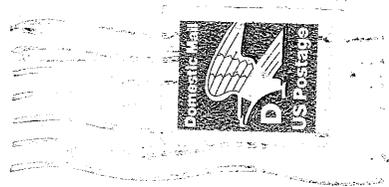


OR BOOK
BIBLIOGRAPHIES

LIBRARY RATE
AFRAM ASSOCIATES, INC.

USA BLDG., 8th Fl.
68-72 E. 131st STREET
HARLEM, N. Y. 10037



Black Liberation News
Peoples College
P.O. Box 7696
Chicago, IL 60680



ALTERNATIVE
INFORMATION/MARKETING
SERVICE

68-72 EAST 131 STREET
HARLEM, N.Y. 10037
212/281-6000*

A Message Concerning Malcolm El Hajj Malik Shabazz, 5/19/25 - 2/21/25

As a devotee and scholar of the life and works of Malcolm X, I am using this opportunity to publically update my understanding of his contribution to us all and events that have happened in reference to his memorialization:

Malcolm X Birthsite: A National Landmark:

On March 1, 1984, Malcolm X's birthplace, 3448 Pinkney Street, Omaha, Nebraska was designated as a NATIONAL LANDMARK, entitled "THE MALCOLM X BIRTHSITE"!

This action was coordinated by the Malcolm X Memorial Foundation, 3022 North 24th St., Omaha, NE 68111, under the leadership of Rowena Moore, Pres. (402) 453 - 9676.

AFRAM became a Charter Member of the foundation with a \$12.00 contribution at its inception. Send your contribution/memorabilia TODAY!

Malcolm X Scholarship Fund:

Big Red, 10/29/83, carried a story indicating that the Columbia University College of Physicians and Surgeons utilized a contribution of \$100,000 in order to establish a fund that will award a third year medical student considered to be likely to make a contribution to improve health care in Black communities.

AFRAM had proposed in a letter to Columbia University's President, Dr. Michael Sovern, on October 7, 1983 that the site be utilized to construct a Malcolm X Medical Research Center, investigating race/culture - specific problems relative to African Americans. Our interest stemmed from the fact that Columbia University had recently purchased the Audubon Ballroom which became Malcolm X's tomb on Feb., 21, 1965. It has been reliably reported in several quarters that it took the ambulance twenty (20) minutes to come across the street from Columbia P & S Hospital to the Audubon Ballroom!

While Columbia has plans to increase the above - mentioned fund to \$250,000, many of us feel that the medical research center is a much more appropriate response to Malcolm X's meaning to us all.

African Square, Harlem, U.S.A.; dedicated on Malcolm X's Birthday, 1983

The NYC City Council renamed the juncture of Adam Clayton Powell, Jr. Blvd. and West 125th St "African Square" on Jan., 5, 1983. It was dedicated as such on May 19, 1983 under the leadership of Rev. Charles Kenyatta, previously known as "Charles 37X" and as one of Malcolm X's bodyguards. His organization - The Annual Black American Heroes/Heroines sponsored the program.

YOU CAN'T BE FREE IF SOMEONE ELSE LET'S YOU BE FREE

HARLEM SUBWAY GRAFFITI

Who Killed Malcolm X?

Every since Feb., 21, 1965, AFRAM has had a consuming interest in the above question, not only because, as it now turns out, two innocent men are serving time for a crime they didn't commit, but because the mass media left many of us with the impression that the Honorable Elijah Muhammad was implicated in his death.

AFRAM's efforts have been put together concisely in a news reprint, entitled: Governmental Complicity in the Assassinations of Malcolm El Hajj Malik Shabazz and Rev. Dr. Martin Luther King, Jr., March 26, 1984, 14 pp. (\$3.00 + s.a.s.e. (library/book rate)). It has been listed on the Vertical File Index network, which serves libraries throughout the country - and is being ordered and read.

We are firmly convinced that the Honorable Elijah Muhammad and the Nation of Islam are not implicated in Malcolm X's assassination. We are aware of the fact that Malcolm X had been expelled from the Nation of Islam and that there was a split within the NOI around his expulsion!

We maintain that the "government" exploited this situation to its own advantage! What they probably failed to understand was that Malcolm X's expulsion was experienced by him as a kind of living death that was worse than physical death. He no longer had the benefit of the platform and following which membership in the NOI afforded him. He could no longer draw directly upon the teachings of the Honorable Elijah, which sparked his own inner revolution and political development. That he was "hurt" deeply by his expulsion is seen in his public discussion of the internal familial affairs of the Honorable Elijah Muhammad and the NOI. As such, he had 'broken the code' of loyalty, which he him self acknowledged in a subsequent interview with Mike Wallace of CBS!

