

In those days, shipping and Black sailors, particularly from Boston, Cape Coast, Kingston, Philadelphia and New Orleans, regularly visited and carried Black publications to our folks around the world. The Black press was not built on 'so-called local and national news'. In more sarcastic terms, it was not needed or intended as a "medium to impress or gain exposure for employment or ownership by the white media, but rather to inform Blacks in this world about things most whites did not then, or now, care or want them to know". In other words, they were "not oreos."

Brother Perry was no doubt aware the success of the American Rebellion against Great Britain was made possible via existence of only thirty-five (35) small newspapers circulated among America's three (3) million white inhabitants. He knew the white press was second only to guns in the United States as a measure of functional power! No one was surprised when George Washington and other victors enshrined in the constitution the white majority rights of *armed militia, free press and slave ownership*. The man obviously knew the history and critical interface of journalism, politics and economics in America. He knew a musing press was a prerequisite for all permanent Black political and economic empowerment! The 'press, including radio and television journalism, is in the final analysis, the doctrinal pulpit of all modern societies.

Not the church, mind you, as existed prior to the Protestant Reformation rebellion against the prevailing 'dogma' of Catholicism (which included slavery). Doctrine is commonly defined as "*that which is taught; teachings collectively; a body or system of teachings relating to a particular subject; a system of beliefs advocated; a particular principle taught or advocated; as, the domination of blacks by whites via religious concepts, armed conquest, constitutional rule, laws and legal processes, plans, programs, projects and activities.*" So, what is our doctrine?

I

As taught by the U.S. War College at Carlisle, Pennsylvania and most famed institutions of advanced conceptual thinking, a leader can change laws, procedures, and outcomes; but, a violation of doctrine is unforgivable by the group. So it is with the white press, wherein many individual editors may emphathize with Black aspirations, but will nevertheless stick to the only doctrine they are empowered to advance: white domination. The same holds true of lawyers, black or white, whom as 'officers of the court' are sworn to uphold white domination decision-making known as 'rule of law'.

One thing for certain, our pioneers knew the doctrinal anti-Black bias of the white press, then and now, in America; and, more importantly, that the white owned media was going to say what 'white people think', not aspirations in the hearts and minds of Black men. At best, the typical 'fair minded' white editors and journalists, including our 'oreos' are challenged to help Blacks think what benevolent whites want them to believe. Black men like Perry knew then, as today, the doctrinal center of their war was in New York City and its metropolitan district, not Washington, D.C. It was the only large area of the North where Abraham Lincoln had not won a majority in his 1860 election campaign. Money talk? Both then and now, the city was part of major international mercantile cartel networks bartering, buying, raiding, trading, selling, stealing and profiting in anything of material value. With cousins and brothers in London, Paris, Zurich, Berlin, Vienna, Rome, Athens, and other hubs, --- they conceived their religious doctrines to uphold their sense of

business and profits.

In favor of peaceful separation of the Union were the two rivals, the *Morning Herald*, founded in 1855 by James Gordon Bennett, and the *Tribune* that Horace Greeley established in 1841. It was Greeley who wrote on February 2, 1861: "*While it must awaken feelings of regret and mortification in all patriotic hearts, the consolidation will yet remain that, so far as man can discover, no great interest of humanity will suffer by it.*" In other words, most people in New York believed the south should be allowed to leave the Union, with their slaves; and, of course, maintain those bank and merchandise accounts in New York City, as foreign trade.

African-Americans will note that Greeley is the man whom all school children are taught to admire as a great humanitarian. On April 9, 1861, his editorial stated: "*Far better that the Union should be dismembered forever than that fraternal hands should be turned against one another to disfigure the land by slaughter and carnage.*" I was not surprised to learn that it was Greeley's *Herald* that sponsored and sent the great liar, Henry Morton Stanley, to Central Africa to aid King Leopold in 'ripping off' the Congo Basin. If not for the Black press, who would have known?

So, what is the role of modern Black and White journalism? Who and where are they? I wonder who thinks for Black men? Preachers? Looking around Pitt's huge library complex, as a veteran of the Black Empowerment Movement of the 1950s and 1960s and three foreign wars on behalf of a very white America, I wondered if all we have to show is a '*talented ten percent of African-American youth, 70 percent of whom are young women, to be assimilated as honorary whites with no culture or history of their own*'. What ever happened to the 20th century Black power movement of Garvey, N'krumah, Muhammad, Randolph, Malcolm X, King and all those others?

I remembered one of my readings from the Army's Command & General Staff College on the concept of assimilation, a process originated by French intellectuals, whereby: non-French peoples were to be assumed into the body of the French nation; taught its language; and, indoctrinated in its culture. They were to become French through an acculturation process. The concept's history is long, dating back to France's first colonial empire in the 17th and 18th centuries.

The essence of this conceptualization by scholars was that rebellions could be prevented by absorbing the talented 10 percent of dominated groups into the body politic of the ruling group; which in effect, was the French version of the British '*divide and conquer*' doctrine. Theoretical thinking over the centuries had always tended to support the contention that among any group of 1,000 or more people conceived, approximately two (2) percent are truly gifted individuals with the intellectual capacity to not only become *saviors to the dominated masses*; but also, to manipulate and dominate. Indeed, this was the rationale often applied by Herod and other biblical kings and emperors in their frequent campaigns to kill newborn male '*threats*'.

Thus, Catholic scholars, such as the Jesuits in the 17th and 18th centuries had rationalized acceptance of enslavement processes to drain off so-called pagan births in Africa from rising up to challenge and again dominate *Christiandom*. Of course, after the British Navy in 1807, as an act of war against Napoleonic France and her allies in Europe and America, successfully forced the

abolishment of international slave trading, all European rulers and the Catholic hierarchy were finally forced, in 1815, to concede that African slavery was an evil practice. However, it was not long before the French Jesuit scholars conceived a new 19th century doctrinal means to dominate Blacks, short of enslavement.

It was first applied in Africa in 1848 when the residents of the four historic French communes on the coast of Senegal were granted French citizenship and representation in the National Assembly in Paris along with the residents of Reunion, the French West Indies, and a few other scattered dependencies with French connections dating back to the *ancien regime*. Do white people still think like that? About us? Why do we care anymore?

I read in the National Review, Bill Buckley's great conservative commentary '*In Search of Anti-Semitism*' in which he noted as a matter of fact that "Blacks are anti-semitic, but so what since they have no power and are of little consequence to anyone including themselves"! Mind you this is the same Buckley whose ancestors worked and fought so hard to uphold the sacred rights, granted by church and state, to the '*peculiar institution*' that blacks, liberals and radicals continuously denigrate by remembering it as slavery.

