

RASTAFARI ONLINE



April, 2006

# *SistrenItes!*

*Rastafari Newsletter*



Vol 3, Issue 04

*IS YOUR NAME WRITTEN THERE, IN THAT LION'S BOOK OF LIFE?*



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**Greetings In the Name of Inl Beloved Emperor Haile Sellassie the First and His Wife Empress Menen,**

Blessed love to each and every one. The month of April became a month of meditation on the mystical movements of the Father in regards to the revelation of Rastafari amongst the people. Added to that, the month just prior to April, was marked by the translation of our beloved elder, philosopher and teacher Brother Planno. With such weighty meditations in the heavens, I could not help but notice Brother Planno's presence and crucial role in historic April events which Rastafari take notice of and commemorate each year. Brother Planno's significance and presence through such crucial Rastafari history is worth honoring and within this month's Sistrenltes! I have attempted to compile a humble meditation on three historical events which occurred in April: the 1961 Mission to Africa, the 1963 Coral Gardens Massacre and the 1966 HIM visit to Jamaica. While most of our people are well aware of the circumstances surrounding such memorable times, I pray that the Idren will enjoy this meditation nonetheless.

May the Father continue to hold Elder Planno close to His bosom and may we all stay blessed and thankful for the great service Elder Planno provided to the nation!

I am very grateful for the free online offering of Brother Planno's book, 'Earth Most Strangest Man' located at <http://www.rism.org/planno/toc.html>. I also found crucial quotes to share with the Idren from Leonard Barrett's and Barry Chevannes' books on Rastafari.

Peace and Perfect Love,

*Sis Leah Bayaka Sellassie*



**Rastafari Online Updates**

Hail to the Ivine Majesty Emperor Haile Sellassie First Almighty!!!

Beloved Sons and Dawtas of Rastafari, Priests Prophets and Princes of Nyahbinghi, Lords and Empresses of Boboshanti, collectors, educators and all online Rastafarians and Ethiopians!

Rastafari Online is pleased and honoured to present, in celebration of the 40th anniversary of HIM Haile Sellassie I's royal visit to the Rastafari community of Jamaica, a gallery called "Ethiopia Calls" comprising of two National Geographic articles, "A Caravan Journey Through Abyssinia" (1925) and "Ethiopian Adventure" (1965) in remembrance of the lofty goal of Repatriation, and the royal commandments to Centralize and Organize for the same. The gallery may be viewed here:

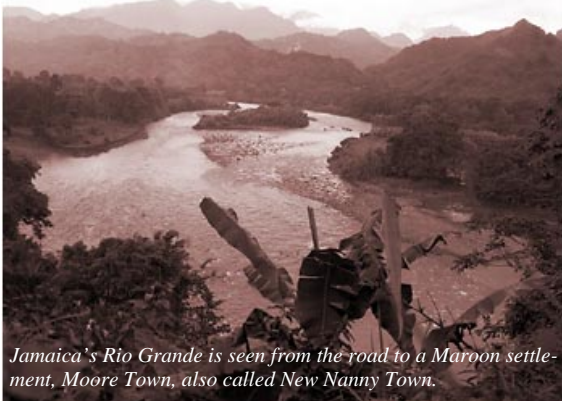
[http://rastafarionine.com/ethiopia\\_calls](http://rastafarionine.com/ethiopia_calls)

This is the second such gallery created, after the enormously beloved HIM Coronation gallery, as Rastafari Online is committed to liberating materials of interest to Rastafari from the cloisters of private collections, and releasing them to the community free of charge. Rastafari webmasters may feel free to hotlink or iframe this material on their websites, with or without credit to Rastafari Online. NOTE: the image files will take up to a minute to load fully over dial up connections.

Praying for blessings of peace and love in the name of Inl Father and King, HM Ras Tafari!!!

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Having been stolen, sold and carried away, Africa's sons and daughters were held in captivity in the Western hemisphere. Against our will we were forced into bondage; slavery in a foreign land. How far were we? We did not know, but when the slave ships, christened with such names as the "Jesus Christ", landed in the Caribbean, we knew we were a long way from home. Some of us were kept on the prison surrounded by water; a small island called Jamaica. Resistance was the order from the moment the soles of our feet last touched African soil. Africans abandoned in Jamaica, took to the hills, reestablished freedom with uncon-



*Jamaica's Rio Grande is seen from the road to a Maroon settlement, Moore Town, also called New Nanny Town.*

quered hearts. Resistance, made possible through the preservation of culture, took shape in the mountainous regions of the Island the Maroon Settlements. To remain 'untamed' by western non-civilizing forces is the essence of Africa's survival within the hearts and minds of Maroon warriors. To choose to fight, to safeguard one's freedom is an indigen-ous African trait. A fruit with roots in West Africa's Ashanti tribe, the Maroons, far from the slave master's whips and chains, kept alive the oral traditions and history. And they passed such his-tory from father to son, mother to daughter, elder to youth. The ability to speak freely, verbalize their memory of the Motherland, uplift Africa's warriors and heroes kept



*Bro. Renty, South Carolina in 1850. He was recently taken from the Congo.*

them rooted in African with love and pride for their African selves. A mundane fact of life in Africa becomes a revolutionary act of worship; to create such conditions which make it possible to speak and thereby remember one's Mother tongue. For then one can think about and describe life through a language most native to a person's soul. The Maroons knew that to disconnect from one's source brings death, surely and most brutally. Slavery brought about the forceful adaptation of another man's system and culture. For the free mind, to speak one's native language and express one's native culture is the only way to exist. Unconquered minds of such fierce warriors planted the seeds within a people ripe and seasoned enough for Rastafari to reveal.

