Seventy two years ago, African Americans of all classes, regions, genders, and beliefs expressed their opposition to and outrage over the Italian invasion of Ethiopia in various forms and various means. The invasion aroused African Americans – from intellectuals to common people in the street – more than any other Pan-African-oriented historical events or movements had. It fired the imagination of African Americans and brought to the surface the organic link to their ancestral land and peoples.

1935 was indeed a turning point in the relations between Ethiopia and the African Diaspora. Harris calls 1935 a watershed in the history of African peoples. It was a year when the relations substantively shifted from symbolic to actual interactions. The massive expression of support for the Ethiopian cause by African Americans has also contributed, in my opinion, to the re-Africanization of Ethiopia. This article attempts to examine the history of the relations between Ethiopians and African Americans by focusing on brief biographies of two great leaders, one from Ethiopia and another one from African America, who made extraordinary contributions to these relations.

It is fair to argue that the Italo-Ethiopian War in the 1930s was instrumental in the rebirth of the Pan-African movement. The African Diaspora was mobilized in support of the Ethiopian cause during both the war and the subsequent Italian occupation of Ethiopia. Italy’s brutal attempt to wipe out the symbol of freedom and hope to the African world ultimately became a powerful catalyst in the struggle against colonialism and oppression. The
Greetings

We are half way through the Ethiopian year and are aware that members worldwide are busy with preparations for the Battle of Adwa Victory and Empress Menen celebrations. It is important that we commemorate significant and historic events and make time to honour the ancestors who have laid the foundation for us to build upon.

Some of our new members and non-member readers may not know why or how the Ethiopian World Federation Incorporated came about. We have therefore devoted this issue to the history of the organisation by including extra articles from the original Voice of Ethiopia newspaper, which was published in New York during the 1930’s and 40’s and distributed throughout the world.

Finally as this is the first issue since the ‘inauguration’ of Barak Obama as USA President, we have included photographs from members who attended, what for some was a symbolic moment in African American history.

Editorial Team

Italo-Ethiopian War brought about an extraordinary unification of African people’s political awareness and heightened level of political consciousness. Africans, African Americans, Afro-Caribbean’s, and other Diaspora and continental Africans from every social stratum were in union in their support of Ethiopia, bringing the establishment of “global Pan-Africanism.” The brutal aggression against Ethiopia made it clear to African people in the United States that the Europeans’ intent and purpose was to conquer, dominate, and exploit all African people. Mussolini’s disregard and outright contempt for the sovereignty of Ethiopia angered and reawakened the African world.

Response went beyond mere condemnation by demanding self-determination and independence for all colonized African people throughout the world. For instance, the 1900-1945 Pan-African Congresses regularly issued statements that emphasized a sense of solidarity with Haiti, Ethiopia, and Liberia, thereby affirming the importance of defending the sovereignty and independence of African and Afro-Caribbean states. A new generation of militant Pan-Africanists emerged who called for decolonization, elimination of racial discrimination in the United States, African unity, and political empowerment of African people.

One of the most significant Pan-Africanist Conferences took place in 1945, immediately after the defeat of the Italians in Ethiopia and the end of World War II. This conference passed resolutions clearly demanding the end of colonization in Africa, and the question of self-determination emerged as the most important issue of the time. As Mazrui and Tidy put it: “To a considerable extent the 1945 Congress was a natural outgrowth of Pan-African activity in Britain since the outbreak of the Italo-Ethiopian War.”

Another of the most remarkable outcomes of the reawakening of the African Diaspora was the emergence of so many outstanding leaders, among them the Ethiopian Melaku E. Bayen and the African American John Robinson. Other outstanding leaders were Willis N. Huggins, Arnold Josiah Ford, and Mignon Innis Ford, who were active against the war in both the United States and Ethiopia. Mignon Ford, the founder of Princess Zenebe Work School, did not even leave Ethiopia during the war. The Fords and other followers of Marcus Garvey settled in Ethiopia in the 1920s. Mignon Ford raised her family among Ethiopians as Ethiopians. Her children, fluent speakers of Amharic, have been at home both in Ethiopia and the United States.

Pan-Africanists in Thoughts & Practice

Melaku E. Bayen, an Ethiopian, significantly contributed to the re-Africanization of Ethiopia. His noble dedication to the Pan-African cause and his activities in the United States helped to dispel the notion of “racial fog” that surrounded the Ethiopians. William R. Scott expounded on this: “Melaku Bayen was the first Ethiopian seriously and steadfastly to commit himself to achieving spiritual and physical bonds of fellowship between his people and peoples of African descent in the Americas. Melaku exerted himself to the fullest in attempting to bring about some kind of formal and continuing relationship designed to benefit both the Ethiopian and Afro-American.”

To Scott, Bayen’s activities stand out as “the most prominent example of Ethiopian Continued on page 3
identification with African Americans and seriously challenges the multitude of claims which have been made now for a long time about the negative nature of Ethiopian attitudes toward African Americans.”

The issues raised by Scott and the exemplary Pan-Africanism of Melaku Bayen are useful in establishing respectful and meaningful relations between Ethiopia and the African Diaspora. They dedicated their entire lives in order to lay down the foundation for relations rooted in mutual understanding and historical facts, free of stereotypes and false perceptions. African American scholars, such as William Scott, Joseph E. Harris, and Leo Hansberry contributed immensely by documenting the thoughts and activities of Bayen, both in Ethiopia and the United States.

