

## 20040228 Concluding Black History Month HLH WV CA

I'm from Dr. Hay, concluding Black History Month.

I may take the liberty. The reason I'm here rather than at the podium is because the nature of the topic requires my reference to certain volumes that might be of interest.

I was asked to address the question that might be especially useful for this country.

That we might think of in a broader sense for the whole world, but for this country the significance of slavery in an area of the world which was populated by other people, settled by yet others to whom others were brought from another continent.

The role of black history in its broadest sense and black history in the United States.

What precipitated the thought that I could address that here was that I from time to time assist a certain person whom some of you do know, Mrs. Wiles from the area of La Crescenta, who is a part of a cross-country organization for teaching students who are visiting this country for a number of weeks, usually three to four.

Right now the focus of students is not from the Soviet Union. That ended essentially with the collapse of the Soviet Union.

We had many times an opportunity to meet groups from the USSR, and now most of them come from China.

It's the country that can afford to send them over here just as the Soviet Union could do so, and we often sent exchange students.

And in one of the last occasions with the Chinese students I summarized something and then told our small group that meets at the residence of the Zagers what I had said.

And my concept that I presented to the Chinese students, I do not try to hide blemishes of this country any more than the Chinese feel they have to hide blemishes of their own.

But how do we explain? How do we explain a declaration of independence that tells us of rights that should lead to life, liberty, and the pursuit of happiness? We're in a world in which people take boat trips, enjoying life, liberty to do so, and the pursuit of happiness.

How is it that the founding fathers of this country, not all John Adams was one who had no black slaves? How is it that the founding fathers who could speak of life, liberty, and the pursuit of happiness should so often have been slave holders? The people who were brought to this country before it was the country and after it became many of whom lost their lives certainly weren't at liberty to make a decision as my grandfather did, my other grandfather did.

And had no knowledge of the misery of slavery than the pursuit of happiness as stated in the Declaration of Independence.

How do we explain this phenomenon? What I should like to do today, since there are different ways of addressing the question, and it's a topic that I did not grow up with, I think it is important that we realize how often we don't realize what lies in another area of the land in which we live.

In 1963 I had a chance to spend some time in Israel at the Hebrew Union College, Nelson Glick School of Archaeology.

It's a branch of the Cincinnati Institution and I met a Jewish lady and her husband, he was the teacher, she was a remarkable woman, and she told me a story.

1945, the beginning of the winter of that year, just after 1944, she had been living in Hungary and the Germans put her on a train to the site of Auschwitz and along the way her train was stopped because it was so near the end of the war.

And when the car doors opened, those who had stopped the train asked, do you know where you were going? And she said to a camp, a work camp, and then she learned that late in the war, living in the Hungarian Jewish ghetto, living through the war, what others had only recently discovered.

Mrs. Greenberg was an illustration that not everybody living in a land knows everything that goes on in that land.

And I think it important that we start with that because we are dealing not only with government over a whole land, we are dealing often with government over a province or a state, we are dealing with the means of communication, and we don't always know what it's like to be in someone else's shoes.

This topic cannot be expressed to you as any of our black brethren might express it.

I can only hear from them what it would have been like.

But I would like to tell you a brief account.

I was on a bus in Texas between Dallas and the site that ultimately came Ambassador College in the area of Big Sandy.

That's East Texas.

The bus, by the time this event happened, was full.

There were no other seats.

Now I had noticed, of course, that blacks were behind me, and I took, when I got on, the last available seat that was left.

The rest of whites were in front, so that seemed obvious what the policy was.

Now when I grew up in California and rode a bus, there wasn't any such thing.

We took for granted that people rode buses, I came from Northern California, the same way throughout the Union, but it was not so.

When the bus stopped, because you know, buses can always place people standing in an aisle.

A black lady with a bundle of what must have been most likely clothing got on the bus.

And she walked back and stopped essentially by me, that is, she was at the front of the black area and at the back of the white area.

