

THE RANGE

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NON-VIOLENT LEADER DIES VIOLENTLY

Following reports about the tragic death of Rev. Dr. Martin Luther King Jr. on April 4, 1968 the Prime Minister, Chief Leabua Jonathan, moved in Parliament on April 9, 1968 that the Assembly send a message of condolences to the people of U.S.A. and the family of Dr. King.

In support of this motion the leader of Opposition, Ntsu Mokhehle, made this speech:

"Mr. Deputy Speaker, Sir, supporting the Prime Minister in his words of sorrow over the death of the late Dr. Martin Luther King Jr., of the United States, I would like to say a few words briefly, as the Speaker has asked us to be brief.

You will realise, that the death of this man has created a big shock all over the world. And I think this is partly because of what he was and partly because of what he was fighting for. We learn from the records about him, that academically, he was a Doctor of Philosophy, and that later he was given an honorary degree of Doctor of Laws. We also learn from the records that he was a minister of religion, and I am looking here, at one of the pictures, in one of the South African papers, in which, just above his head, is hanging a cross, while he was giving a talk in one of the churches in Montgomery, U.S.A.

We also learn of this man as having been accepted as a great fighter, in the United States, for the Negro rights. In 1963, we learn, he gained an honour from the TIME magazine when he was referred to as the "Man of the Year" by that paper, which we learn, is a very rare title to be attained, especially by the American Negroes. Another time when his outstanding achievements, in the society of America, were internationally given recognition, was in 1964, when he won the Nobel Peace Prize. He was not the first Negro to win this Prize; but there are not many Negroes who have won this Prize in America; even in other parts of the world. All these things, Sir, show the great esteem this man had enjoyed in this world, as a selfless fighter for justice, freedom and truth.

WOMEN CRIED

We, today mourn the death of a man, who believed in non-violence, but who has been destroyed violently. He is not the only one who has suffered this fate. In fact, if we look back, we will find that most of the people after whom he has stepped, were destroyed violently. As a Christian country, we might start right away with Jesus Christ himself. He believed in non-violence. You will remember on the evening of His arrest, how one of His followers attacked one of His assailants and cut that man's ear. But Christ objected to that display of violence. You will also remember that a few yards from the place where He was to be crucified, how women cried; and I suppose if they had power to do so, they would have attempted to liberate Him even by violence. But He

turned towards them and asked the Women not to cry on His behalf, but rather to cry on their own behalf and on behalf of their own children. This is the element which we find in Christ, which is apparent also with Dr. King.

MERE AGENTS

Coming nearer home, we might think of the late Chief Luthuli, who also won a Nobel Peace Prize a few years back. And yet he also died the type of death that so far nobody has explained. He was found dead and thrown on the side of railway, as if he had been hit by a train.

Mr. Deputy Speaker, Sir, these men are victims of a socio-economic system which the white man has created in the United



Dr. Martin Luther King (left) is seen with Malcolm X (right, wearing spectacles) who also died violently.

Dr. Martin Luther King followed a principle, once enunciated by an Englishman; which reads as follows:

"Be thou like the noble Jesus Let them hit, but make them hear."

Dr. King has made the world, and I suppose, particularly the white Americans, to hear the Negroes' cry for freedom. He has made, I suppose, White Americans to hear that, but they, in turn have hit him, and fatally at that. I would like to point two more examples that suit the situation in which we are. We have another example in the person of Ghandi, the Indian. In fact, it has been stated, that Dr. Martin Luther King Jr., was a great disciple of Ghandi's philosophy. Like the late Dr. King, Ghandi always advocated for effective non-violence. He struggled through non-violent meetings, processions, squatting and marches in South Africa, in India and effectively advocated it as a weapon in the struggle for freedom throughout the world. And yet he was destroyed by violence.

before he finished writing it. He lived in the United States. This man has these words to say. I shall just quote a few lines. He was one of the Afro-Americans in the United States; a man who had fought and died for the rights of his fellow-men. He once wrote:

"I am only facing the facts when I know that any moment, or any day, could bring me death..." "To speculate about dying does not disturb me as it might some people. I never have felt that I would live to become an old man..." "it always stayed on my mind that I would die a violent death..." "To come right down to it, if I take the kind of things which I believe, then add to that the kind of temperament that I have, plus the one hundred per cent dedication to whatever I believe in - these are the ingredients which make it just about impossible for me to die of old age..."

This was a statement made by an Afro-American. The statement clearly indicates what expectations any leader who fights for the rights of the Negroes should have. My point was to ask whether these words could have been written by Dr. King or by who else? These were, in fact, written by the late Mr. Malcolm X who was brutally murdered on the 21st February, 1965 in the United States, in the same manner Dr. King has been cruelly killed.

40th YEAR

But before I sit down Mr. Speaker, I would like to quote Malcolm X's predictions and prophesies about Dr. Martin Luther King and about himself. He had predicted violent death for Dr. King in the same way as he had predicted violent death against himself. This is because Malcolm X, as would any other Freedom Fighter in the world, knew that it is not the manner in which a man fights for his freedom that leads to any man's violent destruction, but just the fact, the mere truth that the man is out to fight for the rights and freedom of the oppressed and the exploited.

Mr. Malcolm X was trying to indicate that it is not because one fights non-violently and peacefully or that the other fights violently, that one is going to be destroyed violently in the hands of the Imperialists. In page 485 of his autobiography, he further wrote:

"The goal has always been the same, with the approaches to it as different as mine and Dr. Martin Luther King's non-violent marching, that dramatises the brutality and the evil of the White man against the defenceless blacks. And in the racial climate of this country to-day" (meaning the United States), "it is anybody's guess which of the 'extremes' in approach to the black man's problem

(Cont. on page 8)

Any Fighter for Freedom, in the "peace-loving," "model-democracy" United States, is almost sure to meet such a fate as Dr. King has met.

I wonder if anyone of us could possibly guess whose writing this is; it is from an autobiography of somebody who was murdered

THE RANGE

WEDNESDAY MAY 1 1968

WHO ARE TERRORISTS?

It is a common thing to hear of certain people being referred to as terrorists in most of colonial and semi-colonial countries of Africa, Asia and Latin America. They are called so by the direct or indirect colonial rulers of those countries with the endeavour to win sympathy and support both locally and internationally. But what is interesting is the fact that they never tell their subjects the motive behind this "terrorism" and the factors leading to it. What is important is that we should examine this phenomenon and reach a rational conclusion.

The simple meaning and our understanding of the word terrorist is one who governs by terror and who inspires fear in others - not one who, as a result of fear inspired in him by terror, reacts to remove fear by halting terror. Fear of exploitation and extermination and their degree of exertion determines the nature of reaction of the colonial peoples.

As some of the readers might have learnt from the methodical records, in 1789 the French people took up arms to remove evils of a corrupt regime, in 1776 the American people took up arms to free themselves of British exploitation and in 1917 the Russians took up arms to end miseries of the Tsarist junta, to cite but a few. All these attempts were made in the spirit of establishing a new order for the happiness and prosperity of the natives after the removal of terror. These deeds are hailed in present-day History as inevitable revolutions as against evolutions.

It may be remembered that these world-famous revolutions were carried through by the indigenous people against their fellow countrymen who gave themselves up to corruption and mercilessly exploited the ordinary man.

