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Speaks

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The Earth Belongs to
Allah.

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THE ANGRY WORLD

Evil Spreading—Far and Wide

—See Pages 12 & 13

Faststepping Muslim marched with Garvey

By Larry 14X
(M.S. Staff Writer)

CHICAGO — In the summer of 1917, during the furious revolutionary struggle that initiated the overthrow of the Czarist monarchy in Russia, Edward Ali was there. In North America, during the seething anti-Black racialism of the early 1920's, Ali marched with all the

flamboyant pomp and promise of Marcus Garvey's uniformed Black legions. THE LUXURIOUS experiences from first-hand activity in these and other of the most dynamic historical events of the 20th century make up the remarkable personal odyssey of Captain Edward Ali, of the Nation of Islam.

FRONT PAGE
FOCUS

But for all his heady adventures, bitterly tainted with a 21-year prison term, Captain Ali's most memorable experience is his

part in an obscure scuffle between Muslims and police officers in 1935 at the 11th Street Station. Captain Ali's response was a blunt but unpretentious "I was!" when asked was he present at the beginning of the legendary Bolshevik revolution. He said he was accidentally stranded in Russia with a

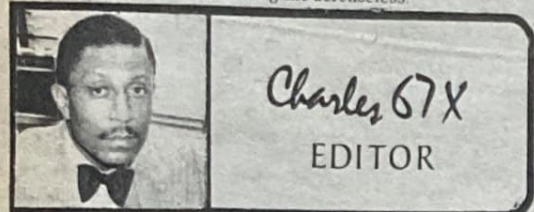
troupe of show people when the revolution began. All the foreigners were eventually rounded up and evacuated. CAPTAIN ALI described the social climate resultant from the breakdown in authority that preceded the revolution as "wild" and savage. He recalled that the "murders, kidnappings and gang wars"

(Continued on page 7)

A salute to the Champion

Surely if we consider the 419-odd-years of captivity suffered by Black people here in North America, then we can almost literally count the number of days that Black people have had a true champion — to fight "in behalf" of all Black people, or "for the cause" of Black people.

In a very real sense, **Muhammad Speaks** newspaper has been the most consistent voice reaching large numbers of our people, and the public in general, alarming us about the dangers that lurked ahead of us, and defending the defenseless.



Charles 67X
EDITOR

It was The Honorable Elijah Muhammad, Messenger of Allah, in **Muhammad Speaks**, Who taught us and advised us about the dangers of eating the filthy hog. And now in every town and city where Black people reside, you will find Black people who refuse to eat that filthy meat, even if there is no other food to eat.

It was Messenger Muhammad, in **Muhammad Speaks**, Who taught us of the dangers of the birth control pill and abortion. This was long before government research linked that evil pill with cancer, birth defects, and unpredictable negative side effects.

A woman in Milpitas, Calif., who regularly bought **Muhammad Speaks** newspaper from me, told me that she had gone so far as to divorce her husband who insisted that she abort her baby; this, after reading Messenger Muhammad's eloquent article "Babies Murdered!" in the Feb. 19, 1971 issue of **Muhammad Speaks**.

Congressman Adam Clayton Powell, slandered, tried, convicted and all but jailed in the white press, was defended and given the respect due him in the Black community, nowhere else, but in **Muhammad Speaks**.

Angela Davis, maligned and ill-spoken of by white America's broadcast and print journalists, was also defended and honored as the sincere combatant for Black freedom that she no doubt is — only in **Muhammad Speaks**.

Muhammad Ali, who in 1964 was castigated in every media, and finally stripped unjustly, because of his beliefs, of his heavyweight crown, was lifted to international eminence in the pages of **Muhammad Speaks**, on the shoulders of the men who sell this great newspaper.

And on so many other issues: the Viet Nam War, the Middle East War, prison conditions, and dangerous medical experimentation, including "mind control," this newspaper did not "scoop" the news-world by merely a day or a few hours, but **Muhammad Speaks** was literally months and years ahead of all the "competition."

Even the word "Black" itself was exalted in the minds of the people who were indeed Black but who sought to hide their noble origins, calling themselves tan, sepia, ebony, colored and Negro — was "championed" by the Honorable Elijah Muhammad, and spread far and wide in **Muhammad Speaks** newspaper.

And these "causes" which would have gone un-defended, and we, the people who went un-defended for nearly 400 years before Messenger Muhammad appeared on the contemporary scene, were surely without a "champion" until Muhammad sent the newspaper bearing His Great Name, to our defense.

But today, with all of these issues absolutely brought home to us in a manner that benefitted us — despite the most sophisticated media opposition imaginable — **Muhammad Speaks** has an even greater cause to champion, and an even greater work before it.

For now — and until times get better — we must champion the cause of the tru'y unsung hero, and virtually defend the good name of One, Who has defended us for more than 43 long years, and I speak of none other than our Champion of champions, the Honorable Elijah Muhammad.

The Black man in North America must know the Honorable Elijah Muhammad, if he (the Black man) is to have a future. And we have learned that we can depend on no one to tell our people the truth about Muhammad, unless we stand on the rooftops and shout it ourselves — right here in the Black man's "champion" newspaper, **Muhammad Speaks**.

So today, we applaud our brother publications — the **Sacramento Observer**, the **Milwaukee Courier**, the **Cincinnati Herald**, the **Richmond Afro-American**, the **New York Amsterdam News**, and the **Philadelphia Tribune** for outstanding journalism and courage in speaking out in behalf of the truth, and the news of value to our people.

But as surely as **Muhammad Speaks** has remained in the absolute vanguard position, with regard to progressive Black journalism since 1961: we intend — and by the Help of Allah, through His Messenger, Muhammad — to maintain that unchallenged position of journalism excellence.

For now we tackle the greatest news story since men have written of the news — giving the world a comprehensive and thoughtful look at the unmatched work of Almighty God Allah's Last and surely His Greatest Messenger, the Honorable Elijah Muhammad — as we salute our real champion.



GERALD COX

"WHO DOES HE THINK HE'S FOOLIN' — THERE'RE NO BIG I's AND LITTLE U's IN MESSENGER MUHAMMAD'S TEACHINGS."

Middle East Report

Brutal Israeli Zionists forbid displays of Palestinian dissent

In spite of the Israeli information Minister Aharon Yariv's declaration (which contradicted the recent statements made by Prime Minister Rabin) over the military radio station that Israel, under certain conditions, would agree to deal with the Palestinian Liberation Organization (PLO) as the

distribution of leaflets are heavily punished. "For giving any form of help to a person suspected of anti-occupation activity — sometimes even for giving a glass of water to a suspected son, brother or a sister — the military courts impose prison sentences."

According to one of Israel's strange laws which is only applicable to the Arabs, people are held responsible for all the anti-occupation activities which take place in their neighborhoods.

AN INDIVIDUAL who fails to prevent a person from carrying out an "offense" or at least does not inform the authorities at once, is himself guilty; his house is blown up, his wife and children are thrown in the streets and he can receive a sentence of five years in jail.

At least 18,000 Arab houses have been destroyed in the last seven years of occupation.

Deportation of political dissidents, including mayors and elected city officials, is another form of Israeli oppression. Many Palestinian activists were taken from jail or directly from their homes, leaving their families and belongings, and were thrown in the Arab desert in southern Jordan. Those who attempt to return are shot at by the Israeli soldiers.

UNDER ISRAELI occupation which is characterized by the United States, Zionist controlled news media as the most liberal in history, the Israeli authorities have the right to detain any Arab without trial, without explanation and without having to justify their actions in any court.

"BUT THE MOST painful problem," according to Felicia Langer, "is that of the violence, beatings and torture to which suspects are subjected during interrogation."

"There is hardly a trial whose record does not contain a testimony in which the accused complains of beatings and/or torture."

Attorney Langer who demanded an immediate independent body to investigate these atrocities committed against the Arab inhabitants in violation to the Geneva agreement wonders "How long will this go on? Is this the road to peace, or to a deepening of hostility between Israelis and Palestinians?"



by Ali Bashtadi

representative body of the Palestinian people in search of peace between Arab and Jew, hundreds of new Palestinian dissidents have been recently crammed into Israeli jails in addition to the thousands already there.

GREAT NUMBERS of these Palestinians are not suspected of belonging to or aiding the Fedaayeen (men and women of sacrifice) Movement which is waging an armed struggle for the purpose of liberating the Palestinians from Israeli oppression, and liberating the Israelis from Zionist Nazi-like ideology which may eventually bring great harm to Jews.

The only unforgivable crime committed by these prisoners is the fact that they are suspected of attempting to exercise the similar rights enjoyed by Israeli Jews — the right of belonging to a political party of their choice.

IRONICALLY, THESE are men and women who support the United Nations Resolution No. 242 which was accepted by Israel as a basis for ending the bloodshed between Arabs and Jews. These are also the same people whom Israeli leaders call upon to establish a dialogue with and invite to be parties to the Geneva so-called peace talks.

Felicia Langer, a Jewish lawyer and a member in the Israeli Rakach Progressive Party recently wrote in the **Times** that "there is no legal way of opposing the occupation. Peaceful demonstrations, protests strikes,

THE HONORABLE ELIJAH MUHAMMAD
Messenger of Allah

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ALONZO 4X
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"Dedicated to Freedom, Justice, and Equality for the so-called Negro. The Earth Belongs to Allah."

Study the Sun

Fatimah Muhammad
Temple No. 2

O People! Do study the Sun in all her majesty. The Holy Qur'an suggests that we study the "heavenly blanket" wherein Allah has positioned and measured all its creation. It has been said, as all well know, that the night and the day pursue each other incessantly. Oh, I bear witness that is real.

How it is that the Sun, she sets in her (girdle) Divine, but she still peeps from behind the clouds saying to us who inhabit the Earth, Salaam, Salaam. Al-hamdu Allah, Allahu Akbar, Allahu Akbar. She yields to her God, Allah blessing His mighty and eternal Name as she departs to appear again only at His command.

Oh, but He is merciful to her atoms to shine forth and has blessed her reflection to exist in the Moon.

Oh, let us study the heavenly bodies, indeed; for in studying them, we do study ourselves and our Divine duty to Him, for "Allah is He who has given everything its creation and then guides it toward its goal."

As the prophet said to Pharaoh when Pharaoh asked him, 'Who is your God?' — all Holy Praise is due to Allah, who came in the Person of Master Fard Muhammad.

In study of our position remember to keep your duty to Allah for to neglect your Divine duty to Almighty Allah is to rebel against your very nature, for even the very atom of dust, life germ, clot and being that we all are created in, as the Holy Qur'an speaks, is in existence only because of the Divine and mighty word of Allah — "BE."

Thus, to neglect that duty, that Divine duty, that entire submission to the will of Allah, is to neglect the nature in which the very atom or fiber of our being is created.

Let it not be said in this Divine day and time that we are the guilty ones. Let not this time find us in a position of being the one who is blind.

Oh, no — let it not be said of you that you disregarded your Divine Mercy, Warner, and Good News Bearer, as the Holy Qur'an refers to Him — our Leader, Teacher, Guide and Messenger, all in the Divine Personage of the most Honorable Elijah Muhammad.

Do, yes yield — and yield entirely saying eternally throughout your life and by your life also the life of your offspring, for they too are you. They are the reflection of you — and you in your total and entire submission to Allah are one in unity with the Divine and most Mighty One Allah who created it all with just the word — "BE."

Reject not that Divine Light of wisdom, knowledge and understanding that Almighty God Allah has placed in your midst in the embodiment of the most Honorable Elijah Muhammad.

O "brothers and sisters of my people" — Muslims: All of you, keep your minds clear and trained eternally on that Divine light that Allah — who came in the Person of Master Fard Muhammad to whom all Praise is due forever—has given us.

Muhammad reveals the Scripture

Sis Margary Hassain

In the name of Alah who came in the person of Master Fard Muhammad, to whom Praises is due forever, for giving to us, the Black once-slaves in America, the greatest Divine Leader, Teacher, and Guide that the world has ever known, the Honorable Elijah Muhammad.

This week we bring to you by popular request, another great article by Messenger Muhammad entitled, the ANGRY WORLD—Evil Spreading Far and Wide. (See pages 12 and 13).

Throughout the Scriptural history we have histories of peoples and prophets, events and times, but we did not know the meaning or the reason for these histories being given to us until Allah raised up and taught Messenger Muhammad, to teach us that these were histories for a special people; and that special people is us, the Black people in America!

In this great article, THE ANGRY WORLD, Messenger Muhammad teaches us and the Holy Qur'an verifies it—"Fear a day when evil is spread far and wide."

Let us take heed to the Divine warpings of Messenger Muhammad, the Divine Warner who was given to us by Allah to save our lives in this day when evil is spread far and wide!

Here, in America, not only is evil spread far and wide, but we see and hear that evil is revealed to be spread from the top to the bottom of this country. America! Our cry has been for justice and mercy and Messenger Muhammad teaches us that we would never receive either justice or mercy from this people for they cannot and will not give justice to us the poor Black once-slave.

But our God has heard our cry: Messenger Muhammad comforts us. Now we know and understand, by the daily headlines, that this dying world is riddled with corruption. How can it live when there is no life, no good in this world to sustain this once powerful and proud people?

Let us accept our salvation and give all Holy Praises to Allah and thank Him for His Divine Messenger, and His Divine Message. Submit to Allah and follow His Messenger and be saved from the Divine wrath which Allah is pouring on this already ANGRY WORLD.

All Praises are due to Allah for the Honorable Elijah Muhammad! Long live Muhammad!

WARNING

To You Innocent People who willingly give your money to strangers soliciting money for hospitals and other drives that we have.

Your money falls into the hands of enemies and hypocrites that take your cash money and use it for themselves. So, I think you should be careful about who you give your money to.

Some of them will make out false cards — pay no attention to it because we have not made out any cards to give to the public. Don't give your money like that.

Go to the Temple (the nearby Temple of ours) and give your money to the Secretary there and get a receipt from him or her.

Elijah Muhammad,
Messenger of Allah

You and your health

When asked why do we lose our teeth, most patients reply, "Because we don't take care of them," and this is true. Countless numbers of teeth are

them down into smaller components all of which are essential to proper digestion. When disease is present in the mouth it is inevitably



by
Dr. Larry X Burley
D.D.S., Chicago

lost each day and 90 per cent are affected by one of two diseases: 1—dental caries or 2—periodontal disease.

More specifically, these are the two major reasons why we lose our teeth.

Our teeth are very important to both our digestive systems and our facial appearance. The teeth actually determine facial shapes and contours. When teeth are lost changes develop in the shapes and contours of the face. People who have no teeth show remarkable facial changes and persons with anterior tooth loss show a striking physical change.

Our teeth also help us to prepare foods for digestion by grinding the food and thereby allowing the body chemicals to attack the foods and break

incorporated with our foods and helps destroy our stomach lining.

In spite of these well-documented facts, the combined average Black families spend millions of dollars every year for television sets, cars and sporting equipment — not to mention alcohol, tobacco and other forms of so-called entertainment. We recognize these things as our number one priorities.

We actually place a new car ahead of our health and longevity. Since we recognize the importance of life, shouldn't we make every effort to preserve it? Why do we let our teeth literally "rot" out of our mouths?



Ge, Mister if you know so much about the future how come you ain't behind Muhammad?