I won't go on with the story, but I will tell you another story for a reason.

In 1955, I and my wife and my father and mother spent the summer in Germany.

I was 27 that year.

A lady got on a bus.

Her children were with her, they were in teenage, and when they saw there was no place for me on the bus, the two children stood up.

That I might be seated.

I want you to think about that.

But on the bus in East Texas, no one stood up.

Then I asked the lady, what is the custom here? She said, I ask you just to remain where you are.

There was no man, no white man, no black man stood up for that negro lady as we would have called her at that time.

I was surprised because in my background and culture, younger people stood up for older people and men stood up for women.

So I want you to know that we are dealing with a problem that is not associated alone with just being black versus white.

It involves the question also of youth and age.

Men and women, and how we behave toward each other.

As I grew up, I can say on average I saw a black person once a year at the railroad station.

Now I say once a year because we didn't count, it's whenever we happen to have seen one.

But it was as unusual as it was usual to see Japanese, Filipinos in our area.

I grew up where there were Orientals.

I grew up in a school system in which boys and girls, Filipinos, Orientals, Greeks, Russians, Germans, Portuguese, and Italians and Hungarians and Poles and Scandinavians and Irish and Native Americans.

It just so happened that although it was a very Spanish experience before California became a part of the Union, our community was such that I didn't meet people who were of Spanish background until high school.

We had Buddhists, we had Catholics, we had Russian Orthodox, Greek Orthodox, Methodists, and I was reared in the German Methodist Church, which essentially ended up as the English Methodist Episcopal Church.

In those days English was three times a month and German was once.

I still remember my grandfather speaking whenever the occasion arose for meeting on a Sunday in another language.

Having grown up in Northern California, it's quite different than having to discover what it is like in another part of the country.

I'm telling you the background because you could tell me your background and the things that you experienced.

My closest friend, when I was in the first six grades, was Soji Kimura.

He had a brother Manabu and that would tell you he must have had another brother because the first brother always has an English name.

His name was Jack.

After that all the children could be given non-English names.

We had no problem when it came to various people, young people, in our school system.

It never occurred to us that we couldn't use the same restroom or restaurant or that we couldn't use the same water fountain.

That would have seemed bizarre.

I say this so we understand that not everybody lived like everybody else.

It was a union of states and you had the liberty to be in states that you wished to live in or not to be.

Well, let's make an exception.

When you were a slave it didn't really apply.

When you were so poor, how could you emigrate from one to another that readily? So this is a way of looking at a story before we decide that all blacks experienced the same thing.

All whites experienced the same thing.

All peoples of the Orient or Native Americans always experienced the same thing that their own group did.

The first time I met a black person I thought it was Portuguese and didn't speak it.

Because many Portuguese were brunettes and this black young man was very comparatively fair.

He was simply like a brunette white.

I had to be told by the people who were living in town we lived in the country that he was thought to be a negro.

I had never had him in any class. It was just PE.

It didn't seem to me to be any different.

But in other parts of this country it is amazing what would be happening.

So much for giving one a setting where you have to consider and I had to consider what it was like to come into an area.

Especially in the festival site as we held it in Big Sandy where we discovered as a general rule of thumb the most integrated church congregation anywhere was the world then the Radio Church of God or the Worldwide Church of God.

I was sent on a baptizing tour and in one area we met a black man.

And when he found that there were both blacks and whites meeting he said this is not for me.

Don't assume this was Texas. This was South Carolina.

And in South Carolina I saw something else.

I was walking downtown with some of the church members and there was an open market area.

And I was suddenly told now this is where the slaves used to be sold.

This is where they were presented.

And I thought to myself now my wife doesn't like the idea that Dachau has been preserved.

It troubles her.

But here remarkably people simply took for granted that the building is useful.

And it's there.

I cannot imagine such a thing being there in Los Angeles based on the history of our great metropolitan area.