Melaku E. Bayen was raised and educated in the compound of Ras Mekonnen, then the Governor of Harar and the father of Emperor Haile Selassie. He was sent to India to study medicine in 1920 at the age of 21 with permission from Emperor Haile Selassie. Saddened by the untimely death of a young Ethiopian woman friend, who was also studying in India, he decided to leave India and continue his studies in the United States. In 1922, he enrolled at Marietta College, where he obtained his bachelor’s degree. He is believed to be the first Ethiopian to receive a college degree from the United States.

Melaku started his medical studies at Ohio State University in 1928, then, a year later, decided to transfer to Howard University in Washington D.C. in order to be close to Ethiopians who lived there. Melaku formally annulled his engagement to a daughter of the Ethiopian Foreign Minister and later married Dorothy Hadley, an African American and a great activist in her own right for the Ethiopian and pan-Africanist causes. Both in his married and intellectual life, Melaku wanted to create a new bond between Ethiopia and the African Diaspora.

Melaku obtained his medical degree from Howard University in 1936, at the height of the Italo-Ethiopian War. He immediately returned to Ethiopia with his wife and their son, Melaku E. Bayen, Jr. There, he joined the Ethiopian Red Cross and assisted the wounded on the Eastern Front. When the Italian Army captured Addis Ababa, Melaku’s family went to England and later to the United States to fully campaign for Ethiopia.

Schooled in Pan-African solidarity from a young age, Melaku co-founded the Ethiopian Research Council with the late Leo Hansberry in 1930, while he was student at Howard. According to Joseph Harris, the Council was regarded as the principal link between Ethiopians and African Americans in the early years of the Italo-Ethiopian conflict. The Council’s papers are housed at the Moorland-Spingarn Research Center at Howard University. At present, Professor Aster Mengesha of Arizona State University heads the Ethiopian Research Council. Leo Hansberry was the recipient of Emperor Haile Selassie’s Trust Foundation Prize in the 1960s.

Melaku founded and published the Voice of Ethiopia, the media organ of the Ethiopian World Federation and a pro-African newspaper that urged the “millions of the sons and daughters of Ethiopia, scattered throughout the world, to join hands with Ethiopians to save Ethiopia from the wolves of Europe.” Melaku founded the Ethiopian World Federation in 1937, and it eventually became one of the most important international organizations, with branches throughout the United States, the Caribbean, and Europe. The Caribbean branch helped to further solidify the ideological foundation for the Rasta Movement.

Melaku died at the age of forty from pneumonia he contracted while campaigning door-to-door for the Ethiopian cause in the United States. Melaku died in 1940, just a year before the defeat of the Italians in Ethiopia. His tireless and vigorous campaign, however, contributed to the demise of Italian colonial ambition in Ethiopia. Melaku strove to bring Ethiopia back into the African world. Melaku sewed the seeds for a “re-Africanization” of Ethiopia. Furthermore, Melaku was a model Pan-Africanist who brought the Ethiopian and African American people together through his exemplary work and his remarkable love and dedication to the African people.

Another heroic figure produced by the anti-war campaign was Colonel John Robinson. It is interesting to note that while Melaku conducted his campaign and died in the United States, the Chicago-born Robinson fought, lived, and died in Ethiopia.

When the Italo-Ethiopian War erupted, he left his family and went to Ethiopia to fight alongside the Ethiopians. According to William R. Scott, who conducted thorough research in documenting the life and accomplishments of John Robinson, wrote about Robinson’s ability to overcome racial barriers to go to an aviation school in the United States. In Ethiopia, Robinson served as a courier between Haile Selassie and his army commanders in the war zone. According to Scott, Robinson was the founder of the Ethiopian Air Force. He died in a plane crash in 1954.

Scott makes the following critical assessment of Robinson’s historical role in building ties between Ethiopia and the African Diaspora. I quote him in length: “Rarely, if ever, is there any mention of John Robinson’s role as Haile Selassie’s special courier during the Italo-Ethiopian conflict. He has been but all forgotten in Ethiopia as well as in Afro-America. [Ambassador Brazeal mentioned his name at the planting of a tree to honor the African Diaspora in Addis Ababa recently.] Nonetheless, it is important to remember John Robinson, as one of the two Afro-Americans to serve in the Ethiopia campaign and the only one to be consistently exposed to the dangers of the war front.

Colonel Robinson stands out in Afro-America as perhaps the very first of the minute number of Black Americans to have ever taken up arms to defend the African homeland against the forces of imperialism.”

John Robinson set the standard in terms of goals and accomplishments that could be attained by Pan-Africanists. Through his activities, Robinson earned the trust and affection of both Ethiopians and African Americans. Like Melaku, he made concrete contributions to bring the two peoples together. He truly built a bridge of Pan African unity.

It is our hope that the youth of today learn from the examples set by Melaku and Robinson, and strive to build lasting and mutually beneficial relations between Ethiopia and the African Diaspora. As we celebrate Black History Month in the United States, let us recommit ourselves to Pan-African principles and practices with the sole purpose of empowering African people. The Ethiopian American community ought to empower itself by forging alliances with African Americans in places such as Washington D.C. We also urge the Ethiopian Government to, for now, at least name streets in Addis Ababa after Bayen and Robinson.