Yet there is a vast difference then as regards this matter. What we find in the three continents or what is commonly known as the third world is that, alien people and foreign settlers have come from Europe to dominate over the aborigines to create themselves into a superior class of white supremacists to monopolise the best of the fruits of these colonial and semi-colonial countries which come as a result of forced labour of the natives.

However the civilised natives have not reacted by demanding the expulsion of their belligerents. Instead they have called for constitutional changes through peaceful means. They have appealed to international organisations which, in the case of Vietnam, brought about round-table conference in Geneva and other centres. It is only when the consensus of opinion had failed that methods had to change.

After such conferences that peace-lovers accepted with good will, colonial rulers, like ticks refusing to leave a horse, have found false excuses to brew chaos and murder innocent people. When peace has been disturbed, they go the whole hog to slaughter under this evil pretext of ending terrorism. In order that they should have their way unhindered, they hood-wink the international public opinion by deliberately spreading distorted reports. The aim is only one, to deny the indigenous people their right to self-determination.

Nevertheless, experience has proved that when they intensify aggression, the victims pitch up great resistance. That is how the British were driven out of Aden and Egypt, that is how the French were driven out of Algeria and Vietnam, that is how Zanzibar and Cuba emerged.

Usually this direct methods of colonialists have not been quite fruitful. Therefore, they have chosen cleagues of puppets to run errands for them, especially in Africa. These puppets who really become a disgrace to their people, amplify interests of their alien masters by calling their brothers terrorists, as oftenly heard from Radio Lesotho, and are inspired to take action against them. The great disunity that menaces Africa today, is due to this indirect manipulation of puppets in the service of imperialism and colonialism.

The emphasis lies in the fact that the indigenous inhabitants correctly refuse to submit to terror and intimidation into panic so as to compromise their birth rights. Elimination is the fear since they have no other planets to flee to as an alternative. The fate of Red Indians in America, and the Mauris in Australia and New Zealand is fresh in their minds.

What is found in the third world where terrorism is claimed to exist, is that the natives are driven to a corner and coerced to sacrifice their basic rights to foreign exploiters. They are compelled to end unjust wars by just wars as Hitler was only stopped through war when he wanted to eliminate humanity.

Terrorists are those who have travelled far and have crossed wide seas to subject people to terror in their own countries in Vietnam, Congo, Puerto Rico and elsewhere. In Africa today barbarism of white mercenaries from Europe has become a colossal problem. These are the real terrorists.

B.N.P. GOVERNMENT IS UN-AFRICAN

When answering questions in the Senate House on April 3, 1968 Chief Peete Peete, the Minister of Finance, revealed that his government is firmly opposed to the Africanisation of the civil service. In the opinion of this Minister, government secrets that are taken out of this country by white expatriate civil servants bear no danger to his government. But it is intolerable to have Basotho civil servants taking "government" secrets to circulate in Lesotho.

Dealing with Mr. Dube Molapo's question as to whether the information he got in Addis Ababa from Mr. Matthews to the effect that Lesotho government is weak has any truth in it and whether European girls found in government offices were better typists than Basotho girls, Peete Peete emphatically stated that his government was not worried about secrets being taken out of Lesotho. He admitted that Basotho girls are better typists with good speed, but they are dangerous since they are B.C.P. members and his government cannot trust them for employment.

According to Chief Peete Peete, all progressive Basotho in the civil service are agents for collecting information to the Basutoland Congress Party and Makatolle used in publications criticizing the government, a matter which he says his government must handle in a tough manner and follow civil servants very closely.

SPECIAL TRAINING

Spearheading his attack against Basutoland Congress Party, Peete Peete said they must not compromise with it. He alleges that all B.C.P. people who are from overseas, with some of them still arriving in the country, have, besides their normal professions, some special kind of training which can do harm to the "government" if they are employed in the country. This Minister disclosed that his government deliberately meddles with B.C.P. mail to frustrate its representative in London who has been "clamouring" for MAKATOLLE and other publications.

All these fallacies as convictions of the gredulous Peete Peete and his weak B.N.P. government form the basis of their policy towards the Basotho and other Africans. It is transparent clear that most of the good sons and

daughters of this country who are loitering on the streets without work, are unemployed not because there are no vacancies, but purely because they are B.C.P. or suspected to be its sympathisers. According to the logic of Peete Peete, the alternative for maintaining the moribund B.N.P. rule is to place the white expatriates in those positions that could easily be filled by the Basotho. This is highly un-African.

Peete Peete is naive if these Basotho cannot get work in their fatherland just because they are B.C.P. members, what does he promise them for their life? In any case, it is not a secret that this nation is composed of more B.C.P. supporters at home and abroad than B.N.P. How can Peete reverse this reality? Such are practices of neo-colonialist puppets.

WITHOUT DISCRIMINATION

Any healthy state endeavours to keep its security intact by preventing its affairs from being disseminated abroad. Yet Peete has no sense of shame to tell us that his B.N.P. government has nothing to hide from foreigners except from the Basotho. This can only be so if B.N.P. government is foreign controlled, since it is imperative that those who pull strings must know what B.N.P. is doing at home. Therefore, Peete and his companions are in the service of neo-colonialism.

We are not surprised when we hear them slander B.C.P. and stupidly speculate that its representatives are being expelled from African countries. They are doing a job for which they are paid by their masters. It is shameful to note that since the so-called independence, not a single African country has an Embassy or any form of representation in Lesotho. The Basotho are isolated from their African brothers against their will. We know that it is not for the B.N.P. administration to decide this.

In our opinion, a genuinely independent Lesotho will provide employment to every Mosotho without discrimination and encourage a swift Africanisation of the civil service, especially when there are qualified and competent Basotho like now. Failure to realise this fact can only spell inevitable doom for Basutoland National Party.

PARTY LEADER AWAY ON A TOUR OF THE MOUNTAIN AREAS

The Leader of the Basutoland Congress Party, Mr. Ntsu Mokhehle has not been attending Parliament for the last few days. He left at the end of the debates on the controversial Electoral Bill which has now passed through all stages.

Ntsu has gone on a tour of the South-East of the country to address meetings in the mountain areas along the borders of the

Districts of Mohale's Hoek, Quthing and Qacha's Nek.

Reports coming in lately from Quthing indicate that he has held very very successful meetings and that Basotho have been seen all over travelling long distances on foot and on horseback to attend his meetings. There is a marked change in the response of the people in those areas, the reports say.

MARTIN LUTHER KING'S DEATH

We must not forget that, even before the murder of Dr. Martin Luther King, Americans were expecting with very great trepidation a "long hot summer" in 1968. It has, in fact, been the mixture of this and the Vietnam war that has made the immediate future for the United States look so grim. It has been both these things - and not only Vietnam - which have caused President Johnson to feel that he can afford to use none of his waking hours on political campaigning. This President, who has done more than any other for civil rights for the negroes, and who has seemed one hundred per cent committed to the cause, has been unable to follow up his commitment because of the Vietnam war. And the negro violence - both already experienced and expected - is a measure of hopes called into existence and then disappointed.

