

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

Muhammad Speaks



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Why All-White Court Ruled

PRISON FOR THE INNOCENT!

Muslims Framed To Whitewash The Guilty?

By Elijah Muhammad

As you may know of the incident that took place on April 27, 1962, where in Los Angeles, California, between the Los Angeles Policemen and my followers, one of my followers was killed outright while his hands were raised and with nothing on him to do anyone harm.

Everyone of the Brothers were unarmed when nearly one hundred policemen swooped down upon them, well-armed, out of the darkness of the night to kill the Believers of Allah and His religion Islam and stop the spread of Isalm.

On that fateful night, one of the policeman's bullets paralyzed one brother for life, and others received serious wounds in the chest and private areas. They were all shot down for no reason other than that the devils wanted to kill the righteous as they have done in the past to the Prophets and followers from Moses to Muhammad.

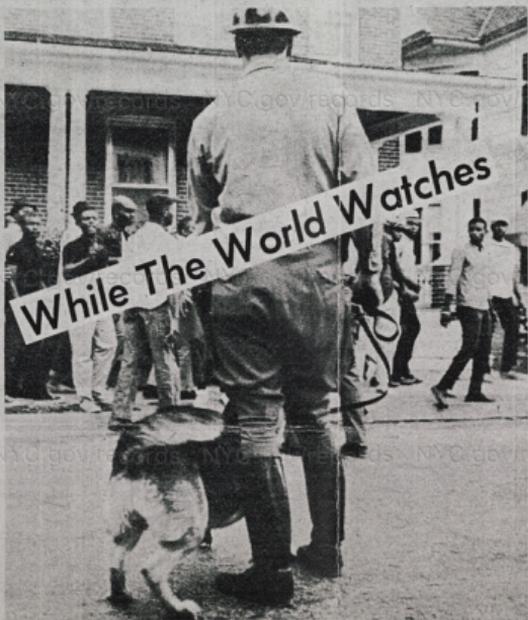


Mr. Muhammad

AND AFTER shooting down six unarmed worshippers of Allah, and with one dead, they felt happy to boast that they had killed one of my followers. The same devil policeman who killed that follower said he shot the others and was trying to kill them all.

Again, this same devil was not wounded or even scratched by any of the Muslims who were not armed and had nothing to retaliate against such sudden attack of death upon them at the hands of the slave masters' children, the murderers of our fathers and mothers and now the murderers of us.

For thirty-two years I have been trying to teach my



For candid comments on the Negro's struggle against injustice from world leaders of Africa, Asia and Latin America, see pages 2, 4 and 5.

(Continued on page 3)

First Report From Inside Cuba!

For centuries in a hostile hemisphere, black North Americans have regarded the black peoples of South America and the Caribbean as blood brothers who have faced the same oppression both at home and abroad.

Inasmuch as practically all accounts of conditions inside Cuba and of its peoples are brought to black people by the white press, Herbert Muhammad, son of the Honorable Elijah Muhammad, and Charles P. Howard, UN correspondent, were among some 600 outstanding leaders from all over the world who accepted invitations to Cuba during its recent July 26th celebration to see for themselves what life was like in Cuba.

Muhammad Speaks is proud to be one of the few black publications in the world now able to bring to its readers within the coming weeks a series of objective accounts of the cultural, political and economic life within modern Cuba.

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

Havana—(HNS)—From the window in the room where this is being written, I can see out beyond the "three mile limit" into the Gulf of Mexico an American war ship. Parked there. At night I can see its lights. The Cubans say the North Americans—that's what they call us—must take a tape measure to mark off the distance because they are right on the line.

Every morning when I Nkrumah of Ghana would disagree with that and I look for.

When I take my gaze from the ship—I look about three miles to the right, down into the heart of Havana. As I look, I know that there sits calmly, in a building, the Cuban Army headquarters, a pint-sized Afro-Cuban. He is much darker than I am, and according to the "white man's standards," my hair pounds and is "better," but President Military men accept him as

BUT WHAT is much more important, the Afro-Cuban sitting calmly in that building, looking out at that ship, is the Commander of the Cuban Army. He is also Vice-Commander of all the armed forces of Cuba. He is Juan Almeida. He weighs 125 pounds and is 36 years old. He is "better," but President Military men accept him as

a "genius" at "guerrilla warfare" and "guerrilla tactics." He told me that every day he studies modern arms and methods of modern warfare.

The Cubans tell me that "that ship" is a source of satisfaction to them. The only time for several years that it hasn't been there was at the time of the "Bay of Pigs invasion." They identify the ship as the "Oxford" but they say that the same



JUAN ALMEIDA
Commander of the Cuban Army

ship is not always there. By the way, that ship also is used to "jam" radio programs going out over Havana's 50,000 watt radio station that Uncle Sam doesn't like—like Robert Williams' "Radio Free Dixie" program, the Cubans say. But this piece is not to be a piece about "the ship" but a piece

about Juan Almeida.

I first saw Juan Almeida at the United Nations in New York when he was there in September 1961 in company with Premier Fidel Castro, as a part of his staff. The next time I saw him was here in Havana. At a per-

(Continued on Page 4)

What Castro said about U.S. Negro

The following are uncensored excerpts from the recent July 26th address made to a million Cubans by Premier Fidel Castro on the occasion of the 10th Anniversary of the Cuban Revolution. Although America's "free" white press had equal access to these statements, Muhammad Speaks is the first newspaper in America to dare present these excerpts which relate to Cuba's outlook on black America.

"The Negro population of the United States waited for many years and there you see now, they are engaged in an active struggle in defense of their rights, and therefore: another message of solidarity and brotherhood to the Negro population of the United States, who have all our support, and who are over there, the victim of fierce repression.

"We have seen pictures of how they unleash vicious dogs against Negro citizens, as a symbol of what representative democracy is, and naturally, what does that engender?"

"THAT HATRED against the Negro population was engendered by slavery. Who has kept it alive? Capitalism!"

"There will be discrimination as long as there is exploitation of man by man in the United States. That is a great truth.

"And didn't discrimination also exist here? And who im-

posed discrimination here? They did. All those aristocratic families . . . what way of life did they have and idealize? The American way of life.

"And when did discrimination end here? When the exploitation of man by man ended. And it ended. That is why they don't want them to come to Cuba. That is why they don't want them to come and see what there is in Cuba.



Premier Castro

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"WE ARE READY to show whatever we may have

done wrong; our mistakes, our inefficiencies . . . We can show them because we don't have to hide them. They do not exist because we want them to, they exist in spite of the fact that we don't want them to.

"And the problems arising from the inexperience of revolutionaries, and from the struggle we have been forced to carry out against the imperialists and the constant hostility in which we have to live, which compels us to spend 300 million dollars in the defense of the



Premier Castro

country. "They force us to spend 300 million dollars in our defense, and yet there is no place in Cuba where we haven't a school, there is no farmer without medical assistance and there are 100 thousand young men and women who are studying on government scholarships.

"Despite the inexperience of the first years, an inexperience we are overcoming, despite the obstacles U.S. imperialism is constantly placing in our way, the revolution progresses and deficiencies are being overcome.

"AND YET, we do not conceal anything and our doors are open to the visitors.

"Proof of it is the 600 persons who are visiting us now . . . 600 who are worth 600 million . . . and more than that, because prominent personalities have come from practically every country to see the Cuban Revolution, first hand.

"And so they are always

telling the world about the measures adopted in East Germany to combat espionage and sabotage in Berlin, and yet, they pretend to open an abyss between the U.S. and Cuba to prevent their citizens from coming here.

"Let the U.S. Negro leaders come here and see that there exists a society without discrimination here. And so that they may understand what is the road through which discrimination can be ended, which is by wiping out the exploitation of man by man.

"OF COURSE, they don't want to permit that; they don't want these people to see the revolution first hand . . ."

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Why Oil the Innocent?

(Continued From Page 1)

people, the so-called American Negroes, in the way of peace and have a record just that long in trying to live in peace with our open enemies. I have ever warned my followers to never be the aggressors as the religion of Islam teaches us that we cannot teach peace and then be the first to break peace with carnal weapons. I know Who the fight belongs to; it belongs to Allah (God).

Allah wants to make Himself known in the Western Hemispheres; that He is our God and has come to save us from the hands of our enemies and place us again in our own country and among our own people. He has said that He would do this job of delivering us and destroying those who have destroyed us. This is prophesized of almost throughout the Bible.

He further said that there is no way of getting along with the white race in peace; that they have been found by the Scientists of Islam to be disagreeable to live with in peace. And the twelve Scientists met to confer over the possibility of retaining us, the Lost-Found in the wilderness of North America, to our own.

This can and will be done or the Prophets could be called liars; and liars they cannot be made; for they deliver the words of Almighty Allah (God) or his message and that message is from the Lord of the Worlds (Allah) Who cannot lie.

IN DETROIT, Michigan, where we were first attacked outright by the Police Department in April, 1964, we were also unarmed. There were no deaths on the part of the Believers, however. They fought back against the policemen who attacked them for no just cause whatsoever, but because they wanted our Muslim children to go to their schools. And we refused to let the children take their first courses in the public schools, although the high school children in their upper teens could do so. But let us shape our children first.

This was the cause of the attack at that time; and Allah was with us and we had been peaceful there all the

while. However, it was said after the battle with my followers who had nothing to fight with but their hands, that there was hospitalization on both sides.