However, this reading opened my eyes to possibilities, that Buckley might be right, that what really matters to modern conservatives and the neo-conservatives is money and power; and, thus Stokely Carmichael, Rap Brown, and other black power advocates who dismissed the feminized equality and civil rights agendas were also right? Were they? Does it really matter?

The August 31, 1992 issue of the National Review magazine published by right wing publisher William F. Buckley, Jr., as expected, ridicules the OAU call for reparations from America, Europe, and the Arab countries of the slave trade. Quote:

"The Organization of African Unity has established a committee to seek reparations from America, Europe, and the Arab countries for the slave trade, a goal endorsed by Jesse Jackson. But the moral calculus is difficult. Consider only the case of America. Will American blacks be asked to pay compensation for the enslavement of their ancestors?

If American blacks are let off the hook, what about American blacks with white ancestors? (Jesse Jackson had an Irish grandfather.) Since the American slave trade depended on the cooperation with African slavers, will Africa pay reparations to American blacks excepting, of course, those with white grandparents? The last time the OAU called for something so elusive was when it came out for African unity." End of Quote.

We should not be surprised by this anti-Black line of reasoning. It is what Aristotle and other Greek thinkers called the 'Fallacy of the Consequent'. You simply reason away (deduct) facts until you arrive at a conclusion that leaves you in a superior position. The lie thus becomes truth, and therefore of no

consequence to the liar. The article, as written, is a classical example of classical education doctrine. For the past five centuries, white supremacy doctrine has held that Black people are inferior and undeserving of the life, liberty and pursuit of happiness pursued by whites.

You will notice that Buckley, the Irish Catholic writer, uses a classic pattern. He first attacks the OAU via seeking to divide and conquer. He cuts Jesse Jackson out of the OAU forces, and seeks to isolate and destroy him by identity assassination. The writer then moves to divide his adversarial force by isolating Africans in the motherland from Africans of the diaspora. He does this by restating the long-held doctrinal thesis that we are 'property of Americans' and therefore not Africans in the diaspora.

And, consistent with doctrine propagated by John Locke and Thomas Jefferson, he then seeks to make the case as a property owner that the decedents of Africa are the guilty parties. The issue now becomes not one of reparations---but, whether or not guilty parties should be punished. He then, with typical Jeffersonian style, ends the argument by dismissing the claim as unworthy under European patrilineal morality. To understand the logic of men like Buckley, one has to comprehend their history of rationalizing that which places them in a superior position. It is not by accident that this darling of the American conservatives finds the South Carolina coast so attractive.

I have long been fascinated by the cozy intellectual relationship between Irish Catholic and Jewish scholars regarding the American south, and New York City. It would appear that much of their rationalizing about the so-called 'benign neglect' aspects of slavery and the southern economy had a lot to do with of their own heritage, tied so deeply to southern slavery, as was ours!

To conservatives like Buckley and neo-conservatives, mainly Jewish, such as Alan M. Dershowitz of Harvard Law School, African-Americans prove anti-semitism by merely mentioning that Judah P. Benjamin, a United States Senator from Louisiana, was at different times from 1861 to 1865, Confederate Secretary of State, War, and Attorney General. He was more than just Jewish, but also a great legal mind with considerable influence in the world-wide Jewish community of financiers and mercantilists who supported slavery. Most writers of the era referred to him as "*the brains of the confederacy*". In fact, his role so critical that he was Secretary of State by war's end and the collapse of the slave-holding Confederacy, in which he had owned slaves until freed by the Union.

Judah Philip Benjamin (1811-1884), was born in St.Croix or St.Thomas, British West Indies of Jewish parents who immigrated from England, as many merchants did in search of prosperity in the sugar trade based upon plantation slave laborers purchased from traders in Africans. As a child he was taken to Charleston, South Carolina which was by far the geographically, economically, socially, and politically most unified state in the American Union. It was this setting and memory that prompted Hollywood to produce the epic romance film of century, *Gone With The Wind* that positively portrayed rich slave owners as ladies and gentlemen of the highest order, and Blacks as content and deserving of slavery! Can Blacks ever forever the Hollywood bigots who produced, cast, and directed the film?

This unity of South Carolina Catholics, Jews and Protestants was due both to nature and effort. The need for African-Americans to understand these people

who enslaved our ancestors as chatel slaves is a critical aspect in understanding both past and future alliances of various ethnic and religious groups who find common purpose, and sometimes, common nationality against Blacks. Indeed, the life of Benjamin P. Judah before, during and after the Civil War is very enlightening, and of great sensitivity to Anti-Defamation League; in fact, so much that very little information remains published about him, and one has to search the literature generally published before World War II.

Southern aristocracy had not merely grown but had been founded with an idea. The idea was clumsily expressed in the first charter, that erratic expression of the talent rather than the genius of John Locke; but the failure of his charter as an instrument of government did not frustrate the intention of his principles, which was to appeal to a certain class, a class always large in England, bred to the gentle life and without the means of maintaining it at home. Scions of country families, officials wary of retirement, the educated without posts, found Charleston to be their Mecca.

They were joined by a numerous group of French Huguenotrefugees of similar tastes, and by planters from the West Indies who sought a better climate. Wealth came soon as Charleston gathered the quick returns of the fur trade, drawing in deer hides from the West to the Mississippi and clothing English bodies and legs while New York was covering heads with beaver hats. These profits financed the cultivation of rice and indigo which spread up and down the lush lands of the coast hemmed in between the ocean and the Pine Barrens, like Columbia, cleared by African slaves.

By the time of the American Rebellion of 1776 against Great Britain, these wealthy plantations were among the best examples of industrialized slave agriculture in the world. Middletons, Pinckneys, Ravenels, developed them into estates whose gardens still enthrall the spectator at the proper season, but for "the season" their owners sought the coolness of Charleston and the columned and many galleried houses on the waterfront. Boys were educated at Eton and the Temple, girls made their debuts at balls of the Saint Cecilia Society; dying men bequeathed fortunes of a million dollars; and, dedicated their sons to the public service.

In the meantime a hundred and fifty miles westward the long valleys of the Appalachians were leading down from Pennsylvania and Virginia a new element, a mixed stock of people intellectually dominated by Scotch-Irish Presbyterians who did not hesitate to routinely kill Indians to claim the land, and purchase Africans to clear it. Indeed, during this era the importation of African slaves flourished due to a boom in land clearing and planting requirements generated in this region. John Mair, visiting Charleston in 1791, wrote in his journal: *"I am told the country beyond the Hills is a fine Climate and soil. It is inhabited by Refugees from Virginia, whose manners are more savage than the Indians, but that they are a strong hardy race, and I make no doubt in time will become respectable to their neighbors."*

These men whose faith lay in the 'rifled long guns' included the boys, Andrew Jackson and John C. Calhoun. Jackson went west, but it was typical that the Calhouns spilled out of the valleys eastward into the Piedmont. Soon such hardy invaders outnumbered the white aristocracy of the coast, and the state was rent by their strife. The burning question was that of representation; the coast controlled by prescribed electoral districts and by counting African slaves for

representation; the up country would control should equality of white representation be established.