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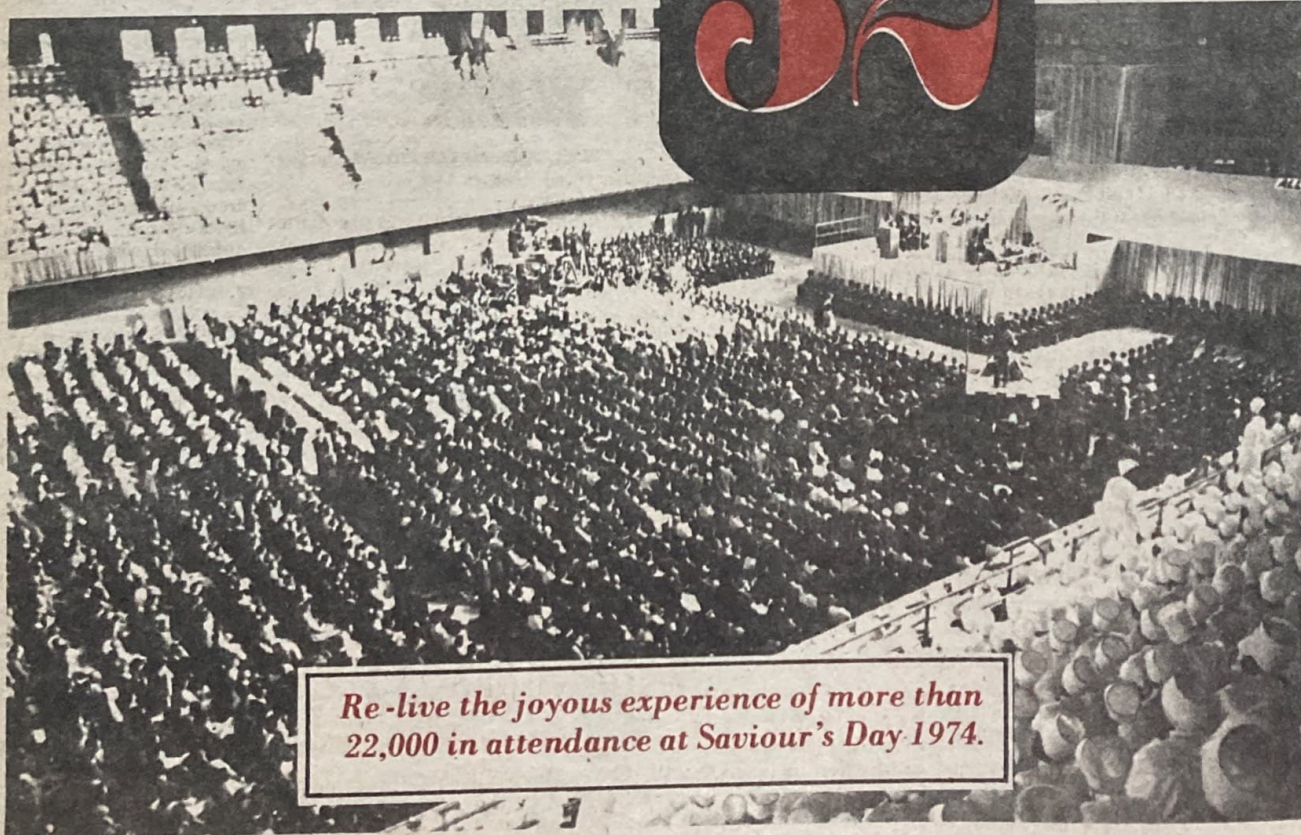
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Even in remote Southern 'backwoods'

Muhammad's work blossoms in Arkansas

By James Hoard Smith
(Special to Muhammad Speaks)

EARLE, ARK.—The Nation of Islam's business ventures, Muhammad Speaks and the rehabilitating effect that Islam has on Black youth has prompted many Christian Blacks living in the Eastern Arkansas Delta to inquire about the Nation of Islam as well as commend the Honorable Elijah Muhammad for the 43-year struggle He has waged on behalf of Blacks living in North America.

UNTIL A FEW years ago, most of the 160,000 or more Blacks living in the delta had no knowledge of the Nation of Islam.

To test the response to Mr. Muhammad's fish program and Muhammad Speaks, this M.S. correspondent recently spent a month in the delta interviewing Blacks living in rural areas as well as the numerous towns that dot the delta landscape.

Interviews indicated that most Blacks, especially students, listened to Minister Louis Farrakhan, the Honorable Elijah Muhammad's National Representative on Sunday mornings over radio station WDIA (Memphis).

Most said that if they had depended on the state press and the small white weeklies, they would have had no knowledge of the progress of the Nation of Islam.

THE MAJORITY of those interviewed said their knowledge came from the Nation of Islam's fish and newspaper salesmen who drive more than 100 miles from Little Rock and from Muhammad's Temple No. 55 at Memphis.

Many seemed impressed that followers would travel long distances to supply the delta masses with fish and keep them informed through Muhammad Speaks.

"I can't resist them when they come to my house with the paper or the fish," said Mrs. Savannah Mullins, a housewife at Marianna. "They



are so clean and decent—they come all the way down here. Mr. Muhammad is doing a good job; I've been hearing about Him for years."

A comment offered by M.K. Lafayette O' Donnell, a Marianna restaurant owner is indicative of the response of most of those interviewed.

"I think the fish is really good," he said. "I bought 10 pounds the other day, it sold so fast I think I'll get twenty pounds the next time they are

through here." THE SIZE, consistency and integrity of Muhammad Speaks seemed to astonish many Blacks. Several asked if news printed in Muhammad Speaks "really happened" and whether Muhammad Speaks reporters "really were as good as the stories."

When told that the Honorable Elijah Muhammad demanded that Muhammad Speaks reporters exemplify truth and integrity in their stories,

James McCoy, a biology teacher said:

"You don't see the stories printed in Muhammad Speaks in other papers; that's why I wondered did those things really happen. Muhammad Speaks is the best paper I've ever read—if only we had more. Black papers like Muhammad Speaks.

Because of the deplorable medical conditions in the delta and racist practices of white

doctors, response to a proposed hospital by the Honorable Elijah Muhammad is extremely favorable.

"Blacks need all the hospitals they can get," said an elderly woman who believes that whites tried to kill her when she was admitted to Lee Memorial Hospital late last year for a check up.

"White doctors are killing Blacks every day and you have people opposing the building of a hospital. Son—they got to be crazy," she exclaimed.

IT IS the rehabilitating effect that ISLAM (as taught by the Honorable Elijah Muhammad) has had on Black youths that has drawn the most favorable response. Favorable responses came from both young and old.

"If it makes you look as good as some of the guys I've seen come through here, I wouldn't mind joining," said Gregory Smith, a 10th grade student at Earle High School.

He said he had never heard "any of my teachers" mention the Nation of Islam or the Honorable Elijah Muhammad. "I didn't know Black folks had all of that (the Nation's businesses). Where do you go to join?"

According to Elijah Coleman, Voter Education Project coordinator at Pine Bluff, perhaps the "most positive" aspect of Islam is that it gives their "manhood" back to young Blacks.

The "tragic" drama that unfolded recently at Ebenezer Baptist Church in Atlanta also drew comments from some Blacks. Some said they could understand now why visitors are searched when they visit a Muslim Temple.

"I can see why you all search people," said Rabon Cheeks of Marianna. "Maybe if they had searched the people going into Ebenezer Baptist Church in Atlanta, Mrs. King probably would be alive today. I guess you all have a point."

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Discriminatory labor practices Destine Black youth to Arkansas cottonfields

By James Hoard Smith
(Special To Muhammad Speaks)

WEST MEMPHIS — Discriminatory labor practices and a surplus of non-unionized factory labor has (as usual) forced hundreds of Black youths in the Eastern Arkansas Delta to seek summer employment as cotton choppers in order to supplement the below poverty level incomes of their parents who are mostly factory workers or receive some kind of public assistance.

A NUMBER OF Black youths were fortunate enough to find jobs other than cotton chopping; however, the majority found that when the school term ended most of the summer jobs had been filled by affluent white youth.

Like their fathers, displaced by farm mechanization, these youths are victims of the "last hired-first fired" policy of industrialists who in recent years moved their plants south to escape the swelling tide of northern Black workers and to benefit from the anti-unionism common in predominantly agricultural areas.

The problem of those employed as cotton choppers is compounded by an influx of Black youths from Memphis, who — as a result of discriminatory hiring practices in that city — cross the Mississippi River (on dry days) into Arkansas in crowded buses and ancient

trucks to labor in the 100-degree-heat that has plagued Arkansas in recent weeks.

THESE WORKERS can be seen as they stop over in West Memphis to buy their lunches before going deep into the delta. It was learned that most live in Memphis housing projects.

A spot-check among workers revealed that plantation owners are paying various wages in different counties.

Wages range from \$8 to \$14 and reportedly at Madison, Ark., some workers are receiving as much as \$20 for an eight-hour day. However, no other farmers are known to be paying as much.

THE CONDITIONS under which workers toil also vary. A young Black woman at Marianna told Muhammad Speaks that her sisters approached a plantation owner about working and was told that he paid \$12 per day but took out \$4 for water.

"He's crazy if he thinks we are going to pay him \$4 for water," she said, "they can bring their own water and won't have to pay anything." Her sisters were not hired.

With the rise of Black consciousness among delta Blacks, many plantation owners are complaining that it is hard to get Blacks, (especially young Blacks) to work. However, this contention is refuted by some Blacks who charge that farmers in many areas only

want to hire Blacks who live on their plantations.

"There have been some Blacks who were not hired because they didn't live on the plantation where they sought work," said Rabon Cheeks, a political activist a Marianna. "Some of these workers were laid off and when they asked again about working, the plantation owner told them he was working those who lived on the plantation."

AN ARDENT critic of young Blacks who sell valuable farmland to whites after their parents have died, Cheeks said that at one time certain farmers had discussed importing Mexican Americans or "aliens" to supplement their labor force. He said this plan apparently has been dropped since none have been observed in the area. Cheeks also said whites in Lee County have vowed to take over all farmland if it takes them 20-years to do so.

In recent years, there have been reports of contractors working in collusion with plantation owners to cheat workers. According to a source at Earle, Ark., one worker learned after working nearly a month that the plantation owner he worked for paid workers \$12 per day but that workers only received eight dollars. He said the plantation owner paid the contractor the dollar difference, as well as one dollar for each worker.

WE, THE MUSLIMS,

are entering into universal commercial business and we have the President of the Commercial world, to help us.

WE, THE MUSLIMS, have credit and friendship throughout Asia and Africa. WE MUST DO FOR SELF.

WE, are not going to be a "lazy Lazarus" lying at the rich man's gate. You will starve to death waiting for crumbs from the white man's table. We do not need to wait to pick up the crumbs from the rich man's table, we, the Black People, have a big world, anyway. THE EARTH BELONGS TO US, THE BLACK MAN, but we must prove worthy of it. COME FOLLOW ME.

Your Brother, ELIJAH MUHAMMAD,
MESSENGER OF ALLAH, TO YOU ALL.

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Black Brothers and Black Sisters, do all that you can to help me to put you on top of civilization. Thank you. Allah be with you. I am...

Your Brother, ELIJAH MUHAMMAD
Messenger of Allah, to you all.

Fast stepping Muslim Captain once marched with Marcus Garvey

Photos by
Emerson Muhammad

(Continued from page 1)

common to the present-day American climate are identical to occurrences in Russia prior to 1917.

He pointed out the factionalism in government, the inter-departmental suspicions in the United States Government as reminiscent of the prevailing Russian climate just prior to the revolution.

Prized among his richest experiences was the membership he began in Chicago in 1924, in the Universal Negro Improvement Association (UNIA). Emphasizing one of the major elements of the mass-appeal that generated for the charismatic Garvey a following of millions, Captain Ali said, "For one thing, he could speak up to this white man."

THE MUSLIM captain pointed out significantly that underneath the regalia of Garvey's parading uniformed legions that provided such inspiration for millions of Blacks, the primary focus of the UNIA was economics.

"He bought up chain laundries, grocery stores, launched the Black Star Steamship Line. He was trying to teach Black people to do something for themselves."

The former Garveyite stressed that despite the dramatic success of the UNIA's economic programs, Garvey's major shortcoming as a leader was his inability to motivate the spiritual development of the Black man.

He cited this moral and spiritual degeneracy as the primary contributor to the eventual failure of the movement.

Captain Ali said he left the movement after 6 months because "to tell the truth, it wasn't enough unity for me." He said this disunity bred by lack of dedication, money and power motivations plagued the movement with in-fighting until its death.

DESPITE THE similarities commonly drawn between the UNIA and the Nation of Islam as corresponding mass movements, Captain Ali explained there was as much difference as "between night and day."

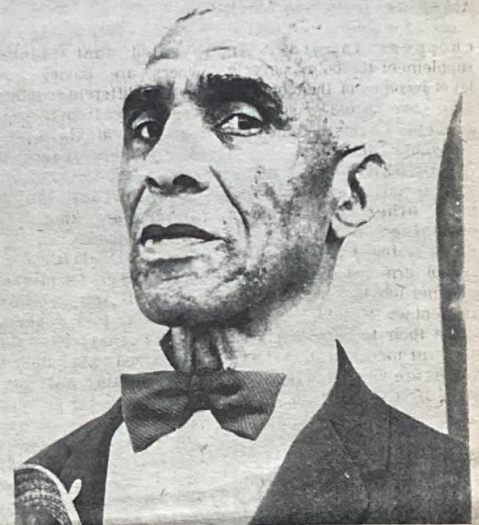
He told Muhammad Speaks that the same status quo-

inspired, upper-middle-class Negro opposition that plagued Garvey is common to the Muslims today.

But Captain Ali contrasted the bickering, disunity and lack of spiritual significance of the UNIA with the unity and discipline of the Nation of Islam. He conceded that the spiritual upliftment of the Black man, however, was outside the responsibility and capacity of Marcus Garvey.

CONSEQUENTLY, the former Garveyite views his membership in the Nation of Islam, since 1933, during the early development of the Nation in Chicago, as somewhat of a logical progression from his UNIA affiliation.

Captain Ali said that the peculiar job and capacity for the spiritual wakening of the Black man, along with satisfying every other



Captain Edward Ali

necessity of Blacks in North America, was assigned to the Honorable Elijah Muhammad. Captain Ali pointed out explicitly that the Honorable Elijah Muhammad "is cultivating your mind. He's wiping the teachings of the white man out completely, and giving us a new mind. Garvey didn't give us a new mind."

INJECTING SOME balance into his argument, however, he reminds us that "the Messenger speaks very highly of Marcus Garvey. He was a Muslim."

Garvey's connection with the religion of Islam, to which many attribute his spectacular successes, are well documented. During his travels through London, Garvey studied under Egyptian Muslim scholar Mohamed Duse. The Black Egyptian published an informative monthly called Africa Times and Orient Review.

Captain Edward Ali also revealed during the interview that Garvey — the man, and his movement — anticipated the appearance of the Honorable Elijah Muhammad and the Nation of Islam. Ali said that Garvey recognized his incompetence to teach the religion of Islam to the Black man, admitting it openly.

ACCORDING TO Captain Ali, Garvey emphasized during meetings of his massive

following, about the spectacular and long-awaited coming of a Messenger to deliver the Teachings of Islam. "Yes, he spoke about it many times," Ali says, casually finishing his point. — he and Noble Drew Ali both."

Captain Edward Ali, satisfying the enormous curiosity of the born adventurer, frequently visited the Moorish-American Temples founded by Noble Drew Ali. He had a frustrating, but brief encounter with the American Communist Party, where he was repulsed by the prevailing intergrationist sentiments of his comrades.

The catchy, nationalist slogan "Asia for the Asiatics, Africa for Africans" of the Japanese-sponsored Pacific Movement, attracted Captain Ali also.

The massive Pacific Movement was designed to incite the nationalist spirit of Blacks as well as Asians for the approaching world war, which erupted in the late 1930's.