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"THE WICKEDEST THING COULD BE DONE TO A PEOPLE IS TO DESTROY THE VERY EXISTENCE OF ONE CULTURE AND TRADITION."  
- Brother Planno

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Upon His Imperial Majesty Haile Sellassie the First's crowning in 1930, a spark set a flame and the Africans abroad who had been waiting for a signal witnessed it with Great Thanksgiving! Thus the Rastafari faith, within this manifestation, was born.



- 1 Keep silence before me, *O islands*; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.
- 2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.
- 3 He pursued them, and passed safely; even by the way that he had not gone with his feet.
- 4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.
- 5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.
- 6 They helped every one his neighbour; and every one said to his brother, Be of good courage.
- 7 So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.
- 8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.
- 9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.
- 10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isaiah 41

Having traveled the world, Brother Howell returned to Jamaica in 1932 and announced to the people that their Living God has come and that He is from Ethiopia and therefore Black man and woman are no longer subjects of the British Harlot Queendom, but royal subjects of Ethiopia! No longer must we suffer under the colonial illusions of a white 'Jesus' glorified in death upon the cross. For the worship of the LIVING God is the Black man's inheritance and culture.

"What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."  
2 Corinthians 6:16

From that time, Brother Howell set about reviving ancient livity, reminding the people of an order of community under the banner of theocratic governance.



"His Majesty Ras Tafari is the head over all man for he is the Supreme God. His body is the fullness of him that filleth all in all. Now my dear people let this be our goal, forward to the King of Kings must be the cry of our social hope. Forward to the King of Kings to purify our social standards and our way of living, and rebuild and inspire our character Forward to the King of Kings to learn the worth of manhood and womanhood. Forward to the King of Kings to learn His code of Laws from the mount demanding absolute Love, Purity, Honesty, and Truthfulness. Forward to the King of Kings to learn His Laws and social order, so that virtue will eventually gain the victory over body and soul and that truth will drive away falsehood and fraud. Members of the King of Kings arise for God's sake and put your armor on. Dear inhabitants of the Western Hemisphere, the King of Kings warriors can never be defeated, the Pope of Rome and his agents shall not prevail against the King of Kings host warriors, you all must stand up, stand up, for the King of Kings. All ye warriors of the King of Kings lift high King Alpha's Royal Banner, from victory to victory King Alpha shall lead his army till every enemy is vanquished. "  
Leonard Howell, 'The Promise Key'

Seeing how the colonial government had left the people in a deplorable condition of spiritual and economic poverty, Brother Howell recognized that the Black man's solution must come from the Black man himself. Awaiting the return to Africa, the Black man must relearn self-governance, self-sufficiency and independence. This was accomplished through Howell's Ethiopia Salvation Society which found its home in 1940 at the Pinnacle which was a 300 acre separated community located in the hills of St. Catherine. One of the many ways the community supported itself was through the cultivation and sale of Ganjah. Howell and his followers actively encouraged all Black man and woman to stop paying taxes, sweat, blood and tears to the Queen of England. As could be expected, the Colonial government feared the rise of this Black nation which had separated itself from the grip of the system. Charged with sedition, Howell was harassed, imprisoned and sent to the mental hospital but he would not be stopped. His message was appealing to the people and Rastafari livity took root due to Howell's great sacrifice and love.

In 1954, the Pinnacle was raided by the government and destroyed; causing the Rastafari inhabitants to be scattered into Kingston. Such an influx of Rastafari into the concrete jungle only served to increase the numbers of Rastafari already inhabiting the poverty-stricken areas of Dungle and Back-O-Wall. During such time the Black Youth Faith, led by such elders as Bongo Wato and Brothers Taf and Pete, had been gaining membership since 1949. The more militant aspects of these Rastafari youths coupled with fears of 'insubordination' by government and police officials increased tensions and misunderstandings. As Brother Planno explains, "It was a war between the Government and the Rastafarian Movement, a psychological warfare that broke out in physical and personal attack." Under the pretense of 'illegal possession of a dangerous drug', i.e. marijuana, the police found good reason to imprison and harass youths whose only crime was being staunchly anti-colonial.

When in 1955, Mrs. Mamie Richardson, an organizer for the Ethiopian World Federation (EWF), came to Jamaica, it is said that she stated, "The Emperor is now engaged in building up a Merchant Navy... and the time is not far distant when ships from Addis Ababa would sail to American ports. There was the possibility too that ships would one day call here (Jamaica)." Soon thereafter, the New York City EWF headquarters sent word to the Jamaican chapters that His Imperial Majesty Haile Sellassie the First had granted 500 acres in Shashamane for the resettlement of Black people in the West. This news uplifted the people who now saw Repatriation becoming a reality.



