

POLICE BRUTALITY IN NEW YORK EXPOSED

Story on Page 2

REPUBLISHED
AS
SOUVENIR
BY
UBCS

MR. MUHAMMAD SPEAKS

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MUHAMMAD:

WE MUST HAVE SOME LAND!

*"If one million of you will
get behind me, I'll lead you
to freedom, justice and
equality overnight."*

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THE HONORABLE ELIJAH MUHAMMAD
spiritual leader and teacher of America's fast growing
Islamic community; acclaimed by friends and foes alike as
the most powerful black man in America today.

Remembered As Black Men Revolt

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The door that won the case



Malcolm brothers carry door showing bullet marks to court.

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Mu...
... both of them involving followers of the Honorable Muhammad, have pointed up police brutality in New York. It involved Johnson Hinton and occurred during the week of May 1, 1959.

The Hinton case started at the corner of 125th Street and Lenox Avenue, where a man known as Reese Poe was found by police beating a woman who was not identified and escaped in the confusion which followed. The woman was taken to the police, Poe arrested when Patrolman Mike Dowlan appeared to halt the fight. Police officers said that Poe bit the officer and they began to scuffle. As the scuffle progressed police Plaisance was joined by Patrolman McManon, who claims he was also hit and bitten by Poe.

The two officers began to beat Poe with their night sticks and it was at this point that Johnson Hinton, one of three Muslims passing by, intervened. Hinton was accompanied by Lypsie Tall and Frankie Lee Tots, both of Harlem. Police say they told the three Muslims to move on and they refused to do so. Police said that the three followers of the Honorable Elijah Muhammad upbraided them for beating Poe with a night stick saying, "You are in New York, not in Alabama." Meanwhile, a third policeman, Patrolman Mike Dowlan, arrived at the scene and attempted to place Johnson Hinton under arrest be-

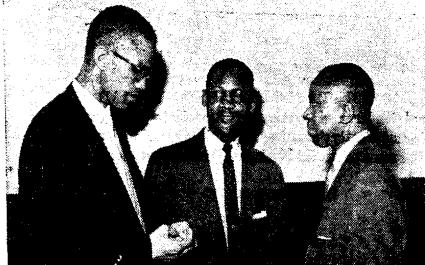
cause he failed to move on. He charged that Hinton resisted his arrest and that he had to hit him with a night stick. In this melee the cops drew their guns but they did not fire.

Hinton and the others were finally taken to the 28th Precinct station house and placed under arrest.

Woman Gives Word
A woman who happened to witness the incident rushed to the Muslim restaurant on Lennox Ave. and told several of the Muslims that one of their brothers had been beaten by a policeman.

A group of the Muslims, led by Minister Malcolm X from New York, went to the station house and asked to see Johnson Hinton. Minister X later stated that the police told him that they did not have such a man in the station.

However, as the word passed through Harlem, a crowd of Muslims gathered at the station and police finally admitted to the Muslim leader that Johnson Hinton and the other Muslims were under arrest there. Minister Malcolm continued in his demand to see Johnson Hinton and after several delays he was allowed to talk with Hinton.



STRATEGY CONFERENCE. Minister Malcolm X and attorneys Edward Jacko and Jawn Sandifer hold conference to plan trial strategy. The Jacko-Sandifer Law firm has offices at 271 West 125 Street in Manhattan.

Moslem Home

Hinton told Minister Malcolm X that he was on his knees praying in the station house that the lieutenant charged upon him and hit him across the mouth with a night stick and also hit him on the shins with the stick. Minister Malcolm demanded that Johnson Hinton be sent to a hospital for attention and after much conversation and controversy police finally agreed and sent Johnson Hinton to the Harlem Hospital.

Hinton was treated in Harlem Hospital for severe brain concussion. In the meantime the Muslims threw a cordon around the hospital. They were joined by other nationalist groups in Harlem and at the peak hours the crowd reached an estimated two thousand.

As the crowd grew, police became concerned and emergency steps were put into effect. All available policemen were pressed into duty with Deputy Inspector McGowan taking the command.

Johnson Hinton was then released from the hospital and taken back to the 28th Precinct, where he was placed in a cell.

The Muslims followed. They formed a solid line, a half-block long, in front of the 123rd Street station house and awaited orders from their leaders. Their discipline amazed the police and more than one high ranking officer expressed growing concern, according to James Hicks, of the AMSTERDAM NEWS.

Muslims To The Scene
By this time, however, Minister Malcolm X was in the station house with Charles J. Beavers, attorney for the Muslims at that time.

They arranged bail for Potts and Tall, and then asked to see Johnson Hinton.

Attorney Beavers saw Hinton's condition and immediately asked that Hinton be sent to the hospital, charging that he was in no condition to remain in jail.

Police flatly refused to return Hinton to the hospital saying that he must remain in a cell for court arraignment on Saturday morning. Attorney Beavers then asked police to at least provide a pillow for Johnson Hinton, who was doubled up in his cell with such pain that

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Garvey Foresaw Today

Marcus Garvey did not advocate actual physical return of Negro to Africa, according to an article appearing in the March issue of EBONY Magazine. Instead, the article discloses, Garvey advocated the spiritual reidentification with Africa.

"My husband was no damn fool," Amy Garvey, Marcus Garvey's first wife, told a reporter recently. "He was no buffoon or clown. American Negroes will find out that he was right. Integration is not enough." In London, Garvey's second wife issued this statement:

Marcus Garvey's spirit is still a dynamic force in the world. The fires he started in the 1920's are being to burn."

Garvey Being Remembered
Marcus Garvey is being remembered throughout the world and particularly by the Honorable Elijah Muhammad, who, like Garvey, calls upon the black man to reidentify with his original background and shake off the shackles of slave master domination.

Marcus Garvey has been dead for twenty years. He died penniless, an ex-convict. Both Garvey and the Honorable Elijah Muhammad go to the heart of the race problem by relieving the individual Negro of the shame and feeling of inferiority that have always held back the growth of the black American. Secondly, they refocused attention on Africa, where black nationalism had all but died out.

Working under the banner "Africa for the Africans, at home and abroad," Garvey called for a united Africa under the rule of black men. In the process of his preaching, Garvey developed a thriving mass movement among American black men. His followers had parades, uniforms, and ceremonies. He preached that Jesus and God are both black and he urged Negroes to be proud of their blackness.

These are some of the world figures who remember Garvey: Kwame Nkrumah, Prime Minister of Ghana, recently said that he has never forgotten Garvey and when Nkrumah launched his ship line he used the name "black star," a name so closely associated with Garvey.

Critics Praised Garvey
W. E. B. DuBois was a sharp critic of Marcus Garvey, but DuBois said, "Garvey was an astonishing popular leader and a master propagandist."

The late James Weldon Johnson once remarked that Garvey collected more money than any other Negro organization had ever dreamed of.

Garvey organized cooperative factories, small army, and a commercial steam ship venture, called the Black Star Line.

Garvey was arrested in 1925 on a charge that he had used the mail to defraud. He was found guilty and subsequently deported to native Jamaica. He died in London in 1940, a broken dreamer.

This failure, this final moment of agony, has caused many people to conclude that Marcus Garvey was a confidence man or, at best, a fool. "The people were blind," Mrs. Garvey said. All around you, you can see the things he said then coming true."

Remembering the era during which her husband lived, Mrs. Garvey said it was important for a leader to come forward at that time and give Negroes a sense of being somebody. It was important, she continued, that somebody come forward and assure Negroes every technique available that there was no point in being ashamed because they were black.

"Garvey gave to millions of people who had no ambition, who felt they were born with a handicap, a new sense of dignity and personal worth," Mrs. Garvey told EBONY reporter Lerone Benne. "He made the masses feel proud of their black skins, their kinky hair and their thick lips. He lifted black people up and made them feel that they were something of value. Garvey told them, 'God made you black and he didn't make a mistake.' Race pride something to ever individual. That is why I urged Negro children to play with black dolls."

"I remember the controversy over the painting of the black Christ. His critics laughed and said, 'you see, Garvey wants to make everything black.' Garvey knew and said that God is a spirit but he said since you are made in the image and likeness of God when you visualize him, you must visualize him as looking like you instead of visualizing him as looking like another man — white man."

Garvey Likened to Muhammad
Many observers are comparing the Honorable Elijah Muhammad with Marcus Garvey because of the Honorable Elijah Muhammad's dream of...
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Prime Minister Nkrumah



MARCUS GARVEY

15,000 Hear and Cheer Muhammad in Chicago

CHICAGO, ILL.:

Some ten thousand followers of The Honorable Elijah Muhammad, augmented by thousands of non-Muslims, jammed the Chicago Coliseum to hear Mr. Muhammad issue a dramatic call for one million American Negroes to join with his fast stepping Muslim community and bring an end to the farcical handling of the Negro's civil rights as symbolized by the current civil rights debate in Congress.

The Honorable Elijah Muhammad brought thunderous ovations several times as he lashed out against the ineffectiveness of the hat-in-hand approach used by accepted Negro leaders.

"If one million of you will get behind me," The Honorable Elijah Muhammad said, "I will lead you to freedom, justice and equality overnight."

"We must have some land," Mr. Muhammad added. "Let there be no mistake about it. We must come out from among the wicked and be separate. We should be given land of our own, a subsidy in payment for the years our fathers were used as bondsmen, and then be left to go on our own."

The following is a condensation of The Honorable Elijah Muhammad's Sunday speech in which he issued his dramatic call that the American black man be given some land.

I am here to present the truth. I am here with Allah seeking justice for you who have failed to get it from all the people of the world. There are no people, there are no individuals who have been able to give you justice since you have been in this part of the earth. Everything has failed to give justice to you and today God Almighty, whose proper name is Allah, is here to give you just that which you have been longing for—that is Justice and Equality.

We have today one of the greatest problems that the world ever knew. In fact, we have lived to see the day that the prophets predicted would be one of the worst times in the history of the world. We have lived to see a world which has ruled for the past six thousand years now being troubled with the coming of a new world.

Good Versus Evil

The great world of separation of good from the evil is now in process and we are progressing very rapidly toward the solution of this problem. Approximately 98% of our people have not as yet learned to understand the times in which we are now living. What they may expect in such a time they have yet to learn. I am your brother who has suffered all that you have suffered from this world. I am here with that good, glad news.

The so-called American Negro has a problem. It is a grave problem and has existed for almost five hundred years. Hundreds before me have tried to solve this problem but they have all failed.

The day has arrived when this problem must be solved. After making a fifty-day tour of Asia, Africa I am ready to tell you that what I saw, what I heard, what I learned on that visit to the old world. It makes me hasten to get to you and to warn you that the day of decision is now. It is up to you, after I give you the knowledge to take the choice. But there will be nothing done until you have a knowledge of what you should do. I am here to tell you what you should do. We must go after the root of the problems. We cannot stop at the Nineteenth or Twentieth Centuries, we have to go beyond that, we have to find the cause. If we cannot find the cause we cannot solve the problem. There are many of our scholars today who would like to solve the problem. But they do not know the root cause of the problem, therefore, they are helpless to operate on the cause.

We have been here in America for four hundred years and we have suffered much. Ninety per cent of us don't care what happened to our fathers yesterday just as long as we are doing alright today. This is most unusual for a human being to have such little love and care for his own. If a murderer murdered your child yesterday and you can forget it today, and take that murderer for your friend or even go and marry the murderer, then there must be something wrong. Most of our people can forgive but I say follow the Holy teachings of the Quran and I say we all can forgive provided that person accepts the truth then I can forgive him. But if forgiveness will not help that person, but on the other hand will embolden him to murder more people, then I would say don't forgive him.

We have made every effort to get to the so-called Negro. We are faced with opposition by you whom we are trying to help; you join hand in hand with the common enemy of us all to help shut off your own salvation. This makes the problem all the more difficult to solve. We have a solution that will not fail but we don't want to resort to it

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The Woman In Islam

By Sister Tynetta X.

The woman is the most influential person in a child's life and we know how important children are. The foundation of tomorrow is based on the actions and course of today's youth.

But, the student is also judged according to the teacher's ability to instruct. She can inspire the child to be well guided educationally and character-wise, or be completely misguided. The problem child is often the result or product of the problem mother.

The woman and mother who is subjected to the most wicked system of society can be found right here in America. This is the society and civilization that degrades the black woman, morally, spiritually and in all ways 100 times worse than in any other place on earth.

What exactly is woman that makes her the object of disrespect and dishonor in the eyes of the world? Whoever a woman in any society becomes a showpiece for every and any onlooker, then she is not respected. Islam elevates the woman and brings about an immediate reappraisal.

Errors That Embarrass

Let us discuss some of the errors made by the black woman in America, that keep her from attaining her former noble position. If you allow yourselves to be photographed draped in vulgar attire for the covers of magazines or for artists' studios and permit such pictures of yourself to be publically viewed, then you should be ashamed.

What kind of opinions do you



Sister Muhammad Congratulates Sister Tynetta X following Chicago Speech.

expect the civilized world to have of you? The most disgraceful part about this is that you are displaying yourselves in this degrading manner right in the face of the God in whom you profess a belief. And, when you spoil your beautiful, colorful, natural complexions with cosmetics, process your hair with hot combs, and color your hair from grey, blue, green, yellow, red, white, silver, purple and even pink, you are destroying the natural beauty that God gave you.

You wear heels that raise your feet 3 to 4 inches off the ground. You are telling God: "I am going to distort the way you have created me, because I am displeased with the way I see myself. I don't want to walk with my feet on the ground naturally as God molded my feet from birth to carry me. I want to lift one part higher than the other

Malcolm X Scores In East Coast Radio Debates



Theodore W. Kheel, chairman of the Urban League's Board of Directors. The Board has never had a Negro chairman.



Arthur Spingarn, the man who has been president of the NAACP for twenty consecutive years. The NAACP has never had a Negro president.

New York Minister Malcolm X delivered effective presentations of the teachings of The Honorable Elijah Muhammad on three major radio programs during the past four weeks.

After being flooded with invitations to speak, Minister Malcolm told listeners of two shows aired in New York—the Barry Gray show and Pro and Con, conducted by Professor William Kuntler—and the Jerry Williams show in Boston, that The Honorable Elijah Muhammad teaches black men to love one another. In a pin-pointed rebuttal to recent criticisms, Minister Malcolm said that The Honorable Elijah Muhammad does not teach hate. "But," Minister Malcolm continued, "we do advocate love for our own kind."

All three interviewers, Barry Gray particularly, attempted to counteract Minister Malcolm's words by quoting officials of the NAACP. Minister Malcolm refused to attack NAACP officials in keeping

on a thin, spiked heel . . . even though it has been medically proved that such a shoe ruins a woman's carriage and may cause her great harm."

And you go still further: "If I want to wear my dresses above my knees, or show my back, or cut my dress low in front, sleeveless, or expose my flesh to the public and cause men to look with lust in his eyes, and cause cases of rape to increase annually, what difference does it make?"

"Sunday I sit in the church and I am clean and purified, and after church if I want to go and gamble at my friends' home or spend the evening in a nightclub slipping cocktails, allowing my husband to dance with my best friend and permitting my husband's friends to put their arms around me, what do I care?"