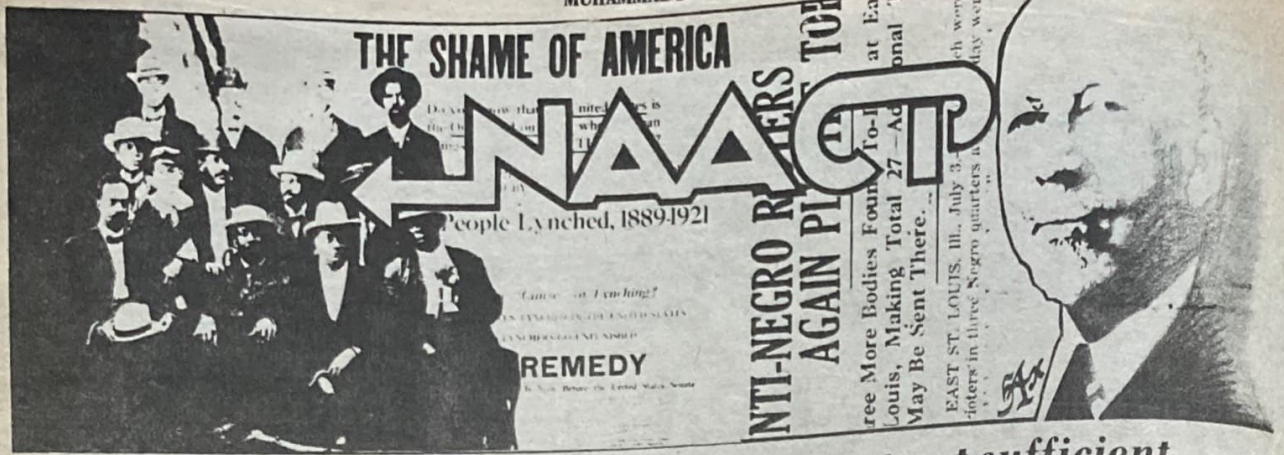
But in describing his acceptance of the Nation of Islam and the Honorable Elijah Muhammad as the jubilant culmination to his epic search for salvation, Captain Ali asserted that "What the Messenger is doing is making a new Nation altogether." Captain Edward Ali has devotedly followed the Messenger for 41

(Continued on page 8)



Captain Edward Ali,
moving on.

MUHAMMAD SPEAKS



DuBois, Garvey, Africanist ideas similar, yet not sufficient

By Alonzo 4X
(News Editor)

CHICAGO — Following World War I, the "Great Migration" of Blacks from the South to northern cities began. The war economy had provided jobs for many Blacks, and some of them who fought in the war were coming home with new demands stoked by wartime rhetoric of "freedom and democracy."

HOWEVER, THE rising expectations of the newly urbanized Black population were largely frustrated

because of the basic nature of the American system.

It was a time when the Black man looked toward Africa perhaps as never before, and two Black leaders — W.E.B. DuBois and Marcus Garvey — both sought to parlay that frustration-born African consciousness into something of tangible importance.

DuBois, born in the Massachusetts' hamlet of Great Barrington, was a Harvard graduated historian - sociologist, and was thought of as the country's leading Black scholar. But he found, he was

still not considered equal to whites.

HIS IDENTITY crisis and professional frustration led him to a circle of Black and white radicals who condemned many features of the American system.

In July of 1905 (after being urged by friends to establish a "national strategy board" of radicals) he invited a few selected Blacks to the secret sessions of the Niagara Movement held at Fort Erie, Ontario.

The Niagara Movement was a radical assimilationist

organization that placed the responsibility for the racial problem squarely on the shoulders of whites.

Historians now believe the movement was also formed in attempts to counter the tremendous influence being wielded by Booker T. Washington's Tuskegee machine.

In 1910, plagued by its own organizational inexperience and harassed by the powerful Washingtonian interests, the Niagara Movement was dissolved after five stormy years.

THE MOVEMENT was subsumed by the National Association for the Advancement of Colored People (NAACP), which was created by a group of liberal and socialist whites in 1909. The NAACP platform was so similar to that of the Niagara Movement in content and tone that it attracted those Professional Blacks with liberal arts education (the "talented tenth") who had been drawn to DuBois' earlier call. DuBois himself was one of the first to enter the

(Continued on page 14)

NAACP old 'establishment' endures youthful criticism

By Michael L. Culbert
(M.S. Staff Writer)

NEW ORLEANS — The National Association for the Advancement of Colored People (NAACP) will never outlive its usefulness, according to the Rev. S.Y. Nixon president of the Longview Chapter and a member of the civil rights group for more than 30 years.

HIS SENTIMENTS, however, came under the heel of an early morning protest demonstration in front of the Mississippi Delta-based Rivergate Exposition Center where the civil rights group held its 65th Annual Convention.

Brandishing signs decrying the group as a "house nigger" institution no longer relevant to the needs and aspirations of the Black community, the three-man picket team marched quietly in the 90 degree heat as bewildered NAACP conventioners gathered at the site for the third day of convention activities.

Although the demonstration was small in scope, several local observers cited it as symbolic of the wide and ever-expanding chasm that exists between the "conservative"

NAACP membership and the younger, more dissident elements of the Black community.

Also, while the demonstration went unnoticed by the vast majority of convention delegates, it did succeed in touching off heated verbal exchanges between group spokesman Leroy Douglas and key NAACP officials. Shortly before noon, thundershowers dispersed delegates and demonstrators alike.

INDICATING THAT the demonstration was not intended to tarnish past or present activities of the NAACP, Douglas, who identified himself as chairman of the group calling itself MAN (Municipal Association for Necessities), told Muhammad Speaks, "This is merely a situation where we're trying to get them (NAACP) to direct their consciousness back to the people.

"You have more Black talent inside that building than you can shake a stick at," Douglas observed, but the activities are rarely directed back to the rank and file Black community.

DOUGLAS ALSO charged the group with being caught up in a "materialistic trap" in which

Black people view integration solely as a means of securing better jobs for themselves.

"And once they get those jobs," he continued, "they lock themselves up in material things.

"Those people in there are supposed to be the vanguard of the Black race," Douglas related, commenting on the number of persons attending the convention. "But we'd have people packed up all over the street if it were truly representative of Black people. We have over 500,000 Black people here in New Orleans alone."

Douglas added that the organization claimed about 150 followers, but NAACP officials and other observers expressed no knowledge of the group and questioned its validity because of the unsigned leaflets they passed out.

WHEN QUESTIONED about the necessity of their action, Douglas responded, "I feel the NAACP has done a marvelous job that all Black people should be proud of, but now it's 1974 and there are certain human conditions they ought to be dealing with."

When asked whether the



Roy Wilkins, NAACP patriarch; "unavailable" for M.S. interview.

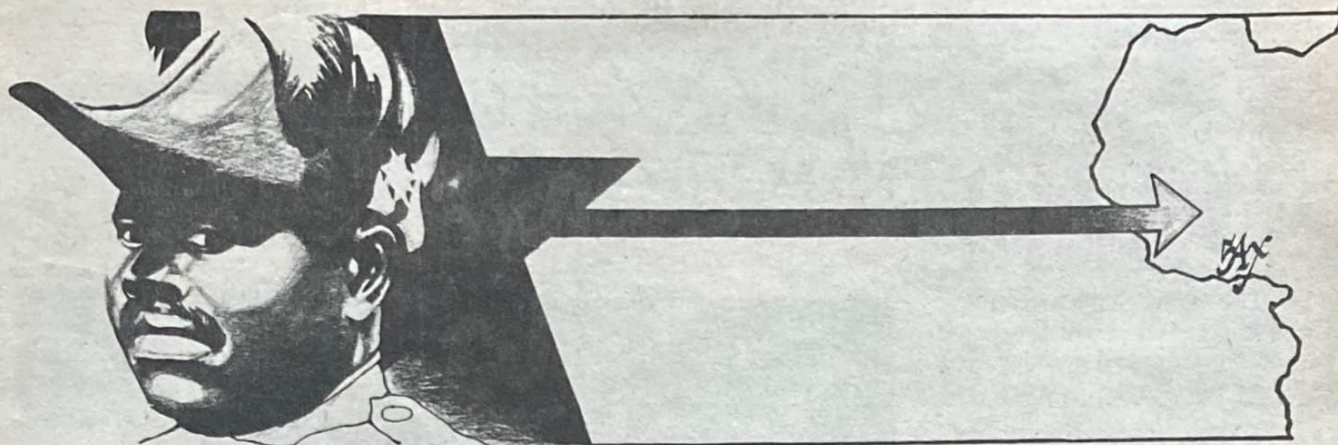
group had been in contact with NAACP leaders, Douglas said they placed a single telephone call to NAACP Executive Director Roy Wilkins at the Fairmont Hotel where he was staying. However, no second attempt to reach him was made when they did not get through to him.

THE DEMONSTRATION was vigorously criticized by convention spokesmen, including Gloster B. Current, director of Branches and Field Administration. "They're not going about it the right way,"

Current said, after a terse confrontation with Douglas. "I'm a top official of the NAACP and he (Douglas) couldn't even talk intelligently to me. They're putting out a leaflet with no name on it. MAN — what is that? The organization may have been created on the spot."

"They have a perfect right to pursue their program in whatever manner they wish," Gloster continued, "but this business of picketing for a little publicity is just paranoid."

(Continued on page 14)



Two cities vie for hollow UNIA 'command'

Legal papers bolster claim in Cleveland

Michael L. Culbert
(M.S. Staff Writer)

One God, one aim, one destiny

Cleveland Division, U.N.I.A.
No. 133 Org. Feb. 10, 1921
Incorporated May 11, 1925

CLEVELAND — The Garvey Movement allegedly died here in the 1920s when its fiery Jamaican-born leader — the Honorable Marcus Garvey — was deported for mail fraud.

The United States Government apparently sought to bury the controversial Black rights organization by eliminating the charismatic leadership on which it desperately depended. The government succeeded partially in removing the head, but the tentacles have survived to this very day.

THEIR AIM is to reunite the Black masses under the red, black and green banner of the Universal Negro Improvement Association (UNIA) and bring to life Garvey's dream of a unified Black African nation.

Currently, the organization is plagued by internecine conflict and a membership which inadequately reflects the estimated five-million followers which Garvey claimed during his heyday. Its headquarters today is a decrepit, poorly-maintained mansion which stands majestically amid the rubble of central Cleveland's Black East Side community.

THE GOALS of the UNIA can be likened to the building in which it stands. The younger members would like to renovate it or place in its stead a modern structure to inspire and recruit Cleveland's young Black population. Some of its elders — men who walked with Garvey — would like the structure to remain as it is, a living memorial to an

(Continued on page 15)

'International' recognition, Philadelphia UNIA boast

By Alonzo 4X
(News Editor)

PHILADELPHIA, Pa. — The Universal Negro Improvement Association (UNIA) of the late Honorable Marcus Garvey is resting firmly on its laurels here in North Philadelphia, but according to other UNIA chapters, its laurels are much too shaky to afford a comfortable rest.

A HULKING, gray building at 1611 Columbia Ave., is perhaps the last remnant of the once-thriving organization's majesty, and its purpose is so inconspicuous, area residents must be told what goes on there.

"We're not very large at the present time," understated Thomas W. Harvey, president of the UNIA's Philadelphia Chapter. "Our membership is somewhat less than 100."

HE OFFERED this information eagerly, almost as if he were proud of the organization's lack of mass membership.

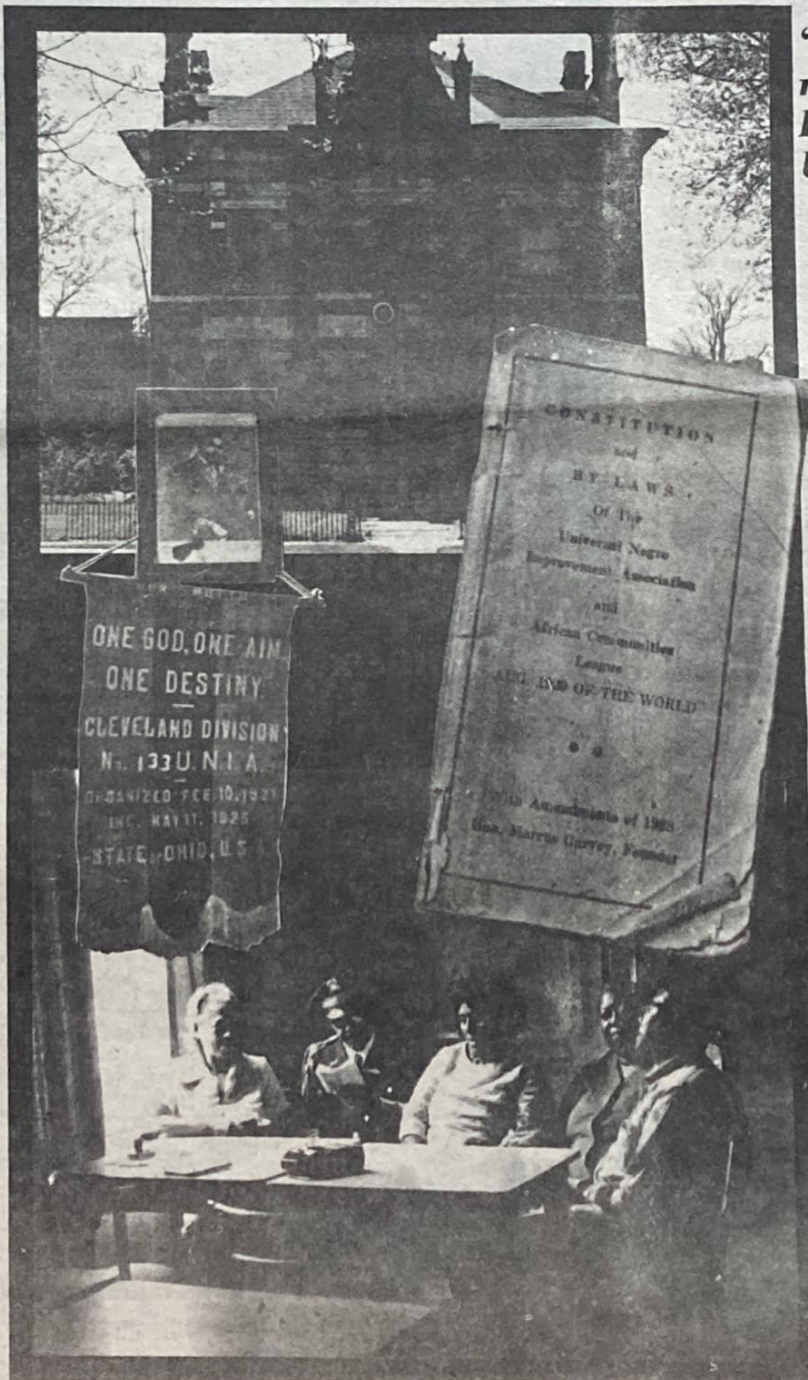
"At one time we had a membership of close to 6,000," he added.

A subdued, but blunt man, Harvey revealed the organization was not very concerned with mass organizing in the United States. Rather, he explained, "Our interest is in the foreign field."

"We are primarily oriented toward Africa, the continent," he asserted. "After all, that's what the UNIA is all about."

HOWEVER, according to post-Garvey history, that is not what the UNIA is all about. In fact, the question of whether African repatriation should be the exclusive goal of the

(Continued on page 18)



Nia Malika Celebrates.

She was one year old March 2nd. This was a very important day for us. For Nia, it was her first birthday. She invited all of her friends over and had a party. They really got down. Her godfather (who just happens to be in the catering business) made some "back home" ice cream. The cake came from Shabazz. You should have seen how all the other ones and twos got into the act. Everybody partied!

Her mother, well she can really appreciate Nia's Conscious Celebration. It was the day after her father paced the floor the night before. He made a visit to Guaranty and got her a Conscious Book. A Conscious Book is what you get after opening a savings account at Guaranty. Her father believes we should think about tomorrow, today. Many of the other ones and twos that helped Nia celebrate have Conscious Books too.

In Swahili, Nia Malika means Masterful Purpose. Celebrate, visit Guaranty, the Conscious Bank, or use the coupon below and start your Masterful Purpose.

I'll bet you can guess where Nia puts her birthday money. Conscious Money grows. Conscious Money circulates in our community.

