

Dedicated to Freedom,
Justice and Equality for
the so-called Negro.
The Earth Belongs to Allah

Muhammad Speaks



VOL. 3—No. 2

OCTOBER 11, 1963

111

15c—OUTSIDE ILLINOIS 20c

Messenger Muhammad Issues:

A CALL TO ALL BLACK LEADERS

Allah Is Judging Today

By Elijah Muhammad

Today is the day in which the God of Justice (Allah) is judging between man and man and nation and nation.

To understand the present, we must learn of the past.

We are four thousand years from Moses; and Moses was two thousand years after the creation of the Caucasian race, or two thousand years after the fathers of the Caucasian or White race of Europe.

This makes six thousand years from the time of the birth or grafting of the Caucasian race.

In four thousand years of the white man's rule they have practiced and exercised their power and authority over us as was divinely given to them.

THE trouble going on between the so-called Negroes and the American White people who have always shown themselves to be enemies and haters of their slaves, the so-called Negroes. This thing must come to an end.

So God, Himself, intervenes to make manifest the two people. Everything that is of good, according to recorded history, has trouble



The Honorable Elijah Muhammad

Offers Key To Freedom

An official call upon all black leaders in America to unite behind a militant program for the liberation of 20 million Negroes will be issued officially by the Honorable Elijah Muhammad, Messenger of Allah and leader of the largest movement of Islam in the history of the Western Hemisphere, at Philadelphia Arena on Sept. 29.

An assemblage of representatives from Africa, Asia and Latin America will join with Negroes of all ranks from some 40 states and gather in Philadelphia to hear Mr. Muhammad present his solution to the worsening racial crisis, in his first public address of the year.

Mr. Muhammad's program for the winning of true freedom and justice and equality, calls for the recognition of the descendants of African slaves as a nation of 20 million people and for their separation so that they may establish an independent black nation, and will also include a program calling for the following:

UNITY AMONG all black leaders in the support of the right of black men and wom-

Formula For Murder

MUHAMMAD'S MOSQUE NO. 2
SUNDAYS 12 P.M.
WEDNESDAYS & THURSDAYS 8 P.M.
PHONE 10 7-7683 6 (See Page 2)

(Continued on page 9)

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The Southern

Formula

For Murder

BIRMINGHAM—The mangled bodies of the 4 Negro Sunday School girls are now buried and in their Birmingham graves but the spirit of the Nazi-minded murders goes marching on.

"The Thunderbolt," a monthly KKK-type newspaper with headquarters here and which describes itself proudly as the "Official white racial organ" of the Negro-hating National States Rights Party, must be given some credit, along with Gov. Wallace for maintaining the lynch-climate which made the murders probable.

THE GOVERNOR'S contribution to the Birmingham's formula for murder it must be admitted is immense. For although he did not personally hurl the dynamite, he gave the nod to those who imitate the Governor's defiance of the law.

Only a few days before the church bombing Wallace jerked, over a national TV network, that "of 47 bombings, no one has been killed."

Governor Wallace's most ardent allies has been the KKK, the organized White Citizens and the crypto-Nazi States Rights Party.

"NON-WHITES are flooding America," the Party's paper warned frightened white masses in the recent issue. "America is faced with a peaceful and unending flood tide of non-white invaders! Kennedy is willing to destroy the white race of this nation and bury us in a sea of non-whites."

The Thunderbolt whipped its readers to a frenzy by declaring that in Crystal City, Texas, a state of non-whites, Mexicans had won an election.

"The Mexicans who hold a majority of the local population registered more of their people than the whites had registered," the Thunderbolt declared in its August issue.

"ON ELECTION day the White populace which had founded the city and had always governed it discovered they had been voted out of office. The Mexicans made a clean sweep of the entire city council and mayor's office. Let us keep in mind that Mexicans are NOT white people, but are a mixed Negro-racial race — most of them hate whites, who they refer to as the 'Angle-Saxons'.

"KENNEDY IS ALLOWING THOUSANDS OF THESE MONGRELIZED MEXICANS INTO THE U.S.A."

The Thunderbolt then moved to the Puerto Rican, Asiatic and African invasion fronts with these choice ob-

servations:

"PUERTO RICO has a fantastic birth rate among its Negro-racial population. Hundreds of thousands of these people are coming to New York (to go on relief) and pouring into other major cities of the Northwest. Spanish ghettos are forming in most northern cities.

"In the far West, Asiatic immigration is being stepped up. Kennedy wants to help ease the over population problems in Hong Kong, and wants to let millions of Chinese enter our West port cities. Also, many of the tens of thousands of Cubans that are now coming into Miami are Negroes. Castro is simply dumping his unemployed, dregs of society and criminal element into the U.S.A..."

"There are also population problems in India, the Congo and other nations. Kennedy could quickly fill this land up with Negroes and Asiatics who all hate the

THE Thunderbolt

25c Per Copy

THE WHITE MAN'S VIEWPOINT

AUGUST 1963

ISSUE #53

Non-Whites Flooding America

MEXICANS VOTE WHITES OUT IN TEXAS CITY.

white race. These races rapidly outbred the white race.

"TODAY, the average white man has 3½ children, the Negro has 12 children and the Chinese has about 14 children, the highest of any race in the world.

"President Kennedy actually hates the white race."

Jeremiah in Birmingham

A City Bathed in Blood and Tyranny

By Jeremiah Shabazz
(Muhammad Speaks Correspondent)

BIRMINGHAM—This Muhammad Speaks correspondent was the first black journalist to enter this city of murder and mayhem in the wake of the slaughter of Negro Sunday school children.

I picked my way thru the still-smouldering ruins of 16th street Baptist church and talked to the bereaved and stunned mothers and fathers of the murdered children I witnessed the sadistic terror of Governor Wallace's State Police, finishing in detail where the dynamite hurlers had left off.



Jeremiah Shabazz, Muhammad Speaks correspondent, in Birmingham.

"WHOEVER did it can't be human," cried Mrs. Mattie Tomson, who lives next door to the church. "Children crying and women screaming"

This was only one part of the terror and murder of which The Atlanta Constitution's famed Editor Ralph McGill said: "None of Hitler's murders was more brutal than those who decided to kill children at Sunday School as a terrorist act..." But all omitted the unbelievable tyranny of Governor

Wallace's State Troops. I talked to Mrs. Frances Garret, a 35-year-old mother of six children whose house came under unprovoked automatic fire from the carbines of the troopers.

SHE POINTED to bullet holes in her wall and said: "The shots smashed in here and all I could do was tell my children to lie down on the floor until they stopped. My youngest girl's head was only an inch from these slugs."

As she spoke she cried three slugs out of the wood. Her brother, Frank Cannon, standing nearby, said quietly: "If they kill my niece, I have got to go out

(Continued on page 3)

MUHAMMAD SPEAKS
Published Bi-Weekly

Vol. 3—No. 2 Oct. 11, 1963

Published by
Muhammad's Mosque No. 2
634 East 77th St., Chicago 19, Ill.

Abodeen 4-8622-23
SUBSCRIPTION RATES:
1 Year (12 Issues) \$5.00
2 Years (24 Issues) \$10.00



SHOTGUNS AT THE READY, Alabama State Troopers mill about outside 16th Street Baptist Church in Birmingham, where four Negro Sunday school girls were slaughtered by a racist's bomb. No bombers have been caught, but the troopers have marked up a ghastly record of tyranny against those who have been bombed.

A Call To All Black Leaders

(Continued from page 1)

en to self-defense in order to end the unchecked murder of Negro men, women and children now suffered throughout America. The Messenger of Allah strongly admonishes against any form of unprovoked aggression on the part of black people, but equally admonishes against any form of cowardice or unwillingness to protect themselves against such savage assaults and unmerciful brutality, regardless of the price.

"We are learning fast," the Messenger has stated, "that non-violence is not respected."

THE LAUNCHING of a full-scale struggle on the political front in 1964 to elect, particularly in areas where Negroes predominate, black representatives, dedicated to the struggle for the advancement and welfare of their people and the weeding out of black political puppets used to maintain white supremacy.

A DRIVE for the independence and freedom of the Negro press from chattel enslavement by white advertisers and politicians. The return of the Negro press to its original position as champion of the cause of liberation of black people upon

which it was founded.

THE FULFILLMENTS of the Muslim's 12-point program calling for full employment and equal justice in the courts of the land.

AN OPEN INQUIRY into the future of black people under the American flag.

AN END to the fratricidal conflicts between Negro leaders and Negro individuals and the establishment of a climate of cooperation and love and self-help within our black communities. The teaching of the sacredness of black lives and property and the ending of the association by our men and women with our enemies.

OBTAINING separate schools for our children. Teaching them first our history and a knowledge of themselves and their own kind.

A MORAL and physical assault against uncleanness, against tobacco, alcohol, the eating of swine or the taking of drugs. The placing of sport and play in its proper perspective and the prevention of its interference with the attainment of good education and the building of a strong nation.

THE ACCEPTANCE of Allah and His religion by America's so-called Negroes as essential for our survival.

America Must Share Guilt For Birmingham: Baldwin

NEW YORK — The American people share a collective guilt for the persecution of the Negroes much as Germans did because of their silence during the Nazi persecution of Jews, James Baldwin declared here at a memorial service for six Negro children slaughtered during Birmingham's Sunday of murders.

Baldwin, who said the reaction of the country to the Birmingham slayings was proof of his contention, was among writers and artists who organized the Town Hall memorial service.

ANOTHER Negro author,

John O. Killens, who presided, said the killings had raised doubts about the policy of non-violence in the civil rights struggle.

Legitimate self-defense, Killens said, was an undeniable right. For himself, he declared, he could no longer be asked to "love" those who persecuted and killed Negroes.

He did not amplify his remark but it was clear to the audience that he was breaking with the doctrine of Rev. Martin Luther King that Negroes must "love" their fellow man in a truly religious sense.

Jeremiah in Birmingham

(Continued from page 2)

and kill the first state trooper I see. God, I'm ready to die now. Haven't we taken about as much as a human can stand?"

I talked to 21-year old Bill Wilson, whose case also went unreported. White officials fired shotgun blasts at his back and peppered him with buckshots.

TOGETHER with another Muslim brother, I used my

car to transport Billy to the University Hospital where even as he was being treated the police came in to arrest him.

AS THEY took Billy to jail he turned to us and said tearfully, "I don't know why they want me. God, I've never even taken part in a Civil rights demonstration. Why me?"

Johnny Warran, who spent 20 years in the army said, "I saw action in Europe and



THEY CAME to Philadelphia in 1962 to hear the program of Messenger Muhammad and now in the same arena—but in the midst of the great crisis in the life of black America—

the Honorable Elijah Muhammad presents new aspects of the dynamic Muslim solution for the problem of Negroes before an even greater worldly-wide audience.