There was no loss of lives on the side of the Muslims, and not a gun was fired by them. The Lieutenant of police, the Captain and Commissioner of Police had warned them to not use firearms against us because we were not armed — this was true. But when the battle was over, there was more of them hospitalized than there were of us.

ONE YEAR later here in Chicago, Illinois, in the Police Court on 11th and State Street, there was a complaint made against one of my followers concerning their children going to our school, the University of Islam. As the courtroom began to fill with spectators, two court deputies showed disrespect for the Muslim women. They started pushing them around, and the Muslim brothers resented



STRUGGLE FOR JUSTICE in the notorious Los Angeles frame-up case continues at office of Bail Bondsman Celes King III (seated, left). Case involved 14 Muslim men unjustly charged in the 1962 police fracas in which one Negro was killed and six wounded. All-white jury, after record-breaking 18 days of deliberation, convicted 11. Seen posing bond

here in appeal against convictions are Nathaniel Rivers (seated, right) and (left to right, standing) Arthur Coleman, Robert Rogers, Roosevelt Walker, Fred Jingles and Robert Baice. Also posing bond, but not shown: Randolph Sidle, William Rogers, Elmer Craft, Charles Zeno and Monroe Jones.

this harsh handling of the women. The police officers then began beating the men and almost within seconds the entire courtroom was in confusion and fight.

When the battle was over, the Police Captain lay dead from a heart attack, and others were wounded by their own gun fire. They opened fire upon my follow-

ers point blank in the courtroom because of their (Muslims) seeking justice for the charge made against us and our school as in Detroit, Michigan, the previous year.

In Detroit, Michigan, the Police Department charges us with "Contributing to the delinquency of minors," involving one of our students, Sally Allah, who had left the

public school and come over to the University of Islam. They charged us with going around the various school grounds begging our poor black children to leave the white schools and come over to their own.

THIS IS when they made the charge of contributing to the delinquency of minors.

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In Struggle for More, Better Jobs:

Vow New Surge After D.C. March

Whatever the outcome of the March on Washington, the Chicago contingent will continue to fight for "a crash training program to get Negroes out of relief hotels and low-paying jobs," according to its leader, High School Teacher Timuel D. Black, Jr.

Black, president of the Chicago Chapter, Negro American Labor Council, and chairman of the Chicago Committee for the March on Washington, told a press conference here last week that such a program is "necessary and imperative."

BLACK said the "aim of the march is to bring at least 100,000 persons," including the jobless, to Washington on Wednesday, Aug. 28.

It is to be a massive demonstration of solidarity and

support for immediate, effective Federal action in the areas of civil rights and employment, he asserted.

In explaining "what we are seeking," Black told newsmen that "the specific job demands include: A massive Federal public works program to provide jobs for the unemployed, and legislation to promote an expanding economy that will make such programs possible."

He observed that "every-



Timuel Black

one has benefited by the deprivation of the Negro and

everyone should share in the cost of bringing the Negro up to the standards of the rest of the nation."

Black dismissed the claim by many white persons that hiring Negroes would mean the removal of whites from those jobs as "false and misleading."

"We only want," he continued, "and ask that Negroes be given the same opportunity as all others in the search for jobs."

The demands for employment also include a broadened Federal Fair Labor Standards Act, to cover those areas not presently recognized, where Negroes

and other minority-group members work for "slave wages."

"WE WANT the establishment of a national minimum wage of not less than \$2 per hour," he stated.

In the field of civil rights, he said specific demands include "passage by this Congress, without filibuster, of meaningful civil rights legislation in the areas of decent housing, access to all accommodations and the right to vote.

"We want immediate desegregation of all the nation's schools," he said, "and — we want an end to police brutality."

Message from Mao: China and the World Back Negro Struggle

First Big Power to Assail Racist Doctrine in America

A leader of the Negro American who finds himself today exiled in Cuba, Mr. Robert Williams, ex-president of the Monroe chapter in North Carolina of the NAACP of the U.S., has asked me twice this year to make a declaration in support of the fight of Negro Americans against racial discrimination.

I should like to take this opportunity to express in the name of the Chinese people our resolve to support the Negro American in his fight against racial discrimination and for liberty and equality of rights.

THERE ARE in the U.S. more than 20 million Negro Americans who represent almost 11% of the total population of this country. Their position in society is one of slavery, oppression and discrimination. In general they may work only in the most difficult and depreciated jobs.

This year, the fight of the Negro Americans began in the beginning of April in the city of Birmingham, Alabama. Large groups of Negro Americans, unarmed, were victims of mass oppressions and mass arrests and of the most barbarous repression only because they held meetings and demonstrations in opposition to racial discrimination.

ON THE 12TH of June,

Medgar Evers, leader of the Negro Americans in Mississippi, was cruelly assassinated. Large groups of Negro Americans, indignant, without fear of violence, fought with even more valor and very rapidly gained the support of other Negro Americans and of many other social groups throughout the U.S.

Today, in almost all the states and cities of the U.S., there is developing and continuing to grow a gigantic and vigorous fight of national dimensions. The organization of Negro Americans has managed to have resolved to effect on the 28th of August a march for liberty on Washington in which 350,000 persons will participate.

The rapid development of the fight of the Negro American is a manifestation of the growing sharpness of the conflict between classes, and the national fight within the U.S. and has awakened a

growing uneasiness in the dominant circles in the U.S.

I ASK the workers, peasants, revolutionary intellectuals, sensitive bourgeoisie elements and other sensitive persons of all colors of all the world—black, white, yellow, brown—to unite against racial discrimination of the U.S. imperialism and to support the Negro American in his fight against racial discrimination. The national battle is a problem of the battle of classes.

In the U.S. the ones who oppress the Negro American are no more than the dominant reactionary circles among whites. They can in no way represent the crushing majority of white workers, peasants, revolutionary intellectuals, and other sensitive persons.

Today, there are a handful of imperialists with the U.S. at the head and a handful of reactionaries of many countries supporting them. It is these people who, prac-



Mao Tse-tung

Mao Tse-tung, president of the Chinese People's Republic, on August 8, delivered a statement from Peking condemning racial discrimination in America and followed up with a mass rally inporting 20 million Negro Americans in their struggle for freedom and equality under the law. His declaration, which generated shock and bewilderment in high places in the west is said to be unique in modern history. Muhammad Speaks here publishes important excerpts from this unprecedented statement from the head of the most populated nation in the world.

tice oppression, aggression, and threats against the large majority of people and nations of the whole world. They are the majority and they are the minority. At most, they represent less than 10 per cent of the 3 billion inhabitants of the whole world.

I AM profoundly convinced

that counting on the support of 90 per cent of the population of the world, the just fight of the Negro American will be crowned with victory.

Both colonialist and imperialist systems, which flourished with slavery and the slave traffic, also will disappear with the emancipation of the Negro people.

Profile of Black Cuban Commander

(Continued From Page 2)

formance of the National Folklore Group.

At the performance, I was directed to a seat in the fourth row from the back in the gallery. Just before I was seated, the guide who was assigned to us by (ICAP) Cuban Institute for the Friendship of Peoples, halted me to introduce me to a man and his wife who were also seated in the gallery, three rows from the back. That man turned out to be Juan Almeida, commander of the Cuban Army. Almeida was dressed in civilian clothes.

THE NEXT DAY arrangements were made by Robert Williams, now in exile from the United States, for me to meet Almeida at his office. Almeida is a true product of the Cuban Revolution. He, unlike Castro, was not a product of the intellectual class; actually, he

only had an eighth grade education; he was a laborer from his early years.

Coming from poor parents, he was a waterboy at 11 years of age on a street labor gang; from that he graduated to the "pick and shovel gang"; later he became a carpenter's apprentice and after that a brick-mason.

With his personality it was inevitable that he would join the revolution. Already a power in the labor field, he joined Castro prior to July 26, 1953. He was with Fidel in the attack on Moncada Barracks in Santiago July 26, 1953. They have never been separated since.

The attack on Moncada barracks was the first action. Of the 132 who attacked, 31 survived. Fidel Castro, Raul Castro and Almeida were among the survivors who were captured.

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CUBA'S BIG FOUR—Top men in Cuba are (from left) Premier Fidel Castro, his brother, Raul Castro, commander of Cuban Armed Forces; Ernesto "Che" Guevara, now minister of industries, and Juan Almeida, vice com-

mander of Cuban Armed Forces and commander of the Army. All four men played major roles in the historic Cuban revolution which toppled Batista from power.

How Ethiopia's Emperor Sees Negroes in America



ADDIS ABABA, Ethiopia— "When we think of the great American people, we have always considered those of African descent as our brothers, and have never failed to recognize that for the years of their domicile in that country they have not only become an integral part of that nation, but have, by their native genius, contributed immensely to the American heritage," Emperor Haile Selassie said here last week.

"In the case of the American citizens of African descent, there is a special relationship between them and Africa, the land of their origin. Moreover, they have a distinctive interest in the freeing of Africa—an interest that cannot fail to be reciprocal," declared the emperor.

IN A RARE interview with Dave Talbot of the Associated Negro Press, Selassie asserted, "as we recall, the American Constitution has been meticulous in providing for the recognition of the human rights of all its citizens.

"It would be therefore hypocritical to support the

struggle for the upholding of human dignity in Africa and to be unconcerned with the parallel condition among the citizens of African descent in the United States of America," Selassie said.