My first interest in Africa occurred when I was not let's say more than six years old.

My father had a book called the story of man.

And in there I met the pig mace an exotic people.

Sometimes you can meet them in the movies.

You know you meet different ideas in life in different ways.

This book had etchings the old way not photographs.

This was before photography was traditionally used in that purpose.

And I was small enough to comprehend what it must be like to be a pig me and living in a little pig me house.

I could comprehend that because very often my brother and I would put chairs out and my mother would bring a sheet out and we acted out and lived our thoughts out on top of the chairs like being in a railroad car you know a little world.

And I said to myself I should like to meet the pig me sometime.

And I did.

In 1957 I was privileged both as a faculty member and as a doing editorial work to become acquainted with the lesser known parts of the world.

Now see Paul Meredith a veterinarian accompanied me he was an older man I was younger.

I was going to school at the same time as nephew was an ambassador had gone to school with his nephew.

So one grasp that he also had an interest in the world around.

We thought through where the problems of the world were most likely to be.

So I will tell you which countries we saw that pertain to this topic.

And I think you will find it unusual.

We flew to Lisbon stopped at the airport.

But we did not come to Portugal other than to go on into Africa.

But at Lisbon I saw something I had not seen before school children school children school children going through the air.

Port seeing the world.

A few of them look like the Portuguese I knew.

The rest were simply black like I'd heard about people in Angola and Mozambique.

And other miniature Portuguese colonies along the coast.

We landed in Kano the Muslim area of Nigeria.

I had chosen Nigeria because I knew something of the history of the Sub-Saharan region.

The remarkable role of the Arab world in North Africa.

And there I met people quite different.

People that we would say were of the fringe of the desert and the northern fringe of the great Sudan the grasslands that spread from west of the Nile practically to the Atlantic.

Some of these people were more reddish than black.

Just as I would later find some were blue black elsewhere.

Remarkable people a remarkable culture.

I saw students black students studying Arabic reading the Quran.

You know what the school was like in Kano.

Did they have trouble with quote black youth.

Unquote.

Well I'll tell you what the school was like.

There may have been three or four chairs for one, two, three or four students where streets intersect and the students had a table.

And they sat on the chair and at another intersection and at another intersection and at another intersection the classes were going on.

And the teacher made his rounds.

Can you imagine a world like that in 1957 or what children would be doing if the teacher is gone? This was a remarkable experience.

I went to a rather sober school.

We didn't have the kind of problems that beset many.

But to see students concentrating on their studies and also having blackboards, little blackboards where they did math work.

When the teacher was there they showed what they had learned.

The teacher went around.

That was Islamic, 1957, 46 to 47 years ago.

It tells me something about the background of the family in terms of how children should behave.

I was interested in importance of the interplay of Islamic black Africa and Islamic North Africa.

We then flew without making further comment to Leopoldville, now Kinshasa in the Congo.

We chose that the Congo is an entirely different world.

It's absolutely a tropical world.

That flat plain.

On one side of the Congo River, looking across the river, not down, then Leopoldville, you could hardly make out the horizon and distinguish earth or planting from water.

25 miles across at flood time.

So, these boats, remarkable, never went out to sea because the Congo River has no way of bringing trade.

Along the river to the ocean, there is no port because there are great waterfalls.

All of this flat tropical Congo falls off.

You see, more than one significant river in all the area of Africa that today is navigable.

They either have falls that prevent all together or which used to be, and up that it is useless as a regular port in the Mediterranean.

A continent, if you please, that has no Amazon, that has no Yellow River or Black Africa to have developed the kind of sea-going navy that the Chinese developed, that the Europeans developed.

That tells you a lot of the nature of the historic problem that besets the continent.

We flew across the Congo, remarkable to look down on it, to the area that we then called Rwanda Urundi.

Now it's Rwanda and Urundi, separate realms.

In coming there, our two-motor plane had one motor conk out, as we say.

It simply did this, but nothing happened.