The political assassination of a great leader - and Martin Luther King was indeed a great leader, revered by many white

Americans as well as black - always marks a watershed. The moment the deed becomes known it is impossible to remember what prospects were like before it happened. Martin Luther King's programme and creed of non-violence can now easily be regarded as something viable until the day he died and something that disappeared with him. But there is room for doubt as to whether non-violence had not already lost its meaning for many black Americans - and, worse, there is considerable evidence that Dr. King himself had already begun to realise that this was the case.

King has often been compared with Ghandi, and his assassination now provides another point of comparison. Ghandi's non-violence worked against the British. But Ghandi himself knew that non-violence as a means of political emancipation was a relative thing. He knew well the psychology of the peoples he was dealing with; and during the Se-

cond World War, when India was threatened by Japan, Ghandi was aware that the non-violence that was proving so effective against the British would get him nowhere with the Japanese.

Where is the lesson of this for America? We know well that America is no totalitarian dictatorship, capable of disposing of its citizens illegally and concealing evil deeds on a large scale, but the most open society in the world. There is very little that can happen in America which does not immediately come to the attention of the public through television and other means of mass communication. Yet people are repeatedly driven to ask: How is it possible that racial equality has taken so long to come at a time when it is regarded as absolutely indispensable by the government? Why cannot the government act?

The reason is to be found in the conservative nature of American governing processes, which can be summed up for convenience as the system of "States' rights" enshrined in the Constitution. Although it is often said that the President of the United States is the most powerful man in the world - and, paradoxically, this certainly is true in all spheres of foreign affairs, including issues of peace and war - his power is singularly limited at home. The President, as head of the federal executive, has no right to interfere in the executives of individual states, except in so far as he is specifically permitted so to interfere by the terms of the American Constitution. It is because of this that anomalies appear - like the case of the murdered civil rights worker in 1964, when a state tribunal refused to find those obviously responsible guilty, and the latter could only be pursued by the federal government as having

deprived the murdered men of their constitutional rights.

The most important guide-line of American history is that the Constitution should in no case be tampered with to suit passing crises or events. Today, if full civil rights are to come to the negro population of America, this guide-line means that they can only arrive through the preparation of opinion and a change of atmosphere.

For, in the most practical sense, it is opinion that matters. The thing to remember is that the reason why Martin Luther King had so great a hold over the black people of America is that he was in fact successful. In nearly all the specific issues where he fought for civil rights, he won. His great human stature, recognised by people of all races and summed up in the simple words of his wife: "He never hated" - made it possible for him to gain his ends by his own brand of non-violence and his own brand of negotiation. But he did not succeed in changing the opinions and the atmosphere of a nation.

He did not succeed in this because it was too much for a living human being. But is it too much for a dead human being - for a martyr human being? Is there the slightest hope that the ideals for which Martin Luther King fought all through his life will gain more from his violent death than they could possibly have gained from all that he could have done in his life, even though he had lived a century?

This is the only slender hope that America and the world can find from the sad, infinitely sad, event of Memphis - a city which now joins Dallas as a place of pilgrimage for those who mourn the great men of America.

RICH FARMERS JAILED-STOLE FROM AFRICANS

The following report appeared in the SUNDAY TIMES of April 21, 1968 made by its reporter in Warmbaths:

A second wealthy Warmbaths farmer, Andries Hendrik Johannes Marx, 57, has been sentenced here for stealing cattle from Africans in the nearby Trust Land area. Marx was jailed for three years and one month in the Warmbaths Magistrate's Court on Thursday. He had been found guilty of stealing 25 cattle.

One of the richest farmers in the area, 29 years-old Louis Genald Cohen, had earlier been jailed for four years on similar charges.

The sentences follow weeks of investigation by a team under Detective Warrant Officer C. Steenkamp, of Nylstroom.

The police camped on Cohen's farm, Leeuport, for several weeks. Piles of hides lay in the sun outside the court while Marx stood trial. The hides were exhibited.

The Magistrate, Mr G. Pienaar, found Marx guilty on 11 counts of stock theft. He was sentenced to 37 months imprisonment and ordered to pay R1,242 in compensation to the owners of the stolen cattle -

or serve an additional 295 days. Before the court rose at 9 a.m. after sitting for 12 hours, Marx said his health was bad and that he was under medical care.

Cohen was a State witness in Marx's trial. It was alleged that he received stolen cattle from Marx.

In the earlier trial several of Cohen's African workers alleged that they were ordered to drive cattle from the African Trust Land area to Cohen's farm. The beasts were then slaughtered and the carcasses sold in Pretoria.

Heads, skins and unborn calves were buried on the farm. Cohen said in mitigation that he had been adversely affected by drought. An African who appeared with him, 45 year-old Thomas Makoni, was jailed for a year.

During an adjournment in the Marx trial, Cohen - who is serving his sentence but was brought from prison had coffee with his wife, Suzanne, in a cafe. A policeman sat at a nearby table.

The Magistrate, Mr H.W. Weitz, said at the Cohen trial: "These Africans depend on the courts to protect them. In giving you a suspended sentence - as requested by your legal representative - this court would grossly neglect its duty."

LONG LIVE HIS MAJESTY THE KING!

We are proud and happy that the birth of this Newspaper coincides with the Birthday of His Majesty, King Moshoeshoe II. We do, therefore, on behalf of our readers, the publishers and the entire Liberation Movement in this country, wish to take this opportunity to wish His Majesty a long and prosperous life. This our heartfelt wishes are, also extended to the members of His Majesty's Family whom we urge to continue to give His Majesty the necessary support and encouragement during this difficult times in the life of this Nation.

THE EDITORIAL STAFF - THE RANGE.

THE SPECTRE OF BLACK POWER- DR. NKRUMAH

With a decisiveness and force which can no longer be concealed the spectre of Black Power has descended on the world like a thunder-cloud flashing its lightning. Emerging from the ghettos, swamps and cotton-fields of America, it now haunts the streets, legislative assemblies and high councils and has so shocked and horrified Americans that it is only now they are beginning to grasp its full significance, and the fact that Black Power, in other manifestations, is in confrontation with imperialism colonialism, neo-colonialism, exploitation and aggression in many parts of the world.

In America, the "Negro problem" has been a more or less polite conversation piece since the first African slaves were landed in James Town in 1619. For three hundred and fifty years, however, the subject of "slave revolts" has been tabooed and eliminated from text-books. For the past thirty years stringent efforts have been made to whitewash and obscure the real issue of the United States Civil War: whether African slavery should be continued or not. Indeed, it is no longer considered proper in the United States to mention the "Civil War." Polite references are sometimes made to the "unfortunate war between the states."

NULLIFIED

After the Civil War, the 13th, 14th and 15th Amendments to the United States Constitution did abolish African slavery and granted citizenship rights to the freed men. Immediately, the majority of states passed laws nullifying these rights, and in general, public opinion all over the country supported their action. There were some legislators who pointed out the injustice and even dangers of this course, and in 1875 Congress passed a mild Civil Rights Bill for the freed men. But in 1884 this Bill was repealed by the United States Supreme Court. And so, down through the years, people of African descent in the United States of America have been petitioning, pleading, going to court and demonstrating for "rights" freely granted to every naturalised immigrant.