"It is certain that the United States of America would not have reached today its present world status," the emperor told Talbot, "were it not, in part, for the enormous labors of Africans whose great descendants are here represented."

SELASSIE said President Kennedy deserves commendation for his stand on the problem of racial discrimination facing citizens of African extraction in America.

"Racial prejudice and the discrimination to which it

leads has no moral justification," he said. And it is hoped that by using his leadership and the influence of his high office, Kennedy "will be able to obtain the civil rights legislation which he seeks through the American Congress."

Race Issue Haunts Judge

ADDIS ABABA, Ethiopia—Questions about the racial situation in America dominated a press conference held here for Chief Justice Earl Warren of the United States Supreme Court.

The court is the highest judicial authority in the na-

Nigerians Ask R. Kennedy: 'What About Negro'

Three Nigerian exchange students, in the United States for the first time, met with U.S. Atty. Gen. Robert Kennedy and promptly protested the oppressive racial discrimination practiced against American Negroes and that the problem damaged American prestige around the world.

"We told him we are most concerned about the problem of the Negro here in America," said Jim Nwobodo, a student of English literature at the University of Ibadan in Nigeria.

"WHEN we questioned him about civil rights for black Americans," said Samuel Agbofio, a student pharmacist of Nigeria's University of Ife, "he told us he was very hopeful that the civil rights bill will be passed by the Congress."

He said they pointed out to the Attorney General "that you can't expect African countries to admire America when their own black brothers and sisters are being mistreated."

Peter Guyitt, a fine arts

student from Northern Nigeria, said they got a firsthand look at American discrimination against Negroes when they observed the demonstrations here in Chicago against Jim Crow school facilities at 73rd and Lowe.

"WE ARE deeply touched by the situation we find our American Negro brothers in," Guyitt said.

The students are expected to spend another month touring America. They said that so far "we have been well received and well treated" by both American officials and the average citizen. They said the achievements and potential of the United States are "very impressive."



NIGERIAN EXCHANGE students, visiting the United States for the first time. Peter Guyitt, Jim Nwobodo and Samuel Agbofio said they protested racial discrimination against American Negroes to Attorney General Robert Kennedy.

Seek Aid of UN Envoys

UNITED NATIONS, N.Y.—Ambassadors to the United Nations have received a request from local civil rights organizations, including the National Association for the Advancement of Colored People, Congress of Racial Equality and the Urban League, to halt all construction on their pavilions on the New York World's Fair site until the unions involved agree to fair employment practices.

In making this request, these groups are indirectly asking for a clarification on

how much support the "rights" struggle commands overseas. In the past, when Afro-Asians have been queried about giving "material aid" to the equal rights struggle, they have pleaded that they "cannot interfere in the domestic affairs of other nations."

Observers here agree that stopping construction on foreign pavilions at the World Fair would not "interfere in the domestic affairs" of the United States, but would offer considerable "material aid" to the American Negro's struggle for freedom.

tion and has ruled on many aspects of the present racial crisis in America.

The Chief Justice, who was introduced by Edward M. Korry, American Ambassador

to Ethiopia, told reporters that he would not like to deal with political questions, but was willing to discuss constitutional and legal questions.

Black Masses Dump 'Go-Slow' Leaders

By CHARLES P. HOWARD, SR. (HNS) UN and Foreign Correspondent

UNITED NATIONS, N.Y.—There is a basic and unmistakable similarity between the freedom struggle of the American Negro and that of his African brother.

On both sides of the ocean there is no longer any room in the struggle for those "leaders" whose policy is one of assassination and moderation.

In Ethiopia for the Addis Ababa African Summit Conference, I saw several African emissaries I had known at the United Nations.

AS I LOOKED at them, I realized I was not looking at men I had known for years. Some of them I had just left in Addis, in the United Arab Republic, Ghana and other countries.

These men had come to Addis Ababa, where all the African heads of state had assembled. They had come to tell their leaders what they expected them to do—not to be told by the leaders what they could or could not do.

Every president or head of state in Africa lives in some degree of danger. Some, like Kwame Nkrumah of Ghana are in danger from reactionary, outside powers which want them out of the way.

IN OTHER instances, young people within African countries are in revolt against antique leadership. Young Africans realize that these leaders are merely the tools of outside forces and are used to keep them under the exploiter's heel.

As for the Negro in the United States, the masses

New Name, But It Still Spells Murder

JOHANNESBURG, South Africa — The brutal ruling powers of Nazi-white South Africa this week announced that they will no longer use the word "apartheid" to describe their policy of extermination of black Africans—hereafter they will call it "separate development."

The state-chartered radio here uses the term "separate development." Apartheid is an Afrikaans word that is translated as "separateness."

The Sunday Express of Johannesburg recently declared that apartheid was no longer in vogue—but that they would describe their actions against the Africans as a determination to ward a "separate development."

Industrial Progress

ACCRA, Ghana (ANP) — Screws, bolts and nuts will be manufactured in Ghana by 1965, according to a recent announcement by the Ministry of Industries. Three proposals are currently under consideration to construct a factory to make these items. Last year, Ghana spent almost \$650,000 for iron, steel and copper screws, nuts and bolts imported from various European countries.



HE MAY LOOK like he's enjoying the ride, but Henry Martin of Chicago is a serious demonstrator, one of a number of pickets arrested for protesting segregated mobile classrooms on Chicago's South Side. Demonstration gives impetus to the slow but steady campaign against racial injustice mounting in the Midwest and throughout the country.



Howard

have become completely disillusioned with those of their "leaders" who are old-line tools of the white power structure and who are more graphically described as "Uncle Toms."

Instances of the Negro's new mood have erupted in Chicago, where Negroes are bordering on open rebellion against the city's Negro aldermen, who for years have remained quiet and inactive on the question of civil rights.



Powell

little or no militancy in behalf of the Negro's struggle for rights and jobs.

Many change that the only Negro congressman who has openly met these issues is Adam Clayton Powell of New York — thus explaining why Powell is the only Negro in congress under constant attack by the white power structure that rules America.

Train Kenya Envoys

NAIROBI, Kenya (ANP)—Eight Africans, an Arab and an Asian are presently undergoing training for future positions as diplomats in the service of Kenya which becomes independent next December. For their training period, the 10 are scattered throughout British embas-

sies, with Commonwealth delegations to the UN and the United States.

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	NEW ORLEANS, LA.		XERP	1570	SUN.	9:30 P.M.
	NEW YORK, N. Y.	NEWARK, N. J.	WBNX	1380	SUN.	9:30 P.M.
	NEW YORK, N. Y.	NEWARK, N. J.	WBNL	1605	FRI.	9:30 P.M.
	PHOENIX, ARIZ.		WHEZ	1570	SUN.	9:30 P.M.
	PHILADELPHIA, PA.	CHESTER, PA.	WHEZ	1590	SUN.	10:00 P.M.
	RICHMOND—PETERSBURG, VA.		WANT	1440	SUN.	10:30 A.M.
Station	SAN ANTONIO, TEXAS		XERP	1570	SUN.	9:30 P.M.
	SAN FRANCISCO	OAKLAND, CALIF.	XERP	990	SUN.	9:00 P.M.
	ST. LOUIS, MO.		XERP	1450	SUN.	8:00 P.M.
	TUSCALOOSA, ALA.		XERP	1570	SUN.	10:30 P.M.
	TYLER, TEX.		XERP	1570	SUN.	9:30 P.M.
	WASHINGTON, D. C.		WOOZ	1920	SUN.	12:45 P.M.
	WILMINGTON, DEL.		WEEZ	1590	SUN.	10:00 P.M.

LUXURIOUS CLOTHING FOR MEN, WOMEN and CHILDREN

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"What Islam Has Done For Me..."

By WILLIAM X LONGSTREET

When my life seemed snarled beyond salvation, I found the solution to my mounting domestic problems, the end of the gnawing sense of frustration and the beginning of a wonderful peace of mind after I accepted Islam in 1961.

I was born in a Mississippi town called Coffeerville in 1940. Seven years later I was a confused youngster in a broken home. My parents separated in 1947, and my mother brought my brother and me north to South Bend, Ind. We later moved to Chicago's West Side.

AT THAT point in my life, school seemed such a waste of time. So after reaching the 10th grade, I quit school and joined the air arm of the United States Navy.

Because I had been told we could earn a living at any trade we learned in the service, I decided my trade would be airplane mechanics.

But after I was honorably discharged from the service after two years, I discovered to my dismay that, although I was a good enough mechanic to serve planes in the Navy, my color disqualified me for civilian employment in that field.

I BEGAN standing around on street corners. Instead of solving my problems, I brooded over them. Naturally, in my restive state, my family suffered. This caused disagreements between my wife and me. Actually, I was venting my fury on my wife and family because of my frustrations in attempting to be a man.

Moreover, I have found satisfaction in my employment and I no longer brood over my misfortunes. Islam is responsible for all this.



Why 400,000,000 Follow Mohammed

The rise of the Black Muslim raises the question: What was the Prophet's message?

By ROBERT PAYNE

IN recent years, Islam has been gaining converts in Africa and the United States. In Africa the movement is largely directed from Al Azhar University in Cairo, with a continuing tradition of Islamic studies going a thousand years. Founder? Al Azhar must be the... and author... such as the Vatican... man Catholic orthodox. The Black Muslim movement in the United States is of far more recent growth. It began in the midsummers of 1930 when a... Arab...

claiming his faith would storm Arabia, conquer... centuries-old... sweet... of these conquests... as a youth... poverty... something... hired... new...

