PLEASE RETAIN ORIGINAL ORDER
NYASALAND A/D 109/PCT 741
- George Macd Chilambe
**From:** George Mach Chilambe  
119 West 81st Street  
New York City, N. Y.

**Subject:** Work of the Committee of Seventeen

**Concerning:** Nyasaland

**Date:** Undated  
**Date of receipt at HQ:** 13 August 1962

**Previous communications from same source:**

**Acknowledged:** 16 October 1962

**Other documents to be sent to petitioner**

**Remarks:**  
**Documents despatched to petitioner on**
A/AC. 109/PET.41
Your undated correspondence

10 October 1962

Sir,

On behalf of the Secretary-General, I have the honour to acknowledge the receipt of your undated letter and to inform you that it has been circulated in document A/AC.109/PET.41 and has been brought to the attention of the Members of the Special Committee on the situation with regard to the implementation of the Declaration on the granting of independence to colonial countries.

Yours truly,

D. Protitch
Under-Secretary
for Trusteeship and Information from Non-Self-Governing Territories

Mr. George M. Chilambe
119 West 81 Street
New York 24, New York
Your undated correspondence

10 October 1962

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Mr. George M. Chilambe
119 West 81 Street
New York 24, New York
To the United Nations - Committee of Seventeen

THE NYASALAND SITUATION

I wish to express appreciation at the works and tasks being done by the Committee of Seventeen dealing with colonial countries. The achievements of this Committee have opened a new chapter in the twentieth century history of fulfilling their Charter in the emancipation from colonial domination.

Although Malawi Congress Party did not send petitioners when the Nyasaland question was to be taken up with the Central African territories, the situation in Nyasaland should by no means be taken as satisfactory and therefore be overlooked.

A little look at the current history of the Protectorate will give a clear picture of the situation up to the present stage. Until Britain took over the Country there was never any remarkable political uprising except what could perhaps be considered as a race discrimination resentment during the Chilembwe revolution. This had no political attachments whatsoever.

The year 1953 witnessed a new opening era of Nyasaland history when the Federation was imposed on defenseless indigenous people of Nyasaland. The Nyasaland African National Congress formed in 1944 took a strong opposition at the whole idea of federating Nyasaland with the Rhodesias. Notable for their love of peace, the people of Nyasaland sent delegations including chiefs to appeal to the Queen in London. These trips were fruitless and the Queen herself refused to see the delegates.
Nyasaland was a Police State from this time until late 1960 - there were mass shootings, almost similar to the Sharpville shootings in South Africa. Pregnant women, young and old men protesting peacefully were replied by police brutality, shootings and being thrown in jails, restricted to unhealthy areas.

There was considerable bribery by Welensky's Government and all the chiefs who refused the bribes were deposed of their chieftainship - Chief Gomani was almost kidnapped from his own residence by police despite his poor health conditions which ended in his patriotic death.

The coming of Dr. Kamuzu Banda marked another political history in the Country. Before he left London he made it very clear that he was coming to Nyasaland "... to break the stupid Federation and lead Nyasaland to independence." The settlers greeted him with suspicion and within a few weeks, a State of Emergency was declared in Nyasaland with mass arrests including Dr. Kamuzu Banda, Mr. H. B. Chipembere, the Chisiza Brothers, and thousands other people. A number of people who escaped the mass shootings were thrown in jails without trials. The settlers made out storied that the Nyasaland African National Congress had planned a massacre of all white settlers in the country on "R Day." The British Government confirmed this made-up story after sending Colonial Secretary Lenox Boyd, who returned to report to London the stupid story from Welensky's agents. Dr. Kamuzu Banda and his strong lieutenants were branded as "dangerous men."

The Devlin report found Dr. Kamuzu Banda and the Nyasaland African National Congress innocent of the plot and lovers of peace trying to negotiate peacefully with the British Government to free themselves from the yoke of the Federation. During all this time, it should be realized, the Law stood for the Federation - anything against Federation was considered illegal, any publications or speeches against Federation were considered seditious, no future could be seen outside Federation, but to bow down to the Government of Sir Roy.

Racial discrimination of the worst kind prevailed in Nyasaland - the settlers had the best part of everything in the Country.