RACIALISM ACCEPTED

As the United States grew richer, more powerful and imperialistic, as it expanded and extended its influence and control throughout Latin America and the islands of Caribbean, its racialism, oppression and contempt for the peoples of African descent became accepted as an American way of life. Russia's October Revolution did not penetrate the masses of African-Americans. A few intellectuals however did hail it as a triumph of the oppressed and the exploited, a proletarian socialist victory. Some travelled to the newly established Soviet

Union. Several remained there, and contributed their strength and skills in building the world's first socialist state. But those who returned found no means of applying what they had seen to the situation in the United States. Meanwhile, white workers were agitating for better working conditions. But until the organisation of the Congress of Industrial Organisations (C.I.O.) and the Second World War, African-Americans were regularly excluded from labour organisations. The need for increased manpower during this period encouraged immigration from the South of thousands of black workers who crowded into northern cities finding jobs, but no place to live except in slums amid conditions far worse than the rural shacks



they had left in the South.

In spite of the long and untiring work in education and organisation of the pioneers of "Civil Rights," in spite of the painstaking efforts made by African-American citizens of the United States to educate their children, and by hard work to achieve "acceptance" in American society, African-Americans have remained only barely tolerated aliens in the land of their birth, the vast mass of them outside consideration of basic human justice.

This is a fact which is now being called to the attention of all those who through the years have had in their power the means to order and fashion the world according to their interests. White interests controlled the economic wealth; white interests have been able to establish the "moral" standards by which America must live; white domestic imperialism made all the laws, rules and regulations. This was the modern world up to, and throughout, the first half of the twentieth century.

The independence of Ghana, achieved on March 6, 1957, ushered in the decisive struggle for freedom and independence through Africa, freedom from colonial rule and settler domination. On that day I proclaimed to the world "the independence of Ghana is meaningless unless it is linked up with the total liberation of the African continent."

AFRICA ARISES

Immediately, the beating drums sent this message across rivers,

mountains, forests and plains. The people heard and acted. Liberation movements gained strength, and freedom fighters began to train. One after another, new African states came into being, and above the world's horizon loomed the African Personality. African statesmen went to the United Nations; Africans proudly wore the ancient regalia of their ancestral land; Africans stood up and spoke on the rostrum of the world forum, and they spoke for Africans and the people of African descent wherever they might be.

I experienced the immediate impact on Africa's dispossessed in the United States - Black dignity could be achieved. Black beauty was a reality. I know how determined and inspired African-American students went out from their colleges in the South and "sat down" in those places which laws and custom had reserved for "whites" only. They were heard to say when they were being dragged to jail by infuriated police: "All Africa will be liberated before we here can get a lousy cup of coffee!"

American text-books shy away from discussion of slave revolts, though riots and insurrection form a large part of African-American history. We know how black men and women fought through the swamps of Louisiana, how Virginian planters cowed before the name of the rebel, Nat Turner, how Harriet Tubman led armed bands of runaway slaves out of the South, and of her fame as a sharp-shooter. The largest slaves revolt was planned and led by a white man whose name has been immortalised in song. It was on Harpers Ferry Bridge that John Brown began the Civil War which led inevitably to the freeing of the slaves.

NON-VIOLENT CAMPAIGNS

The young African-American "sit-downers" of recent years committed no violence, nor did the many white students who, following their example, poured out of the great northern universities to demonstrate against racialism, segregation and discrimination. But their petitions and pleas for justice were met with violence, with savage beatings, with jail sentences. Some of them died in the struggle.

Then, on August 18, 1965, in the Negro ghetto of Watts, in the city of Los Angeles, African-Americans took up arms to meet their aggressors. Since then, practically every major city in the United States has seen guns, rifles and fire bombs in the hands of black men, who, with every shot fired, are claiming their birthright. Since 1966, the cry of the rebellion has been "Black Power."

What is Black Power? I see it in the United States as part of the vanguard of world revolution against capitalism, imperialism and neo-colonialism which have enslaved, exploited and oppressed peoples everywhere, and against which the masses of the world are now revolting.

Black Power is part of the world rebellion of the oppressed against the oppressor, of the exploited against the exploiter. It operates

throughout the African continent, in North and South America, the Caribbean, wherever Africans and people of African descent live. It is linked with the Pan-African struggle for unity of the African continent, and with all those who strive to establish a socialist society.

Analysis of the United States social structure indicates that black Americans comprise the proletariat base of the country. On their backs, their toil, sweat, enslavement and exploitation have been built the wealth, prosperity and high standard of living enjoyed by America today. Until recently, African-Americans sought to alleviate their oppression through integration into the majority white population.

SOUGHT EQUALITY

They demonstrated for an end of racial discrimination and for "equal rights," wanting to gain access to schools and colleges, restaurants, hotels and other places from which they had been excluded. Such were the demands of the Civil Rights Movement. Yet large numbers of African-Americans had no jobs, no decent housing, and no money to enjoy the restaurants, hotels and swimming pools reserved for "whites only." The Civil Rights Movement did not speak for the needs of African-American masses.

It was, however, thought that the plea for civil rights would be met, because the United States Constitution, with its various amendments, supports these demands. Instead, thousands of African-Americans have been jailed, intimidated, beaten, and some murdered for agitating for those rights guaranteed by the American constitution.

The masses grasp instinctively the meaning and goal of Black Power: the oppressed and exploited are without power. Those who have power have everything, those without power have nothing; if you don't believe in guns, you are already dead.

Black Power gives the African-American an entirely new dimension. It is a vanguard movement of black people, but it opens the way for all oppressed masses. Unfortunately, the Trade Unions in the United States are as capitalist in make-up and goals as any million dollar corporation. And the majority of white skilled workers with their well-furnished houses, two cars, televisions and long vacations are complacent. They have much more to "lose than their chains."

But there are potentially revolutionary white masses in the United States. Consider the lot of the "poor whites" in the hills of Georgia, Tennessee and the Carolinas, the white share-croppers in the lowlands of Alabama and Mississippi. Too often these are written off as "poor white trash." But they, too, are dispossessed; often they are without hope. Yet "poor whites" and "blacks" have not been pushed as far down as their backs will lie. When they see a way ahead for them, the oppressed and exploited do revolt. Black Power is leading the way; Black Power is already a spearhead.

(Cont. on page 5)

STERILE AND VICIOUS GUN RULE

THE RULING BASUTOLAND NATIONAL PARTY IS A BARREN THING, AN INCONGRUOUS THING IN THE BODY POLITIC OF LESOTHO, A THING OBSTINATELY AND COLDLY IN THE WAY OF THE PROGRESS OF THE ENTIRE NATION, A PREHISTORIC MONSTER THAT OUGHT TO BE CONDEMNED AND CONsigned TO THE COLD MUSEUM OF STERILE, FORGOTTEN THINGS. THIS STERILE THING HAS, DURING THE PAST THREE YEARS OF ITS COLD AND VICIOUS EXISTENCE, SUCCEEDED IN STAGNATING AND COMPLETELY PARALYSING THE VERY STREAM OF LIFE IN THIS COUNTRY. IT ACHIEVED THIS PARALYSED STAGNATION THROUGH AN AVOWED POLICY OF MONSTROUS PASSIVITY. OF PLAYING ON THE HELM OF THE SHIP OF OUR FATE BLISSFUL IGNORAMUSES WHO ARE GLUTTED WITH POWER AND WHO CANNOT DISTINGUISH THE FIRST THING FROM THE PAST. WHO ARE ABSOLUTELY INCAPABLE OF ANY SENSE OF VALUES AND PERMANENT STANDARDS, ICONOCLASTS WHO CAN ONLY VICIOUSLY DESTROY SACRED INSTITUTIONS BECAUSE THEY HAVE NEVER REALLY MADE ANY PERSONAL CONTRIBUTION TO WHAT HAS BEEN ACHIEVED BY THE PEOPLE OF THIS COUNTRY THROUGHOUT ITS TORTUOUS HISTORY THAT HAS ALWAYS BEEN RIDDLED WITH POLITICAL TREACHERY, DECEIT, VILLAINY, OUTRAGE AND BLACK INTRIGUE, HANGMEN WHO RULE THE ELOCTORATE THROUGH THE BARREL OF A GUN.