CORE Unit Wants Change To Right Of Self-Defense

BROOKLYN — Growing disgust over the refusal of national Negro leaders to support militant self-defense for oppressed Negroes was registered here by this city's CORE chapter, following a heated session over the IF-ANY-BLOOD-FLOWS-LET-IT-BE-OUR-BLOOD tactics of the Rev. Martin Luther King.

In the wake of the Birmingham bomb murder of four Negro Sunday school girls and the wanton slaying of two Negro boys the same day, leaders of Brooklyn's CORE chapter, by majority vote, drafted a resolution urging Dr. King to "unshackle the hands of Negroes in

Birmingham" and allow them "to defend themselves and their children."

THE BROOKLYN CORE voted to send the telegram to Dr. King and to publicize their opinion throughout the press and radio, despite warnings that such might mean the revoking of their CORE Charter.

Fate of the telegram was decided, however, by the National CORE office, which, after a few castrating alterations, proceeded to dispatch an enuch which failed to emphasize the Brooklyn spirit of self-defense for the people.

Meanwhile, far reaching implications of Brooklyn Core's blast at the refusal of black leaders to support the constitutional rights of Negro citizens to self-defense was seen here as militant intellectuals from coast to coast report a growing realization that "passivity" had reached a dead end, with only the diminishing returns of the dead and jailed.

Loren Miller Rights Post

SAN FRANCISCO — California's leading civil rights attorney, Loren Miller, one of two lawyers who defended the rights of 13 innocent Muslims in the notorious Los Angeles "frame-up" case, has been appointed to the California Bar Civil Rights Committee.



HIS CRIME was a demand that an anti-Negro school principal of an all-Negro school on Chicago's Southside be removed, instead police are seen removing the Rev. Arthur Lee from school building, an episode of the fierce battle now mounted by Negro parents for improved facilities for their children.

Boston's Midday

Paul Revere!

By Charles Fleming
(Muhammad Speaks Correspondent)

BOSTON—Negro residents of this "cradle city" which spawned the American revolution continue to sweep back the sea of segregation which have kept them submerged even before the day escaped-slave Crispus Attucks died beating the British off the back of the now-free whites.

A nationwide focus is now on a fight for better educational opportunities for Negro youth being waged here which culminated in a dramatic march to 93-year-old Sherwin school.



UNEASY white spectators were reminded of the unfulfilled freedom of Negroes by the sight of a black "Paul Revere" in the person of Bill Willis, galloping on a black horse through Boston's slums.

And behind the black "Paul" came 5,000 Negro men, women and children marching through the slums and converging in front of the dilapidated school.

Here, a Birmingham lawyer, Ozel Billingsley, a member of the recently bombed 16th street Baptist Church, declared:

"Don't be so naive as to think if our churches in Ala-

bama are bombed that we down South will continue a "love thy enemy" policy.

"AS LONG as you cannot go down to Mississippi or Alabama and enjoy civil rights, you are no better off than the citizens of Alabama.

"It is not my desire to be a citizen of just one little state—but to be a citizen with equal justice in all of the United States," Billingsley said. "I intend to stay in Birmingham."

As for the continuous bombing against Negro homes, Billingsley said, "No bomb can stop us. We're stronger than ever."

Boston's NAACP executive secretary Thomas Atkins told the marchers that they must "remove people on the school committee who still insult" Negroes whenever they pleased. Atkins placed his main emphasis upon the ballot and said, "The most important weapon here in Boston, as in Alabama, is the getting out the black vote."

When Muhammad Speaks asked Black "Paul Revere" Willis what he thought of the people's chances of winning



Ride of Black

ASTRIDE A BLACK HORSE, "Paul Revere," in the person of Bill Willis, rides through

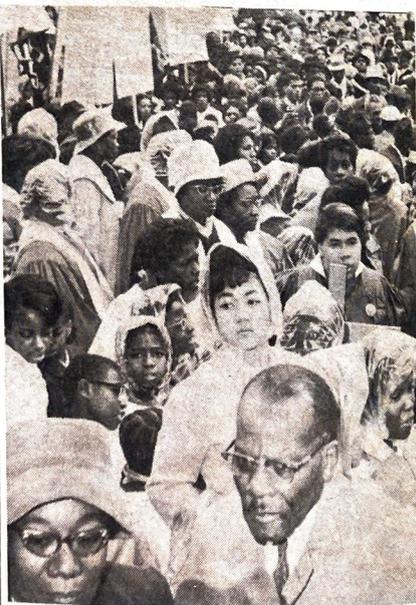
Boston slums, reminding uneasy white spectators of the unfulfilled freedom of Negroes.

equal justice, he said: "Good, if people maintain the same type of interest all over the nation they are beginning to show in Boston."

Mystery Fire in Montgomery

MONTGOMERY, Ala.—A fire of mysterious origin totally destroyed one classroom at the all-Negro McIntyre school here.

This was the third such fire to raze a Negro school here within three weeks.



"PAUL REVERE'S" dramatic ride through the streets of Boston was followed by this crowd of 5,000 men, women and children who marched to 93-year-old Sherwin school in massive demonstration for improved educational opportunities for Negro youth.

'Americus Four' Still Face Death Penalty in Georgia

AMERICUS, Ga. — Because they dared demonstrate against racial segregation, 4 young civil rights workers here remain in jail

without bond for the 3rd straight month on charges of "insurrection."

If convicted, they face the death penalty.

The youths are Ralph Aile, John Perdue and Don Harris of the Student Nonviolence Coordinating Committee and Zev Aaleony of CORE.

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"What Islam Has Done For Me..."



THOUSANDS will attest to "What Islam Has Done" by their appearance on Sept. 29, 1963, at Philadelphia Arena. The scene above shows busses

lined up to transport thousands to Philadelphia in 1962, where the Messenger of Allah made his last public appearance.

How Islam Changed Nightmare Life To Years Of Serenity

By Lester X (Anthony)

Those wild days when I was a young man carrying a pistol and a knife seem like a dream to me now, but I know they were real.

They were days of hard and fast living, of drinking and carousing and of faith in nothing but money, my gun and my knife. I actually felt undressed without my gun. Then I found Islam, the religion of Peace, but that's getting ahead of the story.

I was born in the deep South, in Algiers, La., in 1906. My father was a porter on the railroad and we kids were raised in the city. LIKE MOST of the other Negro kids in those days, I had to quit school early to go to work, in the fourth grade to be exact. I eventually got a job on a railroad steel gang and I made plenty of money but I never could account for a dime of it.

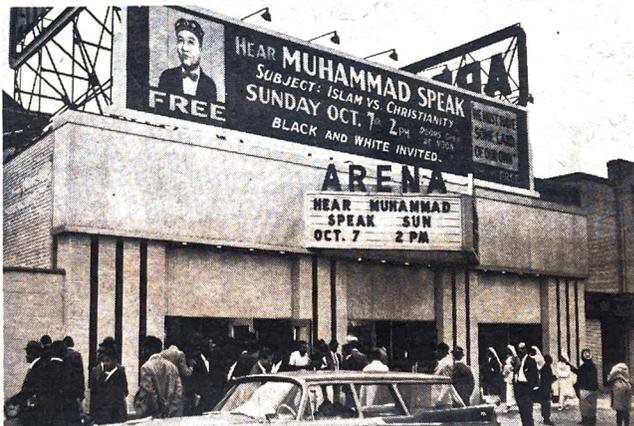
I graduated from steel gang to fireman and then to engineer for the line I worked for but by that time the big city was beckoning. I moved to Chicago in 1935 and I'm still living here. I like it here because this is where I first came in contact with Islam. Here's how it happened.

One day I was drinking and playing cards with a friend named Bud. I mentioned that the only way I'd join a lodge like the Masons was to find one that didn't have a white man as its head. Old Bud just laughed and said:

"LISTEN, my sister goes to some kind of meeting with some Muslims and they don't have a white man at the head." I wanted to check into that right away but Bud told me I couldn't go at this time because I'd been drinking and they didn't allow you inside with the smell of whiskey on your breath. So I determined to attend the next meeting.

The first thing I saw when I went to the meeting was the crescent on the wall. That crescent reminded me of a dream I had had a short time before in which I had seen a sign in the sky just like that. It was then that I realized that this was the right place for me.

I'll always remember the year 1938 as the most significant



THE SCENE will be the same, but the address of the Honorable Elijah even more momentous on Sept. 29, 1963, at the above Philadelphia Arena. Taking up where he left off, the

Messenger's current appraisal of the plight of black people in America is awaited by the world.

year of my life. That was the year in which I became a Muslim and follower of the Most Honorable Elijah Muhammad.

MY LIFE was transformed. In Islam, the religion of Peace, I found the true happiness, the true meaning of life. Gone were the days of carousing, of fast living. Replacing them were days of serenity and fulfillment in Islam.

Then, one fateful Friday night in 1942, The Messenger of Allah, during the course of a lecture, wrote on

the blackboard. Though it is usually the custom to erase the board after each meeting, on this occasion he said, "Don't erase what I have written on the board this night, for the devil is surely coming here." On the board he had written the history of the devil.

As he had predicted, the following Sunday we were met at the Mosque by police and taken to jail. They even went to the home of the Messenger and arrested him.

They sentenced Messenger Muhammad to 5 years. I only got three years but Al-

lah blessed me to serve my time with our Beloved Leader and Teacher, the Most Honorable Elijah Muhammad.

LITTLE HAD I realized when I accepted the faith that becoming a Muslim would try my faith in Allah through persecution and imprisonment simply because we believed in the oneness of God.

(In the next issue of Muhammad Speaks Lester X (Anthony) will tell of life in prison with the Honorable Elijah Muhammad at Milan, Michigan.)

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The Welfare Dilemma: Real Relief or Slow Genocide?



Raymond Hilliard, director of the Cook County Department of Welfare, is one of the world's greatest authorities on poverty and relief. A lawyer, he has served as counsel for the Illinois Emergency Relief Commission, as an assistant attorney general and as Commissioner of Welfare in New York. Since 1944 he has been director of the Cook County Department of Welfare with headquarters in Chicago, the largest public relief agency in the world.

QUESTION: Mr. Hilliard, why do Negroes comprise the bulk of those on relief in the Chicago area?

ANSWER: About 270,000 people is the present size of the Cook County relief program. About 84% of this figure are Negroes. I regard this as a tremendous, shocking injustice to the Negro — that he has been squeezed out of industry.

He thus has become a cast-off of our economic system and is forced onto the relief rolls until somebody does something about it. I might say that industry itself, and I say this without criticism, which has brought about this situation, should assume a great deal more responsibility than it has.

QUESTION: What type of person, generally speaking, is on relief?

ANSWER: At lot of people think they are all loafers and cheats, frauds, idlers and what not. Nothing could be further from the truth.