I would like to conclude with Melaku’s profound statement: “The philosophy of the Ethiopian World Federation is to instill in the minds of the Black people of the world that the word Black is not to be considered in any way dishonorable but rather an honor and dignity because of the past history of the race.”

By Ayele Bekerle
Contribution to Tadias Magazine
A Message from the Emperor

In reply to Father Blackett's telegram to his Imperial Majesty for His birthday in Bath, England the following telegram was received after the meeting of the Celebration

Emperor Haile Selassie Birthday Celebration Committee.

“For father Blackett, Please convey to your committee our deep appreciation to their kind message of good wishes.”

Emperor Haile Selassie I

The following is taken from the original VOICE OF ETHIOPIA, Saturday, February 4th 1939

Western Union Cablegram
Received January 26th 1939 at 11.49 Am
Received at 40 Broad Street, New York, NY

A 585 EV
Bath 34.26

NLT MALBAYEN Dr. Malaku E. Bayen
2331-7th Ave
NEW YORK

“We congratulate the VOICE OF ETHIOPIA on its second anniversary, we sincerely hope that it will continue to keep the just case of Ethiopia before the American public.”

Emperor Haile Selassie I

The above cable was received on January 27th and was read aloud at the anniversary of the “VOICE OF Ethiopia” at the Ethiopian World Federation, Incorporated Auditorium on Saturday, January 28th 1939

The following is taken from the original VOICE OF ETHIOPIA of Saturday, January 29th 1938

“It is with great pleasure that I have noted that the VOICE OF ETHIOPIA has just completed its first year of struggle for the cause of Ethiopia and I send to it my congratulations. I sincerely hope that it will continue to receive support of all who love Justice”.

Emperor Haile Selassie I
The Families of Ras Tafari
Presents
Sunday 1st March 2009
VICTORY OF ADWA

Empress Taitu
Emporer Menelik 2nd
Dejazmatch Balcha
Ras Makonnen

Ethiopian painting depicting the battle scene 1896

VICTORY OF ADWA 1-2 MARCH 1896

In the month of March 1896, the Italian imperial armies that had arrived from the Red Sea coast met the forces of Emperor Menelik 2nd and the Ethiopian people, and suffered a decisive defeat. The moment was a turning point of the highest significance in Ethiopian history. European nations, busy carving up Africa into overseas colonies, were forced to acknowledge Ethiopia as a sovereign power, guaranteeing the preservation of Ethiopia's 3000 year tradition of independence.

Source: Ethiopian Archives

CHAPTER ONE
The EWF Inc International Secretariat
ADWA Cultural Expressions From 5PM - 11PM
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ADWA Exhibition, Presentations, Party Live Performances By:

- Ethiopian Dancers, Solomon James Brown, Burro Drummers,
- Nu Flowah, singing tracks from 'Black Liberation' his new Album
- Plus Special Guest Artist: Delroy Washington, Kamakakeh

Compere: Rootsman Beat FM ADWA Grand Battle
Arts and Crafts, Hal Food and Drinks On Sale
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CHAPTER TWO
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From 10PM TILL 1-wah
@ The Thames Music Centre
385 High Road Willesden
London NW10

1-ville Salute, Reimagining On The Significance Of The Battle of Adwa And What It Means For I and I Today,
Community Updates, International Reports
Nyabbingi Drumming and Chanting
Admission Free All I-nations Are Welcome
Nyabbingi Ras Tafari Royal Dress Code Must Be Observed
Let Good Behaviour Be I and I Saviour
Tube Jubilee Line - Dollis Hill Buses 6, 52, 98, 260, 297
More Info Tel 07725372865, 0750468538
Is The Federation Still Relevant?

Is the Ethiopian World Federation, Incorporated relevant today? That is what one of my brethren asked me recently, of course I replied, it is more relevant today than ever before I believe! It is an organization of seventy one (71) years and what I see is an institution that was created by His Imperial Majesty Emperor Haile Selassie I specifically to help Ethiopia during the Italo-Ethiopian war and its best the brothers and sisters today participate in organizations such as the Nyabbinghi House, the Twelve tribes of Israel, the Bobo Shanties, the Millennium Council, the JRDC, and any of the other groups or organizations that have been formed over the past years he argued.

I had to remind him that “a people without a knowledge of the their history is like a tree without roots” that is to say that many of the brothers and sisters today are caught up in the cult of personality and have not really engaged in a deep study of their recent history from the beginning of the 20th century.

I informed him that I notice that these organizations and groups he refer to were formed around a charismatic personality with a certain amount of religious rhetoric, without any clear aims and objects to sustain them once the individual who is the forerunner cease to exist. Whereas, the Ethiopian World Federation, Incorporated is a Legal entity formed directly by Emperor Haile Selassie I through his representative Dr. Malaku E. Bayen, the first President of the organization and pastor of the Bright Hope Church, at 12th and Ashwood Garvey, the first wife of Marcus Mosiah Garvey, the Reverend W.H. Gray of the Bright Hope Church, at 12th and Oxford Streets in Philadelphia PA, Arthur A. Schomburg, one of the members of the Advisory Board of the organization in 1938, LiJ Araya Abebe, a native Ethiopian, the first Treasurer of the organization, who was sent to New York by Emperor Haile Selassie I to assist Dr. Malaku E. Bayen plus the other founding fathers too numerous to mention.