Another MYTH About Malcolm:

Some Marxists and integrationists are convinced that Malcolm X was converted to an integrationist when he went to Mecca; that, he, in fact, began to view white people in a different light. The confusion emanates from the positive experiences which he had in Mecca with non - African Muslims, i.e., Caucasians who, in fact, were Muslims, first and foremost! Recall that he died as head of the Organization for African American Unity (OAAU), not as a member of the NAACP, the Urban League of a white - run leftist group! Moreover, he was not including whites in America where illegal slavery achieved its highest level of human debasement.

February 8, 1985

Epilogue: On 2/20/85, AFRAM received a note from the Defense Committee for Muhammad A Aziz (aka Norman Butler) requesting support for an Appeal to overturn an unfavorable decision not to release him after 20 years. The AFRAM position is that Aziz is innocent and that, in fact, he was not even present on Feb., 21, 1965 at the Audubon Ballroom.

Newspaper reports consistently reveal that Malcolm X's widow is against their release. AFRAM knows that Minister Wallace Muhammad and Minister Louis Farrakhan sent letters to Assemblyman Al Vann, then, Chairman, NY State Black/Puerto Rican Legislative Caucus, several years ago in support of their release.

Is it that the government will have to explain itself if Aziz is released???

2/21/85

Afrikan Reference Library.....
Institute of Afrikan Research.....
AFRAM LIBRARY.....

from the AFRAM Files

AFRAM Associates, Inc., 68 - 72 East 131 St., Harlem, N.Y. 10037; (212) 231 - 6000

Suffering alone does not describe us.
Out of it has come a new understand -
ing and a new life style.

KNOWLEDGE is too
PRECIOUS to be
HOARDED!

H U M A N I Z E R No. 186. Eulogy To Malcolm X.*

By Ossie Davis.

Here--at this final hour, in this quiet place,
Harlem has come to bid farewell to one of its
brightest hopes--extinguished now, and gone from
us forever....

Many will ask what Harlem finds to honor in this
stormy, controversial and bold young captain --
and we will smile....They will say he is of hate
--a fanatic, a racist--who can only bring evil to
the cause for which you struggle.

And we will answer and say unto them: Did you ever
talk to Brother Malcolm? Did you ever touch him; or
have hāmesmileiateyōu? Did you ever really listen to
him? Did he ever do a mean thing? Was he ever him -
self associated with violence or any public distur -
bance? For if you did, you would know him. And if
you knew him would you know why we must honor him?
Malcolm was out manhood, our living black manhood!
This was his meaning to his people. And in honoring
him, we honor the best in ourselves. And we will know
him then for what he was and is -- a Prince -- our
own Black Shining Prince - who didn't hesitate to die,
because he loved us so.

Source: Autobiography of Malcolm X. New York: Grove
Press, 1964, p. 454.



Eulogy

by Ossie Davis

Q. You eulogized Malcolm X.
How would you have eulo -
gized Martin Luther King?

A. Well, I guess that I would
have said the Malcolm
wanted us to be men and
Martin wanted us to be
more than men. I would
have said that he regen -
erated the church, parti -
cularly the black church.
And I would have said
that he brought the pulpit
and the gospel into the
streets and I would have
said that he set a new
direction for religion in
America. After Nat Tur -
ner, who was a black Bap -
tist preacher marched into
Virginia in 1831 the
church had to pull in its
horns because the church
became highly suspect.
But that Martin Luther man
took the church away
from the accomodationist
rhetoric and activities,
and brought it back into
the arena of social protest.
Therefore, he completed
the circle.

Ossie Davis is a film and stage
director, actor and playwright.

M A R C U S M O S I A H G A R V E Y *

"Africa for the Africans at Home and Abroad."

* Malcolm X's father was a Garveyite. His mother
was born in Grenada, where Prime Minister Mau -
rice Bishop was assassinated on Oct., 19, 1983.

11/10/74
Revised
4/24/84

Remember Rev. Adam Clayton Powell, Jr. also!

Source: The Black
Gospel Magazine Supp -
lement, April, 1980.