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 Account No. _____
 Pay to the order of Guaranty Bank, \$ _____ Dollars
 Signature _____
 (Please sign name(s) exactly as shown on passbook or certificate)
 Please enclose your passbook or certificate.



Guaranty Bank is a Trust Company, 68th & Stony Island Avenue, Chicago, Illinois 60649, member F.O.D.C. All Deposits insured up to \$20,000.

N.Y. Garveyites 'dwell solidly in the past'

'If we were doing better, you'd see signs of it'

By Alonzo 4X

(News Editor)

NEW YORK — On the southwest corner of 125th St. and 7th Ave., there's a restaurant in which one can learn about a history as rich and intricate as can be found in any Black history book.

ON ANY day after 4 p.m., the back of this restaurant overflows with Black people of varying ideological persuasions: old, young, middle-aged — they all come.

Noteworthy among the crowd are the proud adherents of the late Marcus Garvey — the Garveyites — who are usually the most vociferous speakers in the group.

They talk of the days when they were five million strong in the United States and "22 million strong world-wide." They dwell solidly in the past.

Sergeant Dadinka, 79, shouted about, "the time Garvey gave the word and 20,000 people jumped to attention." He recalled minute details about various conversations that took place during those days in 1923.

SOMEONE SAID Dadinka told that same story every day.

Marcus Garvey's organization was called the Universal Negro Improvement Association (UNIA) and today that organization is trying for a resurgence.

Dr. Josef ben-Jochannan, a prolific author of several books about ancient (Black) history, who's considered one of the most reliable sources on information about various nationalist groups, said the UNIA was beginning to concentrate on attracting youth.

A regular visitor to the restaurant, ben-Jochannan said, "They are oriented toward Africa, so whatever material gains they make, Africa reaps the primary benefit.

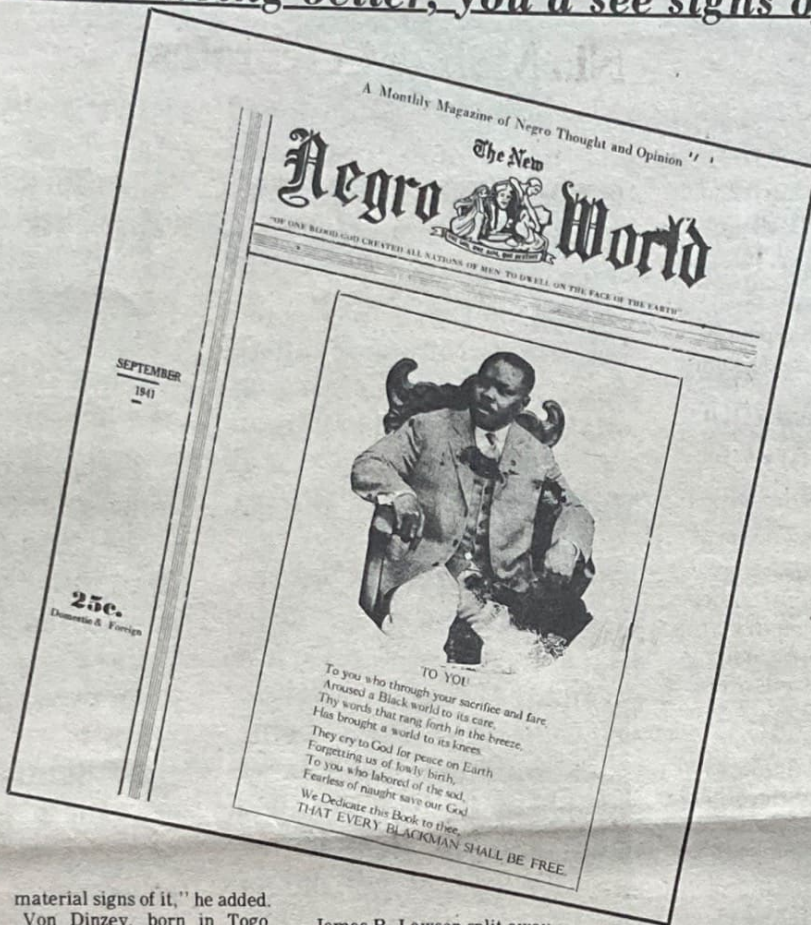
"When Garvey was on the scene, — Liberia and African nations — were independent; so America was seen as the base of operations," ben-Jochannan said.

"Now though," he added, "there are more than 40 independent African nations."

According to Colonel Israel Von Dinzey, the African-born UNIA regional director for the New York-New Jersey metropolitan area, ben-Jochannan's theory is only partially correct.

"We're not doing too bad these days, but we're not doing that good either," he said.

"If we were doing better you'd definitely see some



material signs of it," he added.

Von Dinzey, born in Togo, first met Garvey while living in London. He said he doesn't think the UNIA will ever again approach its 22 million international membership.

"TOO MUCH has happened," he despaired. "Many of us saw what can happen to a group of people once money and greed is involved."

Von Dinzey is one of those rare people who possesses two, seemingly paradoxical character traits. He is tough and hard — as indeed he had to be — but at the same time, he is a gentle man. His manner is measured, disciplined and he speaks with deliberate fierceness.

He bitterly recounted some of the problems that led to the organization's factionalization after Garvey was deported in 1927.

"Garvey, with his powerful personality, was able to keep down the divisions when he was in the U.S., but when he began organizing internationally (he had more than 3,000 followers in England alone) the core group fell apart.

"The split with Lawson (James R.) and Cooks (Carlos A.), came because of financial controversy and nothing else he said.

James R. Lawson split away from the parent UNIA and began the United African Nationalist Movement (UANM) and Carlos A. Cooks formed the African Nationalist Pioneer Movement (ANPM). The ANPM is still somewhat active, although some estimates place its total membership at about 15. Cooks died in the early 1960s. The UANM has only feathery vestiges left.

Von Dinzey said a small core of orthodox Garveyites have managed to keep UNIA together.

The dedicated Black nationalist speaks of Garvey's history with the same kind of misty-eyed devotion usually associated with religious figures.

"Marcus Garvey, after experiencing the harsh colonialism of Jamaica where he was born, journeyed to England where he studied the history of the Black man.

"After a few years of study the idea for the UNIA was somewhere in his mind but it was a foggy idea. While on an ocean voyage he met an Egyptian Muslim — Mohamed Duse — at 3 a.m. on the guard rail and that meeting crystallized in Garvey's mind, what had to be done," said Von Dinzey.

Harlem's National Memorial Bookstore, the legendary center for literature pertaining to "two billion Africans and non-white people," is another gathering place for vocal Blacks with differing ideologies.

Established during the Garvey era by Lewis Michaux, now 89, the bookstore has long provided a permanent soapbox for every kind of Black ideology.

Von Dinzey is remembered by a patron of the store as "one of the baddest Black men to ever hit Harlem."

The mere mention of the UNIA official's name animated some other book browsers in the famous store.

"Yeah," added an elderly woman who said her name was Mrs. Grant, "he led more than 500 Black men on a march down Lenox Ave., and everybody, including the police, moved out of his way."

MRS. GRANT said she was an original Garveyite but that "the struggle for me now is just to keep on living from day to day."

The UNIA is in the process of rebuilding, Von Dinzey revealed. "We have 85 branches throughout the country," he said. But, he

admitted that many of those branches consisted of one person.

The strongest UNIA "divisions" are in Cleveland, Philadelphia (national headquarters), Chicago, New Orleans, Cuba, and Honduras.

"We have schools in New York; Cuba; Youngstown and Cleveland, Ohio; Chicago; Boston; Galveston, Texas; and Savannah, Ga.," he said. "We also have two schools in Liberia." He added the organization owns a small farm in Raleigh N.C.

ALTHOUGH VON Dinzey did not describe the set-up of the other schools, the one in New York (the Bronx) is basically a combination nursery school and day-care center.

The ANPM members consider themselves the "purists" of the Garveyite organizations. Intensely suspicious of the news media, they are very secretive and aloof. They are said to be the strictest group, forbidding their members from even working for white people.

Von Dinzey said, however, that the ANPM is not recognized as a charter organization by UNIA's Philadelphia headquarters.

But, he conceded, "they are still trying to carry out the philosophy of Garvey."

The largest and least unstable UNIA meeting-place in the New York City area is in Brooklyn. In Harlem, the location varies according to rent-paying ability.

NEW YORK membership is small — about 30 working members — according to Von Dinzey. Milton Kelley is the actual chairman of the New York division, which claimed more than 30,000 members at one time.

Most of their energies are presently directed toward symbolic issues rather than hard-core organizing around a specific program.

In 1969, Von Dinzey led the fight to fly the red, black and green flag on the center median at 125th St. and 7th Ave., as a symbolic display of sovereignty to prevent the state of New York from constructing an office building on the corner.

The office building has since been completed, celebrating its formal opening May 20 of this year.

The organization was actively involved in the planning of various activities surrounding the recent African Liberation Day and regularly collaborates with other African-oriented groups in areas of mutual interests.

THE ANGRY WORLD

(The following article is reprinted by popular request from the June 20, 1969 issue of Muhammad Speaks.)

THE RAPID spread of evil over the people is a manifestation of what is in the world, that is called Christianity. The Great spread of both evil and filth is staggering in the eyes of Allah (God) and the righteous.

THE HOLY QUR'AN, teaches us to "fear a day where evil is spreading far and wide."

THE RESURRECTION, of the mentally dead Black people, brings about the anger of those (white man) who put the Black man to mental death. Both people are angry; the Black slave and the slave-master. The lack of justice to the Black slave is the cause of this anger.

ALLAH (God) Himself is bringing these things to pass because it is time that the mentally dead, so-called Negro, and the Black people all over the earth, should rise. The customary rule, throughout history has been that the Black man is the victim and he has been exploited most, by all civilizations.

THE BLACK MAN, is the true owner of the Earth. Now, the God of Justice has risen up to deliver the rule

back to the Black man and give him a place in the sun that justifies his ownership.

THE BLACK MAN in America, (so-called Negro) did not know that he had fallen from such a high place, until the Coming of Allah (God), in the Person of Master Fard Muhammad, to Whom Praises are due forever. Allah (God) taught me the history of both people: the Black and the white. He has given me the truth, wherein you see that it is being made manifest. You cannot get out of it, because it is liken unto the light of the sun. We cannot get out of the light of the sun. When the sun shines on us, it banishes darkness...so it is, with the truth. When the truth is told it condemns falsehood and banishes it.

THE BLACK MAN, has been ruled under falsehood by a false teacher (devil). His teachings are false because he did not teach the people truth. The devil himself, was not made out of truth, he was made out of falsehood. (Bible Jn 8:44). Therefore, the Black People who follow the white man (their made enemy) are not following truth; they are following falsehood.

THE RELIGION of the

white man (Christianity) is falsehood. The white man adds falsehood to the truth and mixes truth with falsehood. Formerly, this blinded the eyes of the man who had lost the knowledge of himself (Black man in America).

THE WHITE MAN, is now angry because Allah (God) has brought you and me the truth. They are despairing in their work of trying to get you to disbelieve the truth. The truth is your salvation and their damnation. They will put forth every effort to keep you from paying attention to the truth which has come to you.

YES, the white man will offer you plenty of wealth as they are offering the invitation for you to walk into their homes and mix with their families by intermarrying with them.

THEY KNOW, that in the days of your ignorance, you admired them and that you always wanted to intermarry with them. They know this of you. Now, they throw the door wide open, giving you this freedom at a time when it will take you to hell, if you intermarry with them. Think about what you are marrying. ALLAH (God) has uncovered them.

CERTAINLY, they hate me for teaching you. Certainly, they hated all Messengers of God (Prophets) (I Ki 19:10). The Bible teaches you their history and tells of the denunciation of them, by Jesus. (Bible Jn 8:37). Jesus denounced them for being the killers of the Prophets of God and we see this made manifest today, in my work among you.

THE WHITE MAN is always planning my death, because they hate the truth. The truth makes manifest their evil deeds, against you. They are angry and therefore the spreading of evil is from the angry people of Cristen-dom.

THE DEVIL (white man) will deceive many of you (Bible Rev. 12:9) with his soft buttered words and his love songs and with his promises to you that he never intends to fulfill. (Holy Qur'an 4:120). It is written of him that he will deceive you in this way. But, by having a thorough knowledge of the arch deceiver, you should not fall victim of his deceitful teaching and love-making. Any sane man who knows fire and its burn is not going to put his hand in it. So, when you know these things of a surety, with experience,

you should not be partakers of it.

BLACK PEOPLE...Black men and women of intelligence and decency cannot walk the streets day or night without being tormented with the evil and filth that is practiced around them. The evil-doers have no respect of decency. Robbery and murder are the order of the day, here in Christen-dom. Children murder children. Children are robbing like grown-ups. No one can trust the other, in such evil time.

AMERICA is the modern Sodom and Gommorrah. "Fear the day when evil is spreading far and wide."



The Honorable Elijah Muhammad,
Messenger of Allah

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Elijah Muhammad
Messenger of Allah
—to you All

Open Invitation

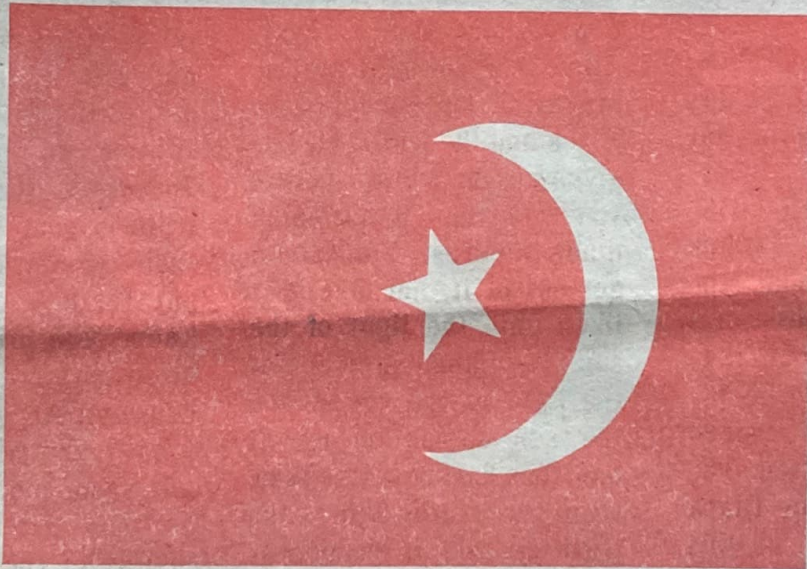
... to the Black People of Chicago

Hear the life - giving teachings of The Honorable Elijah Muhammad every Sunday Afternoon at 2 p.m. at the beautiful new Muhammad's Temple No. 2 - 7351 South Stony Island Avenue, Chicago, Illinois. We invite ALL Black people of Chicago to come visit with us and bring your family, friends and neighbors.

Meetings are also held every Wednesday and Friday nights at 8: P.M.