In 1958, Prince Emmanuel, who founded the Bobo livity, called the leaders (including Bro. Planno) and the people together for an extended Nyahbinghi Groundation Convention; which was held at Prince Emmanuel's camp in Back-O-Wall. Among those invited by Prince Emmanuel was Reverend Claudius Henry who came from New York to attend. (It must be said that Rev. Henry was involved in Ethiopian World Federation activities but was not fully of the Rastafari Faith.) The Groundation, which lasted for several weeks, inspired and emboldened the Idren; increasing police surveillance and brutality. Several more Nyahbinghi lses occurred at this location, during which time repatriation and the African continent's struggle for independence were reasoned on. Many of the youths expressed desire to go to Africa and join the liberation efforts of their fellow Africans. Prince Emmanuel's camp was soon raided, he and followers were arrested and his gates were burned down by the police. After a highly publicized trial, Prince Emmanuel and his men were released without imprisonment. During the

following year, Rev. Henry who called himself the "Repairer of the Breach" preached self governance and return to Africa as the only way to gain freedom from the colonial government. Profiting off the charged energies of the bredren and sistren towards repatriation, Rev. Henry sold thousands of cards for one shilling each on which the following words were printed:

"Pioneering Israel's scattered children of African origin "back home to Africa." This year, 1959, deadline date—Oct. 5th, this new government is God's Righteous Kingdom of Everlasting Peace on Earth. "Creations Second Birth". Holder of this Certificate is requested to visit the Headquarters at 18 Rosalie Avenue... August 1st, 1959, for our Emancipation Jubilee, commencing 9 a.m. sharp. Please reserve this certificate for removal. No passport will be necessary for those returning to Africa, etc. We sincerely, "The Seventh Emanuel's Brethren" gathering Israel's scattered and anointed prophet, Rev C. V. Henry, R.B. Given the 2nd day of March 1959, in the year of the reign of His Imperial Majesty, 1st Emperor of Ethiopia, "God's Elect" Haile Selassie, King of Kings and Lord of Lords, Israel's Returned Messiah"

Many of the faithful card holders sold their land and possessions and arrived at Henry's headquarters on October 5th, expecting immediate repatriation. To their disappointment they found that no ship had been made available. The police, who eventually raided Henry's headquarters and found explosives and guns, arrested Henry on charges of treason and he was given a 6 year sentence. Henry's son Ronald rounded up a few of his associates and mounted a rebellion in defense of his incarcerated father. It took a great of deal colonial government and militia resources to put down their rebellion. Presuming that Rev. Henry and his son were Rastafari, the press mounted a vicious anti-Rasta campaign and the society officials and upper class people were filled with fear and desire to downpress the poor masses in order to contain a growing rebellion.

In the following excerpt, Brother Planno explains how it came to be that in 1959, he, as a community leader asked Dr. A.W. Lewis of the University College of the West Indies to study the Rastafari people and make a report to the government:

"These question poses: Why the Brethren had to ask for a survey of the Movement by the University? Because the Government accuses I an I as being subversive and wanting to take over the rules of Jamaica: This Government himself knew is a lie. How could we swap a Continent for an Island?"

Some of the findings of the University report, published in 1960, were as follows:

- (1) The Ras Tafari brethren all want repatriation.
- (2) All the brethren want local recognition and freedom of movement and speech, which are essential human rights.
- (3) All want an end of 'persecution' by Government and police.
- (4) Some brethren want improved material, social and economic conditions until repatriation.
- (5) Some brethren want educational provisions, including adult education and technical training. Many brethren are skilled men seeking employment.
- (6) Some brethren have suggested that a special fund be set up, to be known as the Ras Tafari Rehabilitation Fund.
- (7) Others have asked for a radio program to tell Jamaica about their doctrine; some for Press facilities.

We are strongly of the opinion that the Government of Jamaica should take the initiative in arranging for the emigration to Africa and settlement therein of Jamaicans who wish to go there. Several reasons lead to this conclusion:



Bro Planno

- (1) Every citizen has a right to emigrate if he so desire, and change his nationality if he so desire.
- (2) While many Ras Tafari brethren would stay in Jamaica if they found work and good social conditions, a large number have strong religious and emotional ties with Africa, which cannot be destroyed.
- (3) Jamaica is over-populated and cannot provide work for all its citizens. Every effort should be made to facilitate emigration.
- (4) Jamaica now facilitates the settlement of emigrants in England; from a racial point of view emigration to Africa seems more appropriate.
- (5) Substantial emigration to Africa will not be possible unless the Jamaica Government takes certain initiatives.

The first step is to find out which African countries are prepared to receive Jamaicans. There is evidence that the Emperor of ETHIOPIA has granted a few hundred acres of land on a trial basis for settlement of "Black People of the West." His willingness to admit Jamaicans to ETHIOPIA should be formally explored. Some Ras Tafari brethren fix their eyes exclusively on ETHIOPIA. Others mean by "ETHIOPIA" the continent of Africa, and would be glad to emigrate to any African country. The first step is therefore to send an official mission to visit several countries of Africa, and seek permission for Jamaican emigration. Such a mission should be led by a prominent Jamaican, preferably, not identified with one of the political parties. It should include civil servants, and prominent Ras Tafari brethren. Since the Movement has no universally accepted leaders this presents rather a difficulty. The various groups will be able to nominate people to discuss with the Government the necessary preparations, and also to go on the mission. However, if the mission fails, the brethren will probably repudiate their representatives. Failure of the mission would not prove to the brethren that repatriation is a mirage. This should not be used as an excuse for failing to take the initiative. Emigration is necessary, and the Government has a duty to discover whether it is possible, and to exploit every possibility...