Material policies must wait upon this preliminary contest, which became a training school for the statesmen of rich South Carolina's great period. They solved it in 1808 by a compromise which assured the coast region of the Senate and the up country of the House of Representatives. They solved it and peace was the result. The universality of the principle involved, that of a mutual veto by discordant elements, became a conviction in their minds, and Calhoun glorified and beautified it in his supreme thesis, his *Disquisition on Government*.

However sound the theory, it was not the sole cause for the harmony which followed its adoption. For some time many of the coast planters had been substituting for their indigo the beautiful long staple sea-island cotton which had been imported along with African slaves captured from the vicinity of present day Burkina Faso, where cotton was cultivated since at least the 5th century in the successive Empires of Ghana (300 A.D.-1076 A.D.), Mali (1100 A.D.-1250 A.D.) and Songhay (1250-1594 A.D.). Elizabethan England had helped finance Judar Pasha's attack against the Songhay in 1591, in exchange for the expected trade in cotton; but, Emperor Akia II, in his retreat southwest destroyed the Burkina fields desired by international mercantilists operating out of Britain.

Opening of permanent colonies in the Americas shifted land occupation emphasis from Africa to America. So, the obvious occurred, African slaves knowledgeable of cotton and their seeds were gradually transplanted to South Carolina and other British colonies in the Caribbean where the climate was deemed suitable for growing. It's production was limited because of the massive labor and time required to extract the seeds from the cotton balls. The 'Asantehene Opoku Ware (King of the Ashanti Kingdom from 1720-1750 and quite possibly an ancestor of the Black tycoon J.L. Ware family of Atlanta) sought to entice the East India Company to build a factory for producing cotton fabrics in his Kingdom with raw cotton from neighboring Burkina, but they never replied.

Then, along came *Eli Whitney (1765-1825)* an American born in Westboro, Massachusetts who worked his way through Yale University, graduating in 1792, where it is suspected that he gained access to some of the old books and papers donated by *Elihu Yale (1649-1721)*, Governor of the British East India Company from 1699 to 1721. He would have been the person to receive the royal correspondence and representatives from Ashanti describing the machinery necessary to quickly remove seed from cotton fibre. Between 1714 and 1721, through the influence of Jeremiah Drummer, Yale made valuable gifts of rare books and money to what was then the Collegiate School at Saybrook, Connecticut. When the school was removed to New Haven, the new building opened in 1718 as 'Yale'.

Whitney, then a law student, mysteriously went to Georgia as a teacher of religion to slaves on the estate of the widow of General Nathan Greene, a new industry that arose in America, arising from the Haitian Rebellion that began on August 22, 1791 and prompting widespread fear by plantation slave owners. The American cotton industry was then trivial, the best species having seed to be slowly picked from the fibre. Within West Africa, cotton cultivation had long ago led to the making of cotton cloth with such a variety of

specialization that there was internal trade in particular cotton cloths, such as the unbleached fabric of Futa Djalon and the blue cloth of Jenne. Thus, there is little doubt that some means had also been developed for extracting the seeds from the useful fibres. Of course, many Whites would have Blacks believe cotton and everything else of value originated in America!

As the white historians write it, Eli Whitney alledgedly invented the cotton gin! Strangely, the U.S. Congress refused to give him a patent for it, suggesting that African slaves probably showed him how to remove the seeds using tools rather than the '*pickananny*' hands enslaved by whites. Mind you, Whitney was well aware and would have known of the numerous '*Dogon*' young men and women: captured by Ashanti raiders; sold to the Fanti wholesale traders; who in turn supplied slaves for the British East India Trading Company on the so-called Gold Coast of West Africa; for eventual resale from British captured '*Christiansburg Castle in Accra, Elmina Castle in Cape Coast and other slave castles; for final resale to slave plantation owners buying from Savannah, Charleston and other slave ports.*

Now Eli Whitney's cotton gin made profitable the short staple variety which could be grown abundantly on the broad Piedmont that stretched from the Pine Barrens to the Hills. The mountaineers who descended into this region had not been living their brutal but simple life of adventure and hardship because they loved it. Many of them had been or were decended from ex-bond slaves brought in by English gentlemen; and, later enlisted by thousands into the struggling army of George Washington. When the war ended, most survivors (about 300,000) were issued deeds to various Indian lands along the Alleghany Mountain chain and beyond, which they were authorized by law to go and take, killing Indian '*squatters*' as deemed necessary to occupy the land.

They had memories and hopes of better things, and cotton grown and harvested by slave labor offered them their opportunity. The story of many of their families is illustrated by that of the Calhouns, who but barely afforded John a secondary school education; but when it was achieved could send him to Yale, then keep him North for two additional years of professional study and when he returned offer him a slave plantation for substenance and the possibility of public life. The rival factions of the state were blended by plantation, by cotton, and by African slavery.

This condition had scarcely come into existance when there was applied to it the welding power of a common grievance: the fall, rapid and permanent, of the price of cotton. On this subject, and on that of the mutual veto, South Carolina opinion was formed by the acceptance of one undoubted fact and the exclusion of another of equal weight. Leaders, particularly George McDuffie and John C. Calhoun, proved without the possibility of refutation that for an economy such as theirs a protective tariff was detrimental, and they accepted with joy the idea of Calhoun that free trade and the international specialization that it represented were superior to the old idea of national self-sufficiency. The unquestionable fact that the protective tariff injured them caused Whites to overlook the fact that the chief reason for the decline of cotton prices was the rapid westward extension of cotton planting. With a common grievance and remedy the two parts of the state became as one.

In 1860 South Carolina constituted the outstanding example in America of a slave-holding aristocracy. Eight of her citizens owned five hundred or more slaves each, while only seven in all other states owned so many. Seventy two

owned between three and five hundred, while in Louisiana, the next in rank, were only twenty such holdings. The number of slaves was 402,406, of free negroes 9,914, of whites 291,300. The gulf between the race was here the deepest, the proportion of mulattoes was nowhere else so small. No state was more native.

Except for Vermont, South Carolina had sent out a greater proportion of her population than any other, but she was the home of only 9,986 foreigners and of 14,366 migrants from other states. Thus, did many ambitious Jews and other 'foreigners' migrate from Charleston to Louisiana, Mississippi, Georgia, Alabama, Arkansas and other western locations determined to emulate, and even outdo, the aristocrats of South Carolina. Strangely, little is published about Judah P. Benjamin other than that he settled in New Orleans, became a member of the U.S. Senate, and was prominent as a debater on the Southern side. Most reference material merely mention that he was referred to as the '*brains of the Confederacy*', and was the first appointment made by Jefferson Davis on February 18, 1861 in establishment of the rebel government to expand and retain slavery.

