

INDEPENDENT AFRICAN John Chilembwe & the Nyasaland R.

by Shepperson & Froie (U of Edinburgh, 1958)

p. 191: Negro campaign against Am. imp. -  
1896 short-lived Nat. Assoc. of Colored Men  
1897 Am. Negro Academy  
1899, Afro-Am. Council demanded end to lynching &  
enforcement of 14th & 15th Amendments. This was the yr of Sp. Am.  
War ~~xxxx~~ WEBD & other Negro intellectually actively  
supported RECENTLY FORMED ANTI-IMPERIALIST LEAGUE, castigated  
war as unjust, linked their own struggles with demand American  
should not expand overseas. Negro protest did not end with  
acquisition of Philippines; in 1900 many voices, incl.  
Bishop Henry M. Turner were against use of Negro troops in  
US effort against Boxer Rebellion in China. (Cf. Geo. M. Parks  
iii, 'Opp. of Negro Newspapers to Am. Philippines  
Policy, 1899-1900', The Midwest Journal (Jefferson  
City, Mo., iv, 1, Winter, 1951-2, p. 23)

p. 419: Nyasaland Native Rising of 1915 different from other  
risings, 1st not supported by tribe or headed by tribal leader  
as former Resistance movement in Afr. (Matebele war, 1893-4  
later, 1896 Makhona-Matebele Rebellion; Zulu wars culminating  
in Bambata Rebellion of 1906; in Ger. E. Afr., fierce Chaga  
Herero wars in early 1890's & in Ger. So. W. Afric, Herero Rebe-  
lions of 1903-07; & lesser known movement in Portuguese territories  
such as Bailundu war of 1902 & 1913-15 Buta revolt in Angola)  
By WWI it was clear tribal wars could not win; CHILEMBWE'S  
marks new stage in action. (Maji-Maji Rebellion)

p. 423 Chilembwe's heritage goes back to the beginnings of  
Negro congregations among the plantation slave labor  
in predominantly Protestant America & ultimately to the  
'social sources of denominationalism' in Wes. Christendom

Chilembwe opposed Afr. participation in WWI where Negro Am. leaders  
did not. But Aug. 1920 conference of UNIA did draft "Declaration  
of Rts of Negro Peoples of the World" which opposed such wars