This is the ugly image that the BNP has cut both at the national level and the international plane. It is altogether a hideous and hollow image. The BNP has failed in every considerable respect and has only succeeded in welding and brandishing the gun before the people who have brought it to power, and we all cry how long!

THE BNP'S MORTAL SINS

Now, let us attempt to enumerate some of the besetting sins of commission and omission perpetrated by the ruling party of this dear land.

The BNP has completely failed to fulfill all its election pledges: there is not even a smell of the honey and the milk they so glibly and empty-headedly prattled about during the election campaign. Words, even if they are printed, are not equivalent to actions and of course the BNP is true to type as, for example, the ruling BNP's sister parties in the Transkei, Botswana, Malawi, India, Ceylon, Thailand, etc. All these sterile parties like the BNP made grandiose pledges when they cajoled their respective voters and betrayed them into believing that under their rule the nations' salvation would be guaranteed. But we know that everywhere these have been fraudulent pledges.

POLITICAL AND ECONOMIC SUBJUGATION

The BNP is bent on violating the system of land tenure in Lesotho. In the 19th century the land hungry and sanguinary imperialist octopuses attempted to manage us out of our country by means of the gun. Their evil designs failed because our forefathers also used the gun to defend our fatherland. When the treacherous imperialists were cowed by gunfire, they entered the country as "friendly political helpers" and traders like Frasers Limited, now christened Sir Ian Fraser; they sought to violate our sacred system of land tenure through foreign and incongruous methods like obtaining land leases and in this way rubbing at the land gradually and surely until the whole land would have been fraudulently parcelled out. They encouraged ruthless condemnation of our system at schools, at pitso, in organised and informal discussions, in publications etc. all the agents of imperialism and its abject debased local lackeys failed dismally. But now that the imperialist ruthless monsters have hoisted the BNP into power, they are fraudulently, feverishly and tirelessly trying to get a foothold here and fulfill their centuries old designs. If Lesotho is open to leases, who will benefit and who will be the loser?

Most treacherous act of conspiracy they are contemplating and it spells the complete annihilation of the Basotho as a distinct nation. The present system is in the way of imperialist expansion. It is our only remaining impregnable fortress. It is our 20th century Thaba-Bosiu, and therefore is the best system for us.

CHEIFTAINSHIP ALREADY UNDER BNP'S BLACK CONSPIRACY

The BNP rulers have already completed their first act of their violation of Chieftainship with the passage by the National Assembly of the Chieftainship Act. They have proved the saying that they are iconoclasts bent on destroying everything that is our distinctive mark in this world, the very foundations upon which our nation is solidly built, land tenure, institution of Chieftain-

ship, customs and finally This will condemn everything to the cold-celler including our language. This treachery is not surprising, it is perfectly logical because after all the BNP is completely controlled by foreigners who are not capable of appreciating the value of those things that are intrinsically and specifically Sotho and who consider these things a stumbling block in their wicked designs. To the foreigners these things are in the way because they were never meant for him and he is not part and parcel of them. So we are not at all surprised that the foreigners both here and abroad are trying hard to violate by means of the BNP the very corner stones of our nationhood.

GROSS NEGLIGENCE OF EDUCATION

The BNP is commititently damaging and ruining education. Teachers are viciously and ruthlessly victimised, children without school places are becoming legions, the training of teachers has reached its nadir of hopelessness, external examinations are more mismanaged than at any other time in the history of this country's education; the Minister of Education wages a petty undisguised battle against the teachers and does everything to scare the most patriotic teacher out of the profession; no thought is given to serious and careful planning in education etc.

(Cont. on page 7)

SPECTRE OF BLACK POWER

(Cont. from page 4) WORLD STRUGGLE

At this momentous period of history, as the era of peoples' armed revolution gets under way in Africa, I see coming the triumph of the human spirit, the collapse of the forces of inhumanity and the emergence of the glorious effort finally to free mankind from senseless and inhuman exploitation, degradation and wars. The old Africa is crumbling down; the new Africa is being constructed.

revolutionary forces of the world, in the words of Ernesto Che Guevara: "Let us develop a true proletarian internationalism, with international proletarian armies; the flag under which we fight shall be the sacred cause of redeeming humanity."

It must be understood that liberation movements in Africa, the struggle of Black Power in America or in any other part of the world, can only find consummation in the political unification of Africa, the home of the black man and people of African descent throughout the world.

CUT FROM ROOTS

African-Americans have been separated from their cultural and national roots. Black children overseas are not taught of the glory of African civilisation in the history of mankind, of pillaged cities and destroyed tribes. They do not know of the millions of black martyrs who died resisting imperialist aggression. The imperialists and neo-colonialists inside or outside the United States designate everything "good" as "white", and everything "bad" as "black."

Black Power says: "We will define ourselves." For centuries, African-Americans have been the victims of racialism. They have now taken up arms to abolish it for ever, and to destroy its fertile breeding ground, the capitalist system. For it is only with the building of a socialist society that peace and racial harmony can

be ultimately achieved. It is only world socialism which can provide the solution to the problems of the world today.

For us in Africa, for the people of African descent everywhere, there can be no turning back, no compromise, no fear of failure or death. Africa must and shall fulfil her destiny. Even though revolution in other parts of the world may wither or go astray, the African revolution must reach its goal of unity and socialism. We have taken the correct road, even though hazardous.

We face death as we face life with head up, eyes lifted, proud and unafraid. The seed dies that life may come forth. So, we may meet death knowing that we cannot be defeated. For the oppressed people of the world will one day triumph. Hundreds and thousands of us have died in many an imperialist war. If we die in the struggle of black emancipation it will be as men bringing into this world the wholesome, rich benefits of Black Power.

And so for us Black Power heralds the long-awaited day of liberation from the shadows of obscurity. We take our place among the peoples of the world without hate or apologies, with confidence and goodwill towards all men. The spectre of Black Power has taken shape and form and its material presence fights to end the exploitation of man by man.

The 9th Annual Conference Of The Women's League-B.C.P.

The annual conference of the Women's League was held in Maseru, the capital town of Lesotho, from the 12th - 15th April, 1968 to review the work done since the last conference and to set new plans for future activities. This important conference was characterised by heightening moral of the people resulting from the major addresses made by the Leader of the Women's League, Mrs. Masiloane, the President of the Basutoand Congress Party, Ntsu Mokhehle and other top officials of the party.