The rebel's Attorney General, Judah P. Benjamin of Louisiana possessed, as events proved, one of the finest legal minds in America or England, and had long been a friend and confidant of Confederate Jefferson Davis, and he became his *alter ego* in the conduct of government. Historians are also strangely silent about the background and ethnic origin of Charles G. Memminger, a German-born South Carolinian, whom was concurrently appointed Secretary of the Treasury with suspected ties to international Austrian/German/Swiss bankers, such as the Rothchilds, in the old Prussian/Germany and Habsburg/Austria Empires.

The purging of historical photographs and records of Memminger, Benjamin and a few others, among all the Confederate leaders, tends to suggest that he was a major figure that modern historians in America seek to cover-up. As the only Confederate Cabinet member from South Carolina, the first state to secede from the union, and the richest state in the Confederacy, leaves no doubt that he possessed access to money and power! Apparently, based on historical correspondence on March 8, 1861 from Gazaway B. Lamar of the Bank of the Republic of New York, we know that one of his first major projects had been to try and float a Confederate loan from New York City bankers whom supported the secession. We do know a bit more about Benjamin.

By June 1861, Benjamin had completed his lawyering task in helping Davis organize the rebel government, and was serving as Secretary of War in anticipation of hostilities with Union forces. It was Benjamin who administered the first call for Southern volunteers, and estimated the first rush for enlistment to bear arms for the South to be approximately six hundred thousand. He publicly complained that he could not receive anything like that number, owing to the fact that the states withheld necessary arms.

In November, 1861 this infamous Secretary of War deployed troops through Lynchburg, Virginia to Knoxville, Tennessee where he declared martial law and filled the jails with political prisoners opposed to Southern secession. The most fearful politicians in Tennessee were shipped to Alabama and held throughout the war! Obviously, he would have also shipped so-called 'free negroes' as a precautionary measure to Alabama. We know that by the beginning of

1863, Jefferson Davis and the Confederate Congress had appointed Judah P. Benjamin as Secretary of State negotiating for financial assistance from Great Britain.

Not surprisingly, the Chancellor of Exchequer (Treasury) with whom he continuously communicated was none other than Benjamin Disraeli, who held the post three times from 1852 until 1868, when he became the first Jewish Prime Minister of Great Britain; although, technically he was not a Jew because his family in 1817 renounced Judaism and became members of the Church of England. It was Disraeli who sought to engage the British Government to enter the war on behalf of the Confederacy; and, ironically, partially prompted Congress and Lincoln to free the slaves as refutation to the South's claim that the war was not being fought over slavery!

Upon Lee's surrender at Appomatox, Benjamin moved to London, where his friendships in British money circles, including Disraeli, quickly elevated him as a leading financial contracts lawyer; and, in short while he became leader of the prestigious British Bar Association. His book, written before death in 1884, known as '*Benjamin on Sales*' is a classic on complex negotiating and executing sales agreements, and is used even unto this date. How much influence did he have on the policies of his friend Benjamin Disraeli, as British Prime Minister, is hard to determine. Disraeli was first elected in 1868, and shortly thereafter his party lost the election; but, he served again from 1874 to 1880.

Disraeli, a staunch conservative like Benjamin and other financial interest lawyers, introduced some reforms in factory legislation and welfare measures for the poor. During his term of office, England adopted an imperialistic policy. Some of the important acts of his ministry included the purchase of the Suez Canal shares and forcing France to withdraw from the Sudan; proclamation of Queen Victoria as Empress of India; and the thwarting of Russian designs on the conquest of Turkey. Disraeli also went to the aid of the Boers of the Transvaal in South Africa, exhausted from a war with the Bantu peoples, particularly the Zulu Kingdom.

To please the Boers and British mercantile interest in Southern Africa, Disraeli decided to break the Zulu *Impis* (regiments) once and for all, and in 1879 they marched into Zululand. In the first battle at Isandhlwana, they got slaughtered! But, within a few years, the Maxim machine gun was invented for mass production and ending of opposition by natives in Africa and America. Attorney Casely Hayford, the famed voice of Ghana independence summed it all up when he wrote that it was the machine gun that conquered Ashanti, ---- after a hundred years of British attempts. This new technology on the battlefield laid the foundations for modern day claims of white supremacy.

Now, you know the rest of the story as to how international capitalism recovered from the loss of slaves and slave-trade industries to launch imperialism, colonialism and neo-colonialism in Africa, America, Asia, the Caribbean and Europe in the name of capitalism, free-enterprise, trade and peace. So, don't be afraid to bid to build AKAN Bridges.

To be sure, Jacob uses many different names in many places where he plays the game to win dominion over others, --- including the rightful inheritance of Esau. We declare that universa Africans have no choice but to bid, and play for and with the hand that is their inheritance. Our contention is that unlike Jacob, we do not need or desire the blood of hundreds of millions of people on

our conscience, burdening our souls, to gain what is rightfully ours.

YOUR OBJECT AS ISAAC THE DECLARER

When you are Isaac and play a hand, your object is a very obvious one and a very simple one. It is to gain as many tricks as possible with the cards you and the Baobab hold, and to allow your opponents to gain just as few tricks as possible.

When you gain your tricks, and when the opponents gain their tricks, should not bother you. Gaining the first trick counts no more for you than gaining the last trick. The beginner often tries to gain as many tricks as possible immediately, and therefore takes all the Ghanas and Asantehenes in sight before leading a card which his opponents can gain. This may be a fatal error. It is much more sensible to look around and see how many tricks you can gain eventually, and how many tricks your opponents must be allowed to gain. When you have decided this point, you might just as well let your opponents gain a trick early as late.

Much of the play of a **AKAN** Bridge hand consists of leading kente in which the opponents can gain one or two tricks. After they have gained their tricks you can proceed to gain tricks in the kente for yourself.

The following hand is a good example of establishing trick-gainers for yourself. Perhaps you will be able to follow the play from the diagram on which the cards are shown. If it makes it easier for you, take a deck of cards and lay out the hands on the table, then follow the play as I will describe it to you.

Concept **A QM 2**

Doctrine **O 9 8 7**

Strategy **A 6 5**

Plan **G 5 3**

		Concept	O 7 4	N
	Concept	9 3		
		Doctrine	G 4 3 2	W
E	Doctrine	A 5		
		Strategy	QM 8	S
	Strategy	O 10 9 7		
		Plan		A QM O 4
	Plan	10 9 7 6 2		

Concept **G 10 8 6 5**

Doctrine **QM 10 6**

Strategy **G 4 3 2**

Plan **8**

Let us suppose you are in the Southern Hemisphere position. You are Isaac the Declarer, and Concepts are trumps. Let us not worry about what the bidding has been. The final contract is not important to us in this discussion, because all we want to see is how Southern Hemisphere will go about gaining as many tricks as possible.