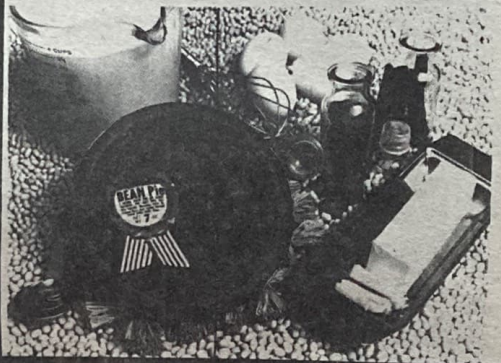


PROGRESS



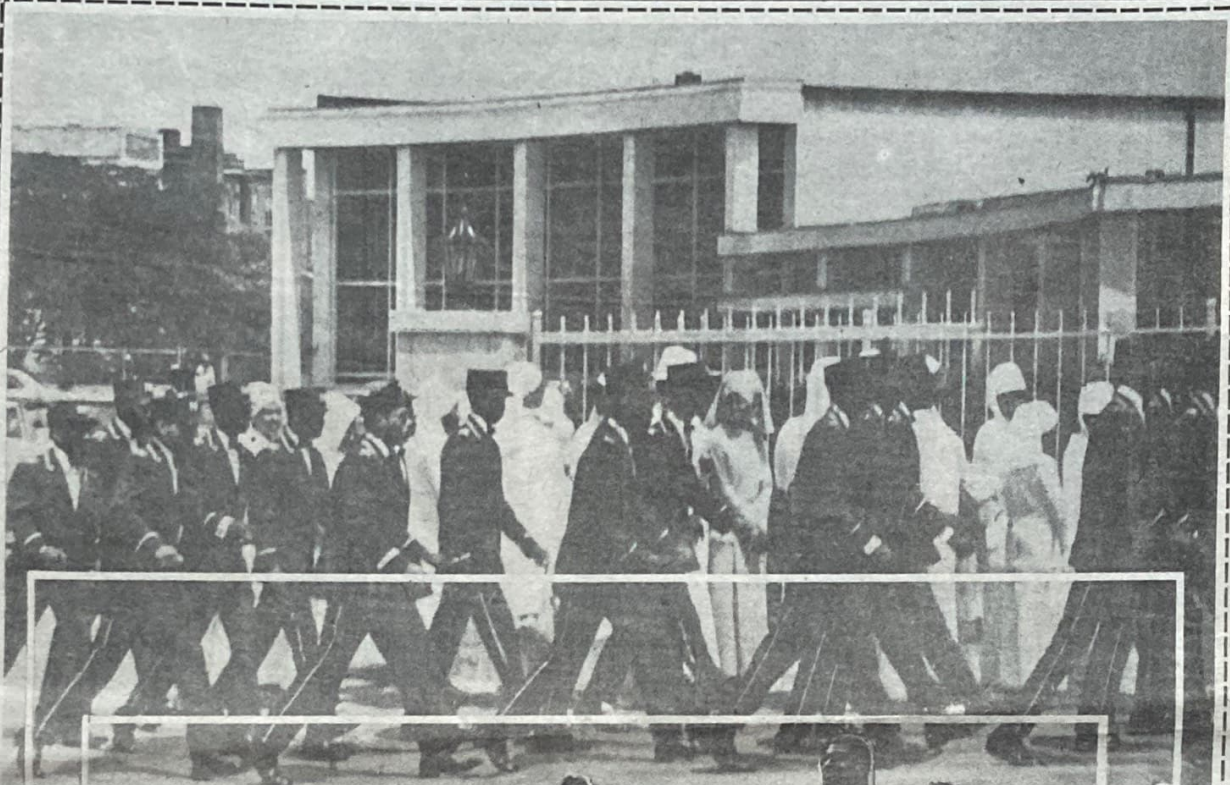
We Must Build Our Own Society.

MESSENGER MUHAMMAD'S TEACHINGS



You must start to thinking and working in the way of independence, as other independent nations do and are still doing.

MESSENGER MUHAMMAD'S TEACHINGS



MESSENGER MUHAMMAD'S TEACHINGS

Love Black; Get together Black



Unite Black. as never before.

Whiting H&G Fish is Good.

There is more to eating fish
than you think.



Fish is a better food, if you eat the better fish.

Whiting H & G Fish is the good fish.

Messenger Muhammad has imported this fish from the clean waters of Peru, South America for you.

Messenger Muhammad teaches in His Book No. 2 "How To Eat To Live;" "Eat the best food you can obtain. Never deprive yourself of good health at the price of cheap food."

"We should be careful not to eat every fish, because every fish is not good to eat. If a fish weighs 50

pounds we should not eat it.,

"When eating fish, we should confine our fish eating to those fish weighing between one (1) and ten (10) pounds."

Whiting H & G Fish is Messenger Muhammad's choice.

And that's good.

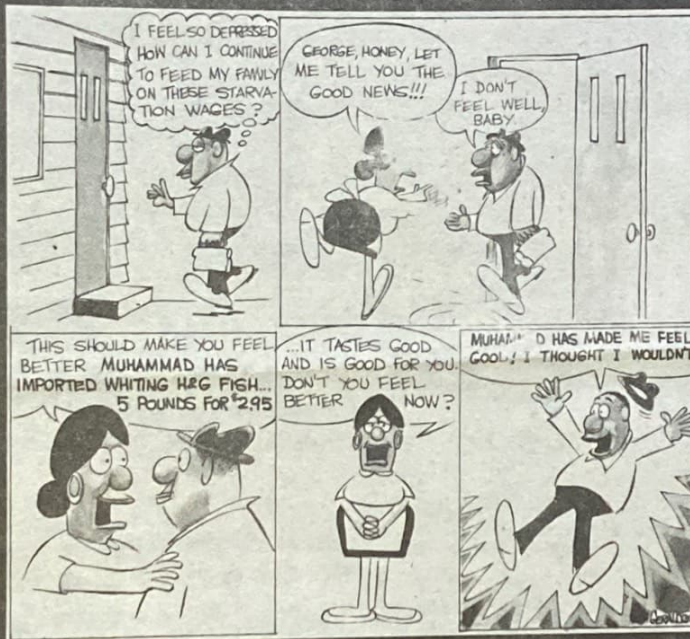
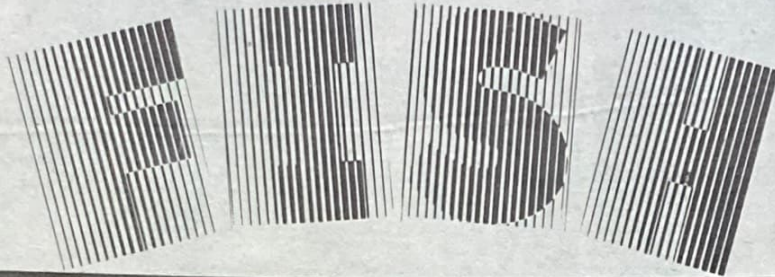
You can get Whiting H & G Fish at your Muslim supermarket or have it delivered to your door.

Call the Muhammad's Temple in your area about free home delivery and eat the fish you know is good.

Muhammad Imports Fish



Muhammad imports fish





ME... ER MUHAMMAD'S TEACHINGS

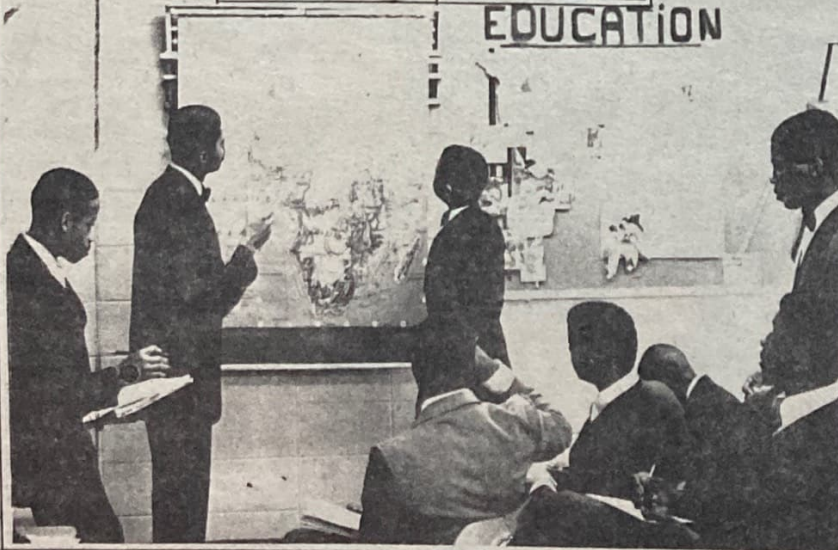
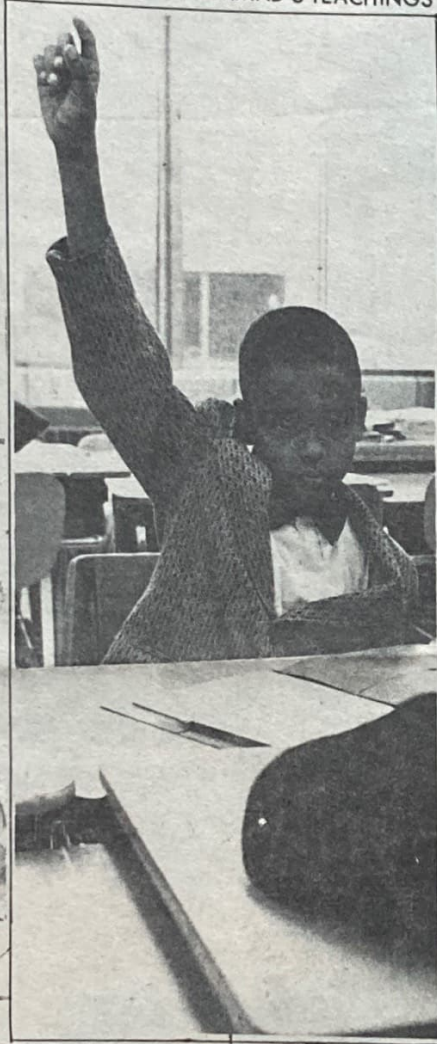
**WE THE
LACK NATION**

We are now living in the days
of the judgement and in the days of
great separation of people and nations.



We must educate ourselves and our children into the rich power of knowledge which has elevated every people who have sought and used it.

MESSENGER MUHAMMAD'S TEACHINGS



**If you don't have a hospital to call your own,
how do you go about building one for yourself?**



The Honorable Elijah Muhammad
Messenger of Allah



Proposed 200 Bed Hospital To Help Care For Our Sick And Wounded

It's very simple.
With love for yourself. And then
you spread this love to your own
kind.

You say to yourself and your
own kind that we need a hospital
to call our own.

If we listen to the words of
the most Honorable Elijah
Muhammad, we will begin to get
a good understanding about
building a hospital.

*"We have love for you and we
want to show this love for you.
Please make up your minds and
help my followers and me to
purchase or to build a modern
hospital of at least 200 (two
hundred) or 300 (three hundred)
beds."*

After you have listened to
these words you must take action
by uniting behind Messenger
Muhammad's solution that is fail
proof.

It's a beautiful idea. Unity
to build a hospital to call your
own.

And it all starts with love
for yourself and your own kind.
It's simple. Everybody needs
a hospital to call their own.

Don't you love yourself?

**Everybody
needs a hospital to call their own.**

DuBois, Garvey: antagonists in a turbulent era

(Continued from page 8)

organization and he became the NAACP's chief propagandist, editing their monthly news organ — The Crisis.

In 1911, DuBois joined the American Socialist Party while with the NAACP and he also began showing increased interest in the Continent of Africa.

In 1919, DuBois received permission from France's Prime Minister to organize the first Pan-African Congress in Paris.

THE CONGRESS, (consisting of delegates from the United States, the West Indies, Europe and Africa) asked the League of Nations to guarantee political, social and economic rights to the African natives and set up a legal code for the international protection of these people.

The NAACP, however, ignored DuBois' African interest, and for the most part, so did much of Black America.

UNLIKE DUBOIS, Marcus Garvey had gained tremendous mass support. Invited to America by Booker T. Washington in 1914, he arrived after Washington's death in 1915.

There was a great but largely unrecognized similarity between Washington and Garvey's visions for the emancipation of Blacks in America.

Washington was attracted to Garvey's pronouncements on the development of trade between Africa and Blacks here, indeed, for Washington himself had developed an incipient trade arrangement along those lines.

GARVEY ESTABLISHED the Universal Negro Improvement Association (UNIA) with the aim of liberating Africa and Africans the world over. By 1919 he set up the Black Star (shipping) Line and the Negro Factories Corporation.

The NAACP, being directed and financed by white people, were totally against the ideas being propounded by Garvey and were wholly uncomfortable with DuBois' African stance.

During the same years in which the Garvey movement attracted thousands (perhaps millions) of the masses of Black people, DuBois' Pan-African Congress barely managed to survive. He never was able to build an effective organization and the NAACP offered no help.

In 1920 an intense, often bitter feud erupted between DuBois and Garvey. Although both men were nominal Pan-Africanists, their differing approaches were in considerable conflict.

GARVEY ACCUSED DuBois

of being "the associate of an alien race." The NAACP propagandist was accused of petty jealousy and of being "more of a white man than a Negro, and (he) seems to be only a professional Negro at that."

The UNIA chief excoriated DuBois for ignoring the masses and believing in a "Negro aristocracy."

When DuBois referred to the Jamaican-born Garvey as a "little, fat, black man; ugly, but with intelligent eyes and a big head," Garvey replied he was just a "typical African."

IN A 1921 article in the UNIA's official organ — The Negro World — Garvey wrote:

"DuBois just got it into his head that he should be an aristocrat, and ever since then he has been keeping his very beard as an aristocrat; he has been trying to do everything else but a Negro.

"Sometimes we hear he is a Frenchman and another time he is Dutch, and when it is convenient he is a Negro.

"Now I have no Dutch — I have no French; I have no Anglo-Saxon to imitate. I have but the ancient glories of Ethiopia to imitate. The men who built the Pyramids looked like me, and I think the best thing I can do is to keep looking like them..."

Originally, DuBois believed Garvey's mass appeal would combine with his scholarly analysis and create a powerful vehicle for Black liberation. However, he gradually became wary of Garvey's penchant for pomp and ceremony.

He specifically criticized Garvey for:

—Alienating the British by his tactlessness, while DuBois considered Great Britain's help necessary in his international trade plans.

—Although Garvey had inadequate material resources, he still made bellicose statements about conquering Africa: in DuBois' opinion.

—Garvey went out of his way to alienate the NAACP and its officials, often exploiting the resentments among Black and mulattoes in the U.S.

GARVEY WAS TOTALLY opposed to DuBois' integrationist approach to Pan Africanism.

When the Pan-African Congress asked white representatives of imperialist nations to attend their meetings, Garvey was extremely angered.

"Just imagine that! It reminds me of the conference of rats endeavoring to legislate against the cats—and the secretaries of the rats' convention invites the cat to preside over the convention."

Ironically, DuBois and the NAACP — the darlings of the fledgeling Black bourgeoisie — had platforms very similar in content to communist platforms of the day.

At the same time, the Garvey movement which mobilized the largest mass-oriented Black activist organization ever in this country was denounced as "racism-in-reverse."

BUT EVENTUALLY even DuBois reached the conclusion that the NAACP was a bogey rather than a boon in the struggle for racial dignity.

In his autobiographic book, *Dusk of Dawn*, DuBois said, "The NAACP was not, never had been, and never could be an organization capable of destroying the color line."

DuBois berated the NAACP board for their statement that "race prejudice, was just as reprehensible when shown by Black toward white as when shown by white toward Black.

He said: "So long as we were fighting a color line, we must strive by color organizations. We have choice."

One of the most supreme of ironies came when DuBois, who had earlier criticized Booker T. Washington for advocating some of the same ideas, "advocated new, deliberate and purposeful segregation for economic defense in the lines of business and industry whither the NAACP was not prepared to follow...."

Marcus Garvey was deported in 1927 on charges of mail fraud and he died in London in 1940, his movement in shambles.

W.E.B. DuBois left the NAACP in 1924 and flirted with various socialist and Pan-Africanist organizations until joining the Communist Party in 1961, just a few months before his 94th birthday. He died in 1963, in self-imposed exile in Ghana.

NAACP endures despite critics

(Continued from page 8)

What are they going to accomplish by it?

"This young man (Douglas) is a teacher today in an integrated school getting equal salary which the NAACP won for him."

Current also cited the open public accommodation of Blacks in New Orleans as evidence of the NAACP's effectiveness. "The police in New Orleans, who used to be the advocates of brutality are now cooperating with us this week and seeing that this convention is properly entertained.

"Here is a municipal auditorium which Black people couldn't have entered a few years ago."

PEOPLE WHO lambast the NAACP are not only ignorant of the facts, according to Current, but totally irrelevant in their own endeavors.