The conference also comes at a crucial time when the country experiences great changes. There is a new electoral law which indicates that fresh general elections may take place at any time from now. We also note the people's resentment of Chief Leabua's government due to its failure to fulfill the promises made when it came into power.

When speaking to women, Mrs. Masiloane made criticism and self-criticism as the highest form of improving discipline and bringing to the level the political consciousness of the women. She brilliantly noted with expertness how the Women's League and the Youth League could play their role to perfect the general work of the party. The stress was laid on the necessity to toil and organise effectively for the party this year if the oncoming elections should be won.

BY ELECTION

In another open session, Ntsu Mokhehle told a large crowd that there are all indications that the government is preparing for general elections. He regretted the fact that Basutoand National Party is indulging in corruption and intrigues as the only means to retain their position. He cited the vacant constituency of Qeme where a by-election should have been held long back, but the government wont budge since their cheating at Qeme may reveal what the plan for general election is, or shameful failure there may demoralise all B.N.P. supporters. The alternative could be a direct move towards general elections even before 1970.

It is very unusual that a constituency should remain open for such a long period of time in any country whilst Parliament is going on. But of course here in Lesotho with this type of government which is unpopular, people are now used to such queer practices.

The new Executive Committee is as follows: President - Mrs. M. Masiloane, Dep President - Mrs. M. Pharo, Chairlady - Mrs. M. Mokhehle, Dep. Chairlady - Mrs. M. Motlamente, Secretary - Mrs. M. Molapo Ass. Secretary - Mrs. Moeketsi, Treasurer - Mrs. M. Thakalekoa, Propagandist - Mrs. M. Secheche, Ass. Propagandist - Mrs. M. Ramoreboli. Members of the Committee are Mrs. Kou, Mrs. Motake Mrs Mopeli and Mrs. Kokome.

and objects of the International Federation of Democratic Women, which are not repugnant to the aims and objects of B.C.P. Women's League, and noting further that the long association the B.C.P. Women's League has had with this World body of women, and the decision of I.F.D.W. to accord full membership to our league, resolves to accept membership status and to work in harmony with this international women's organisation.

2. This conference, aware of the brave genocide conducted by United States in Vietnam, which deprives the people of Vietnam of their right to determine their own destiny, ... Condemns this mass killings and calls on all peace-loving people of the World to support the people of Vietnam in their just struggle.

3. This conference, noting with condemnation the disgusting attitude of the B.N.P. government towards the question of South West Africa and the rebel regime in Rhodesia, ... Calls on the government to stop playing puppet to the Pretoria regime and adopt a more realistic attitude in the interests of peace towards these problems which constitute a threat to peace and stability on the African continent.

4. Shocked by the merciless assassination of the Civil Rights leader in America, Dr. Martin Luther King, ... Condemns this evil deed and the entire principle of physical elimination which is becoming the order of the day of America. ... This conference, further noting that developments such as this are an indication of internal strife, and lack of stability, in America, Calls on the United States Government to recall all its so-called Peace Corps from Lesotho as they obviously could not carry peace to Lesotho, leaving their own country in chaos.

5. This conference, fully aware of the manoeuvres of imperialism, its determined exploitation of the Peoples of dependent and developing countries, and the organised extermination of poorer and weaker nations by the rich and powerful, ... Calls on all freedom-loving people of the world to join hands in their common struggle and to be more vigilant against all kinds of imperialist intrigues.

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RESOLUTIONS TAKEN

At the end of the conference vital resolutions were taken on different aspects of our political life. Some of them which dealt briefly with the international situation were as follows:
1. Having considered the aims

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MALUTI KNITTING MILLS TO CLOSE DOWN?

From sources very close to the Managing Director of Maluti Knitting Mills of Maseru, we learn that this up and coming firm may have to close down. The reasons for this unfortunate decision are not quite clear but we learn that one of the main reasons may be the failure by the Directorate to obtain a grant for a site in Maseru without any strings attached by the State's Economic Development Corporation.

This firm, producing woolen garments like jerseys and pull overs in dozens per week has been in operation for almost two years to-day. They were first housed at Buta Stores where they moved when their machinery increased and the working space decreased. For some months now they have been working in a building next to Dr. Maitins and this is also becoming smaller and smaller every day due to increased staff and demand. Because of the burdensome rent they have to pay to the owners of this building they have sought to find a building site of their own where they could put up a building of their own taste and requirement. This endeavour has met with delays and complete indifference on the part of the authority in charge of the granting of sites in Maseru (Cont. on page 7)

IS PROPRIETORSHIP OF SCHOOLS FAIR?

During a morning session of April 18, 1968 Mr. P. Mofelehetsi, member of the opposition from Mohale's Hoek, asked the Minister of Education about the proprietorship of certain schools in this country whose teachers do not have clear status. A shocking reply was given by the Minister that some people can be employed by the government, but they are not necessarily civil servants.

The schools involved are Lesotho High School, Hlotse Secondary School, Maseru Day Secondary School, Lerotholi Artisan Training Centre and the five controlled higher primary schools at Hlotse, Maseru, Matsieng, Mafeteng and Mohale's Hoek.

In answering this question the Minister of Education, Mr. A. Manyeli, said all these schools are owned by the government. When Mr. Mofelehetsi wanted to know why teachers in these schools were not treated like other civil servants, the Minister replied that it is not all people that work for the government who are regarded as civil servants.

It may be remembered that the issue of maltreatment of Basotho teachers and inadequate salaries in this country have been debated for a long time now. It is true that salaries of some teachers are now better, yet generally the status of teachers is vague and undistinct.

The contention of the nation is that teachers are shouldering a great responsibility of building a nation and they should be offered a better position and facilities, so that they can carry out their task smoothly. It is well-known that Lesotho does not run short of teachers, but the conditions of employment are hingly unsatisfactory. As a result, a lot of capable teachers leave their profession to take up other jobs, or they emigrate to other countries where teaching conditions are favourable.

To-day Lesotho boasts of having a high percentage of about 80% literacy which this government and the former colonial government contributed very little to. It were purely the efforts of the missionaries that advanced education in Lesotho.

The B.N.P. government does not at all wish to fulfill the interests of Basotho by solving problems of their teachers. Instead, it has brought the so-called Peace Corps to take places of Basotho teachers in schools. These Corps are treated as high grade civil servants, furnished with all requirements while the type of education they are giving to our children is poisonous. We abhor Bantu Education, and anything worse than that is diabolical.

We would rather have Mr. Manyeli tell us that his Ministry is working on government to improve the status of Basotho teachers together with the protection of their work than be told that it is not all people that work for the government who are regarded as civil servants without being told why it is so.

VICIOUS RULE BY GUN

(Cont. from page 5)
THE PEOPLE'S HEALTH IN JEOPARDY

The BNP is organising a campaign of starving the people to death by treating temporary relief measures as if they were permanent and thus failing to make the people realistic and permanently responsible. The result is that the majority of the people are like scare-crows because of being permanently starved and having no prospects of ever being able to extricate themselves from the clutches of this wanting misery. This is typical of the BNP equivalent parties in say, India, where hundreds are homeless and die daily of sheer want of food, Latin America, Botswana, the Transkei; they always starve the people to death and appropriate the national wealth for foreigners and a few local foreign tools and their henchmen.