Please send correspondence immediately to the following Parole Board members on behalf of Muhammad A. Aziz for an Appeal to overturn the unfavorable decision not to release him after twenty years:

Ramon Rodriquez, Chairman
William J. Barnwell *
Maria J. Buchnan *
Gerald Burke
Muarice S. Dean
Irvin Greenberg *
Theodore Kirkland
Manuel Parron
Joesph V. Salo
Samuel D. Sherrid*
Joesph Mulholland *
Barbara Treen
J. Kevin McNiff *

* Parole Board of New York State
314 West 40 Street, New York, N.Y. 10018

For more information call Mr. Mark O'Donoghue, Attorney
for Muhammad Aziz. (212) 696-6000

The Albany address for The Parole Board is:

97 Central Avenue
Albany, New York 12206

Thank you for your immediate response in this matter.

Defense Committee for Muhammad A. Aziz
P.O. Box 431
New York, New York 10033

Received Feb., 20, 1985

AFRAM Observation:

All of the evidence points to the essential innocence of Muhammad A. Aziz. We wonder why there is such reluctance to release him. Does it mean that the government's role will come up for questioning, if he is released along with the other innocent person?

2/22/85



AFRAM

ALTERNATIVE
INFORMATION/MARKETING
SERVICE

68-72 EAST 131 STREET
HARLEM, N.Y. 10037
212/281-6000*

- opening to Library of Humankind to all mankind -

The Black Male: An Endangered Species: Supplementary AFRAMaterials

Black Men Under Fire, Aug., 10, 1984, 21 pp. (\$2.00 + s.a.s.e. (library/
book rate)).

Governmental Complicity in the Assassinations of MLK & MLK, Jr., March 26,
1984, 20 pp. (\$1.50 + s.a.s.e. (library/book rate)).

Black Leadership: Prophets & Disciples, Niv., 28, 1983, 14 pp. (\$1.00 + s.
a.s.e. (37¢)).

Breakup Of The Black Family Imperils Gains of Decades, Jan., 11, 1984, 49
pp. (\$3.00 + s.a.s.e. (library/book rate)).

Black Family Information Network, Series # 1, April, 1984, 51 pp. (\$4.00 +
s.a.s.e. (library/book rate)).

Police Brutality Hearings #1 (NYC), Dec., 12, 1983, 22 pp. (\$1.50 + s.a.s.
e. (library/book rate)).

Garvey, Jamaica & Seaga, Nov., 15, 1983, 8 pp. (\$1.00 + s.a.s.e. (37¢)).

Black Journalism & Milton Coleman, Nov., 1984.

Olympic History: Jesse Owens, Joe Louis, John Carlos, Tommy Smith and Jim
Thorpe, June 12, 1984, 30 pp. (\$2.50 + s.a.s.e. (library/book rate)).

The Bob Douglas Hall of Fame, July 10, 1984, 8 pp. (\$1.00 + s.a.s.e. (37¢)).

Those who cannot remember the
past are condemned to repeat
it.

George Santyana

January, 1985

Get on the AFRAM - wire of alternative information! ORDER a \$5.00 AFRAM
SAMPLE, by subject/s. Send a s.a.s.e. (book rate).

YOU CAN'T BE FREE IF SOMEONE ELSE LETS YOU BE FREE

HARLEM SUBWAY GRAFFITI

The Black Male: An Endangered Species: Supplementary AFRAMaterials, Etc.

Supplemental Bibliography

- Hare, Julia & Nathan. The Endangered Black Family: Coping With The Uni-Sexualization & Coming Extinction of the Black Race. San Francisco: Black Think Tank, 1984, 189 pp. (\$9.45) - (1801 Bush St, Suite 127, 94109).
- McGhee, James D. Running The Gauntlet: Black Men In America. Washington, D.C.: Research Dept., National Urban League, Inc. (425 13th St., N.W., Suite 515, 20004), August, 1984, 35 pp. + Appendices. (\$6.00 + s.a.s.e. (large mailing/book rate).
- Genetic Dancers: The Magazine For & About the Artistry Within African/American Fathers, 1:1, First Quarter, 1985, 20 pp. Premier/Charter Edition. (\$10.00/year; \$2.50/copy.)
- Feaster, Marc D. What They Never Told You In History Class. Bronx: Luxxor Publications (P.O. Box 590, Cornell Station, 10473), 1983, 170 pp. (\$10.00 + s.a.s.e. (\$1.50 - large mailing).*
- Kunjufu, Jawanza. Developing Positive Self - Images And Discipline In Black Children. Chicago: African American Images (910 South Michigan, Suite 556, 60605), 1984, 116 pp. (\$6.95.
- Kunjufu, Jawanza. Countering: The Conspiracy To Destroy Black Boys. Chicago: Afro - Am Publishing Co. (910 South Michigan Ave., Suite 556, 60605), 1984 36 pp. (\$3.50).
- Hill, Paul, Jr. SIMBA (Young Lions): Rites Of Passage. Harlem: AFRAM, August 17, 1984, 18 pp. + Supplementary Materials. (\$1.50 + s.a.s.e. (library/book rate). *
- Wilson, Amos N. The Developmental Psychology of the Black Child. Harlem: Africana Research Publications (2580 Adam Clayton Powell, Jr. Blvd., 10039), 1983, 215 pp.
- Hilliard, Asa G. III. FREE YOUR MIND: Return to the Source, Harlem: AFRAM, January, 1984, 19 pp. (\$2.00 + s.a.s.e. - library/book rate). *
- Hilliard, Asa G. III. The Intellectual Strengths of Black Children & Adolescents: A Challenge To Pseudo Science. Harlem: AFRAM, 1984, 21 pp. (\$2.00 + s.a.s.e. - library/book rate).*