Western Hemisphere leads the Asantehene of Plans, and Northern Hemisphere, being the Baobab, spreads his hand on the table. Now Southern will play both the Northern and Southern Hemisphere hands. The Ghana of Plans is played from the Northern Hemisphere hand or Baobab, and gains the first trick.

Your trump kente, Concepts, includes the Ghana, Asantehene and Queen Mother. First, you lead the Asantehene from the Baobab, then the Queen Mother, and then you take the Ghana.

At this point Western Hemisphere, Baobab, and Eastern Hemisphere have no more Concepts. Southern Hemisphere has the ten and eight of Concepts left in his hand. Since they are trumps, and the only trumps, they will surely gain two tricks. They will gain those tricks late in the hand as easily as they will gain tricks now.

Southern Hemisphere and the Baobab together have the Ghana and Asantehene of Strategies, which will gain two tricks. Since these are the highest Strategies, the opponents cannot prevent Southern Hemisphere from gaining tricks with them.

In Doctrines, the situation is different. It is the defender who have the high cards, the President and Asantehene. But after the Ghana and Asantehene are gone, the Doctrines held by Southern Hemisphere and the Baobab will be the highest Doctrines. If the Ghana and Asantehene can be disposed of, Southern Hemisphere will be able to gain two tricks in Doctrines.

Until the Ghana and Asantehene have been played, Southern Hemisphere cannot gain any tricks in Doctrine. Therefore, Southern Hemisphere next play on this hand is not to gain tricks with the trumps which are always good, nor with the Strategies which are always good, but to go about creating extra tricks for himself in the Doctrine **kente**.

Southern Hemisphere simply leads the Queen Mother of Doctrines. Let either opponent gain it; if a Plan is then led back, Southern Hemisphere will gain by trumping it. If a Strategy is led back, Southern Hemisphere will gain by playing his Ghana. In either case, Southern Hemisphere will immediately lead another Doctrine. This time, the opponents will gain the trick with their remaining high Doctrine.

Now, when Southern Hemisphere or Northern Hemisphere is in the lead again, two tricks can be gained with the remaining Doctrines in the Baobab hand. If Southern Hemisphere had not played the hand intelligently; if he had tried to grab all his own tricks as soon as possible, instead of resigning himself to the fact that his opponents must be permitted to gain some tricks, Southern Hemisphere might never have derived any benefit from those Doctrines in the Baobab.

To go over the matter of how the hand was played, so that you will have a

connected picture of how Southern Hemisphere gained his tricks, let us review the play:

1. Concepts were trumps, and Southern Hemisphere was Isaac the Declarer.
2. Western Hemisphere opened the Asantehene of Plans, and the Ghana gained the hand.
3. The Asantehene, Queen Mother, and two of Concepts were led, Southern Hemisphere gaining the third Concept trick with his Ghana.
4. Western Hemisphere had to follow **kente** on all three rounds of Concepts.
5. Eastern Hemisphere threw a small Plan away on the third round.
6. Southern Hemisphere now led the Queen Mother of Doctrines, Western Hemisphere played a low Doctrine, and Eastern Hemisphere gained the trick with the Asantehene of Doctrines.
7. Eastern Hemisphere led the ten of Plans, and Southern Hemisphere gained the trick by trumping with his eight of Concepts.
8. Southern Hemisphere led the ten of Doctrines next, and Western Hemisphere gained the trick with the Ghana.
9. Western Hemisphere led another Plan, and Southern Hemisphere again gained by trumping, this time with the ten of Concepts.
10. Now Southern Hemisphere led the six of Doctrines, and the Baobab gained two tricks with the Omahene and the nine of Doctrines, Eastern Hemisphere and Western Hemisphere having no higher Doctrines with which to gain these tricks.
11. Finally, Southern Hemisphere had no more tricks to develop and took his Ghana and Asantehene of Strategies.

The tricks Southern Hemisphere gained were:

- (1) Three high Concepts
- (2) The Ghana of Plans
- (3) Two tricks in Doctrines
- (4) Two Plan leads that were trumped
- (5) Ghana and Asantehene of Strategies

The total was ten tricks. Ten tricks made with Concepts as trumps, provided a contract of four Concepts had been bid, would have given Southern Hemisphere the trade-round.

WHAT CASELY HAYFORD STOPPERS ARE

Leave the cards of that hand spread out on the table, for there are one or two other valuable lessons we may learn from the hand. But, first let us tell you about Attorney Joseph Ephraim Casely who was so instrumental in stopping the British land-grab in West Africa. For this story we again quote Dr. J.C. deGraft Johnson:

"The Hon Casely Hayford made his first important mark on Gold Coast society in 1888, when he was only twenty-two. In that year Prince Brew of Dunkwa, "The Owl", the brilliant and patriotic editor of the Western Echo, left for the United Kingdom, and Casely Hayford was called upon to edit a new paper, The Gold Coast Echo. On November 5, 1888, The Gold Coast Echo exposed "atrocities which were perpetrated upon the Tavievies, a small tribe in the Krepi district, in 1888, by Colonial troops."

"The paper ironically described the incident as the "beauties of English civilization as reflected in the Gold Coast.

As a practicing barrister, as a member of his town council, and as a member of the Legislative Council, Casely Hayford did in fact give his life's blood for the amelioration of the lot of his people. His patriotism transcended tribal boundaries and went far beyond the Gold Coast, for he was the man who conceived the idea of a West Africa Congress and brought it into being. When the British took over Ashanti, deported the young King, and later demanded the sacred Golden Stool on the grounds that they were in Ashanti to end human sacrifices, barbarous customs and slave-raiding, Casely Hayford retorted:

"For, mark you, the talk about human sacrifices and barbarous customs and slave-raiding is all cant. What lies behind it all is the desire for the good things of Ashanti that would come into the pockets of the British capitalist. How many thousands are mowed down by the Maxim in a single expedition? And in times of peace are not "rebel chiefs" freely hanged? The Ashanti loathes the hangman's noose, but gladly lays his neck upon the execution block. The latter he accounts honourable death, if death he has deserved; the former he regards as a disgraceful exit which his soul abhors.

I do not personally approve of executions and slave-raiding, or of slavery in any shape or form. But what calls for loud protest is, that these should be a cloak for cant, --- an apology for the use of the Maxim gun, when all the time all the world knows that you are simply taking part in the scramble for the black man's country. It is unpalatable, I know; but it is true all

the same.