GREATEST SPREAD of Islam in the history of North America, achieved under the leadership of the Honorable Elijah Muhammad, continues to grow as exemplified by Muslims demonstrating with placards projecting the program of the Messenger of Allah. So outstanding has been the spread of Islam that world-wide interest in its tenants (shown in the replica of a magazine article) has caused millions to ask "why." Candidly giving answers, Muslims members in the columns on this page tell "What Islam Has Done" to alter their lives for the better.

By RAYMOND X

The religion of Islam has meant so much to me and the blessings have been many, but the right place to begin enumerating them is with our leader, teacher and guide, the Most Honorable Elijah Muhammad, who has raised mankind—the so-called Negro by Almighty Allah (God) to teach us his only and holy way of life.

I bear witness that he is teaching the wonderful, plain truth.

Messenger Muhammad teaches us to use our "mathematical theology" to secure some benefits for ourselves while we live.

After hearing the Messenger of Allah for the first time, I knew he was God-sent. I was secure in this knowledge because I could not dispute with "facts" anything he had said.

AS A result of following his teachings on how to live a righteous, clean and prosperous life, I now thank Allah for blessing me with the purchase of a beautiful home for my wonderful and beautiful wife and family. Islam has indeed showered benefits upon me.

Allah has blessed us with four lovely children, three of whom attend the University of Islam in Chicago. We thank Allah for this and we are proud of them. They are Linda, 3, grade nine; Rashida, 8, third grade, and Komawit, 7, first grade. Saherra, 4, is looking forward to entering school next semester.

The Messenger is teaching us a religion that is based on facts—actual facts. He teaches us that God is real; the devil is real; hell is real and heaven is real.

All praise is due to Allah.

Inspired Me to Move Ahead on My Own

By Charles (BX) Harris

Through being inspired by the teachings of the Honorable Elijah Muhammad, I now feel accepted by other humans as myself. Islam, as taught by our leader, created the necessary impetus for forward motion.

I no longer have to be led by others to perform or forsake my rightful responsibilities. I am no longer an invalid with all of the human mechanisms granted me by our God, whose proper name is Allah.

Many pose before believing; Islam is action—positive action with TRUTH as a guide. Through Islam and its interpreter, the Honor-

able Elijah Muhammad, I now understand the Holy Scriptures and all of the Apocryphes of Almighty God, Allah.

The mystery of the use of signs and symbols are now clearly defined. The 30th verse and the 30th chapter of the Holy Quran which reads... "Set your face for a religion being upright, the nature created by Allah, in which he has made man, there's no altering of Allah's creation, that's the right religion, but most people know

not..." further demonstrates the dynamics of Islam, its credo, meanings, authority. In a time when the entire nation of man is confused, bewildered and vainly searching for the true ideology... I can sincerely appreciate associating with humans who through politeness, courtesies and respect for my presence, grant me that security that the so-called Negro is traveling from gulf to border—north, south, east and west in search of...

Dependency solely on our slave-master's children are in the ebb-tide; a quest for and grasp of opportunities to do for self and kind are now

positive ambitions. Knowledge of self and others is my minor and I am majoring in Islam, as taught by the Honorable Elijah Muhammad. My strongest desire is unity of the black man in America, yet I am fully aware that unless Islam gains the supreme roll—unity will fail.

More Ships for Ghana

ACCRA, Ghana—A \$5 million contract for two vessels to be constructed by the British Ship Building company for Black Star, Ghana's shipping line, was signed between Swan Hunter and Wigam Richardson, Limited. The contract brings to four the number of ships ordered this year from the firm.

India Stiffens Trade Ban on South Africa

NEW DELHI, India—The Government of India will suspend the air link with Darban in support of the United Nations resolution calling on member countries to boycott South Africa for its inhuman white supremacist policies.

Export of Indian films to South Africa—the only item at present permitted to be exported—will also be banned. Normal trade with South Africa was abolished in 1954. Some goods, however, were trickling down and steps are being taken to stop all such exports.

Prayer Service In Islam

Times Of Prayer

(From the Holy Quran, translated by
Muhammad Maulana Ali)

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

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

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

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

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

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

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

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

We have heard him declare that Allah is the Greatest and that there is no God but Allah. He declares now deserve to be worshipped besides Allah and that Muhammad is His Last Apostle. He has declared himself to be turning to the service of Allah and not pursuing the evils of the darkened West.

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

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

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

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

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

Elijah Muhammad,
Messenger of Allah



"I'M GONNA LEVEL WITH YOU—I'M A POLICE DECOY!"

Letters To The Editor

I read your story about Percy Greene with interest. However, I'd like you and your readers to know that there is one newspaper in Mississippi which stands for full equality and justice for Negroes: The Mississippi Free Press.

We believe that the only way to insure real freedom is for Negroes to gain political power and economic strength. We seek to combat the idea that Negroes are inferior—an idea which claims the minds of so many Mississippi Negroes.

Lucile Komisar,
Editor,
Mississippi Free Press

Dear Mr. Muhammad:
I am not a member of your organization, but I am a fan of yours. I think you are doing a very fine job and I hope you will

keep on doing a fine job. I enjoy reading your paper, because you bring out the truth about the things going on between the White and the Negro people.

Maybe if you keep on printing the truth you can talk some sense into our people, because most of them I know around here call themselves so holy that they don't even want to read your paper. I think if we are ever

to be able to win our equal rights we will have to get together and fight for them because words and prayers haven't gotten us no place yet, like in Birmingham. I feel that Rev. King is going all he can but it is time for us to organize and fight and fight hard because I feel we have been kicked around long enough.

Yours sincerely
Cleophas Hines

Law to Cover Every Worker

NEW YORK—Nearly 85 percent of domestic workers, migrant farm laborers, laundry workers and other categories where workers are paid below the national minimum wage scale, are Negro. This brutal fact is what is prompting L. Joseph Overton, vice president of the Negro American Labor Council, to push to get every worker in America covered

under the minimum wage law.

Overton, who has been named New York-New England Region II candidate for the NAACP National Board of Directors, has also called upon labor union leaders here to help fund employment for the estimated 80,000 unemployed youth in the Harlem and Bedford-Stuyvesant areas.



(How magazine "Revolution Africaine" depicts University of Alabama's welcome to Negro students.)

EDITORIAL

New Fraud in Old Virginia

The fantastic assault against education in Prince Edward County, Virginia, where black children have been cruelly deprived of the right to public schools for nearly five years, symbolizes the despicable cruelty of white slavemasters in high places despite the announcement, made by the Virginia governor, that finally plans have now been made to provide "private" schools for these deprived black children.

The "plan" is for the schools to exist on the charity of white donors rather than from public funds.

Thus, in a day when the sell-out of Negroes is almost commonplace, this most shocking and astounding betrayal of the hopes and aspirations of Prince Edward County's Negro children has been brazenly announced by anti-Negro white slavemasters and black "leaders" in Virginia as "progress," and will be called the Prince Albert Free School Association."

What is "free" about the formation of a white-charity system of schools for Negroes solely because the county's white power structure refuses to grant Negroes the right to free public education?

And how are Negro children, needlessly deprived for four years of an education that is their inherent right, to be recompensed for this tragic and unnecessary loss in an age where to have an education is essential to freedom and equality?

The white-charity "private schools" for Negroes, to be sponsored by white philanthropists, cannot possibly substitute for their right to tax-supported education.

If the federal government, which gives billions for foreign aid, cannot or will not intercede in accordance with the laws of the land to protect the simple right of children to an education, there is even more reason that it should grant the program of the Honorable Elijah Muhammad for black people to be allowed to build a nation for themselves—dedicated to justice, freedom and liberty and to the right education and learning—free from the whims of those who hate Negroes most.

Quotations From The Messenger

"Truth has no friend but truth. This is nothing strange. I think the entire intelligent world knows and believes that they are face to face with Divine Truth today. And there is nothing that can hinder it from going into the ears of those who know not the Truth.

"YOU SHOULD be ashamed of yourselves today to lynch and kill so-called Negroes when you have an army full of them here and all over the earth helping you to fight, protect and maintain the government you want. You should be ashamed! Especially when that same slave's father saved for your fathers for nothing.

"And today you will go and take them before your own judges and there give him an unjust judgment. This is a shameful thing.

"IF The white man can believe in Allah and believe in the religion of Islam, and will accept it and carry out the five principles of belief and practices in Our midst, he would not be any other than a Muslim."

"If America does not want us in her wars, then set us aside. Just leave us alone. You are able to fight your wars now with your advanced science and your military might and weapons of war you have developed. You can fight your own wars now. You do not need us. You do not expect us to be of any help to you in a war now with such advances that you have made in the science of warfare. You can take care of yourself well. If you cannot, then, ask God to help America on your souls."

Push Bill To Cut U.S. Aid to Biased Schools

WASHINGTON — By a vote of 27 to 1, Rep. Adam Clayton Powell's House Education and Labor Committee has voted to approve legislation that would cut off federal aid to segregated schools and libraries under five existing programs.

The lone dissenting vote was cast by Rep. Sam Gibbons, a Florida Democrat.

Studies In Mexico

KANSAS CITY, Kan. — Miss Yvonne Anderson, 20-year old daughter of Mr. and Mrs. Robert Lee Anderson, who is in Monterey, Mexico, where she will attend Monterey Technological Institute for six weeks.