* These items are available via AFRAM.

Get on the AFRAM - wire. Invest yourself in a declaration of independence from educational miseducation and castration and mediocrity.

ORDER AFRAMailing Lists on materials re: Malcolm X. Martin Luther King, Jr. Minister Louis Farrakhan, Rev. Jesse Jackson, Frederick Douglass, George Washington Carver, Langston Hughes, Marcus Mosiah Garvey, etc., etc.

READING BLACK means de-coding white racist thought and reading as a political act; toward our collective liberation.

We must stop asking for permission to be FREE!

February 12, 1985

Remember Lincoln didn't free the slaves; he fired them! The last time we enjoyed FULL EMPLOYMENT was during slavery, although the employment was forced and illegal!

We declare our right on this earth to be a man, to be a human being, to be respected as a human being in this society, on this earth, in this day, which we intend to bring into existence BY ANY MEANS NECESSARY.

Malcolm El Hajj Malik Shabazz

AFRAMotto: You can't be free if someone else lets you be free. Harlem Subway Graffiti

afram

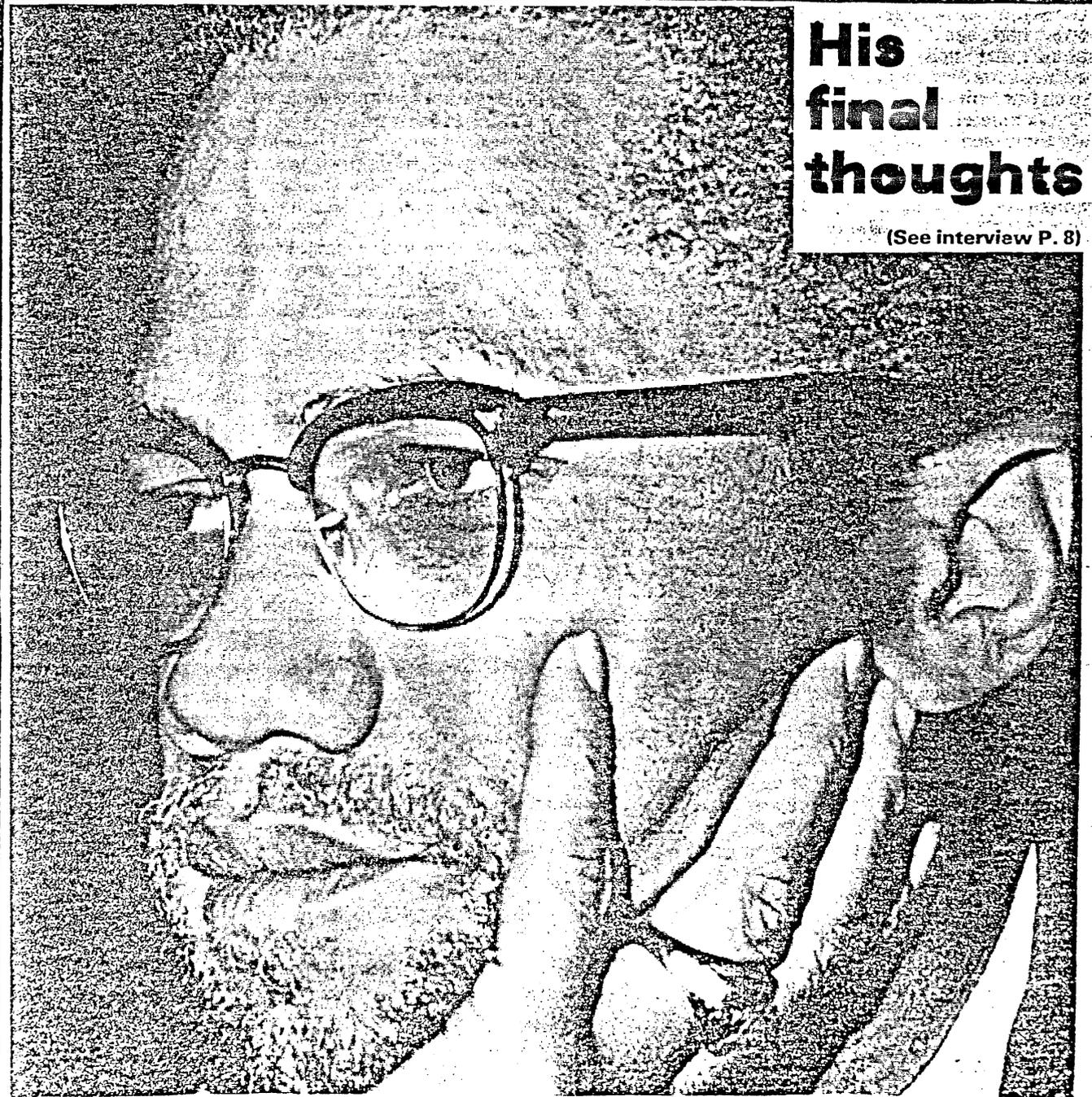
AFRAM Souvenir

AFRAM ASSOCIATES, INC. 68-72 EAST 131st STREET, HARLEM, NEW YORK 10037

KNOWLEDGE is too PRECIOUS to HOARD!

Malcolm X: His Final Thoughts

- \$1.00 + s.a.s.e. (20¢)



His final thoughts

(See interview P. 8)

Malcolm X in 1964

The final views of Malcolm X

M E M O R I B I L I A O N M A L C O L M X

- 1) Governmental Complicity in the Assassination of Malcolm X and Martin Luther King, Jr., 3/26/84, 8 pp.*
- 2) Malcolm X: His Final Thoughts, 5/28/83, 8 pp.
A interview with MX at 22 West, Harlem, in Dec., 1964.*
- 3) The Four "M." Connection: Malcolm, Maurice, Marcus and Martin, Oct. - Dec., 1983, 8 pp.*
Events in the lives of the four "M's" in the last quarter of 1983.
- 4) Malcolm X Birthsite: A Fact Sheet, 1/5/83, 8 pp.*
A plan to make MX's birthsite a national landmark.**
- 5) Malcolm On Zionism, 1983, 8 pp.*
A previously unpublished statement, until recently.
- 6) Memorabilia on Malcolm X, April, 1984, 22 pp. (\$1.50 + s.a.s.e. library rate/54¢) A Collector's item: Ossie Davis's Eulogy, Letter From Mecca, ' A Confession to Malcolm X (a poem), The Naming of African Square on his 58th Birthday, Report of the 2nd African Summit Conference, etc.
- 7) In Unity, There Is Strength!, April, 1984, 8 pp.
The passing of the torch of nity from MX and MLK, Jr. to Rev. Jesse Jackson and Minister Louis Farrakhan - another Collector's Item!

-----0-----

* \$1.00 + s.a.s.e. (20¢) - payable tp "AFRAM", address below.

** If interested in supporting the effort to have MX's Birthsite named a national landmark, please address your letter of support to: National Register of Historical Places
National Park Service
U.S. Department of Interior
Washington, D.C. 20243

ORDER A black & white photo of Malcolm X and Martin Luther King, Jr. for \$2.00 + s.a.s.e. (large) - (37¢).

AFRAM Alternative Information/Marketing Service
68 - 72 East 131 Street
Harlem, N.Y. 10037
(212) 281 - 6000

April 20, 1984

Malcolm X is the first Black man to say aloud in the presence of whites and negroes what Black people had been thinking and feeling for over 400 years. He literally stripped white people of their "false halo" of superiority.

Brother Preston Wilcox

7870M AEROMEXICO, INC.
200 BCG, 407L
6072 E. 131st STREET
HARLEM, N. Y. 10037



TCB
P.O. B. 803351
Chicago, IL 60680

VFI Listing, October, 1988AIDS (Disease)AIDS (Disease)-

Alternative information on A.I.D.S. (Afram communique no 129) repr [22]p 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$2 plus 64¢ stamped #10 s.a.e.; send payment with order

Reprinted articles includes claims that the disease is man-made and being used by the U.S. government. It also argues that discrimination against homosexuals can lead to discrimination against other minorities.

VFI Listing, October, 1988Baldwin, James, 1924-1987

The funeral of James Baldwin; transcript from Like it is/WABC-TV. (Afram communique no 133) repr [16]p il 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$2.50 plus 65¢ stamped #10 s.a.e.; send payment with order

Reprint of a television transcript recalling the funeral of this black writer.

VFI Listing, October, 1988Brawley, TawanaBrawley, Tawana

Like it is/WABC-TV transcript: the Tawana Brawley case. (Afram communique no 134) repr [40]p il 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$4 plus 64¢ stamped #10 s.a.e.; send payment with order

Reprint of television transcript of a program on this incident.

VFI Listing, October, 1988Brawley, Tawana

[Revelations on the Tawana Brawley case] (Afram communique no 141) repr np 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$5 plus 64¢ stamped #10 s.a.e.; send payment with order

Another "Like it is" TV transcript on this case

VFI Listing, October, 1988Brawley, Tawana

The Tawana Brawley case: a search for a resolution. (Afram communique no 142) repr [14]p 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$1.50 plus 45¢ stamped #10 s.a.e.; send payment with order

VFI Listing, October, 1988Blacks

Conference report; fifth national policy institute. (Afram communique no 128) repr [14]p 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$1 plus 45¢ stamped #10 s.a.e.; send payment with order

Reprint of article reporting on a conference held to discuss issues important to blacks.

VFI Listing, October, 1988Keckley, Elizabeth, 1824-1907Exhibitions

Modiste Elizabeth Keckley; from slavery to the White House, an exhibition at the Black Fashion Museum. 29p il nd Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$2 plus 64¢ stamped 9 x 12 inch s.a.e.; send payment with order

Catalog from an exhibition of her work. She was a black fashion designer who had, among her clients, First Lady Mary Lincoln.

VFI Listing, October, 1988Little Malcolm See Malcolm X, 1925-1965Malcolm X, 1925-1965

Malcolm X lovers network. (Afram communique no 108) repr [20]p il 1988 Afram Associates Inc., Action Lib., 68-72 E. 131st St., Harlem, NY 10037 \$2 plus 65¢ stamped #10 s.a.e.; send payment with order

Reprints of articles and notices about Malcolm X and his legacy.

Dear Readers:

please note that eight (8) AFRAM items were listed within the VFI publication during Oct., 1988! Seven of them were editions - #'s 108, 128, 129, 133, 134, 141 and 142 - of the AFRAM Communique Series.

This format is being utilized as a means to inform our original sources of AFRAM's efforts to place their information on the national 'library map'.

We hope this effort will expand your reach, attract additional consumers and elicit greater interest in your offerings.

Stay well/on the case/in our struggle

Brother Preston Wilcox
Convenor/Archivist/Harlem
10/31/88^{lover}

KNOWLEDGE is too PRECIOUS to HOARD!

AFRAMotto: You can't be free if someone else lets you be free

Harlem Subway Graffiti

See Over.....



AFRAM

ALTERNATIVE
INFORMATION/MARKETING

68-72 East 131 Street
HARLEM, N.Y. 10026

Send M.O. for \$9.25 to TNNN & Commentator; P. O. Box 5368, Newport News, Virginia 23605. Price includes Postage.

HAVE YOU MISSED
AVAILABLE RECORDINGS
OF
MALCOLM X



Are you missing any of the available recordings of Minister Malcolm X? WE (TNNN & C) maybe able to supply them: Check partial listing below.
1. Debates James Baldwin, C. Eric Lincoln, George Schyler & Eric Goldman. (approx. 1960) 2. Blackmans History (Dec. 1962) 3. The Black Revolution (June, 1963) 4. Speaking to people of Harlem at outdoor rally (Aug. 1963) 5. Message to the Grassroots (1963 in Michigan) 6. Malcolm X Speaks again (April, 1964) 7. The Ballot or The Bullet (April 1964) 8. The Afro-American African Connection (Nov. 1964) 9. Talks to Young People (Late Dec. 1964) 10. Prospects for Freedom in 1965 (Jan. 1965) 11. The Last Message (Feb. 1965 in Detroit, 7 days before his death.

PRICE: \$5.75. . . SALE PRICE: 2 FOR \$10.00

(Price includes postage) Send M.O. to TNNN & C; P. O. Box 5368 Newport News, Va. 23605. Allow 2 weeks for delivery.

Source: TNNN & COMMENTATOR, 8:44, Jan./Feb., 1989, p. 5.

AFRAM Observation: AFRAM is referring its readers/consumers to the above source for Malcolm X Cassette Tapes since AFRAM is not yet prepared to sell copies of its own collection. Tell'm that AFRAM sent you to'm!

Join the Malcolm X Lovers Network - and become a part of a network whose main reason for existing is to keep Malcolm X's leagacy alive -and to ensure that it is not revised or distorted. You will be put in touch with a long list of Malcolm X devotees and kept abreast of AFRAM's offerings on Malcolm X.

Reprinted by:
AFRAM Alternative Information/Marketing Service
68 - 72 East 131 St
Harlem, N.Y. 10037
(212) 281 - 6000 - messages only...

January 17, 1989

AFRAMotto: You can't be free if someone else lets you be free.

Harlem Subway Graffiti

بِسْمِ تَعَالَى

THE ISLAMIC STUDY GROUP INVITES YOU TO ITS

4th Annual Gathering at the Grave of

MARTYR MALCOLM X

Reprinted by:
AFRAM Alternative Information/
Marketing Service
68 - 72 East 131 Street.
Harlem, N.Y. 10037
(212) 281 - 6000 - messages only
As a service to the:
MALCOLM X LOVERS NETWORK.



Send a s.a.s.e. (25¢) in order to
inquire about the Malcolm X Lovers
Network

"And reckon not those who are killed in Allah's way as dead; nay,
they are alive (and) are provided sustenance from their Lord..."

Qur'an III, 168

"... how deeply the religion of Islam had reached down into the mud
to lift me up, to save me from being what I inevitably would have
been.... Any wings I wore had been put on by the religion of Islam."
"And if I can die having brought any light, having exposed any
meaningful truth...then, all of the credit is due to Allah, only the
mistakes have been mine."

Malcolm X

DATE: *Sunday, Feb. 19, 1989.*
GATHERING AT: *Ferncliff Cemetery*
Hartsdale, New York

Gravesite: *Section Pinewood-B*
Plot # 150

Time: *11:30 am*

DIRECTIONS: *NJ Tpk to I-95 N.*
Cross Geo.Wash. Bridge to 87 N.
87 N to Exit 7 (Ardsley). Take
Saw Mill River Rd. (N) past
Heather Dell Rd. (on rgt) to
next major intersection (Secor Rd.)
Turn rgt on Secor Rd. Proceed
to Cemetery (on lft) entrance.

1/23/89
See over....

For further info: (215) 877 8841/ 222 3675

Addressing Grave Site Gathering

*** Dr. Yusuf Naim Kly ***

Subscribe to the AFRAM DRUM @ \$10.00/year - and keep abreast of the 'inner motion' within Africa America!

Dr. Y. N. Kly is a long time champion for the rights of American minorities. As a young man, he served as Chairman of the Canadian Branch of the Organization for African American Unity, the political organization founded by Malcolm X.

In later years, as a scholar of international law, his work continued to reflect his deep concern and involvement in the African-American struggle for equality.

The American Journal of International Law called his book, *International Law and the Black Minority in the U.S.* "an important contribution to the discourse of dissent articulated by a growing number of black and other minority intellectuals on the capacity of the legal and political systems of the United States to effect a truly equal status for its national minorities..."

Of his book, *THE BLACK BOOK: The True Political Philosophy of Malcolm X (El Hajj Malik El Shabazz)*, the South African journal *Muslima Views* wrote: "*THE BLACK BOOK*" is highly recommended to any serious radical scholar, militant activist, and most importantly, the Muslim, to understand the explosiveness and uniqueness of the Islamic revolutionary method and message."

Dr. Kly is presently Executive Director of IHRAAM (International Human Rights Association of American Minorities, P.O. Box 158604, Chicago, IL 60615-8604). The central goal of IHRAAM is to internationalize the African-American minority's struggle before Human Rights Tribunal of the United Nations.

Subscribe to the AFRAM Communique Series @ \$50.00 per year; a guaranteed \$75.00 value! A modern freedom journal; investigating the crimes being practised against us - and planting the seeds for doing something about it!

Additionally!

Dr. Kly will be hosted at a Book Party

"My Solitude Book Store"

6376 Germantown Ave., Philadelphia
5:00 p.m. to 7:00 p.m.
(215)-848-1255

See over...

Tune in to Radio WPEB 88.1 F.M. on Sat. Feb. 18th 12:00 Noon for

A Live Interview with Dr. Kly

Salat * Lunch * Rest

From the Cemetery we will proceed to

Queens Masjid

5011 Queens Blvd.
Woodside, Queens N.Y.
(718) 458-0929

Reminder: Dress warmly and pack a lunch!

