flights of stairs on a dilapidated staircase. Eddie led the way and walked the length of an empty, corridor.

Eddie stopped in front of a door. He rapped repeatedly. The door opened, and a round, short white woman with bleached-blonde hair beckoned us in without saying a word. She was wearing a red silk robe with feathery, flouncy sleeves and red slippers with furry balls on top. Once we were inside a small hall and she had closed the door behind us, she greeted Eddie in a girlish abandon and trust, a sweetness that jolted me.

"Hallo, Eddie. You brought friend, eh?"

Eddie shook her hand, and then kissed it, gallantly. He acted as if he were most calm, yet I noticed his unconscious gestures of being ill at ease.

"How are you today, Madame Carina." he said, trying to sound like an American and flubbing it.

I never discovered why Eddie always wanted to sound like an American whenever he was transacting business in those houses of ill repute. I had the suspicion that he did it because Americans were known to be wealthy, and he wanted to establish his rich man's bona fides with them.

Eddie turned to me and said in his phony American accent, "I leave you in good hands, kiddo."

He sounded so awful, so foreign to my ears, that I laughed out loud. Madame Carina didn't seem perturbed at all by my explosion of mirth. Eddie kissed Madame Carina's hand again and left.

"You speak English, my boy?" she shouted as if I were deaf. I assured Madame Carina I did speak English. She asked me then if I fancied her "figures in front of a mirror." I didn't know what to say. I just shook my head affirmatively.

"I give you good show," she assured me. "Figures in front of a mirror is only foreplay. When you are hot and ready, tell me to op".

From the small hall where we were standing we walked into a dark and eerie room. The windows were heavily curtained. There were some low-voltage light bulbs on fixtures attached to the wall. Madame Carina made me sit down on an old stuffed chair.

"The bed is in the other room, darling," she said, pointing to the other side of the room. "This is my antisala. Here I give show to get you hot and ready."

She dropped her red robe, kicked off her slippers, and opened the double doors of two closets standing side by side against the wall. Attached to the inside of each door was a full-length mirror.

"And now the music, my boy," Madame Carina said, then cranked a Victrola that appeared to be in mint condition, shiny, like new. She put on a record. The music was a haunting melody that reminded me of a circus march.

"And now my show," she said, and began to twirl around to the accompaniment of the haunting melody. The skin of Madame Carina's body was tight, for the most part, and extraordinarily white, though she was not young. She must have been in her well-lived late forties. Her belly sagged, not a great deal, but a bit, and so did her huge breasts. The skin of her face also sagged into noticeable jowls. She had a small nose and heavily painted red lips. She wore thick black mascara. She brought to mind the prototype of an aging prostitute. Yet there was something childlike about her, a girlish abandon and trust, a sweetness that jolted me.

"And now, figures in front of a mirror," Madame Carina announced while the music continued.

"Leg, leg, leg!" she said, kicking one leg up in the air, and then the other, in time with the music. She had her right hand on top of her head, like a little girl who is not sure that she can perform the movements.

"Turn, turn, turn!" she said, turning like a top.

"Butt, butt, butt!" she said then, showing me her bare behind like a cancan dancer.

She repeated the sequence over and over until the music began to fade when the Victrola's spring wound down. I had the feeling that Madame Carina was twirling away into the distance, becoming smaller and smaller as the music faded. Some despair and loneliness that I didn't know existed in me came to the surface, from the depths of my very being. I could figure out why I was there and the idea made me get up and run out of the room, down the stairs like a madman, out of the building, into the street.

((See Grand Old Man Page 8))
A Grand Old African Shows Why He Believes In God, And Why He Is Grateful To His Ancestors (Continued From Page 7)

Eddie was standing outside the door talking to the two men. Seeing me running like that, he began to laugh uproariously. "Wasn't it a blast?" he said, still trying to sound like an American. "Figures in front of a mirror is only the foreplay.' What a thing! What a thing!"

The elder finishing his tale looked me strangely and said I tell you this story because as I am old I have come to a conclusion. At first I was deeply affected by the haunting melody and the old prostitute clumsily twirling to the Music. And I had been deeply affected also by the realization of how callous Eddie was. I was shaken for days, mysteriously affected by something undefined. Now why did feel the need to tell you that story, the elder asked. "That story," he said, "is a tale that I will never forget. Eddie, without having any idea of what he was doing, gave, as he himself said, something that indeed lasted a lifetime."

"I looked at my elder and said – WHY. its an overall sad story." "It's indeed a sad story, the elder said just like many of the things you and usually talk about." "But what makes it different and memorable to me is that it touches every one of us human beings, You see, like Madame Carina, every one of us, young and old alike, are making figures in front of a mirror in one way or another. You mention the United States is trying to hold on to power, Tally what you know about people. Think of any human being on this earth, and you will know, without the shadow of a doubt, that no matter what they think they are doing, the result of their actions is always the same: senseless figures in front of a mirror."

My elder’s words were to me the seed of a new birth of thought. a parent is parent, and child is a child. They are given to each other in a perfectly natural process, and that perfectly natural process has an analog in a larger but equally natural process, the provision of the seed of thought.