"If he wants to buy magazines filled with nude women and I find our young children looking through them I'll just tell them to 'put the magazines back; they belong to your father. You are not old enough to look at them.'"

Impact On Children
And, you sit in the company of friends telling immoral jokes and consider it to be alright because your children are not present. You swear behind them and many times in their presence. When the weekends come and the teenage dance

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ing with the Honorable Elijah Muhammad's teachings that black men should not publically dispute among themselves. "However," Minister Malcolm said, "both the NAACP and the Urban League have reached their half century mark without having a black man as president. Whereas I will not engage in bitter debate with Mr. Granger, Mr. Wilkins or Mr. Marshall personally, I feel duty bound to point out that it is concerned mal indeed that has and a white head. And the hostilities will never be effective until they understand the mind of the black masses and reorganize their programs to meet the objectives sought by the Black masses."

is planned you foolishly tell your daughter to have a wonderful time and be good, when her dress is cut too low in front, out in back, nothing on the arms, feet exposed . . . and you tell your sons to be good when they dance with a girl half nude on the dance floor.

Have you forgotten there is a God who sees and a God who hears and a God whose wrath is great upon a disbelieving people who follow the ways of the heathen?

When your radio is being played your child turns past the programs that are educationally designed for enlightenment, and you pass the news broadcasts, and turn deaf ears to the programs that discuss the race problems, the slaughter of our people and the cries for mercy at the hands of a white mob of outthroats. And, if there is no Rock and Roll or other wild musical sound, your radio goes off with the loud exclamation: "There's nothing on!"

When you see your children laugh at vulgarly and yet you use the same how can you train them properly? Stop using such language and keep your children away from that type of atmosphere as much as possible. Teach them the culture of their own people, that they are the most ancient of people on the face of the earth.

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Come Home, Billy Graham!

Graham Rebuffed in Africa

Christianity, Islam, and Communism are in an all-out fight for the minds of men in Africa today and at the moment Islam is leading the rest.

This is the conclusion drawn by the American evangelist Billy Graham, who has just completed an eight week crusade through eastern, central, and west Africa.

Graham traveled thousands of miles and attempted to bring Africa to Christianity as he spoke from dozens of pulpits. He talked to hundreds of missionaries and clergymen from various faiths and met with heads of states as well as tribal leaders.

"I have met a number of people who think Africa may eventually be overwhelmed by Islam," Graham said as he completed his trip. "This prevents Christianity and Christian forces in Africa with a tremendous challenge and responsibility."

Referring to the sometimes inaccurate statistics which estimate that forty million Africans still worship primitive gods, Graham pointed out that more of them are returning to Islam than to Christianity at this current time.

Graham said that when he returned to America he was going to encourage American Negro Christians to go to Africa in an attempt to overtake the widespread Islamic faith. However, Graham admitted that the American "wolves were not acceptable as identified and esq expressed some doubt which folk did be able to persuade their own natives to forsake Christianity."

"Many Africans believe that Christianity is European," Graham said, during an interview at the close of his African crusade. "Many paintings they see show Christ as a European. This is a time of great change in Africa and this causes them to feel that perhaps Christ was European and not one of them and they should choose another religion."

Challenged By Muslim
Graham came away from his trip visibly shaken because at one point during his tour he was challenged by a Muslim to a healing contest to see whether Christianity is more powerful than Islam.

Upon his return to Nairobi from Ruanga-Urundi on his African trip, the evangelist was given a note of challenge from the chief of the Ahmadiyya Muslim mission in East Africa, Maulana Sheikh Mubarak Ahmad.

Asserting that Islam is the only true living religion on earth through which man can attain salvation, and charging that Christianity is utterly devoid of any heavenly blessings or true guidance for man, the note suggested that thirty incurables be certified by the director of medical services of Kenya and be equally divided between Graham and the Muslim leader by lots.

"We may then be joined by six persons of our respective faiths, and pray to God for the recovery for our respective patients to determine who is blessed with the



Alhaji Sir Abubakar Balewa, Prime Minister of Nigeria, one of the largest Moslem nations in Africa.

Lord's grace and mercy and upon whom his door remains closed," the note concluded.

Dr. Graham, visibly shaken by the challenge, declined comment and one of his associates said it was doubtful whether he would ever make a reply to the challenge.

Go South Billy Graham
Meanwhile in the United States

The Man Behind the South Africa Revolt

Robert Mangaliso Sobukwe is the key organizer behind the current nationalist demonstrations in South Africa. Sobukwe is typical of the group of young intellectuals who have forsaken Christianity to lead their people to freedom. He is tall, somewhat slight in build, a brilliant scholar, master of several languages, an excellent orator, a prolific writer, and an intensely serious, courageous, dedicated young man.

Africa For Africans
His goal is quite simple: Africa for the Africans. But Sobukwe does hold that whites and Indians, and other residents of South Africa, should have equal rights with the Africans. His demonstrations against the pass laws in South Africa are part of his campaign to gain freedom for Negroes and Africans of mixed blood.

He seeks this freedom first and foremost, not merely improvement in living conditions. He says that the African people are like a lean, hungry wolf that was urged to share the heme! and food of a fat but caged wolf. The thin wolf chose to roam the woods, saying I would rather be free even if it means going hungry.

Over a year ago Sobukwe formed the Pan-Africanist Congress as a splinter from the African National Congress. The African National Congress was organized in 1912. But Mr. Sobukwe felt that it was too slow and too conservative. In one year Mr. Sobukwe's Pan-Africanist Congress has enrolled about 35,000 members, one-third of the total number it seeks.

Sobukwe regards the non-violent campaign against the identity cards for Negroes and persons of mixed blood as the first and most difficult step in the African's march toward full rights.

"The rest will be like walking

Negro newspapers were calling Graham a hypocrite because of his African trip. Said Richard E. Martin, in the NORFOLK JOURNAL AND GUIDE:

"How effectively can a white man preach in a black continent when there are current refutations to his message in the action of his people back home? Right now Africa seeks liberation and freedom which have been denied to men of color in America. America needs you in Texas, South Carolina, Georgia, Mississippi, Alabama, Virginia, Mr. Graham, Come home, Mr. Graham, come home for real work." When Mr. Graham returns to America there is hope that the suffering he has seen will urge him to see the contradiction which comes to the man who is asked to give his heart to God when society disregards him as a person.

The Reverend Mr. Graham said that the majority of Americans are not responsible for what happens in America. All America is responsible for the failure to get a liberal civil rights bill through Congress. The good that America does belongs, and accrues to us all, and so does the evil.

down stairs," he says. The African National Congress, the conservative organization Sobukwe left, does not approve of his movement based on Gandhi-like civil disobedience and surrender to improvement.

Sobukwe was an excellent student and won a scholarship to a missionary high school and later various grants and loans which took him through Fort Hare University College. At college he took an active part in the independence movement and was elected president of the students' representatives council. He also openly questioned the motives of the Methodist Church.

Christianity Blasted
"The Methodist Church, itself, is pursuing a segregationist policy," he declared.

After graduation, Sobukwe became a school teacher in the Transvaal and later he became an inspector for native schools.

In 1952 he was fired from his old job because he participated in a civil defiance campaign. He promised to refrain from such activities and was reinstated. But he could not keep his promise, his love for his people was too intense. He was fired again, and was glad to join the faculty of Witwatersrand University in Johannesburg. He became a lecturer in Bantu and other native languages. Although the University was liberal as far as South Africa was concerned, Sobukwe felt it better that he resign his teaching post when he was elected president of the Pan-Africanist Congress last year.

Sobukwe claims that his organization is not against anybody, not even the whites, but he says that he is steadfastly opposed to Communism. But most of all, Sobukwe deals not in negativisms but in positions.

United Nations Censures South Africa

BULLETIN: Just as we were going to press, the United Nations Security Council voted nine to nothing to censure the Government of South Africa for its racial policy. The consensus among world diplomats was that the South Africans would ignore the UN suggestion that restrictions against the natives be relaxed.

The long suffering natives of South Africa won a major victory during the weekend of March 27th. The South African government's stringent, hated "pass laws" were suspended. The suspension came on the heels of several days of rioting during which scores of Africans were killed and hundreds were wounded.

At the same time the South African government also ordered the police to refrain from the traditional practice of arresting Africans for such minor offenses as drinking alcoholic beverages and failure to observe curfew laws.

At the same time, however, the South African government extended its ban on public meetings by Africans to include forty-nine additional districts. Prior to the March 27th announcement, meetings by Africans had been banned in twenty-four major cities and towns of South Africa.

The government also announced that it is seriously considering plans which will outlaw all organizations of Africans.

Despite the plan to outlaw all African organizations, the suspension of the pass laws was a major victory for the Pan-Africanist Congress, organized about a year ago as a political organization, and for the much older African National Congress. Both organizations have been conducting an intense campaign for the abolition of the pass laws and Pan-Africanists led the demonstrations which resulted in the suspension of the law.

South Africa has been in a state of tension since the demonstrations by the natives began. Many of the Africans — and they comprise the bulk of the labor force of South Africa — stayed away from work in anger at police violence as well as to show the strength of their complaints. The Johannesburg Stock Exchange showed that share values have fallen with some three hundred million dollars in losses shown after the first week of rioting.

Suspension Announced
In announcing that the pass laws had been suspended, the South African police said they were taking the step because several natives had been intimidated by other natives. He went on to explain that the native demonstrators exerted great pressure upon other Africans not to carry their pass books. The pass book, itself, is a document about sixty pages long containing the African's history, his background, the number of his arrests, where he works, and all manner of insulting personal information.

Perhaps the most immediate effect of the relaxation of the pass ban and the order to stop arresting Africans for petty offenses will be to bring an end to the notorious farm labor system that has been

under criticism in Africa for several years. This system provided that Africans who were found guilty of violations of pass laws or other minor offenses were given the alternative of paying cash fines or serving several months working on private farms designated by the minister of justice. Since most of the Africans could not pay the fines they wound up going into poonage for several months. When one realizes that the Africans were found guilty at the rate of hundreds per week it becomes clear that the pass laws were used as a major source of free labor.

Modern Penance
In many parts of South Africa farmers built jails at their own expense, from which they could draw Africans who had been convicted of these minor offenses. The pass system itself was adopted many years ago to control the movements of Africans and to confine them to various areas unless permission was given to them to go elsewhere. A case in point shows that passes have been used to limit the number of Africans moving from rural to urban areas to seek work.

Here is a background report on the writings gathered directly from correspondents on the scene in South Africa:

A new determined wave of resistance against all forms of racial abuse swept South Africa late in March.

The movement started at Sharpville, some thirty miles south of Johannesburg, on March twenty-first when police opened fire on thousands of Africans besieging a police station.

Officials reported twenty-five Africans had been killed and fifty wounded. Unofficial reports indicated about fifty had been killed. The Africans were demonstrating against South Africa's laws requiring Africans to carry passes at all times. The police arrest any African found without his pass.

The demonstration followed a call by the Pan-Africanist Congress for all Africans to leave their passes at home and to police stations to surrender to the police for not carrying them.

Death At Sharpville
At Sharpville a crowd of Africans gathered at the police station and began stoning the police and armored cars that had been brought to the station.

Garvey Still Lives...

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 come on the scene just as Africa is having a new birth of freedom and has redirected the minds of American Negroes toward Africa. He, too, has taught the American black man not to be astounded of his color and his background and to think of God in his own image rather than in the image of his oppressors.

The second great misunderstanding of what Marcus Garvey had to say, according to his wife, is the notion repeated by so many people that Garvey advocated that Negroes go back to Africa.

"People misunderstood him. As a matter of fact, return back to Africa, was used and promoted by newspapers, Negro newspapers mostly, to ridicule Garvey. There was no back to Africa movement except in a spiritual sense. But civilization was blamed to Liberia because concessions were given there. The idea was to take only enough to establish a township, example and pattern for Africans. He never advocated mass migration. The idea is ridiculous."

Mrs. Garvey continued by saying that Garvey's entire program was based on re-uniting "the three units the people on the home front in Africa, American Negroes, and Negroes in the West Indies. He al-

ways saw the three units together. He believed in and gave his life for a united race. He knew that once a strong African nation was established, Negroes everywhere would automatically gain added prestige and strength." And it is this that is the second parallel between Garvey and the Honorable Elijah Muhammad. The teachings of Mr. Muhammad are being misunderstood today by those who think that he is preaching the violent overthrow of the white race and the violent emergence of the black race. The truth is, as followers of the Honorable Elijah Muhammad know, the victory for the black man is a spiritual victory and is not a victory of violence and bloodshed.

Garvey's second wife, now living in London, was exceptionally critical of American Negroes whom she says have been misled into believing that big cars and fine apartments are basic to the good life.

"For a man to be respected," she says, "he must have a parent tree. The Jews have Palestine. The Italians have Italy. The important thing is nationhood. American Negroes will eventually win their fight for integration but it will be a hollow victory. Even if the Negro is allowed to participate in a

small way, he will be swamped as a personality in the body politic. And in the years to come the practical realization will be absorption. If the American Negro is to gain national prestige and racial prestige and economic stability he must become part and parcel of a united race.

"You can have all the high powered cars you want and all the plush apartments and I can have a horse cart and yet something deep down inside of me makes me feel damned proud to be in a nation of my own and to walk on ground that belongs to me, on ground that is being developed and administered by black men of my own choosing. What Garvey understood was that minority citizenship cannot fulfill the demands of a full man."

It is this same conviction that causes the Honorable Elijah Muhammad to make his dramatic demands that America "give us some land."

The Honorable Elijah Muhammad has consistently asked that the American government abandon its preoccupation with taken integration and give the black man some land — perhaps a few states — and give him an initial subsidy and let him build a nation of his own.

The Voice Of Harlem

A New York TRIBUNE editorial (February 5, 1950) pointed out that out of "approximately" 11,000,000 voting Negroes in America, a small fraction of only 2,700,000 actually vote. It points out that in 1952 Eisenhower got 20% of this 2,700,000 Negro vote, and in 1956 this percentage was up to 36%, and that the Democrats lost in direct proportion. Thus, as the editorial indicates, this small fraction of Negro vote (2,700,000) decides who will be the next president.

Voting Potential
 What then would be the result if the remaining "8,000,000" potential Negro voters decided to become politically active? Who are these "8,000,000" and why don't they vote?

The "high class" Negroes, educated to think as patriotic "individualists" (void of racial animity and pride), believing in and hoping for the future "integrated-interracial" society promised by the politicians, are the (2,700,000) small percentage of Negroes who became an active part of the accepted, white controlled political parties.

The "8,000,000" non-voters are from the downtrodden Negro masses, who don't trust the Uncle Tom political leadership that has been hated, gibed and endorsed by the white man. They have preferred to remain "voiceless," voiceless and leaderless until a black man comes along who can champion their cause, independent of the white man's endorsement. There are the people, the masses (8,000,000) who are now turning toward Mr. Muhammad. They recognize him as the "little man's little man."

Other Negro "leaders" failed because they tried to solve the problem backwards. They wanted the Negro to get up and walk behind them without first waking him up. They wanted the Negro to register and vote for them, before teaching him the knowledge of SELF, and how to distinguish his friend from his foe. Was this because the Negro "leaders" didn't want the Negro to see that the very man they were trying to get the Negro's political allegiance for was his foe?