In the light of all this factual material, the Committee should look back to the history of Nyasaland until the imposition of Federation - denial of freedom of speech against Federation has been the key to our enslavement until the coming of our political Messiah - Dr. Kamuzu Banda - the grievances are not ended until ...
Nyasaland pulls out of Federation. The beloved souls of our brothers and sisters who were savagely shot during 1953 and 1959 are still with us, and until this monster - "Federation" - is out, Nyasaland is determined to free herself by peaceful negotiations.

In concluding this statement I wish to make it clear to the Committee the wishes of Nyasaland Africans in two brief sentences: (1) to withdraw from the Federation - not in the shortest possible time, but NOW, NOW, NOW; (2) to secure independence for Nyasaland by 1963.

I hope that the United Nations will make serious effort to provide economic, financial and technical assistance through their programs of technical co-operation and specialized agencies to help the new Nation of Malawi develop into a true independent Nation.

(Signed) George Maci Chilambe
119 West 81st Street
New York City, N. Y.
Je voudrais dire combien, je suis sensible aux travaux et à l'œuvre qu'accomplit le Comité des dix-sept en ce qui concerne les pays coloniaux. Avec les réalisations de ce Comité s'ouvre un nouveau chapitre de l'histoire du XXème siècle qui voit ces pays s'affranchir de la domination coloniale, conformément aux principes de la Charte.

Bien que le Malawi Congress Party n'ait pas envoyé de pétitionnaires au moment où la question du Nyassaland devait être examinée avec celle des territoires d'Afrique centrale, il ne faut en aucune façon en déduire que la situation au Nyassaland est satisfaisante et la passer sous silence.

Un bref regard sur l'histoire actuelle du protectorat permettra de se faire une idée précise de la situation jusqu'à ce jour. Avant la prise en charge du pays par la Grande-Bretagne, il n'y a jamais eu de soulèvement politique notable à l'exception de ce qui pourrait être considéré comme l'expression d'un certain ressentiment contre la discrimination raciale pendant la révolution de Chilembwe. Mais cela n'avait aucune couleur politique.
En 1953, le Nyassaland est entré dans une nouvelle phase de son histoire quand la Fédération a été imposée à la population autochtone sans défense du Nyassaland. Le Nyassaland African National Congress formé en 1944 s'est élevé énergiquement contre l'idée d'une union fédérale avec les deux Rhodésies. Connue pour son pacifisme, la population du Nyassaland a envoyé des délégations, comprenant notamment des chefs, auprès de la Reine à Londres. Ces voyages se sont avérés infructueux, la Reine elle-même ayant refusé de voir les délégués.

De ce jour à la fin de 1960, le Nyassaland est devenu un état policier - on assisté à des massacres, rappelant ceux de Sharpville en Afrique du Sud. La police a brutalisé, massacré et jeté en prison, ou cantonné dans des zones malsaines des femmes enceintes et des hommes, jeunes et vieux, qui protestaient pacifiquement.

Le Gouvernement Welensky a pratiqué la corruption sur une grande échelle et tous les chefs qui ont refusé de se laisser corrompre ont été déchus de leur rang - le chef Gomani, qui a été presque enlevé de vive force de sa propre maison par la police malgré sa mauvaise santé, est mort en patriote.

L'arrivée du Dr Kamuzu Banda a marqué un autre tournant dans l'histoire politique du pays. Avant de quitter Londres, il avait précisé qu'il venait au Nyassaland "pour dissoudre cette Fédération inepte et mener le Nyassaland à l'indépendance". Les colons l'ont accueilli avec défiance et au bout de quelques semaines, l'état d'urgence était déclaré au Nyassaland; les arrestations massives ont commencé comptant parmi leurs victimes le Dr Kamuzu Banda, M. H. B. Chipembere, les frères Chisiza et des milliers d'autres personnes. Ceux qui ont échappé aux fusillades ont été jetés en prison sans jugement. Les colons ont fait courir des bruits selon lesquels le Nyassaland African National Congress aurait décidé de massacrer tous les blancs au "jour R". Le Gouvernement britannique a confirmé cette histoire stupide et inventée de toutes pièces que lui a rapportée, à son retour à Londres, le secrétaire colonial Lenox Boyd, qui la tenait lui-même des agents de Welensky. Le Dr Kamuzu Banda et ses courageux lieutenants furent classés comme "hommes dangereux".