I informed the brethren that the Ethiopian World Federation, Incorporated presently have Local Branches in New York, Los Angeles, Montego Bay, St. Ann’s Bay, Kingston, London, Paris, Birmingham with members throughout Africa, the United States Europe and the Caribbean, that despite the difficulties the organization is facing today we have a very dedicated membership who striving to see their organization successful.

I reminded him that the Incorporators of the Ethiopian World Federation, Incorporated are Goulbourne M Blackett, Matthew E. Garner, Dorothy H. Bayen, Aida Bastian, Edoura Paris, Warren Harrigan and Louis Paul. I told him that some of the names associated with the Ethiopian World Federation, Incorporated are Dr. Lorenzo H. King, the first President of the organization and pastor of the St. Mark’s M.E Church, Col John C. Robinson of Chicago, the only American who enlisted with emperor Haile Selassie I forces and fought in the conflict to preserve the independence of the only free African nation at that period. J A Rogers, Dr. P.M.H Savory, of the Victory Insurance Company and co-owner of the Amsterdam news of Harlem, Reverend William Imes, pastor of St.James Presbyterian Church and Cyril M. Philip, Secretary of the United Aid for Ethiopia, who sailed across the Atlantic Ocean to visited the Emperor at Bath England in 1936 to offer their assistance, Prince Nyabonga of Uganda who visited the Ethiopian World Federation, Incorporated Headquarters in October 1938, Mr. Thomas Paris and Mrs. Nancy Packwood Paris of St.Croix Virgin Islands, Parents of Eduadora Paris, Amy Ashwood Garvey, the first wife of Marcus Mosiah Garvey, the Reverend W.H. Gray of the Bright Hope Church, at 12th and Oxford Streets in Philadelphia PA, Arthur A. Schomburg, one of the members of the Advisory Board of the organization in 1938, LiJ Araya Abebe, a native Ethiopian, the first Treasurer of the organization, who was sent to New York by Emperor Haile Selassie I to assist Dr. Malaku E. Bayen plus the other founding fathers too numerous to mention.

He complained that the Ethiopian World Federation, Incorporated have not administered the land grant in Ethiopia to the Black people in the West. I had to correct him that the Land was Granted by His Imperial Majesty Emperor Haile Selassie I to the Ethiopian World Federation, Incorporated after the Executive Council of the organization in New York wrote to the Imperial Ethiopian Government requesting land for its members to settle, visit and otherwise pursue ways for strengthening their relations with the motherland.

I explained to him that the Ethiopian World Federation, Incorporated is like blaming the native Americans for what happened to their land since the Mayflower or the Palestinians after World War II. He complained that the Ethiopian World Federation, Incorporated has a Constitution and is design with a Federal system and Governed by Democratic principles, similar to the United States, yet when the United States was eighty eight (88) years from Independence seventy seven (77) years after adopting its Constitution it did not fight its Civil War yet. After the Civil war the United States has emerge as the most Powerful nation ever on the face of the earth.

So, as I concluded with my brethren that the Ethiopian has hope, I believe we are just about at the end of our Civil war and we will emerge as a bigger, better, successful and progressive organization. I believe that the members worldwide are getting to know each other, they are trying to get in order, they are realizing that they are one, that they have the same aims and objects, that despite the challenges that the organization face, if the abide by their Constitution and Bylaws they will continue to promote love and good-will among Ethiopians at home and abroad and thereby, maintain the integrity and sovereignty of Ethiopia, disseminate the ancient the ancient Ethiopian Culture among its members, correct abuses, relieve oppression and carve for themselves and their posterity, a destiny comparable with their idea of perfect manhood and God’s purpose in creating them; that they may not only save themselves from annihilation, but carve for themselves a place in the Sun; in this endeavor, they are determine to seek peace and pursue it, for it is the will of God for man.

Barrymore Tittle
International President
February 27th 2009

February 27th 2009
THE ETEGUE MENEN 2009 ACCOLADE

Sound Vibrations: by
Ras Lloyd Coxsone & Crew
FEATURING
Sister Joy Mack, Vivian Jones
Jimmy London, Ras Negus I
Loki Roots, Ras Barry Isaacs
Nuh Flowa
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H.I.M. Speaks on
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“Her character is such that,
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 no evil or malice in her.”

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From 6pm – 2am
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Royal Dress Code, Security Tight
Let Your Behaviour Be Your Saviour

THE ETEGUE MENEN 2009 ACCOLADE

Proverbs 31 verse 10, 11 and 29:
Who can find a virtuous woman? For her price is above rubies...
The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
Many daughters have done virtuously, but thou exellent them all.

Etegue Menen quotes:
“Obviously, war is one of the major problems which bring disaster on the life of mankind.”
“All women of the world should struggle to bring peace and justice”.

Programme starts: 6.30pm sharp
*Ivotional Ise by the Chaplain & the Drums of Rastafari
*The President Speech
*Education Committee present ‘Youth Quest’
*Youth Accolade (best songs, best poetry, acts)
*Celebrating ‘Life and Times’ of Etegue Menen
*With brand new and original lyrics, word, sound and power
tributes to the Etegue Menen.

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So Jah Say

Honouring Fallen Officers

Since the beginning of the world, God has always granted a people, divided though they may be into provinces, districts, villages and families, the privilege of living together as one nation, in freedom. However, because of human jealousy, and man’s domineering spirit and because of the greed that impels one to rob another of a part or the whole of his homeland, it has become an essential duty of man to keep ready the means of defending his freedom.