"Leaders" Fail
 Thus the Negro "leader" has failed to impress the Negro masses (the 8,000,000). But Mr. Muhammad is winning the masses, simply by teaching the plain truth. Once he opens their eyes they can distinguish between friend and foe, brother and stranger.

Seldom do they see their friend, their own black brother, running for political office completely independent of the white man... thus the masses (8,000,000) continue to display political "disinterest"... and the outworn, mis-informed Negro "leader," mistaking their "political inaction" for lethargy makes himself a conspicuous fool by condemning the masses whom he is supposed to be leading.

Muhammad Offers Hope
 The Negro "leader" should moderate his outlook and realize that Mr. Muhammad's presence, his teaching, and his leadership here in America has produced a NEW NEGRO.

Negroes who now aspire for leadership must be independent of the white man, fearless and uncompromising spokesmen for the Ne-

gro masses, and capable of satisfying the fierce race-pride Mr. Muhammad's message has produced in the hearts of these NEW NEGROES.

Harlem has the earth's largest concentration of Negroes. Mr. Muhammad's name is heard throughout Harlem. Recognition, respect, admiration, devotion and sympathy for Mr. Muhammad and his work reaches its peak here among the masses in Harlem... and, as Harlem goes, so goes America's TWENTY MILLION NEW NEGROES.

Muhammad's Temple of Islam

102 West 116th Street
New York City

Meetings:
 Sunday 2 p.m.
 Wednesday & Friday 8 p.m.

Public Invited to Attend



Policeman Kiernan



Policeman Bonura

Police Kick In Doors...

(Continued from Page 2)
 He could not rise to his feet. Police refused. Beavers then asked that Hinton's top coat be folded under his head as a pillow. Police allowed this and clanged the door shut on a seriously wounded man. By this time it was two thirty in the morning. The Muslims followers, however, were still in front of the station house. As Minister Malcolm X left the station house he gave one brief command to his followers and, then to quote police, "they vanished into thin air."

One amazed policeman watching this said to James Hicks, of the AMSTERDAM NEWS, "no one man should have that much power."

Reporter Hicks, who had been called from his bed to the riot scene, followed the Muslims down to the restaurant that they

Island. She took a brief look at Hinton and ordered him to the hospital at once.

Hinton was then sped by car from Long Island to Manhattan and was finally admitted to Sydenham Hospital.

There it was found that Hinton had a clot on the brain, and that he was bleeding internally. Hospital authorities said that he had about a fifty-fifty chance to live. Reporter James Hicks, of the AMSTERDAM NEWS, described the following scene this way:

"As Johnson Hinton battled for his life, the Muslims gathered again Sunday. This time in day light in the square opposite Sydenham Hospital. They marched around the square protesting and police soon discovered that they had been joined by Muslims from Boston, Hartford, Baltimore, Washington, and Wilmington."

Again the Muslims were orderly but again they were concerned and tense.

The crowd grew around the hospital the Muslims were joined by some teenagers carrying zip guns. As soon as this was learned, Minister Malcolm X once more dismissed his followers and sent them home. He said that it was not their intention to start violence.

But, on Monday, as Hinton con-spread through Harlem that if Hinton died there would be a riot in Harlem Monday night. Police prepared for the worse. High police officials arranged a meeting with Minister Malcolm X at a Harlem location. At the meeting he openly stated that his followers were ready to die when mistreated. But he insisted that they were not "looking for trouble."

"We do not look for trouble," Minister Malcolm X told police officials. "In fact, we are taught timid at death's door, reports



Kicked in by cops

operate on Lenox Avenue. There he talked with Muslims until almost four o'clock in the morning. On orders from Minister Malcolm X they agreed not to appear at the arraignment in Felony Courtroom on Saturday.

Minister Malcolm X was at the arraignment, however, along with John X and Attorney Beaver. The situation became tense again in the courtroom when police irritated the Muslims by attempting to arraign Johnson Hinton without his lawyers being present. Hinton was actually given a preliminary hearing and placed on bail while Attorney Beaver was in another courtroom on a different case. Hinton's bail was set at twenty-five hundred dollars, the Muslims quickly put up the bail money and stood outside to await Hinton, whom they had been told would be delivered to them.

Muslims Orderly
 Instead, Hinton was turned loose inside the building to find his way out alone.

Hinton came out of the jail staggering and bleeding, and alone and this enraged the Muslim brothers. They rushed him in a car to Doctor Leona Turner, on Long

The Devil's Defilement
 Minister Malcolm X was at the arraignment, however, along with John X and Attorney Beaver. The situation became tense again in the courtroom when police irritated the Muslims by attempting to arraign Johnson Hinton without his lawyers being present. Hinton was actually given a preliminary hearing and placed on bail while Attorney Beaver was in another courtroom on a different case. Hinton's bail was set at twenty-five hundred dollars, the Muslims quickly put up the bail money and stood outside to await Hinton, whom they had been told would be delivered to them.



Postal Inspector Hall

to steer clear of trouble. We do not carry knives or guns. But we are also taught that when one finds something that is worthwhile getting into trouble about he should be ready to die then and there for that particular thing."

Police persuaded Minister Malcolm X that everything possible

5 • MR. MUHAMMAD SPEAKS • May 1960

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Muhammad Visits Holy City

Welcomed in Mecca & Medina By Top Moslem Leaders

The Honorable Elijah Muhammad made a liar of scoffs and detractors when he completed a dramatic tour of Africa and the Middle East.

The highlight of the tour came when Mr. Muhammad entered Mecca, a journey reserved for true Moslems.

The following accounts of this historic pilgrimage were filed by the Honorable Elijah Muhammad directly from the Moslem world.

"And when thou seest there, thou shalt see blessings and a Great Kingdom."

(Holy Qur'an)

"As-Salaam-Alaikum" to my followers in America, the most faithful of all. Allah has blessed us to arrive safe and this is our first stop around the Muslim World.

Here in Turkey, the Muslims are so nice to us. My son Akbar asked a maid here in this great beautiful Hotel Hilton if she was a Muslim. The maid answered and said, "We all that are here are Muslims. There are only a few Catholics." Then she said to Akbar, "Are you Muslims?" My son said, "Yes, we are Muslims from America." Then came broad smiles and greetings (Although they do not speak Arabic, many understand Arabic).

We arrived here on Sunday night, November 22, 1959 around 10:46 P.M. (Turkey Time). We had a Jet Flight from Copenhagen to Istanbul. The scenery from the air all night is very beautiful—the sprawls out over the hillsides with her many beautiful Mosques and gardens. It is well worth your visit.

Sitting here looking from the hotel window on and across that ancient history-making stream of water called the Bosphorus, with her boats and ships slowly ploughing her waters, and that once great Mosque so much talked, written, and read about, now called Ayasofya-Musee (St. Sophia Museum), makes one to wonder who will be final owner of this world? Will the present nations all together agree to serve and worship the one true God Allah in the one and same spirit?

Islam is the only religion which is making the most progress, in answer to the above question. But what will happen to this progress which is now being made when the reality of Allah has been revealed to them that, now believe in Allah only as a spirit? Surely the true religion (Islam) of Allah (God) unites the believers into one Nation of Brotherhood. The spirit of Allah in this religion called Islam is so powerful, so penetrating that it at once begins creating love and unity between the believers. There is no wonder that America now fears that her once slaves (the so-called Negroes) will one day, sooner or later, accept Islam as they accepted Christianity, for the sake of unity, brotherhood, and Divine power against their enemies—which Christianity has completely failed to give the so-called Negroes.

If the poor so-called Negroes could have the chance to live among the Muslims here in the

shamed of himself, at this late date, to preach anything other than separation of white from black, since our people are already being destroyed daily by the white race. The world is changing rulers, and I mean fast, and you who oppose me now shall soon come to know.

Somewhere In Egyptian Africa

Naturally, the World of Islam does not want us as Christian believers (the white man's made religion). They do not want you calling yourselves by the slavesmasters' names, and this you should learn. The slavesmasters' names have no value with God and the Righteous, for they are not the names of God. But, Muslim names are the names of God (attributes of Allah, God) which have a good Holy meaning.

You will find white Americans happy to continue calling you after their own names, for they will know that God and your people will not accept you if you hold onto their names. You do not have

much knowledge. Here in Cairo, I met the Great Imam. He invited me to visit him, and I experienced such a great happy meeting with him. (He is over all the Imams in Cairo, or rather, I should say, Egypt, Sheikh Shaltout, Sheikh of El-Azhar El-Sharif). He is a man around 35 years of age. He placed a kiss upon my head, and I placed a kiss on his hand.

The Muslims can be seen kissing each other on meeting and even just standing and talking with each other. The showing of love is ever present among them. Even their little children play together in peace. They too will meet you and crowd around you like birds to show their love and respect for you as a Muslim. They go to the Mosques and also pray like the adults. You can see the little girls and boys after school dismissal in the courts of the Mosques at the fountains taking ablutions (washing their feet and hands) to go inside the Mosques to bow and pray with others. It is well worth a trip around the World to see and learn of these things.

Remember, they have very little to say to you if you are not a Muslim. The Mosque that I visited



Sheikh Moustafa Hassen Abdel Mogid El-Hajji Sudanese Merchant and Religious Leader.

lms here are so proud of us. They make us feel at home.

Last night, we visited their radio station. The staff there did their utmost to show us everything. They did not seem to mind giving us information and answering any question that we wanted to ask. Several pictures were made on the streets of Omdurman. The streets were full and busy with men. No women and girls were out—only those accompanied by their parents, brothers, or husbands. There were no quarrels, no drinking of intoxicating liquors, gambling, fighting, swearing or filthy language to be seen or heard. Here among these black Muslims is a complete atmosphere of love and unity.

Two car loads of the highest officials of Islam in Sudan came to the Hotel after me and my sons. They are to return this evening at 6:00 P.M. (9:00 A.M. Chicago time) to attend a Tea Party given by the Muslim leaders in our honor. It is wonderful to meet and live in peace with your brothers—where brotherhood is not mere talk, but is really practiced.

From here (Khartoum) and farther South in Sudan, you really meet with pure blooded originals, and they all know you to be their lost-found brother who was taken from them 400 years ago by the slave trader. The subject is too touching to them, and they do not like talking about it. But, what they want to know—Will you accept your God, Allah, and His religion, Islam, and return home? You will hear this everywhere.

The leaders are not dumb to the history, prophecy, and time. The cry of the people everywhere—is "Unity of the Brotherhood of Islam and Man." It is the unsolved problem of the world which must be solved before it explodes. In that case (if it explodes), there will be only a few left out of the total population of the earth.

We are now on our way to make three stops in Arabia, the Home and Capitol State of Islam, if it be the Will of Allah, to Whom he praised forever. So far, from my observation, (and that is the purpose of my Tour of the Muslim World—not to try to teach them), and from what I hear, this world (Continued on Next Page)



Messenger Elijah Muhammad surrounded by admiring Muslims in Khartoum, Sudan.

to go to Court to buy or get one of these names. They are legally yours and mine today only for the acceptance of Islam. If I had not been so universally known in the World of Islam, I would have been laughed at, and probably shunned by the Imams for allowing the slave name to be attached to my Holy name (Muhammad) on my passport. This was done to show that I was born under a slave name, but the Holy Name, Muhammad, shows that Allah had redeemed me and now calls me after His Own Name. The Muslim scholars and Government are well aware of this and the desire of the slavesmasters to disgrace the name of Allah and all Muslims if they can. But, thanks be to Allah, Who came in the Person of Master W. F. Muhammad, to fulfill that which is written of Him, to give to us a name that most surely will take us into the Hereafter.

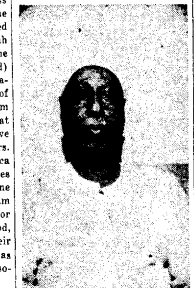
Islam is a great, peaceful and loving World. I have been regularly attending the Mosques and have met many of all of the leaders in this area of Islam (the top Leaders), from whom I gained

Friday, the Holy Qur'an is written in gold on its walls, and they have written on one sheet every chapter, although you must have a magnifying glass to read it. Everyone here is busy (no unemployment). The modernizing of this part of the World is going on at a very high speed. Here are found some of the most beautiful homes your eyes have ever seen. I wish I could ship one back to America for my family!

In the Sudan

"Love and greetings to my people in the United States of America"

We have enjoyed the best hospitality here in Sudan more than in any other place—although we were continually warmly welcomed from Turkey to Sudan. In Egypt, we had the highest honor granted to us—more than we dreamed could ever come to us. Here in Sudan, it is like when one who has been away from his or her home for a long time returns, and on returning, all of the family members come out to meet and welcome you home again. The Mus-



Sheikh Mahgoub Osman Ishak, Inspector of Muslim Courts Khartoum, Sudan.

Muhammad Makes the Pilgrimage to Mecca

(Continued from Previous Page)

needs modernizing both physically and spiritually to meet the changing needs of the time. They are willing and submissive. Oh, if I only could speak their language! But let us rejoice in Him that has visited us in America under the name, Master W. F. Muhammad!

"Al-Haji" (The Pilgrimage)

On my arrival in Jeddah, Arabia, December 23, 1959, it was almost a necessity that I go to Mecca. The next day was Thursday, December 24, 1959, and the authorities made ready a car to take me and my two sons over the little forty mile distance from Jeddah to that ancient city which is the glory of the Muslim World of Islam. It is the only city on our planet that is divinely protected and made sacred and inviolable—almost surrounded with bleak hills of stone and sand. We were dressed in what is called the Ihram, which consists of two sheets of fresh towel-like material—one to cover the upper part of the body leaving the right arm exposed, and the other one covered the lower part of the body. We also wore a pair of sandal-like slippers. These were the only clothes that we wore from Jeddah to Mecca.

On our arrival, we were taken to a hotel where we washed our faces and hands again, and a guide was brought to us. He was an old man—tall and very slender. He had been informed of me, and he took me by the hand like a father leading his child.

As we began walking from the hotel to that sacred mosque of Islam, he made us recite after him, in Arabic, the prayers and some verses from the Holy Qur'an every step of the way. On entering that holy and magnificent place, he proceeded with us to the court where stands the Kaaba and that prophetic sign—the Black Stone that the builders rejected, placed in one corner of that great black veiled monument that stands in a circle.

Our guide made us remove our sandals before circling it, and they were left outside with an old Muslim sister. Then we began making the seven circles around the Kaaba repeating prayers at every step of the way, and stopping at two of its corners on every trip around raising our hands toward it while repeating a prayer and then saying, "Allah-u-Albas" (Allah is the Greatest).

There were between five to ten thousand Muslims inside the court of the mosque. Such a prayer service I have never witnessed before being with these thousands of sincere worshippers of God, His religion, and Muhammad His Prophet. On encircling it for the last time, the pilgrim makers are asked to kiss the Black Stone. There before my eyes were many hands of pilgrims trying to reach for that Stone.

