

Viets make headway in reconstruction

HANOI — In the five months since its liberation, South Viet Nam has attained remarkable success in the rehabilitation and development of its economy.

With help of the revolutionary regime, large numbers of factories of the textile, food, pharmaceutical, hardware, machinery, chemical and other industries in Saigon-Gia Dinh city have resumed productions.

Within the first month of liberation, 80 per cent of the textile mills in Saigon-Gia Dinh had been operating. By early August, 41 factories had been running again in Bien Hoa City. In Long An Province, more than 300 small factories had resumed work by late June.

INCREASED PRODUCTION

Workers are working hard to increase production and improve quality. Textile mills in a district in Saigon-Ga Dinh City with 2,500 workers are now turning-out 50,000 metres of cloth for the market daily. The daily output of a bicycle factory in the same city was four times greater than pre-liberation days two months after the resumption of production. The daily output of a rolling mill in Bien Hoa City has increased by 45 to 50 per cent.

Workers of many factories have succeeded in using domestic material or substitutes and in making machines or spare parts all by themselves. Bien Hoa City is getting ready for serial

production of walking tractors in support of agriculture, after successful trial production.

In the past four months since liberation, the peasants in South Viet Nam, determined to rebuild their homeland, have been busy opening wasteland, building water conservancy projects to restore and develop agricultural production,

according to incomplete statistics, by the end of July, 248,000 hectares of wasteland had been reclaimed in the six provinces of Rach Gia, Bac Lieu, Quang Nam, Quang Da, Quang Tri and Khan Hoa.

Hundreds of thousands of peasants in central Truong Bo are now taking part in building irrigation works. The late rice acreage has also been

expanded. Multiple-cropping area for rice in Can Tho, Tra Vinh, My Tho and Long An Provinces has reached over 50,000 hectares. Mutual help teams have been set-up in many places. Large numbers of city-dwellers have gone to the countryside to take part in agricultural production. They are determined to have a good harvest.

Contributions from Islam are ignored in American history

PHILADELPHIA — The history of Islamic influences on early America is one of the most neglected areas of history. Few know of the Islamic traditions and influences brought to these shores from Morocco, Senegal and other Islamic lands.

In the fall of 1828 Prince Abd-er Rahman was received in the Mayor's chambers in Philadelphia, Penn. At that time there were already several Muslim families in the local Bilalian (Black) community. These Muslims, many of them maritime families, were from Morocco, Tunisia, Madagascar, Senegal, Ghana and other African states.

THE NOTED SHIP-BUILDER captain and philanthropist Paul Cuffee is descended from the Muslim community of Ghana from whence his father Said Kufu (anglicized under the tutelage of Stocum to Cuffee) was brought to the shores of North America.

The direct descendants of Paul Cuffee now living in Norfolk, Va.; Philadelphia, Penn. and Brooklyn, N.Y., should engage in a united genealogical research effort. This could be easily facilitated by (Bilalian) Black genealogists in the states, as well as West African scholars.

FOUNDED BILALIAN SCHOOL
CAPTAIN HARRY DEAN, 19th century (Black), universalist and founder of the first Bilalian Black nautical training school in America, formerly of Philadelphia, South Africa and Chicago, maintained the family Muslim tradition first during the

seafaring days aboard the **PEDRO GORINO**, and later in Southern Africa where he sought to build an African Empire.

He appealed to such leading Pan-Africanists as W.E.B. DUBOIS but they refused to support such a concrete effort of Pan-Africanism on native soil. Finally, Dean was not only associated with the Muslim Mosque in London, England, but later distributed Islamic literature in Chicago, Los Angeles and Seattle, Wash. Dean is also from the Cuffee lineage.

Returning to the case of Abd-er Rahman, it is interesting to note that although he was enslaved in Mississippi some 40 years before his arrival in Philadelphia he was still a practicing Muslim. The reception given him in Philadelphia was what was to be expected for a member of the reigning family in Timbuctu.

What startled most observers attending the reception was that he autographed all bulletins in Arabic. This was not unusual to scholars of Muslim influence in America since a large portion of the Bilalian (Blacks) enslaved in North America were Muslims before their arrival and for many years after.

MUSLIM CENTER — Savannah, Ga., even as recently as the 1920's, was comparatively speaking a mecca for Muslims in America. The sea-coastal island people, erroneously called Geechee (salt water and dry land), counted many Muslims among its population. An abundance of evidence is extant.

Cleveland hosts mass elder citizen affair

By Carl X Sullivan and Constance X Moore.

CLEVELAND, OHIO — Last month the people of Cleveland, Ohio, had a real experience in what a live religion actually means when three representatives of the Chief Minister of the Nation of Islam visited Muhammad's Temple Of Islam No. 18.

The list of guest speakers included such distinguished figures as Minister John D. Muhammad, uncle of the Chief Minister of the Nation of Islam; Minister Abdul Haleem Farrakhan one of the National Representatives of the Chief Minister of the Nation of Islam; and Ministers Omar Shariff of Philadelphia, Penn. and Henry LX of Springfield, Mass.

ALL OF THE GUESTS were welcomed by the newly appointed administrator of Muhammad's Temple No. 18, Minister Ali Rasheed, as well as an enthusiastic and attentive audience of more than 1,400 people during Sunday's temple meeting. During the course of the

week, each guest Minister gave a different lecture, all of which were in tune with the teachings of the Chief Minister and covering a number of topics and questions the audience posed.

However, on Sunday over 40 people accepted the teachings of Islam when Minister Farrakhan delivered his

lecture, 'Resistance to Change', as taught by the Hon. Wallace D. Muhammad.

"The teachings of the Honorable Wallace D. Muhammad are so right, so exact, so on time, that if you don't grab hold to it you'll be behind time," said Minister Farrakhan.



MINISTER ALI RASHEED, center, is flanked by nephews of the Honorable W.D. Muhammad, Muraad Muhammad, left, and Sultan Muhammad right.

Baltimore, celebration honors senior citizens

Bro. Ronald 10X

(Special to Muhammad Speaks) Muhammad's Temple No. 6 hosted a Senior Citizens Appreciation Day Banquet at the McCulloch Senior Citizens Home in Baltimore, Maryland. The banquet was attended by more than 100 senior citizens and elderly Muslims in the community.

MINISTER LOUIS OMAR of Temple No. 6 reminded the senior citizens that "we will never, never, never, ever forget our responsibility to you. The Honorable Wallace D. Muhammad teaches us to reverence the womb, to honor and respect that from which we sprang. Everything the Honorable Wallace D.

Muhammad teaches us comes in threes: You are my past; I am your present; My offsprings are our future.

What has happened in America is that these natural links have been broken. There is no respect for the elderly. Our elderly citizens are afraid to come out of doors, they fear for their lives.

The Honorable Wallace D. Muhammad wants us to remake the world. He doesn't mean necessarily to remake the physical world. He means for us to remake the thinking of the world so that everyone can have the opportunity to get back on the right path. The whole world has gone astray."



BROTHER MOSES X. HAMMETT, Secretary of Muhammad's Temple No. 6.