But the pilot was doing all right.

I had no doubt.

We had a chance to land safely, and it turned out we had three extra days there because they had to bring an engine from Belgium into the Congo to Rwanda Urundi.

And that gave us an opportunity that we would never have had three extra days to see what the government was doing in the development of agriculture.

And it was remarkable to see the progress that was being made in the development of tropical fruits for the world market.

Fruits that I had never seen previously, I was in Europe in 52 and 55, but I had never seen fruits that I saw there.

Within a decade or so when I later in the middle 60s was in Europe, I found these fruits being marketed, and even in this country.

We flew from there to Entebbe in Uganda.

Our original purpose was then to take a taxi from Entebbe through Uganda, through Rwanda, Burundi, as it was later called, into the eastern Congo, and visit the Pygmies, which of course is what I did.

Now what I didn't know in 1957 is that one of the world's most remarkable agronomists, artists, photographers, lecturers, one of the most remarkable Jean-Pierre Allais, H-A-L-L-E-T.

A Belgian was actually living among the Efe Pygmy in the Itori Forest to which we came.

I didn't know and didn't meet him that year.

He wanted to know what the life of the pygmy was like, and he found that he was a very poor pygmy, too big, just too big.

He couldn't work with the men, but he listened to what they were going to do and he listened to what they had done when they returned.

And his role, he saw, was to help the women in some of the extra heavy responsibility that pygmy women might have had.

These people are forest people.

I still remember when I first met the pygmy.

They were singing, and they were playing their handmade musical instruments.

And welcoming us, because when they see anybody like this come, that's like having a visitor.

And I won't go further.

It was a remarkable experience, and then I'll pick that thread up and stop it.

In 1973, I was in the Hall of Administration.

And somebody, our employee, walked up and said, there is someone here I think you should see.

His name is Jean-Jean Pierre Allais, I think is the way they would have put it if they didn't speak French, you see.

Because they didn't know elsewhere what to do with this person.

But Jean-Pierre Allais had heard something about Ambassador College and the plain truth.

And I was introduced to the man who was responsible until January 1 of this year for the preservation of the Eifel pygmy in the Ituri Forest, the eastern Congo by Rwanda Orundi.

It was a remarkable opportunity, and we immediately, since I had a plain truth budget, we arranged to have him finish a film that needed to be done.

We published an article on the pygmies.

Jean-Pierre Allais was afflicted with many tropical diseases.

He had survived them and survived and survived.

He was a big person around six feet six.

He ultimately had a beard.

He had lost his right hand trying to kill fish with dynamite sticks in order to save his starving people, and one went off prematurely.

So he used his other hand.

His story is given in the book Congo Kitabu.

He also wrote another one, Animal Kitabu and later one, Pygmy Kitabu.

But his life story is in Congo Kitabu.

Kitabu is the word for book.

Any person who speaks Hebrew would recognize that this is simply an African derivation of a Semitic language whose roots are very similar.

It's a Swahili word.

The pygmies, I immediately spotted as different.

But before we came to the pygmies, I saw many, many short people all through this area of the eastern Congo and in Rwanda Burundi.

And I saw tall people.

Here were the Tutsi.

We call them Wa Tutsi, which means Tutsi people.

Tall people, women, five foot, ten, six feet, dignified looking, and short people, men and women.

May I say jokingly, Mr. Carl Parker would have been at home there.

No, our guide said, his name was Ephraim as a black man.

He said, these are not pygmy.

These are simply short people.

And then the others were tall people.

Now you and I have learned since the tragedy in the early part of the 1990s that afflicted this area.

Where the Hutu, a short but not the only short people, and the Tutsi had a frightening conflict.

A butchery that was occurring at the pace and faster than the pace of butchery in World War II.

And it finally was forced to end.

It was an awful experience.

But while in this part of the world, I was learning how people got along and how people didn't get along.