Ethiopia, jealous of her freedom, has always had to struggle, both for the sake of her territorial integrity and for the preservation of her religious liberty. The heroism, developed in the blood of our people and passed from generation to generation, is of no real value, our people in education and culture. The Military College, whose cherished memory we are today gathered here to honour and celebrate, one of the many institutions that we had established in Our time for the realization of Our primary objective for Our country, was created by Us in January of 1933, in order that Our young men might grow without interruption from its status as a school providing elementary military education to young cadets, until it achieved full stature as an institution of the first rank. In Our own tireless efforts to fulfill Our pledge to defend Ethiopia’s freedom and to labour for the development of the life of our people, We have given Our unstinting support and encouragement to the officials in whom We had placed Our confidence and to whom We had entrusted the responsibility of leading the school to the achievement of its intended goal, so that they might encounter no difficulties in carrying out their appointed task. We would like to mention here the earnest assistance rendered by the Swedish officers whom We brought as instructors at that time.

It gives Us pride to remember that although the war prevented the school from reaching its goal, Our efforts during the few short years of its existence bore fruit. During the invasion, the officer cadets who had studied here, though still in the prime of their youth, faithful to their pledge “For the Love of Our Country and the Honour of Our Emperor”, courageously ventured forth into that territory between life and death, some to die in battle, others to undergo the rigours of exile. Some of the young cadets of the Guenet Military Academy, which was named after Us, and who distinguished themselves by their ability and their courage, are helping Us today in the execution of the plan of which We have envisaged for Our Defence Forces.

It is, therefore, with deep pride that We have erected this monument before Us to the sacred memory of those heroic officers, who, having studied in that early school and entered into their soldierly duties in 1935, combining in themselves the natural heroism inherited from their forefathers with the skills of modern warfare, and faithful to their soldierly pledge to defend their country’s freedom, fell on the battlefield struggling valiantly to their last breath, without once bending their knee in shame before their enemies, as well as to the memory of those officers who died in service and of those that are living now, and We are pleased to award today there war medals to them according to the degree of accomplishment of each.

This enduring monument will not only perpetuate the proud memory of those heroes who served with pride, but will also help to transform the sorrow of their parents and their nation into joy, and to inspire prosperity to emulate the heroism of those patriots to whose achievements this memorial bears witness.

A Tradition

We would like to say, in conclusion, that a military school unless it establishes a tradition which is handed down from generation to generation, is of no real use. You, young men, who are privileged to study at this Military College should never surrender to the spirit of defeatism, but following the example of your predecessors and ever conscious of the high responsibilities which will be yours in your future

Continued on page 9
careers, should strive zealously to acquire those qualities which are the mark of a good officer.

In our day, man is seen engaged in the development of atomic energy. This power can be used for peaceful or destructive purposes. Many learned men have on various occasions sought to abolish war and established an everlasting peace. Treaties have been signed and organizations formed to achieve this goal, but because they lacked guarantees, these efforts uniformly failed, and to gain their ends, countries even resorted to the production and use of poison gas. Now nations are producing weapons which not only constitute a terrible danger to those against whom they might be used, but could in fact mean the end of mankind, and again there are no guarantees. If these awful weapons are used, will who bear the responsibility? In these circumstances, if man has not sought out the protection of God as well as prepared himself for his self protection, the havoc and ruin that can be brought down upon the race of human beings is beyond the bounds of imagination. These matters will not fail to be mentioned in the course of instruction in his school, and We want you to keep this thought in your mind. In the ethical sphere, your primary obligation ought to be the inescapable responsibility you have to your country, along with your faith in God.

In order to acquire the qualities and equipment of a good officer, you must work hard, strive assiduously for higher knowledge, prepare your minds from day to day to offer yourselves in sacrifice for the land of your birth, and be loyal to the pledge you have taken.

So, remembering the words which We have spoken to you today, work tirelessly to fulfill your sacred duty of serving your beloved country.

We are pleased to express Our thanks to the officers and instructors and the staff of this institution, for the efficiency and diligence they have shown in developing this College to its present status, in accordance with Our commands.

We would also like to remember here and express Our gratitude and thanks to the British officers who, immediately after the Liberation of Our Country, assisted us greatly in the Training of our Army at this place.

We would further like on this occasion to state that a befitting memorial to those soldiers who fell in the four corners of our country in defence of their freedom, will shortly be constructed.

Emperor Haile Selassie I, Selected Speeches, February 15, 1958

STEADFASTNESS OF THE BLACK RACE

Some time ago I wrote in this column that the white race would be looking on to see the failure of the efforts being made by black people here, to assist Ethiopia. I said also that many members of our race had become distrustful of any organization formed by Black people because they had the habit of falling for one reason or another.

There are reasons why our efforts to advance often meet with failure – internal quarrels and external opposition. It is necessary therefore that in our attempt to take our proper place in the world, our organizations be intelligently set up and honestly and efficiently administered.

Endurance

The Black race is capable of keeping alive under the most adverse circumstances. The history of the slave period and after proves this. Here we go on living patiently enduring the shortage of the necessities of life, and continuous toil with no other prospect in view. That is it the Black race expects no improvement in its economic position. The few who have managed to become fairly independent have forsaken the ranks of the down-trodden and exploited race.

The American Indian under pressure from the white race disappeared almost completely. The Black race under greater pressure persists and multiples.