After circling the Kaaba seven times and saying prayers, our guide then made us go and make the seven runs between the hills of Safa and Marwah. He never let us stand go, except to raise his

hand in prayer. I can not ever forget him. I will not ever forget Allah for blessing me to make the Pilgrimage and for my faithful followers in America. Some of them who may never be fortunate to make such a Pilgrimage divided their wealth to make it possible for me and those whom I chose to make this never to be forgotten Pilgrimage. May Allah forever bless them.

On Friday, December 25, 1959, we visited the prayer service in the city of the Prophet Muhammad—as it is called by many Muslims, the city of Medina, the second Holy City of Islam. It is a beautiful city just out of a range of hills and mountains. You travel through these rocky mountains for nearly a hundred miles or more before reaching Medina.

The mosque was so filled with Muslims that you could hardly find a place to prostrate, but luckily we found a place right behind the tomb of the Prophet Muhammad—a beautiful and magnificent tomb it is. While the Imam recited prayer and the Holy Quran within the great mosque, it seemed as if everything in it was worshipping, as the voice of the Imam rebounded through that sacred structure.

For one to just visit these two cities (Mecca and Medina) alone is worth several trips around the world. We were dressed in the regular Arab style—the robe-like dress and head piece; this manner of dress made it a little difficult for my sons to distinguish me from the others—though I was but a few yards away. After prayer, they were looking all over for me, and I had to hold up my hand for them to recognize me.

We were lucky on our arrival in Jeddah; to our surprise, Allah had placed a guide for us on the plane. When we left Asmara, Ethiopia, he came to our aid in the Customs Office to help us to get pass without so much unnecessary waiting. He made us acquainted with the officers as though he had known us in America—(he was only twenty-four years old.) On telling the officers that I was Elijah Muhammad with a large number of followers in America, there was handshaking and praises to Allah and many wishes for by blessing and success.

This young Muslim guide was born in Mecca; he was the one who went to Mecca and returned with us; he never left us except when he was ever mindful for my sake since to please and to honor me was his sole desire.

When I was leaving him early Monday, December 28, 1959, at the airport, he fell on my neck kissing me while giving the Muslims the greetings as if I were his true father. He would not let me sit with the others on the hard benches that morning in the Customs Office, for he asked to allow me to come into the office and sit on their seats.

The officer did not hesitate, and he came to me with open arms and welcomed me to a very comfortable place alone in the office to wait. As David says in his Psalms—"It is good to meet with the brethren."



(L. to r.) Sayyid El-Sudan, Sheikh Hassen Tanoun and Messenger Elijah Muhammad.

Sheikh Abdullah Behairi, Jeddah, Saudi Arabia. (Court official at Holy City Mecca)

Muslims Answer New York Times Hate Charge

The Monday, January 25th edition of THE NEW YORK TIMES carries a front page article which says "moderate Negro leaders in Harlem, New York," are concerned over the rise of racism in their community. The article goes on to name the followers of Elijah Muhammad as the most disturbing of Harlem's "angry men" who have allegedly excited this rampant racism.

Perhaps this, then, is the occasion for a full and clear statement of Islam, what it is about, what we are doing, why we are doing it, and why we will let nothing stop our forward action.

First, let it be said that we are not a racist group. Unlike the Klan, we do not preach the inferiority of any race or group; we do not advocate denial of any group leading rights and we categorically assist that every citizen has the right, should he wish to use it, to attend any public school supported by his tax money.

Either through ignorance or evil intent, most of the public press has confused racism with religious dogma.

We teach that our people are the chosen of Allah. We teach that all others are among the non-chosen and nothing they can do will alter the fact. This is grounds on which so many accuse us of racism.

If this be racism, then every religion since the dawn of creation is racism.

What Other Religions Teach
The Jews teach that they are Jehovah's elect. The entire sequence of events that culminated in the death of the Jew called Jesus, was set in motion because he, Jesus, sought to destroy the concept of the elect.

The Catholic church teaches that it is the ONLY church. It forbids its members to inter-marry with non-Catholics, save under special dispensations and even then the children of such a marriage must be pledged to the Church before the marriage takes place, and Catholics are taught not to consort with non-Catholics in religious terms of reference.

The Baptist church teaches that it alone is right. That Christians who have not been buried under the water, have not received true salvation.

Admittedly, each of these groups teach a doctrine which tells its followers that they are the elect;

The real burden of the article is that Harlem Negroes have skipped over the traces and no longer are willing to listen to modern day Uncle Toms. This is why the Uncle Toms are disturbed. This is why their white masters are concerned.

And well they might be, for the day when black men will scratch where they don't itch, and laugh when they are being kicked, is over.

What The Negro Seeks

This is why Islam is under attack: this is why our theological teachings are being distorted into racism. This is why prison inmates who have been converted to Islam are being denied the right to worship in their own manner, a right given to prisoners of other faiths.

Should one read the TIMES article well, he will come upon the crux of the matter: That the Negro is hungry for leadership; that he is looking for more than legalism; that he wants more than a gradual restoration of his rights.

What the Negro seeks is a restoration of his identity as an elect people. What the Negro seeks is a return to his own, which include his people, his God, his religion, his language, his part of the earth, and a physical and spiritual reunion with his own nation.

But it must be admitted that even more deplorable than the attacks from the white press, are the deeds and utterances of other Black men, such as Talib Daud and James Lawson, who claim love for the unity of black man, but actually through ignorance, or love of the enemy of black man, they are helping the cause of disunity.

Daud has spread lies about Mr. Muhammad and his followers from Chicago to New York to Mecca, as not being recognized as Muslims. Mr. Muhammad and his pilgrimage (Hajji) to Mecca has made this Daud and other enemies of Mr. Muhammad, public liars. Mr. Muhammad's passport and his visa is his proof that he visited Mecca. We must state here that many of the governments of Islam, he received the greatest respect and honor of any so-called Negro ever to visit that world from America. He was shown through their textile mills, steel mills, farms, the canals, irrigation systems, and housing projects. He was welcomed by all and praised for his work of freedom, justice and equality for his American black people.

Real Problem Unattended
While the sound and fury explode among the Negro leaders, what ever that may be, the real problem goes unattended. And it is to that problem that Mr. Muhammad is dedicated.

The Black man must be awakened from his North American slumber and be made to realize his true nature, his true God, his true name, his true religion, and his inescapable destiny.

Today's world is floating in corruption; its complete disintegration is both imminent and inescapable. Any man who integrates with that world must share in its disintegration and its destruction.

If the Black man would but listen, he need not be a part of this certain doom.

If the Black man will listen, Mr. Muhammad will do his best to teach him.

"Christianity Is Not A

(Continued from Page 3)

unless we are forced to. There is an example of Moses among his people in Egypt. There were nine plagues that came upon the children of Egypt before they would even give up the Israelite. It took the tenth plague to bring them into subjection to the power of Jehovah. This biblical story is a sign of the Negro's role in America.

We have today the history of Moses, who was honored for two thousand years as the leader of Israel until the birth of Jesus. Before Moses that history is all dark; you do not have the history of Israel before Moses. You don't have the history of Egypt before Moses. Who ruled before Moses? According to the Bible the Hebrews had not heard anything about any God by the name of Jehovah nor does the Bible show where they had any scripture. Moses was the first that the Hebrews had been presented with yet they were proud enough to scoff at Moses trying to teach them of a God that Pharaoh had never taught them about. They did not like Moses representing himself as a teacher or a guide for them regardless of his promise to Jehovah that he would lead them to a land flowing with milk and honey. The garlic, onion, and fish of Egypt was sufficient; they did not want to go away from Egypt.

"Who made you a judge? Pharaoh will kill you," they said. But Moses said to them, "I have met with the God of our fathers." I, Elijah stand before you today in the fulfillment of prophecy preaching the same thing to you.

The God Of Your Fathers

They wondered how he was going to solve their problems by having met with the God of their fathers. "No we believe in what Pharaoh has to say and what Pharaoh has taught us." They did not give Moses a chance until Jehovah began to chastise Pharaoh. When they saw no hope in Pharaoh Moses did not have to say anything after the tenth plague but "buckle on your boots and shoes and get out of here as quickly as possible." I hope the day soon arrives when I can say the same thing to you.

These are the truths that God Almighty has revealed to me in person that I want to give to you, the firm knowledge of yourself. Then my mission is ended. That is all that I want to do: point out the enemy, like this—

"Let whosoever will, let him come and drink of the water of life."

Again, refers to the time of judgment, "let him that be righteous, be righteous soon. Let him that be filthy, be filthy still. For I come quickly and my reward is with me."

I think that it is the time that you know that we are working in such days. He is not to come; he has already come but you don't know him.

The Mission Of Elijah Muhammad

I would like to tell you about my mission and what I represent and the problem that you and I are now faced with.

I was commissioned by God in person; not by a dream, not by being enthused over wanting to see you delivered or freed. My mission was given to me directly from the mouth of God when I was in the same condition that many of you are now in today. I was not going around seeking a way to make myself a leader of you. Mine came to me like Moses' came to him. We have no scripture teaching us that Moses was going around trying to seek a way to deliver his people until he met Jehovah. He was angry one day at seeing the enemy beat one of his brethren and went to help his brother but that did not mean that he was thinking of you.

Moses wanted to know who he could tell his people was going with him and God told him, "I am that I am." Moses told Jehovah that his answer was not sufficient, that his people would not know any more after that answer than they did before. And God told Moses to go and tell his people that he had met with the God of their fathers. You have met with the God of your people and the God of the fathers of your people—not the God of Pharaoh's people.

Then who was the God of Pharaoh and his people if Jehovah was the God of Israel?

The Holy Quran says the chastisement of Pharaoh was one that was not for that time but also it served as a sign of what we may expect in the day of judgement. If there is such chastisement coming in the judgement, who will be chastised? What God is going to rise up in the judgement and separate the people; choose one people and destroy the other? This is an example of the execution of the judgement upon Pharaoh and his people to deliver Israel from their hands is just what you are expecting today or what you may expect. The only way to deliver you is to destroy the power of the enemy.

Truth Overcomes Fear

All of you who are frightened had better leave now because pretty soon I might come out with something that will really frighten you. Fear is your greatest trouble today. You are too afraid to accept

your own salvation. The last book of the Bible says: The fearful and the unbelieving will be destroyed in a fire with the enemy of God. I want you to keep in mind that fear in the last days will get you nothing but death. The brave man in the last day will save his own life by accepting the truth no matter who it hurts.

I have the truth. You know I have been preaching the truth. And you know I am still preaching the truth. If the God that I represent to you has protected me for twenty-nine years so that I could preach to you the truth that no other man has been able to teach you and live, why should you be trembling? I am not trembling. I am the man. I am the messenger. And if the Messenger is not afraid of those who are aiming at him why should you be afraid? You should be glad to know that God has raised up one in your midst who has that kind of nerve. You should be proud of having such a person but you are not. You want a coward. You want someone who will smile like a slave before his masters and just rub his hands, twist his body, and speak words to please his master. I happen not to be made like that.

God has made so that I don't care for my life but I do care for your lives. It is immaterial to me what happens to my life; I am interested in what happens to your lives. If God, who sent me, doesn't protect my life then okay, he just doesn't protect it. I am still happy.

I have this message for my people, the so-called American Negro; truth for you is like giving life to one who is physically dead. The aim is to separate the so-called Negro from the slave master and sit them in heaven; to give them a thorough knowledge of the scriptures, self, of God and of the Devil and the scriptures pertaining to them. Unite them all to their own kind, the next qualification for self independence on the planet earth, in a place they can call their own. Stop depending on others to do for you what you can do for yourself.

Live in peace together. Stop forcing yourselves into places where you are not wanted. Let's make our own neighborhoods a decent and peaceful place to live. Let's rid ourselves of the following: the hate of self and kind—rid ourselves of filth, lies, quarrelling, fighting, killing each other; learn to learn self and kind before loving other than yourself and kind. Unite, pool our income to help create, build a future for our people regardless of whether they are Muslims or not. Buy land, help build homes, schools, hospitals, businesses, factories to help make employment for yourself and your fellow man. These things may be accomplished by you and me uniting together, spending our money with our own.

Allah has revealed to me more knowledge of God and the Devil than any prophet of the past. Single out any prophet of the past and I will prove to you that that prophet has never seen the God of today. I believe I am the first man since the death of Yacub the father of this world, who has been commissioned by the face of God, in person. If I am lying, I will give you ten thousand dollars. I am the only messenger that was actually sent from the face of God; all the other messengers you read about in your bible were sent by inspiration not from the face of God.

They spoke from their inspiration but I speak from what I see and from what I hear. As it was written of me, "I will send Elijah before my face." What prophet was sent before the face of God until the end of the world? His messenger goes out and gathers the people, not God, and then God presents himself. But the messenger already knows God and is already in contact with God. I say no more than Jesus and Moses have said. Jesus said that he was direct from God, that he came forth from God and that he would return to God. Jesus said no more than I say.

Muhammad Directly From God

I came directly from God. I am guided by God. I am in communication with God and know God. If I had not known God and had not been commissioned by Him, and did not know that God was with me, I would not dare come before anyone and speak as I speak. If God is not with me, if God is not protecting me, how can I come and say things no other man has said and get away with it? And why should I fear the Devil when God has given me knowledge of the Devil and told him to teach His people because He is with me.

I am just as angry about the injustice my people have to suffer as the enemy is about the truth I am preaching. The enemy can come on and try to kill me if he wants to but I am going to try to lead my people. How can I like a person who killed my parents? How can I like a person who, today, is preventing my people from exercising their freedom, justice, and equality among them? And lawyers are sitting down together day and night, arguing with each other about giving my people justice. Do you think I can love one like that. The enemy knows that heaven is with me, the earth is with me in trying to liberate my people. He knows that if I would ask Allah today to send help to me—the sun, the moon, the stars, or the waters of the earth, or from the atmosphere, or from the clouds—that I would get that help.

What has the Christian religion done for you? Those Christians—the Southern Senators—have made up their minds not to allow that bill to pass. They are Christians. Many of you are Christian preachers. Why don't you tell your people that you are with me; why don't you

Muhammad Deliver

1. Separate
2. Pool you for indep
3. Stop forc are not v
4. Make you to live.
5. Rid yours and learn loving of
6. Unite to
7. Build you factories.
8. Do not se integratio
9. Stop buyi shoes befo
10. Spend yo
11. Build an
12. Protect y

tell them to follow it stuff they have given and the garbage pile and a fanatic because I have only one follow

We are not asking people. We are We are going to have I don't care where it or Atlantic oceans, or we are going to have to come and tell us this is our promised land to your forefather. You Adam was the first la

I can tell the truth wait until I get the n to hurry and tell you seventy years. Now twinkling of an eye.

Don't be afraid of bomb. It is impossible our wise black scient wanted to destroy ev speak the same langu this planet, filled it, going to get rid of all call the moon was blo

I am only telling, not trying to build bar way. I am only warnin to take you to heaven safe place for you tod Allah and you will see

I went through a was a sign right there

Religion For You And Me!"

9 • MR. MUHAMMAD SPEAKS • May, 1960

Point Program for the Salvation of the Negro from the "slavemaster," education and qualifications into places where you neighborhood a decent place lust of wine and drink if and your kind before ure for yourself. es, schools, hospitals and your blood through racial ive cars, fine clothes and ble to live in a fine home. mong yourselves. ystem among yourselves.