And Jean-Pierre also informed me of many things that I would not have encountered.

When I was in Uganda, we visited the Indians, East Indians, people who were Hindu in general, sometimes Muslim.

Because India has both people, even though India had been independent, most of these people were Hindus.

I saw how they worked with the black African.

Just like in Bangkok.

If you go behind the scenes, the man who knows how to do it best sits on the floor in Bangkok just as they sat on the floor in Uganda.

The boss, if you please, of the task.

And he sits there and watches and helps and explains all at the same level.

They work together.

Tragically, after Uganda got its independence, a radical Muslim, Idi Amin, drove out the people of India who had been living there for a few generations.

And what we would have to say is the middle class in Uganda was frightfully diminished in number.

Because the Indians by nature are merchants.

The bulk of Africans are farmers.

And when we say the bulk of Africans are farmers, we mean men and women.

Not everybody is like this.

We have whole people where farming is minimal and where being merchants is maximal.

The merchant class was not necessarily the colonial leaders.

The merchant class were Greeks, Lebanese, Arabic types, people from India, Muslim or Hindu, Chinese.

These were the merchants.

There is a country in Asia that is very similar.

People don't fully realize it.

Thailand is the land of farmers as whole.

The Thais are farmers.

The Thais had no middle class as such.

And the king of Thailand and the military, notice my terms, because if you're farming, you also have to have a people who can protect you.

These are essentially a people divided between the military and farming.

And they needed people who had the thoughts of a merchant.

And they invited the Chinese.

And the Chinese were remarkably integrated there by having been given Thai names, keeping their language but learning Thai in addition, keeping their script but learning Thai script in addition, and accepted as Thai citizens.

But in this part of Africa it was a tragedy.

And right now there is a religious tragedy also in the northern Uganda area.

I flew after that to Khartoum in the Sudan.

I knew this was a remarkable area of the world because most people never realized that the southern Sudan had the remnants of the earliest establishment of Christianity in the northern lower area of Egypt, the Nile.

Further up the Nile you went south.

The more the Christians were pushed south after the coming of Islam in the seventh century of the present era.

I was astonished at what I saw.

These were not, quote, Negroes.

These were black Arabs.

They looked like essentially semi-European, certainly Arabic or Middle Eastern, but dark-skinned people.

Who are we? Who are in Khartoum? They said we are the original Egyptians.

Herodotus was right.

The Egyptians that were dominant in his day were black.

Today they're found in the Republic of the Sudan.

They migrated up the Nile.

The other Egyptians are still in Egypt.

Then I had the chance to go to Syria, sorry, to Cairo, and I won't say anything more there, to Syria, Lebanon, Jordan, not Israel, Iraq, quite a place then.

The king was still in power, 1957.

The king was killed in 1958.

And from there I went to Iran.

And what a difference it is to be in Iran versus the Arab world.

Islamic, yes, but not Arabic.

Arabic script, yes, and Indo-European people.

Things that often are overlooked.

I could have left my wallet in the Arab world and it would have been there whether in Syria or Lebanon or Jordan or Iraq.

In Iran, carrying it here, you might have had it pulled out of your pocket.

We have Iranian people who don't behave like that.

But there was a leader of Iran at that time, the Shah.

An Indo-European people.

Things that often are overlooked.

I could have left my wallet in the Arab world and it would have been there whether in Syria or Lebanon or Jordan or Iraq.

In Iran, carrying it here, you might have had it pulled out of your pocket.

We have Iranian people who don't behave like that.

But there was a leader of Iran at that time, the Shah, who was force marching a people from the 11th century to the 20th in one half of a lifetime.

And as I said to Iranians and Arabs, friends of each other visiting, who had a knowledge of archaeology, I explained what I saw.

The Iranian was unable to handle this forced march.

The Arabs had confronted Europe from the time of the Crusades and were very aware of what Western culture was like in terms of the cities.

Well, I went to Afghanistan.