A senior at Kansas State university, Miss Anderson is majoring in modern languages.

5 Writers to—

Talk on Equality Struggle

The problems and responsibilities of the Negro writer in the struggle for freedom will be discussed by five leading authors at Liberty Baptist Church, 4649 South Parkway, Chicago, on Friday, Aug. 23, 8 p.m.

Making the announcement was Sterling Stuckey, chairman of the Amistad Society, sponsors of affair, which has the theme, "The Black Writer in an Era of Struggle."

Guests scheduled are: John Oliver Killens, novelist; Lerone Bennett, historian and senior editor of Ebony Magazine; Hoyt Fuller, managing editor, Negro Digest; John Henrik Clarke, editor of the quarterly publication, Freedomways, and Obi Wali, poet from Nigeria.

The writers will take part in a panel discussion that will feature audience participation.

The Amistad Society is a Chicago organization devoted to the historical research and study of the achievements and gifts of people of African descent in the United States and throughout the world.

The Amistad Society is sponsoring Negro history clubs throughout the Chicago area, including a project on Chicago's West Side where teenagers were exposed to programs on Negro history. The Society also participated in a summer tutoring project for high school students in the Chicago area.

Handful Get Federal Jobs In Jackson

JACKSON, Miss. — Several government agencies have dropped racial barriers and hired a handful of Negroes in clerical positions in downtown Jackson as a result of a Civil Service team's probing last month.

Officials of Internal Revenue Service, Veterans Administration and Social Security have confirmed they have placed on duty Negro clerical workers for the first time.

In addition, officials of the Federal Crop Insurance Corporation of the U.S. Department of Agriculture announced that a Negro woman has been hired as a temporary file clerk in its office here.

Jailing Of The Innocent

(Continued From Page 3)

The records are in Chicago to date for anyone to read. Now one year later (1955) here in Chicago a, Illinois, they attacked us on nearly the same charge: The they wanted to school our children; they wanted them to go to their public schools.



Mr. Muhammad

We know that kindergarten children and kind first graders once in Islam cannot be taken into Christian schools without having to suffer mockery and attack from the Christian children and from the Christian teachers who hate Islam, the God of Islam, and the Prophets of Islam.

Therefore, we believe that to keep peace with the Christians, we must school our own children to themselves, although they may study the same textbooks. And this will prevent clashes between the Muslims and Christians over the truth of the history of the people, and the spiritual guidance and message that Allah has revealed to me.

The message of Islam is bringing about one of the greatest reforms of a better life to the American so-called Negroes than it did to even the Arabs fourteen hundred years ago. I would compare this reform here with that of the Israelites under Moses four thousand years ago: to prove the teachings of Almighty Allah (God), of the white race being made the devil from the beginning, and that they are not ones who seek peace. They only use the word peace to deceive the black people to get a chance at making mischief among them and causing bloodshed.

KNOW that by nature the

FREEDOM JUSTICE and EQUALITY

WE MUST HAVE OR ELSE

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

PLEASE SEND US YOUR

NAME _____
 ADDRESS _____
 City _____ Zone _____ State _____
 to
 Muhammad's Mosque No. 2
 5312 S. Greenwood Avenue
 Chicago 15 Illinois
 or
 4847 S. Woodward Avenue

black people are for peace; and know by nature that the white people are for war, bloodshed, and are destroyers of high morals. They refuse to show any respect in their peaceful free slaves in America today. They know that we are not armed—in thirty-two years they have learned that my followers are not armed. They have learned that the God of peace is with us by watching great mass meetings of ours and never seeing even a dis-

If the white race were for peace they would thank God for raising up in their midst a peaceful people who do not desire to make any mischief among them. Here we have the NAACP, the CORE and various other organizations before our eyes, who attempt to try achieving their aims of asking for freedom, justice and equality with the slave masters' children without weapons, without anything harmful; they lie down at the feet of the vicious, weakened, human-like beast only to be kicked and stamped upon, and dogs sicked upon them to rip their flesh apart and poison them with rabid teeth.

They have no respect for people who want to be at peace with them. They have no respect for the laws of justice. They have made trouble all over the world with people who were at peace among themselves, until the white shadows of the trouble-makers spread out over them.

We have history that they themselves, have written of self, bearing witness to what I am teaching today. What must be done since we cannot get along with them in peace?

CONTINUED IN NEXT ISSUE: "THE LOS ANGELES COURT DECISION OF THE 'ISLAMISMS'."

HURRY AND JOIN ONTO YOUR OWN KIBBLES! THE TIME OF THIS WORLD IS AT HAND! WRITE TO: MUHAMMAD'S MOSQUE, NO. 2

5315 South Greenwood Ave. Chicago 15, Illinois
 Elijah Muhammad, Editor
 Messenger of Allah

Whitney Young Says:

Whatever You Call It - Reparations, The Marshall Plan, Compensation, Indemnification, We Got To Have It!



REPORT of Whitney M. Young's speech at Urban League conference is checked by Young (left) and Capt. Edward Sherrill in Heart's paper, which has slandered the Honorable Elijah Muhammad and the Nation of Islam with false charges about its origin.

CORE Demonstrators Plan 250-Mile 'Freedom Walk'

NEW YORK—A 250-mile Freedom Walk to Washington, D.C., was set to be launched here by the Brooklyn branch of CORE in conjunction with the August 28 mass March on Washington.

New York chapter CORE president Otto Goldwag announced that 16 to 20 demonstrators will begin here this week at daybreak to make the trek, which is expected to carry them through many areas hostile to the

idea of equality and justice for black Americans.

One such area includes Baltimore, Md., scene of an anti-Negro outburst a year ago when a similar Freedom Walk was staged.

Meanwhile, a giant New York rally to "kick off" the March on Washington will be addressed by Dr. Martin Luther King, Jr., A. Philip Randolph and other Northern and Southern civil rights leaders.

Whitney M. Young, Jr., executive director of the National Urban League, is regarded by many as a throwback to the original founders of the 53-year-old League and is credited with ushering in what appears to be a more dynamic chapter in the "conservative" organization.

Young's provocative advocacy of some form of compensatory consideration for Negroes to alleviate centuries of deprivation, has brought forth innumerable questions from those opposed and those in favor.

Because Young's proposal represents a "step-up" in the struggle for equal justice for 20 million dependants of African slaves in America, Muhammad Speaks Correspondent Edward Sherrill interviewed Young at the recent 1963 National Conference of the Urban League in Los Angeles for his candid view.



W. Young

By Edward (X) Sherrill

QUESTION: A good many white leaders constantly refer to the "immorality" of Negroes or point out the high charge in the welfare lines. What is your reaction to this charge?

ANSWER: I am sick and tired of such charges. It is like the oppressor blaming the victim for the conditions that have been forced on him and over which he has no control.

QUESTION: What do you consider the pressing needs in the struggle to obtain equality for black Americans?

ANSWER: The Negro in America, a victim of special discrimination, must have special consideration in order to overcome it—whether you call it reparations, indemnification, preferential hiring, compensation, a Marshall Plan or whatever.

QUESTION: In regards to your statement made at the conference calling for a Marshall Plan for Negroes in America—why did you select this approach?

ANSWER: Frankly, only a massive domestic Marshall Plan can provide the fair and realistic way of closing the gap and correcting the historic abuses of the Negro.

We selected the Marshall Plan name deliberately to dramatize the fact that this

country did give 12 billion dollars to Europe. Why is it so radical to give to the culturally torn and deprived Negro who has given his sweat and blood for this country? We also are asking all foundations and the government at all levels to allot more money to be used by Negro leadership toward reparations.

QUESTION: On what basis is the program proposed?

ANSWER: The purpose of this Urban League conference was to set forth and develop a program for the Negro. Under this, we are attempting to spell out exactly the method by which better housing, jobs and employment practices can be implemented.

QUESTION: What is your opinion of the Smith-Hughes Act for expanded vocational training?

ANSWER: The monies allocated under this act should

be re-allocated and channeled specifically to Negroes and vocational skills which accept Negroes and train them to meet the demands in modern skills. This has not been done since the act has been in effect.

At present, Negroes are being given training in trade skills, such as auto mechanics and agriculture, which already are outmoded. These and others are being replaced by automation.

QUESTION: Why hasn't the Urban League developed any scholarship program for the lower income group?

ANSWER: Our resources are limited and we are not organized to handle the screening program and other processes to convey these scholarship funds.

QUESTION: Would the Honorable Elijah Muhammad, as a black religious leader, qualify for such funds under the proposed reparations plan?

ANSWER: This would apply to all black leadership—regardless of the organization or religion—which has or can demonstrate respectability and certification, and has the machinery and know-how to make the best use of such funds.