The Ras Tafari cult is unique, but it is not seditious. Its adherents have, and should continue to have freedom to preach it. Their demand for freedom of movement is wholly justifiable. The public should cease to believe that all Ras Tafari brethren conform to a stereotype. Those Ras Tafarians who advertise themselves by wearing beards or the dreadlocks are shunned by the general public. They have difficulty obtaining work. In every part of the world, including Africa, people who insist on looking different from their fellow men tend to be persecuted by their fellow men. This is not a justification for persecution. The public should learn to recognize that religious people have a right to wear their hair long if they wish to do so.

Some teachers cut the hair of Ras Tafari children so the parents react by keeping the children away from school. Some of these parents are asking for special schools for their children. There is a much simpler remedy: The Minister of Education should prohibit teachers from cutting the hair of children without their parent's permission.

The police and the Ras Tafari are in the state of exasperation with each other, which can lead to no good. The police have had to cope with a violent section of the Movement, and have had to conduct security operations designed to discover the limits of violent intention. Such operations are seldom gentle. Add to this the complications of ganja hunting, plus the fact that policemen share the public's prejudice against men who wear their hair long, and it is not surprising that there have been many cases of arbitrary action by policemen against innocent people..."

The government of Premier Norman Manley indeed took it upon itself to send a Mission to Africa in 1961. Amongst those sent, three were of the Rastafari faith; Bros. Planno, Alvaranga and Mack. On April 21, 1961, the brethren were granted the privilege to meet the Emperor and offer him gifts; of all the delegates, it was only the three Rastafari brethren who came prepared. One of the gifts was a picture of a widow and her six children - her Rastafari husband had been murdered in Jamaica by the police. Bro. Planno gave HIM a red, gold and green scarf which he had woven himself. "H.I.M. said "Is it you that wove it". He (Planno) said "Yes". He (HIM) said "Thank you again". Of this trip, Bro. Planno retells the following incident in Ethiopia:



Planno & Alvarango (center) in Africa

"The fact finding Mission Delegation visited the Church. Now the Church is where all the misunderstanding is. I an I as Rastafarian is very strange in saying Rastafari is God, We sing Haile Selassie is our God and King. It look as this was one of the orders from Jamaica Hypocritical Society to find out if Rastafari is God. This discussion started somewhat critical when one of the Drs. on the Delegation point out those with the beards are those who worship H.I.M. Haile Selassie as God. The Abuna said through an interpreter that His Majesty is a Christian which spark off the discussion: I an I told the Abuna that I an I see H.I.M. as God through the Prophesies of the Books of the Bible. I an I ask these questions. If the Throne of David is the said Throne that H.I.M. is now sittin on? He Said Yes! Does H.I.M. bear these Titles as King of Kings and Lord of Lords Conquering Lion of Judah; Prince of Peace? He said yes! I an I classified our understanding of certain chapter of the Bible which points to the coming of the New Messiah. The Abuna said if it is the Bible that we are interpreting then we can continue in so doing. This particular case was not brought up before H.I.M. I an I did not doubt that H.I.M. is the New Messiah. I an I wouldn't ask such question while in Ethiopia there was many who doubted these sayings so they were privilege to ask the right authorities the right question. So in asking the Head of the Church the question must satisfy them with the answer to such question. Although when the Delegation return from the Mission the question was put to I, if I ask H.I.M. if he is God. The third factor was our Nationality Claim. For this the Ethiopian Government gave the entire Delegation a National Robe and was told not to take it as a token or a gift But to consider ourselves to be Ethiopian. His Imperial Majesty said He know that the people of Jamaica and the people of Ethiopia are blood brothers, and when we are sending please send the Right People."

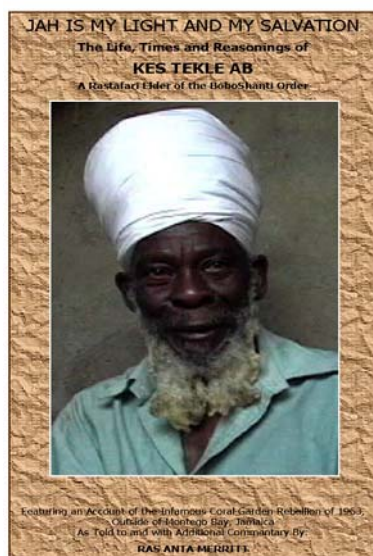
When the Delegates returned to Jamaica, a report of the findings was made by the bredren. While the Jamaican society had seemed to gain a bit more understanding and eased some of their fears about the Rastafari people, the 1963 Massacre speaks to persistence of the Babylonian system's desire to contain and silence those who would stand up for truth and rights.

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THE PROBLEMS OF COLONIALISM WAS ALREADY IN AFRICA. ETHIOPIA WAS THE ONLY STATE OF AFRICA WHICH WAS FREE AND COULD TAKE ANY AFRICANS INTO AFRICA. ETHIOPIA WAS THE ONLY AFRICA AND STILL REMAIN THE SAME TO THIS DAY. ALL OTHER AFRICAN STATES POSES NEO-COLONIALISM IN CHALLENGE TO THE ASPIRATIONS OF THE BACK TO AFRICA MOVEMENT IN THE WESTERN WORLD.  
- Brother Planno

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In a soon to be released book about his own personal experience of the 1963 Coral Garden massacre Bobo Elder Priest Kes Tekla, currently residing in Shashamane, shares the following:



This version is called the Coral Garden Incident of Montego Bay, Jamaica. This took place in the year 1963, in the month of April on the Holy Thursday coming on to Easter Friday. There are a number of reports based on this incident, some written by people who were not there, but they should also have listened to us who were a victim, such as myself.

