

# Black Woman Who Came Home to Islam Discovered Muhammad While Abroad

By Christine Wilson

My slave name is Christine Wilson. I have traveled widely in Europe including Greece, Italy, France, Denmark and Sweden; passing through Germany, Switzerland, and Luxembourg. I have spent 22 months in the Republic of Sudan, where I have been a student at the University of Khartoum, for the same length of time. In Paris, France I studied French six months at the Alliance-Francaise.

I HAVE ALSO traveled extensively in the United Arab Republic. I became acquainted with a Muslim Family (followers of the Honorable Elijah Muhammad) in Paris. And after hearing some of the teachings and reading "The Message to the Black Man in America," I cancelled my plans (studying in France until June, 1967, then going to Tanzania, East Africa, where I have been offered a scholarship to study at the University College) and returned to America March 29, 1967.

I have returned to that point from which I came, only in a different plain. The only plain for the righteous, Islam, under the teachings of the Honorable Elijah Muhammad.

I was alone, proud, yet shocked, I seemed to be within a vacuum. I was not conscious of my breathing. Suddenly a fresh gust of air seemed to penetrate the existing vacuum, I inhaled a fresh breath of life, I felt a new birth. Power was gaining momentum from within, and a new strength was rising within me.

A devil had just left me after confessing the cruelties and injustices that his white people have committed to my Black brethren. With tears in his eyes he made his confession, apologized for his people, and asked for my forgiveness for their wrong deeds.

WHERE WAS I? . . . Bjorko, Southern Sweden. Why was I there? . . . to attend an International Students study-work camp on "Race Relations." This conference was one of a number of such student conferences held in Europe, Asia, and Africa by the World University Service, in collaboration with a local student organization of similar purposes.

We were students of ten countries; England, Germany, Finland, France, Italy, Switzerland, The Netherlands, Sweden and the U.S.A. We lived in the

midst of an Emmus camp. The thirty-some Emmus members collected and packaged clothes for shipping to Tanzania, Africa and Peru, South America. Part of our time was devoted to assisting the Emmus camp, but the majority of our time was for the study and discussion of, the conference.

I was the Black representative. After defining terms related to our subject, a brief synopsis was given by each representative of the types of racial discrimination existing in their countries. I was surprised to learn that white discriminate white.

Up until that time I had not singled out one caucasian from another caucasian, they were all white. I learned that Germans discriminate against the Italians, that the Swiss discriminate against the Italians, (In both cases the Italians migrated to the north for employment which falls in the categories of construction and menial labor.)

THE FRENCH discriminate the Spanish, the Algerians, and the Italians. The Dutch discriminate the Germans. Regardless of the dis-

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criminations lying within their bleached societies, the conference focused its attention on the Black-white "problem" within the U.S. and South Africa. Of these two countries more time was devoted to the U.S. for this country has the largest number of minority protest groups in the world.

One evening when the agenda contained groups listed under "Black Power," a student asked me to state briefly what the Muslim movement in America wanted and why was their leader the Honorable Elijah Muhammad taking the approach he was by declaring all white men to be devils, and by nature evil. At that time I did not know that we Blacks are by nature Muslims, nor was I a follower of our Dear Apostle the Honorable Elijah Muhammad. But I have always tried to be a rational person.

I had had 22 months of exposure to an Islamic society in the Sudan, and had seen some issues of "Muhammad Speaks," and had read some reviews of what critics had to say of the Honorable Messenger. So I gave a brief outline of the Messenger's publicized program . . . joining on to own kind, recognizing one another as brothers, and throwing off the indecencies of the white devil's society . . . such as drinking alcoholic beverages, smoking and committing adultery, to work for self, and kind to be clean, and eat the proper foods.

I TOLD THEM that they could not criticize a person who wished to clean his people and to have them to detach themselves from the devil. I had gotten angry because these ill-informed students tried to point out to me that Rev. Martin L. King was doing all of this for Black people in a peaceful way, not advocating violence. I informed them that the "Muslims" weren't advocating violence either, and then I was attacked about the term "white devil," how could the Muslims use this term?

By this time I had them all flared up so I asked them to define a devil, what are the characteristics attributed to the devil? How does one recognize the Devil? After they had defined the

devil, they realized that they had defined their own kind. We were enslaved by the White Man, forced to work by them for them, kicked, cheated, and abused and led astray by them for 400 years.

Who else could we define as the evil agents? Who else has committed all of the crimes of injustices upon our Black people, but the white man? and I did not limit my comments to the U.S.A. alone, but cited incidents in England, Africa, and India. They were silent, they had confessed their own guilts. They seemed sick to their stomachs, and I rejoiced in causing them discomfort. Our discussion for that evening was over. They did not defy me again.

(Continued next week)