Similar criticism was expressed by Rev. Nixon.

"What they're saying about 'house niggers' and so fourth shows that they don't know what the organization is all

about. The NAACP is styled as one of the greatest organizations for democracy in the world has ever known.

"Who stopped lynchings in this country? Who opened up the doors of these hotels? It's the NAACP — and it's still doing it today. If these people have so much sense, let them come on and enforce those things that are already founded," the Rev. Nixon said.

Still, while NAACP elders reflect on past glories, members of the youth council expressed beliefs similar to those of the demonstrators.

They say they are called upon to participate in voter registration drives and other fund raising activities, but are given very little say in the direction of NAACP activities as they affect the group as a whole.

"You have a lot of old people who are set in their ways," Linda Kennedy, president of the Grand Rapids Michigan, Youth Council, explained, "and they think you're

supposed to follow them no matter what, but it doesn't work that way anymore. In my own city, they don't want to recognize us at all."

ALTHOUGH LINDA will be forced to give up her youth status when she reaches the age of 25 this year, youth council leaders such as Leon Grace Jr., of Toledo, Ohio, and Bernestine Jeffers, of Wisconsin, share her belief that her effectiveness will be neutralized by carefully delineated prejudices until her opinions have "matured."

OTHERS OBSERVE that while the NAACP may not be as relevant as some would wish it to be, it is still a viable Black force because of its historical leanings. "I don't think that everybody — Roy Wilkins included — is totally satisfied with the way the organization is today," one member from Detroit related, "but it's still the oldest, strongest and most feared organization of its type."



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LETTERS FROM OUR READERS

Muhammad removes all fear

Dear Brother Editor:
Your article on "Violence: Guns" was put in words so plain that all who read it should not have one misunderstanding about it, because we do have a Divine man in our midst today who's eliminating all of our suffering and shame.
He's removing all of the fear we once had. What need do we have for weapons that this civilization makes, then displays and makes so easy for poor Black people to purchase.
Children are now shooting each other because we are not bold enough to stand up and accept Messenger Muhammad's teachings. Then there are those who do not want to help Muhammad build a hospital! Just think, we are killing ourselves not only with guns, but also with narcotics, alcohol, cigarettes, eating that

filthy hog and other kinds of bad food. We just kill ourselves by following this civilization's wicked ways, then we have to run to their hospitals!
A few weeks ago here in Seattle, an 8 year-old boy shot his brother, in the hand. You were surely correct Brother Editor, in saying "there is no excuse today."
Muhammad is here and has been here for the past 43 years teaching us the knowledge of ourselves, and the evil ways of this civilization. I wish our brothers and sisters would fly to Muhammad and end their suffering now! Thank you Brother Editor and staff for a job always well done with the greatest newspaper on Earth.

Your sister in Islam,
Sister Barbara 3X
Seattle, Wash.

Inmate attests to jail experiments

Dear Brother Editor:
Upon reading the article printed in the June 28 edition of Muhammad Speaks entitled "Evil experiments victimize inmates," I felt impelled to communicate my feelings.
By working in the commissary of the Oregon State Penitentiary I can see that we Black people are indeed, the major "volunteers" of such mischievous experiments where we are freely used as guinea pigs.

Because many Black inmates do not have the proper funds to provide for their desires (not needs), they are eager to participate in many dubious undertakings.
We brothers who are following the teachings of the Honorable Elijah Muhammad are not fascinated by the decadence and so-called luxuries of this world, so we resist all attempts to bribe us out of our Black minds.

Brother Alvin X (Canell)
Oregon State Penitentiary

'We must back Muhammad'

Dear Brother Editor:
My name is Bobby W. Cooper and I am a follower of the most Honorable Elijah Muhammad. We must—as a people of the true and living God, who is none other than Almighty God Allah—get behind the most Honorable Elijah Muhammad to build a hospital for our own selves.
Do you not think that we need a hospital so we can help our sick and wounded? As Messenger Muhammad has said, we have millions of dollars lying in the white man's banks.

those millions of dollars to the most Honorable Elijah Muhammad for He knows just what to do with it and overnight we will see the most marvelous works of the last Messenger of the Almighty God Allah.

Brothers and sisters, let us come together in unity and let us go hand-in hand to help the most Honorable Elijah Muhammad to help our own selves.

Brother Bobby W. Cooper
Ward No. 6
Saint Elizabeth's Hospital
Washington, D.C.

Muhammad successful, where others fail

Dear Brother Editor:
We who are aware of the great work the Honorable Elijah Muhammad is doing can never thank Him enough for the remarkable reformation that is taking place in the Black society.
Where other organizations and reformers have failed,

Muhammad has proven to be the only leader capable of uplifting the Black man and woman in North America.

As-Salaam-Alaikum
Bro. Harold E. X
Raiford State Prison,
Fla.

Lawyer praises drug conference coverage

Dear Brother Editor:
The July 5, 1974 issue of Muhammad Speaks reported that the recent National Drug Abuse Conference (NDAC) was a "farce" at which "professionals" advocated chemotherapy as the only method of combatting addiction.
I agree with your reporter's analysis of the NDAC.
At the December, 1972

Conference, I was the only "professional" who argued against chemotherapy in a paper that condemned the ultimate concept of the "professional chemistry solution" — heroin maintenance.
Drug workers and former addicts agreed with my analysis that heroin maintenance would not combat

the addiction problem, but would encourage addiction. The "professionals" disagreed.
I was not invited to speak at this year's conference.
Yours truly,
Harold R. Washington
Director
Roxbury, Defenders
Committee, Inc.
Roxbury, Mass.

'Truth-paper' reader encouraged by Bro. Shah

Dear Brother Editor:
May the blessings of Almighty God Allah continue to be with you and your staff who provide us all with the outspoken, second-to-none, vehicle of truth.
We must also again give Praises to Allah for our beloved Leader, Teacher and Guide, the Honorable Elijah Muhammad, for the truth and life-giving teachings which are inclusive in our Nation's highly professional Muhammad

Speaks "truth-paper."
Brother Editor, I write to you at this particular time concerning the situation of Brother Sidney Shah, which was printed in the July 5 edition.
I am also a victim of this American system's profound injustice and I want the brother to know that his unshaking faith in Allah and His Messenger will prove sufficient for him to withstand whatever adversity he may

face.
I will conclude this letter with thanks and gratitude and I also wish you and the editorial staff continued progress and success with circulating the "truth-papers." I do attest to be a proud and gratified reader of Muhammad Speaks—truth paper.
As-Salaam-Alaikum
(James Wesley X (Nelson)
Jefferson City, Mo.

Atlanta, Ga. coverage enlightens readers

Dear Brother Editor:
I'm a young Black man who is by choice a songwriter.
After I read your excellent coverage in the July 12, 1974 edition on the violence in Atlanta, Ga., it prompted me to write my first political song ever — after 20 others.

of thanks for letting us know what is really going on in Atlanta and throughout America.
Yours in Blackness,
Warren (Sweets) Avery
Chicago, Illinois

Dear Brother Editor:
The scene in Atlanta made me angry, because it reminded me of the old civil rights struggles in the 1950s and 1960s—brothers and sisters being clubbed upside their heads like dogs.
This should go a long way toward convincing a lot of our misinformed people just how much this country has "changed"

Dear Brother Editor:
I just couldn't believe what I saw in your newspaper concerning the police brutality in Atlanta.
Why didn't other Black newspapers concern themselves with that atrocious police action? I never used to read Muhammad Speaks — for religious reasons — but now I see that it's the only newspaper brave enough to stand up for Black people.
Mariam Carson
Raleigh, N.C.

Yours in brotherhood,
Thomas H. Mathews Jr.
New Orleans, La.

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Edward Ali

(Continued from page 7)

AFTER ACCEPTING ISLAM in 1933, Captain Ali rapidly advanced through the ranks, from instructor at the University of Islam, to lieutenant, and finally to captain. He has been described by fellow pioneers of Islam in North America as "a born fighter." He said during the interview, "I have always been a military man."

Captain Ali received training at St. Charles Military Academy, at St. Charles Ill., and was Captain of Muhammad's Temple No. 2 at the time of the "11th Street Fight," his most cherished and memorable campaign.

It was Captain Ali's involvement, in fact, in "The 11th Street Fight" that led to his 21-year incarceration.

"It all started with Zack Hassaan's wife," he said. Captain Ali explained that Brother Hassaan and his wife were involved in a scuffle with a Caucasian family one evening after leaving a Temple meeting. The Muslims emerged victorious and were promptly arrested.

FOLLOWING A trial, the Hasaans were acquitted. But then, a bailiff, apparently dissatisfied with the outcome of the proceedings, according to Captain Ali, "shoved the sister down. Then the fight was on — upstairs and downstairs in the courtroom."

During the courtroom fracas he said the judge fell dead from a heart-attack.

Tensions were still high throughout the area when the Muslims returned to their Temple. Later that night, 150 Chicago policemen appeared seeking entry to the Temple. "I had about 60 or 75 Muslims," Captain Ali continued, who was Captain of Muhammad's Temple No. 2 during the incident.

The invaders shook the Temple door and yelled, "Open up!" Ali had issued orders at all costs to defend the sanctity of Muhammad's Temple.

CAPTAIN ALI paraded up and down the vestibule of the Temple, a swaggering, stocky figure of a Black man, and motioned for the intruders to enter at their own risk.

In response to the valiant stand of the Muslims, the policemen vanished and never returned. Edward Ali, however, was later incarcerated for parole violation.

Captain Ali revealed the original source of his arrest and imprisonment: "Why brother, I used to be one of the best gun-hawks the gangsters could find."

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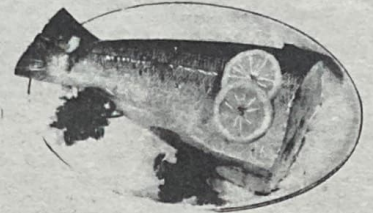
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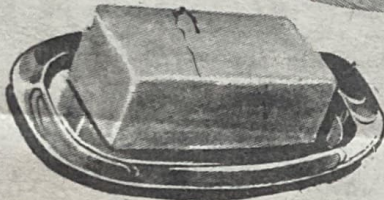
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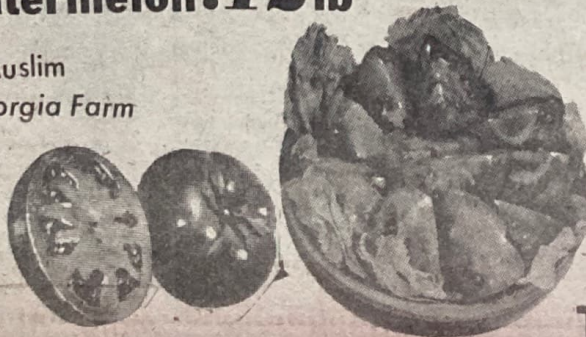
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Famine, drought plagues world's poor

By Alan Miller
(Pacific News Service)

SAN FRANCISCO (PNS) — This year, worldwide, 20 million people will starve to death, according to United Nations statistics. More than one-third of all people alive today suffer chronic malnutrition. Even with reductions in infant mortality, 500 million of the one billion children in the hungry nations of the world today will never reach adulthood. In the words of a leading nutrition expert, "To all these children, life is nothing more than a vigil of death."

SEVENTEEN COUNTRIES in Africa's Sahel area, south of the vast Sahara desert, are devastated by a severe drought and consequent famine. A British development minister estimates five million people in the Sahel face starvation; U.N. Secretary General Kurt Waldheim says that twice that number will die.

Chronic food shortages in India, Bangladesh, Indonesia, and scores of other countries are causing political and social unrest. Recently, the governments of Niger and Ethiopia fell, with the drought a factor in both countries.

West German Foreign Minister Scheel told the U.N., "Things cannot go on like this. No one with a clear head and a feeling heart should still be able to sleep calmly... we are stumbling in the dark."

BUT TRAGIC as it is, famine is only the spotlight on the stage of the world's food problem. Of more basic

concern to the 2 billion "have nots" is chronic hunger and starvation, and a continuing competition for food supplies to be bought with limited resources from richer nations.

The poor nations also have to compete with the "haves." Sen. Hubert Humphrey, D-Minn., in a Senate speech this April, criticized, "... the competition for food in the last two years between the developed and relatively affluent countries... and the poor, developing countries."

"To speak only of the drought that is killing human beings by the thousands in the African Sahelian regions," comments Algerian President Boumediene, "one might recall that in order to meet their wheat needs these regions would have managed with one-twentieth the amount of wheat that the developed countries use each year to feed their cattle."

The reality of increasing global hunger appears to be contradicted by progress in world food production over the last 25 years. Cereal output, which provides 85 per cent of the protein intake of most of the world's people, has increased 73 per cent during this period, while population rose only 49.5 per cent. New hybrid "miracle" grains and increased production from the "Green Revolution" have added much to the total world granary, though limits on fertilizer and technology available to producer nations kept outputs often disappointing.

BUT INCREASED demand, both from the growing population and the appetites of the wealthy world's livestock, has wiped out these gains. The billion people in the developed nations use as much cereal grain to feed their livestock as the two billion in the low income nations use directly as food. The food that today feeds 210 million Americans would feed 1.5 billion at the consumption level of China.

A typical American consumes 2,200 pounds of grain each year, primarily in the form of beef and other meat products; the average Asian eats less than 400 pounds. The pattern is the same with other foods.

One-third of the world's population in the developed countries consumes two-thirds of the world's food supplies — including 80 per cent of the milk, meat, and eggs, and 75 per cent of all protein. The Netherlands, in 1970, imported more milk solids to feed its veal that was imported by all the underdeveloped nations put together.

ALTHOUGH THE output of the world's fisheries has trebled since 1950, half of the marine harvest is now used as fish meal to feed hogs, cattle, and poultry in the developed nations.

A report prepared for the U.N. Conference on Trade and Development (UNCTAD) predicted that the "largest and poorest" developing countries would suffer most from inflation, and a "serious

deterioration in levels of food consumption" could result.

ON THE OTHER hand, the richer nations who dominate the world market system's pricing and distribution patterns fare quite well. Another recent U.N. study, by the Secretary General, surveyed 64 basic commodities of world trade. "On the whole," it concluded, "the prices of commodities that are exported mainly by the

developing countries apparently rose less than those of primary commodities (exported by) developed countries. This is especially striking in the case of foodstuffs."

Both long-range starvation and acute famine are less the result of inadequate food supplies than of maldistribution of the globe's agricultural resources.

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Philadelphia

(Continued from page 9)

organization has precipitated many splits within the UNIA.

One of the largest and most significant differences of opinion concerns a disagreement about which chapter is, in fact, the headquarters chapter.

The UNIA's Cleveland Chapter claims the title and so does the Philadelphia Chapter.

Harvey contends, "We are the only headquarters recognized internationally."

UNIA chapters in New York and New Jersey also list Philadelphia as headquarters.

THE CLEVELAND Chapter, on the other hand, contends that proof of its position is provided by a number of old, official documents naming the Ohio city as the official headquarters.

The issue, although a burning one within the organization, is kept low-keyed and has seldom been noticed by those on the outside of the group.

"We are conducting numerous schools and clinics on the continent," Harvey noted. He said new chapters would soon be opening in Santo Domingo, Dominican Republic and in Mississippi also.

Harvey said there seemed to be a resurgence of interest in the Garvey movement, but only from the perspective "of a student or scholar." He insisted that the only dependable and consistent followers of Marcus Garvey are the long-time, hard-core UNIA members. He places little hope in attracting new converts.

Philadelphia's UNIA chief is a man who has made himself comfortable with the status quo. He thrives, as do many Garveyites, on nostalgia.

"Philadelphia was second only to New York in strength," he recounted. He said the Philadelphia Chapter started in 1919 and kept growing into the early 1920's.

THE GREAT number of southern Blacks attracted to Philadelphia's large shipyard complex, provided fertile ground for Garvey's brand of nationalism. Massive marches featuring uniformed Garveyites in full dress regalia embellished the dismal streets of the city's ghettos in much the same way they did in New York's Harlem.