There was this man called Rudolph Franklyn. He was a Dreadlock, but he only listen to himself, and a few others who was like him. He went to a forest on a sugar plantation called Rose Hall Sugar Estate to burn [wood to make] charcoal. One day the smoke from this was seen by the head of the sugar estate, who sent someone to check what caused the smoke. They came and saw him working, and went to report that he would not listen when told to leave. They returned, but this time they came with force. The report said he tried to rush at them with force while they were trying to put out his fire, and so he was shot in the belly. He was taken to hospital, where the report said his belly was rotten [gangrenous] and he would die. He lived in spite of this, and was sentenced to a few months in prison.

Returning from prison, he was not strong. He could be seen on the Barnett Sugar Estate, begging for food from the people who prepared food for the workers. A lot of people began to sorry for him. He began to talk violently, having four more men with him like himself. They made plans to terrorize the people [the developers] in that part called Coral Gardens. So they had some tools made to do what they had a mind to do, and they also got some others to join with them. On the Holy Thursday in the month of April, 1963 (the report say it was 3 o'clock in the early morning), they began to walk along the road toward Coral Garden, and who they see they would rob and beat. They also set one gas station on fire along the main road. Some people who had a phone called police, and when the police came, they had a fight. One man, who was close to becoming a superintendent, was chopped to death [with a machete]. From there, the report went on the radio saying Rasta killed police at Coral Gardens.

I am a wood worker, and I work in all forms. On this day, myself and my working partner were on the way to the Anchovy Al-lage School, where we had a contract to do repair work at the school. We were on our way in the early morning of the Holy Thursday to seal up [finish] some work so that we could get a down payment for the Easter time. To get to the job, we had to climb a hill called "The Long Hill." On the top of the hill we would stop right in front of Dr. Steveson's Surgery Clinic. We were about to mount our bicycles when we saw a police jeep drive up very close to us, so that we had to stand very close to the side of the road. There were only two police in the jeep, and they spoke some words in a very rough way to us, but they did not stop. At that time, we did not know of an incident that took place earlier in the district of Coral Garden. So we kept going on, talking to one another. We wondered why did the police drive so close to us?...

...In the afternoon about one o'clock, there was usually a mason on the job, but he was sick with a fever and did not come to work that day. While waiting for the overseer to come and look at what we had done (so we could be given a down payment), we saw the mason riding on a bicycle like a madman, coming towards us. He rode right up to us, and pointing to our beards, he said, "You had better shave off them things from off your face!" He was talking so loud that the principal came out of his office and stood at the door, watching and listening to what was going on. The mason kept on, telling us to shave our faces, but we started to rebuke him from the Bible, with verses that justified our appearance. He said, "Huh! You no hear them say, 'Rasta kill police at Coral Garden?'" "The principal answered him, saying, "Not these two," and went back to his office....

...After this exchange, myself and my working partner came to a silence, and could only stand there. The mason had a small radio in his hand. He turned it on, and, after about a minute, the news announcer came on, confirming things just like the mason had said. After that, the news was updated every five minutes. We were in such a shock, we had no more spirit to work, so we just left. The mason did not walk with us as he had done before, but hurried off, leaving us behind. Once we reached the road to Montego Bay, we were met with a lot of shouting, angry people, throwing some very bad words at us. Some of this even came from people who had been well wishers to us from before, but now came at us, saying, "We can do harm to you now-- anything--the government say so!" At that time, the government set the soldier and the police to back up the civilians. We had to be even more silent now than we had been back at the school...

...At the camp, there was no joy. Some people were sitting, leaning against each other, others were lying down. there was no joy

among the fifty-three of us--man, woman or child. There was not much talking, and no one even wanted to eat. We kept looking out for those who had not come in yet. The day was far spent, and it was close to the evening hour, so I set my dough to make bun for the Easter. Very early on Friday morning I went to a shop to get some spice for the bun, and on the return I was met by a large crowd of people saying, "Don't go to the camp, it is full of police--they'll shoot you!" But still, there was no fear in me. I kept walking on, with the crowd following me, continuing to say "Bongo Ziah, don't go to the camp!"

The entrance to the camp was on a hill, which I could see coming from the shop. I could see one police jeep parked on the level part of the road. When I turned to go to the camp from the road, I saw a policeman step down, with a rifle in his hand and a shield in his other hand to prevent him from getting hit with stones. I greeted him but he did not answer me. I went on for a little distance, following the small track that led to the camp. There I came up on a superintendent, and I said, "Good morning," but like the policeman, he did not answer me. Instead, he spoke into a walkie-talkie, saying, "I see one more here." I could see in the open yard all the brethren lying face-down. A policeman was standing over each man. I was given a very rough command to lie down, and as soon as I lay down I was kicked in my right side by one of the policemen, who said, "Take everything out of your pocket." I did as he said, and while lying there face down, I could hear some one asking if there was any resistance. Someone else said no, so they finally left us, or so we thought. But some us had lost all our money--the police had taken it when they searched us. Because of this, it was a day of mourning in the western part of the island...