The BNP is mercilessly, ruthlessly and maliciously taxing the sick and the helpless - medical fees have gone sky-high and the poor people as well as the unborn babies are consigned to an unescapable misery and death.

This is callous but very typical of the party the BNP is the world over: The foreigner says: "real power is in the masses, that is, in the ordinary man, woman, boy and girl." Therefore, the way to stifle that source of power is to starve the masses and keep the poor ravaged by disease and general misery. This way and this way only, can the foreigners maintain their political and economic power and extract without hindrance the native wealth for the benefit of their own motherland. This way only can Frasers, Jandrell and Yeats survive.

ARRANT CORRUPTION

The BNP government is proverbially spent-thrift and misuses public monies in the pettiest of ways. There are nauseating political partisanships, nepotism and prejudice in the dispensation of jobs and promotions, corruption and inefficiency are rife and this is typical of sterile political parties. They are incapable of making the best use of talent and putting the interests of the nation first. They ruthlessly, selfishly and thoughtlessly glut themselves to bursting for they always sense a foreboding premonition that they are very short lived and precarious and so if they bring everything to ruin it is immaterial because they may not be there to witness the succeeding generations suffer as a result of their greed.

The BNP rulers have been violating the constitution, the rule of law and human rights and liberties. They are getting deeper and deeper into constitutional morass and confusions and it is impossible for them to extricate themselves from the quagmire of their own making. Like cornered beasts they are anxious and are busy destroying everything, and are on the point of destroying themselves. This is absolutely inescapable and well-deserved.

The BNP rulers encourage foreigners to enter the country scot free to deplete it of its wealth and to abuse the citizens and violate teenage girls. The government indirectly connives at these wicked criminal practices

because it derives its inspiration from the foreigners.
CONFUSION WORSE CONFOUNDED

Candidates who were defeated in the general elections are appointed to remunerative positions and even to ministerial positions: there is a systematic throttling of ordinary and progressive people and foolish mechanical refusal to heed he oppositon criticisms; employees not supporting the ruling party are transferred or demoted or dismissed; arbitrary arrests are the order of the day, the police and the prison warders as well as the case with the victims of the Thaba-Bosiu incident of December 1966, torture, molest and brutally beat the arrested people for no reason other than that such people are known to support or to be members of the opposition parties.

POLITICAL POWER THROUGH THE BARREL OR A GUN

The worst and most ruthless method of the BNP rulers is the use of the gun literally to keep the people perpetually cowed or frightened or even to kill them off like a swarm of exasperating flies.

All these black sins, and there are many more, are also perpetrated by similar parties in India, Ceylon, Indonesia, Thailand, South Vietnam, the Middle East, Latin America, parts of Africa and Oceania and it is clear that the secret hand manipulating and inspiring such evil acts is one for the similarity in the behaviours of these parties in such vastly different and distant localities is very striking and disquieting.

AMENDMENTS REJECTED

The BNP Ministers have, on several occasions, accused the B.C.P. Parliamentarians of not being co-operative in the manner in which they handle the Bills presented to Parliament for discussion. They have argued at public meetings that our Parliamentarians are so destructive that they go to the House determined to reject outright anything said by the government side and that they are never prepared to make any suggestions to improve on whatever is before the House.

Yet the difference is the case. We shall refer to the Electoral Bill in order to prove our case. There are tens of motions which have been presented to the House by the Opposition members and which have only been rejected because they come from the Opposition side. Members of the governing side are but voting cattle which day in and day out are herded by a Minister piloting a certain motion to a voting pen. They have been deprived of all their senses of judgment and they cannot independently decide on whether they vote with or against the Opposition whatever good reasons may be advanced by the Opposition.

Almost all the amendments brought forward into the House by the B.C.P. Parliamentarians have been rejected. Those introduced by the Leader of the House, Deputy Prime Minister and Herd boy of the voting cattle, Chief

Sekhonyana Maseribane, have all passed through the Committee stage.

VOTERS

This is a well known fact that there is no method of identification in this country. Men, to a certain extent, can use their basic tax receipts for purposes of identification but this too does not meet the demands. For this reason, the B.C.P. member of Parliament for Manka, Mr. G. Khasu, introduced the following amendment:

In Clause 11, Page 7, to insert a new paragraph (2) as follows: "(2) For the purpose of identifying the electors every person who is qualified to vote shall before registering, be photographed for an Election Identity Card which must be produced before an elector can vote on polling day."

The purpose of this amendment was to stop people using other people's names and voting on their behalf. This was a common practice during the last General Elections.

MALUTI KNITTING MILLS

(Cont. from page 6)

although the Directorate has fulfilled all the requirements of the law which precipitate the granting of a site.

Furthermore, we learn that the request for a site has also prompted the office of the Director of the Economic Development Corporation to approach this firm with an offer which seeks to contain and ultimately control Maluti Knitting Mills. The offer demands that Maluti Knitting Mills accept a site at the station where the old BAFED has been given the right of grant Industrial sites. If the Maluti Knitting Mills agree to this offer they would be granted a loan by the Corporation to enable them to put up a building and get a new electric knitting machine bought for them by the corporation. For good reasons, this offer has been coolly received by the Directorate of Maluti Knitting Mills and this we suspect may be the reason why the authority responsible for the granting of the sites may be reluctant to get ahead with the plans to grant a site to this firm.

If they should close for the reasons advanced, this would clearly belie the governments so-much-talked-about intention to put this country in the road to economic development. It would also be a blessing in disguise for the people of Botswana, for we here that this firm will transfer its business to that country.

We call upon the Ministry of the Interior to investigate the site question of this firm in order to stop this firm from leaving this country. We do so bearing in mind, the fact that this firm has already provided jobs for a couple of people for whom this government is responsible but could offer nothing, not to mention jobs. This would course another economic crisis in their families and for this country. We call upon the Prime Minister's Office in charge of Economic Development also to intervene and prevent the threatened exodus of Basotho know-how and talent from leaving this country at this very early stage of development.

AFRO-AMERICANS SUFFER ATROCITIES OF WHITE OPPRESSION

ANOTHER COURSE?

Many people including Motlotehi Moshoeshe II, gathered at the A.M.E. Church in Maseru on April 7, 1968 for the service held in memory of the late Rev. Dr. Martin Luther King who was murdered in Memphis, U.S.A., on April 4, 1968 by a White racist. Speeches of condolences were delivered among which was one by Mr. Harold Brown condemning atrocities of white racism.

Harold Brown, a negro from America, is a Deputy Director of Peace Corps in Lesotho who was removed from his Directorship when a white American was placed over him. Ever since the murder these two Peace Corps officials, living adjacent to each other, don't exchange visits. Following is Brown's speech:

"Your Majesty, Officials of the government of Lesotho, Sisters and Brothers, the best words to describe this incident of assassination are those that I received yesterday from a couple here in Maseru.

THE WORDS ARE:

He was such a good man,
and because of that, the good
in man came out in all its glory.
He was such a good man,
and because of that, the evil
in man came out in all its fury.