However, after Garvey's deportation, controversy has been quietly following the chapter, erupting, at times, into full-blown controversy.

The split with James R. Lawson and Carlos A. Cooks, that divided and nearly decimated the entire Garvey movement in New York City, sent ripples into the Philadelphia area and for a while it appeared the

(Continued on page 22)

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Cleveland claims UNIA command

(Continued from page 17)

exotically provocative past. Although numerous factions have broken away from the original UNIA, the Cleveland chapter has sought to establish its true identity as the world headquarters since it was decreed by President General James R. Stewart, who took reign over the organization after Garvey's death in the 1940s.

Since that time, all official publications and documents bearing the organization's banner have been distributed from the Cleveland address, 2200 E. 40th st.

The UNIA has always been divided, according to its president, Mason A. Hargrave, who also serves Cleveland's riot-torn Hough district as director of Hope, Inc., a housing division of the city's Model Cities Program. Still, he believes that Cleveland with its estimated 300,000 Black population could provide a natural springboard for the group's future growth.

ALSO, WHILE Garveyites today are separated on the relevance of the present leadership, they are still totally committed to their undying devotion to Marcus Garvey.

"This organization was the first to champion the cause of Black people," John Sparks, a 73-year-old Garveyite who joined the organization in its early years before incorporation, spoke proudly. "When I first came to Cleveland, 90 per cent of our people couldn't even write their own names. Everyone was looking to the white people."

Garvey changed all that in Sparks' opinion. "He was a beautiful person and he had the Negro at heart. We had a wonderful organization," he explained, "but the people weren't race-minded like they are today."

THIS LACK of race consciousness helped bring the UNIA to its downfall, he believes.

Mrs. Katie Brown, 59, another early Garveyite, believes Garvey was the natural progenitor to all Black leaders and movements in this country. "Everyone today who calls himself a leader of any organization that's doing anything meaningful for Black people have adopted a part of the Garvey philosophy. That's why we hang on to this original organization."

Still, despite its historical significance, the UNIA has gone relatively unnoticed since Garvey's death and many former and present-day Garveyites place the blame on

the lack of trained leadership within the group. After Garvey, there was no one to fill his shoes. "That's why this organization went down," Sparks reflected.

Recently, however, the group has started making the kinds of rumblings which indicate a certain restlessness, if not a reviva

In 1974, the red, black and green liberation flag was flown atop the Cleveland City Hall rotunda and beneath the American flag, after it had previously been neglected by city fathers on the inauguration day of Mayor Ralph Perk when the flags of all ethnic groups were on display.

PRESIDENT HARGRAVE said that a vivid experience was learned by the group after petitioning for the flag's display. "To be a American," he said, "you have to bring a flag to this country."

The flag—which was designed by Marcus Garvey in the 1920s—means a great deal to the UNIA. "The red, white and blue was as beautiful to me as the red, black and green," Hargrave related, in the basement of the Liberty Hall headquarters, "until I found out that I had something of my own."

He says he still stands attentively whenever the American flag is raised, "but now I have something of my own and I try to direct all my praise there. I now understand the fellow who said, 'give me liberty or give me death.'"

The flag, however, was later co-opted by militant Black nationalists and it has proven to be a source of bitter irritation to UNIA members. Although the colors were altered (substituting black, red and green for the UNIA red, black and green) the concept was basically the same.

UNDER THE militants, the flag has become a symbol of looting, rioting and destruction not unlike the Jolly-Roger in pirate days. "This makes people look at our flag on the dark side," William Harder, another early Garveyite reflected sadly. "Our flag was different, of course, but most people don't take the time to know the difference."

Although there are said to be only some 1,000 followers of Mr. Garvey left in this country, the Cleveland division boast about 25 active members.

A very close-knit group, according to Hargrave, who were successful in halting the showing of Melvan Van Peeble's controversial film "Sweet Sweetback" after it

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(Continued on page 20)

Muslim fish rescues overcharged Blacks

By Joe Walker
(M.S. New York Bureau)

NEW YORK — On July 11 at the port of Newark another shipload of the Nation of Islam's Whiting H&G (headed and gutted) fish, docked and was quickly unloaded. It marked another delivery among numerous shiploads and millions of tons of fish contracted for and purchased by the Nation of Islam from the Peruvian Government.

THE CLEAN, healthy and tasty fish were caught in the unpolluted waters off South America and are destined for the plates of Blacks in the United States, sold by the Fruit of Islam, at economical prices.

Besides the low cost (only 59 cents per pound) and superb quality of the Muslim-imported Whiting H&G fish, there are other reasons it should be purchased from a friendly Muslim salesman in your town or city.

Minister Louis Farrakhan, National Representative of the Honorable Elijah Muhammad, presented these reasons in a recent broadcast over radio station WLIB in the metropolitan New York area.

BLACK PEOPLE have got to stop eating the hog. Min. Farrakhan insisted — pork is the number one carrier of the very small but deadly worm called trichina. It kills more Black people than narcotics, Black-on-Black crime, sickle-cell anemia and police brutality combined.

Neither prolonged cooking nor government seals on pork makes it free of these deadly worms or safe for eating, warned Min. Farrakhan. "A government stamp doesn't mean anything. They put their stamp on Watergate; they put their stamp on burglary, murder, larceny; on cheating and riots; on slavery. In fact anything the government approves, you better test it," he said.

He cited the United States

Food and Drug Administration's approval of a birth control pill that proved to be cancer-producing, as one example.

"MESSENGER MUHAMMAD says, 'You are what you eat, and so why not eat the best and be the best.'" urged Min. Farrakhan, stating nobody — white or Black — should be allowed to sell rotten or diseased meat in the Black community.

"Pork is often referred to as cured. The word cured is the past tense of the verb cure. If a meat has to be cured before we eat it, we shouldn't even take a chance in eating it."

In both the Bible and the Holy Qur'an, God cautions against the eating of pork. Messenger Muhammad in his best-selling book, "How to Eat to Live," says that no meat is good for us — that we should wean ourselves away from meat. Start first by giving up pork; next — beef. Mr. Muhammad says beef is very hard on the digestive system.

THE ADVANTAGES of fish over meat is that fish is easy to digest because it comes from an environment that is so much different from the environment of the land, explained Min. Farrakhan.

"On the land, animals must encounter many things —

ticks, insects, extreme cold, extreme heat, wind and rain — all of which have an effect on the system of the animal. While the fish comes out of one constant environment — where the temperature is from 26 degrees Fahrenheit to 86 degrees Fahrenheit."

FISH SCALES help to protect the fish from bacteria — a greater protection for the fish than the skin of any land animal. Besides being rich in protein, fish is low in cholesterol (fats) while meat is high in cholesterol which leads to hardening of the arteries and heart attack.

North Americans are heart attack-prone people because they are the biggest meat-eating nation on earth.

Fish has a low natural bacterial count compared to the high count in meat. "The diet of fish is simple but the diet of an animal can be complex, introducing great chemical variations and reactions with poisonous by products."

FISH ALSO contains, reported Min. Farrakhan, "brain-developing minerals — phosphorus and iodine" while meat does not. "If you notice, often when you eat a huge portion of meat, you get sluggish — just want to go to

sleep," he said.

Clean-cut and efficient F.O.I. salesmen of the Nation's Whiting H & G fish are currently going door-to-door making sales in New York City, as is happening in Black communities from coast to coast, north and south.

Min. Farrakhan also announced that Black youth who are out-of-school and out-of-work and interested in selling and delivering imported Whiting H & G fish to Black people should inquire in person at the nearest Muhammad's Temple.



A lovely breakfast! Just seven dollars.

DAILY WORLD

Cleveland claims UNIA command

(Continued from page 19)

had taken in more than \$100,000 at East Cleveland's Continental Theater during the beginning of the blaxploitation era.

HOW DID the movement collapse? A number of factors led to its downfall. During his zenith, Garvey bore the brunt of bitter attacks from both the Black and white press as well as those Black intellectuals who feared the outcome of what he proposed.

There were also great controversies between the

group and other organizations of that period. "Garvey came so fast," Hargrave observed, "that he woke the people up to the fact that these other organizations weren't doing anything."

"During the trial, the Black intellectuals and the press fought him vigorously because

he had captured the imagination of the people."

DID GARVEY actually mean for Black America to return to

Africa? Not exactly, Sparks recalls. It was primarily a misinterpretation by the news media.

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Phila. extends princely welcome to Son of Muhammad

By Sis. Marsha Shabazz
(Special To Muhammad Speaks)

PHILADELPHIA — The virtual "red carpet" was rolled out here recently when Minister Nathaniel Muhammad, the Son of the Honorable Elijah Muhammad, arrived to speak before a surging crowd of nearly 4,000 at the city's McGonigle Hall.

In a true display of royal deference, Min. Muhammad, the minister of Temple No. 30 in Kansas City, Mo., was escorted to the hall by a 20-car motorcade — each car flying the Flag of Islam.

IT SEEMED as if all Philadelphia were awaiting his arrival. Advance posters were displayed throughout the Black community for weeks announcing his arrival.

It was flashed from television stations and printed in many Black community newspapers. Bumper stickers on many cars spread the word, "The Son of Muhammad is Coming." The Fruit of Islam were stationed throughout the Philadelphia International Airport anticipating Minister Muhammad's arrival. Some stood at attention as honor guards and saluted Minister Muhammad as he passed, while others moved quietly about occasionally relaying instructions by walkie-talkie.

Airport passengers and employees stopped whatever they were doing to gaze upon

the sight of organized Black men securing a member of the Royal Family.

After being introduced by Minister Jeremiah Shabazz, Minister Muhammad was received with a standing ovation. Approaching the rostrum, he told the audience that you can tell how well a person loves the father by the way they treat the son.

"If you show me this much honor and love and I am the Messenger's son, it is plain to see how you would receive the Messenger of Allah," he said.

When Minister Muhammad began his lecture — "A Message from Michael" — the spirit of Islam could be felt throughout the auditorium.

Brothers and sisters of Muhammad's Temple, No. 12 could be heard loudly bearing witness as he told the audience that the Michael spoke of in the Bible is none other than the most Hon. Elijah Muhammad.

Minister Muhammad expressed to the audience, "I could not represent Allah because I do not know Allah, well. I do know the Messenger of God, so I can stand here and represent Him."

In closing, Minister Muhammad appealed to the audience to accept the Honorable Elijah Muhammad because there is no other way.

Two-hundred of the 800 first-time visitors responded eagerly to his call.



MINISTER JOHN MUHAMMAD, brother of the Honorable Elijah Muhammad, gestures to a picture of Messenger Muhammad as he electrifies a standing-room-only crowd in Richmond, Va.'s Scope Exhibition Hall. "...He is your Leader, your Teacher, your Brother, and the man that shall feed you when you get hungry," he told the enthusiastic audience. See story on page 22.

Zairian paper charges Soviet duplicity

KINSHASA (HSINHUA) — The Union's economic infiltration into Africa has been alleged recently in an article in the Zairian newspaper *Elima*.

ACCORDING TO the article, the Soviet Union is attempting to curry favor with the mineral-rich African countries by offering armaments, military experts and civil technology.

"It can be seen clearly that the Soviet revisionists wish to exercise influence on Africa from the manner in which Moscow received African heads of state," the paper charged.

TAKING ADVANTAGE of the difficulties of certain oil-producing countries, the Soviet Union has signed so-called

agreements with them "in order to obtain oil in exchange for Soviet military and technical expertise," the article continued.

Under the pretext of

exploiting a new mine, the Soviet Union has forced a number of African countries to provide it with a large part of their mineral ores, the paper alleged.

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Messenger's brother enlivens Va. affair

By Sister Lt. Demetria X
(Special To Muhammad Speaks)

NORFOLK—Thousands of Blacks from Washington, D.C., Philadelphia, New York, New Jersey, North Carolina and all over Virginia crammed the Scope Exhibition Hall, the city's most expensive educational and cultural center, for Muhammad's Temple No. 57's largest Unity Meeting and Businessmen's Bazaar in the history of Virginia.

Principal speaker for the gala event was Minister John Muhammad, brother of the Honorable Elijah Muhammad, the Messenger of Allah.

Entertainment was provided by the popular musical groups Kool and the Gang and the Delphonics.

Speaking to a standing room only crowd of eager listeners, Minister Muhammad exhorted the gathering to unite and do something for self.

Amidst overwhelming applause, Minister Muhammad taught that we (so-called Negroes) were brought here in chains to work, and not ever to receive freedom, justice and equality from the white man.

He then asked the attentive audience, "What do you have? You do not have anything that you can call your own!"

Minister Muhammad further stated that he had been taught by the Messenger for 43 years

that there was nothing greater than Black.

"There is no other nation on the face of God's green earth as great as New York in the wilderness of North America—the Black Nation," the dynamic minister said.

He concluded that we must no longer be ignorant of self, but realize that we are owners of the earth and that the white man doesn't own any of it. He encouraged the audience to "come to your own and follow

Muhammad!"

The Unity Meeting culminated with the Black Unity Bazaar that was proclaimed a tremendous success by the more than 10,000 exhibitors and participants.

Booths were set up at the Bazaar by merchants from all over Norfolk and along the East Coast. Quality merchandise, including Muslim farm products, Islamic jewelry and literature

and fashions for men women and children, were made available to the public at the low prices—typical of Muslim ventures.

High point of the Bazaar was entertainment by the Delphonics and Kool and the Gang, who as part of their performances, urged Black men and women to follow Messenger Muhammad and support the Muslim program.

The Black woman especially was urged to clean herself up

and put on the beautiful long garments of civilization.

Philadelphia

(Continued from page 18)

Philadelphia Chapter would side with Cooks.

Harvey brought the chapter back into the "orthodox Garvey" fold and has been chairman since that time.

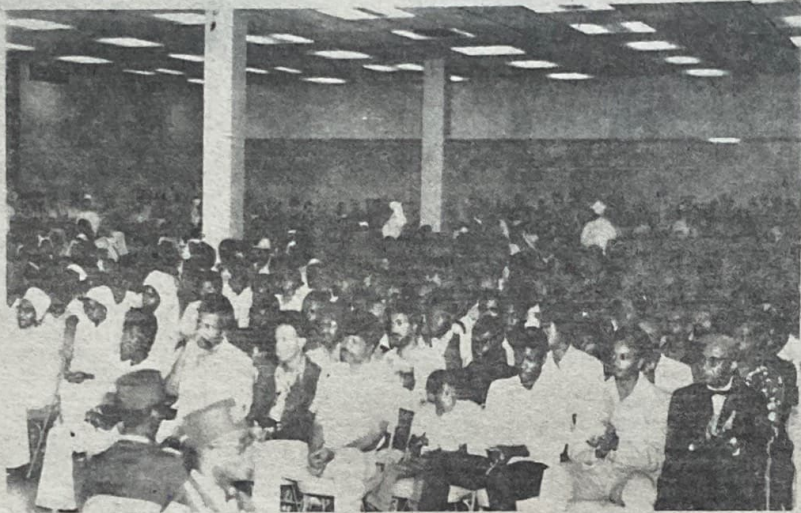
According to Vernon C. Wilson, 70, chairman of Chicago's UNIA division, Harvey's chairmanship is still "illegitimate."

WILSON SIDES with Mason Hargraves of the Cleveland division and contends that Wilson is the National Chairman of the entire UNIA.

"Philadelphia, New Jersey, New York and all those places are not legitimate chapters," Wilson said. "They're just trying to muscle into the organization."

Wilson said the only legitimate divisions were in Gary, Ind. Chicago, Cleveland, Cincinnati and Youngstown, Ohio.

Wilson claimed he has been a UNIA member since 1920 and was a close confidant of the Honorable Mr. Garvey.