So far, my choice was pretty good for these countries.

Then I went to India and Kashmir.

I've been astonished at how we were able to size up the world of Africa and the Middle East as where the hot spots would be.

I've been grateful for it because I can either understand or recognize the tremendous changes.

But if I introduce here the remarkable differences in some of these areas, let me state what it must have been like when the blacks came over from the farms of Africa in the middle 17th century, the 18th century, and the early 19th century.

And you know, of course, I mean the early 1800s.

Coming over forced, having been captured, sold, treated as a commodity, stripped for examination in the marketplaces.

And you'll understand a little more of how different it is than when my father's father came of his own volition.

And he landed in New York before the present entry was.

This was the year before 1889.

He did not bring his family.

He had the privilege of crossing the country by rail.

And he searched the land out, not quite like Joshua's spies did.

And he concluded that California was the land, the state of the future.

And he went back.

African slaves had no such privilege.

He picked up his family and my father, who was then six, and came to this person, sorry, this continent as a free man.

But a different world than to perhaps have had a family to be separated from the family in Africa.

Never to see them again.

Now this brings up a question which I have never heard publicly discussed.

You may have thought.

You may have thought.

I have no idea.

I've never discussed it with any of you.

If the Christians in the early Roman Empire and the days of Constantine were able to abolish slavery, how is it that slavery came to be introduced? Do you think it was introduced for the first time after it was abolished in the Mediterranean world? Because the Native Americans were being decimated by disease, were not sufficient in number to mine, and to do building that the Spanish required? No.

No.

The reason slaves were available from Africa is that the European states were beginning to go along the coast of Africa where slavery was indigenous and never had been abolished since its introduction.

And many of the slave traders included their own people and Arabs and people whom we never associate with slave merchandise.

Yes, the Spanish, yes, the Portuguese, yes, the English.

But such nations as even the Scandinavians and the Dutch, there was no Belgian then, nations that never owned slaves as such were merchants of slavery.

Now lest you think only Black Africa had, let me go north of Black Africa in the Arab world.

Let me discover that when the Crusades occurred, slavery was practiced in North Africa.

Slavery was practiced in the Arab world.

Now the Arabs acquired from the days of Mohammed in this early 7th century, 600s.

The Arabs acquired Black slaves, and they acquired Brunette whites and other whites.

Now there were two primary slave markets where blacks were not sold.

One was Verdun in France and the other is Prague in Czechoslovakia.

The Europeans had reintroduced it.

Please Christian, Christian previously barbarian peoples who came in who had the concept of slavery reintroduced it in the days before the Roman Empire fell.

And if the Arabs wanted certain kinds of slaves, they came to Charlemagne's Frankish Empire or they came to the Habsburg Empire where the capital was just as often Prague as Vienna.

Not to mention the world of the Turks which is not a part of my story.

But I think we need to realize that Christianity just in a passing phase said no to slavery.

That is the people who had been slaves having now been accepted as an acceptable religion under Constantine necessarily took advantage of the opportunity in government and freed those among them who were slaves.

Only to discover that within a few generations Europe would be beset with slavery once more.

For peoples in the West, one of the common areas for acquiring slaves would be people in the East.

Now there are a people in the East who have a beautiful word.

They might think of themselves as a glorious, a wonderful, a free people.

We call them Slavs.

Slava comunismo, glory to communism was the sign you could read most anywhere.

The West Europeans needed as they often think they do today people to do the work for them because there weren't that many and there was a lot to be done with the collapse of the Roman Empire and these people came to be called Slavs, slaves.

A glorious, a free people to the East were chosen in the marketplace, seized, paid for and brought to work in Central and Western Europe.

Now this is a part of the story and I, not having the black man's experience or the Southern I think it my job to give you some understanding of a bigger picture and why.

I have a book called Islam's Black Slaves.

The author of this is a Ronald R-O-N-A-L-D.

Siegel, S-E-G-A-L.