Aggressive Qualities

But it is not enough to keep alive, we must advance. Our organizations must have intelligent programs and execute them vigorously and honestly. We have long been fighting more or less successfully a defensive war. We must now change it into an offensive war. We have hitherto been trying to preserve life and limb, now we must go vigorously after the things we need and want.

We can learn a lesson from this 

Article from the original Voice of Ethiopia

Volume 1, Number 25
Saturday July 17, 1937

The Resistance of the Blacks

To quote from “The real facts about Ethiopia” by J.A. Rogers: Morocco is almost next door to France and the Moroccan terrain is far less difficult that the Ethiopian one, yet France has not been able to wipe out the Moroccan guerillas: after more than thirty years. Again it took the Italians twenty-one years to crush but not entirely to subdue the tribesmen of Cyrenaica who numbered less than 230,000 were almost three thousand miles nearer home, and were far easier to reach than the Ethiopians."

Some branches of the Black race are not satisfied with passive resistance but carry the fight to the enemy vigorously and unceasingly. They never admit defeat. They will finally succeed.

Ethiopians Abroad

We Ethiopians in the western world asked His Majesty Emperor Haile Selassie I to send us a representative. His Majesty had on three previous occasions sent us representatives asking for men from our ranks to take part in the building of a greater and stronger Ethiopia. We did not heed the call. Now a representative is here on our request, Dr. Malaku E. Bayen, at 2352 Seventh Avenue, New York City U.S.A. We must support him and the Ethiopian Cause.

The Black race must awake from its long sleep, awake to dignity and manliness and strength. This can be done by supporting Ethiopia.
The foregoing references and traditions—all of them except the account of Piankhy’s conquest, drawn from non-Ethiopian sources—reveal that the Ethiopians of antiquity were widely known throughout the ancient world as a people particularly devoted to the promotion of justice and righteousness as living and practical forces among men.

In the Middle Ages the trend in events and development was essentially the same. It is indeed not an overstatement to say that nowhere perhaps in the entire civilized world of the medieval times did public and private morality and religious impulses of man attain to higher levels of practical and beneficent expression than they did in the expansive confines of Greater Ethiopia. The promptness with which the Ethiopians of all classes recognized and accepted the teachings of Jesus Christ and the earnestness and devotion which they manifested towards the promotion of the new Faith reflect strongly the truth of this point of view. Sir Francis Head states the matter quite succinctly when he writes “Never did the seed of the Christian religion find more genial soil than when it fell among the rugged mountains of Abyssinia” and well might he have added “and in the fertile valleys and upon the rolling plains of low-lands Ethiopia.” There was, as the author observes “no war to introduce it, no fanatical priesthood to oppose it, no bloodshed to disgrace it. Its only argument was its simplicity. Around our religion thus shining in its native luster, men flocked in peaceful humility, and hand in hand, joined cheerfully in doctrines which gave glory to God in the highest, and announced on earth peace, good will towards men.”

The world has long been wont to glorify Constantine and Justinian and Theodora and Theodosius and ever the cruel and callous Clovis and the impetuous and hard hearted Charlemagne for pious deeds performed in promoting the establishment of the early Christian Church. A dispassionate review of the records of the time will reveal, however, that no one of those came nearer to understanding and practicing the principles and precepts of Prince of Peace than did their Ethiopian contemporaries Bahriya, and Silco and Oleyodozo and Cyrus and Zakarya and Solomon of the Christian Kingdom of Dongola, or Ezenas and Kaleb and Gabra Maskal and Lalibela of the Christian of Axum. Being moral, they had, it is true, their failings, and frequently saw life “through a glass darkly” but even so, theirs was a consuming passion to establish peace on earth good will to men, in order that “His will might be done on earth as it were in heaven.”

**Humbleness Characteristic of Ethiopians**

Medieval Chronicles—Ethiopian as well as those of other lands—mention for example a number of instances in which Ethiopian kings voluntarily abdicated their throne in order that they might walk more humbly in the way of God. In the 6th century Ella Ashcha, one of the greatest of Ethiopia’s early Christian kings and renowned as a patron and protector of the early Church of Arabia, is reported, when at the very peak of his power to have resigned his throne, and retired from the world in order to become a monk. Having decided upon this course he sent his royal crown to Jerusalem to be suspended near the tomb of Christ and “going out his palace at night clothed only in a hair-cloth garment and with nothing but a mat and a cup out of which to drink water—went up to the top of a high mountain where he shut himself up in a little room and lived a very holy life for the rest of his days.” Another Medieval chronicle of high historical repute relates that in the year 1080 a king of Nubia—Solomon by name, voluntarily abdicated his throne in favor of his sister’s son in order that he may be freed from those worldly and sinful destructions and temptations that are inescapable in the exercise of royal power. “For who is there among kings” he said “that can be saved by God while he still governs among men.”

**Ethiopian Orthodox Christianity (EOC) has given rise to a rich artistic tradition including a vernacular architecture exemplified by the world renowned rock hewn churches of Lalibela, icons, paintings, indigenous liturgical music, chant and a vernacular literature, specifically Ethiopic manuscripts. The literature and liturgy of EOC are written in Geez which was the official language of the state and church when the Bible was first translated during the seventh century AD.**

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The Battle of Adwa took place on 1st and 2nd March 1896 at Adwa in northern Ethiopia. The Battle occurred at a time when European nations were engaged in the scramble for Africa. Notably, at the Berlin Conference in 1884-85, Africa was divided up for the European nations to colonise and Ethiopia was awarded to the Italians, all Italy had to do was use its troops to take possession of Ethiopia.