This is the great value of literacy, that by its power our parents in some cases long dead can speak to us, and we can listen to them. And if they do not seem to answer when we ask, it may be only because we have not turned the page. And this is the great value of a thoughtful person, or any other true teacher in any other guise-that he has turned many pages.

The Grand old man said “I shouted obscenities at Eddie and his old prostitute, for days until I ask myself -- which of us would surely have been made a worse person, and which would still have some chance of avoiding that badness? Which of us was pitiable? Which of us stands in greater need of some help, of some wise parent, of some occasion of education? Such questions are not at all too hard for a child to consider. He said. Of that, too, I have incontrovertible proof. Listen to me -- the results of our Black leaders actions is always the same: senseless figures in front of a mirror.”

"We all may go crazy if such was not the case. Think about it – The Black masses should be all dead a long time ago but we are still here. Look at history and tell me one human being, preacher, educator, artist -- that have made a difference as far as the operation of the sun or moon? You are required to do what you can do and leave the rest to heaven."

I looked at him and said ever so humbly – thank you sir! The Grand Old Brother took another look at me and said -- Yes such as the U.S. Military and or Madame Carina may materialize but thanks to my bible readings I don't worry about such tings. I remembered Daniel 2:43 -- "Alliances may come,(and it may be that the iron and miry clay of the feet and toes of the great image have finally fused,[see figure on page 9) but God said, "They shall not cleave one to another." it may seem that old animosities have disappeared and that The "ten kings" have gone the way of all the earth, but "the scripture cannot be broken." John 10: 35.(See the lesson from the Grand Old Brother, page 11)

Geopolitics, Globalization, and Terrorism by EZRAH AHARONE 5/2011

"Globalization in benign terms refers to the world's ever-growing interconnectedness via common markets, technology, and development. Within this necessary interdependency however, colonial-like political and corporate arrangements are maintained whereby power and wealth remain largely concentrated within the orbital grips of Western nations and institutions. This is reflected in the 67-year-old Bretton Woods outcome whereby only Americans would head the World Bank and only Europeans would head the IMF. Hence, the EU's adamancy that former-IMF chief Dominique Strauss-Kahn (who resigned amid rape charges) must unquestionably be replaced by a European.’’ “As such, the US has long played a dangerous game of "geopolitical roulette" in places like Iraq, Iran, Pakistan and Afghanistan, which -- not unrelated -- are places that it now identifies as hotbeds for terrorist networks. President Richard Nixon, who set modern precedents for America's geopolitical approach to foreign relations, wrote in The Real War (1980) about maintaining geopolitical leverage in the Middle East and Africa, saying early on Page 3: We, (the global African Family as a Racial collective ), have to recover the geopolitical momentum, marshaling and using our resources in the tradition of a great power . . . ""We must recognize the relationship between strategic resources and patterns of world trade, between economic productivity and military might."

A 2014 POSTCOLONIAL Race First CONFAB is needed to discuss the matter!
The UNIA-ACL Believes

The Universal Negro Improvement Association & African Communities League believes that YOU Black Man & Woman are one of the atoms that can be joined to produce a successful PCEC. PCEC will cause an intra-racial implosion of consciousness among Africa's children at home and abroad; to facilitating global cultural and economic solutions.

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How organize a division and apply for a charter contact Mwariama Dhoruba Kamau at intorg@theunia-acl.com
For general information
Contact us at -- info@theunia-acl.com or Phone us at 216-264-9673

The UNIA & ACL is presently engaged in a number of projects (PCEC is but one), directed at demonstrating that together we are able to accomplish much.

Our Roots Began In Africa continued from page 7

The grand work of construction offers the means of setting forth the creative law of God, both as to the measures of the heavens and the earth; of the ways of showing -- spiritual obedience to the number law of creation; and of laying, through that law, the foundation for the power of prophetic utterance, is finished.

The African Nationalistic Paradigm's Research Center Complex is need so we ask that Africans, using the reality of the existence and mental workings of our minds given as a Divine gift, come to the conclusion that the Black Race can move out of the curse of destitution. We can begin to do it by means of the little primal cube and its circle, which are tangible realities. Spiritually, this little primal cube represents the value by which we can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very thought and mind of God, to the extent of recognizing Nature's system of design for cosmic creation. For as the Right Excellent Marcus Garvey wrote -- God and Nature first made us what we are, and then out of our own created genius we make ourselves what we want to be. Follow always that great law. Let the sky and God be our limit and Eternity our measurement. There is no height to which we cannot climb by using the active intelligence of our own minds. Mind creates, and as much as we desire in Nature we can have through the creation of our own minds. Being at present the scientifically weaker race, you shall treat others only as they treat you; but in your homes and everywhere possible you must teach the higher development of science to your children; and be sure to develop a race of scientists par excellence, for in science and religion lies our only hope to withstand the evil designs of modern materialism. Never forget your God. Remember, we live, work and pray for the establishing of a great and binding racial hierarchy, the founding of a racial empire whose only natural, spiritual and political limits shall be God and "Africa, at home and abroad."

Continued from the Grand Old Brother, page 10)