

EDITORIAL



Africa In Today's World
By C. I. West, M.D.

The High Commission Territories

Three of Africa's 56 political entities have been all but forgotten in the recent chronicling of African events. The emergence of new African nations along the internal frictions, political power coup d'etats, and unrest in many of the new nations of Africa, has pushed Basutoland completely out of the news.

Swaziland 6,700 sq. miles and Basutoland 11,716 sq. miles are New England size enclaves located in the eastern segment of South Africa, except for a 70 mile border of Swaziland which is bounded on its northeast boundary by Portuguese Mozambique. Bechuanaland, which made international front page news in 1950 when Sevetse Kwoma, Chief of the Bomangwato people, took unto himself an English bride, is a tremendous territory larger than the State of Texas.

All three of Africa's forgotten entities are headed by Queen Elizabeth, II, who delegates her head of state position to a High Commissioner of her choice. The Commissioner is either advised or assisted by indigenous chiefs, or other tribal representatives, in guiding the destinies of these territories.

Bechuanaland and Basutoland have constituted legislatures with African members, however, Swaziland, the smallest, but most prosperous of the three, has no legislative assembly. The new constitution of Swaziland, to become effective within a matter of weeks, stipulates that a 24 member body will have a minimum of Europeans, 8 Africans, and 8 others, if any race, to be elected by universal suffrage.

All three territories use the currency of South Africa, the South African Rand, worth \$1.40 in U.S. currency.

Bechuanaland which was once twice its present 275,000 sq. miles, before the Union of South Africa chopped off its southwestern portion, has a population of only 300,000. Two-thirds of the territory is occupied by the Kalahari Desert.

None of the three is self-supporting. The British Crown takes up the annual deficit each year.

The three High Commission territories of southern Africa -- Basutoland, Bechuanaland, and Swaziland -- have been wards of Britain since the late nineteenth century. When the Union of South Africa was being formed in 1909, it was first assumed that the territories would become integral parts of the new state. The local tribal authorities clung tenaciously to their treaties with Britain, however, and were finally allowed to remain under UK colonial administration. In view of the location of the three territories within the frontiers of the Union, Britain agreed that the Union of South Africa Act should contain a section setting out the conditions under which they might one day be incorporated -- if and when the governments of the Union and the United Kingdom should agree, and if certain specified conditions were met pertaining to land and other rights for the indigenous population. For some 50 years thereafter, Britain gave Basutoland, Bechuanaland, and Swaziland what has been described elsewhere as a "passive kind of protection," based on the implicit assumption that incorporation in South Africa would be their ultimate choice and that their economic well-being was a function of South Africa's growth. With the development of political consciousness in Britain and in Africa, and the extremist turn of South African racial policies, it has become increasingly evident in recent years that incorporation would not be accepted willingly. Responding to this new situation, Britain began in the 1950's to give belated attention to the internal economic development of the three states and to give each of them representative governing institutions suited to their varying aspirations. But the longer term policy dilemma confronting Britain in the High Commission Territories remains unresolved.

In September 1963, Prime Minister Hendrik Verwoerd reopened the sensitive issue of the relationship between the High Commission Territories and the republic when he challenged Britain to allow his government to "give full information to the inhabitants of these territories . . . on the advantages that would accrue to them if they . . . chose to accept the Republic as their aide or guide or guardian to independence and prosperity." Contending that South Africa had "no territorial ambitions," he offered them instead the opportunity to become "fully Bantu-governed states" on the pattern of the Transkei. There are no indications that this solution would be approved either by London or the African populations involved as long as the present government of South Africa is in power. But the fact remains that the economies of all three territories -- especially that of Basutoland -- are irretrievably in the orbit of South Africa.

BARING NO MORE AFTER SIXTY-FOUR

When Walter Baring seeks your vote in the coming political race, remind him that last October he tagged Civil Right workers as Agitators. I am certain that, soon to be, ex-Congreeman Baring could not live with his own conscience (Ed. note: I am ashamed of myself for assuming that Mr. Baring has a conscience) if he wooed the vote of agitators.

Mr. Baring was correct if he viewed me as an agitator, for I plan to agitate and continue to agitate right up to the November election, in a program to agitate Baring right out of his sugar plum chair in Washington.

DON'T BE A TRAITOR TO YOURSELF - DON'T VOTE BARING BACK INTO A POSITION OF CALLING US NAMES AND SELLING US DOWN THE RIVER.

We supported this man in 1962. We must destroy him in 1964, for violating the trust we placed in him. Our slogan must be,

"BARING NO MORE, AFTER SIXTY FOUR"

If you hear anyone talking in Baring's interest, shun that person - tell all your friends to shun him. Pass along the name of every spy and every spy and every traitor that speaks one kind word for traitor Baring. **WE MUST DEFEAT WALTER BARING. WE CAN DO THE JOB IF WE VOTE TOGETHER. DON'T COMMIT YOURSELF TO ANY CANDIDATE NOW.** We must wait until we find the **RIGHT CANDIDATE**, and we must all - **EVERY SINGLE VOTER** - put our political eggs in one nest. If we divide our vote we will be helping Walter Baring.

Publisher SPEAKS OUT!