Elijah? Take all this Christianity it in their garbage pail and take like hell with it! You think I am want you to have justice but if I to see that justice is done.

originally belonged to the Euro- that originally belonged to us, its planet that we can call our own, we are to have an isle in the Pacific to pick up a piece of this country, e are not going to wait for a Moses I us to any promised land; the earth ing to take some of it. Adam is not were on earth long before Adam. why do I want to be called his child?

God. He is so anxious that he can't u. I have been told time and again waiting for this day for which He can move this world in the

estroy the world with the hydrogen nanking. Allah told me that one of y sixty six trillion years ago and ausa he could not make everyone shaft in the center of the heart of ee and set it off thinking he was nly blew it into parts; the part you dropped all the water on this side.

because the time is at hand. I am because the executors are on their our Christian brothers are not going going to take you to hell. The only low me, believe in Islam, believe in er.

way to Mecca, in Arabia, and there wo sons and I passed through which

warned that no non-Moslem could advance beyond this point, or they would lose their heads. You cannot go to Mecca calling yourself a Christian. You can go to Rome and walk all over Rome as a disbeliever. But you won't walk all over Mecca if you are a disbeliever.

Unity Or Destruction

I say to you in conclusion that we have to be united together. All you bankers, doctors, lawyers, scholars, plain people, engineers, technicians, throughout governmental America all you need to do is to unite this pool of brains here together and there we have a great nation. That's all we need. Just get them to unite and we will have our nation. We can build anything that we want. You can master anything you want. Why don't you unite and let's do something for ourselves. If you get behind me, professional people, and allow me to speak you don't have to say anything but just don't be ashamed that you are behind me. I will speak for you. If you will stand behind me and not throw stones at me, I will tell you what I will do—I will throw leaves of bread at you.

We want something of our own as other nations have. Other nations have accomplished what they have by getting their independence. Go to Africa and you will see every African working feverishly trying to get some part of Africa that he can call his own and get rid of the old slave masters. The same thing is happening all over Asia. It seems like the people have a fever for self-independence and they look at you and me here in America not asking for a single thing but a job—and saying that "if you don't give me a job then you have to feed me." Now that is an ignorant thing. Why don't we build our own houses instead of asking someone to build houses for us? Why don't you curb the stream of millions of dollars that pass through your hands and make it come back into your pockets. Why don't you patronize the businesses of your own people? You will go to the supermarket and spend all of your money there and will not even go to the little store on the corner that belongs to one of your own.

Let us get together and figure out ways to unite and pool our resources so that we will stop making those who are already rich even richer and will make some of that money work for our benefit and profit. Friends, we are trying to build an Islamic center and we are asking your help: we are trying to build stores, apartment houses and plants. Your help will make our people a great people and an independent people and you will be rich yourself, if you have wisdom, knowledge, and wealth why don't you go to work to try to lift up your own people and this will make you wealthier.

Everywhere the Devil has gone on this planet earth he has destroyed the black man; everywhere he has gone he has made war. He is no peace maker, he cannot set up peace on earth for himself and his kind. So why criticize me for saying that he is going to be destroyed? You have fought in every one of the wars; you have spilled your blood, you have dug his ditches, plowed his furrows, raised his cotton and corn, washed his clothes and him but what has he offered you? He has refused to give you justice, yet you died for him and his family in the war. After you come out of the army you are shot down, crucified, lynched—is this justice?

We are dissatisfied because he will not give you justice. We are dissatisfied because he will not allow us to live in decent homes. We are dissatisfied because he takes our money. We are dissatisfied because he wants to kill off all our leaders. We are dissatisfied with seeing our sons come in at night with knots on their heads from police sticks. We are dissatisfied at hearing the cries of our daughters and seeing them run in the house because some raper is chasing them through the city. Yes we are dissatisfied. Now some of us are willing to die for your independence and you say no. Well, you go to court and try to get justice. You have to pay thousands of dollars trying to get justice and when you walk away you probably did not receive any.

When you go home tonight think about the things Elijah has told you. You will have to admit to yourselves that I am right then you will have to also admit to yourselves that you are cowards because you won't stand with me; you can't say anything in my defense because your hands are tied, your tongues are tied, your jaws are locked. But I say my friends the day is coming when you nor the boss will be worth a dime. Then, when that day comes, the boss won't be able to help you. I know what is coming on this country and I know they hate me for it. They cannot disprove anything he is saying. They have been going to everyone that I have dealt with for the past five years, trying to find some way to charge me with evading income tax. I want to tell you the truth about that and I don't care what he finds out about me. He can find anything that he wants to and he doesn't have to try to find an excuse for putting me in jail or shooting me—if he thinks he can get away with it. I am here and I will gladly die for you. They can string me up on one of these doors tonight and riddle my body with bullets and I will die with a smile because I will know that this is the last Negro that he will lynch.

My Life For My People

I said to Almighty God, when I accepted the mission, that I would give my life to see my people put on top. He said to come and follow him and that he was with me. Elijah doesn't care anything for his life. I told Almighty God to use me as he wants.

I know the time is ripe. I know the day is here that you should

rise up. This is the resurrection of the dead. You are the dead. Don't be looking all your days and never see it. Nobody's coming out of the earth. It is you that must be resurrected into the knowledge of yourself, your God, and the knowledge of your enemy. This is what the bible is referring to about resurrection. When you bury a body you send it back to where it came from. Any doctor will tell you that Elijah is right.

The greatest robbery is to rob man of knowledge of himself, to rob him of knowledge of his God, to rob him of the knowledge of the Devil, and to rob him of the knowledge of the hereafter.

You go into Africa, Arabia and Asia where I have gone. You see what I have seen. You hear what I have heard. Then you will be thankful to see your people in power.

The Bible teaches you that he who is a friend of the world is an enemy of God. And the Holy Quran teaches you that you cannot make friends with those who are Allah's enemies (who are also your enemies). And you go to work to help your enemy destroy you. Just look at this poor black brother, Talib Daud, who is writing about me today. He is not doing that just because he wants to or because that is his nature, he is doing that to please the Devil.

Now, my brothers and sisters, I say that we must remember that we are all members of the black nation. Do nothing against a member of your own nation; do everything you can good for yourself and your kind. I say to you, wake up. You are so frightened until you can't do anything. You can't walk together and act like good brothers. You will never unite as long as you keep including those who would create disunity in your meetings and relationships among yourselves.

1914!!!!

Here we are trying to be ourselves and we are going to be ourselves. We are going to be together. We don't care whether others like us or not. If they don't like us then we can get out and go where we are liked. We have a home other than America. But we are not going until we tell the truth and you can reject it or accept it. We don't have to go anywhere for all this earth belongs to us. Show me one square foot of the earth that does not belong to us, by the gift of God. The enemy does not own any of the earth, he was only given the opportunity to live on our earth. And his time was up in 1914 and we are getting sick of him.

From The Mouth Of God

I have this from the mouth of God. That the enemy had better try to protect my life and see that I continue to live. Because if anything happens to me, I will be the last one that they murder. And if any of my followers are harmed, ten of the enemies best ones will be killed.

The Bible says that Jesus said, "if you offend one of the least of mine, it would be better had you not been born or in the depth of the sea with a millstone about your neck." But I say to you, my friends, that they not only killed the least of Jesus' two thousand years ago but they killed him. But I say to you that the one standing in your midst today is going to tell it right out that God is behind him and I am going to tell you from my mouth that He has told me that if they kill one of my followers He will kill ten of their best ones.

It is a shame that a people who have been robbed and scorned for four hundred years and now would let the enemy try to kill their leader, or let him bribe a member of the oppressed race to kill his own leader. That has been done for thousands of years but this is the last time. He will not kill another messenger.

To show you how sincere we are, I am not going to carry weapons—nor will I let my followers carry weapons—to try to protect my life. The Holy One will protect me. The only thing we carry to fight with is the word of truth and if you fight us we will fight you with everything we have—if it is our finger nails, our teeth, our feet, or whatever we have. We are not going to lie down and let you fight us; we will defend ourselves in the name of Allah. But we are not going to carry weapons to defend ourselves. And don't think just because we will not carry weapons that we will not fight. We will.

We are the people of God, and God is with us and we know God is able to defend us.

In conclusion I say to you be yourself. Get rid of your slave name. There is not a Negro in America who uses a white man's name who is using his own name. He is being called a nickname. But Muhammad is my name. I was born Muhammad and before I was born I was Muhammad and I will be Muhammad after I am dead. According to the bible here in America all so-called Negroes that have the enemy's name will go down with the enemy. You cannot go into the nation of Islam without your own name of the Divine, Supreme Being. The names Muslims call themselves are after God's names and the bible teaches that when He comes He will call you after His name and will take away the enemy's name.

In the name of Allah, The Most Merciful who brought you and me the truth that has been hidden from us— "No clothes and shelters us and who goes out and comes with us, in His holy name I say come out from among and join up with your ownkind.

Muhammad Subject of Wide Press Coverage

All Media Show Interest

By JOHN X

The teachings of Mr. Elijah Muhammad have appeared in the NEW YORK TIMES through the North American News Syndicate, which is circulated to more than 168 daily newspapers in the country and just a few days ago, the READERS DIGEST, for its ten million readers, wrote on Messenger Muhammad's wide spreading program.

Colonel McCormick's CHICAGO TRIBUNE kingdom of the Midwest devoted a Sunday feature on Messenger Muhammad. The CHICAGO DAILY NEWS, the CHICAGO AMERICAN, the deep voice of the South, the respected ATLANTA JOURNAL, ran a series of articles on Messenger Muhammad. The NEW YORK POST laid particular stress on the success that Messenger Muhammad has in attracting the youth. Material on Messenger Muhammad is found in the Strumber Collection on Negro History in the New York Library. The religion section of TIME carried articles on the activities of Messenger Muhammad. Currently, ESQUIRE Magazine is preparing a thesis story prepared by William Worthy on Messenger Muhammad.

Mr. Muhammad's words are sought after by scholars, theologians, historians, writers, scientists, and students as a source for interpretation of the scriptures for a knowledge of history, for understanding of the prophets of old, for a knowledge of nature, and for the elevation of self. But the one benefiting most is the American Negro who, for the first time, will get a knowledge of himself.

Messenger Muhammad's writings have appeared in several tracts, pamphlets, and booklets. The mail coming to Messenger Muhammad is thousands. Each day's mail means more than thousands of letters a day: some typed, some printed, some combined with printing and writing, some in English, some not; some from leaders, some from laymen, some from other governments; many seeking information, many wanting advice, and most wanting help.

The Messenger Muhammad began to write in the PITTSBURGH COURIER in 1936 and his followers, circulating the paper, brought about a new era in Negro journalism. Our people openly began to read the Negro newspapers on streetcars, buses, with pride. Newsstands in certain areas admitted being bought out by readers wanting to hear and read Messenger Muhammad's writings. Other Negro newspapers suffering from the decrease in sales from the Negro printers and the Negro press to the white press, began to watch the COURIER's relation with Mr. Muhammad to see the effect. They saw the COURIER'S circulation increase, subscriptions rise, and news sales jump and they, too, came with offers to Messenger Muhammad, seeking his talents for their newspapers. The COURIER, pleased with the good effect

of Mr. Muhammad's writings, awarded Messenger Muhammad their civic plaque, which is presented annually to someone making an outstanding contribution to the progress for the Negro in 1937 at the Muslims' annual convention.

In the spring of 1937, the New York AMSTERDAM NEWS began carrying a column by one of Messenger Muhammad's able ministers, Malcolm X. In turn, reader response was so great to the things taught by Messenger Muhammad, that Dr. Powell sent his managing editor, Mr. Hicks, to Chicago to engage Messenger Muhammad for their newspaper. Mr. Hicks was one of the first editors to get a firsthand interview with Messenger Muhammad and he was successful because beginning in May, 1937, the AMSTERDAM NEWS began carrying a column by Messenger Muhammad. In turn, Mr. Muhammad took on the gigantic job of writing two columns simultaneously. Other papers sought a column by Mr. Muhammad for it was now well established that any paper carrying Messenger Muhammad's column was well read.

The Westchester OBSERVER, the Buffalo CRITERIAN, and the Los Angeles HERALD DISPATCH began to devote articles to the activities and words of Messenger Muhammad. These papers, too, experienced sales increases and circulation. Our office in Chicago continues to receive requests for interviews.

Messenger Muhammad has been a direct aid in relieving many people of worrisome problems, dope addiction, alcoholism, aided the poor, provided jobs for the jobless, provided funds for education, saved would-be victims from crookedness, spiritualists, root doctors, and soothsayers. Messenger Muhammad has established and is operating a university of Islam, which is situated in the vicinity of the University of Chicago. The University of Islam now has an enrollment exceeding five hundred students, consisting of Muslim and non-Muslim children. Currently, because the plant is now too small, Messenger Muhammad has undertaken to erect as a monument to the Negro, a twenty million dollar center in Chicago which will consist of educational facilities for young boys and girls, libraries where they can get a knowledge of their own people, an industrial plant, and 400 Bed Hospital.

The continued operation of the University of Islam has been a major achievement because it is the only school in America devoted to keeping a history of the Negro which is self supported by its people. The students at the University of Islam, after graduating, are accepted into other institutions for matriculating in higher studies. Among the universities accepting them are DePaul University, the University of Chicago, the University of Illinois, and many others around the country. In this day of subsidized and endowed education, Messenger Muhammad has accomplished quite a feat in having a school for his people.

Many of our people will adopt a new goal, or achieve on hearing Messenger Muhammad to strive to newer heights. In employ-



John X

ment, Messenger Muhammad has opened several business here in Chicago, a bakery, which employs Christians and Muslims; a grocery store, a neighborhood store which employs about eight people. He has taken these activities to show what we can do for ourselves when we take the time out.

Mr. Muhammad is interested in helping each and every Negro in America. Only last fall, he had his son contribute toward the fund for Daisy Bates; he has also contributed to many other programs for the benefit of our people. Messenger Muhammad, in line with his doctrine teaching of doing something for ourselves, had aided many of his people in gaining employment by the businesses which have been opened. In addition, Messenger Muhammad teaches our people how to economize and engage in great benefits from the things they have toward building better and better things and gaining health, wealth, and friendship in all walks of life.

Many people with complicated illnesses, by observing proper dietary habits taught by Mr. Muhammad, have overcome their illnesses. Confirmed dope addicts, whom doctors agreed could not be cured, have broken the habit by conforming to the doctrine taught by Messenger Muhammad. Police officials in each city comment that crime and immorality does not exist among Messenger Muhammad's followers, that the Muslim community does not have to deal with the prevailing juvenile delinquency problems, prostitution is unknown to us, and thievery banished from our society.

With Messenger Muhammad's teachings, tobacco, narcotics, and alcohol — and the deadly sins resulting from the use of these — are taken out of the way. The people benefit from training from the shallow habits of this economically low type mentally and physically degrading thing.

On seeing the cleanness, rightness, and courtesy of Messenger Muhammad's followers, one writer has stated that any community should be glad to have Messenger Muhammad's followers among them.