On the 2nd March 1896, united Ethiopian forces commanded by Emperor Menelik II defeated the Italian army at the Battle of Adwa. It was the first time an African nation had defeated a European power. The Ethiopian victory at Adwa prevented the Italians from colonising Ethiopia.

The main reason that the Italians lost the Battle is because they did not know their enemy! Although Barateir who led the war was well prepared in terms of planning and equipment, the Italians had hoped to exploit what they thought would be internal conflict amongst the Ethiopian princes. Before the Battle, the Italians even encouraged internal rebellion amongst Ethiopian troops to benefit themselves. The Italians however, had failed to see that the Ethiopian aristocracy by this time had began to develop Ethiopia in a way that would benefit all its citizens. For instance, Emperor Menelik II did not collect taxes from the princes in the north. Ethiopian troops were also large in numbers and reasonably well equipped and disciplined.

The victory at Adwa was widely reported throughout the world, strengthening Ethiopia’s image as a defender of African independence. It became the source of pride and inspiration for Africans around the world. Today Ethiopian’s celebrate this historic holiday on 2nd March, the anniversary of the Battle.

Bob Marley’s Earth Day

The acclaimed reggae artist and defender of the Rastafari faith Bob Marley, was born in Jamaica on 6th February 1945. Bob is credited with bringing Jamaican music to worldwide audiences and his music and lyrics are still relevant today. Along with The Wailers, Bob earned critical acclaim for albums such as Catch a Fire before embarking on a solo career with albums such as Exodus. Bob was not just a reggae artist, he was also a political unifier:

- Bob Marley was instrumental in organising the One Love Peace Concert in Jamaica in 1978, which helped to calm the feud between Jamaica’s warring political parties.
- Bob performed at Zimbabwe’s Independence Day Celebrations in 1980.
- Bob voiced opposition to the apartheid system in South Africa in his song ‘War..........’

‘And until the ignoble and unhappy regimes that hold our brothers in Angola, in Mozambique, South Africa sub-human bondage
Have been toppled, utterly destroyed
Well, everywhere is war, me say war

War in the east, war in the west
War up north, war down south
War, war, rumours of war

And until that day, the African continent
Will not know peace, we Africans will fight
We find it necessary and we know we shall win
As we are confident in the victory

Of good over evil, good over evil, good over evil
Good over evil, good over evil, good over evil’

Lyrics from song War

- Bob’s final studio album was Uprising (1980), which featured the classic hit ‘Redemption Song’.

Bob Marley’s sunset came in 1981 at the age of 36 and he received a state funeral in Jamaica.
The Association Between Ill-health and Chemical Additives in Foods and Body-care Products

There is increasing concern about the link between chemical additives found in foods and body-care products, not only in the West but also in non-Western countries. Chemical additives often allow manufacturers to produce cheaper products, some of which would be unsuitable for sale in the West but which are increasingly finding their way to Africa, South America and the Caribbean.

In his book ‘The Chemical Maze’, Bill Statham said “What I discovered during my research amazed and often shocked me. I discovered that a significant number of chemicals added to foods and cosmetics could cause or exacerbate health problems such as asthma, dermatitis, hives, migraines, hay fever, gastric upsets, behaviour problems, hyperactivity, learning difficulties and many others”.

In effect, food which is consumed for nutrition can instead cause toxicity in the bodies organs and systems, damage DNA, cause birth defects and cancer. Although some of these chemical additives are only used in small quantities, no one knows what effect long-term accumulation will have on the body and health. These factors should be especially worrying for busy parents who rely on convenience foods to feed children, those on low income and the increased use of GM and chemical additives to ease so called ‘food security’.

The Chemical Maze uses a ‘traffic light’ system of colour coding, red for ‘stop’, yellow for ‘wait/caution’ and green for ‘proceed safely’. In most cases the origin of each additive is given, including whether it may be of animal origin or a product of genetic modification (GM).

To obtain further information:

The Chemical Maze - Your Guide to Food Additives and Cosmetic Ingredients
by Bill Statham.
Summersdale Publishers, 2006
ISBN 184024 4828

Food Additives

Ammonium Hydroxide - E527
Acidity regulator & Neutraliser - regarded as safe in food use, found in cocoa products and chocolate. Other uses hair dye, stain remover, animal feed and detergent.

‘This is known to be irritating to eyes and mucous membranes, cause hair breakages and is toxic by ingestion’.

Propyl Gallate
An anti-oxidant - used to prevent fats and oils from spoiling. Found in vegetable oils, meat products, potato chips and chewing gum. Other uses include cosmetics, hair products, adhesive and lubricants.

‘May cause cancer’.

Potassium Bromate
Used in breads to increase volume and produce a fine crumb structure.

Most bromate breaks down into bromide, which is supposed to be harmless, however remaining bromate has been shown to cause cancer in animals. Bromate is banned throughout the world except the USA (banned in California) and Japan.

Aspartame
Artificial sweetener found in Equa and NutraSweet, along with diet soda’s and other low-cal diet foods.

Caused brain tumours in rats from as long ago as the 1970’s. Recently found to increase the incidence of lymphomas and leukaemia and brain tumours in rats. Consumers have suffered from headaches, dizziness and lullucinations after ingestion.