...During this time, one of them took a water hose, put it to my nose and turn the pipe on. By the will of the Father, I managed to turn my neck, so the water did not hurt me. Because the water met my flesh and gave me strength, one of them say in a surprise way, "Look how him a go get up, and go in now," and that was so, for I had never make such a type of sprint from when I was born, until now. Inside the cell, I did not have to put my hand on my neck to feel how swollen it was. My neck was about four or five inches away from where Jah has put it, because of the blows from the police. This cell was made for three persons, but inside there was twenty or more man. My neck could not turn, so I have to put myself under one of the plank that was set for bed...

— Excerpt from *Jah is My Light and My Salvation, The Life, Times and Reasonings of Kes Tekla Ab, A Rastafari Elder of the Bobo Shanti Order* by Kes Tekla Ab with compiled and with commentary by Ras Anta Merritt. This book soon to be released by Imegabooks.com

During these harrowing two days the Prime Minister's orders were for the police and civilian population to hunt, beat and kill the Rastafari brethren and burn their possessions. News of the event was broadcast in other countries as Coral Gardens had become a sought after vacation/tourist spot for Europeans looking to catch some sun rays. The area of Coral Gardens was sealed off by the military so that they could carry out their secret operation; which involved the massacre of hundreds of innocent Rastafari man, woman and child. This secret portion was, of course, not reported in the news. The heavy-handed aggression was and still is an offense to our people, but as Bro. Planno suggested, "On the early morning of April 11th 1963 being Holy Thursday and the lent season always need blood as sacrifice the Holy blood of the Rastafarians was requested from inside the Vatican the Mafia Pope John XXIII invoke the Spirit of His Babylonian Angels to kill the Saints of the Most High Haile Selassie I."

While the 1961 Delegation was in Addis Ababa, His Imperial Majesty Haile Sellassie I mentioned His interest in visiting Jamaica. This blessed event was not made possible until April, 1966. The timing could not have been better as Jamaica had gained "independence" in 1964, one year after the Coral Gardens Massacre, and the Rastafari Idren were still receiving oppression. Of this event, Planno reasons:



"1966 the King of Kings was invited to Trinidad and Tobago ...at some peculiar time the government of Jamaica told members of the Back to Africa Movement that the government of Jamaica haven't got any money to spend in decorating Jamaica to resemble a country fitted for the visit of the King of Kings. Two months prior to the visit of H.I.M. Her Majesty Queen Elizabeth II of England visited Jamaica £74,000 sterling was spent for decoration and beautification of the city in Welcoming Queen Elizabeth. One could Understand why the Queen of England was so much welcome in her Domain. I an I brethren was told, if we want to spend money or any added decoration of the city we would have to fine our own money in so doing. Rastafarian do not have any money it is known I an I Brethren had Ethiopia in mind So we make the necessary it took to decorate Kingston and St. Andrew to resemble Ethiopia. One couldn't help saying that Jamaica is Little Ethiopia. Of a fact Jamaica had the face of Ethiopia during the third week of April 1966."

As His Imperial Majesty's plane landed in Jamaica on April 21, 1966, throngs of adoring faithfuls crowded the grounds surrounding the plane making it impossible for the Emperor to descend. Over the loud speakers, Bro. Planno was called to render service to His Majesty. Bro. Planno mounted the plane steps, greeted the Emperor and turned to calm the people. His Imperial Majesty's visit emphasized the equality of man in the eyes of the Almighty. For the first time, the Rastafari nation considered the dredges of society, were mingling in the reception hall with 'high class' society people. All were welcome, all had to bow to the King and Kings and all had to recognize that the Rastafari faith nation was and is



Distinguished members of the Jamaican Parliament, I am glad today to get this opportunity of conveying some thoughts to the Jamaican Parliament and people.

The people of Jamaica have a long glorious history. The Jamaican people have struggled to attain their independence and since independence the Jamaican people in an exemplary national unity have gone on to bring further abundance and progress to themselves. Because I know of the history of these wonderful people and because I know of the sentiments the people of Jamaica entertain for the Ethiopian people, I have always wished to come and visit Jamaica. Now, thank God, this wish of mine has been fulfilled.

Upon arrival in Jamaica I have seen more than I have expected. I have seen the progress of the people and I have seen their determination to march forward in unity towards greater progress. I have also witnessed personally the extent of the feeling of the Jamaican people for the Ethiopian people.

Again I wish to take this opportunity of expressing my thanks to the Government and people of Jamaica for the wonderful reception that was accorded to me.

Our relations with the Jamaican people, as I have said already, is not of present origin. At a time when the Ethiopian people bore aggression – harsh aggression – the people of Jamaica showed their concern and sympathy to the Ethiopian people and have in this way provided us with encouragement regarding which the Ethiopian people shall be forever grateful.

Since I arrived in Jamaica, I was able to witness myself that these feelings of sympathy that had existed then have continued, and even now there is a greater desire to establish a closer relation with the people of Ethiopia.

The relations, in a broader sense, between the people of Jamaica and the people of Ethiopia and Africa are deep and abiding. We have all struggled for independence and have achieved it now. Because we are people dedicated to the achievement of our independence, we have attained an objective that is the basis for continued mutual cooperation and goodwill.

In addition to this there is a bond of gratitude, a bond of brotherhood. The people of Jamaica, by and large, have originated in Africa. This again gives us another basis upon which we can contract a healthy relation, a relation that is not only going to be useful to our respective peoples but a relation, because of the fundamental similarity between us, that will in the long run contribute to a better maintenance of international peace and security.