Many preachers have come to Mr. Muhammad with problems he solved for them. We have many preachers among us who have come into Islam: Minister Lucius, of Temple NO. 4 in Washington, D. C., was formerly a Seventh Day Adventist minister; Minister David, in Richmond, Vir-

ginia, turned his entire church to the teachings of Islam and is a minister there; Mr. Messenger Muhammad; recently in Trenton, Reverend Hall, of the Holy Pillar Church, invited a speaker in from the Temple of Islam and on hearing Islam closed their church and advised their members to attend the Temple of Islam. Preachers and Bible scholars come every day and write that they now have a better understanding of the Bible since Messenger Muhammad started revealing the true interpretations than ever in their years of ministry.

People in prison benefit from Messenger Muhammad's kindness. Prisoners all over the country are hearing the word of Messenger Muhammad from newspapers; confirmed criminals have changed their ways of life and they write and seek to get with Messenger Muhammad and many ask for aid and Messenger Muhammad, in turn, sends out thousands of dollars monthly to prisoners for their daily needs in the various prisons.

Many people suffering from continuing headaches, allergies, overweight, undernourishment, ulcers, fever, constipation, food poisoning, acid, indigestion, and other illnesses have been greatly relieved or cured by practicing healthful, life-giving diets prescribed by Messenger Muhammad. Many of the food habits taught by Messenger Muhammad are now being put into practice by medical doctors of today, such as weight control, which was currently seen and printed in the READERS DIGEST last month, and also CORONET Magazine.

A copy of his habits and values of food and their effect — the list of those who have benefited from his healthful eating habits is numerous, for it includes each one of us.

Messenger Muhammad has taken up the cause for the justice of the black man in America. He has borne the tremendous cost of court cases in battling police brutalities wherever they exist among our people. Currently he spent over twenty thousand dollars fighting a police brutality case in New York City, which was won even though the police had 106 trumped up charges against five of his followers. All five of the defendants were cleared without being convicted on any of the 106 counts against them. Currently, they have a suit against the city of New York for two million dollars for injuries suffered.

He has taken the cause of justice to court in Detroit, Los Angeles, and Pensacola, Florida.

Messenger Muhammad has saved many of our people from being victims of spiritual advisors who offer help for cash, home cure doctors, root sellers, charm sellers, dream interpreters, symbol readers, number givers, numbers writers, one world friends, horoscope readers, prayer candle sellers, and others who have tried to reap benefits from our people. All these two-ninety-eight specialists Mr. Muhammad exposed as being blood suckers on our people.

Mr. Edwin C. Berry, director of the Chicago Urban League, stated, "that a man like Elijah Muhammad makes a lot more sense to the man in the streets, who is having his

teeth kicked out, than I do."

As these experiences show, the Messenger is well received by the top fraternal groups of the country; the Masons of the country have invited Messenger Muhammad to have meetings in their hall in Los Angeles, Atlanta, Newark, Washington and all about the country. At a gathering of Muslims and others in the Masonic Temple, in Washington, in the spring two years ago, Grand Master Farrad of the Washington Masons, stated before the audience and to the press that he found favor with Messenger Muhammad and would like to join with him.

James McDaniel, Senior 33rd Degree of the Imperial Deputy Desert, of Pennsylvania, of the Ancient Egyptian Arabic Rulers of the Egyptian Shrine stated that he found no qualms in Mr. Muhammad as Shriner's believe in the same god as Mr. Muhammad.

We have many former Masonic grand masters and other fraternal leaders among our group: the Elks, the Guardsmen, and others. In addition to service groups and their leaders that have indicated their favor, following and continuing reading Messenger Muhammad's column, among whom are Roy Wilkins, of the NAACP; Reverend Martin Luther King, of Atlanta, stated in February of 1937, "we read with great interest the articles of Messenger Muhammad." Mr. Lester Granger, of the Urban League follows the writings of Messenger Muhammad; Mr. Nobel Sible of the Negroes' Actors' Guild has good relations with Messenger Muhammad and has attended many meetings.

Recently, during Messenger Muhammad's tour, we were established in the Holy Cities of Mecca and Medina.

Many high dignitaries are visitors to his headquarters. His relations with the Muslim world of Afghanistan, the United Arab Republic of Egypt and Syria, Indonesia, Iran, Iraq, Saudi Arabia, Turkey are indications of his international reputation. His mail and visitors also from Argentina, Cambodia, Ceylon, Chile, China, Costa Rica, Dominican Republic, Ecuador, Ethiopia, Ghana, Guatemala, Haiti, Honduras Japan and Venezuela.

Recently he was invited to have a representative as a non-governmental observer to the United Nations. His writings are commented on and reprinted on world newspapers and he was the subject of articles in newspapers published in the Middle East, the Indonesian news agencies and Lebanese-American Journal.

This is the man we are about to meet today. We hope you have some idea of the extent of Messenger Muhammad and his program. We hope that by knowing Messenger Muhammad as a benefactor and as a friend that each one of you will be willing to help in the tremendous work that he is undertaking here in North America. Never has there been any other one like him to deal with our people. This is something worthy of every American Negro support in North America, and we assure you an opportunity to help out in this great work.

Kenyatta Still Strong Influence in Kenya

As Kenya moves toward self-government, the worshipped image of Jomo Kenyatta haunts the nation.

The immediate question facing the new nation is who will lead the African masses. Most foreign observers had speculated that it would be union organizer Tom Mboya. The Europeans thought Mboya was the real power behind the delegation leader, Ronald Ngala, to the recent Kenya constitutional conference in London. This notion was quickly dispelled, however, once the conference began. It was the quiet, pipe-smoking Ngala who hammered out the compromises in private meetings with the European moderates.

Ngala made this explicit statement at the end of the conference: "A mistaken and bad impression has been created in Britain that Mr. Tom Mboya is the leader of the African elected members. This is not so."

In spite of all the compromises, a basic conflict remains. The new constitution is a calamity. . . . a death blow to the European community in Kenya," proclaimed Group Captain Llewellyn R. Briggs, leader of the white-settler United Party. Some whites are already making plans to leave—among them, Maj. Yven Fey, who holds a Military Cross for fighting the Mau Mau, and who is selling his farm to become a game warden in the Adirondacks (New York State).

On the other hand, the shadow of Jomo Kenyatta, the "burning spear" of the Mau Mau, continues to loom over the land.

Strangely enough, even moderate Africans think that Kenyatta will be less dangerous out of exile than in. As one African delegate to the London conference put it, "We will use the power we have won to get the old man released. And when he is, the leadership of the nation could be his for the asking."

Kikuyu Tribesman

Jomo Kenyatta is a member of Kenya's largest tribe, the Kikuyu. Legend has it that when Ngai (God) first divided up the world he kept Mount Kenya as his favorite resting place, as evidence of his devotion to Kenya. He told the first Kikuyu, that if difficulties ever arose he should make a sacrifice and raise a hand toward Mount Kenya and that Ngai would help. This legend is the spring that feeds the deep conviction of the Kikuyu that their mountain and the earth of its endless slopes are, indeed, holy.

In 1929, Jomo Kenyatta, fierce spokesman for his people (and student of telepathy), went to London to demand political rights for his people and the "white man's" land. He spent fifteen years in London and two in Moscow.

Kenyatta disputed the claims of the European settlers that the rich highlands they controlled were never Kikuyu territory, but a neglected no man's land between



Kenyatta

contending tribes. These highlands, stretching 12,700 square miles, produce most of Kenya's lucrative business derived from coffee, tea, sisal and pyrethrum and are "off-limits" to Africans.

Returning from his journey abroad, Kenyatta set up bush schools and rumor has it that this was the beginning of the Mau.

"Kenyatta the Lion," now 65, is exiled a scorched desert outpost 210 miles from Nairobi. Resembling a massive, white-headed Othello, he sits and waits. He was imprisoned seven years ago, after three years of Mau Mau uprisings. It is said that he has inspired a new extremist party in Nairobi which is dedicated to the destruction of the Mau Mau plan and which branded all members of the African delegation in London as "traitors to Kenyatta and an African Kenya."

Moslem Craftsman



Sudanese Muslim displays his art in Africa. He is typical of the creative artists who have inhabited the African Moslem world for ages. Such artists as he were at work in Africa when the Colonialists were still living in caves and walking around on their all-fours.

Cop's Record Disclosed

Detective Joseph Kiernan, the impulsive law man who kicked in doors, smashed windows, and fired bullets into a Muslim home in East Elmhurst, is the storm center of several other controversies stemming from charges of illegal arrest and wanton brutality.

Rebuked By Court

The Appellate Division of New York courts on January 7, 1959, reversed the conviction of a young Negro Air Force veteran who had been charged with assaulting Kiernan when Kiernan was attempting to arrest him. The court decided that the Air Force veteran, Ed Massey, was justified in his resistance to Kiernan because it was an unlawful arrest.

The court ruled also that the conviction of Massey was against the weight of the credible evidence and that several reversible errors were permitted in his Queens Special Sessions trial.

The ruling was immediately hailed by several groups concerned with the rising tide of police brutality in New York. The Civil Liberties Union said, "the verdict is a telling blow against frequent illegal invasions of homes and private property by New York police."

Sues City

Attorney John Sandifer, of Harlem, who is representing Massey in a one hundred thousand dollar damage suit against the city, announced that he would immediately file his suit to include charges of false arrest, malicious prosecution and trespass as a result of the decision against Kiernan and the biased court that upheld him. Massey charged that he was beaten on August 12, 1957, by Kiernan and another policeman when they came to his home in Queens to question him about a complaint that someone had thrown stones in a neighbor's house.

Massey, who works as a nurse, said he refused to accompany the officers to the police station for questioning, and then one of them struck him on his head. He charged further that the officers then beat him unmercifully in his own house and then dragged him to their car and drove him to the station house where they beat him again. Then he was finally booked on a charge of scratching Kiernan on the wrist and on the fore finger. Massey was confined at the hospital for nearly two weeks as a result of the beating. Massey was tried on two informations alleging third degree assault on Kiernan and he was later given two thirty-day suspended sentences in Special Sessions, with one judge dissenting.

In reversing all of the convictions and dismissing all the informations, the Appellate Division said that the record did not show that Massey committed a crime as charged or that he had been properly placed under arrest.

"Rather the record does establish that Massey's assault, if any, upon Kiernan occurred during Massey's resistance to the attempt of Kiernan and a fellow officer, both without warrant, to force the appellant against his will to accompany them to the station house for questioning as a suspect in the commission of a reported crime of stone throwing, a misdemeanor."

"Under the circumstances, the

All Freedoms Are Denied Rhodesian

Joshua Nkomo, president of the Southern Rhodesia African National Congress, has announced the formation of the Southern Rhodesia Congress Committee abroad.

Nkomo said, "Because Africans are denied, in Southern Rhodesia, freedom of speech and association, we have felt impelled to form this committee to educate United Kingdom public opinion on the dangers that beset the Central African situation, to insist on the freeing of African political prisoners held in jails in Southern Rhodesia, and to form the basis for free negotiations with the United Kingdom and the Southern Rhodesian government and other interested parties on the future of Southern Rhodesia."

Nkomo announced that he will be the chairman of the committee and that Enoch Dumbushera will be the general secretary, with responsibilities for Africa and international relations. He said that the National Democratic Party, which represented two and a half million Africans was fully supported by the Southern Rhodesia Congress Party.

Worse Type Of Apartheid

Describing the government policy of Southern Rhodesia, Nkomo said, ". . . [it is] the worst type of apartheid. . . . To stop white supremacy from spreading to Nyassaland from Northern Rhodesia, the federation of Rhodesia and Nyassaland must be broken up so that Nyassaland and Northern Rhodesia can develop into full democratic states."

Stating that Africans would firmly refuse to receive the British government-sponsored Monckton Commission, which is to visit Central Africa, Nkomo said, "The African people will never give evidence to the Monckton Commission through jail windows or barbed wires of concentration camps." He also said that without permission from a native commissioner, no gatherings of more than twelve Africans are allowed in any African area. Security officers attend all African meetings and openly take lengthy notes.

Parliament All White

The Southern Rhodesia parliament has an all-white membership of thirty. Out of a white population of 200,000, there are 70,000 regis-

tered white voters; out of a population of more than 2,500,000, there are 2,000 registered African voters.

Nkomo went on to say, "Congress believed in democracy based on one man, one vote, or rule by the majority. The present government of Southern Rhodesia is based on minority rule — it is an 'aristocratic dictatorship' by a privileged few."

The 200,000 whites have 50% of the land (all the rich, fertile land, all cities and towns, railways and main roads are in the European areas), the 2,500,000 Africans have 42% of the land (sandy soil — the poorest type of land), 7% of the land is forest and unassigned land. The average white farm is 750 acres, though a white farmer can hold more than 15,000 acres; some have more than 500,000 acres.

Under the Land Husbandry Act, the African land hold is restricted to six or eight acres of arable land, and every African in any one particular area must have the same number of acres and cattle.

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Woman in Islam

(Continued from Page 3)

Yes, the world laughs and the world cries because of our ignorance. How foolish it is for you mothers to tell your child not to drink alcohol or to smoke or to stay out late when you yourselves are performing these same indiscretions! And, your child, knowing this, will certainly follow the example of the parent.

Mothers, instruct your daughters wisely that they, too, may prove to be royal mothers. Keep them from this heathen nation's practices that will cause your children to go astray.

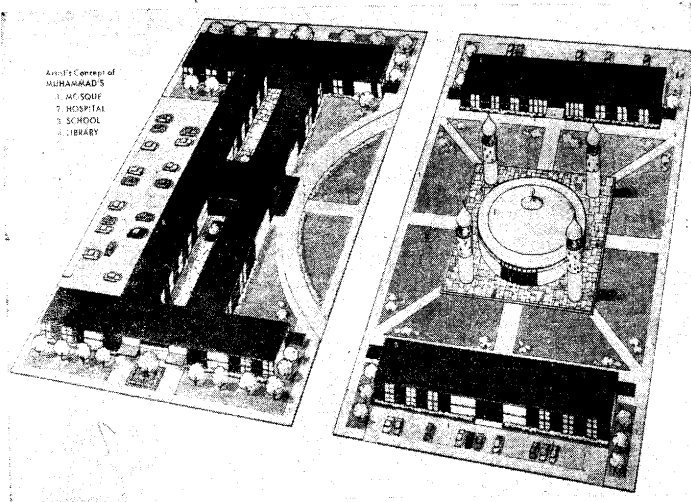
You say you send your children to the movies for their enjoyment and entertainment, but as your child watches the screen he is learning how clever and smart it is to lie, cheat, steal, commit other indecent acts and get away with it. They learn how to curse their parents, even beat them. And your little girls even at the early age of 7 and 8 are learning from the screen, how to entice, tempt, and allure the little boys. You are doping your children with this evil movie diet, by exposing them to every type of evil.

Allah Concerned

Allah will not permit you to continue destroying the morals of your children in this manner, for your seed (children) are vital to the hereafter. Thus Allah has patiently, compassionately, and most mercifully come to our aid with ISLAM. He has prepared special classes, designed to uplift the black woman back to her former position of greatness and permanent honor.