Le rapport Devlin a révélé que le Dr Kamuzu Banda et les membres du Nyassaland African National Congress étaient innocents et que, épris de paix, ils essayaient de négocier pacifiquement avec le Gouvernement britannique pour se libérer du joug de...
la Fédération. Il faut bien se rendre compte que pendant tout ce temps, la loi était pour la Fédération et que tout ce qui lui portait atteinte était considéré illégal, toute publication ou déclaration dirigée contre la Fédération, séditieuse, qu'on ne pouvait concevoir d'avvenir en dehors de la Fédération que de s'incliner devant le gouvernement de sir Roy.

La pire espèce de discrimination raciale régnait au Nyassaland – tout ce qu'il y avait de meilleur dans le pays allait aux colons.

Compte tenu de tous ces faits, le Comité devrait se reporter à l'histoire du Nyassaland jusqu'au moment où l'union fédérative lui a été imposée – le déni de toute liberté de parole qui s'exercerait contre la Fédération a déterminé notre esclavage jusqu'à l'arrivée de notre messie politique, le Dr Kamuzu Banda; nos plaintes ne cesseront que le jour où le Nyassaland se retirera de la Fédération. Les âmes bien-aimées de nos frères et soeurs sauvagement abattus en 1953 et en 1959 sont toujours présentes parmi nous et le Nyassaland est déterminé à se libérer au moyen de négociations pacifiques en attendant le jour où disparaîtra ce monstre qu'est la "Fédération".

En conclusion, je voudrais faire connaître au Comité les vœux des Africains du Nyassaland qui tiennent en deux phrases brèves : 1) se retirer de la Fédération – non pas le plus tôt possible mais maintenant, tout de suite; 2) obtenir l'indépendance du Nyassaland d'ici 1963.

J'espère que l'ONU fera tout en son pouvoir pour fournir dans le cadre de son programme de coopération technique et par l'intermédiaire de ses institutions spécialisées, l'assistance économique, financière et technique nécessaire pour aider la nouvelle nation du Malawi à devenir une véritable nation indépendante.

(Signé) George Macd Chilambe
119 West 31st Street
New York City, N.Y.
PETICION DEL SR. GEORGE M. CHILAMBE, ACERCA DE NYASALANDIA

(Texto distribuido en conformidad con la decisión adoptada por el Subcomité de Peticiones en su 23a. sesión, celebrada el 6 de septiembre de 1962)

A las Naciones Unidas - Comité de los Dieciséis

LA SITUACION DE NYASALANDIA

Deseo expresar mi agradecimiento por los trabajos y actividades que ha realizado el Comité de los Dieciséis encargado de los países coloniales. Los logros de este Comité han abierto un nuevo capítulo en la historia del siglo XX en el cumplimiento de la Carta, respecto de la emancipación de la dominación colonial.

Aunque el Malawi Congress Party no envió peticionarios cuando había de tratarse la cuestión de Nyasalandia en relación con los territorios centroafricanos, no por ello debe considerarse satisfactoria la situación en Nyasalandia y pasarla por alto.

Una rápida ojeada a la historia actual del Protectorado nos ofrecerá un cuadro claro de la situación hasta el presente. Hasta que Gran Bretaña se hizo cargo del país nunca se produjo ninguna revuelta política notable excepto lo que, tal vez, pudiera considerarse como un resentimiento originado por la discriminación racial durante la revolución chilembwe. No obstante, ese movimiento no tuvo ningún carácter político.
El año 1953 inició una nueva era en la historia de Nyasalandia cuando se impuso la Federación al indefenso pueblo indígena de Nyasalandia. El Congreso Nacional Africano de Nyasalandia formado en 1944 se opuso enérgicamente a la idea de federar a Nyasalandia con las Rhodesias. El pueblo de Nyasalandia, conocido por su amor a la paz, envió delegaciones, en las que figuraban jefes, para apelar ante la Reina en Londres. Esos viajes fueron infructuosos y la misma Reina se negó a conceder audiencia a los delegados.

Desde entonces hasta finales de 1960, Nyasalandia fue un Estado policía - había fusilamientos en masa, casi similares a los de Sharpville en África del Sur. Mujeres embarazadas, jóvenes y viejos que protestaban pacíficamente fueron objeto de la brutal represión de la policía, y víctimas de sus tiroteos para terminar siendo arrojados a las cárcel y desterrados a zonas insalubres.

El Gobierno de Welensky recurrió al soborno en una medida considerable y todos los jefes que se negaron a aceptar el cohecho fueron depuestos de sus cargos - el Jefe Gomani casi fue raptado de su propia residencia por la policía a pesar de su salud precaria que culminó en su patriótica muerte. 

La llegada del Dr. Kamuzu Banda constituyó otro jalón en la historia política del país. Antes de abandonar Londres dejó perfectamente sentado que se dirigía a Nyasalandia "... para acabar con la estúpida Federación y conducir a Nyasalandia a la independencia". Los colonos lo recibieron con desconfianza y al cabo de unas semanas se declaró en Nyasalandia el estado de emergencia al que siguieron detenciones en masa, entre las que figuraron la del Dr. Kamuzu Benda, la del Sr. H.B. Chipembere, la de los hermanos Chisiza y millares más. Varias personas que escaparon de los tiroteos contra la población acabaron siendo encarcelados sin juicio previo. Los colonos fraguaron historias según las cuales el Congreso Nacional Africano de Nyasalandia había planeado una matanza de todos los colonos blancos del país para el "Día R". El Gobierno británico confirmó la falsedad de la historia después de enviar al Secretario Colonial Lenox Boyd, quien a su regreso informó en Londres de la estúpida historia de los agentes de Welensky. El Dr. Kamuzu Benda y sus esforzados lugartenientes fueron tildados de "individuos peligrosos".
Según el informe de Devlin el Dr. Kamuzu Banda y el Congreso Nacional Africano de Nyasalandia eran inocentes del complot y siendo partidarios de la paz trataban de negociar pacíficamente con el Gobierno británico para librarse del yugo de la Federación. Como se comprenderá, durante todo este tiempo, la ley estuvo del lado de la Federación: cualquier acto en contra de ella se consideraba ilegal, cualesquiera publicaciones o discursos contra la Federación tenían carácter sedicioso. Fuera de la Federación, la única alternativa era inclinarse ante el Gobierno de Sir Roy.

En Nyasalandia existía una discriminación racial de la peor clase: los colonos tenían la parte mejor de cuanto había en el país.

A la luz que arrojan todos estos hechos reunidos, el Comité debería volver a examinar la historia de Nyasalandia hasta la imposición de la Federación; la denegación de la libertad de palabra contra la Federación fue la clave de nuestra esclavitud hasta la venida de nuestro mesías político - el Dr. Kamuzu Banda. Las injusticias no terminarán hasta que Nyasalandia salga de la Federación. Los espíritus queridos de nuestros hermanos y hermanas que fueron asesinados salvajemente durante los años 1953 y 1959 están todavía con nosotros, y mientras no desaparezca el monstruo que es la "Federación", Nyasalandia hará todo lo posible por liberarse mediante negociaciones pacíficas.

Para concluir este manifiesto deseo dejar sentado ante el Comité los deseos de los africanos de Nyasalandia en dos frases breves: 1) salir de la Federación - no en el menor tiempo posible, sino AHORA, AHORA, AHORA; 2) conseguir la independencia de Nyasalandia para 1963.

Espero que las Naciones Unidas harán todo lo posible para proporcionar asistencia económica, financiera y técnica por medio de sus programas de cooperación técnica y de los organismos especializados para ayudar a la nueva nación de Malawi a convertirse en un país verdaderamente independiente.

(Firmado) George Macd Chilambe
119 West, 81st. Street,
Ciudad de Nueva York, N.Y.
The Nyasaland Situation

I wish to express appreciation at the works and tasks being done by the Committee of Seventeen dealing with colonial countries. The achievements of this Committee have opened a new chapter in the twentieth century history of fulfilling their Charter in the emancipation from colonial domination.

Although Malawi Congress Party did not send petitions when the Nyasaland question was to be taken up with the Central African territories, the situation in Nyasaland should by no means be taken as satisfactory and therefore be overlooked.

A little look at the current history of the Protectorate will give a clear picture of the situation up to the present stage. Until Britain took over the Country there was never any remarkable political uprising except what could perhaps be considered as a race discrimination resentment during the Chilembwa revolution. This had no political attachments whatsoever.

The year 1953 witnessed a new opening era of Nyasaland history when the Federation was imposed on defenseless indigenous people of Nyasaland. The Nyasaland African National Congress formed in 1944 took a strong opposition at the whole idea of federating Nyasaland with the Rhodesias. Notable for their love of peace, the people of Nyasaland sent delegations including chiefs to appeal to the Queen in London. These trips were fruitless and the Queen herself refused to see the delegates.

Nyasaland was a Police State from this time until late 1960 - there were mass shootings, almost similar to the Sharpville shootings in South Africa. Pregnant women, young and old men protesting peacefully were replied by police brutality, shootings and being thrown in jails, restricted to unhealthy areas.

There was considerable bribery by Welensky's Government and all the chiefs who refused the bribes were deposed of their chieftainship - Chief Gomani was almost kidnapped from his own residence by police despite his...
poor health conditions which ended in his patriotic death.

The coming of Dr. Kamuzu Banda marked another political history in the Country. Before he left London he made it very clear that he was coming to Nyasaland "... to break the stupid Federation and lead Nyasaland to independence." The settlers greeted him with suspicion and within a few weeks, a State of Emergency was declared in Nyasaland with mass arrests including Dr. Kamuzu Banda, Mr. H. B. Chipembere, the Chisiza Brothers, and thousands other people. A number of people who escaped the mass shootings were thrown in jails without trials. The settlers made out stories that the Nyasaland African National Congress had planned a massacre of all white settlers in the country on "R Day." The British Government confirmed this made-up story after sending Colonial Secretary Lenox Boyd, who returned to report to London the stupid story from Welensky's agents. Dr. Kamuzu Banda and his strong lieutenants were branded as "dangerous men."

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Racial discrimination of the worst kind prevailed in Nyasaland — the settlers had the best part of everything in the Country.

In the light of all this factual material, the Committee should look back to the history of Nyasaland until the imposition of Federation — denial of freedom of speech against Federation has been the key to our enslavement until the coming of our political Messiah — Dr. Kamuzu Banda — the grievances are not ended until Nyasaland pulls out of Federation. The beloved souls of our brothers and sisters who were savagely shot during 1953 and 1959 are still with us, and until this monster — "Federation" — is out, Nyasaland is determined to free herself by peaceful negotiations.
In concluding this statement I wish to make it clear to the Committee the wishes of Nyasaland Africans in two brief sentences: (1) to withdraw from the Federation - not in the shortest possible time, but NOW, NOW, NOW; (2) to secure independence for Nyasaland by 1963.

I hope that the United Nations will make serious effort to provide economic, financial and technical assistance through their programs of technical co-operation and specialized agencies to help the new Nation of Malawi develop into a true independent Nation.

(Signed) George MacD Chilambe
ALL ENQUIRIES ON THE ATTACHED PETITION SHOULD BE
ADDRESS TO:

George Macd Chilambe,
119 West 81st Street,
New York City, N.Y.
To The United Nations – Committee of Seventeen

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George Macq Chilambe
Dear Friends:

July 25, 1962

The age of colonialism has now reached its peak. A glance at our beloved continent still shows black spots of colonialism. The answer to this challenge rests on us; what can we offer? In Nyasaland and Northern Rhodesia we might say there is a ray of hope; in Southern Rhodesia thanks to the United Nations - we may hope for something if they continue pressure on MacMillan's Government.

If we look back to the years 1953 and 1959 our patience were lost at the imposition of the Federation. People showed love for their country and many of them gave their lives. This a big challenge to us - we owe them and we are faced with an obligation to offer something in turn. The events did not just end there, those who escaped their lives were detained, thrown in restricted and unhealthy areas and a lot more sentenced in jails. The names of Nyandoro, Chikerema and Chipembere will not pass before meeting our challenge.

The Nyasaland Government claims Chipembere was not sentenced on political grounds. Whether this is true or not, the Government considered him a dangerous person. At one time in Zomba in 1956 "a chief was blamed for greeting" Mr. Chipembere in the street.... the District Commissioner told the chief "not to be on friendly terms with dangerous people...." This was pure intimidation.

Chipembere has done a lot for us especially in schools. Nyasaland schools were corrupt. At Blantyre Secondary School, students were fired for singing: "SITULEFWAYA FEDERATION" (we don't want Federation). This was a violation of freedom of speech. At Blantyre womens College, girls were severely punished for joining the nationwide welcome of Nkhwazi Kamuzu Banda on his first arrival from London. At Dedza Secondary School, disturbances broke out when, at the denial of the students' petition, the Principal insisted on the recruitment of an unqualified policeman to teach Nyanja above his level. Chipembere pressed the Nyasaland Legislative Council to look into these corruptions in schools and demanded the immediate and unconditional return of all students who were fired.

Mr. Chipembere has been a prominent speaker in the Nyasaland Legislative Council and much more, he pressed and pleaded for the coming of Dr. Kamuzu Banda to Nyasaland to lead the Congress. When most of the detainees were released Chipembere was left there...still branded as a "dangerous person". Immediately after his release, he was arrested and sentenced.

Friends there is nothing we can offer other than to continue our long battle for political freedom. We are not too young to participate in the battle. Our fellow students (Rhodesian students) in India have demonstrated their love for the country by petitioning to the United Nations General Assembly Committee of the seventeen. What have we done? True enough, we are a scattered minority but we can equally function through certain mediums.

Let us show our love for our country: Help sign the attached petition to the Nyasaland Government for the release of Chipembere. Return the signed petitions to me immediately. The Nyasaland Legislative Council is meeting very soon and we would like the petition put on their agenda.

Copies of the petition will be sent to the British Government and the United Nations (Committee of seventeen).

George M. Chilambe
119 West 81 Street
New York 24, N Y
Telephone SC 4-0052
PETITION TO THE NYASALAND GOVERNMENT

We, the students of Nyasaland, Northern Rhodesia and Southern Rhodesia, understanding the declaration on the granting of Independence to Colonial countries and peoples. Adopted by the United Nations General Assembly in June 1961 - the Assembly being......

"Mindful of the determination proclaimed by the peoples of the world in the Charter of the United Nations to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small and to promote social progress and better standards of life in larger freedom,
Conscious of the need for the creation of conditions of stability and well-being and peaceful and friendly relations based on respect for the principles of equal rights and self-determination of all peoples, and of universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion,
Recognizing the passionate yearning for freedom in all dependent peoples and the decisive role of such peoples in the attainment of their independence,
Aware of the increasing conflicts resulting from the denial of or impediments in the way of the freedom of such peoples, which constitute a serious threat to world peace,
Considering the important role of the United Nations in assisting the movement for independence in trust and non-self-governing territories,
Recognizing that the peoples of the world ardently desire the end of colonialism in all its manifestations,
Convinced that the continued existence of colonialism prevents the development of international economic cooperation, impedes the social, cultural and economic development of dependent peoples and militates against the United Nations ideal of universal peace,
Affirming that peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law,
Believing that the process of liberation is irresistible and irreversible and that, in order to avoid serious crises, an end must be put to colonialism and all practices of segregation and discrimination associated therewith,
Welcoming the emergence in recent years of a large number of dependent territories into freedom and independence, and recognizing the increasingly powerful trends towards freedom in such territories which have not yet attained independence,
Convinced that all peoples have an inalienable right to complete freedom the exercise of their sovereignty and the integrity of their national territory."

Solemnly petition to the Governor of Nyasaland and all the members of the Nyasaland Legislative Council to consider an immediate and unconditional release of Mr. H. B. Chipembere and all political prisoners still serving prison sentences since the imposition of the Federation in 1953, to lift the bans on Reverend Tom S. Colvin and the Hon. Dr. Tom J. Mboya, Kenya Minister of Labour, who was recently declared a "prohibited immigrant" in the Federation of Rhodesia and Nyasaland.
Although Mr. H. B. Chipembere is said to have been sentenced not on political grounds we feel that his continued sentence constitutes a serious threat to peace due to his unforgettable service rendered during his office as a member of the Nyasaland Legislative Council. We strongly believe his capacity has unchallengeable share in Administering the country and therefore his being left out in the participation of this administration equally hampers the progress of the Governmental Machinery.