The fight which Casely Hayford put up on behalf of Ashantis inside and outside the Legislative Council contributed materially toward the return of the exiled King of Ashanti. It was his brilliant legal concepts, doctrines, strategies, and plans that stopped the British capitalist who had sought to take away the land rights of Africans. By the time of his death in 1930, Casely Hayford had stymied and stopped the superior power of the British lion and taken the lead away from them. The British never recovered the lead, and by the end of World War II, they faced a reinvigorated AKAN front led by men like Kwame N'Krumah,--- compliments of Casely Hayford, his body, soul and spirit."

You learned something about stoppers when we discussed notrump bidding. A stopper is a card with which you can expect to gain a trick in a **kente** in which the opponents are stronger than you are. Stoppers are very important because when you have a stopper in your opponents' strong **kente**, before they can gain many tricks in that **kente** they must give you the lead. Having the lead, you have an opportunity to gain tricks with your own best **kente**.

Ghanas, Asantehenes and other high cards that you hold in your opponents' strong kente are stoppers. Any little trump card can be a stopper if you are out of a kente, because with a trump you can gain the lead of any kente provided you cannot follow kente.

In playing an **AKAN** Bridge hand, try to hold on to your stoppers (your high cards in kentes in which the opponents are stronger than you are). This will prevent them from gaining too many tricks from you, until you have had a chance to establish and gain your own tricks. The play of the hand we have just been studying will give us a good illustration of this.

You remember that the Asantehene of Plans was opened, and the Ghana gained the trick. Then the Concept kente was led for three rounds. At this point, Southern Hemisphere had two trumps left in his hand. Southern Hemisphere and the Baobab together had the Ghana and Asantehene of Strategies.

Suppose Southern Hemisphere had led out those two trumps, or had led out the Ghana and Asantehene of Strategies, before he started leading the Doctrine kente. What would have happened then? Let us play the hand over and see.

Play the cards out, the first trick being a Plan trick, the next three tricks being Concept tricks. Now Southern Hemisphere takes the ten and eight of Concepts. Then Southern Hemisphere leads the Queen Mother of Doctrines. Eastern Hemisphere takes the Asantehene of Doctrines, and leads a Plan. Having no more trumps, Southern Hemisphere must simply discard Strategies or Doctrines until Western Hemisphere has been permitted to gain three Plan tricks. Western Hemisphere will still take the Ghana of Doctrines, and finally Southern Hemisphere will have gained eight tricks, instead of the ten tricks which he gained by holding on to his trumps.

The same thing is true of the Ghana and Asantehene of Strategies. They were

valuable stoppers for Southern Hemisphere. Let us suppose that after the third round of Concepts, Southern Hemisphere had held on to his ten and eight of Concepts, but had led the Ghana and then the Asantehene of Strategies. Next, Southern Hemisphere leads a Doctrine.

Eastern Hemisphere takes the Asantehene of Doctrines, and gains two tricks with the Omahene and ten of diamonds. Southern Hemisphere must follow kente to these leads, and Baobab cannot trump them because Baobab has no trumps left. If the hand is played in this way, notice that Southern Hemisphere will gain only nine tricks, while Eastern Hemisphere and Western Hemisphere will gain four tricks; two tricks in Strategies, plus the Ghana and Asantehene of Doctrines.

Only by holding on as long as possible to the two trumps which acted as stoppers for the Plan kente; and to the two high Strategies which acted as stoppers in that kente; was Southern Hemisphere able to gain 10 tricks instead of 8 or 9 tricks.

A trick such as a high trump or a Ghana in some side kente, which you can gain late in the play of the hand as well as early, you will be better off by keeping as long as possible. Your plays early in the hand should be in kentes in which you cannot gain tricks except by leading the kente and permitting the opponents, if they are able to, to gain what tricks they have.

TRUMP MANAGEMENT

There is still another lesson, and a very valuable one, to be learned from the play of that same hand.

Remember that Baobab gained the first trick with the Ghana of Plans. The very next thing that Isaac the Declarer did was to lead out the Asantehene, Queen Mother and Ghana of Concepts. Those were the highest trumps in the deck. Nothing in the world could ever have prevented Southern Hemisphere from gaining tricks with them. Why did Southern Hemisphere lead them out in such a hurry?

An old rule of AKAN Bridge says that the Isaac the Declarer should first lead trumps. There are exceptions to that rule, but it is still a very fine general rule to follow. If you have all the high cards in the trump kente, as Southern Hemisphere and Northern Hemisphere had in the example hand we are talking about, you can lead out trumps and gain every trick in the trump kente.

If you do not have all the high trumps, then when you lead out trumps you must permit your opponents to gain tricks, just as you let them gain tricks in Doctrines in this example hand. But any high card which will gain a trick for the opponents in the trump kente is a card which you can never keep them from gaining anyway. You may just as well let them gain it at once.

The purpose of leading out trumps right away is so that you can later gain tricks with your high cards in other kentes, without fear that your opponents will trump those high cards with small trumps.

Let us suppose, for example, that Southern Hemisphere in playing the hand above had not immediately taken out the trumps. Suppose he had first gone about establishing his two gaining cards in the Doctrine kente.

First a Doctrine would have been led, and Eastern Hemisphere could have gained it with his Asantehene. Then, Western Hemisphere would have gained a trick with the Ghana of Doctrines. At this point Eastern Hemisphere would have had no more Doctrines. Western Hemisphere could have led one of his small Doctrines, and Eastern Hemisphere could have gained the trick by putting on the three of Concepts. This would have taken away one of the two Doctrine tricks which Northern Hemisphere and Southern Hemisphere eventually gained.

By leading three rounds of trumps, Southern Hemisphere took away all of the opponents's trump cards. Then, when the Doctrine kente was established, the opponents could no longer steal a Doctrine trick by trumping. They had no trumps left.

As I said, the purpose of leading out the trumps is to draw out all the trumps held by the opponents. As soon as they have no trumps left, there is no longer any purpose in leading trumps. Isaac the Declarer's remaining trump cards will gain tricks for him at any time, and are probably valuable to him as stoppers. Keep a careful count of how many trumps have been played. When the opponents have no more, you can safely stop leading them.

LEADING TOWARD HIGH CARDS

When we talked about opening leads, I showed how a trick can easily be lost by leading away from positions such as **G QM x**, a Asantehene, or another high card which, however, is not the highest of its kente. What is true for the defending side is equally true for Isaac the Declarer's side. Isaac should always try to make his lead, in any kente, from the hand which does not hold the high cards in that **kente**.