In addition to this both the people of Jamaica and the people of Ethiopia are dedicated to another cause, that is the cause of progress and prosperity. Here again the struggle we have to undergo, the difficulties we must all overcome and the programs we must adopt have much similarity. Thus I say the people of Jamaica and Ethiopia have much in common and these common factors can be used as the basis for even stronger relations between our two peoples.

The people of African origin have immigrated to many parts of the world. Some of them have come to Jamaica, others to other parts of the world. But wherever they may be they have similar historical experiences and the problems that await them depend on sympathy, and this can be used by all of us as the basis for the establishment of greater cooperation which will be for our mutual benefit.

In addition to this I also believe that the people of Jamaica and Ethiopia have another important cause in common, that is the cause of international peace. For much more than means of warfare, the violation of peace somewhere, must be discouraged to prevent the utter devastation of the human race. We have as an important concern that

there should not be a violation of international peace and security.

However, if small countries do not combine all their energies, if small countries do not put all their weight in one direction towards the maintenance of international peace, then their individual voices in today's world would not matter much. This is precisely why the smaller states, like Jamaica and Ethiopia, have the supreme interest that international peace and security be preserved. And to this end we have to continue to collaborate so that our voice on the international scene would be augmented.

In addition to this it is quite true that a country can achieve material progress alone. However, we know from the experiences of the past that international cooperation tends to quicken the pace for progress of individual countries. This is again another area for us to think about and see in what way we can further expand the relations between the peoples of Jamaica and Ethiopia.

From another fundamental point of view this is why the organization of African Unity has been established. It is because the African continent, which comprises more than 250 million people, were it to remain divided among more than 30 states, their individual voices would not carry weight. It is precisely why, since there is an identity of interest, we have attempted to include Jamaica, also so that we can carry this weight in the councils of nations, and also through the process of cooperation and expanded economic relations we might be in a position to quicken the pace of development of the individual member countries of the Organization of African Unity.

Because the African people are dedicated to the cause of the maintenance of peace, because the African people are determined that there should be that material progress for their people, and because the African people believe in the essential precepts of democracy, these are the foundations of the Organization of African Unity. An organization that is based on such a solid foundation can only bring success to all its endeavors which will be for the interest and benefit of the African people, and perhaps also the interest of other peoples.

From the same point of view I say the similarity of fundamental national interest between our two peoples, that is our good friendship that has always existed, must be allowed to deepen, must expand the areas of material and full cooperation in all ways possible.

We must remember that many states that today represent the major powers of the world were once weak, were once prey to other major forces. But however, through the process of assimilation, through the process of the realization of fundamental national interests, and through the process of combination that they have achieved, they have become the major powers, the power that are all-embracing. From the same point of view the people of Africa in Jamaica, who have identical interests should be able to augment their energies for good by the process of the establishment of greater collaboration.

I would broadly say wherever there is African blood there is a basis for greater unity. We must also help each other in our endeavors to expand education, to raise the standard of living of our respective peoples. To this end we wish to signify the appreciation of the sentiments held by the Jamaican people for the Ethiopian people and as a manifestation of our sincere friendship, within our very limited means, we have made an agreement with the Jamaican government to establish a school for Jamaicans here. I am confident that all the preliminary procedures will be concluded so that the construction of the school will commence within the near future.

Lastly, may God give wisdom and His blessings to the people of Jamaica. Thank You.





For those of you who haven't already heard this is to inform you of the passing of Brother Mortimo "Kumi" Planno, on Sunday March 5th at 22:40 hours at the University Hospital of the West Indies.

Brother Kumi as he was affectionately called, was born in 1929 on the 6th of September in Cuba. He arrived in Jamaica in the early 1930s with his mother (Jamaican), May Parks, father Miguel Planno (a Cuban Tobacconist) and 3 older siblings.

Planno grew up in the West Kingston district and came to national prominence in the early 1950s through his articulate and defiant involvement with the Rastafari Movement, then in its first two decades, as one of its earliest dreadlocked youth leaders. He was a founding member of the Rastafari Movement Association, which held the Ethiopian World Federation Charter 37, and was instrumental in many initiatives including the First Universal Grounation of Rastafari in Back-O-Wall in March 1958; the University ISER - Report of the Rastafari Movement in Kingston Jamaica 1960; the Fact Finding Mission to Africa, 1961; the visit of Emperor Haile Selassie I to Jamaica in 1966; the development and Management of Bob Marley and the Wailers; the repatriation of several families and individuals to Shashamania Ethiopia throughout the 1960s; the arrival of the Ethiopian Orthodox Church in Jamaica in 1970; the Peace Concert 1978 among other initiatives.

Planno was well known for his intellectual acumen, letters to the press and his famous autobiographical text "The Earth Most Strangest Man: the Rastafarian". He has toured Africa on three separate occasions visiting a total of 15 countries there and has been invited to give lecture/tours in the United Kingdom, the United States and Canada.

In 1998, the Faculty of Social Sciences made Bro. Kumi its inaugural Folk Philosopher through a one year fellowship where he pursued his autobiographical writings through an attachment to the department of Government. Subsequently Planno became a sinecure attached to the Institute of Caribbean Studies which facilitated his continued work up until the end.