So, black women of America, you must not grieve over a bad child. Do not beat the imitator for which you yourself have set the example, but rather turn the stick and the whip upon yourself. . . . until you yourself submit to God's way and desire to live a clean and righteous life and set the right example for your children.

Plan \$20 Million Islamic Center for Chicago



THE APPEAL

"The story of our growth is thrilling. However, the most important part of our growth is the courage by which we are trying to meet both spiritual and physical needs and demands of our community which is striving for peace, equality and justice."

I am proud and happy for the kind of help and cooperation which has rendered us our present religious and economic enterprises. But surely in the face of even this success we must remember that God requires of every man a rightful proportion of the benefits that "HE" has bestowed upon him. Our rapid growth, increasing activities, and growing social needs, require greater individual vision and sacrifice. It requires that we remember not this is but the threshold of the dawn of a greater tomorrow!

Your faith, your heart, your courage, the sweat of your brow and the toil of your hands, are required in the building of our great community center here in America. The need is for \$20,000,000. A Mosque in which to pray and continually thank God for His manifold blessings, an educational institution in which to enlighten our youth, a library in which to deepen their knowledge and understanding, a hospital in which to cure the sick and strengthen the healthy to better meet the demands and challenges of the future with supreme confidence and faith.

I urgently appeal to you for as generous contributions in this sacred cause for the uplift, emancipation and dignity of a people, as the depth of your faith demands.

If you fall not in this great hour, generations yet unborn will one day hail your great wisdom and sacrifice as a cornerstone in the spiritual achievements of mankind.

Praying Allah's Richest Blessings Upon You All,
 Sincerely yours,

Elijah Muhammad

Facilities To Include Mosque, School and Hospital for Muslims

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*To be built
 on
 Freedom
 Justice
 and
 Equality
 inherent
 in
 Islam*

The School, a two story structure on the south side of the Mosque will house the best possible teaching facilities, Science laboratories and gymnasiums for children of all ages.

This is where the students would be educated and the seekers will be enlightened.

A four hundred bed Hospital built in ultra modern architecture, equipped with the most recent equipment will provide for the best possible medical care for the needy. The hospital will be a two story structure spanning one city block.

Police Brutality Exposed

(Continued from Page 5)
was being done to correct any wrong on the part of the police and the meeting ended with a silent promise from Minister Malcolm X that Muslims would not cause any trouble Monday night.

Hinton Has Witness
It was also disclosed at that meeting that the Muslims have a witness, Harry Buffins, who is prepared to testify that an officer wearing shield No. 2775 stated in front of Harlem Hospital Friday night, "I'd have shot the nigger, but the other cops kept getting in my way."

The same witness will also testify that an officer pointed at Minister Malcolm X and said, "we should break that bastard's head because he's their leader." One of the things that added to the tension of the original arrest was that all of the officers involved were non-Negroes.

Johnston Hinton was subsequently released from the hospital but physicians reported that he will never fully recover from the injuries he received during his near fatal beating. Hinton suffers from frequent dizziness and headaches, displays scars on his forehead and hair line, and wears a silver plate in his head. He also has faltering speech.

The case has resulted in a one million dollars damage suit against the city of New York. The case has been filed in New York Supreme Court on behalf of Johnson Hinton. The action was filed against the city on April 25, 1958, by Hinton's attorney Edward W. Jacko.

Since the incident occurred the police have held several investigations into the matter but no reports as to the results of the investigation have been made public. The following October, the New York County Grand Jury returned a no true bill against Johnson Hinton, who had been charged by police with felonious assault on Patrolman Dowlan during the incident. In an attempt to get a Grand Jury indictment against Hinton, Dowlan swore "that the defendant did resist arrest and did rain violent blows about the body of the deponent (Dowlan) with his clenched hands."

However Minister Malcolm X, who immediately rounded up several eye witnesses to the affair, said that Hinton did not interfere with the officers in making their arrest as charged but was an innocent bystander who did not move fast enough to suit the police.

Although police have not released the full report of their investigations of the Hinton case, scores of police have been transferred out of Harlem as a result of the Johnson Hinton case.

Second Instance of Police Brutality
The one million dollar suit against the city is scheduled for an early court hearing and promises to become one of the hottest lawsuits to hit New York in several years.

The second incident of police brutality against Negroes in New York occurred about a year later when police in East Elmhurst, Long Island, shot their way into the home of Muslim Minister Malcolm X.

The incident began when two detectives, Joseph Kiernan and Michael Bonura came to the two story home occupied by Minister Malcolm X and others in East

Elmhurst. The two white detectives came to the downstairs apartment and asked for a "Margaret Dorsey," whom they said they were seeking for violation of a federal parole. Sister Yvonne Molette met the detectives at the door and told them that Margaret Dorsey was unknown at that address. The officers then demanded that Sister Yvonne allow them to come in and search the premises. She told them that they could not come in unless they had a warrant. The two men then attempted to force their way into the apartment but Sister Yvonne resisted the attempt, invoking her religious training which cautioned against letting strangers into the Muslim home when the head of the house is not present. Sister Yvonne was joined at the door by her sister, seventeen year-old Audrey Rice, and a thirteen year-old sister. The three sisters slammed the door on the officers' faces! The enraged policemen left, threatening that they would return with help.

By the time the detectives returned, John Molette, the husband of Sister Yvonne Molette and owner of the home involved, arrived from Manhattan. Molette went outside and asked the police what they wanted and asked them to identify themselves, and to also display a warrant if they had one. It was at this point that Detective Kiernan, became enraged by the delay. Molette stepped aside and tried to force his way into the Muslim residence. A confusing melee ensued and the clear facts were not brought to light until the case was tried in court. First reports, however, said that the policemen fired two shots while invading the house occupied by the six Muslim women and six Muslim children. Two of the Muslim women were pregnant at the time of the defilement. Doors were kicked down, windows shattered, and a barrage of soda bottles were thrown from somewhere into the house. At the end of the melee the two detectives wound up in the hospital; one with a possible brain concussion and the other with a groin injury. An army of New York policemen moved into the neighborhood to put down the disturbance. John Molette and four Muslim women, including the wife of New York Minister Malcolm X, and a thirteen year-old girl were loaded into a police van and taken to the 114th Precinct in Astoria.

Muslims To The Scene
Just as police were questioning the defendants they happened to look out of a window and saw Muslims coming from every direction. The Muslims quickly formed a silent but disturbing picket line around the precinct. A call went out immediately to other precincts for help and several squad cars and emergency units were made to stand by. The police could not understand, and are still at a loss to explain, how the Muslims who had almost beaten them to the precinct gathered so quickly.

Muslim lawyer Attorney Edward J. Jacko arrived and warned the top level policemen that one of the women that they had arrested was the wife of Minister Malcolm X, who was at that moment dashing back to New York by plane from Boston. He also told them that one of the other Muslim women was the wife of John X, the secretary

of the New York Temple of Islam. The officers had invaded the second floor apartment which served as the residence of the two highest officials of the New York Muslim movement and had also broken into Minister Malcolm's private office. He warned them that if these two women were not quickly released it would create a "nasty situation," which could develop into a powder keg of international dimensions.

The police immediately agreed to release the wives of the two officials and the thirteen year-old Muslim girl, provided the Muslims would remove their picket line and disperse. However police insisted that Molette and his wife would have to await court action the following morning. At this point in the discussion, Minister Malcolm X arrived and the Muslims agreed to disperse. The following Thursday morning, the courtroom was overflowing with Muslims who had come forth to see that justice was done. The court agreed to release the two women on bail of one thousand dollars each, which the Muslims immediately produced. The court, through police pressure, refused to give up John Molette, and held him without bail. This caused unrest among the Muslims.

Minister Malcolm Speaks
Asked to comment on the situation at that early stage, Minister Malcolm X correctly foresaw the outcome when he said, "there is no need to look to foreign institutions to see why America is so hated abroad. We should look right here in America where the Gestapo tactics of the police who patrol Negro neighborhoods are similar to those used by occupation forces when the conquering armies take over and enter into occupied territory."

"Where else," Minister Malcolm X said, "and under what other circumstances could you find situations where inhuman police can invade private homes, ransack offices, break down doors, smash windows and furniture, and threaten the lives of pregnant women and children, endangering their lives by shooting their way into the house. This could not happen anywhere else on earth but here in America in a Negro neighborhood."

Explosive Testimony
The full details of the unwarmed invasion of the Muslim home came as the five arrested Muslims went on trial.

"There was a crash of glass at the back door and detective Kiernan stuck his gun in the door and fired point blank. I felt the bullet pass my leg. I turned and ran to get my four children out of the way. Detective Bonura came running in and took me out in the driveway. They had lined my husband up against a wall in the driveway. His face was bleeding, his eyes were swollen, and his clothes had been tipped off. Detective Kiernan had a gun on him and he said to me, 'you yellow bellied b—, I should shoot you right now.'"

This was the explosive testimony of Yvonne Molette, as she brought the now famed Elmhurst raid into perspective. John Molette then took up the testimony and said that when he came home from Manhattan his wife told him that the police had been there and threatened to return. Molette also testified that his wife had informed



Minister Malcolm X along with attorney Jacko and Sandifer congratulate the Molettes after the Muslim family had been acquitted by all white jury.

him that the police were searching for Margaret Dorsey, who later turned out was living in the Bronx and had no connection with the Muslim residence. Molette went on to say that when he heard the police fumbling at his door he stepped outside and questioned their right to search his house without a warrant.

"They started beating and kicking me. They knocked me down and kicked me in the groin and in the side. They hit me in the mouth and in the jaw and they tore my clothes off."

Molette said that when he stumbled back into the side door of his house and locked the door, Kiernan shot twice through the door and then charged him out. Defense attorney Edward Jacko at this point introduced both the shattered door and a bullet as evidence along with the torn, bloody clothing that Molette had worn on the night in question.

The most dramatic scene of the trial occurred on the tenth day when Mrs. Minnie Simmons, the wife of Muslim Secretary John X, fearfully told how she, thirteen year-old Barbara Crosby, and Mrs. Betty Little, the twenty-four year-old wife of Minister Malcolm X, barricaded themselves behind the locked doors of the Muslim Minister's bedroom to escape the wrath of the enraged police officers who were running like wild men from room to room in the house, shattering glass windows and battering down locked doors.

Weeping beyond control, Mrs. Little, who was then pregnant, described how Detective Kiernan threatened to throw her down stairs because she was not moving fast enough to suit him in his attempt to place her under arrest. Shaking and sobbing with grief Mrs. Simmons said:

"I had been bathing my five month old baby and had to stand there with my frightened baby screaming in my arms and plead with the heartless officers to help them from pushing me out in the cold air just as I was with my naked baby in my arms."

At this point lawyer Jacko stood in the middle of the courtroom with tears flowing down his cheeks, he was unable to continue questioning. Scores of spectators also cried; and even some of the jurors began to sob. Judge Peter T. Farrell immediately called for a recess, to give the jury and the courtroom spectators time to regain their composure. The offending officers, Joseph Kiernan, testified early in the trial that Mar-

garet Dorsey was one of the women in the house that assaulted him with bottles. Under cross examination by the defense attorney Jacko, Kiernan asked why assault charges had not then been placed against Margaret Dorsey when she was arrested in the Bronx if police knew she had been in the Muslim home on the night in question. Melling under two days of relentless questioning by Jacko, Kiernan said that he tried to place charges against Margaret Dorsey but the district attorney's office would not let him.

Court Officials Called
Attorney Jacko then used Muslim captain Joseph X as his process server and summoned Assistant District Attorney Bernard Patton, who is in charge of the investigation, to take the stand, and under oath Patton denied any knowledge of efforts by Kiernan to place charges against Margaret Dorsey.

As the case was preparing to go to the jury A. B. Edward Jacko made his brilliant and now famous summation:

"Free my clients, they are innocent—free them and live with yourself and may God bless you in doing so."

With these final words an all-white, all-male jury retired for ten hours to deliberate the fate of the Muslim defendants. Almost a thousand Muslims kept a silent vigil in and around the Queens County Courthouse during the ten hour wait for the jury to reach its verdict. The police alerted themselves for trouble but the Muslims remained peaceful. They made no breaches of the peace even when the not-guilty verdict, which completely exonerated both Mrs. Simmons and Mrs. Little, and which absolved Mr. and Mrs. Molette of most of the charges of the thirteen count indictment lodged against them, Judge Peter T. Farrell immediately set April 17 as the date on which the Molettes were to be retried. However, Assistant District Attorney Moses Yam sought and received an adjournment after several delays, many of which Minister Malcolm X charged were due to political pressures, John and Yvonne Molette were retried in February of this year and despite the efforts of an over zealous prosecutor and a semile and biased judge, an all-white jury returned a not guilty verdict on all counts remaining on John and Yvonne Molette. Thus, the way was cleared for a staggering suite against the city for false arrest.

Africa Moves Toward Freedom

Originals Revolt; Colonials Disturbed

The spirit of freedom has swept through Africa since the close of World War II and the rate of change has been greatly accelerated in the last four years. Between Jan. 1, 1956 and Jan. 1, 1960, six new nations were born on the black continent.

A seventh nation, Cameroon, once the French Cameroons, earned its independence during the first week of 1960. Between April and October of this year, at least three more African countries will become sovereign states; several others are advancing in that direction.

The status of the Portuguese territory, however, remains unchanged. These include Angola and Mozambique, two of the largest territories below the Sahara. Algeria is still part of the French territory despite its recent uprisings.

It is no easy task to summarize all the political change in Africa since 1945, but if Africa is examined under five groupings, one gets an idea of how far that land has come, how far it has to go.

ACHIEVING INDEPENDENCE

Cameroon became independent January 1, 1960. This is the eastern region of the former German protectorate in West Africa, which was split up between France and England after World War I. On July 20, 1922, the League of Nations assigned the eastern region to the French and the western region to the British. Both areas became United Nations trust territories on December 13, 1946. The French gave their region internal self-government on August 16, 1958, and offered it full independence four months later. February, a year ago, the United Nations Trusteeship Council voted that this independence take effect on January 1, 1960.

Togoland becomes free on April 27, 1960. This also was the French section of a one-time German protectorate split up between England and France after the first World War. It is separated from the Cameroons by Dahomey and Nigeria. Togoland was a League of Nations mandate and is now a United Nations Trust Territory. Under the United Nations, the French have administered the land as a self-governing republic. The United Nations Trusteeship as well as French domination will end with independence.

Somalia earns its independence on July 1, 1960. This was formerly Italian Somaliland, a thick slice of land making up the eastern half of the so-called "horn" of Africa. After World War II — on November 21, 1948 — it was returned to Italian administration as a United Nations trust territory. First elections were held on February 29, 1956, and last December 5 the General Assembly voted to move the independence date to July 1. The western border of the country is disputed by Ethiopia.

Nigeria will gain its independence October 1. This will be the largest of the African states; the most populous. As a British colony and protectorate located at the angle of the western bulge and the southwestern coast, Nigeria has steadily advanced toward independence. New constitutions became effective in 1947 and 1951, and further changes in the constitution in 1958. Last April the northern section — the largest and most remote of the three sections forming the over-all Federation of Nigeria — attained internal self-government. On December 12, a new Federal Government was elected to lead the nation to independence.