Anybody who is knowledgeable in family names recognizes immediately this person has a Jewish name.

Siegel, S-E-G-A-L.

This man is from the Republic of South Africa and he has written a remarkable book, Islam's Black Slaves.

And there's nothing in there that would warrant not informing you of the worth of this volume.

You don't need to read it.

I will summarize it with one fundamental sentence.

It wasn't pleasant to be a black slave among Arabs but you could become a merchant man who was a slave of a noble.

You could become as a black slave, a general of an Arab army.

You could become as a black slave, someone of the highest rank of governments under your master.

Black slaves were not sent to farming the desert.

They were sent to serve a people who were masters of the desert.

Black slaves married and intermarried.

And that's why the Arab world, the further south you go, you go from people who were blonde to brunette to mulatto types.

They've simply been absorbed in the population.

Now, this author had written another book before this.

I once had that book and we were going to do a write-up on the book and it disappeared.

One of the church members, not in attendance today, had the book in order to do the typing.

I had written a write-up on it.

Some years ago we wanted to have a publication that would come out, let's say, once a month.

And whatever happened, the book disappeared.

She has no idea why, but there's always somebody who finds a book that's misplaced and it's gone.

That book, which I had, is a very, very significant one.

It's called The Black Diaspora.

You know why a Jew would have used that title because the Jew lives in the diaspora? Where you are dispersed from your homeland.

The Black Diaspora, five centuries of the Black experience outside Africa, fundamentally in the New World.

And his second book was Islam's Black Slaves.

Very important work, so you at least know of it.

You'd like to know something of the countries of Africa? Let me say we often think in terms of blacks and whites.

But when we look at whites in America, we are dealing with a particular focus.

When you were dealing with Europe, what do you mean whites? Spanish, Portuguese, Italians, Finns, Hungarians, Irish, Russians? Georgians, Armenians that are in Europe? Ukrainians? Icelandic people? We think of all sorts of nationalities.

How would you like to build? How would you like to build a nation like the United States where individuals came in? Individuals came in to the United States.

How would you like to build a United States of Europe when we have 25 nations in the EU? All speaking an uncommon language.

Yours or mine or something else.

Europe can never become a United States of Europe because the people who are in Europe did not come there as individual families or settle as groups in recent times, where they were free to go basically where they wished.

They have been there and it's like saying California speaks Spanish, Arizona speaks Portuguese, see? Wisconsin speaks Deutsch.

Wisconsin speaks German, see? You can't build a country where you have Estonian, Latvian, Lithuanian, Polish, Hungarian, Czech, Bulgarian.

I think that you get the point.

But we have treated blacks as if they were all alike psychologically.

No Englishman would like to be mistaken needlessly for a German.

Germans love to celebrate with the Italians, but they're not the best men under arms from the German point of view.

You think that French and British are all alike? British and Scots and Irish are all alike? That they behave psychologically like whites? Now when we think to deal with our black population as if they're one people, we're making a very great mistake, which is to say that in fact they differ as much as you would expect the different nations of Africa to differ.

Now if you would like to know something and the reason is you can go to a library.

If you were interested, it doesn't mean you have to be, but I would like to at least show a quick way to get into problem.

This is the Encyclopedia Britannica Almanac for 2003.

It's now, of course, soon to be a year out of date, which doesn't matter, but you don't want something from the 1963s.

Encyclopedia Britannica Almanac 2003.

The countries are listed and if you're interested in the population groups, the religious elements, the commodities produced, the schools, the educational systems, medical, trade figures, everything you might like to find here is here.

I say it because it's important for you to realize that.

Now, this came out Financial Times Friday, February 27.

Yesterday, I cut this out.

This is a remarkable piece.

Africa stuck in commodity traps, says the United Nations.

I'm going to leave this available back there.

There's a little chart and at the top it says, exports of non-fuel, that is not oils or coal.

Non-fuels, not gas, as primary commodities.