About 27,000 are very old and receiving old age assistance. Many of them are very ill, confined to their beds in nursing homes, hospitals and homes for the aged. They have lived good lives and served the community well.

Even after retirement they have gotten along well, until they reached the end of their resources.

Although unlimited billions in tax money year after year are poured into "foreign aid" and into rockets and military rat holes, one of the most savage and dehumanizing assaults is being leveled at those destitute and impoverished Negro families who must subsist on public welfare.

In fact, so murderous has been this assault against people receiving public assistance—and so few and feeble their champions—that enforced birth control, threats of starvation, endless humiliations and shameful badges of "inferiority" are being brazenly smeared on helpless men, women and children, marking them as prime candidates for "extermination."

In view of the increasing viciousness of the attack against Negroes on public welfare, Muhammad Speaks interviewed Raymond Hilliard, director of the Cook County Department of Welfare and one of the most articulate and experienced experts on public aid. Mr. Hilliard's significant analysis of this appalling situation will be presented in three segments, of which this is the first.

People seldom come to us at the legal retirement age of 65. Instead, they come to us at the age of 70, meaning that they hang on for a very considerable time period after retirement. None of these people should be maligned as a reliever, idler or chisler.

QUESTION: What are some other types of persons on relief?

ANSWER: Another 20,000 are permanently and totally disabled. About 1,300 are blind but certainly you cannot call the blind idlers and loafers.

QUESTION: What about children?

ANSWER: That is the largest group of all — about 150,000 children. Of this number, 70% are under the age of 10. This, as you may note, accounts for about 210,000 of those on assistance. Another 40,000 are women who are taking care of children.

Most of these are small children and so the mothers are tied down to the care of their children. These are our ADC mothers. They are frequently criticized because large numbers of the children, not a majority, are what is called illegitimate.

QUESTION: How does this charge of illegitimacy affect the lives of Negro children on relief?

ANSWER: On the heads of these mothers the community sees fit to heap its scorn. This, I believe, hurts very deeply the children who have started out deeply hurt to begin with.

No youngster ever wants to carry a deep scar of illegitimacy, and I think it is shocking that a more human attitude cannot some-



FACES OF POVERTY, young and old, in a northern metropolis. They are symbolic of impoverished Negro families who have been forced to subsist on public welfare.

how be made to pervade the public.

QUESTION: Why are able-bodied men on relief rolls?

ANSWER: Now this leaves only about 20,000 that could be classified as able-bodied, employable men. It is these men who are the ones who have been ousted from industry — who lack the skills to fit into today's job market.

QUESTION: What is the future of the thousands of Negroes made jobless by automation?

ANSWER: These people have been ousted or as I often say "squeezed out of industry." Although in the jobs they held they didn't need anything particular in the way of education, it turns out that there is no future for them in the employment market of today or tomorrow unless somehow, and quickly, they acquire the necessary basic education.

Even before they can be retrained or placed in training classes, they at least need to know simple figuring. They have to know how to read and they have to know how to write.

QUESTION: What has been done to help these thousands obtain an education?

ANSWER: Early in 1962 we began to plan with the Chicago Board of Education what we have come to call a massive attack on illiteracy. This was accompanied by the establishment of a citywide network of training and educational facilities, particularly for people on relief.

QUESTION: How have Negroes responded to this program?

ANSWER: We announced that people on relief would be required to attend these classes. The result proved we needed no such dictum — so eager was their response to this small offering of hope.

I attended a graduation exercise at the Manley School and a lovely woman—one of 20 receiving 8th grade certificates—made the graduation speech. I shall never forget her words. She said, "Many of us thought that for us it was too late but this experience of getting an elementary education as a beginning showed that it was not too late."

(In the next issue of Muhammad Speaks, Mr. Hilliard discusses the welfare education and training projects, delves into the background of poverty and speaks of the problems of children of those on relief.)

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Prayer Service In Islam

(From the Holy Qur-an, translated by
Muhammad Maulana Ali)

THE LOST-FOUND JOINS the righteous in prayer for the first time upon their finding by Allah.

We see him turning himself to Allah to recite the prayer of the righteous. The presence of Allah is like the sun in all its brilliancy on him in the early morning after a long dreary night, and his first thought was to rise up and prepare for the day.

We see him washing his hands; all the exposed parts of his body. We see him washing his face, his eyes, ears, mouth and nose and even those wet hands go over his head to clean the very scalp because he is now turning, for the first time, to His God, Allah. And looking upon the presence of God and the light in which He has shown upon him makes him to feel he was unclean and that he needed to clean up. Even the outer appearance is to be cleaned in the presence of God to hear His words of guidance.

HE STRETCHES FORTH his hand while standing as erect as a soldier before his captain in attention. He has said that he has surely turned himself to Allah. He has taken an oath that he will not worship any God but Allah and that his prayer, his sacrifice, his life and death is all for Allah. He has declared that Allah has no associate and he is commanded not to set up any rivals with Allah.

He is now ready to enter the prayer service of the Nation of Islam and to recite the oft repeated prayer. He closes his eyes from looking upon the world of evils and filth. He has washed his ears from the hearing of evil. He takes no more part in listening to the conversation of the evil doers.

He has washed his nostrils from even the smell of offensive things to the intelligent and decent society of righteousness. He has washed out his mouth; cleansed it as far down his throat as water could go without strangling.

He washes his mouth from speaking of evil, and planning evil and indecent things. He takes no more part in using his mouth and his tongue for the service of evil. Now, the mouth and language his tongue utters is saying that which he believes will please Allah and the Nation of righteousness. He has washed his hands and all exposed parts of his body. His hands are washed from taking part in evil and indecent doings. His feet are washed from the evil service of walking, standing, and sitting in the presence and path of the wicked.

HE CLEANS THEM to walk towards Allah and stand in His Holy presence. His body garments are no more filthy, but now made sacred to the service of Allah.

We have heard him declare that Allah is the Greatest and that there is no God but Allah. He declares none deserve to be worshipped besides Allah and that Muhammad is His last Apostle. He has declared himself to be turning to the service of Allah and not pursuing the evils of the darkened West.

HE NOW LOOKS eastward to behold the light of God and his people from whence he has strayed from the last 400 years. He now wishes to be guided on the right path of Allah. Thus, he now recites the following prayer that is designed especially for him who was lost in the darkness of evils in the Western World of the Shaitans (devils of European origin).

He now prays in the Name of Allah and not to a mystery God that he nor anyone else has seen, nor does such exist. Neither does he pray in the name of dead prophets. He now stands in the light and reality of Almighty God, Allah, who appeared in the Person of Master W. F. Muhammad. He recites the following:

In the Name of Allah, the Most Merciful. All praise is due to Allah the Lord of the Worlds. The most Merciful Master of the Day of Requital. Thee do we serve and Thee do we beseech for help. O Allah, guide us on the right path; the path of those upon whom Thou has bestowed favors and not of those whom Thy wrath is brought down, nor of those who go astray. Amen.

As you notice in the above prayer, it is designed for one who has lost himself from the right path to Allah. He now wishes to be guided on that path the Prophets walked in; upon the path that Allah has bestowed favors for those who walk thereon.

HE NOW DESIRES favors, Divine favors, to be bestowed upon him after being deprived of friendship and favors from those who walk in darkness of evil and murder. He desires not to walk in the path of those whom Allah dislikes and is angry with, and whom Allah has sent His curse upon in the past and has recorded it in the history for their own warning and as an example of what will befall them and those who willfully and knowingly go astray from His (Allah's) path. He has declared Allah to be the final judge on the day of resurrection.

The Fuse May Be Long, But . . .



Letters To The Editor

I am an avid reader of MUHAMMAD SPEAKS and every fortnight that it is published, I purchased three copies: — one copy for my storekeeper, who is an Episcopalian, and who swears that he would never buy it himself; one copy which I carry to my job to let my fellow workers read it; and one issue for myself. However, Mr. Muhammad's Message is not new to me. I can remember first reading his Message in The Pittsburgh Courier in the early 'fifties.' The Muslims who sell me MUHAMMAD SPEAKS are members of Muhammad's Mosque No. 11, 35 Intervale Street, Roxbury 21, Massachusetts.

I think it would be a good

thing if you would start a fortnightly column entitled The White Man Looks At Himself. It should carry only quotations from the white daily press and white magazines, showing to what extent The White Man is aware of his guilt of Crimes Against The Human Race.

—Arnold Brown,
Boston, Mass.

LETTERS TO THE Editor

I have just finished reading one of your papers. It's the first one. I have read every page and am very impressed.

I would like to become a member, or help in some way for our race.

I live in a small town and most people would call me

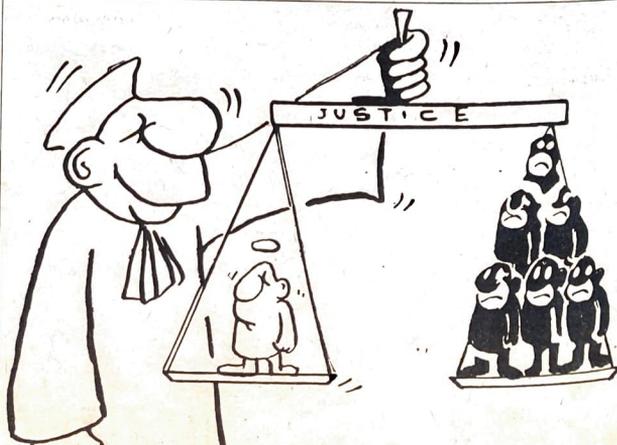
crazy if I say I believe in your teaching. But I would not mind or be ashamed to follow your teaching.

I would like to get a copy of each paper. My mother brought this one from Dallas, Tex., where she was visiting my sister.

I am a Methodist by faith —yet, the truth will make us free. I hope I will hear from you and it will be the answer to my prayer.

I don't have very much money, but I always try to do my best to help some worthy cause. Bless you and may God bless you and may God spare you many years to come.

—Miss Rosella Smith
Ardmore, Okla.



"How to balance the 'Scales of Justice' in South Africa and in the U.S.A. As seen in the Algerian 'African Revolution,' by cartoonist Chid.

ALLAH THE JUDGE

(Continued from page 1)

in its infancy, but as it grows, it triumphs in the end.

The so-called Negroes must know the truth: This is the only way to bring them into the light of truth as they are spiritually blind to the knowledge of the truth of themselves and of their enemies. And no one can bring them into this knowledge of themselves but God, Himself.

PROPHETS of God can only deliver the truth to the people. But to make them to believe, see, and understand it and accept or reject it this must come from God.

It took the destruction of the people of Korah by Almighty God to make Israel understand that it was God who had appointed Moses to lead them, and that self-made leaders such as Korah would not work in the way of delivering and establishing Israel into another country.

Because Allah had chosen Moses to act as a guide for Israel, and all other self-made leaders would be failures.