HUGE, STANDING-ROOM-ONLY crowd applauded frequently during a dynamic address by Messenger Muhammad's brother, Min. John Muhammad. More than 10,000 Black people from the "tidewater" area were present at the gala affair.

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ALLENTOWN, PA.	WGCB	96.1	SAT.	7:30 A.M.	HARRISBURG, PA.	WGCB	96.1	SAT.	7:30 P.M.	PETERSBURG, VA.	WANT	99	SUN.	10:00 A.M.
ATLANTA, GA.	WXAP	860	SUN.	5:00 P.M.	HARTFORD, CONN.	WKND	1480	SUN.	1:00 P.M.	PINE BLUFF, ARK.	WDIA	1070	SUN.	11:00 A.M.
ATLANTIC CITY, N.J.	WDBB	1490	SUN.	10:05 A.M.	HARVEY, ILL.	WJOB	1230	SUN.	5:30 P.M.	PHILADELPHIA, PA.	WHAT	1340	SUN.	9:00 P.M.
AUGUSTA, GA.	WRDW	1480	SUN.	10:00 A.M.	INDIANAPOLIS, IND.	WTLC-FM	105.8	SUN.	1:00 P.M.	PINE BLUFF, ARK.	KCAT	1530	SUN.	7:00 P.M.
BALTIMORE, MD.	WGCB	96.1	SAT.	7:30 P.M.	JACKSON, MISS.	WKJ	1550	SUN.	12:30 P.M.	PITTSBURGH, PA.	WAMO-FM	106	SUN.	7:00 P.M.
BALTIMORE, MD.	WEEB	1360	SUN.	1:00 P.M.	JACKSON, MISS.	WKXI	94.7	SUN.	8:00 P.M.	PORTLAND, OREGON	KGAR	1550	SUN.	9:30 A.M.
BAKERSFIELD, CALIF.	KGEE	1230	SUN.	9:30 A.M.	JACKSONVILLE, FLA.	WHRC	1400	SUN.	9:00 A.M.	PORTSMOUTH, VA.	WWOC	1400	SUN.	11:00 A.M.
BELOIT, WISC.	WGEZ		SUN.	9:00 A.M.	JACKSONVILLE, FLA.	WERD	1400	SUN.	11:00 A.M.	PROVIDENCE, R.I.	WRIB	1220	SUN.	8:30 A.M.
BOSTON, MASS.	WILD	1090	SUN.	2:00 P.M.	KANSAS CITY, MO.	KWKI-FM	93.3	SUN.	8:30 A.M.	RALEIGH, N.C.	WILLIE	570	SUN.	10:30 A.M.
BOSTON, MASS.	WILD	1090	SUN.	4:00 P.M.	KENT, OHIO	WPIC-FM	102.7	SUN.	7:00 P.M.	READING, PA.	WGCB	96.1	SAT.	7:30 A.M.
BUFFALO, N.Y.	WBK	93.7	SUN.	11:30 A.M.	KNOXVILLE, TENN.	WJBE	1430	SUN.	10:00 A.M.	RICHMOND, VA.	WANT	990	SUN.	4:30 P.M.
BUFFALO, N.Y.	WUFO	1080	SUN.	10:30 A.M.	LANDSING, MICH.	WVIC	730	SUN.	8:00 A.M.	SAGINAW, MICH.	WWWS	107.1	SUN.	7:00 P.M.
CHARLOTTE, N.C.	WRPL	1540	SUN.	10:00 A.M.	LANCASTER, PENN.	WGCB	96.1	SAT.	7:30 A.M.	SAN ANTONIO, TEXAS	KAPE	1480	SUN.	8:30 P.M.
CHARLESTON, S.C.	WPAL	730	SUN.	2:00 P.M.	LAS VEGAS, NEV.	KVOV	1280	SUN.	11:00 A.M.	SAN DIEGO, CALIF.	XEBBC	1460	SUN.	10:00 P.M.
CHESTER, PA.	WEEZ	16	SUN.	8:00 A.M.	LITTLE ROCK, ARK.	WDIA	1070	SUN.	11:00 A.M.	SAN FRANCISCO, CALIF.	KOED	88.5	SUN.	9:00 P.M.
CHICAGO, ILL.	WBEZ	1570	SUN.	10:00 A.M.	LITTLE ROCK, ARK.	KALO	1250	SUN.	9:15 A.M.	SEATTLE, WASH.	KYAC	1460	SUN.	10:00 A.M.
CHICAGO, ILL.	WMPP	1470	SUN.	12:00 NOON	LOS ANGELES, CALIF.	KAGB-FM	103.9	SUN.	6:00 P.M.	SEATTLE, WASH.	KYAC-FM	96.5	SUN.	10:00 A.M.
CHICAGO, ILL.	WBMX-FM	103	SUN.	5:30 P.M.	LOUISVILLE, KY.	WIOU	1350	SUN.	12:30 A.M.	SHARON, OHIO	WPIC-FM	102.9	SUN.	7:00 P.M.
CLARKSVILLE, TENN.	WVOL	1470	SUN.	9:00 P.M.	MEMPHIS, TENN.	WDIA	1070	SUN.	11:00 A.M.	SHELBYVILLE, TENN.	WVOL	1470	SUN.	9:00 P.M.
CLEVELAND, OHIO	WABO	1540	SUN.	11:30 A.M.	MARTINSVILLE, VA.	WFIC	1530	SUN.	8:30 A.M.	SPRINGFIELD, OHIO	WHBM AM	1110	SUN.	12:00 NOON
COLLINSVILLE, VA.	WFIC	1530	SUN.	8:30 A.M.	MIAMI, FLA.	WFB	990	SUN.	6:00 A.M.	SPRINGFIELD, ILL.	WMAY	970	SUN.	7:30 A.M.
COLUMBUS, OHIO	WYKQ	1580	SUN.	4:00 P.M.	MILWAUKEE, WISC.	WAWA	1590	SUN.	8:00 A.M.	SPRINGFIELD, MASS.	WNYF-FM	94.7	SUN.	10:00 A.M.
COLUMBIA, S.C.	WQIC	1320	SUN.	6:00 P.M.	MILWAUKEE, WISC.	WAWA-FM	102.1	SUN.	4:00 P.M.	ST. LOUIS, MO.	KXII	1320	SAT.	2:30 P.M.
DANVILLE, VA.	WILA	1530	SUN.	5:00 P.M.	MILWAUKEE, WIS.	WVND-A.M.	860	SUN.	11:00 A.M.	ST. LOUIS, MO.	KATZ	1680	SUN.	9:00 A.M.
DENVER, COLORADO	KDKD	1510	SUN.	9:00 A.M.	MINNEAPOLIS, MINN.	KULX	1570	SUN.	4:00 P.M.	TALLADEGA, ALA.	WENN-FM		SUN.	9:30 P.M.
DETROIT, MICH.	WGRF-FM	107.5	SUN.	12:00 NOON	MONTGOMERY, ALABAMA	WAPX	1680	SUN.	7:30 P.M.	TAMPA, FLA.	WFLA-FM		SUN.	10:35 P.M.
DETROIT, MICH.	WCHB	1440	SUN.	6:30 P.M.	MUNCIE, IND.	WLBC	1340	SUN.	10:30 A.M.	TEXARKANA, ARK.	KADD-FM	107.1	SUN.	7:00 P.M.
DURHAM, N.C.	WSCR	1410	SUN.	10:00 A.M.	MURFESSBORO, TENN.	WVOL	1470	SUN.	9:00 P.M.	TEXARKANA, TEX.	KADD-FM	107.1	SUN.	7:00 P.M.
DURHAM, N.C.	WAFM	803	DAILY	3:00 P.M.	NASHVILLE, TENN.	WVOL	1470	SUN.	9:00 P.M.	TUSCALOOSA, ALA.	WENN-FM		SUN.	9:30 P.M.
FLINT, MICH.	WAMM	1420	SUN.	8:00 A.M.	NEWARK, N.J.	WBX	1380	SUN.	6:30 P.M.	TULSA, OKLA.	KKUL-FM	102.3	SUN.	5:00 P.M.
FT. LAUDERDALE, FLA.	WFB	990	SUN.	6:00 A.M.	NEWBURG, N.Y.	WFNM	1080	SUN.	7:30 A.M.	VICKSBURG, MISS.	WVIA	1070	SUN.	11:00 A.M.
FRESNO, CALIF.	KLIP	1220	SUN.	8:00 P.M.	NEW HAVEN, CONN.	WYBC-FM	94.3	SAT.	3:00 P.M.	VIRGINIA BEACH, VA.	WVOC	1400	SUN.	11:00 A.M.
GADSDEN, ALA.	WENN-FM	107.7	SUN.	9:30 P.M.	NEW ORLEANS, LA.	WYLD	940	TUES	8:00 P.M.	VINELAND, N.J.	WVLI	1270	SUN.	3:00 P.M.
GARY, IND.	WVFP	1478	SUN.	12:00 NOON	NEW YORK, N.Y.	WBX	1380	SUN.	6:30 P.M.	YORK, PA.	WGCB-FM	96.1	SAT.	7:30 A.M.
GRAND RAPIDS, MICH.	WQOD	1300	SUN.	7:30 P.M.	OAKLAND, CALIF.	KOED	88.5	SUN.	9:00 P.M.	YOUNGSTOWN, OHIO	WPIC-FM	102.9	SUN.	7:00 P.M.
GREENSBORO, N.C.	WTRK	98.7	SUN.	9:00 P.M.	OKLAHOMA CITY, OKLA.	KFI-FM	98.9	SUN.	5:00 P.M.	WASHINGTON, D.C.	WQOD	1340	SUN.	12:30 P.M.
GREENVILLE, MISS.	WDIA	1070	SUN.	11:00 A.M.	OKLAHOMA CITY, OKLA.	KBYE	890	THUR.	2:15 P.M.	WICHITA, KAN.	KMUW-FM	89.1	SAT.	1:30 P.M.
GREENWOOD, MISS.	WDIA	1070	SUN.	11:00 A.M.	OKLAHOMA CITY, OKLA.	KAEZ-FM	107.7	SUN.	5:00 P.M.	WORCESTER, MASS.	WCUW-FM	91.3	SUN.	6:00 P.M.

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2116 North Ave. Richmond, Va.
644-1432
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 25
257 S. Orange Ave. Newark, N.J.
622-9021
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 26
1805 Geary St. San Francisco, Calif.
FI 6-9966
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 26-B
780 Pine St. Oakland, Calif.
839-7150
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 27
4016 S. Central Ave. Los Angeles, Calif.
(213) 233-7274
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 28
1434 N. Grand Blvd. St. Louis, Mo.
(314) 531-5414
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> | <p>TEMPLE No. 29
5245 N. W. 7th Ave. Miami, Fla.
(305) 757-8741
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 30
2715 Swope Parkway Kansas City, Mo.
(816) 924-5683
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 31
431 S. Dundee South Bend, Ind.
(219) 288-1090
FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 32
121 N. 16th St. Phoenix, Ariz.
(602) 252-0013
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 33
2246 Broadway Gary, Ind.
883-7025
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 34
1009 W. Chapel Hill St. Durham, N.C.
(919) 493-1746
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 35
301 W. Sixth St. Wilmington, Del.
(302) 652-9241
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 36
1230 Beathesford Road Charlotte, N.C.
(704) 334-3201
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 37
359 W. Bartsge Akron, Ohio
(216) 535-7242
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 38
1607 Barnwell Columbia, S.C.
(803) 256-4689
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 39
1329 "B" St. Fresno, Calif.
266-3598
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 39B
1001 8 St. Bakersfield, Calif.
(805) 325-0898
FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 40
155 Shelton Ave. New Haven, Conn.
562-6050
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 41
1302 Stratford Ave. Bridgeport, Conn.
368-2504
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 42
2104 Orange Ave. Long Beach, Calif.
(213) 591-4821
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 43
1459 E. Main St. Columbus, Ohio
(614) 252-0785
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> | <p>TEMPLE No. 44
1001 E. State St. Trenton, N.J.
(609) 392-3303
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 45
3400 Polk Ave. Houston, Texas
(713) CA 3-0952
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 46
2632 Magnolia St. New Orleans, La.
(504) 895-6731
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 47
122 W. Palm Tampa, Fla.
(813) 224-0463
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 48
1715 Forest Ave. Dallas, Tex.
(214) 428-2075
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 49
485 N. Indiana Kankakee, Ill.
(815) 932-3578
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 50
1322 Northeast 23rd Okla. City, Okla.
(405) 424-1471
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 51
2537 York Street Denver, Colo.
(303) 266-0376
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 52
1201 East Allen Ave. Fort Worth, Texas
(917) 923-0518
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 53
402 E. Gillespie St. Flint, Mich.
(313) 787-3641
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 54
1300 East Palmer Compton, California
(213) 537-6559
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 55
1324 Florida St. Memphis, Tenn.
(901) 500-5000
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 56
1500 English Street Winston Salem, N.C.
(919) 724-0258
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 57
714-16 Church St. Norfolk, Va.
(804) 625-8529
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 58
1269 Davis Ave. Mobile, Al.
WED. & FRI. 8 P.M. — SUN. 2 P.M.
(205) 432-5481</p> <p>TEMPLE No. 59
428 Cutter St. Pittsburg, Calif.
(415) 439-9861
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> | <p>TEMPLE No. 60
2410 Batavia Nashville, Tenn.
(615) 327-1828
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 61
814 S. Division Grand Rapids, Mich.
(616) 245-2723
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 62
833 N. Shaver St. Portland, Ore.
(503) 282-1053
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 63
1000 Schiller St. Little Rock, Ark.
(501) 374-9065
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 64
1157-A Eastfield Ave. Austin, Tex.
(512) 928-2705
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 65
1801 Texas St. Baton Rouge, La.
(504) 344-3504
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 66
2242 Commonwealth Ave. Jacksonville, Fla.
(904) 355-5820
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 67
5943 Empire Way South Seattle, Wash.
(206) 722-3100
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 68
2024 Quindaro Blvd. Kansas City, Kan.
(913) 321-1933
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 69
Six St. Charles Ave. S.W. Birmingham, Ala.
(205) 254-8265
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 70
901 Morris St. Tyler, Texas
(214) 597-0041
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 71
743 W. Liberty Springfield, Ohio
(513) 323-8781
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 72
412 McDonald Ave. Richmond, Calif.
(415) 234-9591
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 73
2952 35th St. Sacramento, Calif.
(916) 457-9112
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> <p>TEMPLE No. 74
4221 N. College Ave. Indianapolis, Ind.
(317) 283-1125
WED. & FRI. 8 P.M. — SUN. 2 P.M.</p> |
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NOTICE:

MUHAMMAD SPEAKS
NOW ACCEPTS
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Muhammad's Temple No. 2 of The Holy Temple of Islam, The University of Islam and Muhammad's Temple No. 2 Business Enterprises, Muhammad Speaks Newspaper, Good Foods, Muhammad Speaks Newspaper, Good Foods, Inc., Chicago Lamb Packers, Inc., Your Supermarket, Salaam Restaurant, Temple No. 2 Clothing, National Clothing Factory, Shabazz Bakery, Shabazz Grocery, Shabazz Restaurant, Capital Cleaners and Muslim Imports, assumes no liability for and shall not be responsible for any personal debts incurred by believers or employees.

Arthur Majied Muhammad
Business Manager

To all women and girl visitors, who are invited to attend Muhammad's Temple of Islam.

We request that all women and girls dress modestly.

Please do not wear mini skirts or tight fitting garments. Be sure that your dress, suit or skirt is calf length or longer. Ladies must wear stockings, girls may wear stockings or socks.

Any visitor who will not comply will not be admitted into our meeting.

Thank you for your cooperation
M.G.T. & G.C.C.

The Messenger of Allah Presents

The Muslim Program



THE HONORABLE ELIJAH MUHAMMAD
MESSENGER OF ALLAH

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 Qur-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 judgment, we believe this first judgment will take place as God revealed, in America.

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 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 take 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.