Cosmetic Ingredients

Sodium Hydroxide
Emulsifier and Alkali - added to shampoo, soap, hair straightener and liquid face powder. Other uses pesticides.

‘Associated with dermatitis of the scalp, ingestion can cause vomiting, hypertension, diarrhoea and collapse. It may also be hazardous to the environment’.
I welcome any opportunity to participate in the history of African people, whether on the Continent or in the Diaspora. The Inauguration of Barack Hussein Obama as the 44th President of the USA on 20th January 2009, presented such an opportunity.

Like many, I had watched Barack’s dignified and strategic campaign against Hilary Clinton and John McCain for the Presidency, during my seven month visit to Africa. I had shared the euphoria of Barack’s Presidential victory with one’s in South Africa, Mozambique and Ethiopia. Nothing however, compared to the sense of pride and achievement amongst African Americans, that I discovered during my visit to Washington DC for the Inauguration.

African Americans that I spoke to were not of the opinion that Barack’s victory was going to change things overnight, or that he could miraculously improved the serious economic plight that the USA is now suffering from or that he could meet the needs of all black people. What was clear however, was that this victory was a long time coming! Before this victory the USA had 43 white male presidents! In a country that is basically a European vision built by African labour - for free- there clearly should be more African representation in Government, particularly bearing in mind the large size of the African community.

For my part, I was just happy to see an African family occupying the most important house - that Africans had built. I was glad to see the White House turn BLACK! How well a job Barack and the Democrats do remain to be seen, they certainly cannot do worse than the previous administration. I also admire Barack’s attitude towards family, embracing his extended family from around the world and engaging with them, his step mother (Kenyan wife of the Kenyan father he barely knew) left London for DC at the same time I was travelling. As the descendant of enslaved Africans, it is a real victory for me to see Michelle Obama as ‘first lady’. The love and admiration that Barack has for his wife Michelle is great to behold and such a rarity in the African community.

When I departed for DC, I expected to just soak up the atmosphere in DC but soon after arriving I discovered that I was to be part of a ABC News film on ‘how African American families celebrated the day’. My host Dr Koura Gibson only mentioned the filming when I arrived and although we did not have tickets for the Inauguration itself, being pushy I found a ‘kind’ African police officer to allow InI and the film crew into the Inauguration - which was a huge accomplishment bearing in mind how many thousands with tickets could not get in because of the queues. We also hosted an Inauguration Party on the 19th which was filmed by a documentary film company from California. Needless to say InI did a lot of partying and on one surreal evening found ourselves at a jazz event when in walked Beyonce, Jayzee and Puff Daddy (whatever he is calling himself). Jayzee was kind enough to allow us to take photographs (even when their security tried to block us). Of course no visit to the USA would be complete without actually meeting the President - that was not possible so I went to Philadelphia to meet up with Ras Mora, the President of the Ethiopian World Federation Inc instead!

We have to give thanks for Barack’s victory as that in itself was a very symbolic moment in African history. When it comes to USA elections democracy doesn’t seem to apply, despite the fact that American ‘observers’ at elections in other countries are always quick to condemn the results, we are never quite sure how they arrive at their results. But then we should have seen this victory coming as the only time ‘black’ people get to manage is when they are handed a sinking ship....! Let’s hope Barack can keep it afloat for a while longer as I have some great bredrin and sistren in the USA, and give thanks to all those that made my Inauguration day extra special. I have included a few photographic highlights including some of the numerous African American elders that came out on what was an exceptionally cold day. It really was their day after all they had been through and it was these elders that defined the history and symbolism of the event.
Mainstream

No Crime Reports Despite The Large Numbers Moving Around DC

Its Good to Know That There Will be Real Love Making in the White House Now” Says Tania

Puff Daddy and Koura (Right)

Beyonce Knowles

ABC News Crew Films Koura’s ‘Family’ at Inauguration Party

Written by Malieka Robinson
Local 111, Birmingham, UK
Bless
Give much thanks for forwarding me a copy of Voice Of Ethiopia. I am full of joy and excitement on just looking through the three editions, I like the look sorry I Love the look of the page and the lay out of the articles.

The pictures are brilliantly beautiful and captures the full emotion of the events bringing out the full joy of InI people.

I am impressed with the unity and bringing together the voice of InI international community Via The VOE.

Blessed love and a grateful thank you to the team for your massive mantribution and forward progressive work.

I know an artist who may be able to provide cartoons/ funnies for the E-mag

More strength and blessings

Jah Blak
Member
London, UK

Humble Greetings
I would just like to thank you for the copies of the VOE you sent I. Keep up the good works, and it is more inspiration for InI here in Azania. Things are not so easy here as InI is dealing with lots of ignorance from within InI and also from without. There is still alot of education that needs to be done within RasTafari communities here, but most especially amongst the majority of our Black People down here. InI give maximum Raspect to the crew that is producing the VOE and may you keep up the Blessed works.

His Majesty Bless InI all.

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Dr Chika Onyeani
author of Capitalist Nigger

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voiceofethiopia@ethiopianworldfederation.com

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From The Publishers of Rastafari Livity Book

Negusa Negast Local 3 Enterprise is a retail shop specialising in original goods from Ethiopia and Africa including garments, shamas natalas, T-shirts and hats for men, women and children (specialising in Rastafari garments). The shop also stocks books, magazines, posters, DVDs, videos, badges, pendants, artefacts, drums and flags (original Lion of Judah).
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