THOSE WHO ARE INDEPENDENT

Ghana gained its independence March 6, 1957. This cocoa-rich area in the center of the southern shore of the great continental bulge — formerly the British colony and protectorate of the Gold Coast — received new constitutions in 1946 and 1950. Ghana was granted self-government from Britain on April 28, 1954; independence followed in less than three years.

On the basis of an election held May 9, 1956, adjacent British Togoland became a part of Ghana on the day Ghana won her independence. Between World War I and the 1956 vote, British Togoland, like French Togoland, had been a mandate under the League of Nations, and then a United Nations trust territory.

The freeing of Ghana has provided historic encouragement to nationalist movements all over Africa.

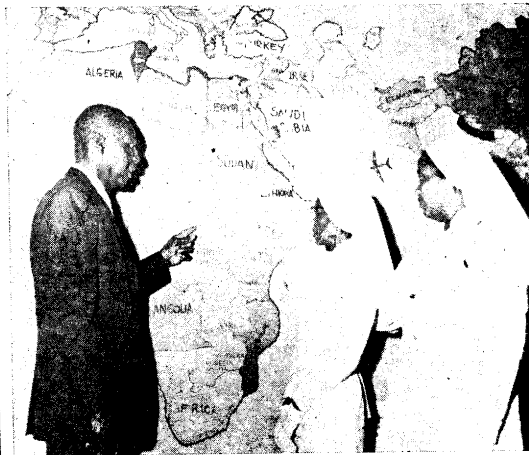
Guinea won its independence September 28, 1958. One of the eight territories in French West Africa until it won its independence, became the only part of the former French Empire to reject President Charles de Gaulle's new Constitution. In November, 1958, she entered a loose federation with Ghana.

Libya gained its independence December 24, 1951. As a former Italian colony in North Africa, Libya was the subject of protracted United Nations debate. The General Assembly of the United Nations declared for independence on November 21, 1949. The formal proclamation, by King Idris, followed two years later on Christmas eve.

Morocco gained her independence March 2, 1956. This long fought-over area was a protectorate of France since 1912 and was granted its sovereignty in 1955.

Spain recognized Moroccan sovereignty over what had been the Spanish zone on the north coast in April, 1956, two months after the formal proclamation of independence. The cities of Ceuta and Melilla remained as Spanish "metropolitan territories."

Two weeks after the Sultan of Morocco became its king (Aug. 16, 1957) he issued a new charter for



Sister Muhammad and her daughter, Sister Sharrief, discuss American Muslims' interest in Africa with Sandford Alexander, publisher of the Los Angeles Herald Dispatch, while studying route Messenger took during his recent trip to Africa and the near east.

Tangier, across the strait from Gibraltar. The charter replaced an international statute of Dec. 18, 1923, but basically gave the same privileges.

Sudan was granted independence on January 1, 1956. This land, measuring in size to about one-third of the United States, was conquered in the early Eighteen Twenties. The Egyptian conquerors were ousted by a Sudanese rebellion in 1884-1885. The Egyptians and British, who were eager to keep out the French, reconquered the land and established in 1899 a British-Egyptian "condominium." This was described as "a hybrid form of government heretofore unknown to international law," by Lord Cromer, the man who devised it.

A twenty year alliance between Britain and Egypt was signed in 1936, but this and the condominium agreement were abrogated by Egypt in 1951.

A new accord, granting a transitional period of Sudanese self-determination within three years, was signed on February 19, 1953. The last British and Egyptian troops left on December 19, 1955, and within two weeks an independent republic was proclaimed.

Sudan is different from the French Sudan in the heart of the Sahara, which was among the regions that became autonomous republics following approval of the New French constitution in September, 1958.

Tunisia was granted independence March 20, 1956. Located between Algeria and Libya on the North African shore, Tunisia had been a protectorate of France since 1881. It was proclaimed a republic on July 25, 1957, the year after independence.

AFRICAN COMMUNITY

The French Union came into being with the Constitution of Oc-

tober 27, 1946 and includes the following eight colonies within French West Africa; four colonies in French Equatorial Africa; French Somaliland (on the Gulf of Aden), the large island of Madagascar, off the southeast coast; and the Comoro Archipelago, between Madagascar and Portuguese East Africa.

All of these areas voted on General de Gaulle's new Constitution on September 28, 1958, and all — save Guinea — approved it. The outcome was that the new French community, which replaced the French Union as of October 5, 1958, took in twelve autonomous African republics (including Madagascar) and two overseas territories.

These all remain within the Community, many having figured in special regional arrangements and some have asked for full independence.

FORMER FRENCH COLONIES

Dahomey became an autonomous republic on December 4, 1958. Premier Hubert Maga denied that he had sought full independence on December 21, 1959.

French Sudan became an autonomous republic on November 24, 1958. As a member with Senegal of the Federation of Mali, it has expressed a desire for full independence.

Ivory Coast became an autonomous republic on December 4, 1958.

Mauritania became an autonomous republic on November 28, 1958.

Senegal became an autonomous republic on November 23, 1958. In the Federation Mali, as a member with the Sudan Republic, it has indicated a desire for full independence.

Upper Volta became an autonomous republic on December 11, 1958. Dahomey and the Voltaic

Republic were part of the original Federation of Mali, organized January 17, 1959, but Dahomey did not ratify the accord and the Voltaic Republic formally withdrew on February 28th. President de Gaulle has indicated a willingness to negotiate the request for independence of the two remaining members.

Chad became an autonomous republic on November 23, 1958.

Gabon became an autonomous republic on November 28, 1958.

Middle Congo became an autonomous republic on November 28, 1958.

Ubangi-Shari became the autonomous Central African Republic on December 1, 1958.

Other Republics

In addition to the Federation of Mali, other groupings have been established among these republics. The Entente Sahel-Benin is made up of Dahomey, the Ivory Coast, Niger and the Voltaic Republic. The council of the Entente has announced a "wait-and-see" attitude with regards to demands for independence.

The four republics which made up French Equatorial Africa belong to a customs union, as do the seven that were in French West Africa.

French Somaliland was originally occupied in 1962 and annexed in 1897. It became overseas territory of the French Union on January 1, 1947. It became an overseas territory of the French Community when it approved the new Constitution in 1958, and has internal autonomy. General de Gaulle made clear last July that France did not favor the "greater Somaliland" movement in so far as it might apply to French Somaliland.

Madagascar became the autonomous Malagasy Republic on October 14, 1958. Premier Philibert

(Continued on Next Page)

Sun Sets on Colonialism

(Continued from Page 14)
Tsitranana said on December 30th, that France had agreed to its becoming fully independent, but, as is true in the case of the Federation of Mali, no date has been set.

Comoro Archipelago, located between Madagascar and Mozambique was attached to Madagascar from 1949-47. In 1947, it became an overseas territory of the French Union. On December 11, 1958, it made a decision to remain an overseas territory within the French Community.

CHANGING LANDS

This encompasses a wide variety of political adjustments. Some were steps in the direction of eventual independence; others were in no way related to it.

Of the three mergers, one involved a country not even on the continent of Africa. This was the founding of the United Arab Republic after an election held on February 24, 1958. This was made up of Egypt and Syria, which is wholly in Asia.

During the post-war period, Egypt was a monarchy. King Farouk was ousted on July 26, 1952, by an army coup; a republic was declared on June 18, 1953. The two leading figures in these changes were General Mohamed Naguib, who led the original coup; and Lieutenant Colonel Gamal Abdel Nasser, who took over on February 24, 1954, and is currently the President of the United Arab Republic.

Eritrea is the former Italian colony on the Red Sea. It had been taken by the British in World War II. The United Nations made it a trust territory, under Italian administration, on November 21, 1949.

Eritrea became an autonomous state within the new Federation of Ethiopia and Eritrea on September 15, 1952.

Ethiopia is an ancient empire and has the same ruler now that it had when World War II ended—and for all practical purposes, Eritrea is a part of Ethiopia. Emperor Haile Selassie was exiled during the Italian occupation of 1936-1941, but was restored on January 31, 1942, by the British, who recognized his country's sovereignty.

The third merger was the absorption by Morocco of the former Spanish protectorate of Southern Morocco (located between Morocco and Spanish Sahara, on the northwest coast). This merger was the outgrowth of the complex relations between Spain and Morocco.

Spain changed the status of Spanish West Africa on January 14, 1958, which meant that technically Ifni and Spanish Sahara were provinces of Spain. In November, 1957, fighting broke out over Ifni (a Spanish enclave in the southern part of Morocco, and separated from Spain's southern protectorate by a large portion of Morocco). On April 1, 1958, Spain made an agreement — to become effective April 10 — to yield the southern protectorate to Morocco.

Spain has continued to retain Ifni, despite continuing Moroccan claims. Ifni and Spanish Sahara continue to be considered provinces of Spain. They are, in effect, run as colonies.

The Canary Islands, off the coast of Spanish Sahara, are also divided into two provinces of Spain.

THE BRITISH AREA SHIFT

Constitutional change more closely related to the general trend toward self-government was effected in several areas under British rule. This did not involve independence or the imminence of independence, save for the countries already listed.

Uganda, situated on the northern shore of Lake Victoria, remained a protectorate. The first direct elections to the Legislative Council were in October, 1958. In February, 1959, a committee was appointed by the Governor. The December 23 report from this committee listed proposals for greater African participation in the government.

Kenya, a colony and protectorate

located between Uganda and the Indian Ocean, achieved multi-racial local government in 1954. Its 1958 constitution furthered the process. Alan Lennox-Boyd, the Colonial Secretary, said last April that responsible self-government was the goal.

In February, Tom Mboya and the entire elected African membership sat down at London's Lancaster House for a conference with British and Kenya government officials and delegates of white and Asian settlers. They established an outline for a totally new Kenya: 1) a common voting roll and extended franchise that would raise the number of eligible African voters to perhaps a million in new elections. 2) A legislature, with 65 members, in which Africans seem certain of a clear majority, with 37 seats. 3) Africans are promised several ministries in the new Cabinet. 4) Yet to be drafted is a bill of rights which will guarantee equality and protection of property rights by judicial safeguard. The old system of reserved lands for separate races would be swept away—including the white lands.

Tanganyika, a United Nations trust territory, located south of Kenya, has been promised internal self-government during 1960. This territory was formerly a part of German East Africa. There has been notable progress in multi-racial government; the outstanding African leader, Julius Nyerere, has the solid support of the "European" (white) elected members of the Legislative Council and he is expected to become the first Prime Minister.

Zanzibar, lies in the Indian Ocean, just off Tanganyika. It is a protectorate and is made up of the islands of Zanzibar and Pemba. An Arab Sultan still rules, though he receives advice of a British "resident." First elections to the Legislative Council were held in 1947; constitutional changes announced last April (1959) broaden representation and suffrage.

Federation of Rhodesia and Ny-

asaland was formed on October 23, 1953, from the self-governing colony of Southern Rhodesia and the protectorates of Northern Rhodesia and Nyasaland — informally referred to as the Central African Federation. Africans have made electoral and representative gains in each of these three areas, particularly Northern Rhodesia.

Last February, however, rioting in Nyasaland took fifty lives and underscored the dissatisfaction of Africans in the protectorates with the whole concept of federation. Preliminary to constitutional talks in London, an advisory commission is about to visit the area; these talks may constitutionally change the structure of the area.

Sierra Leone, is a small colony and protectorate located between Guinea and Liberia on the western bulge. There were constitutional amendments in 1953 and 1956. Further talks are to be held in London.

British Cameroons: The British Cameroons, the western region of the former German protectorate, present a complicated situation—mainly because they were divided for administrative purposes into northern and southern regions. An election on November 1, 1959, in the northern region determined the continuance of the United Nations trusteeship (the alternative would have been to join independent Nigeria).

An election is scheduled to be held soon in the southern region where the alternatives will be continuance of the United Nations trusteeship, independence or merger with newly sovereign Cameroon.

Belgian Congo, located in the heart of sub-Saharan Africa, remains a Belgian colony. Local governmental reforms were started in 1957. The Brussels regime, last January, announced a plan pointing toward a "democracy" in the Congo "capable of exercising sovereignty and making decision about its independence."

A timetable for independence might emerge from a round-table

conference now scheduled to be held in Brussels, on the Congo — spanning a shorter period of time than the four years the Belgians had earlier envisaged. Yet, the program might be slowed down if there are inter-tribal clashes.

Ruanda-Urundi, located between the Belgian Congo and Tanganyika, from 1878-1918 was a part of German East Africa. The League of Nations mandated the separate but adjoining kingdoms of Ruanda and Urundi to Belgium. They were made a United Nations trust territory, under Belgian administration, on December 15, 1946.

In Ruanda last November, 124 lives were lost as a result of a renewed conflict between the Watutsi and Bahutu tribes. During this emergency, Belgium announced a plan making Ruanda-Urundi less subordinate to the Belgian Congo. Ruanda and Urundi are scheduled to hold separate elections the first half of this year.

THE CONTINUING STATUS

This category includes both dependent and independent areas. (Eritrea, a former Italian colony which at the time of the merger was a United Nations trust territory, was absorbed by Ethiopia, a state that had remained independent.)

Union of South Africa is a wholly sovereign member of the British Commonwealth of Nations. It was established on May 31, 1910, and the fiftieth anniversary of the Union is celebrated this year. There is a great deal of nationalist sentiment for the proclamation of a republic, which would not necessarily mean severing ties with the Commonwealth. One of Queen Elizabeth II's titles is Queen of So. Africa.

South-West Africa — absorbed to the Union of these states after World War I. It had previously been a German colony.

There have been repeated moves in the United Nations to bring the territory under truly international control but the Union has been adamant. South-West continues to be administered as a fifth province of the Union.

American Black Women Turning To Muhammad

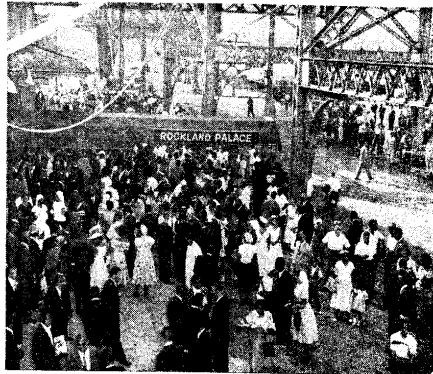


So-called American Negro women are flocking to Muhammad because Islam demands respect and protection for its women.

They Came To Hear Elijah Teach



TV newsman Mike Wallace interviews scores of whites who attempted to enter St. Nicholas Arena in New York to hear Muhammad.



Thousands of Harlem Negroes line streets to see and hear Elijah Muhammad.



Young, courteous, militant, disciplined, peaceful . . . but ready followers of Elijah Muhammad stand in front of St. Nicholas Arena.



There were so many black people on the inside there was no room for white reporters.



Muslims from North, East, South and West gathered in Chicago to hear Elijah Muhammad.



Elijah Muhammad, Man of God, Messenger of Peace and Ambassador of goodwill closes huge Muslim convention in Chicago with prayer.