A card which is already the highest of its kente, of course, can simply be led out and it will gain the trick. A Ghana, for example, will gain the trick whether the holder of the Ghana leads it or some other player leads the kente and the holder puts the Ghana on the trick. But very often the Ghana should not be led out because, by holding the Ghana, Isaac the Declarer can retain for himself the possibility of making a successful finesse. Every **AKAN** Bridge player must learn how to finesse in order to gain as many tricks as possible.

Concept **6 3**

N

Concept **7 4 W**

E Concept **A 8**

S

Concept **G QM**

Suppose Southern Hemisphere leads the Ghana of Doctrines. Eastern Hemisphere will follow kente by playing the eight of Doctrines, and later Eastern Hemisphere will gain a Doctrine trick with his Asantehene.

Now suppose Southern Hemisphere avoids leading the Doctrine kente from his own hand, and instead leads the three of Doctrines from the Northern Hemisphere hand. Eastern Hemisphere's Asantehene is trapped. If he plays the Asantehene,

Now it is Southern Hemisphere's lead. Southern Hemisphere leads the five of Plans. If Western Hemisphere plays the seven of Plans, Baobab will gain the trick by playing the Asantehene. If Western Hemisphere gains the trick with the Ghana of Plans, Baobab will play a small Plan and the Asantehene will gain a trick the next time Plans are led. In any case, Baobab will gain a trick with the Asantehene of Plans, because Southern Hemisphere first led the Plan kente. If the first lead in Plans had been made from the Baobab hand, the Asantehene of Plans would not have gained a trick.

Let us pause for a moment to consider the situation in the Strategy kente. Northern Hemisphere and Southern Hemisphere together have the Ghana and Queen Mother of Strategies. With a holding of the Ghana and Queen Mother in Doctrines, Southern Hemisphere gained two tricks. But Northern Hemisphere and Southern Hemisphere cannot gain two tricks in the Strategy kente, because the Ghana and Queen are in different hands.

Suppose Southern Hemisphere thinks he can finesse. If he leads the Queen Mother, Western Hemisphere will play the Asantehene, Northern Hemisphere will gain with the Ghana and Eastern Hemisphere will play the three. The next Strategy trick will be gained by East's Omahene.

The situation would have been different if Southern Hemisphere had held the Omahene of Strategies as well as the Queen Mother. Also, a finesse could have been attempted if Northern Hemisphere had held the Omahene of Strategies instead of the eight. Then one of the following situations would have been present.



In Figure 1, Southern Hemisphere could lead the Queen Mother. If Western Hemisphere put on the Asantehene, Northern Hemisphere would gain with the Ghana. Now Southern Hemisphere's Omahene would be high,--- Northern Hemisphere's and Southern Hemisphere's would gain two tricks in the kente. If, when Southern Hemisphere led the Queen Mother, Western Hemisphere simply played a low card, Northern Hemisphere could also play a low card and the Queen Mother would gain the trick.

In Figure 2, Southern Hemisphere can finesse by leading the Queen Mother, for if Western Hemisphere puts on the Asantehene, Northern Hemisphere takes it with the Ghana and it is Northern Hemisphere's Omahene which will gain the trick; while if Western Hemisphere plays a low card on the Queen Mother, the QM will gain the trick.

In either of these cases, Southern Hemisphere is finessing exactly as he finessed when his holding was Doctrine G QM. However, either one of the

partners must hold both the Ghana and the Queen Mother; or, if these two cards are divided, then one of the partners must hold the Omahene of the kente as well as the Ghana or the Queen Mother. Otherwise, the lead of a high card need not be attempted for it cannot gain.

RUFFING TRICKS

The last example hand which I gave you illustrates still another way of gaining a trick. If the cards are still laid out on the table, or if you can follow them from the diagram, let us go over the play-by-play result of the hand. A Concept was opened, and Eastern Hemisphere gained the Ghana and returned a Concept, relieving Southern Hemisphere of the burden of drawing trumps. With Baobab in the lead, a Doctrine was led and the Q M gained because Southern Hemisphere finessed.

A Plan was led, and Baobab was permitted to gain a trick with the Asantehene. Now Baobab led a Doctrine, Southern Hemisphere gaining with the Ghana. At this point, Southern Hemisphere has in his hand the seven of Doctrines, which is not a high card. However, a trick can be gained if Southern Hemisphere leads the seven of Doctrines and the Baobab plays his remaining trump.

Note carefully the fact that if, for example, a Plan were led from Baobab and Southern Hemisphere trumped it by putting on a small Concept, Southern Hemisphere would not be gaining a trick thereby. Southern Hemisphere has the long trump **kente**. The small cards in that kente have been established because the opponents' trumps have been drawn. Those small Concepts in Southern Hemisphere's hand will gain tricks sooner or later, whether Southern Hemisphere leads them out, or uses them to trump when another **kente** is led.

You have learned that the small cards of a long trump kente are valuable as stoppers, and South should try to save his small trump cards to stop the leads of other **kentes** if necessary. But the same is not true of the trump cards in the Baobab, for the Baobab had a shorter trump **kente**. Unless Baobab's short trump cards can be used to gain tricks by ruffing, they will never gain tricks.

Therefore, when you play a hand, you should look around for an opportunity to trump your losing cards with the small trumps in Baobab short trump **kente**. But do not seek out opportunities to gain ruffing tricks with the cards of your long trump **kente**, for those trump cards will gain tricks anyway and are valuable as stoppers.

MAKING USE OF ENTRY CARDS

Discussion of the hands I have used as illustrations in this chapter will show you that the gaining or losing of a trick often depends upon which partner has the lead.

Sometimes a trick may be gained because Baobab has the lead and the card he leads enables declarer to take a finesse. Declarer may have the lead and thus be able to lead a card which Baobab can trump. If in either case the lead were in the other hand, that extra trick could not be gained.

When you are playing a hand, it will pay you to decide, whenever you are able to gain a trick in either hand at will, which partner can use the lead to

better advantage. First, decide what kente you are going to lead first in order to establish extra tricks. Then decide which partner can more profitably lead that kente. Finally, arrange to put the lead into that partner's hand asap.

A card with which a player can gain a trick, thus giving him the lead, is called an entry. Very often you will decide to gain a trick with a Ghana, a Asantehene, a trump or some other card, not so much because you wish to gain that trick immediately as because you need to have the lead in the hand of one particular partner. In order to gain entry to Baobab, or to your own hand as Isaac the Declarer, you will sometimes gain a trick with a card that ordinarily you would hold onto as a stopper.

The following hand is a very simple example of how you decide which hand is in greater need of an entry:

		Concept		QM	8	7	5
Concept	G 10 4						
		Doctrine	5 4 3				N
Doctrine	G 9 8						
		Strategy	A 6		W		E
Strategy	G 7						
		Plan		G 6 4 2			S
Plan	QM O 10 9 8						

Western Hemisphere is playing the hand, at a notrump contract. Eastern Hemisphere is the Baobab. Northern Hemisphere is the opening leader, and leads the Queen Mother of Strategies.