In the land of the 'free'

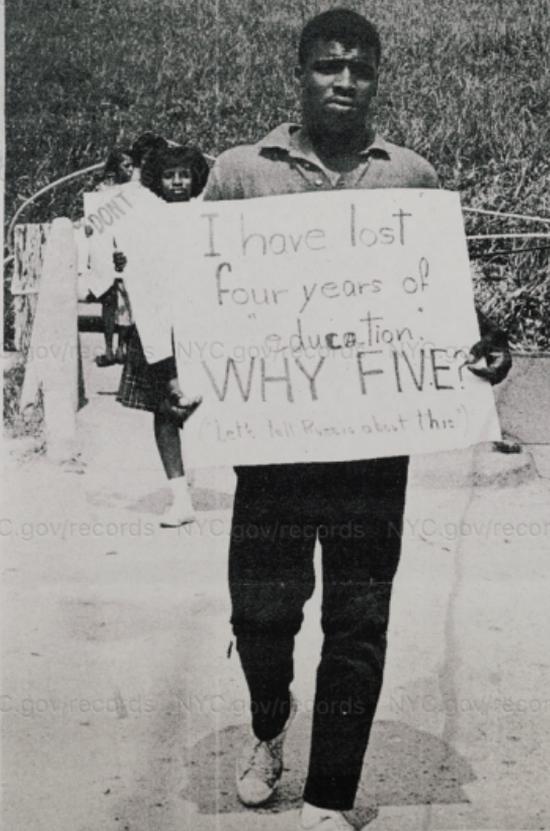
No Schools For Negroes!



ABOVE: Negro high school closed since 1959

BELOW: Students tell the shame of America

SCHOOL PROPERTY
NO TRESPASSING
UNDER PENALTY OF LAW
PRINCE EDWARD COUNTY
SCHOOL BOARD



U.S. Stands Idly By as School Ban Dooms Children

For going on five years now the 1,500 Negro children of Prince Edward County, Virginia, have had no schools, no teachers, no classrooms and no books.

This is the monstrous outrage festering in 1963—100 years after the abolition of slavery—in the fantastically rich United States of America, which each year sends billions and billions of dollars to far flung and remote corners of the earth in defense of the principles of democracy, but which seemingly has no funds with which to fight for democracy at home.

(Story and photos by Carl Horden)

FARMVILLE, Va. — School bells will ring here in September but they'll ring for white children only.

The 4th U.S. Circuit Court up a school book since they of Appeals last week again slammed the school doors laid them down 1: June 1959.

shut in the faces of 1,500 Negro school children of Prince Edward County. None of them have even been inside a classroom for nearly five years.

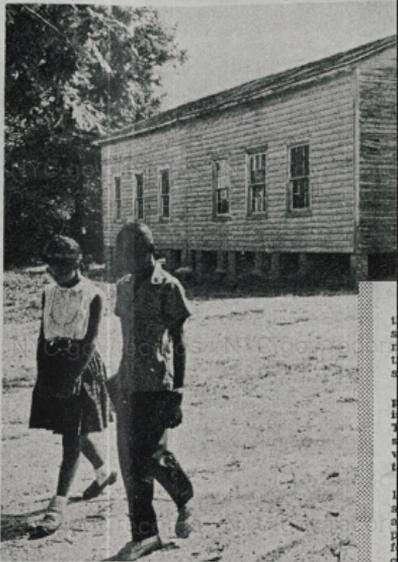
THEY ARE the innocent victims who have been cruelly deprived by white supremacists of their constitutional right to an education as their forefathers before them were kept from learning to read and write test.

(Continued on Page 13)

The Most Ruthless



11-YEAR-OLD Negro children peer into deserted school building in Prince Edward County. In 1959, when these children were six years old, whites closed all county schools rather than desegregate. As a result, these youngsters have had only one year of school.



NO SCHOOL TODAY, no school since 1959 and no school in the immediate future for Negro children. Now and then they walk to school "just for a look." Then, disconsolate, they begin long trudge home.



THREE GIRLS AND A BOY on their way to a summer "crash" program in Prince Edward County. Such educational programs have been held in an effort to offset to some extent the closing of the schools. Some children who attended were taught to write their names and to tell time.

Crime



Goes On And On!

(Continued from page 11)

they discover that their self-styled "masters" were merely mortal men during the brutal and bitter times of slavery.

IN September, 1959, the public schools did not reopen in Prince Edward County. The white racists closed the schools rather than comply with a Federal Court order to desegregate.

Since then, the county's 1,225 white pupils have been attending classes at private academies paid for and supported by racist money. But for the Negro children in the county there have been no schools.

LAST WEEK, segregationist forces in Virginia won another temporary victory when the U.S. Court of Appeals held that the Virginia Court of Appeals must first rule on the matter of the Prince Edward County's long-closed public schools. The Virginia court is sched-

uled to hear the case in October.

Thus this county will start a fifth school year next month without public schools which were shuttered in 1959 when the local board refused to appropriate its share of education money rather than have white and Negro children mix in school.

A pamphlet by the white supremacist Committee in Support of Prince Edward says:

"Prince Edward has a refused to comprise with evil and to invite the corruption of the racial integrity of its children which inevitably results from intimate and prolonged association in mixed school life." It also cryptically refers to "biological" differences between the Negro and white race.

WHEN PRINCE EDWARD County in 1959 "went out of the school business—for Ne-

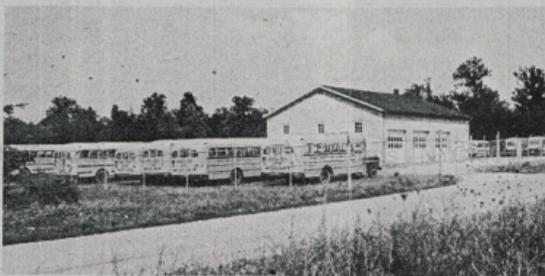
(Continued on page 14)



"IS THIS THE 'Democracy' you tell Russia about?" queries sign carried by demonstrator in front of Prince Edward County Courthouse. The sign asks for a reply but the picketer, of course, got none.



ONE OF 1,500 Negro children cruelly deprived of an education in Prince Edward County, Miss Unice Dove demonstrates consonant sounds during educational "crash program" conducted for Negro youngsters during summer months.



IDLE SINCE 1959, buses which were used to transport Negro children to school are a grim and silent reminder of how county's white supremacist power bloc snatched the right to an education from Negroes.



STRUGGLING for equal rights in Farmville, Prince Edward County, young Negroes picket commercial establishment in business section, as whites (right) continue to use the store.

The Most Ruthless Crime

No Schools for Negroes!

(Continued from page 13)
 groes" a petition was circulated by Negro parents and sent to President Eisenhower. Eisenhower's "historic" reaction was, "I deplore the situation."

Meanwhile, for Negro children here the endless, frustrating days of enforced vacation drag on.

One Prince Edward County private association has operated "training centers" for some 600 Negro children but these are intended mainly to keep youngsters under supervision and out of mischief.

The Virginia Teachers Association and the Christian Student Conference has op-

eraled special educational centers here during the summers and some children were taught to write their names and to tell time.

Hundreds, however, simply sit and examine comic books with no understanding of what the cartoon characters are saying.

This is the shocking shame of America — leader of the "Free Western World" — that while billions of Ameri-

can dollars leave the country every year in "defense of democracy" the world over, the United States remains the only nation to al-

low one segment of its populace to deny another its inherent right to a free education solely because of their race.

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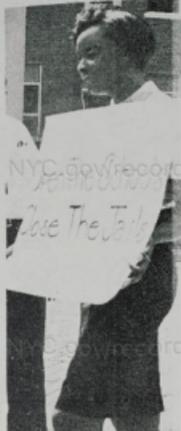
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In the interest of freedom of expression and free discussion, the Honorable Elijah Muhammad, Messenger of Allah, has opened the following page, "Opinions of Others," for comments and criticism from organizations or individuals on any phase of the Muslim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



ON THIS THEY AGREE—Ald. Leon Despres (left) Chicago's outspoken 5th Ward leader, and new 7th Ward Ald. Charles Chew shake hands in agreement on Muhammad Speaks headline: "Urge Negroes to Unite!" Meeting of the minds was during meeting of the coordinating Council of Community Organizations in Chicago's densely populated Woodlawn district.

Blame Profiteers, Not All Whites, For Negro Slavery

(View from Socialist Labor Party)

The Black Muslims proclaim that the white man, as such, is responsible for the plight of the Negro. Their "solution" is their own racism and complete separation of Negroes and whites, geographically, economically and religiously.

The Black Muslims have won a great deal of acceptability among Negroes (who may otherwise disagree with them) for the claim that the white man is guilty of enslaving, brutalizing and degrading the Negro, and when chattel slavery was ended, of denying him civil rights, the dignity of a human being, and the supposed right to a "good job."

But it was NOT the white man, as such, who snatched up the Negro from Africa, who transported him to America, who sold him as a slave, and who exploited him. These things were done by profit seekers who happened to be white. They were blood-brothers of the capitalists of today.

The ultimate owners of the Negro slaves fought a war in an attempt to keep the Negroes enslaved. When

they lost, they turned the "freed" Negroes into serfs and peons by a system of sharecropping, direct exploitation, and debt.

The propertied class, which had formerly made it a crime to teach Negroes to read and write, continued to use ignorance as a means of forcing the "freed" Negro to accept exploitation. That a propertied class, in a post-Civil War alliance with Northern politicians and capitalists, deprived Negroes of the rights that were supposed to be guaranteed by constitutional amendments. Poll taxes and similar devices deprived most whites of the same rights.

In general, the power to elect Governors, Mayors, Senators, Congressmen, etc., in the south is restricted to a small number of whites. For example, Virginia is

As Others See It

Says Rights Groups Ignore The Power of Negro Masses

By Richard L. Caillout (Chicago, Ill.)

The maximum potential of the Negro masses has yet to be utilized. The NAACP, CORE, SNICK and many other Negro organizations remain simply clique or organizations.

A group of young intellectuals or young idealists get together and carry out an action and the only way the Negro masses know about it is when they read it in the papers. These organizations do not actively campaign to present their programs to the Negro people or actively campaign to gain the overwhelming support of the Negro people.