HE SENT poisonous and fiery serpents against them to bite and kill them who rebelled. So this is a warning and a sign for us today: That when God intends to separate a people, or remove a people and put another in their stead, it is His work and the people who rebel

against His work will come to naught.

The so-called American Negroes must learn these truths today: That they cannot deliver themselves from the evils they are suffering from the white race without the help of Allah.

You see the trouble that our people and the American whites are suffering from the struggle of our people with a few whites on their side to bring about integration between the two races, of which is opposed by God, Himself, for it is the time that the two people should separate.

Thank you, and I hope that you will study over what I have written that it may help you to understand the time in which you are now living, and what you now see that is making you feel perplexed over it: That it is the time of the resurrection and separation of the Lost-found members of the Black Race.

HURRY AND JOIN ONTO YOUR OWN KIND! THE TIME OF THIS WORLD IS AT HAND!

Listen to MR. MUHAMMAD SPEAKS Every Sunday at 6:30 A.M., WEBB-FM 93.9, and at 9:30 P.M., 1570 kc.

Write To: MUHAMMAD'S MOSQUE No. 2 5335 South Greenwood Ave. Chicago 15, Illinois
Elijah Muhammad, Messenger of Allah

Rochester 'Frame-Up' Ripped by Civic Leaders

ROCHESTER, N. Y. — An East Coast "frame-up" trial of innocent Muslims matching the notorious West Coast frame-up of innocent Negro victims of police brutality in Los Angeles, got underway in its second lap here with an all-white jury, judge and legal system.

Defense attorneys for the 15 Muslims, who in January were dragged from worship service by police using "storm-troop" tactics, again ripped the prosecution's case and phony charges of "riot," and "assault." Although County Judge Harry L. Rosenthal denied the defense demands for dismissal on the grounds of no evidence, the prosecution here revealed it intends to present the same warmed over claims, which had failed to convince a previous jury.

MEANWHILE, growing community resentment

against the repeated attempt to "convict" the young Negroes rather than their police assailants was seen as Negro community leaders jammed the courts to watch the procedures.

The invasion of the Muslim religious meeting is viewed by black religious leaders of other denominations as a direct outgrowth of the disrespect for Negro religious rights which have already resulted in the bombing of Negro churches in the South in the current climate of intimidation and harassment of Negro leaders.

Hit-and-Run Racist Blamed

WASHINGTON—The bombing of a Negro church in Birmingham in which four young Negro girls lost their lives is considered in certain quarters here as the latest crime of a hit and run racist underground which has complete disregard for human life and the law.

The underground atroci-

ties and hate spreading work against Negroes and Jews are reportedly carried out by a group comprised of past members of Klan-type organizations which deploys its members to various racial trouble spots. They prey on Negroes particularly.

The hate group is said to have headquarters in Birmingham.

Gandhi Tactic Impotent Says Bishop Tucker

A Negro Methodist leader in this Midwestern city openly called upon his membership to arm themselves against "illegal intrusions" in face of the Birmingham racist attacks upon Negroes.

Bishop C. Ewbank Tucker of the African Methodist Episcopal Zion church said that his hopes for law and order in Alabama had been shattered and added: "The Gandhi philosophy of nonviolence in situations of this kind seem impotent and ineffective. As one of the presiding bishops of a church with a constituency of one million, 70,000 of whom reside in Georgia, Alabama and Mississippi, I call upon our membership in these states here and now to arm themselves to repel any illegal intrusions upon their persons, the privacy of their homes, or the sacredness of their institutions. The same admonition applies to our constituency in Kentucky."

Negro To Run For Mayor

ALBANY, Ga. — Slater King, acting president of the Albany Movement, has qualified as a candidate to run for Mayor of this city in the October 15 elections.

King, whose wife was kicked down and knocked unconscious while she was in the seventh month of pregnancy in 1962, stated:

"In spite of the many instances of police brutality against Negroes of Albany, I still have faith in this city, where I have lived all of my life, and believe that there are many people who desire for there to be a better and more humane city government."

Mrs. King's baby was still-born one month after the 1962 atrocity.

EDITORIAL

The Honorable Elijah Muhammad has called upon Negro leaders and educators to set aside all religious or political differences and to join hands and unite behind the best program to achieve black liberation.

In the Messenger of Allah's first public appearance of 1963 at the massive rally in Philadelphia he offers a complete formula for freedom and he emphasizes the grave importance of a solid black front which will turn back the sellers of tyranny and death who have trampled black men and their hopes for hundreds of years.

"My people," said Mr. Muhammad, "should get together and confer over the best way to unshackle our people from the hands and power of the slavemasters' children."

THIS MESSAGE from the leader of the largest movement in the history of the Western hemisphere comes at a time when complete and resolute unity is desperately needed in the black man's struggle for freedom.

For this is a time of mass murder of innocent children; of day-to-day police brutality; of mass arrests and torture and frame-up trials—all of it openly directed against those who fight to throw off the yoke of slavery held tightly in the hands of children of slavemasters.

And it is a time when the United States Department of Justice, instead of protecting the innocent and the rights of the innocent, has all but turned its back on black America's drive for freedom.

THE HONORABLE Elijah Muhammad's call for complete unity may come as a surprise to some of the leaders of black America. It should not. The Messenger of Allah has always emphasized that unity is strength.

A year ago, at Chicago's McCormick Place, he said, "We want freedom. We want a full and complete freedom."

Complete freedom is the only way to end the tyranny against 20 million black Americans.

Let all black educators and leaders join hands and unite behind the best way to win that freedom.

Quotations

from the Messenger

"The message I bring is not for the cowards. Those of you who follow me must be ready to withstand the bars and insults of those who come to investigate, pry and claim that our ultimate aim is to undermine the American way of life. We have no such intentions and our critics know it..."

"How ironic it is that the very people who charge us with disturbing the status quo, themselves go around raping, lynching, denying citizens the right to vote and talking to the halls of Congress to call you and me everything from a beast to an amoral entity..."

"I have no alternative than to tell you that there is no life beyond the grave; there is no justice in the sweet by and bye. Immortality is NOW, HERE. We are the blessed of God and we must exert every means to protect ourselves..."

ABOUT BOOKS

By John Henrik Clarke

"THE MIND OF AFRICA," Abraham, W. E. University of Chicago Press. 206 pp. \$4.00.

(ANP)—With The Mind of Africa, one of the most brilliant of the new generation of European-educated African intellectuals makes an outstanding contribution to the current debate on the future of Africa. Mr. Abraham urges that the eyes of Africa be turned inward and that fruitless comparisons with other continents be avoided.

"THE CASE OF AFRICAN FREEDOM," and Other Writings on Africa. University of Texas Press: Austin, Texas.

The late Joyce Cary's important writings on Africa are brought together in this very useful book. Cary concludes that Africa must have freedom to develop its own way—and that Africa is destined to become a citizen of the world in equality with Europe and the Americas.

"BELGIAN ADMINISTRATION IN THE CONGO," Brausch, Georges. New York: Oxford University Press. 92 pp. \$1.75.

This book, by the former Belgian civil servant with long experience in the Congo administration, is an attempt to answer some of the still outstanding questions relative to Belgian rule in the Congo.

FREEDOM, JUSTICE and EQUALITY
WE MUST HAVE OR ELSE

Would you like remaining a permanent slave or being a permanent member of a soup line? Are you with us to get Freedom, Justice and Equality for the So-Called Negroes?

PLEASE SEND US YOUR

NAME

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Chicago 15, Illinois

Other People's Opinions

In the interest of freedom of expression and free discussion, the Honorable Elijah Muhammad, Messenger of Allah, has opened the following page, "Opinions of Others," for comments and criticism from organizations or individuals on any phase of the Muslim program or on the plight of black America. (All submissions must be signed and comments confined to not more than 300 words).

Critic Attacks Critic

As One 'Devil' To Another

By Frank Kofsky
(Los Angeles, Calif.)

As one "devil" to another, I am glad that Matthew T. Monahan saved me the trouble by suggesting that his letter "may sound like the same old hogwash." (Muhammad Speaks, Sept. 13, 1963, p. 10).

It not only "may sound" like the same old hogwash—it is the same old hogwash! Once again a so-called white radical takes it upon himself to dispense some of his theoretical charities to the humble black man — provided, of course, that the latter agrees to listen, hat in hand.

Most white workers may not actually hate Afro-Americans, but that is beside the point. All that counts is that they have not rallied to the side of the black man, who is the most exploited sector of the American working class. And this is what makes Monahan's simplified "class" approach — which is at best a parody of Marxism — all wet.

MONAHAN invokes the name of Marx to "prove" that "injustice against the Negro . . . is not simply and wholly a matter of race but also of class." It is quite true — and most black men and women know it — that the Afro-American is primarily a worker, and depends on wages for a livelihood. But that does not and cannot end the matter.

WHAT IS even worse is that Monahan, with a true "Mr. Charlie" point of view, has the nerve to lecture Afro-Americans that the "key" to their problem is economic — as if this weren't acknowledged in the Muslim Program — and that integration "makes better sense" than separatism. First of all, whether integration or separation "makes better sense" is not for "Mr. Charlie" Monahan — or any other "Mr. Charlie" — to decide.

Every genuine Marxist recognizes that American workers are not a homogeneous group, and that, relative to the Afro-American, the white workers organized in unions constitute a "workers' aristocracy." That is why (white) union members have in general gone along with keeping the black worker down — the whites want to hold on to their privileged position.

It is a question that can only be decided by the mass of black men and women once they begin to organize to press their demands.

The second point is that

Self Defense Or Passivity: Which Path?

By Philip MacDougall

Much publicity is being given to the Black Muslims, who subscribe neither to non-violence nor to integration. What is of greatest interest is their critique of King and the non-violent resistance people.

The following, then, should come forward as a respectful suggestion and in that form only . . . It consists in the armed and organized, just and equitable, for self-defense of the Negro community, carried on in conjunction with the fight for integration.

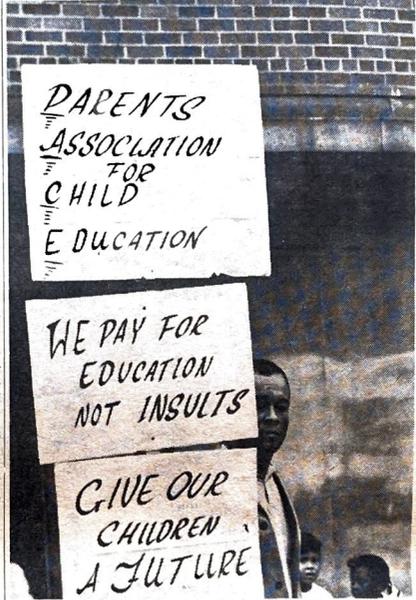
Why integration rather than separation? . . . the fact is that the Negroes of the Southern states pay for schools and public facilities by their taxes, and so have the present right to benefit from them. As of this moment, their right for these benefits is a good fight.

ARMED self-defense, militia, and everything that goes with it—such words give rise to alarm.

Will not readiness to fight bring fighting, more fighting now, and there will be more, but without this condition it will be unorganized and anarchic — therefore, inescapably the greater catastrophe.

To ask such a question is to ask: If the responsible citizens of a town come together to establish the rule of law against the gangster element, will this not breed counter-violence from the gangsters, and in turn, the need for retaliation?

Certainly, and it is violence which should be accepted and embraced by all responsible adults. A more peaceful state of affairs will be the end result.



THIS EMBATTLED FATHER pickets Beale Elementary, a Chicago all-Negro grade school, charging inferior education and insults by the white principal, Willard A. Johnston. Parents of 40 Negro pupils have withdrawn their children and established a private "freedom school" in a Baptist church, demanding removal of the bigoted white administrator.

separation — which "Mr. Charlie" Monahan calls a "reform based on unreality" — is no more unrealistic

than the demands of, say, the March on Washington, which called for "jobs and freedom."

Thinks Word 'Black' Abused, Overused

By Charles Collinswood
(Sparta, North Carolina)

I am generally considered one of those so-called "educated" Negroes who have long had much criticism of the Black Muslims in America, but gradually I find myself reading your excellent publication, Muhammad Speaks, more and more.

I especially must extend my personal thanks to the Honorable Elijah Muhammad for his foresight and fairness in opening up this special section, "Other People's Opinions," and giving others the right to speak out in your newspaper.

I am accepting this offer by immediately speaking out against the overuse of the

word "black" as a description for every person with African blood, regardless of his complexion, nationality or background. It is getting monotonous, and it sounds as racist as the word "white" substituted for German, Frenchman, Spanish, etc.

NOW, mind you, I do not object to being black, but it seems to me that a few groups seem to believe that by simply calling all peoples of African descent "black" they are bringing about some kind of "blood unity." It is really not that simple. Of all the human associations, the complexion of the skin is probably the most superficial. There are far

more basic drives and more basic issues determining man's relationship to man than the thin layer of skin that covers his body.

Oddly enough, so many of those people who want to describe everybody black, brown or beige as "black" object to the word Negro, which is simply the Latin meaning "black."

Further, to those people who object to the word Negro as having a "slave connotation" or as having been placed upon the Negro by "white masters," let them realize first that the meaning of all words change their connotations with time. And secondly, the word African was not invented by Africans — but it was the Romans'

name given to the continent. Yet, who would be so ridiculous as to say let's stop calling the Africans "Africans" because the white Romans gave the people that name?

THE WORD "Slav," which applies to a huge section of the peoples of Europe, originally meant "slave," but now these same "Slavs" are shooting rockets at the moon and are the other half of the H-bomb power of the world.

They didn't bother confusing things by changing the name—they simply changed the game.

I would suggest no more worry about the names Negro, African, etc., and more about changing the status and improving the destinies of these peoples.

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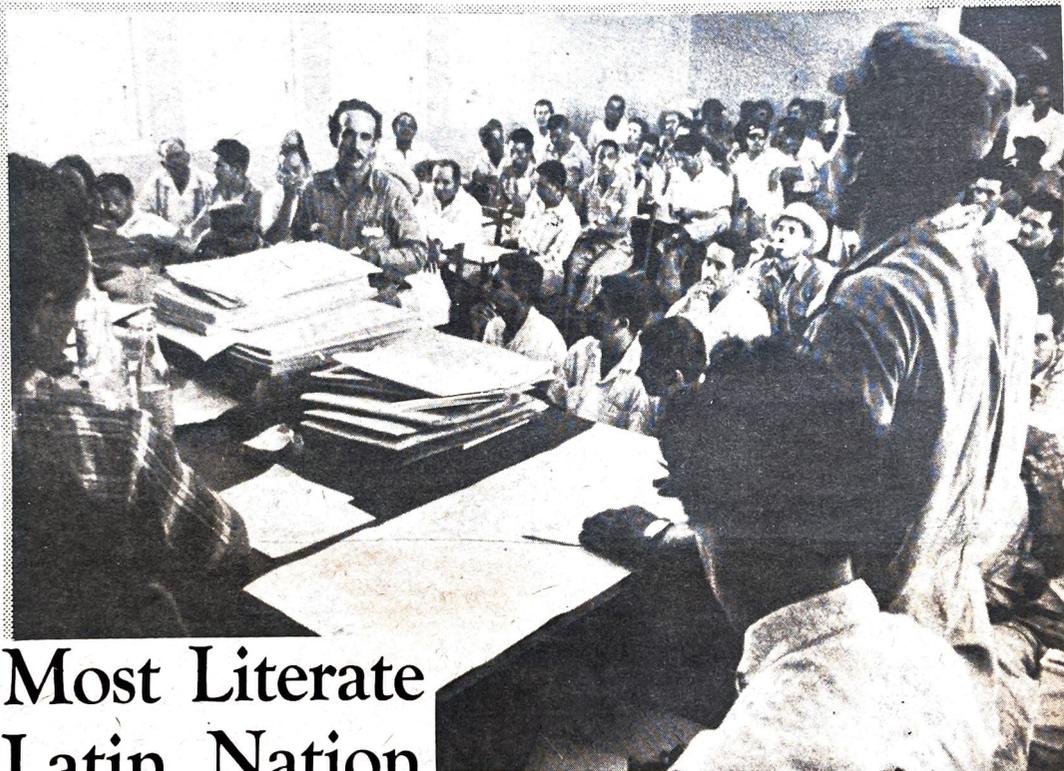
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When Cubans Found the Power of Reading and Writing!



Most Literate Latin Nation

By Charles P. Howard, Sr.
(HNS) UN and Foreign Correspondent

HAVANA—In 1959, when Fidel Castro took over the Cuban government, only 30 percent of the total population could read and write while a staggering 70 percent were totally illiterate.

In 1961, 96 percent of the populace could read and write and only 4 percent were illiterate.

The figures didn't just change themselves. The dramatic drop from 70 percent to 4 percent was the direct result of an intensive "crash program" which stretched from remote Oriente Province to the heart of Havana to teach every illiterate Cuban to read and write.

UNDER THE Batista regime, education for all practical purposes was limited to the upper and middle classes. Castro himself makes the statement that in his own district in Oriente Province, where he grew up, he was "the only one of a thousand boys able to get a college education."

Cuba today has the highest literacy rate of any country

in Latin America. Thus Cuba is well on the way to becoming a nation of people free of discrimination and hatreds based on ignorance.

Actually, before Castro's revolutionary forces had succeeded in driving the Batista forces from the country January 1, 1959, the revolutionaries had launched a campaign against illiteracy and by January 1, 1959, had taught some 100,000 adults to read and write. This campaign was conducted primarily in rural areas.

ONCE THE revolution was won, the new government instituted a specific "literacy campaign" under the direction of the National Literacy Commission which embodied every single mass and revolutionary organization; all six Provincial Literacy Commissions and the

CUBA HAS FOUND that education is the key to progress. Here, a class is conducted in a remote rural area.



CORRESPONDENT Charles P. Howard (left) and Juan Almeida, commander of the Cuban Army, who, under the Batista regime, was only able to get an eighth-grade education.

A genius at "guerrilla" warfare and tactics, Almeida was with Castro in the attack on Moncada Barracks in 1953. They have never been separated since.

(Continued on page 12)

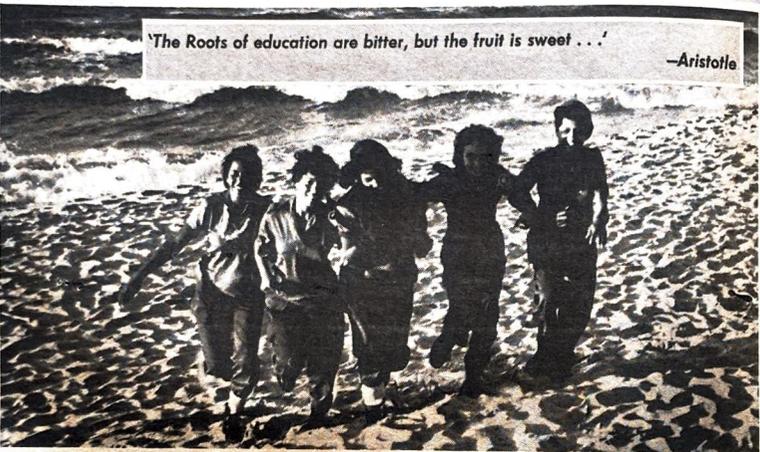
The immense significance of the Cuban revolution, with its deep implications for the peoples of African descent the world over is too great for the Negro press to allow its news concerning Afro-Cubans to come exclusively from the big white press, whose ceaseless tales of Cuban horrors and of a cruel slave state certainly should be investigated by the Black press.

Therefore in order to fairly appraise the events in Cuba, Herbert Muhammad, son of the Honorable Elijah Muhammad, and correspondent Charles P. Howard, accepted invitations to visit the island along with 600 other international leaders and went on a State Department okayed visit.

Muhammad Speaks is proud to be the first Negro newspaper to bring to its readers definitive accounts of what really happened in Cuba and what the Black people think of their government.

Howard

Here's What the White Press W — No Education Color



'The Roots of education are bitter, but the fruit is sweet . . .'

—Aristotle

ON THE WATER FRONT, Cuban girls frolic in the sand with the ocean as a backdrop. Cuba's thrust for education has brightened their lives and their futures.



'It is only the ignorant

'That's what education means—to be able to do what you've never done before . . .'

—Palmer

WELL FELLOW AMERICANS,
WE KILLED FOUR NIGGARS
AT THAT CHURCH—OUR
NEXT BOMBING WILL BE...



GERALD D.

(Continued from page 11)

Ministry of Education of the Revolutionary Government.

To start this campaign, the year 1961 was designated "The Year of Education." From October 1960 to January 1961 the campaign was organized; text books and teachers' manuals printed and leaders prepared.

The campaign force when completed consisted of 121,000 volunteer teachers and 100,000 "Conrad Benitez" Brigadiers (teenagers).

The Brigadiers were named for a young Afro-Cuban teacher, 18-year-old Conrad Benitez, who was murdered by counter-revolutionaries who operated in the mountains of Las Villas Province. Also included in the campaign force were 15,000 "Fatherland or Death" Brigadiers (Revolutionary worker volunteers) and 35,000 educational technicians (teachers).

ALL OF THESE teachers, along with the technicians and social workers who participated in the campaign, make a total of more than 300,000 Cubans in the army against illiteracy.

Major Raul Castro, minister of the Armed Forces, and brother of Fidel Castro, said, "To make this patriotic goal a reality, all the workers, all the teachers, all the youth, all the women, must join the campaign; let's not have one literate man or woman who is not

CUBAN SCHOOL TEACHERS sends to learn to read and write

teaching a comrade to read and write; let us mobilize to wipe out this evil bequeathed us by imperialism."

When this force was trained and ready to move into the field, the equipment consisted of complete uniform, knapsack, lantern, hammock, Cuban flag, text books, manual and photographs of Camilo Cienfuegos and Conrado Benitez.

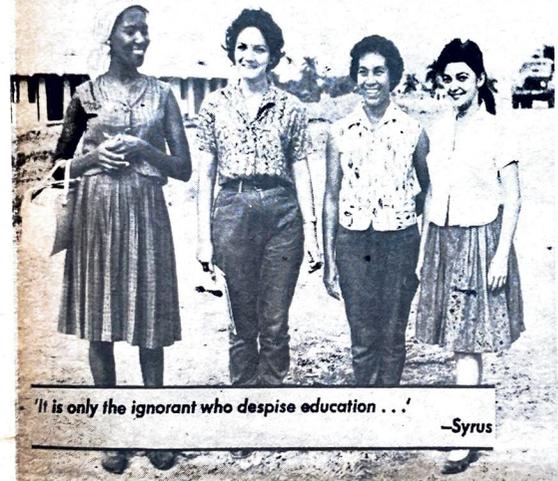
WHEN THE teacher reached his or her post, he lived in the farmer's home, helped him with the field work in the day and gave him useful information about hygiene and health in addition to his main job of teaching him and his family to read and write.

This humanitarian program, perhaps did more to consolidate the urban and rural population behind Castro and the Socialist Revolution than any other single operation.

But this campaign against illiteracy in Cuba was not without opposition. The opposition came primarily from three main sources: the counter-revolutionary forces, who visualized it as a dangerous if not fatal weapon being used against them and the success of their opposition; the organized teaching profession, because among other things this disrupted their regularly scheduled programs and took from

Press Won't Tell:

Color Bar in Cuba!



'It is only the ignorant who despise education ...'

—Syrus

CUBAN SCHOOL TEACHERS like these, working throughout the country, have helped thousands to learn to read and write. Much of their work is done in rural areas.



'Only the educated are free ...'

—Epictetus

THIS GRANDFATHER never had a chance to get an education as schooling was limited to middle and upper classes when he was a young man. The grandson he holds, however, is already a school boy and has more than an even chance to obtain a college degree.

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the class rooms thousands of their students who had not completed their courses; and the Catholic hierarchy, because it virtually destroyed their system of "private education" which, in the normal course of events, was denied the poor because

primarily these schools were located in the rich neighborhoods and the fees were too high for the poor to pay.

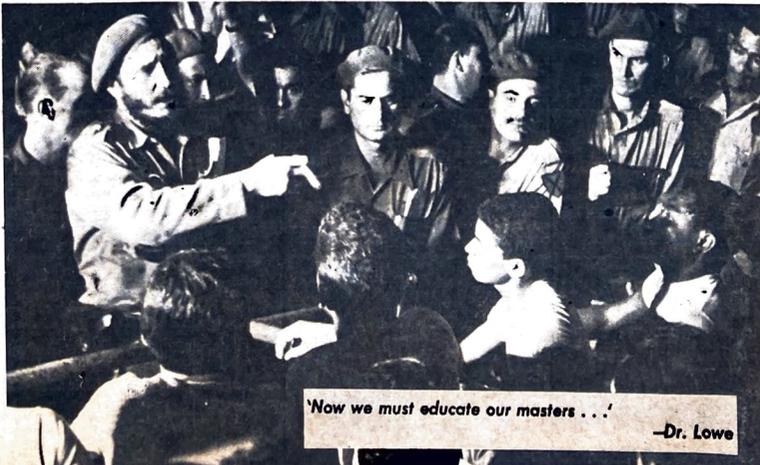
ALL OF these schools are being designed and constructed by young Cuban architects and engineers.

Some of them will accommodate 20,000 students.

Thus the "crash program" for education in Cuba, though still in its earliest stages, has already reaped rich dividends for the Cuban

populace. In the ageless words of Thomas Jefferson:

"Enlighten the people ... and tyranny and oppressions of both mind and body will vanish like evil spirits at the dawn of day ..."



'Now we must educate our masters ...'

—Dr. Lowe

FIDEL CASTRO (left) visits young Cuban students (foreground). Castro has said that in Oriente Province, where he was raised, he was "the only one of a thousand boys able to get a college education."

What Happened when Cuba Decided to Educate?



RURAL RALLY for Cuban educational program is occasion for neighbors to get together for friendly talks and discussions of current events. Unseen trumpeter (left) was among musicians who played for dancing which followed rally.

Steel Cutter Tells Day Of Terror in Americus, Ga.

ATLANTA—As naked violence and stark terror against unprotected Negroes increase throughout the South without a challenge from city, state or national authorities, police brutality here was exposed in the sworn deposition by a young Atlanta Negro.

James Williams, 28, a steel cutter, told how police officers in Americus, Ga., stomped on his left leg and broke it and beat him into a semi-conscious state with clubs. His only "crime" was being a Negro.

He related how on an August night he and a friend, Gene Mann, were crossing a street in Americus when a policeman shouted for them to "Halt!"

"WE WERE scared and stooped," Williams recalled. "Then, Gene Mann ran away."

He said that while he stood talking to the policeman, a panel truck containing two state patrolmen stopped near them and, without a word, the two patrolmen got out and started beating him with their billy clubs, making "a big knot on my head behind my left ear."

Even as he fell to the

ground, the patrolmen continued to "hit me with something like a baseball bat. I can't describe the pain, but my whole head felt swollen and the blood was gushing

down my face."

WHEN THE state patrolmen asked him to get up and he replied that he was unable to do so, Williams said the "policeman who was with them said, 'let me have him,' and stomped me on the leg."

Still cursing and demanding

that he get up, "the state patrolmen pulled out a 'hot shot,' a long silver-looking stick run by batteries and burned me in the right rib section."

After these "law enforcement" officers had tired of brutalizing the helpless young man, they took him to jail and "laid me down by one of the cells."

When the officers later discovered that Williams was a steel cutter in the nail

plant "that Mayor Griffin Walker's wife manages" and where one of the officers works as a salesman, the policemen said, "We better carry this s.o.b. to the car and get him to the hospital," Williams asserted.



JAMES WILLIAMS LIVED TO tell the story of sadistic police brutality to a Student Non-Violent Coordinating Committee group in Atlanta.

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Indian Outlook

They'd Like to Back Negro Struggle, But

By RUSSELL BURNS

In the milieu of the mass struggle of black people in America, the long ignored cry of the "red" man for traditional American freedoms was seen here as emerging into new prominence.

With Chicago now rated as the largest center of Indian life outside the reservations, leaders gathered at the American Indian Center's 10th annual Pow Wow here and spoke candidly of the giant Negro struggle sweeping the nation.

MOST INDIAN leaders, it appeared, still fear any open alliance with black Americans, regarding the issues as "too hot."

Although the Indian population reduced nationally to less than the Negro population of Harlem, Indian leaders still fear that an association with Negro causes will only bring on the wrath or indifference of whites.

Muhammad Speaks, however, found younger Indian leaders with different outlooks.

ASKED HOW the Indian people feel about the Negro's struggle for equality and justice, 23-year-old Bob Lone Bear, a Sioux Indian from South Dakota, declared, "We'd like to get in there with you, because we're suffering too."

A commercial artist and



INDIAN WOMEN at the Pow Wow in Chicago, attended by members of 48 tribes from across the country. Though their garb is from the past, they look to the future.

sign painter, Lone Bear asserted that he felt that jobs, which are all important to both Negroes and Indians, was an area in which black man and red man could join hands.

"I feel that the Negro has the right to speak out against wrongs which have been done to him," he said.

"I ATTENDED

an all-the facilities for a better

white high school and though no one ever hinted or said anything against the two or three of us that attended the school, I never felt at ease. I never felt welcome. I always felt out of place."

Richard Poweshiek, program director of the Indian Center, told Muhammad Speaks: "We Indians lack

the facilities for a better



BOB LONE BEAR, a young Sioux, told Muhammad Speaks Correspondent Russell Burns (left) "We'd like to get in there with you because we're suffering too."

type education, but we never face discrimination because of color when seeking employment.

"Our basic problem is a need for better training and education."

BENNIE Bearskin, another Sioux Indian, who has been in Chicago since 1947 and does construction work, said "the handwriting is on the wall for diehard racists."

He described how in 1960 Pow Wow, a three-day event, his home was stoned. "Win-dows were broken and the Indian Center.

neighbors said nasty things to my wife whenever she left the house," he said. "I wanted to get out of there on account of our children. There will never be accommodation between people as education."

long as one tries to dominate the other."

Though today's Pow Wows are used primarily for fund raising, they still serve also as social gatherings where old friends meet. The 1963 Pow Wow, a three-day event, raised about \$5,000 for the Indian Center.

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My Favorite Recipe

Mrs. Mildred Coleman

Recipe Of the Week

Chicago's Mrs. Mildred Coleman has three good reasons for feeling completely at home in the kitchen.

Mrs. Coleman is the mother of three children; she is the wife of the owner of the Tiger Steak House, and she is an alumna of the Roosevelt University School of Home Economics.

Without further ado, then, she offers her recipe for chocolate cake to Muhammad Speaks readers.

Chocolate Cake (Two 9-inch Layers)

- 1/2 cup cocoa
- 1/2 cup cold water
- 1/2 tsp. salt
- 1 3/4 cups sugar
- 3/4 cup shortening
- 2 eggs well beaten
- 1 cup buttermilk
- 2 cups sifted all-purpose flour
- 1 tsp. vanilla

Mix cocoa, water, salt, and soda. Let stand while creaming sugar and shortening until light and fluffy. Beat in eggs; add cocoa mixture. Add flour and milk alternately in thirds, starting and ending with flour.

Beat in vanilla. Spoon into greased, wax paper lined, and again greased cake pans. Shake gently to level; bake on center rack in pre-heated 350 degree oven for 25 to 30 minutes. Remove to cake racks to cool; peel off paper. Fill and frost with mocha icing.

ICING: Sift contents of 1 package (1 pound) confectioners' sugar, 1/2 cup cocoa, and 1/4 teaspoon salt into bowl. Make a well in center of mixture; place 3 table-

Women in Islam

By TYNNETTA DEANAR

Why are the black women of America so eager to be accepted into white society? Do their reasons give credence to this desire and solidly substantiate this goal upon a firm foundation, or do they rather impair our rights of association with the civilized people of world society?

The majority of black women of America believe that the white man has everything and that we have nothing. They believe that we have everything to learn and to gain from being accepted by them into their society. They further believe that we are unable to exist without the assistance, close collaboration and affiliation with the white communities of America in all areas of human relations.

IT IS further belived by the majority of our women that our racial characteristics, regarded as having been the cause of our inferior treatment, must be assimilated into the racial characteristics of the white race. In order for this to happen, they readily support and highly advocate the intermixing of the races.

Do these reasons give credence to their desire for full acceptance into white society and solidly substantiate this goal upon a firm foundation? What people on earth want to accept the responsibility of 20,000,000 people who admit that they have nothing and are unwilling to build for themselves the institutions and other benefits for the black people of America?

spoons soft butter in well. Add 1 teaspoon vanilla extract; pour in a little hot coffee, a tablespoon at a time. Start beating and continue adding coffee, by tablespoons, until frosting is smooth, thick, and spreadable.

White society was designed for the benefits of whites and what we must do is design our own society for the benefit of our own people.

HOW DID we exist in Africa without the assistance, close collaboration and affiliation with the whites of America? We had land of our own, an economy of our own, a culture and society of our own, the friendship and the cooperation of our people in the establishment of peace and happiness before the coming of the white man to our native land.

Our teacher of black inferiority instilled in us a hatred for our black skin and physical characteristics. How can these ingrained feelings of inferiority be destroyed—while white idolatry persists without destroying our entire race and preserving for the world an evil memory of a people who died hating themselves and loving to their death the teachers of racial hatred and abuse?

As the writer, Walter Scott, wrote in his poem, "Breathes There The Man With Soul So Dead," the only possible conclusion for a people in our condition who are unwilling to redeem themselves through knowledge of self.

"And doubly dying, he shall go down to the vile dust from whence he sprang, unwept, unhonored and unseen."

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Africa and American Negro Subject of Amistad Panel

Minister Malcolm X of Muhammad's Mosque of Islam Temple No. 7, and Baptist Minister Morris Tynes will join veteran foreign newsmen Homer Smith and African Chimeré Ikoku in a panel discussion entitled "Relationships: Africa and the American Negro" at the United Packinghouse Workers Hall in Chicago, Oct. 5.

The meeting will be sponsored by Chicago's Amistad Society, a committee on Negro culture and history.

Beat Own Self To Death In Cell (It Says Here)

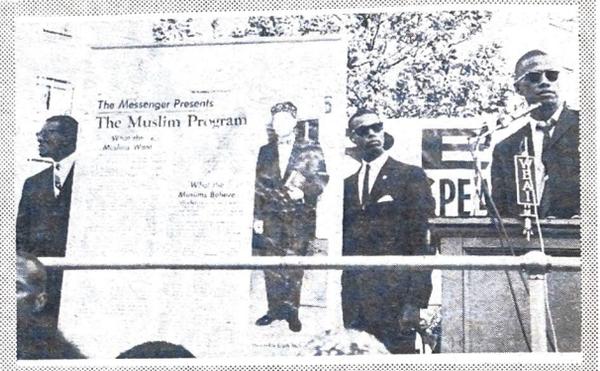
HAMLET, N.C.—A second prisoner died mysteriously in this city's jail shortly after being imprisoned.

Hamlet Police Chief Earnest King said a 39-year-old Negro, Benjamin Bogans — "beat his head against the cell during the night and killed himself."

This macabre and peculiar account of the death of Bogans who had been picked up on an alleged "public drunkenness" charge was told some two weeks after another prisoner had been found dead in the same cell.

Coroner Raymond Mark said an autopsy would be performed to confirm the cause of innumerable bruises about Bogans' head.

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THE PROGRAM of the Honorable Elijah Muhammad, presented in the form of a huge blow-up of a page from Muhammad Speaks newspaper, occupies part of the speaker's platform during a huge outdoor rally sponsored by Muhammad's Mosque No. 7, in New York City. Thousands attending the Harlem rally were familiarized with the teachings of the Messenger of Allah and received first hand reports of the struggle for freedom across the country. Minister Malcolm X (right) was among the principal speakers.

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In Kenya Hills a Traveler Finds Art

By Dr. Leo P. McCallum

During my stay in Kenya I had the opportunity to visit an area about 50 miles outside Nairobi, called the Machakos district.

It is high in the mountains and the crisp, clean air fills one with a sense of well-being and contentment. The countryside is stunning in its beauty and the huts of people dotted the hillsides.



Dr. McCallum

The people grow maize and beans and other types of food, chiefly for their own consumption. Vegetables are grown in lesser quantities and used for trade. In the cool, fertile hills, cash crops such as tobacco and coffee make their appearance.

We were in this area to make purchases from the Mkamba woodcarvers who

make their home there. Here, from time immemorial the lithe, muscular Mkamba warrior has squatted in a characteristic position of calm, somber meditation before the door of his home. In his hand is the ever-present, hand-made carving knife. Almost unconsciously he performs a miracle of craftsmanship that the entire world recognizes as primitive art at its finest.

ONE OF the highlights of my Kenya trip was a visit to the National State Park of Kenya. Here, animals live in their natural habitat and as we rode through the park we could see and photograph the graceful deer, the lumbering hippopotamus and the lion stalking his prey.

(To be continued)

Muslim Boys Headed For The Mountains



IN KEEPING with the teachings of the Honorable Elijah Muhammad, which urge that Muslim parents provide high standard recreation activities for Muslim youth, Muhammad's Mosque No. 7 of New York leased a campsite high in the Catskill Mountains for one month. In this photo, happy Junior Muslim

Brothers head for the hills and the crisp, clean air; trees; flowers; fishing and swimming. The boys camped out for two weeks. Counselors as well as the cooking and maintenance staff members at the camp were Muslim followers of Messenger Muhammad.

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....Then Muslim Girls Took Their Turn



EAGER YOUNG MUSLIM SISTERS are ushered to a bus by Counselor Joyce ZK (wearing glasses) for their two week stay in a camp leased in the Catskill Mountains by Mosque No. 7 for the benefit of young Muslims in the New York area. Junior Brothers

spent two weeks in the camp and returned to the city. Then the Junior Sisters spent the next two weeks in the camp; later the Mosque sponsored an all-day Bus Outing to the campsite.



KEVE BRAY (right) Seattle high school teacher who plans to campaign for the Washington State Senate in 1964 elections, tells traveling companions Curtis Jackson (left) and William (Bill) Johns that the Negro still faces formidable obstacles in his struggle for:

economic freedom. Trio toured the United States to gain first hand knowledge of the Negro's economic progress and problems. Picture was made in Chicago, where they were interviewed by Muhammad Speaks newspaper.

Trio's U.S. Tour Uncovers Negro's Progress, Problems

"Only through realistic economic stability will the Negro in the United States achieve true equality," a Seattle Negro who is planning to campaign for the Washington State Senate in 1964 said recently in Chicago.

Keve Bray, Seattle high school teacher who has completed a tour of metropolitan areas across the country for first hand knowledge of the Negro's economic progress and problems, said he has found that the Negro has made some economic gains in the last decade but still must face formidable obsta-

cles in his struggle for complete economic freedom.

TRAVELING with Bray were William (Bill) Johns, young Seattle businessman who is serving as Bray's campaign manager and who plans to enter the race for a seat in the Washington House of Representatives, and Curtis Jackson, cam-

paign secretary for both Bray and Johns.

Of particular interest to all three were Negro insurance firms throughout the country in view of the fact that they are helping to or-

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ganize the Evergreen Insurance Company, to be the only Negro-owned fire and casualty company in the Pacific Northwest.

"We have noticed in cities across the country, that Negro business leaders are coming together more; are relying more on each other; are helping one another more," asserted Johns, one of the owners of East Madison Sundries in Seattle.

"BUT on the other hand, some Negroes with leadership potential have, after becoming successful and in many cases wealthy, turned their backs on the basic needs of Negro communities.

"Many consider themselves removed from active participation in the civil rights fight and look at the entire struggle from their ivory towers of prosperity.

They have lost touch with the masses, whose main concern is jobs and food.

"The solution is to stimulate and create business on the community level," said Bray, a teacher in Seattle for seven years. "This in turn will create employment for Negroes and buttress their economic stability for themselves and their children.

"Our insurance company's five years program for the community will include part time work for qualified jobless teenagers; help organize a savings and loan company in order to finance apartment buildings, hotels, office buildings and homes, and a scholarship fund," he said.

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Greatest Actress' Candid Comments



World Outlook of Ruby Dee

Ruby Dee, one of the most talented actresses in America, is a Hunter College graduate, where she majored in languages and art. She is also a housewife and mother of three young children. Her latest movie, "Gone Are The Days!" which had its world premiere last week at the Trans-Lux East Theatre in New York, was written by her husband, Ossie Davis.

In the following exclusive interview with Muhammad Speaks Correspondent Sylvester Leaks, Miss Dee reveals the depth and scope of her thoughts on the current crisis in Negro leadership.

By Sylvester Leaks

LEAKS: If you had to reveal some of the things which embarrass you as an actress of renown, what would they be?

RUBY DEE: It's this question of being a star; of being the top Negro actress. This type of thing. I find that lately when I go out and travel among people they look upon me as a star, as something special — one of the top people in the field, I've been called.

All kinds of superlatives applied to what I've been doing in the theatre.

I have never felt that I approximated any such thing. And I felt more or less that I was the projection of people's desire for me to be the black equivalent of what is true in the white world of actresses and actors, and it isn't so.

LEAKS: Would you give an example of this?

RUBY DEE: I was riding on the subway, for example, one day and a lady came up and asked, "Are you Ruby Dee?" And I said, "yes." And she said, "Oh! I thought so. But since you are on the subway I just wasn't sure." That kind of thing, you know.

Not knowing that being a black person in America, whether you are an actress, a teacher, a plumber or anything, or whatever you are, you are victimized by a segregated, prejudiced, society. And, so, all I can say for myself, as an actress or a star is that I am being pretty good 'for colored'.

LEAKS: Would you expand on that?

RUBY DEE: I feel that were I white, in all honesty, I would have been among the top people in my field. I feel that I am being denied because I am a black actress.

When I extend my career, to put it modestly, over twenty years, and I look at the opportunity that I've had, I am sick and sore inside. It doesn't comfort me any

to be doing good 'for colored.'

LEAKS: How far do you feel you could have gone, were you not denied because you are black?

RUBY DEE: I feel as if I could have been a Helen Hayes; not that kind of actress, perhaps, but in the top bracket. Or the Ann Bancrofts today.

But I was denied the opportunity. I say to myself that I might even have been a much, much, better performer. I feel now I can compare myself with the greatest actress and say I am doing just as great. Nobody can deny it to me.

Because I don't have the opportunity to prove or disprove it. I say this: I feel that I am as talented as any actress that ever came on the American scene.

LEAKS: The movement commonly called the "Black Muslims" is probably the most talked about phenomenon in America today. Would you care to express your reaction to the movement?

RUBY DEE: I have heard so much about the Black Muslims and the 'terror' that they have inspired; and, I have heard them compared to the Klu Klux Klan and to the Nazis. And I think to myself, over and over, of the hundreds of years that the Negro has suffered, the deprivations, being at the very bottom of the barrel; the lynchings, not only physically but spiritually.

And I think, here we are



AT MUSLIM BAZAAR in New York, Ruby Dee and her husband Ossie Davis are introduced to the thousands who attended by Minister Malcolm X (right).

in 1963, and the worst white America, who doesn't understand, has to say about the question is, 'here you have the Black Muslims'.

How lucky for the United States! that this is the worst that has happened; that the Negro has erupted only in the Black Muslims. I think that's a very lucky state for America.

Were I not black, I would say to myself, when I look at black people, oh! I should think they would come up with something much more terrible than that.

As it stands, for the most of it, it's a positive organization. One certainly couldn't insult Hitler by comparing them to the Nazis, who murdered six million Jews. The Muslims have not murdered

anybody; they have been killed. Some of them.

Certainly you couldn't compare them to the Klu Klux Klan. Because they have burned no crosses, no homes; they have deprived nobody of a job; they have not gone out specifically to instill upon white people that you are an inferior being.

I look upon the Black Muslims as another one of the cries in Negro America that say, 'I would like to love you so much and you wouldn't let me.'

And, now, I am going to tell you, I don't like you for that. And I am going to say even more than that: I'm going to say, I hate you for that. So there! I'm going to say, 'I'm going to be a fine human being. So there! I'm going to be clean; I'm not

going to drink and I'm going to get out of jail. So there! And I won't like you because you won't be worthy of it.

I don't even bother to think about the religious aspect of it. I find it dramatic.

I think Elijah Muhammad and Malcolm X are certainly dramatic personalities. They aren't a m p e r e d by any thought as to what's proper at the moment; and they haven't hurt anybody. Well, what can one say. It's another example of the black man saying, 'let me out, turn me out, set me free.'

(In the next issue of Muhammad Speaks, Ruby Dee speaks of the Negro Revolt and its meaning, American culture and American history.)

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Northerners Wave Flag for Wallace



BLOODY though his hands be in the Birmingham Sunday school slaughter, these white demonstrators in Chicago plugging for the Alabama Governor. Waving flag of the slaveholding confederacy is Elaine Stephenson and ducking behind Wallace sign is her mother,

Mrs. Violet Duncan. "Wallace is for us white folks, Kennedy is a nigger lover," they cried. Scene is in front of Chicago's City Hall where a mob of whites gathered to protest passage of a city ordinance against housing discrimination. Ordinance passed.

Business May Dream of a "Black Xmas"

NEW YORK—If the proposed boycott of Christmas shopping gets off the ground, American Big Business would lose more than \$2 billion in trade, it was estimated here this week.

The boycott of Christmas spending, proposed by a group of Artists and Writers for Justice, headed by James Baldwin, John O. Killens and Louis Lomax, came as a moment to the Birmingham murder of six Negro children.

Miss Ruby Dee, another sponsor of the proposal said, "On Christmas morning, mothers and fathers should say to their children, 'Santa Clause didn't come because bombers came in Birmingham'."

Baldwin said that Americans "have no right to celebrate Christmas this year."

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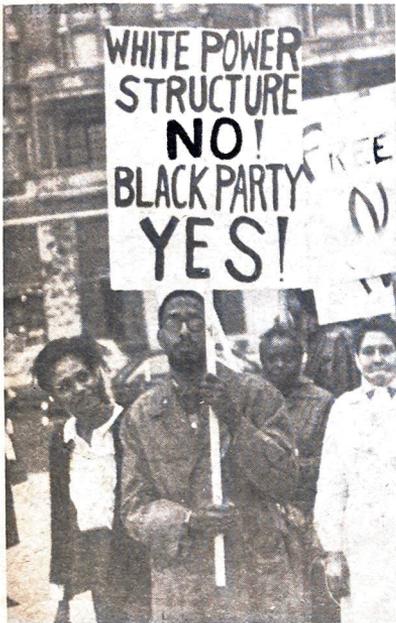
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A DETERMINED DEMONSTRATOR for a change in the status quo is Undergraduate Student John Bracy plugging in Chicago for the new all-Negro "Freedom Now Party" with his sign attesting to his outlook on white power structure. Woman bystander on the left seems anxious to get a better look at the bold demonstrator.



A TRIBUTE to Dr. W. E. B. DuBois, father of Pan-Africanism, was paid by Ahmed Ben Bella (left) President of Algeria, during a special visit by Ben Bella to Ghana shortly before the death of Dr. DuBois. President Ben Bella

is the young revolutionary who led Algeria's successful seven-year struggle for freedom from French rule, and looked up to Dr. DuBois as a champion in the cause of liberty for all Africa!

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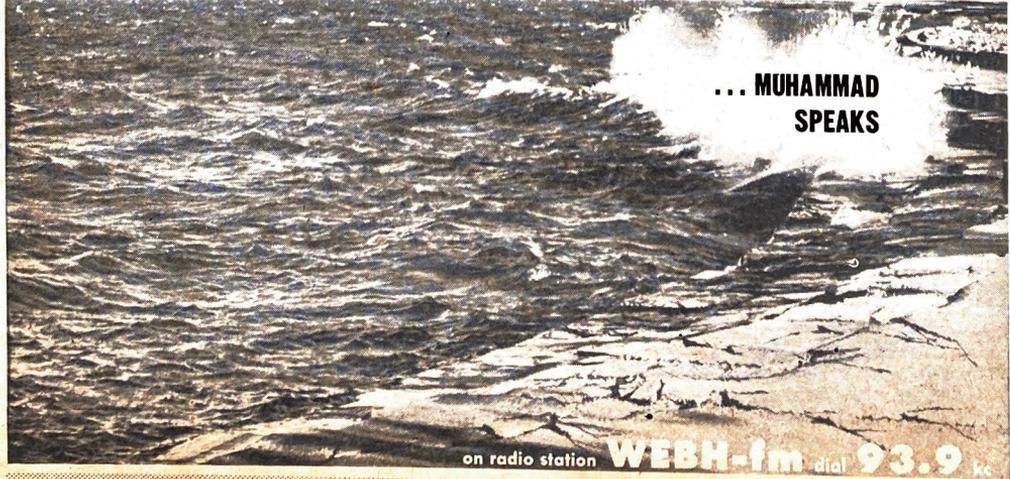
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The Muslim Program

What the Muslims Want

This is the question asked most frequently by both the whites and the blacks. The answers to this question I shall state as simply as possible.

1. We want freedom. We want a full and complete freedom.

2. We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or color.

3. We want equality of opportunity. We want equal membership in society with the best in civilized society.

4. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own—either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and mineral rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years—until we are able to produce and supply our own needs.

Since we cannot get along with them in peace and equality, after giving them 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have ever experienced, we believe our contributions to this land and the suffering forced upon us by white America, justifies our demand for complete separation in a state or territory of our own.

5. We want freedom for all Believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South.

We want every black man and woman to have the freedom to accept or reject being separated from the slave master's children and establish a land of their own.

We know that the above plan for the solution of the black and white conflict is the best and only answer to the problem between two people.

6. We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States.

We believe that the Federal government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land—or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty.

7. As long as we are not allowed to establish a state or territory of our own, we demand not only equal justice under the laws of the United States, but equal employment opportunities—NOW!

We do not believe that after 400 years of free or nearly free labor, sweat and blood, which has helped America become rich and powerful, that so many thousands of black people should have to subsist on relief, charity or live in poor houses.

8. We want the government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.

9. We want equal education— but separate schools up to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all black children educated, taught and trained by their own teachers.

Under such schooling system we believe we will make a better nation of people. The

United States government should provide, free, all necessary text books and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self respect.

10. We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression.

These are some of the things that we, the Muslims, want for our people in North America.

What the Muslims Believe

1. WE BELIEVE in the One God Whose proper Name is Allah.

2. WE BELIEVE in the Holy Qura-an and in the Scriptures of all the Prophets of God.

3. WE BELIEVE in the truth of the Bible, but we believe that it has been tampered with and must be reinterpreted so that mankind will not be snared by the falsehoods that have been added to it.

4. WE BELIEVE in Allah's Prophets and the Scriptures they brought to the people.

5. WE BELIEVE in the resurrection of the dead—not in physical resurrection—but in mental resurrection. We believe that the so-called Negroes are most in need of mental resurrection; therefore, they will be resurrected first.

Furthermore, we believe we are the people of God's choice, as it has been written, that God would choose the rejected and the despised. We can find no other persons fitting this description in these last days more than the so-called Negroes in America. We believe in the resurrection of the righteous.

6. WE BELIEVE in the judgement; we believe this first judgement will take place, as God revealed, in America.

7. WE BELIEVE this is the time in history for the separation of the so-called Negroes and the so-called white Americans. We believe the black man should be freed in name as well as in fact. By this we mean that he should be freed from the names imposed upon him by his former slave masters. Names which identified him as being the slave master's slave. We believe that if we are free indeed, we should go in our own people's names—the black peoples of the earth.

8. WE BELIEVE in justice for all, whether in God or not; we believe as others, that we are due equal justice as human beings. We believe in equality—as a nation—of equals. We do not believe that we are equal with our slave masters in the status of "freed slaves."

We recognize and respect American citizens as independent peoples and we respect their laws which govern this nation.

9. WE BELIEVE that the offer of integration is hypocritical and is made by those who are trying to deceive the black peoples into believing that their 400-year-old open enemies of freedom, justice and equality are, all of a sudden, their "friends." Furthermore, we believe that such deception is intended to prevent black people from realizing that the time in history has arrived for the separation from the whites of this nation.

If the white people are truthful about their professed friendship toward the so-called Negro, they can prove it by dividing up America with their slaves.

We do not believe that America will ever



Honorable Elijah Muhammad

be able to furnish enough jobs for her own millions of unemployed, in addition to jobs for the 20,000,000 black people as well.

10. WE BELIEVE that we who declared ourselves to be righteous Muslims, should not participate in wars which takes the lives of humans. We do not believe this nation should force us to take part in such wars, for we have nothing to gain from it unless America agrees to give us the necessary territory wherein we may have something to fight for.

11. WE BELIEVE our women should be respected and protected as the women of other nationalities are respected and protected.

12. WE BELIEVE that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long-awaited "Messiah" of the Christians and the "Mahdi" of the Muslims.

We believe further and lastly that Allah is God and besides HIM there is no God and He will bring about a universal government of peace wherein we all can live in peace together.

In view of the tenor of the times, with Negroes struggling all across the nation for equal rights, the historic program first presented by the Honorable Elijah Muhammad on Sunday, July 15, 1962, in Chicago's McCormick Place is of special interest and benefit to Negroes.