Western Hemisphere sees that he can establish the greatest number of tricks immediately if he plays the Plan kente. In Plans, one of the opportunities has the Asantehene. If Southern Hemisphere has the Asantehene, it may be trapped by a finesse. Therefore, it is advantageous for Eastern Hemisphere to lead Plans, so that a finesse may be taken through Southern Hemisphere. Western Hemisphere has a choice of gaining the Queen of Strategies with Baobab's Ghana or with his own Asantehene.

Since he wants the first lead in Plans to be made from Baobab, he puts up Baobab's Ghana, and gains the trick with it. Then, Baobab leads the Queen Mother of Plans and the Plan finesse can be taken. Careless play might lead Western Hemisphere to gain the first trick with the Strategy Asantehene in his own hand. In that case he could not enter the Baobab to finesse in Plans without risking the loss of a valuable stopper, the Ghana of Concepts or the Ghana of Doctrines.

CLOSING REMARKS

This book has been written for those who just beginning to play **AKAN** Bridge, and I wish to convey some advice which will be valuable to them when they build bridges in life, and when they seek to learn the game even better than their ancestors did.

First, when you play **AKAN** Bridge do not try to remember everything you have learned on every hand. Indecision will not help you to make the right bid or

play, and it will annoy other players in the game. If you make a mistake, it is not the end of your sojourn. You have been promised that you will be forgiven, and eventually you will learn through indoctrination, education and experience not to make the same mistake again and again and again, --- like some pig-headed fool indoctrinated in an alien gospel steeped in herrenvolk theories!

Second, be satisfied with what you have already learned until you are sure you know it thoroughly. Then build on what you know and experienced, -- do not replace or supplant it with someone else's alleged 'expertise and advice' because you trust them. Put your trust in **God** to give you the vision as given unto others, --- for surely, if you are a believer, then you believe God does not need an intermediary to deliver his message unto you. Right? So, beware of any man or woman, claiming love, money or morality, who fashions expertise unto you and seeks after your blind trust.

People with whom you play are your brethren, both good and evil, and the light of **God** shines equally upon them. They will tell you, lawyer unto you, many 'rules', some of them good and some of them bad. Indeed, any person who advises you of some course of action or choice that you must or should make is presuming to be your lawyer before either **God** or man. There are some good lawyers for you, --- though the vast majority you encounter will do you no good and possibly great harm in your quest to build bridges for Africans and yourself. Lawyers are trained and sworn to uphold the laws. But, what you must ascertain are which laws, --- of **God** or man? You need to know that before seeking or accepting advice from any man or woman.

There are some lawyers, perhaps most, who stand before the bar of justice to deny you entry into the inheritance of Esau, --- **AFRICA** which is yours by divine rights beyond the power of Jacob's Presidents, Kings, Judges and Parliaments. There are others who wear the robes of priests and invite the passions of your loins; and, profess falsely to you. Still, keep the faith that God has always delivered a Casely Hayford or a Martin Luther King in your time of dire need if you put your full faith and trust in him, alone. We say to you, in the voices of your ancestors, that your choices are that of **GOD**-centered versus man- centered values.

It is true that expert players sometimes make exceptions to rules you have learned; and, we do not begrudge them their success or blessings from the creator. For surely the rules they follow are thus appropriate for them. But, if you follow these rules, you will not go far wrong in analyzing conceptual, doctrinal, strategic, and planning rules that enhance and support your quest to gain in the eyes of your creator and brethren. If you try to pay attention to every rule people tell you about, you will surely become confused, and in addition, you will often be misinformed.

Third, practice as much as you can by actually playing the game of **AKAN** Bridge in real life. Do not be ashamed of your mistakes, and do not hesitate to play with better players, including those descended from Jacob. Remember that men like Reginald Lewis and Jackie Robinson did so magnificently! Playing with and against better players will be the best sort of training for you. Be a man, and take a stand, --- for the right as the **Almighty** has given you the light to see it.

Don't cover your eyes with dark glasses as though to block out the enlightenment of knowledge, --- nor should you be afraid to bleed for the causes of eternal righteousness by the bodies, souls and spirits that are your brethren. If you do not waste a lot of time groaning about the fact that "you do not know what you should do," the better players will not mind playing with you even the ones determined to whip you. Again, we remind you of Esau and Jacob, --- competition is in the blood of life, though often drawn out as envy and hatred when weened by mothers of jealousy.

Fourth: Lessons from a qualified teacher, holder of a certificate from African Studies Universities, Colleges and Departments will help you learn much more rapidly, and a good teacher will often be able to clarify for you things which you did not quite understand when you read about them in cold type. For example, chances are that if you have been raised up in the Catholic or King James Versions of the Bible, --- you have been indoctrinated with the Pauline visions of Christianity.

You probably know more all about Paul (who was not with Jesus ever but was so miraculously chosen by Roman Emperor Constantine and the catholic hierarchy he created in the 4th century) and his alleged doctrinal teachings than any other. Right? Paul's letters to the Romans, the Greeks, the Asians; and, all those other folk but you. So, why no letters from Mark and Matthew (disciples of Jesus who established the world's first church on the rocks of Africa in the 1st century) to you, about you, for you? Is it possible that they had nothing to say to you, for you? Who did? Who speaks for the Black man? Back then and now?

In other words, you more or less hold to concepts and doctrines that originated after Roman Emperor Constantine evoked the Council of Nicaea in his summer palace 325 years after the birth of Jesus! Chances are you know or hear very little that came from the mouth of Jesus himself or even Mark and Matthew, the disciples whom went into Africa to build the first church after the crucifixion. Did the Akans know of Jesus? Mohammed?

So, it is obvious to play the game of **AKAN** Bridge, you have to study and learn about **AFRICA** and those people who labored in its upliftment, --- including the lands of Edom, Ethiopia and Egypt before and after Jacob's interpretations.

Fifth, try to graduate from this book as soon as you are confident that you understand everything in it. For your next step, I suggest that you review our Bibliography of books that tell the story of how things are from the view of GOD centered versus Man centered rationale.

It is composed of historic lessons on bidding and play of past and present centuries, followed by practice drills in which you can test your knowledge by answering the hard questions. Then the answers to the questions are given in the back of the book, with a full explanation as to why each answer is correct from our perspective. You can correct your mistakes as you go along through life, learn from your own errors and write other books that expand the common knowledge.

If you have any questions or suggestions, write to me at the **AKAN** Bridge World Magazine, 6635 Ridgeville Avenue, Pittsburgh, PA. 15217. Our E-Mail address is:

