

NOW!

NEWS OF THE NATION & THE WORLD

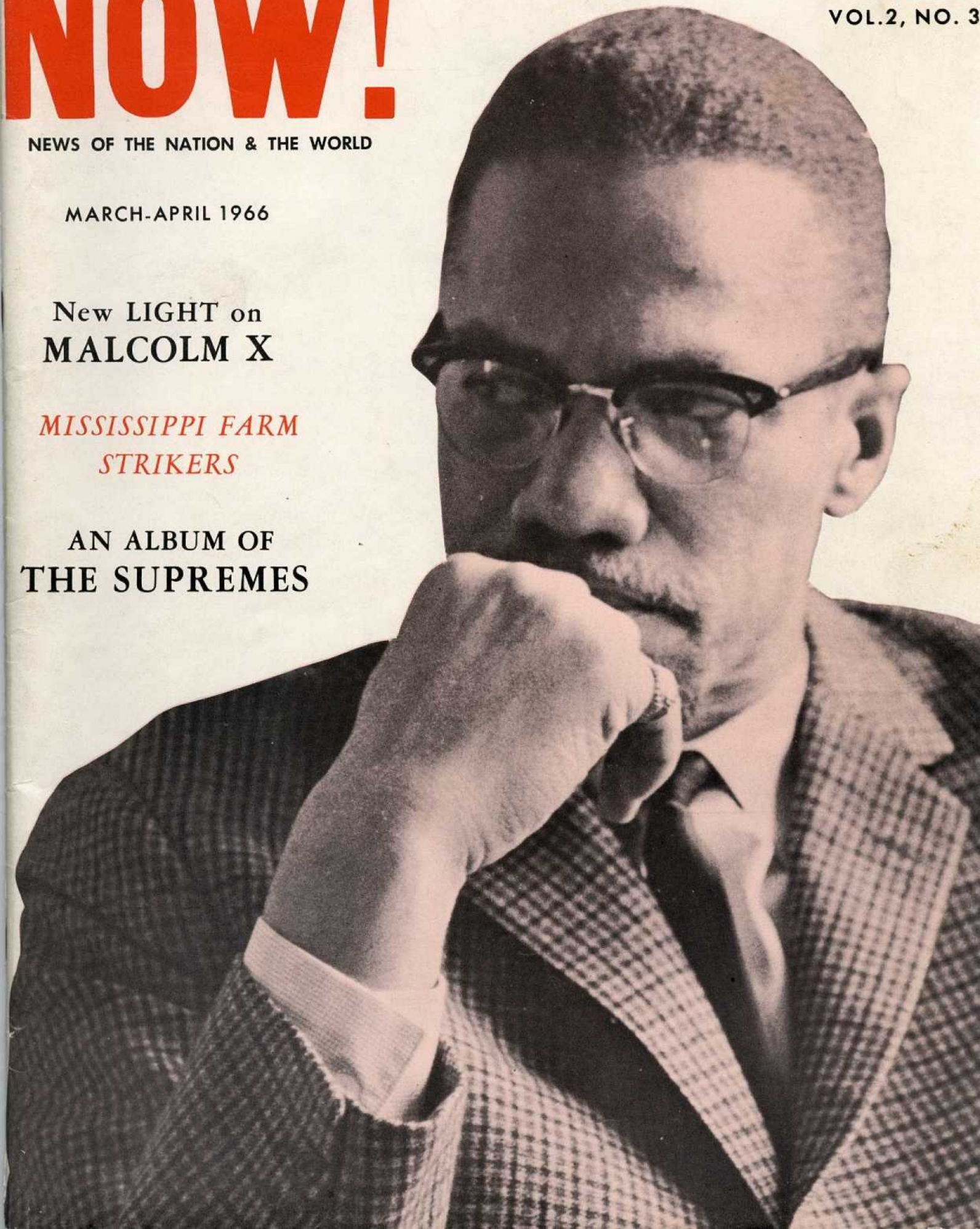
MARCH-APRIL 1966

New LIGHT on
MALCOLM X

*MISSISSIPPI FARM
STRIKERS*

AN ALBUM OF
THE SUPREMES

25c
VOL. 2, NO. 3



Soul Mate

SLIMLY lovely Lola Edwards is this issue's Soul Mate. A charm teacher, 21-year-old Miss Edwards is a Detroiter.

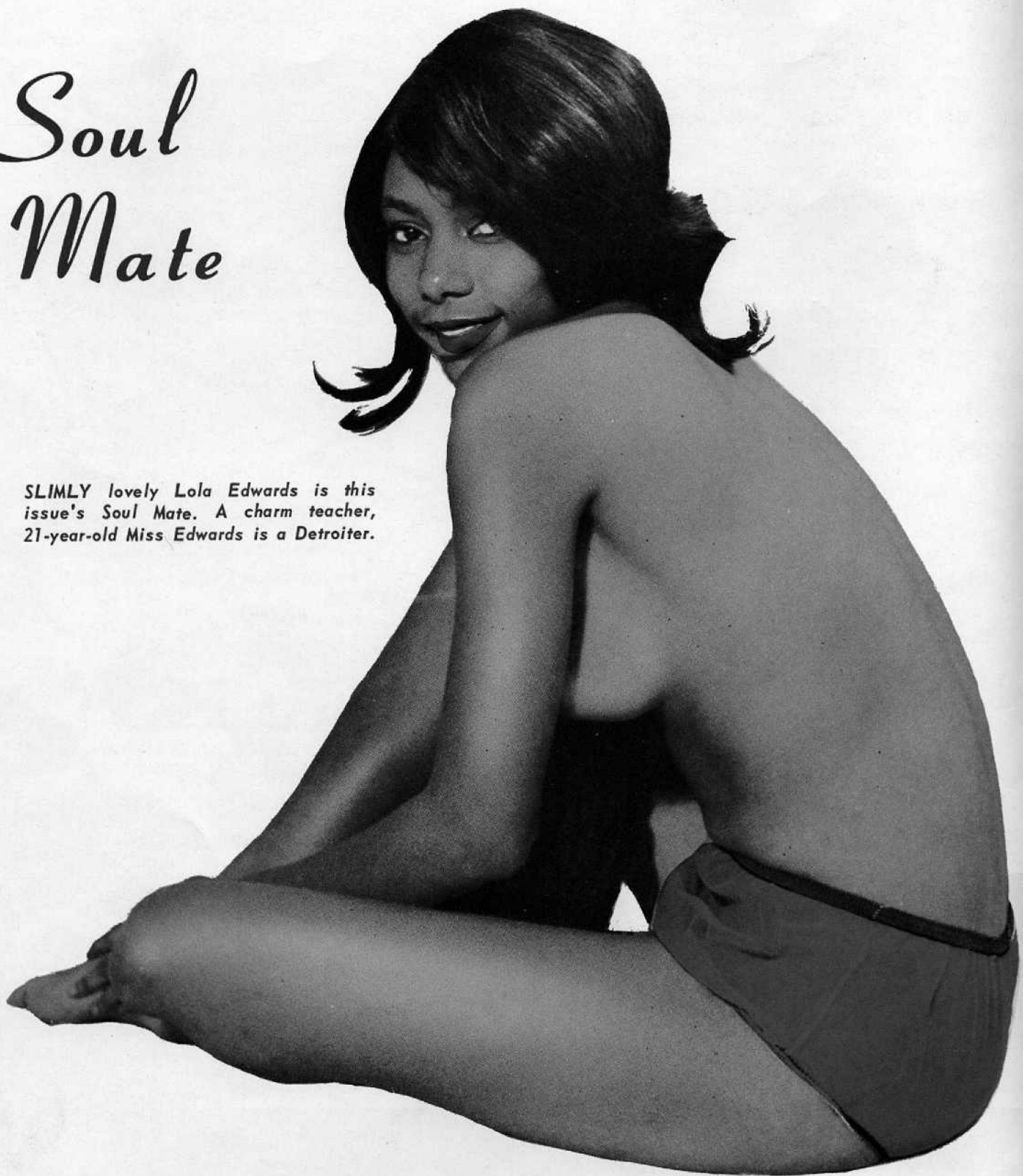


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NOW!

There are cities in America where, were it not for the Negro weekly press, no one would know that three men are on trial in New York for the murder of Malcolm X. And yet this trial and its meaning—the life and death of the man Malcolm Little who became Malcolm X and died Al Haj Malik Shabbazz—is by far the most important news event of the past month. Indeed, one of our editors, Attorney Milton R. Henry (see his cover story), views the “eleven-month ministry” of Malik Shabbazz as the most important single event of our entire struggle for freedom.

You may not agree with him. But we think you will find his rather extraordinary testimony immense and rich food for thought.

Milton Henry, by the way is an ex-Army officer and fighter pilot (World War II), a graduate of Pennsylvania's Lincoln University, and a graduate of Yale University's law school. He is a former city councilman for Pontiac, Michigan, and a successful criminal and civil rights lawyer.

Good reading,

RICHARD B. HENRY
Publisher

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THE oblivious play of these California children seems to symbolize the confident prediction of Freedom Fighters that the world cannot remain as it has been. President Johnson, however, gambles that it can. (See story opposite page.) - Fowler pictures

THE STAKE IN ASIA IS AFRICA'S WEALTH

NATIONAL DESK—All last month the resolute and immutable message from Asia was that the world can no longer remain as it has been. It did get through here, and in some quarters it was believed. It was believed by Robert Kennedy, now Senator of the United States from New York, who urged as **NOW!** went to press, that the United States negotiate for peace directly with the National Liberation Front of South Viet Nam (the Viet Cong), that the Viet Cong be included in any new government formed as a result, and that the United States be prepared to accept the results of a unification election, which the Viet Cong and Viet Minh would almost certainly win. All these are positions which all last month President Johnson and his administration said were unacceptable to them.

Johnson and Humphrey and their administration do not believe the message from Asia. Partly, perhaps, it is because in the early 1960's the same message came from Africa, and in Africa during the last two years American wile and American money have stopped the African revolution cold; everywhere across the



CONGRESSMAN CHARLES DIGGS

Last month, convinced that world must change, Diggs joined seven other U. S. Representatives in urging recognition of China.



PRESIDENT Lyndon B. Johnson, architect of the imperialist victory which has temporarily halted the African freedom drive, with Vice President Hubert Humphrey (right) is confident white victory can also be achieved in Asia. L. Henry photo.

continent, save in Ghana, Guinea, Tanzania, Algeria, and Egypt, African economies and governments are dominated by Wall Street and French-led cartels.

In another day, another Kennedy, as President of the United States, had reacted to the message from Africa; though he sat out the murder of the Congo's Patrice Lumumba, he eventually acquiesced in the use of armed force by the United Nations to end the big business-backed secession of the fabulously rich Katanga Province. But one year after Kennedy's death the Great Disbeliever, Lyndon Baines Johnson, now President, had undone Kennedy's halting start on a reconstruction of the world, Moise Tshombe, the cartels and Wall Street were again running the Congo. (John Kennedy was

no enemy of white power, but he understood that the old ways and the old fruits of that power had to go. Land possession by the people had to replace land expropriation; political control, political subjection; education and health and freedom from hunger, deprivation, and economic independence had to replace economic exploitation.)

Mr. Johnson believes the white man's African victory (temporary, though it is) can be repeated in Asia. That was the meaning of his continued refusal to negotiate with the Viet Cong (he has said he will negotiate with any "government"—the Viet Cong is not a government); it was the meaning of his sending Vice President Hubert Humphrey to

ASKS CONGRESSMEN TO AID NKRUMAH

NATIONAL DESK - Michigan's two Negro Congressmen, Charles C. Diggs, Jr., and John Conyers, Jr., were urged as **NOW!** went to press to support Ghanaian President Kwame Nkrumah. Reacting to news of a military power grab in that key west African state, **NOW!** Publisher Richard B. Henry wired the Congressmen his belief that "the rebel regime is pro-imperialist" and asked them to work to delay U.S. recognition.

Henry said support of America's six Negro Congressmen could be crucial in assisting Nkrumah, founder of the modern Ghana, in cementing support expressed for him by other members of the Organization of Afri-

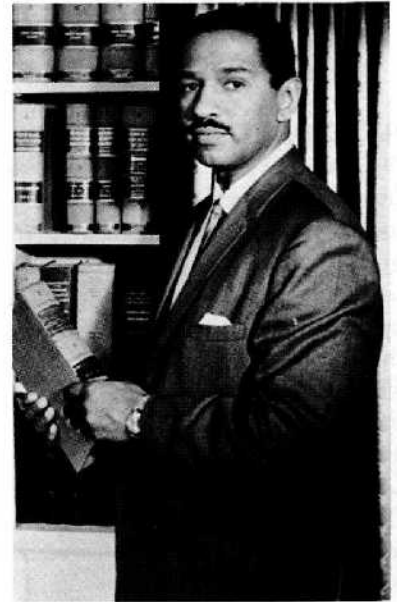


NKRUMAH

can Unity and in toppling the illegal government.

"In winning freedom for Ghana ten years ago," the publisher said, "Nkrumah not only put the African independence thrust on the winning road but has never stopped promoting that thrust. His work has also contributed substantially to our own struggle in America. Now is the time to show our gratitude and our political astuteness."

CONGRESSMAN JOHN CONYERS



The Stake in Asia cont'd

South Viet Nam, Australia, and other capitals of Asia. And U. S. Senators and others who really believe, as they have said, that the United States has "no vital interests in Viet Nam," are naive. To be sure, American investments in Southeast Asia are minor; the investments which Johnson is protecting are in Africa: the Congo, Zambia and Rhodesia, and South Africa—where more than 160 major American corporations have 700 million dollars invested, and Ford, Chrysler, and General Motors are increasing their investments at a rate of 50 million

dollars a year.

Simply put, the Johnson administration's objective in Viet Nam is to frustrate, discredit, and contain the power of China in Asia, and thereby prevent the exportation of Chinese power to Africa. It is significant that Lyndon Johnson and Hubert Humphrey and General Maxwell Taylor, who, testifying before the Senate on South Viet Nam last month asked rhetorically, "How can we compromise the freedom of 15 million people?" have no plan for helping the Angolans in their battle for the freedom of their millions of people from the butcherous Portuguese, or the black Rhodesians from their NATO-armed white oppressors, or, to say the least, the nine million black South Africans from their white masters.

China does have a plan.

The world cannot stay as it is, That Lyndon Johnson does not believe this has placed the world on an apocalyptic course that could soon eliminate all the hopes of the Diggsses and the Kennedy's—however limited—for a peaceful evolution of the changed new world. ☆

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AID COMES TO MISSISSIPPI FARM STRIKERS

by Frankee Davenport

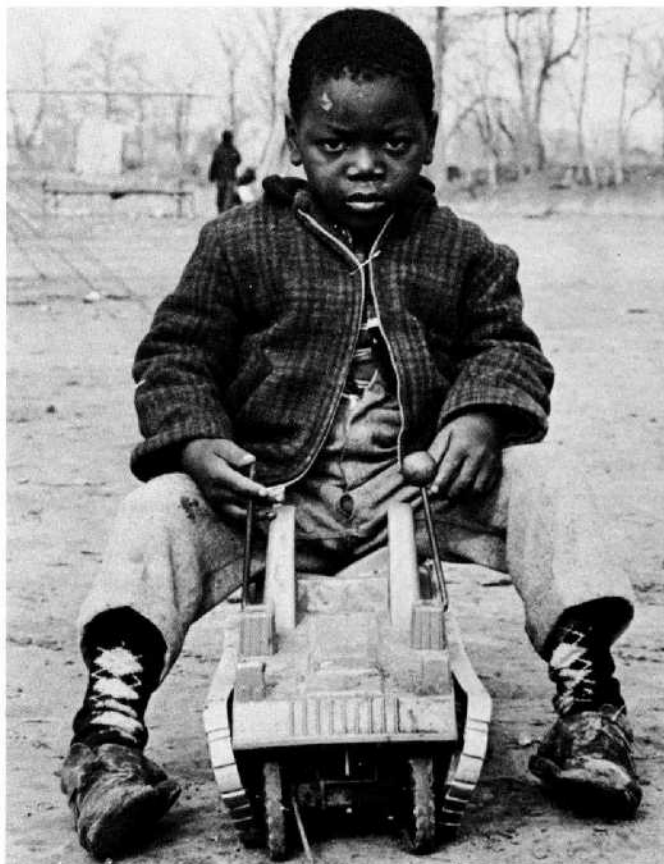
Hope, it came at last to striking tenant farmers of Tribbett, Mississippi in the form of a Community Center, which was erected recently by University of Pennsylvania students and faculty members.

Engaged in the first plantation strike since the nineteen-thirties, the farmers had been evicted and all local employers had refused to hire them. Together with their families, the strikers had taken up residence in tents.

These forty-eight men, women and children believed that if they could survive the winter, then other farmers might join the walk-out at planting time.

The strike was organized last spring by the MISSISSIPPI FREEDOM LABOR UNION to fight for a \$1.25 hourly wage. At present a cotton picker earns \$3.00 per day (a day in a Mississippi cottonfield is from sunrise to sunset)

In an attempt to provide their own income, the striking families began to operate a cooperative workshop for the production of wood carvings, but despite their bravery



CHILD OF MISSISSIPPI MISFORTUNE

and enterprise the winter weather soon became the major opponent.

Meanwhile, a group of Pennsylvania students, in consultation with civil rights organizations, conceived the idea of "Project Mississippi," which aimed at the erection of a

Community Center for emergency housing.

To gain support for the project students set up speaking engagements and fund-raising campaigns which netted over \$10,000.

Located in a area where approximately four thousand Negroes live on less than \$500 per person per year, the center now provides bathroom facilities, running water, a community kitchen, a meeting room which will be used for Project Headstart, church, voter registration education, adult literacy classes and an emergency hospital.

Since statistics could not possibly convey the plight of these people, Don Hammer gives this report of his visit to one of the moreorless

Cont'd next page



STRIKE CITY

typical homes on one of the plantations the workers had struck.

"Upon approaching the house we were invited onto the porch which was strewn with bean shellings, rotten cotton sacks, pieces of broken stone and other assorted bits of scrap. The dim house itself was a single large room with two very small windows, the only sources of light besides the door. Cooking, sleeping, eating, drinking were carried on in one room.

"The walls were ragged with holes that now let in the flies, and must also let in the cold rainy wind of winter. In a drooping cot to our right as we came in the door lay a small child only months old.

"The child's eyes were covered with flies. Not being able to stand such a sight, I tried to chase them away only to be met with the comment from the mother of the child 'they'll only come back again.'

"As our eyes adjusted to the dimness of the room, the shadows in the corner became outlines of more children—children unlike children. They sat staring with open mouths and dumb non-seeing eyes. They did not even seem to move, but only swayed in a slow monotonous manner.

"The mother called to the one girl, and when she came into the light of the doorway I could see her eyes were all puffed and swollen and they were dripping with a thick yellow pus.

"Turning away, my eyes fell upon another of the children, a little boy whose stomach was swollen to at least twice the normal size."

That was a house on the Hayes Plantation where six children and two adults live; they all suffer from some sort of illness and the baby is blind.

* * * *

The strike now in full swing is against this way of life but it actual-



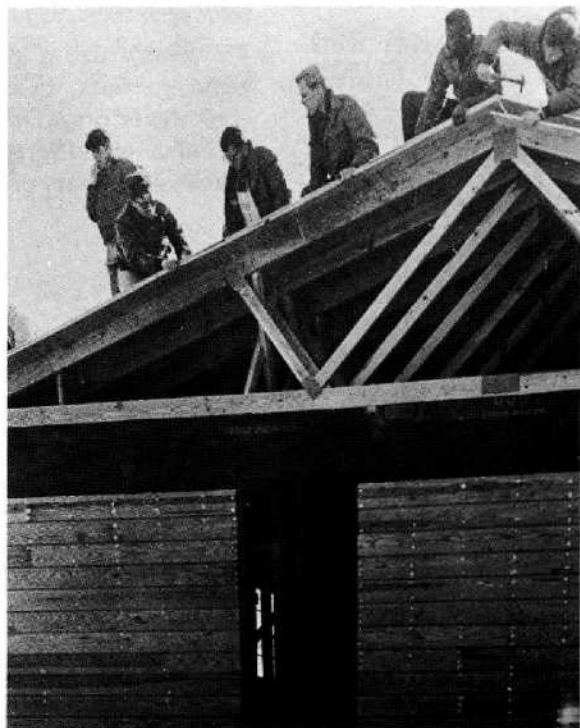
NOW! Senior Editor Laurence G. Henry (1), shown here with Dominican rebel Army Chief Monte-Arache during last summer's uprising, is seeking permission from the Chinese government to enter that country and bring back first-hand, unbiased reports.

ly has little hope for success. Next season there will be at least a 12.5 percent reduction in the number of acres planted in cotton and the reduction could go as high as 35 percent.

In other words automation is replacing the tenant farmer, and since many will vote this year for the first time the white community

is very anxious to discourage them from living in Mississippi at all.

But, the new center provides a place for communication, and communication gives birth to ideas, and ideas are the parents of progress. Incidentally, a 1500 foot well at the cost of \$6,000 is now needed at the center. ☆



MALCOLM X

by

LAURENCE and RICHARD HENRY

The informed Negro community believes it knows WHY Malcolm X was killed. This community believes, as author James Boggs said in **NOW! Magazine** last issue, that "the police and the CIA were involved and that

Malcolm was killed because his ties with the world revolution in Africa and Asia were becoming too great a threat." In the months before his death Malcolm talked unity and laid a basis for the organization of suddenly eager but theretofore individual-

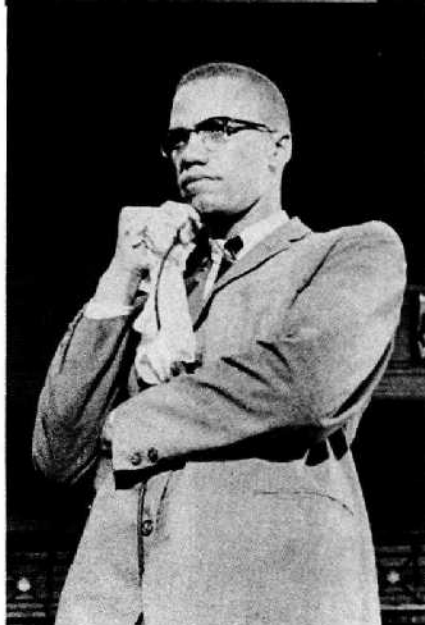
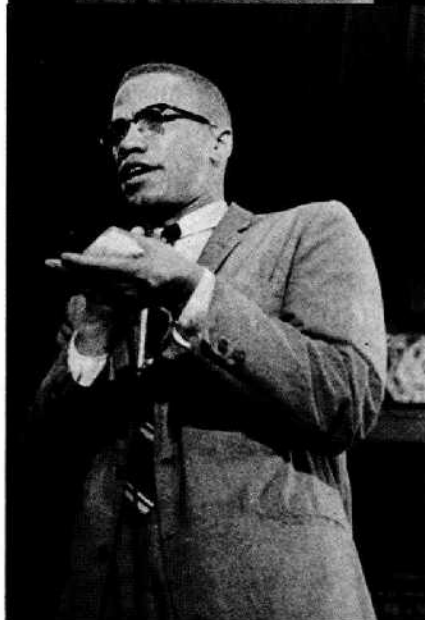
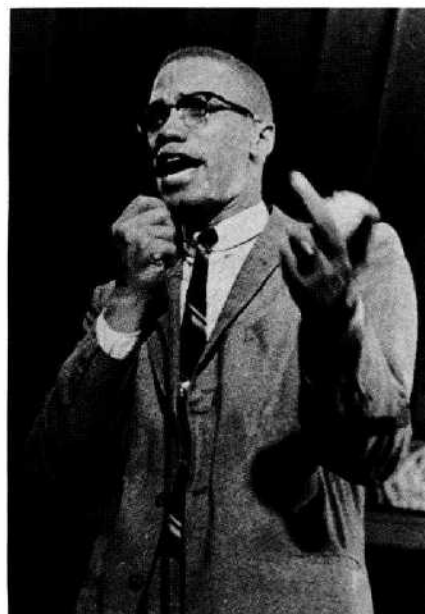
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BEHIND THE MURDER TRIAL



"ZOMBIES" WHO KILL ON SIGNAL

ASTUTE, scholarly and electrifying, Malcolm X became the foremost spokesman of the Black Muslims almost from the moment he joined, a dozen years before his death. At right, in 1962 he cows a hostile University of Pennsylvania audience. Below are Fruit of Islam Captain Joseph (1) and other Muslims. From these ranks, Malcolm charged, came the "zombies". - L. Henry photos.



istic peoples of color in England, France, the United States, the West Indies, and South America—"a hundred million people of color" he had said, "INSIDE the domain of the oppressor." Malcolm alone, of all the Negro leaders active in America, was trusted and accepted as brother by the emerging, revolutionary Afro-Asians. Only Malcolm, of all the Negro leaders, had been admitted to the secret sessions of the Organization of African Unity in Cairo in July of 1964. And when he returned to America five months later, a month and a half before his shocking, bloody assassination last February, he brought with him the promises of a string of African heads-of-state to "internationalize" the American Negro's struggle by backing a resolution in the United Nations.

That was why Malcolm X was killed, we believe.

The murder trial in New York (still going on as **NOW!** went to press) may tell WHO killed Malcolm X. And the "who" is of such importance to the Negro freedom movement that the answer could—without journalistic exaggeration—halt all Negro initiative in its tracks and completely subvert our advance toward real and lasting solutions. It could, on the otherhand, make dedicated Negroes form a bureau as efficient as the Jewish service which tracked down and took the Nazi Adolph Eichmann and as deadly as the Irgun, to search out and destroy the procurers of Malcolm's death who would, just as surely, procure the death of ANY leader who, like Malcolm, attacks the foundations.

The state of New York contended, as the trial opened, that Malcolm X was killed by Black Muslim enforcers.

Before his death Malcolm X accused Elijah Muhammad, leader of the American Islamic denomination which calls itself "the Nation of

Islam" but is popularly known as "The Black Muslims," of seeking his life, and later, one week before his death, on the day his home was fire-bombed and gutted, added: "I'm going to stop saying it's only the Muslims who are trying to kill me. There are others in it with them, even more powerful."

Leon Amir, a former Black Muslim official himself and a trusted aide to Malcolm X in the brief and star-crossed days after Malcolm left the movement, died (officially of "epilepsy") a few weeks after Malcolm. This shaven-headed, stocky karate expert and onetime bodyguard to World Heavyweight Champion Muhammad Ali, had suffered a severe beating in Boston, allegedly at the hands of the Muslims, and publicly predicted a violent death for himself. He said, "There is a standing Muslim order to kill or maim anyone who defects from the movement."

By contrast Talmadge Hayer, one of the trio brought to trial for Malcolm's murder, categorically denies not only any part in the assassin-



ELIJAH MUHAMMAD, leader of the Black Muslims, denies ordering Malcolm's murder. It is said he wept when news reached him. But Talmadge Hayer an alleged Black Muslim, confessed the murder in court as NOW! went to press.

ation (he claims he was an innocent bystander) but denies any connection whatsoever with the Muslims, (Hayer was shot in the leg,) reportedly by one of Malcolm X's bodyguards, as people fled the second-floor Audobon Ballroom, scene of the assassination. He was "positively" identified by ANP reporter Chuck Moore, an eyewitness, as the assassin who first ran forward and blasted Malcolm with a sawed-off shotgun. Curiously the prosecution alleges that Hayer was, rather, one of the two men who caused a diversionary commotion while a third man felled Malcolm with the shotgun. The prosecution says Hayer and Norman Butler then emptied revolvers into Malcolm.)

Similarly Elijah Muhammad denies any complicity in the murder. Informants say he wept when news of Malcolm's death reached him—although he refused to allow Malcolm's brother, Minister Wilfred X of Detroit, to attend the funeral or comfort the widow. Of accusations of wrongdoing leveled at him Muhammad has said:

"Noah was laughed at and scorned (and) called a liar and looked upon as a crazy person. Some of the members of Noah's family joined the mockers and disbelievers. They even threatened the life of the preacher of righteousness. So it is with the opponents of the Messenger of Allah (Elijah Muhammad) today in America."

Raymond Shaffief, Supreme Captain of the Fruit of Islam the second most powerful man in the "Nation," and the key man, it is said, in curbing Malcolm's power, is even more explicit. Members of the Nation, says he, are absolutely forbidden by "the messenger and his teachings and message from Allah" to carry weapons. "I do not carry arms and no other official or Muslim carries arms to my knowledge."

Dramatic proof of Sharrieff's enforcement of this edict seemed to come in the January 28th (1966)

edition of the movement's newspaper, "Muhammad Speaks." said Sharrieff:

"I will dismiss from the Temple anyone, even my wife, if she is found to own or carry a weapon. My son was never ordered to carry a weapon while working at our clothing store and as a result of this incident he has been dismissed from the Temple and also his job."

Sharrieff is married to Muhammad's daughter, and his dismissed son is, therefore, Muhammad's own grandson!

* * * *

But if, as Elijah Muhammad said, Noah in his day was mocked by members of his own family, who joined "the disbelievers," Muhammad has not escaped a similar fate. Charges of wrongdoing were leveled at him by his own son, Wallace, who quit the movement in 1964, shortly after Malcolm left. In a public, recorded press conference in Philadelphia, Wallace, who has since returned to the "Nation," said:

"Officials were jealous of Malcolm's power and popularity, and they wanted him out of the way. They planted suspicions in my father's mind telling him that Malcolm wanted to take over the organization. My father and his aides seized upon the remark (i.e.: Malcolm's characterization of President Kennedy's death as "chickens coming home to roost") as their perfect opportunity to suspend him on the grounds of insubordination. My father was reluctant to put Malcolm out of the movement for fear that many of his supporters would follow him, so he suspended him instead.

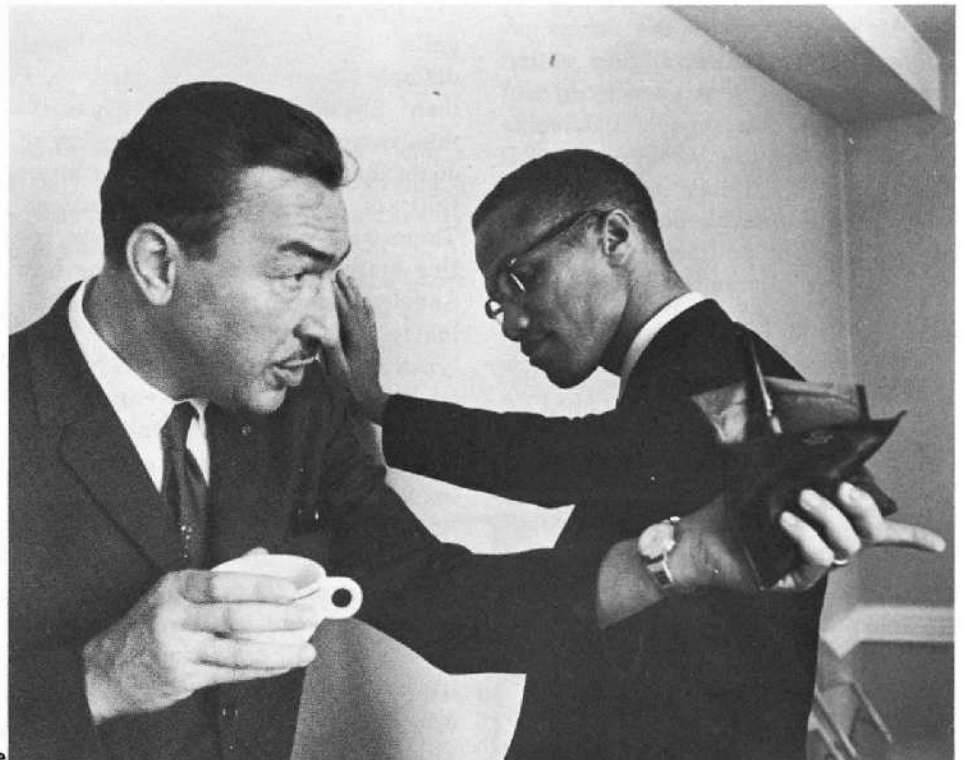
"Eventually Malcolm realized that my father was attempting to muzzle him, and he went to my father and demanded his reinstatement. When my father remained adamant, Malcolm threatened to leave the organization. At this point my father put him out. I resigned from the move-

Cont'd next page



ABOVE, three years ago, Malcolm X (Elijah Muhammad is on the right) is at the height of his influence over the Muslims. Though he began virtually every utterance with the phrase, "the honorable Mr. Muhammad says -" Malcolm was, more and more the movement. Muhammad, said his son Wallace, moved to curb this power.

DURING the same period Malcolm's influence spread beyond movement. Almost an alter ego for Harlem Congressman Adam Powell (1), Malcolm pulled Muslims toward role in rights struggle. Whites who wished his death knew Malcolm was never playing.



ment because I could no longer stand the corruption and the hypocrisy being practiced by my father and his cohorts."

"Corruption and hypocrisy" could have involved Elijah Muhammad's personal life. When a few months later, in June of 1964, two attractive women in Los Angeles filed paternity suits against the Muslim leader, Chicago headquarters denounced the suits as a defamation plot hatched by Malcolm X. But Malcolm X, who had left the "Nation" in March 1964 and never said a hostile or derogatory word about Elijah Muhammad or the Black Muslims until attempts on his life and scurrilous attacks upon him in the Muslim newspaper made response a better tactic than silence, explained later that "I believed in Muhammad more than Muhammad believed in himself. I was so spooked up I wouldn't believe anything derogatory about Elijah Muhammad."

But derogatory intimations had been coming to Malcolm over the years. Once, in February 1963 (a year before the break) Malcolm said he went to Muhammad's home seeking an explanation of the rumors of Muhammad's sexual profligacy which he had heard. "I was made to sit alone in an ante-room," Malcolm said. "The lighting was weird and I was alone for a long time. It was supposed to give me the jitters, but I was used to solitary confinement from prison. Doors were slamming out in the corridor and then people came in and out and looked strange at me. Finally Elijah came in. He listened to my questions and then replied, "Boy, don't you know you shouldn't talk like that? Some of my fanatical followers might kill you."

Malcolm told these and other incidents to a number of confidants in several places in this country and abroad. In hindsight it seems clear that he made these "revelations" as a means of self-protection, to enable those who believed in him

and his mission to understand the forces arrayed against him, to insure that, were he to die, the truth would live and justice would meet the procurers.

* * * *

If Americans—and Negroes in particular—were astonished when a member of the American Nazi Party, was accorded a place of honor at a Black Muslim conclave not long ago, Malcolm indicated that Muslim ties with the oil-rich supporters of the Ku Klux Klan were deep and vast. James Venerable, a Klan lawyer, had defended the New Orleans mosque following a raid by police and charges of insurrectionist activity. Malcolm said he himself had accompanied Elijah Muhammad to an incredible meeting in 1961 at Magnolia Hall in Atlanta, Georgia, at which Elijah's dream of a black nation within the United States was solemnized in a treaty with officers of the Klan. Maps were drawn "ceding" the Black Muslims parts of South Carolina and Georgia, an act to be effectuated when the right wing forces came to power.

For Malcolm X, the "messenger's" most forceful and most vocal disciple, believing in Elijah "more than Elijah believed in himself," this event was a subtle sowing of doubt that later would bear the bitter fruit of complete disillusionment. There were other sowings. When police staged a bloody raid at the Los Angeles Mosque on April 27, 1962, leaving one brother killed, one paralyzed for life, and ten others wounded. Malcolm, the most towering figure in the movement and minister of the New York mosque, flew to Los Angeles and then directly to the Phoenix, Arizona, home of Elijah Muhammad. In fury and outrage he demanded acts of vengeance in accordance with the dictum—"an eye for an eye, a tooth for a tooth, a head for a head and a life for a life." He asked that Patrolman Donald Weese who had shot and killed Ronald Stokes, himself be

killed and that other retaliation be made in order to insure that no such attack would ever occur again.

Malcolm reported that Muhammad replied: "You mean to tell me you still worry about those fools? They should have ALL been killed." No hair on the head of any white man's head was ever touched in retaliation.

* * * *

Yet, against persistent rumors that young Muslims were practicing silent methods of killing by waylaying derelicts in the Bowery and dispatching them with mortal karate blows or hatpins jabbed under the base of the skull, Malcolm used his considerable influence. "Why kill someone who doesn't particularly need killing?" he would say. "If you've got to kill someone, go on down South and kill someone who needs killing—and I'll join you!"

Malcolm's influence was, indeed, considerable. When, for instance, he grew a mustache, five thousand Black Muslims also grew mustaches; when he shaved his head, the chain reaction among the brethren was instantaneous and similar. But close associates of Malcolm in those days say he was "shocked" to learn the existence of an inner terror group, trained in mayhem and violence, whose loyalties lay elsewhere. These were the "zombies", capable, like Pavlov's dogs, of remorseless killing on signal. The aforementioned Leon Amir, who defected from the movement shortly after Malcolm and, like Malcolm, died after predicting his own violent death, told the press he was one of these.

Amir said that the cause of his estrangement from the movement—and of the severe beating he suffered in Boston—was his failure to carry out his portion of a contract against the life of the recently defected Malcolm X. He had been assigned, he said, to deliver a

Cont'd on pg 12

NEW GLORY VISITS MALCOLM X

by **ATTY. MILTON R. HENRY**



FROM the maelstrom of the Black Muslim world, which he left in March 1964, a new Malcolm X emerged. A new name, Al Hajj Malik Shabbazz, symbolizing a religious rebirth and his pilgrimage to the Holy City of Mecca, was matched by a new physiognomy in the beard, a new aura of serenity and mission.

—J. Wilson photo

**A LAWYER-APOSTLE TELLS OF THE LAST DAYS
OF
AN AUTHENTIC NEGRO MARTYR
AND WHY THEY WERE HIS GREATEST DAYS**

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I remember being with Malcolm in Cairo, Egypt, during July of 1964. It was at the midpoint of his eleven month ministry. He had just presented a petition to the African Heads of State at the OAU convocation, and it had been favorably received. He was greatly encouraged by his reception, and the promises of assistance he had received from several highly placed African diplomats. In fact he was singularly elated and buoyant.

We walked along the flowered banks of the Nile from his quarters on the river boat Isis to my quarters in the Hilton Nile. Our conversation skipped lightly from our people and what needed to be done in the struggle, to his sudden unexplained seizure a few nights earlier, which had caused him to be rushed to the hospital for emergency treatment.

In the Lobby of the Hilton-Nile, the Convention hotel, we were joined by several Afro-Americans, including some who were studying at Al Azhar University in Cairo, and a former class-mate of mine from Lincoln University, Pa., who was in Cairo for AMSAC. We rode up on an elevator with Yomo Kenyatta, Tom Mboya, and some of the Kenya delegation.

Later five of us who had professed conversion to Islam, together with Malcolm, ordered orange juice and soda for refreshment, and talked until three o'clock in the morning, in what was to be the most relaxed conversation we would ever have with Malcolm. Before parting we all faced East and Malcolm led us in prayer.

Five days later, I left Malcolm for Rome and Paris. He gave me a mass of communications to deliver personally to certain persons and to

Cont'd on pg 13

Cont'd fm pg 10

silencer to two Muslim marksmen who had rented an apartment across from Malcolm's home.

Amir was not the only alleged would-be assassin who, though ordinarily capable of remorseless murder on signal, could not bring himself to such an act against Malcolm. Malcolm had touched many as men, and few, even among the "zombies", were ever again the same. Two Black Muslims, given guns and ordered to kill Malcolm, decided they could not do it. Calling their contract man, they told him of their decision. The contract man expressed understanding and told the two to return to their homes and await further instructions. One of the men called home first, and, from the tone of his wife's voice, knew he was not to return that evening. The other did as he was ordered. He found the police waiting for him. He was arrested for violation of the Sullivan Act and sentenced to prison. He is still there.

* * * * *

It is clear that Malcolm told these things to close associates in this country and abroad (at least 18 persons here and a half dozen abroad) because he did not wish them to die with him as secrets. What is more significant, however, is that Malcolm also gave this information to the police! Including names and dates omitted here.

The New York police knew, therefore, the nature AND the personnel of the mortal threat which Malcolm believed to be aimed against him by the Black Muslims. The New York police have a great deal to answer for in Malcolm's death: including the apparently TOTAL absence of police officers (or FBI or CIA agents) INSIDE the death ballroom (could an undercover agent have been a passive witness to the murder, like the FBI's Gary Rowe in the Selma death of Mrs. Liuzzo?) including the failure of the police to



BADLY disillusioned in Elijah Muhammad, Malcolm announced his departure from the Black Muslims at press conference March 12, 1964. He outlined new program of deep involvement in rights struggle, including armed defense. "I do not," said he, "pretend to be a divine man. But I do believe in divine guidance, divine power, and in the fulfillment of divine prophecy."

bring in their stretcher or medical aids from the rescue wagon parked outside, while Malcolm lay on the floor of the stage for twenty minutes, bleeding to death. Betty Shabbazz, Malcolm's widow, commented bitterly: "It is completely untrue that Malcolm or I ever refused police protection. They protected him when they wanted to."

On that fateful Sunday in February 1965 it would seem they did not want to.

It is of interest that Norman 3-X Butler, one of those brought to trial for the murder, had been jailed

in early January 1965 and held without bond on a charge of assault with intent to kill. He was charged with shooting Benjamin Brown, a Riker's Island corrections officer who had defected from the Black Muslims and was attempting to set up an orthodox Islamic mosque. Then, six days before Malcolm's assassination, Butler—this known and dangerous Black Muslim—was set free on bond. A most compelling coincidence.

It is curious that when Butler was arrested on the assault charge, the arresting policemen approached this 26-year-old "enforcer" with such deference they wore steel masks. Butler, according to the New York Times nevertheless hit one policeman with a Karate blow that fractured the mask. When arrested for Malcolm's murder, however, Butler only "glowered wrathfully."

Another incident which seemed to place the assassination beyond the resources of the Black Muslims alone was the poisoning of Malcolm in Egypt. Only the ministrations of President Nasser's personal physician saved the stricken leader's life.

Malcolm and Leon Amir were positive that the orders for their deaths originated with the Black Muslims. The possibility emerges that the operation of the Black Muslims may have created "zombies" who could have perpetrated the slaying at the order not just of Muslims but of anyone with money and influence enough. In the face of it, it is unbelievable that anyone would perpetrate an assassination in front of 300 witnesses without prior assurances of some immunity.

In any case the new mayor of New York, John Lindsay, owed the Negro community an investigation and an explanation of the compromising behavior of New York's Police Department in the slaying. The six Negro Congressmen, and particularly

Cont'd fm pg 11

the Mosque in New York. He said that he had to go to Medina, in Arabia to strengthen himself spiritually and to cement ties with the leaders of the church there. He intimated that he had others to see on matters of importance on the Eastern Coast of Africa.

He felt obligated to reach those religious and political persons in Africa whose cooperation he deemed essential to the success of our struggle. Only then could he return to the United States. I sensed that his face was in truth "set for Jerusalem."

In the months subsequent to July, I received cards from Malcolm from every country of East Africa. It was his way of letting me know that he was progressing with his work as he had planned it.

In October of 1964, the Militants in Detroit had succeeded in getting the Freedom Now Party on the Ballot in Michigan, and they were trying desperately to influence the formation of independent black parties in other States. One week before the State Convention, it was decided that we should ask Malcolm to run on the Freedom Now ticket for the U. S. Senate, or for Congress from the First Congressional District in Detroit.

I reached him in Cairo, by overseas telephone, and explained what



SAID Attorney Milton R. Henry (greeting Malcolm, above, in Detroit): "That he was a prophet and a messenger is beyond all question, and that his life bore the imprint of the divine is equally beyond question."

Cont'd fm pg 12

Adam Powell of New York, owe to Malcolm, to the Negro people, to other Negro leaders, and to themselves, an investigation of the extremely serious charges leveled by Malcolm, Amir, and others against the Black Muslims. For, if they are true, every Negro leader seeking honest and fundamental solutions is a hostage to terror and intimidation

and a potential assassination victim, no less than Malcolm.

But if the charges are false, as Elijah Muhammad and Raymond Sharrieff contend, then our Congressmen, who after all are our most important civil rights leaders (next, perhaps, only to Martin Luther King and Dick Gregory), owe it to that potentially great organization to lift the ugly vapors of suspicion which now surround and disfigure it. ☆

we were thinking and the steps which had to be taken to make his candidacy effective. For a brief moment, he seemed devilishly delighted, as if the prospect of stepping into what was a completely new arena was for him thoroughly enjoyable. It was a move which tantalized his didactic palate. Malcolm was always the best of teachers in the heat of public debate, storm, and controversy. The more hostile the opposition, the more able he was to extract from his opposers those oft times humorous

**You don't have
to be Jewish**



"Take my picture by this sign," Malcolm told Laurence Henry. "I like it." A father of four, Malcolm was a devoted father and a lover of children.

East. The day ended on a note of comparative peace and happiness, considering the manner in which it had begun.

Early on the morning of the 15th of February, 1965, we left the hotel, under police guard, for the Metropolitan Airport. At the airport we embraced, and he departed.

This was the last time I ever saw him — alive. The next Sunday he was killed, by blind unthinking assassins, as he was once more about to try to teach the blind to see.

I wept uncontrollably upon hearing the news and then flew to New York to comfort Betty, his wife. Shock and grief, deep and unrelenting held us all captive.

The following Saturday, our grief unrelieved, I attended Malcolm's

funeral. There I saw many of the great and small, who, in his tragic death, were just then beginning to ask and wonder who he was. I helped as a pall-bearer, to carry his borrowed two-thousand dollar coffin. With a group of twelve or so brothers we lowered his casket into a watery grave and shoved dirt into the hole above it until the pit was entirely filled and the ground was smooth above. We hoped to make more difficult the removal of the casket or his body. An angry undertaker left us twenty-five miles from New York City at the grave.

Then, shoes were removed, coats were placed on the ground, and prayers were said. At the end, at the very last, the crowds having gone, only a few of us remained with him, in the cold, silent afternoon. It was all over.

This life so brilliant and different was at a formal end. What legacy had he left those of us who trusted in him?

* * *


The parallels were striking. He had spent himself for us. From the start of his ministry on, he had borne our afflictions and had suffered for us. He had set his face "steadfastly towards Jerusalem."

By changing his course he could have preserved his own life. But he thought too much of us to change his course. He taught us that men must walk steadfastly, with integrity, toward their stated goals, even in the face of death. This was something novel to see demonstrated by the American Negro leadership.


He died, in the presence of a multitude of 400 witnesses, without property, not even owning a home in which to nest; without money, not leaving his family and children a copper cent; without a temple of his own in which to have his corporal remains funeralized; in a borrowed grave and in a donated coffin; and yet, he left us all a legacy so rich that it may yet take 20 years for us to reduce it to proper form and substance.

Of all the men I've ever met, no one has made so profound an impact upon my life as Malcolm X — El Hajj Malik Shabazz. To know him as a friend was a profoundly moving ex-

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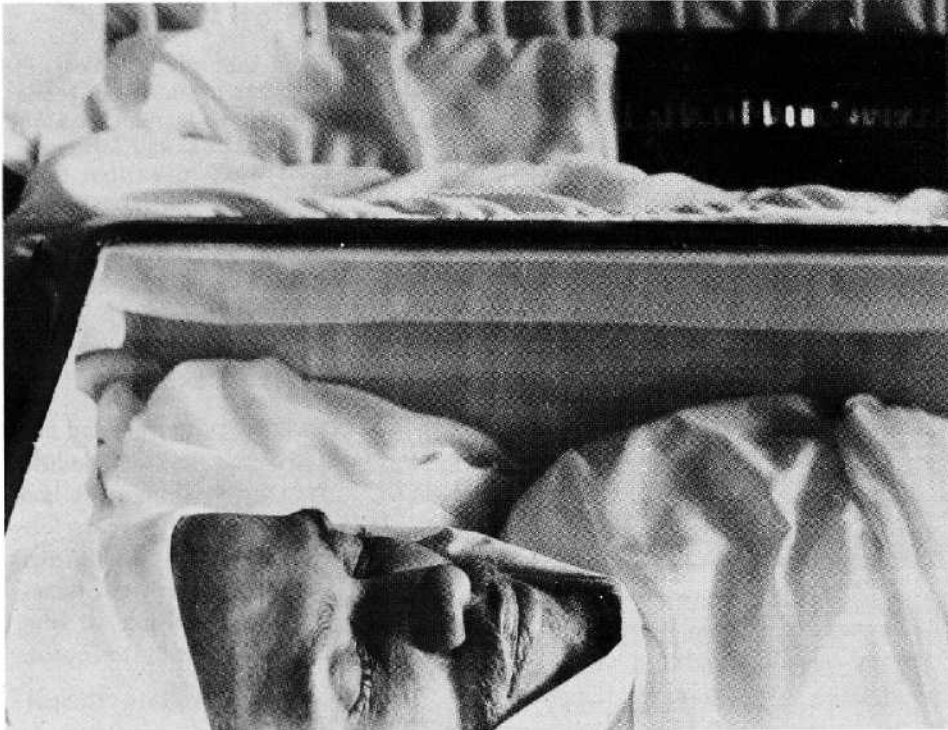
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"No. Seriously, brother. Eventually THEY will get me."



ABOVE, Malcolm lies in state. Below, widow Betty Shabazz, at the cemetery, intently follows prayers offered by Al Hajj Hershaam Joaber, who conducted funeral services.

- L. Henry photos



perience. Not only did I admire him as a man, and respect and love him, but I sensed in him those divinely unique qualities which differentiate prophet from ordinary man.

That he was a prophet and a messenger is beyond all question and that his life bore the imprint of presence of the divine is equally beyond question and debate. Islam holds as one of its basic teachings that God will never leave any people without a witness to his love, and that God sends to every people on earth messengers suited to the exposition of the truth as it relates to the solution of their most pressing earthly problems. I think Malcolm was such a messenger to the American Negro.

If we reflect upon the lives of accepted prophets we cannot but be impressed with the fact that in too many instances to record, God refined his workmen from unconventional and unusual materials. Moses was the product of a union between a man and his own aunt. (Exodus 6:20) Jacob was a trickster and a con-man before meeting with the Angel of the Lord of the Lord at Penual (Genesis 31 and 2:30). David, the youngest of eight Jewish children, enjoyed no priorities by the law of primogeniture and was the son of a man so lacking in prominence that when he killed Goliath, Saul, the King, had to ask whose son he was (1 Samuel 17:56).

Before the Lord met Amos, he was a lowly, unlearned tender of sheep (Amos 1:1). Ezekiel (Exodus 1:1), Daniel (Daniel 1:6), Haggai (Haggai 1:1), and Zechariah (Zechariah 1:1) were prophets chosen from among a despised, oppressed, and enslaved people.

Peter was a rustic, rough and ready fisherman. Paul, the religiously influential, sophisticated, intellectual, inflexible ecclesiastical ruler - and Jesus - the prophet of prophets, had origins hardly consistent with the

At the end, at the very last, only a few of us remained with him.

But Malcolm will have his gospel preserved, I am sure of this.

roles given them to play in God's playhouse. And Muhammad, the seventh century impoverished orphan, who became the apostle of Allah and the revelator of the Koran, was consistent with this pattern.

* * *

God has always struck these men with his consciousness, and invested their lives with certain unmistakable characteristics; extreme devotion to and love of God; extreme concern for their people; extreme self sacrifice. They all had imposed upon them the burden of sorrow. They were all acquainted with grief. Many of them were killed by the very people they were sent to help. All of them manifested the same deep, fanatical involvement and concern for those they had to minister to. Few of them could have won any popularity contests in their lifetimes. All of them posed some type of threat to the established systems of power existent in their lifetimes.

On the day following Malcolm's assassination, I stated on TV that I felt Malcolm's killing was equal to the crucifixion of Christ himself.

I still feel it was a deed of like character. For Malcolm, as Jesus before him, had simply come as a messenger to the oppressed black people of America, that they might have life and have that more abundantly.

Like the apostles remaining after the death of Christ, the killing of Malcolm left those of us who had supped with him in a state of complete shock and dismay – tortured by competing emotions of anger, pain and incredulity – incredulity that **anyone** could have failed to see who he was and have sought to kill one so full of life and truth.

Like the prophet Jesus he had angered traditional authority, and yet, like Jesus, he had felt a commitment



to speak the truth, even at the cost of his own life. Often since, I have reflected upon that portion of scripture at Luke 9:51, where Dr. Luke, in describing Jesus' demeanor just prior to his crucifixion, reported: "And it came to pass, when the time was come that he should be received up, that he **steadfastly** set his face to go to Jerusalem."

Now, one year after the awful event, it is possible to talk about it, a little, and to evaluate its significance – and above all, to thank God for having given him to us for just a little time. His time with us was short – in fact less than twelve months. (**Editor's Note:** This refers to the time of his departure from the Muslims in March, 1964 until his death in February, 1965.) He came forth to minister to our needs in March of 1964, and in February of 1965 he was dead. His eleven months of ministry compared favorably with the eighteen months allotted the prophet Jesus. The accelerated pace of our 20th century held more possibilities for communication and movement than that of the first century.

In Malcolm's eleven months, he preached in the wayside, just as did Jesus and Muhammad before him. He did not write, as is the case with

most traditional theologians. Yet, let us not forget, that neither did Jesus or Muhammed write. It remained the task of their apostles and followers to reduce their work to written form.

Jesus needed Paul and the other documentarians, who, after the shock of his murder had worn away, in the sixty years following his death, reduced the essentials of his speaking to gospel and scriptural form.

Muhammad, likewise, needed his biographers to write in the **Hadith**, from memory, those things he had uttered, and, for twenty years following his death, Ibn Ishaq, Ibn Hisham, and others devoted themselves to the preservation of the truths he had been given to reveal.

Malcolm will have his Gospel preserved, I feel sure. After a year of solid reflection and prayer we are more certain than ever that Malcolm will in time be central to the development of a newer, fuller, and more vibrant Islam in America and to the development of a code of conduct and a strategy by which black people, now oppressed, can become free.

☆

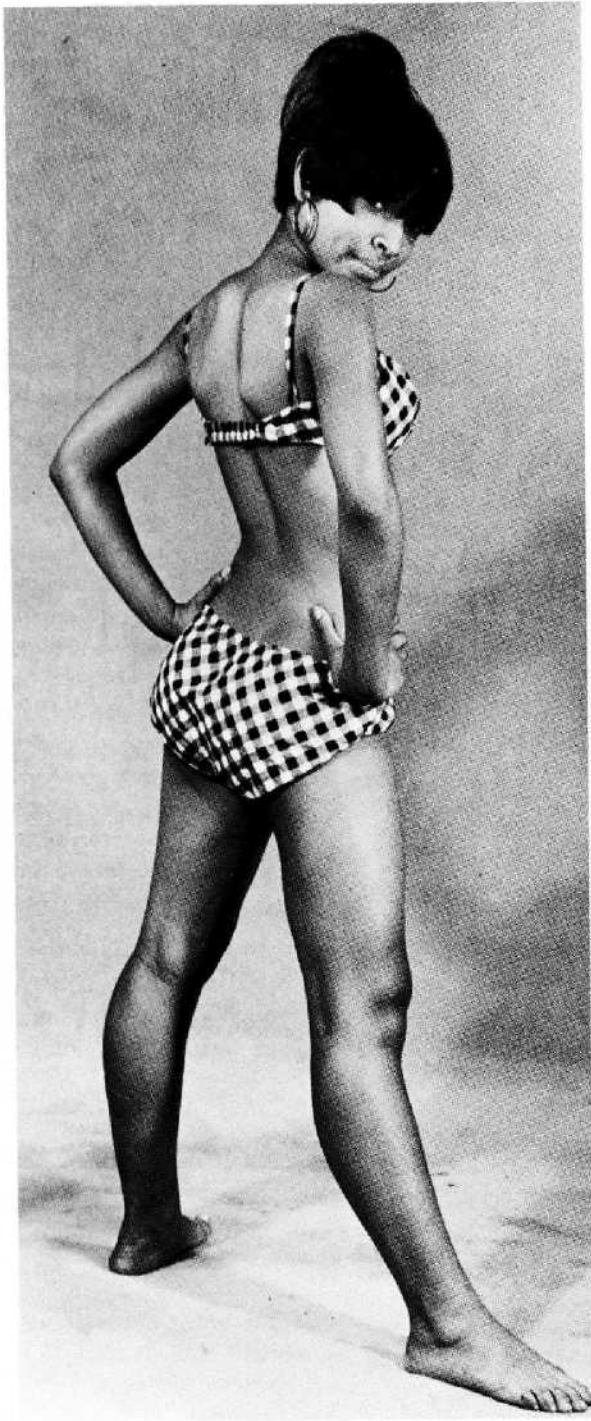




GIRLS of Los Angeles

Photos by EARL FOWLER

"Hollywood," says Associate Editor Earl Fowler, "is coming alive for Negroes." Above are two of the lovelies who seek their futures there. They are (on the left) Jessica Moseley and Susanne Claude. For others, turn the page.



ABOVE, left, is Ida Parker, a native Los Angelean, and on the right is Amy McDaniel, a transported New Yorker.

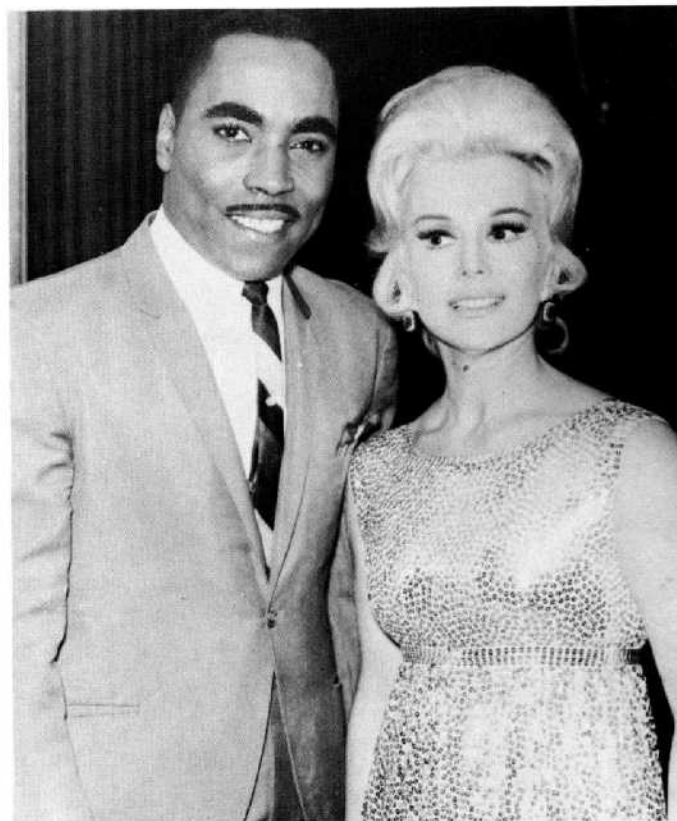


Soul Mate

A double SOUL MATE for the double-vision is this issue's special feature. Above, shot at Malibu's Paradise Grove, scene of the movie BEACH PARTY, is Dolores Nelson. She works for the Job Corps.

Earl Fowler's hollywood

AMONG celebrities attending an after-party for the live screening of the SAMMY DAVIS SHOW were (at right, top) Eva Gabor, co-star of the television series GREEN ACRES and Japan-based singer Billy Williams. A budding star in Japanese films himself, Williams was home for the first time in five years. Below, also at the party were Vince (Ben Casey) Edwards and (on the left) Catherine King, a transported Philadelphian, and Martha Graham, formerly of Chicago.





NANCY Wilson and television star Eddie Albert (above, left) were also guests at the SAMMY DAVIS SHOW after-party. Dick Van Dyke and starlet Janee Michele (bottom photo) shared a joke at still another Hollywood affair. Top right are THE MILLIONAIRES, a swinging singing group; Hollywoodites.



*Suddenly Negro Playwrights Are Writing ABOUT Negroes FOR Negroes -
With No Apologies*

HAPPY ENDING & DAY OF ABSENCE

by Sylvester Leaks

One of the most important aspects, and undoubtedly of far reaching significance, of the current upsurge against oppression by black people in America is the ever-growing trend of contemporary writers of color absolutely to refuse to dilute their truths, in order to satisfy the myth ridden conscience of all too many white theater-goers and not a few of the black bourgeoisie. This group of writers, and may their number increase, insists on telling their story like it is—with a clear preception as to what it should be. They write to and for black people, without apologies to anyone.

* * * *

One is reminded immediately of *PURLIE VICTORIOUS* by Ossie Davis, *DUTCHMAN* by LeRoi Jones, *YOUNGBLOOD* by John O. Killens, *BLUES FOR MISTER CHARLIE* by James Baldwin. Add to this list the name of Douglass Turner, the bold, daring, and talented author of *HAPPY ENDING* and *DAY OF ABSENCE*, which are currently bringing the St. Marks Playhouse down with laughter. There are no two plays on Broadway or off Broadway more rich in humor, more profound in wit, and more devastating in satire than these marvelous one-act plays.

In "*HAPPY ENDING*" the curtain rises with two Negro domestics weeping unashamedly over the impending divorce between their white employer and his wife—and their inability, this time, to prevent the crisis. The employer has caught



HAPPY ENDING cast includes, left to right: Bobby Dean Hooks, Frances Foster, Esther Rolle, and Douglass Turner. With rapier-like insight and humor *HAPPY ENDING* probes the well-springs of the attachment two Negro domestics seem to feel for the white family for whom they work.

his wife in bed, in his own house, with his best friend. "They must've fallen asleep," one domestic cries. "I didn't hear him come in."

Gradually Mr. Turner reveals the nature of the domestics' utter concern in keeping their employer's family intact, Bobby Dean Hooks, the nephew of the domestics, (and also the producer of the plays) enters chiding his aunts for degrading the dignity of black people by crying over their employer's personal crisis. What the nephew doesn't know is that the fancy clothes he is wearing, the food he eats, the wines and champagnes he lures his girl friends to his pad with are the results of the employer's "voluntary donation to their Christian charity." Out of this seemingly simple situation Mr. Turner extracts a lot of humor and makes poignant comments on Negro life.

Some of the black bourgeoisie may very well find it distasteful

because it lets the white world in on some of the Negro family secrets. "The first tear, that trickled from my eye had a roast in it," says one domestic. Some of the "liberal" white audience might find the humor too sharp. But this is truth as only the Negro has experienced it. The performances are almost perfect, as given by Frances Foster, Esther Rolle, Douglass Turner, and Bobby Dean Hooks.

* * * *

DAY OF ABSENCE is the gasser, the belly rocker! It is so beautiful in both concept and execution that one wishes Mr. Turner had made it a full length play. The ingredients are certainly there. It is the story of the white people in a Southern town who wake up one morning to discover that all the Negroes have disappeared! To add nuts to the icing, the white characters are portrayed by

black actors with white faces. "A reverse Minstrel," the author calls it.

Mr. Turner is at his best here. With chilling insight, provocative commentaries, and crackling dialogue, he mercilessly lays bare the confusion, consternation, and chaos of a bewildered white population reacting to the "strange enigma of missing Negroes." The problem is that some Negroes must be found to shine the shoes, scrub the floors, sweep the streets and all the other menial chores. Everything is done to abort this "perversion of Christian principles"—including the asking of the NAACP for help, trying to import Negroes from other cities, as well as asking the assistance of the President of the United States. Nothing works against this "heathen" voodoo," however "Not even a black dog is around." Negroes in the hospital go into comas and the doctors have no remedy for reviving them. "Them that sick won't get no sicker. Babies unborn refuse to be born. Negroes that's cut won't bleed, and those who need blood refuse to be transfused."

If there is a better performance than Douglass Turner, as the Mayor of the town and as the "Grand Dragoon" of the Klan, in New York I must be shown. His portrayal of the Mayor on a nationwide hookup begging the Negroes to return is a masterpiece of comedy and writing. So is Barbara Ann Teer's portrayal of the wealthy white woman faced suddenly with the prospects of having to take care of her own baby. Top rate performances are also given by Frances Foster, Lonnie Elder, Moses Gunn, Bobby Dean Hooks, and the entire cast. Mr. Turner's performance will linger in your memory long after you have seen the plays. So will the plays. So will the razor sharp dialogue. Go see them and have yourself a laughing ball. (New York, Off-Broadway) ☆



CAST members from DAY OF ABSENCE include, above left to right: Barbara Ann Teer, Adolph Caesar, Douglass Turner (author) Arthur French, and Lonnie Elder, Negroes, in "white face," play whites in Southern town in which all Negroes have disappeared. It is a belly rocker. — B. Andrews photo



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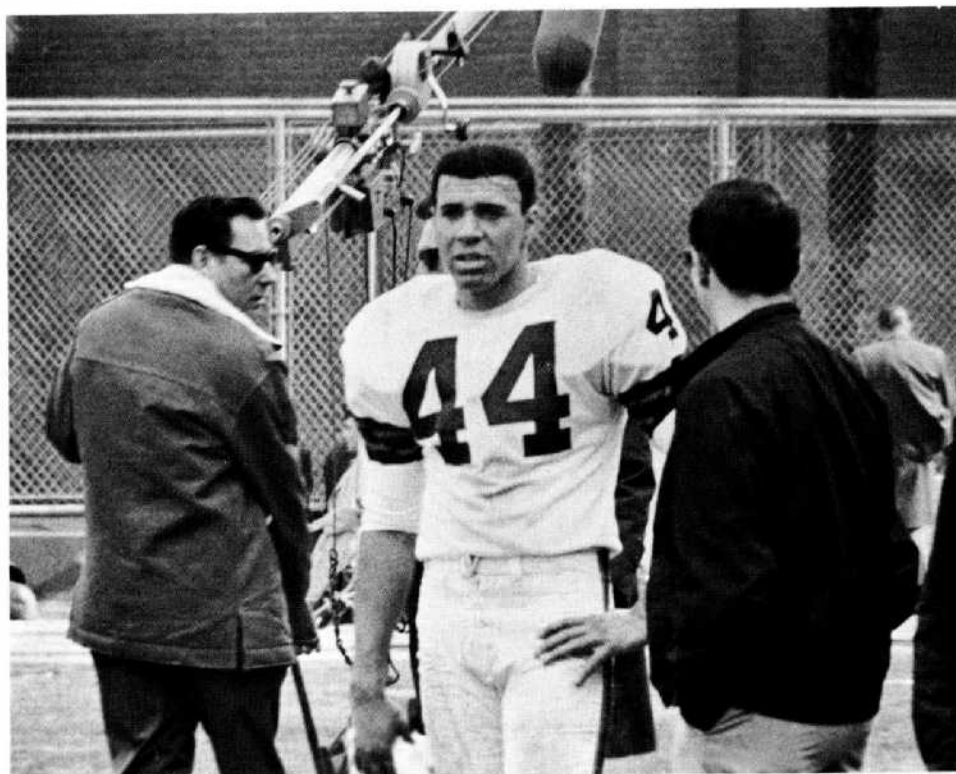
THE FORTUNE COOKIE

NEW MOVIE

AT right, bright new star **RON RICH** gets pointers from veteran **Jack Lemmon**. In **THE FORTUNE COOKIE** Lemmon is sports photographer. Rich plays a character modeled on Cleveland's **Jim Brown**. **Archie Moore**, as fighter, also appears in film. Below, Rich waits out a lull in shooting.

starring

JACK LEMON and RON RICH



STARLET Susanne Clarke visits Ron Rich on set of "The Fortune Cookie." With them is Ron's stand-in.

Photos by EARL FOWLER



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Courteous, Thoughtful Service

by David Rambeau

A few weeks ago the Detroit Board of Education accepted a million dollar federal grant to "culturally enrich" school children of the inner city. The portion of the grant allocated for the dramatic arts was given to the Millan Children's Theater Company, selected above two other possible choices, Wayne State University and some Highland Park theater group. What any of these theatre groups has done in theater of interest or significance for the people of the inner city is obscure to the point of invisibility.

Further investigation revealed that a portion of the grant will be used to shore up the faltering financial condition of the Detroit Symphony Orchestra, an organization as integrated as the Ku Klux Klan.

Now then, brothers, you must remember that on August 19, 1965 the power structure closed the CONCEPT EAST THEATER, the only theater in Detroit where Negroes enjoy opportunity for equality, for a period of four months when Concept had the audacity to produce LeRoi Jones' THE SLAVE and THE TOILET, two



MEMBERS of the cast of LeRoi Jones' THE TOILET as performed at Detroit's CONCEPT EAST Theatre. David Rambeau is at extreme right, in glasses.

POVERTY FUNDS GO TO "WHITE CULTURE" GROUP IN BLACK GHETTO

plays that focus on the black culture in which we live. One might easily suppose that the Concept East Theater was closed to intensify our cultural deprivation so that we could again be saved by Mr. Charlie Whitey riding into the ghetto with his faith-

ful valet, Tom, on an economic leash somewhere in the background!

We are now witnessing another conspiracy of the power structure which eliminates Negroes from television and movies, which in its university theaters (Wayne State and the University of Michigan) considers tokenism as "progress" and now in blithe disregard of the black arts and the black artists intends to foist on the children of the ghettos "white theater" and a "white symphony" in a grandiose "white arts" program etc., etc., etc.

The Board of Education, an organization long noted for discrimination and now under constant surveillance for such practices, appointed an Advisory Committee, white of course, to decide what kind of culture the ghetto ought to be exposed to even if the presentations had no more meaning to the people

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"WHITE ARTS" PROGRAM FOR BALCK GHETTO

Cont'd

than Japanese NOH plays or Chinese music.

Inherent in this conspiracy is a subliminal attitude and subtle practice of cultural prejudice as one phase of a total and relentless system of racial oppression. The Advisory Committee, in its initial choices, explicitly stated to the black community that our black arts and black artists are inferior and hypocritical. Thus the power structure must purge or starve our artists so that the ghetto remains culturally "pure" as well as deprived in its artistic conception, frustrated in its potentiality, stagnated in its striving, and castrated in its achievement.

Well, brothers, we'll see! ☆

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LEE CARTER did not start out to be a sausage manufacturer.

Indeed, working as a corner news-hawk while yet in elementary school, Carter's earliest vocational thoughts probably had to do with sheer survival, because the corners he worked were the toughest in Detroit's Black Bottom. The Cincinnati-born youngster not only survived but he held on to his hard-earned pennies. Today these traits -- thrift and good sense, the heart to fight and the skill to fight well -- are propelling him through a continually brightening future.

Lee Carter is today the Michigan franchise dealer for Davis Virginia Styled Meats. He has a fleet of four refrigerator trucks covering well established stops, and in the future will open his own manufacturing plant.

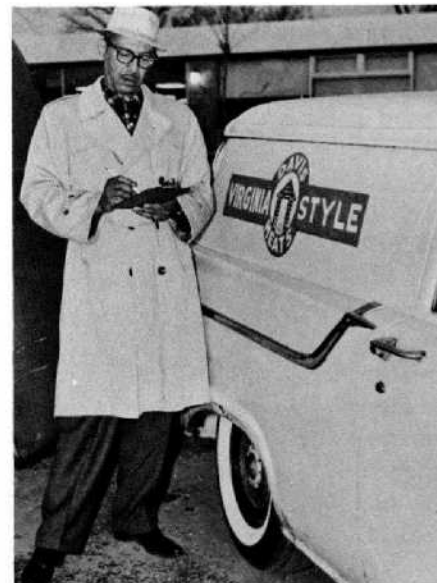
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"I came into the business," Carter explains, "when it was owned by Tom Davis, brother of Ed Davis, the Chrysler dealer. "I worked as a sort of handyman. I worked in the sausage room and in the smoke house. I went on the truck routes. I learned the business from end to end, including the sausage formula.

"When Mr. Davis became sick in 1956, he sold the business. The following year I was appointed Michigan franchise dealer."

* * *

Carter's line of sausage and kindred meats is a full line: one-pound roll Southern Style pork sausage; baby-link breakfast sausage; fresh pork country style sausage; Southern style hickory smoked sausage, cooked ready to eat, and old fashion souse and headcheese. In the wars which Lee Carter, like the



LEE CARTER

other Negro manufacturers, has carried on against biased store merchants who would shut him out on account of race (and sometimes do), Carter has found that one of the tactics is for the merchant to order only one of the items and that one, usually, the least competitive, least profitable item.

Because of such bias and the need to fight it effectively, Lee Carter has been a moving force in the Negro Manufacturers and Distributors Association (NMADA) almost from its inception. He is NMADA's secretary-treasurer. "Through this organization," Carter says, "we are able to get support and action where we could not before as individuals." But even if market-place bias did not exist against him personally he would probably still be involved in the Association and in the fight. For Lee is that kind of man: concerned about people.

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constructed with steel arch shank that gives extra support and helps the shoe retain its new shoe shape longer. The price range of the Connolly Shoe is from \$17.95 to \$35. Thompson's also carries budget priced shoes from \$7.95 to \$15.95 and a complete line of boys shoes. There is also a shoe service department which completely rebuilds shoes and dyes them any color. Thompson's Factory Shoe Service is located at 12172 Dexter between Monterey and Rich-ton, 867-5791

THE SUPREMES

Florence Ballard

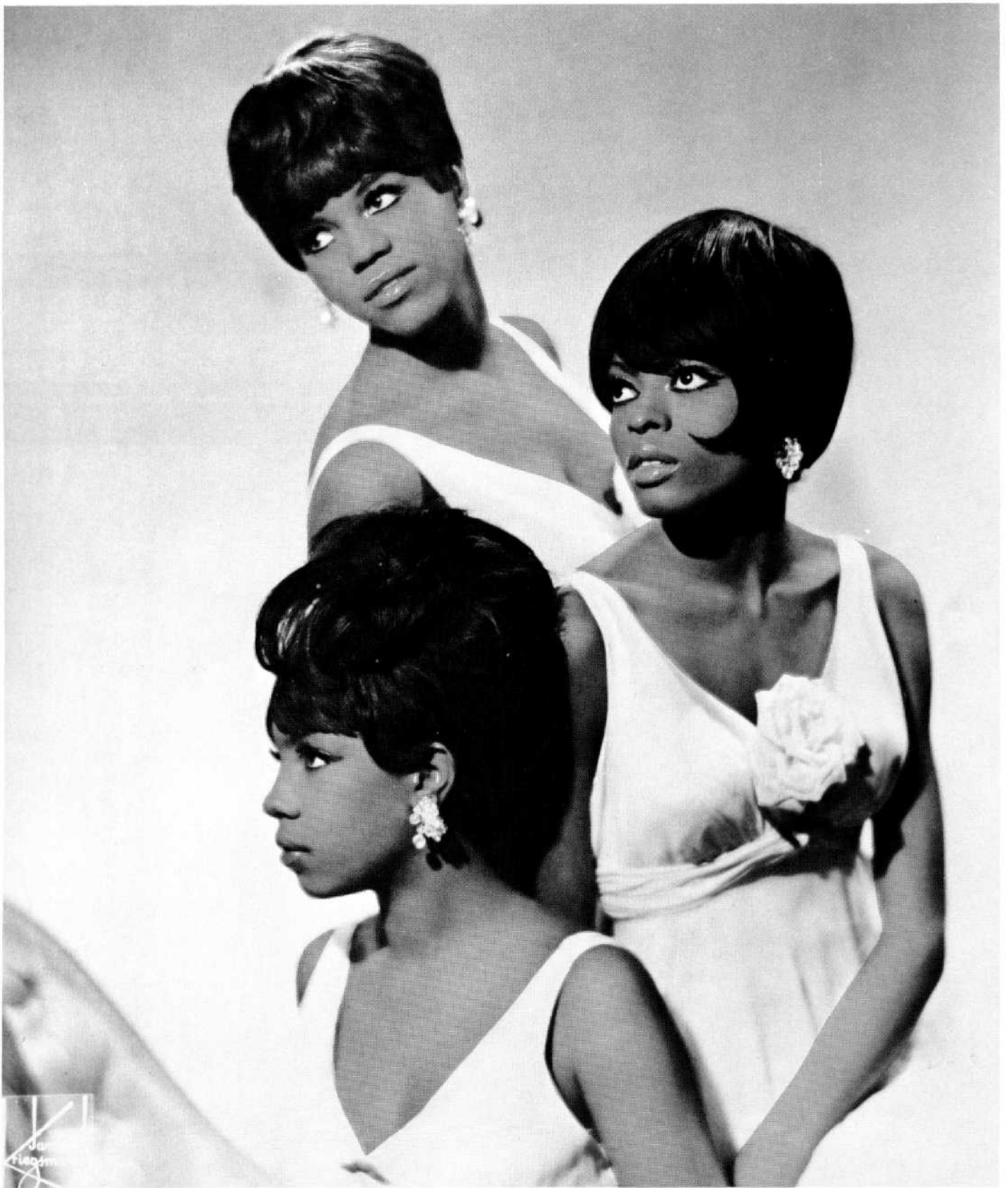
Mary Wilson

Diana Ross



DIANA ROSS

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