BALLOTS and DOLLARS

The American Negro has been destined by biblical prophecy to salvage democracy. The Bible predicts that some day Ethiopia will stretch forth its hand. That predicted day is upon us, and the American Negro comprises the outstretched hands. In one hand the Negro holds his ballot, and in the other hand he holds his money. Ballots and Dollars will be the implements with which the Negro will win full freedoms. In winning these freedoms he will salvage democracy, and thereby endow the world with lasting peace.

Before the end of another year, there will be 40 independent African nations. Africans are taking a new look at America, and are beginning to question the Democratic ideology, because of its half-hearted practices in our nation which is recognized as the creator and perpetrator of Democracy. These new African nations will all become members of the United Nations, and when all of them have been seated, they will compose one third of the membership of that body. The envoys and the staffs of these 40 odd African countries will total thousands. If these Black men and their families receive the kind of treatment in America that our Negro citizens receive, the stock of our nation will reach a new all-time low. The Communist nations will be quick to capitalize on such a situation, and will probably be able to sway the votes of these African nations to their own advantage, at the expense of America and all other democratic nations.

We must not permit this situation to arise. We must get our practices of democracy in operation before these African delegates come to our shores to be treated with disrespect, discrimination, and humiliation. Here lies the destiny and the duty of the American Negro.

A new band of intrepid, courageous crusaders for freedom and opportunity will arise from these shores. Ethiopia, in the form of the American Negro, must stretch forth its hand in this critical issue. We, my friends, have been designated by the Creator, to carry this crusade ahead to victory -- victory for Democracy over Communism. It is our lot -- it is our duty to ourselves, to our country, and to the salvation of Democracy, and freedom of mankind on earth. We cannot shirk this duty -- we cannot turn away from our destiny. It is the will and the command of the Almighty that we get the job done.

There is no other force nor faction at this time, that is making any militant effort to salvage democracy for the world, and for the future -- none, other than our own NAACP and its affiliated organizations. The time has come when we must double, even triple our enthusiasm our efforts, our determination, and our unity. We must bind all of our strength, all of our cunning, all of our enthusiasm, and all of our numbers into one compact, indivisible operation. We can then and only then, when each and everyone of us has got the message and has filled his cup of courage to overflowing, and has locked arms and spirit with his brother, carry out the assignment of our destiny.

The question now arises -- how do we march to victory? We cannot do it with pretty speeches, by pleas nor by persuasion. We cannot do it by prayers.

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Westside Togetherness Meeting

Forty-six of the most active citizens of West Las Vegas responding to a call issued by Dr. Charles I. West met on January 29th, 1964 at the Elks Lodge rooms, 412 W. Bonanza Road, and elected a Steering Committee of 21 persons to develop a program of unified community action for the West Side. Of the persons present, Charles L. Kellar, Dr. James B. McMillan, Dr. Charles I. West, Dr. Roy DeHay, Bob Bailey, James Anderson, Rev. Marion Bennett, David Hoggard, Gwen Weeks, Thelma Toms, Lubertha Johnson, Sarah Hughes, Rev. Prentiss Walker, Connie Strong, Ike Rone, Clarence Ray, Joe Whittaker, Earl White, Robert Reid, Johnnie Crockett and Dorothy Johnson were selected as a Steering Committee to make future plans for the united program which all agreed was essential to West Side progress.

When the Steering Committee met they adopted the name "West Side Community Coordinating and Steering Committee" and designated Charles L. Kellar as Chairman and Dorothy Johnson as Secretary. They then took under advisement the continued membership on the Committee of Rev. Prentiss Walker and after long and thorough debate the group decided to drop Rev. Walker from membership on the Committee. They selected a Voters and Registration Committee, with Gwen Weeks as Chairman, and Clarence Ray and Dorothy Johnson as Committee members. A program and planning committee, consisting of Dr. Charles I. West, Chairman, Dr. James B. McMillan, Robert Reid, Earl White and Connie Strong. The Publicity Committee consisted of the Chairman, Charles L. Kellar, and Dorothy Johnson, Secretary.

The Committee will meet next on February 12th at 8 p.m. at the Elks Lodge rooms, 412 W. Bonanza Road.

Register To Vote Now . . .

Help yourself while you help your country
BUY U.S. SAVINGS BONDS

A TALE ABOUT BARING

There once was a Congressman named Baring,
Who cared less how Negroes were faring,
He tried to kill
The Civil Rights Bill
By giving the measure a paring.
We thought the issues were clear,
A Civil Rights law for this year,
But Baring did holler
From under his collar
"Federal control is the thing I fear."

This same Congressman spoke loud,
Right along with the Dixiecrat crowd,
"No morals to legislate,
"Or bigots to regulate,
"Racial injustice must be allowed."

The United States Civil Rights Commission,
Asked Congress for its permission,
To get some power
If just for an hour
To carry out a Civil Rights mission.

Up jumped the Congressman Baring,
Again with his big mouth blaring,
He let out a roar,
Upon the House floor,
"About Negroes we should be caring?"

When the time comes for re-election,
And each voter must make his selection,
As for Baring,
And how he's faring,
Let's cast our votes in another direction.

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