THE DEMONSTRATIONS in Grant Park and the booning of Rev. J. H. Jackson show that the Negro people are in a militant mood. Yet none of the above organizations has yet capitalized on the militancy of the masses of the Negro people and any action which is divorced from the masses of the people.

I would suggest that a group of what I would call "young activists" get truck with a loudspeaker and go around to every busy Negro intersection and present their programs to the people. I would also suggest that they go to all churches and present their programs; print handbills and pass them out on the street, hold mass rallies and employ such other means necessary to gain a mass following.

HOUSING and job discrimination are the bulwarks of segregation here in the north. I suggest that we make an all out battle against these twin evils.

Selective buying is a proven effective weapon against job discrimination. But because of the "cliqueish" nature of Negro organizations, one outside of their own members has any idea of

largely controlled by the courthouse group headed by Senator Harry F. Byrd, one of the biggest capitalists in the state.

Southern whites tend to accept the customs the Southern capitalists have found most suitable for maintaining their rule. They hate, when they do, because they have been conditioned to do so by the propertied class.

what's being bought and what's being boycotted.

On a national scale selective buying has yet to be used to its fullest effect. Let us say that Negroes in Philadelphia are boycotting brand X and the local white press says nothing about it. Then Negroes in Chicago and other cities are still buying brand X.

There ought to be some sort of co-ordination between these groups, a list graced upon, the list printed in the Negro press and passed out on the street in the form of handbills. Mass rallies should be held to explain the purpose of the boycott and urge Negroes to support the boycott.

AN EMPLOYER should not be let off the hook simply because he hires regardless of race or because he agrees to take on a few Negro workers.

The crying need I feel for the Negro people is for a mass political party.

We must also establish a newspaper of our own so that we can know in detail what is actually taking place in these freedom demonstrations.

We must be more oriented toward Africa. Organize marches against the South African and Portuguese embassies. Provide a forum for African students, diplomats and freedom fighters. Send reporters to cover fighting in Angola and Portuguese Guinea. We could raise money and even men to help in the fighting in Angola and Portuguese Guinea.

We could serialize Robert F. Williams' excellent book "Negroes with Guns." What we need is Negro Self Defense Committees throughout the nation. And Robert F. Williams gives us a glimpse of what armed Negroes can do.

IN CONCLUSION I think what we Negroes must strive for is Freedom, Justice and Equality. Among ourselves we must have organization, unity and comradeship.

Uncle Toms, good ole darkies and white folks niggers must be flushed out and treated as pariah. Our organization must exist, I feel, in the framework of a political party. We must have more to vote for than just a choice of Uncle Toms.

Hits Congress For Pight of Negroes

Dr. J. Anderson Hogan, Jr.

The 15th Amendment reads "Equal Rights for White and Colored Citizens." It further states that "The Congress shall have power to enforce this article by appropriate legislation."

But Freedom, Inc., which has been acutely aware of the appalling and intolerable circumstances under which Afro-Americans exist in our courts of law, submits that after many years of seeing this dangerous situation exist in our government, Congress did nothing to correct it. Seemingly, therefore, they placed their personal feelings above the law.

THE GOVERNMENT of

the United States of America, however, has been emphatically termed a government of men, and not of laws. It will certainly cease to deserve this high appellation if the laws furnish no remedy or recourse for the violation of inherent legal rights.

This gross is a direct and abuse of the constitution of the United States for so long a time has forced us to but one conclusion.

Women in Islam

By TYNNETTA DEANAR

The time to consider all things great and small is the time when we have accepted the responsibility of caring for more than ourselves. Today, the lives of individuals are not at stake but the life of an entire nation is on the balance of life and death. We must speak and act today for the benefit of 20,000,000 so-called Negroes of America.

As women who know the importance of sharing the responsibility within the family circle whether we are the mothers or the daughters of these families have learned that all that we do must be in harmony with every member of the family or there will result great disunity and discord. Today, as we view the nations of the world, we are able to realize that if it were not for the combined efforts of the women and the men of both African and Asian Nations, the independence struggle would not have been achieved by so many and would not be successfully attained by those so striving in this present era.

LIKEWISE, WE the black women of America must adopt on a national scale a coherent and unified stand to attain the independence we are due and which is necessary for our survival. Many of us may not realize that this is truly inherent in the present conflict of the black and white peoples of Ameri-

ca but nevertheless, our life or death is on the balance today. Now, we must consider what positive action can be taken by the black women to secure life for 20,000,000 of our kind.

First, we must think more of ourselves as being something rather than believing as others have taught that we are nothing. We must stop thinking that we are inferior to all others and are the cursed people of God. We must stop depending on others to pave the way for us and pave the way for ourselves. We must seek to develop an educational system that will benefit our children efficiently as the present educational system of the white man has efficiently robbed

us of true mental benefits for ourselves.

WE MUST adopt nationwide community action that will eliminate from our neighborhoods juvenile delinquency, drunkenness, prostitution, gambling and vice. We must fight to free our neighborhoods of the ignoble breed of white sex-offenders and profiteering racketeers who are nourished by our acceptance of their lot.

Let us come together as intelligent women to work towards the elimination of all such evils, and let us always bear in mind that only the work of the Honorable Elijah Muhammad has already accomplished this dynamic reformation for all those who follow his program and teaching for the black people of America.

SC Educational Fund

NEW ORLEANS—Rev. Fred L. Shuttlesworth, one of the leaders of the integration struggle in Birmingham, has been elected president of the Southern Conference Educational Fund, a southern group working to end discrimination.

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AFRICAN WOMEN exemplified by Miss Uloma Wachuku of Nigeria, seen here addressing the United Nations General Assembly, have given strong support to the recent resolution condemning Portuguese policies in Angola and Mozambique. Miss Wachuku, educated in Ireland and Nigeria, is the niece of Nigeria's Foreign Minister Jaja Wachuku.

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Inferior Schools

Battle of Boston's Blight

By CHARLES FLEMING

BOSTON — With demonstrations against insidious "de facto" segregation in public schools taking place here and across the nation, I called on Mrs. Louise Day Hicks, chair-lady of the Boston School Committee, for the local official point of view on the situation.

Mrs. Hicks complained of the lack of communication between her office and the Negroes and their leaders. "Their communication comes to me through newspapers," she asserted, "but they never come down to talk with me.

MRS. HICKS

"I DON'T know what they want," she added. "The NAACP never communicates with me directly."

While refusing to admit the

existence of de facto school segregation, she declared, "the Negro child has had an equal education — but I feel that he needs more, and we are willing to give him more."

Mrs. Hicks charged that "this is really a disciplinary problem rather than one of segregation."

The Boston School Committee has been accused of spending less money per capita in the predominantly Negro schools than in the city as a whole. "AS LONG as the white man can keep the Negro confined to the ghetto," Executive Secretary Atkins of



PICKETS DEMONSTRATE on Boston's Beacon Street in front of the Boston School Committee building. NAACP charges Negro children

in Boston are victims of "inferior equipment, teachers and schools."

the local NAACP said, "he can write it off with inferior equipment, teachers and schools."

He said that de facto segregation concealed the "shocking facts" that (1) there are only 49 Negro school teachers in a school system employing 2,000 and (2) that there is no Negro school principal in this city. Despite Mrs. Hicks' stubborn, unyielding stand that

segregation does not exist and that Boston's Negro schools are adequate, the facts are that there are 13 predominantly Negro schools here. The most "modern" of these buildings was erected in 1937. All the rest are more than 50 years old.

SOME of the schools date back to 1868 and 1870. The Sherwin School is 93 years old and is a fire hazard be-

cause it has an all-wood interior and open wood stairways.

Meantime the NAACP promises more mass demonstrations if the question of de facto segregation is not resolved. But the Boston School Committee, while agreeing to a one-hour meeting, promised to close the session if the NAACP even mentions de facto segregation.

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Demonstrators Fight for Negro History in Schools!

A new note in the current cross-country demonstrations for equal rights was struck here when 100 Negro students and teachers picketed the Chicago Board of Education demanding the proper and truthful inclusion of Negro history throughout textbooks used in the Chicago school system.

The pickets carried signs and chanted slogans demanding "Include the Negro in History," asking "Is History White?" and shouting, "We've been brainwashed" by all-white history lessons.

Among the organizations sponsoring the demonstration was the Amistad Society a group of young scholars who have initiated Negro history clubs in the city.

PICKETS explained that textbooks in the schools "do not tell the true story of America because the Negro, who has done as much as anyone to build this country,

is hardly mentioned—except to be belittled or lied about." It was pointed out that no Negroes are "mentioned as heroes in social studies textbooks."

In science and medicine, in literature and the theater, in virtually every American field of endeavor, the accomplishments of American Negroes make a long and impressive record of achievement, a spokesman for the Amistad Society declared.

"BUT the Negro child has been taught that he has no history worthy of study, that

all the foundation stones of America were laid by white builders of history," he said.

A history that omits the contributions of Negroes in an effort to convince Negroes they have no heritage, has damaged the thinking and lives of white Americans by giving them a false sense of superiority.

"We want Negro history as part of American history, not as a separate unit," a demonstrator was quick to assert. "We want to see Frederick Douglass, Henry Highland Garnett, Benjamin Banneker and Nat Turner mentioned along with Washington, Jefferson, Franklin and Paine."