Rev. Martin Luther King Jr., a man born of black skin in a land where that was looked upon as a crime, Martin Luther King Jr. was Born in 1929, in Atlanta, Georgia, a state in America known for its oppression of black Americans. Georgia is a southern state in America, in the same category as Mississippi, Alabama, and Tennessee. Martin Luther King grew up under the racism of white Georgians. It was inevitable that he should want to correct the injustices suffered by his black brothers and sisters in America. As he grew up in Atlanta, Georgia he finished high school and attended Morehouse University a University for Negroes. After graduation he went on to receive his Doctorate of Philosophy degree after having studied at Harvard University and Boston

BLACK CITIZENS

Dr. King began on his road to International fame when he challenged the white segregation of Montgomery Alabama where blacks among other things had to ride in the back of the buses provided for public transportation ... reserving all seats up front for whites. Dr. King and his followers organized the black citizens of Montgomery and boycotted the bus companies. This financially hurt the owners of the bus companies so badly that the segregation of black and white passengers in public transportation was wiped away. The black man's struggle for freedom was now in motion again. And Dr. King took his fight to other American cities, challenging segregation and discrimination in all areas of American life. The movement grew and so did Dr. King, as his name became the symbol of the black man's struggle for freedom in America.

Dr. King was a philosopher. He adopted the philosophy of non-violence to obtain the freedom he so eloquently articulated. He preached peace and love to all who listened. Unfortunately some did not listen, and some of those who listened did not act;

Dr. King preached non-violence to his Afro-American people in spite of the hatred and brutality directed to them. And we followed him. We suffered with him; we were spat on, kicked, beaten, hosed down with powerful forces of water, prodded by police using electric prods, put in jail, and murdered. We as Afro-Americans, suffered with Dr. King the atrocities of white oppression. He was our leader, the symbol of our struggle. He taught us the philosophy of God, non-violence.

Dr. King was an orator. He grew up under a father who was a Baptist minister. Dr. King himself became a Baptist minister and delivered fiery sermons from the pulpit that would send the congregation shouting and stamping with emotion. Dr. King's speeches on civil Rights were just as potent as his Sunday Sermons. They reached way down to the soul of every black American and made him share in Dr. King's dream that one day the American Black man would break all the chains of slavery, and would one day be completely free. Dr. King took his message to every corner of America - to both Black and white. He inspired not only the black American but some of the whites as well some whites began to take an active part in the Civil Rights Movements, as the Afro-American struggle is called.

Dr. King was a husband and a father. He is survived by a widow and four children. His wife took an active part in the struggle along with her husband. She often joined him on marches, and she would use her singing talent to raise money to support the struggle by giving concerts throughout America.

Dr. King was an author, as he took time out from his busy schedule to write a book entitled "Stride toward Freedom." Dr. King was a man - a man of men. He chose to fight for those things that are just according to God. He chose to fight in the same manner that Jesus Christ would have fought.

Dr. King was America's conscience of mankind. And we will never let mankind forget. Dr. King is the sanity of America. That sanity must not die with Martin Luther King. But there is no turning back. The black man's struggle against white domination will continue until we are completely free. Dr. King has led us down the road of non-violence to achieve this goal.

Will his absence on earth cause us to take another course?

So we say goodbye to this great man. He has left the struggle now, gone to join Malcolm X, Medgar Evers, and a countless number of Afro-Americans who perished from the earth at the hands of white racism. Rest in peace my brother and thanks.'

NON-VIOLENT LEADER DIES VIOLENTLY

(Cont. from page 1)

might personally meet a fatal catastrophe first - "non-violent" Dr. King, or so-called violent me."

In sending our sorrow to the people of the United States, we must indicate that it is not the manner in which this man was fighting that mattered, it is the evil administration and political philosophy which is followed by the white man's Government of the United States that have violently sent Dr. King to his grave. Malcolm X had indicated that both of them would be violently destroyed, and that it did not matter what differing methods of approach they used in their common struggle. Malcolm X, himself, was supposed to be an extremist, a man of "violence." This young non-violent man, Dr. King, was violently murdered in his 40th year, and Malcolm X died at 40; only three years separated their similar and predicted type deaths.

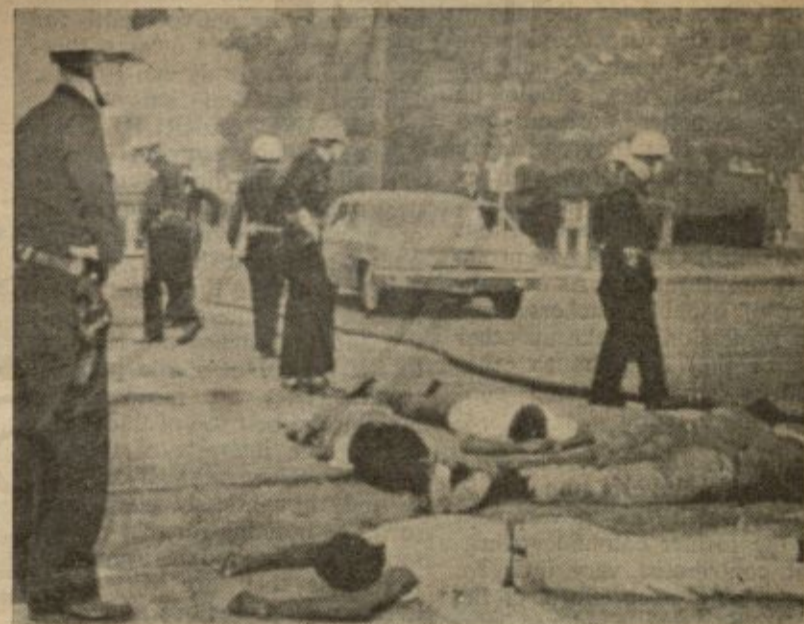
We must, therefore, in this country, as in other countries all over the world, strive for systems which will cure the evil that brings about violent deaths both to peaceful, non-violent Freedom Fighters or to the violent strugglers alike.

BRIEF CONTRIBUTION

It is not, for instance, to this our country that the American Peace Corps should have been sent. In fact, we need to send black Lesotho Peace Corps to the United States. For how can young men and women grown in and coming from a great country of violence and cruel murders against the black man like the United States, preach peace in a peaceful country such as ours? or even in any other part of the world for that matter. The United States has no moral justification whatsoever to send the so-called Peace Corps to Lesotho or to any part of the world other than the United States itself.

I wish to associate myself particularly with the conveying of our sad feelings, not so much as feelings for this man, who has but done his duty and has done it well, but more against the socio-economic system in the United States, which socio-economic system has destroyed many others before this man, and still, is to destroy many more even after him.

This is my brief contribution to this very sad occasion. And I believe that what both Malcolm X and Dr. Martin Luther King



All imperialists and fascists rule by the gun. Unarmed and innocent citizens are shot at random by the armed forces backed by the Police. This is called democracy. It happens in America where the Afro-Americans are oppressed and it has been ex-

ported to Laos, Indonesia, Ceylon, Vietnam and Lesotho. It happened at Thaba-Bosiu in December, 1966 and we have no assurance that it will not happen again. Leabua blesses it. Martin Luther King met his death protesting against such atrocities.

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Jr., with their vastly differing methods of approach and their attainments, stood for, will not have died with them; and will be continuously fought for by those who remain, until victory, freedom and justice for the black man and for humanity is won, right inside the boundaries of the United States. I thank you, Sir.