It shows the developed countries where they stand, and it shows a summary of the developing countries where they stand taken together.

Then it breaks down the developing countries because Africa is essentially developing, Latin America is essentially developing, and much of Asia.

Most of Asia is still in the developmental stage, and it has the totality.

Now, in breaking down the developing countries is something very interesting.

The most advanced of the developing countries we call the developing countries in Asia.

The next most important, the developing countries in the Americas.

Then we have Africa in which we have two parts.

One is self-explanatory, just with the word Africa, because there isn't room to name both of them the same way.

The other one is called Sub-Saharan Africa.

That's Black Africa.

Black Africa is at the bottom because Africa is dependent on essentially trading commodities and farming.

And Africa that has no major ports, we're back to that.

And Africa that has desert and drought, desert south of the Sahara, drought and flooding.

Very, very mountainous areas to the east where it is not always possible to get over the mountains where there is food because roads haven't been built, because at the critical period of the 19th century, Africa was not guided by people who knew how to help solve problems.

It was colonized following slavery.

Under the name normally of a protectorate soon to become a colony.

And after World War II, it took revolution, warfare, to separate themselves generally more so by far in the non-English speaking area.

North Africa in Algeria was a very great bloody tragedy, one of the worst other than Vietnam.

The Belgian was a quick one, but a frightful one when it occurred.

This is worth looking at so you get a picture.

Is there a solution? Well, let me summarize it this way.

I have here a request.

I've known of the group, I'm not a member, called TechnoServe, T-E-C-H-N-O, capital S-E-R-V-E, one word.

This is an organization that does not make donations in the traditional sense of aid.

It in fact creates funds for the development of learning how to market, how to borrow money if needful, how to pay it back, and how to market by working with local people who have marketing skills, productive skills and so forth.

This is a remarkable illustration, but what this group can never do is solve the government problem.

And the Worldwide Church of God has told us all along, however much we may have been forgetting it recently, that the world's ultimate problem is the question of human government.

Then there is another work.

This was called and is titled, Setting the World Ablays.

Washington, Adams, Jefferson and the American Revolution, an analysis of these three men and their wives and others, but they're the primary focus.

John Farling, John the first name, the last name is Farling, F-E-R-L-I-N-G.

This is the best book that has come to my attention.

It differs from others.

You know there are books that if you only read the first and last, you will have missed most things.

Some, you would say having read the last, that was sufficient or having read the first, that's sufficient.

This book differs from that.

I can pick up any chapter, and each chapter is a unique chunk of the whole story.

It's a very well done book.

I use this in explaining the founding of this country to the Chinese students, so that they have access to it.

It's one of the best and simplest.

And what I had sent to the Chinese students this last time.

How do we account for what happened to this country from 1776 to 1865? If the founding fathers said, life, liberty and the pursuit of happiness, and you've already owned slaves because you own so much land, you and your children couldn't work it, Washington had more than a thousand acres.

Now he and his wife didn't plow it.

The founding fathers, but not all, John Adams opposed slavery.

He founded Reprehensible.

And so did others.

Washington wished he didn't have it.

Jefferson had to accommodate to it because they had such large land, and that was a form of wealth, that they had to have some kind of servitude labor, not free labor.

Now if the Constitution is based on the Declaration of Independence, how do you square life, liberty and the pursuit of happiness with owning slaves, where you can in fact separate a man and his woman.

We won't say wife, because in many cases they simply were given somebody.

Marriage didn't mean that much to many slave holders.

It did mean something to some.

The founding fathers couldn't reconcile it.

That's the reality.

As honest men they could not, and therefore they did not treat the black man.

As having the same standing as a human being.

Even though the Declaration of Independence said that we are equal before God and the court of justice.

What they said was a hope.

It was a dream.

And it took 89 years to bring an end to the institution and another 100 years to transform vast areas of this country so that we can do what I did with other people.

Drink in school out of the same water fountain.