The Amistad Society, in a statement, urged "the Board of Education to use its influence to see to it that children attending the Chicago Public Schools are exposed to a history of this country which faithfully represents the role played by Negroes throughout the nation's history.

"TO THIS end, we suggest that the Board immediately call together a group of honest and capable scholars to compile this true story of America," the statement continued.

It suggested eight scholars to help in this work: John Hope Franklin, Rayford Logan, Mark Krug, Lerone Bennett Jr., Bernard Weisberger, Russell Adams, C. Vann Woodward and Benjamin Quarles.



PROTESTING the exclusion of Negro history from school textbooks—a nation-wide problem—young Chicago demonstrators open up a new frontier in the fight for equal rights as they picket the Board of Education. One sign demands: "Teach Us About Us!"

Arrest Negroes in Pine Bluff Library

PINE BLUFF, Ark.—Twenty-five Negro students, members of the Pine Bluff Movement, were arrested here in the main branch of the Negro Public Library. Negroes can obtain library cards only in the "Negro" branch and are allowed only to take out non-fiction books from the main branch.

William Hansen, a field secretary for the Student Nonviolent Coordinating Committee, said that included in the group was Robert Whitfield, chairman of the Pine Bluff Movement and a member of the SNCC executive committee.

Says Educated Women Helps Whole Family

CALGARY, Canada—A president of a women's organization said here that educating women is a vital step in the social progress of the world.

Mrs. Gorda van Beekhoff of the Netherlands, president of the Associated Country Women of the World, told a gathering while on a speaking tour here that educating a man meant educating "a human being."

"But," she added, "if you educate a woman, you educate a whole family."

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About Books

SIN CORNER and JOE SMITH
by Joe Smith
Exposition Press—New York
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Reviewed By Christine Johnson

"Sin Corner" is a concise and sometimes vivid account of how an elderly, retired Negro man, native in the workings of big city police and politics, narrowly escaped disgrace and a prison sentence when he dared to challenge the hand-in-hand existence of corrupt police and vice in a Negro ghetto in Chicago.

Written by Joe Smith, the book recounts the harrowing months spent by Joe Smith and his friends in their fight to save Smith's name, his home, and perhaps his life, and that of his wife.

"At Sin Corner, the throats blare of saxophone jazz dares to challenge the iron howl of the 'L,' " says Smith.

"LIFE is a hard, rocking beat and life is lived. Hustlers, heisters, hoppers, street hounds—they are all on the make at the shadowed crossroads of 63rd Street and Cottage Grove."

This was Sin Corner of Chicago's Southside.

One man, a retired decorator named Joe Smith, tried to change the character of that corner—to make it a respectable place for women and children of his neighborhood to pass on their way to school.

What happened makes the story of "Sin Corner" one



Mr. Johnson

that was Chicago's hottest story in 1959. The story of a determined man who was framed on a trumped-up charge of a crime against nature and who was forced to fight—literally for his life—against a group of corrupt policemen and city officials who looked the other way.

JOE SMITH almost ended up in prison. He did not only because of the actions of Chicago stood up and fought for one of their own.

A retired house painter, Mr. Smith has lived in Chicago since his youth and belongs to the American Civil Liberties Union, the American Economic League and the Conservation Committee of the West Woodlawn Council of Block Clubs. He and his wife are active members of the AME church.

So compelling is his story that the reader will live it

with Joe Smith, as he found himself facing the possibility of a jail sentence on a fantastic charge supported by the lies of narcotic addicts and prostitutes. "Joseph Smith," says the

Open Essay Contest on Mrs. Bethune

WASHINGTON—An essay on "What the Life and Works of Mary McLeod Bethune Mean to Me" could mean \$2,500 first prize to each high school student, it was announced here last week.

The essay contest is being sponsored by the National Council of Negro Women, Inc., an organization founded by the famous Negro educator. A New York foundation has contributed the first-prize money.

The contest is open to all high school students throughout the country. Theme of the essays will be "What the Life and Works of Mary McLeod Bethune Means to Me." All essays will be limited to 750 words, and must be sent to the national office of the Council, 1318 Vermont Ave., N.W., Washington, D.C.

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book jacket, "set upon his crusade against 'Sin Corner' not for glory but for the good of his community, just as he wrote this book not for glory and praise, but to indicate what one individual can do by taking the initiative and being willing to pay the price."

JOE SMITH himself says, "With all that followed the making of that complaint I have no regrets about it. If I had to do it over again, knowing full well the outcome, I would do it again. When all is said and done the stench from East 63rd Street affected all Chicago."

Name African Kenya's New Attorney General

NAIROBI, Kenya — This country's first African attorney general is Charles Nyong'o, a 33-year-old former deputy public prosecutor in the attorney general's department.

Hits Leadership Void Of Northern Negroes

NEW YORK — "There is no real non-violent leadership in the freedom movement of the North," an aide to Dr. Martin Luther King, Jr., declared here last week.

Rev. Andrew J. Young, who heads the voter registration program of the Southern Christian Leadership Conference, predicted that "to fill the vacuum, Dr. King will have to come north and lead the civil rights movement."

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VIGNETTES OF HIDDEN HISTORY

*Southern trees bear strange fruit
Blood on leaves and blood at the root.*

—Billie Holiday

By Sterling Stuckey

Shortly after the close of the war between the states, when hopes of black men ran high and reconstruction governments were being mounted, a woman destined to move and shape history was born. Her name was Ida B. Wells,

Before having matured into womanhood, she saw hooded Klansmen perpetrate the most violent acts against Negroes and use all manner of intimidation in attempting to turn the freed men back into slavery. Ida determined to prepare for war against racism by acquiring an education. She nursed her intelligence at Rust College in Mississippi and later at Fisk, deciding finally to teach in Memphis, Tenn.

IT IS NOT an exaggeration to say that in that period in Tennessee and its surrounding states were notorious for the absence of a rule of law as far as Negroes were concerned.

Men ruled, and they were small, hateful men who, from high places, viewed all blacks as less than human, and bent their energies to reduce them to the level of brutes.

Many wilted before this white-heat hatred, but Ida, despite her refinement and feminine qualities, was steeled by the challenge and used her pen to open a courageous crusade against lynch mobs. She began writing a newspaper column for the Memphis Free Speech and later became editor and co-owner.

As editor of The Free Speech, Ida was quick not only to attack lynchers and the public officials who sanctified their acts either by silence or active complicity, but unmasked the southern argument that Negroes were lynched in order to "protect white womanhood."

Behind the mask was the true face of the South: the twin-headed evil of sheriff and constable hovering over the ballot box. Hers was a fight against all that this implied.

IDA B. WELLS' militancy in print evoked the immediate wrath of the racists who, in fine southern fashion, gallantly threatened her life. She was not only militant with words, however, but, in spite of her fragile appearance, was known to have carried two guns strapped to her waist as she walked the streets of Memphis.

As each lynching met with a furious counter attack from her pen, the threats against her life, and her newspaper, increased.

A turning point in the life of Ida occurred in Memphis in 1892 when three Negroes were taken from a jail and lynched by a hooded mob. The men lynched — young businessmen — were the victims of white business competitors.

In this tension-charged atmosphere Ida B. Wells published the whole tragic story in the Memphis Free Speech. She spared neither those said to have been with the mob nor those public officials responsible for the breakdown of law and order. Within 24 hours after this issue of Free Speech was on the newsstands her printing press was destroyed by a white mob which also burned all remaining copies of the paper and set out to find the editor. With the aid of friends, Ida B. Wells eluded the raging, headless mob. She did not return to Memphis. She escaped to New York and there secured a job with the New York Age, where she continued her explosive articles against lynching. The editor of The Age, one Thomas Fortune, remarked of her: "She has plenty of nerve and is sharp as a steel trap."

ENCOURAGED by northern militants such as Frederick Douglass, William Monroe Trotter and others, she continued her struggle against injustice, and began to research and publish information on lynchings. Her The Red Record, a pamphlet published in 1895, was the first statistical report of lynchings in the U. S. Her work in this area was to be continued by Tuskegee Institute.

In 1898, she appealed to President McKinley to personally use his influence to put a stop to the naked rule of mobs prowling the southland:

"Nowhere in the civilized world save the United States of America do men

Ida B. Wells: Woman of Fire and Freedom



possessing an civil and political power, go out in bands of fifty to five thousand to hunt down, shoot, hang or burn to death a single individual, unarmed and absolutely powerless. Statistics show that nearly 10,000 American citizens have been lynched in the past twenty years."

And she understood the limits of human responsibility for the systematic southern savagery:

"Is not the North by its seeming acquiescence as responsible morally as the South is criminally for the awful lynching record of the past thirteen years?"

Despite continued harassment in the North and South this brave young woman

went on to be one of six Negro founders of the N.A.A.C.P.

In 1931, Ida B. Wells died. A monument to her memory, a low-rent housing project, was erected on the south side of Chicago. It represents an acknowledgment of the fact that her life was given to the cause of the human spirit's liberation.

(This is the third of a vignette series by Mr. Sterling Stuckey, prominent young Negro historian, writer and teacher. Mr. Stuckey contributes freelance articles to academic and literary publications.)



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The Muslim Program

What the Muslims Want

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What the Muslims Believe

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

2. WE BELIEVE in the Holy Qur'an and in the Scriptures of all the Prophets of God.

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

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

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

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

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

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

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

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

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

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

We do not believe that America will ever



Honorable Elijah Muhammad

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

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

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

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

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

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