Since 1984 Planno's health had been compromised by a number of complications (glandular, cardiac, gastric and circulation issues). Increasingly from 2001 after suffering a heart attack Planno has been in and out of hospital, and in July of 2005 his right leg was amputated.

Though Mortimo Planno may be most remembered for his role on the occasion of the Emperor Haile Selassie I's visit to Jamaica when he restored order to a state where protocol has disappeared, he is perhaps most of all the archetype of a Rastafari ecumenical leader and operated in this manner for some forty odd years. His command was one with words, and when he opened his mouth all were forced to recognise his power.

For some fifty years Mortimo Planno has been one of the key Rastafari figures on the battle field. He leaves behind four children and a younger Brother Barry. Today we ask that his memory be honoured in your thoughts and prayers. May his soul find rest and comfort with Jah.

Rastafari Liveth...One Perfect Love

"Bongoniah" Jalani Niaah  
Coordinator, Rastafari Studies Minor & Archive  
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SOME EVEN ACCUSE I AN I TO BE LAZY AND DO NOT WANT TO WORK. WHEN A MOVEMENT MOVING AWAY FROM A SYSTEM IT HAVE TO DECIDE TO SUFFER A LOT. THE MORE THE SUFFERAGE ON THE MOVEMENT THE MORE THE MOVEMENT GAIN THE CONFIDENCE.

- Brother Planno

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### Psalm 4

- 1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.
- 2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.
- 3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.
- 4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.
- 5 Offer the sacrifices of righteousness, and put your trust in the LORD.
- 6 There be many that say, Who will show us any good? LORD, lift thou up the light of thy countenance upon us.
- 7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.
- 8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

## Brother Planno Reasonings

### On Rastafari principles regarding their African affiliation and philosophy:

For a Parliament to legislate a problem like repatriation that Government would have to come to many understanding:

- (1) Our claim of Repatriation does not base on economical pressures.
- (2) Neither does I an I desire to change our nationality stem from political pressures.
- (3) The Rastafarian are conscious of their African affiliation.
- (4) The Rastafarian peaceable demand recognition to the Human Rights set forth in the Human Right Charter.
- (5) The Rastafarians know the type of aid they offer Ethiopia during Ethiopia time of perils which is every day.
- (6) The Rastafarian has conquer the fears of Colonialism and became the first real Separatist moving away from the system of Colonialism in a Neo Colonial Society.
- (7) The Rastafarian knows the attitude of the Colonialist in applying Parliamentary democracy to Quasi Independent Government.
- (8) The Rastafarian view with interest the different type of Colonialism impose on Africans at Home and Africans Abroad.
- (9) The Rastafarian know the hypocritical psychologies of these Colonial powers to try and regain lost boundaries in disguise and sacrifices of other white or Black Nation.
- (10) The Rastafarian are aware of the propaganda of setting tribes against tribes and race against race and nations against nation and people against people.
- (11) The Rastafarians are fully aware of practical approach towards Liberation, Redemption, Repatriation and even Tolerance.
- (12) Doctrines and philosophies often create an evil Spirit in the minds of the Colonial Africans. get you some what conceited.
- (13) Rastafarians are aware that Africans abroad would have to take the same stand as the Rastafarians. By claiming their ancient originalities in the form of claiming, African Nationality.
- (14) The Rastafarians has set a psychological precedence if and when adopted by peace loving people then earth while be the idle place for Mankind inhabitation.
- (15) Rastafarian maneuver was to call the Black people to a faith with works tactic that will manifested into a reality.
- (16) The Rastafarian Movement is completely miscalculated and misunderstood by our own ethnic Race group. Nevertheless I an I will continue to service mankind with Truth and Right. For the pen is mightier than the Sword and Good must Conquer evil. That's I faith.



### Letter to the Daily Gleaner, January 3, 1962:

The Editor, Sir - Permit me space in your valuable newspaper to state this my opinion of Jamaica's majors problem at her independence. Dear readers, bear in mind that the rights of human beings must be respected. We are all subjects to British Rule of Law as colonial peoples. What will be our laws at independence? Presumably British.

What provisions will be made within the New constitution for the desire of those who alienate themselves from the Jamaica way of life? I am thinking principally of those whose desire is to be repatriated to Ethiopia. One of the countries of Africa that already granted lands for the sole purpose of resettling people from the Western world. I as one who is claiming by originality (Ethiopian) would like the world to know that our rights must be respected. Because I am of the opinion that respect for man's right is the greatest achievement of peaceful solution to problems which has a temperature of 100 degrees.

Major problem - will the Government tell us what are the plans for the Rastafarians who are Ethiopians? Independence means nothing to people who claim a different nationality to the country in which he or she resides. Will Jamaica's Government study the articles of rights which must not be suppressed by statutory laws.

Article is of the Declaration of Human Rights Charter wishes the world to know that we who are Ethiopians have the right to change, - claim, or declare our originality to the world if we so desire. And the desire of every black man today should be claiming his nationality through originality.

### Quotes:

"Truth and Right I an I defend, by our attitude I can prove to be an (Ethiopian proper) an African in general."

"Ethiopia is the only African Government is in any position to take any large group of Black people to settle. What have happened to the other government can easily be explained. In 1961 when the mission went to Africa all the so call free States of Africa was sorting out there economy. These emerging free States of Africa in paying dues for there independence often time pay a little bit too much. "