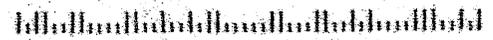
Islamic Development Center 215-726-8310

AFRIAM ASSOCIATES
USA BLDG, 802 PL
68-72 E. 131st STREET
HARLEM, N. Y. 10037

*Patrice Belgrade Smith
UW M
Chair of African Studies*



Brother Abdul Alkalimat
T C B
P.O. Box 803351
Chicago, I L 60680



AFRAMotto: You can't be free if someone else lets you be free!

Malcolm X Lovers Network
68 - 72 East 131 St.
Harlem, U.S.A., 10037
(212) 281 - 6000 - messages
Brother Preston Wilcox
Coordinator

Harlem Subway Graffiti
1971

Subscription Application:

MALCOLM X LOVERS



SUBSCRIBE to the network *Malcolm X*
--- ,...@ \$10.00 per year; monthly mailings

Organizational Name _____

Address _____ City _____ State _____ Zip _____

Contact Person _____ Title _____

Enclosed please find a money order/certified check in the amount of \$ _____. Donations gratefully accepted.

May 25, 1989
See over...

Afrikan Reference Library.....
Institute of Afrikan Research.....
AFRAMAILIBRARY.....

from the AFRAM Files

AFRAM Associates, Inc., 68 - 72 East 131 St., Harlem, N.Y. 10037; (212) 281 - 6000

Suffering alone does not describe us.
Out of it has come a new understand -
ing and a new life style.

KNOWLEDGE is too
PRECIOUS to be
HOARDED!

M a l c o l m X L o v e r s N e t w o r k.....

This network was developed at the suggestion of Brother Omar Farooq for the following purposes:

- a) Collect and exchange memorabilia.
- b) Promote annual Memorial and Birthday Celebrations(5/19/25 - 2/21/65).
- c) Support efforts of the Malcolm X Memorial Foundation, 2019 20th St., Omaha, N E 68110; attn: Rowena Moore.
- d) Recovery of Malcolm's legacy by exemplifying and demonstrating his teachings.
- e) Identifying and establishing namesake institutions, streets, buildings, offsprings, etc.
- f) Convening occasional regional or national meetings of the network.

Organized in 1985, the network functions to identify devotees - individuals & organization -, as a clearinghouse of information and as a repository of information retrieved through a variety of means - newspaper/magazine research, participation in community programs/efforts, submission of information by devotees and library research. AFRAM coordinates this effort by maintaining a listing of events which help to shape our memory system relative to Malcolm X and a listing of annual events on Feb 21st and May 19th.

AFRAM has studied the issue, "Who Killed Malcolm X?", collaborated in having or of the innocent victims, falsely charged with participating in his tragic assassination, retrieved and compiled photocopy reprints on his life and build up an incomparable repository of information on Malcolm X.

Subscriber Services: (\$10.00 per year; monthly mailings).

- a) Monthly mailings of news clippings, flyers, promotional literature and memorabilia.
- b) An annual roster of Malcolm X Lovers by name and address.
- c) An annual Calendar of Events re: Memorial and Birthday Celebrations.
- d) Linking up with related movements, such as the effort to establish a National African American Celebration of Malcolm's X's birthday as of May 19, 1990 and to publish 'Malcolm Lives' as of Feb., 21, 1990, cataloging the events to preserve his memory. See attached

-----0-----

Name(Contact Person) _____ (Organization) _____

Organizational Address _____ City _____ State _____ Zip Code _____

Please enclose a money order/certified check payable to "AFRAM". Subscribe a friend, a school, a church, etc. Kepp Malcolm X's Legacy Alive!

May 25, 1989

MALCOLM X DAY

Proclaiming An African-American Holiday

(for publication the week of February 13, 1989)

On February 21, 1965, el-Hajj Malik el-Shabazz, Malcolm X, was assassinated in the Audubon Ballroom in Harlem, New York. Born in 1925 in Omaha, Nebraska as Malcolm Little, 1990 will mark the twenty-fifth memorial year of his assassination, and Malcolm's sixty-fifth birthday. We should begin to build a movement now to make 1990 the year to affirm May 19 as a major African-American Holiday. Not a government- or U.S.-sponsored holiday, but an African-American designated Holiday which we affirm and declare as an act of our own self-determination as a National African-American Community.

He rose from a "hoodlum, thief, dope peddler, and pimp to become the most dynamic leader of the Black Revolution." Ossie Davis eulogized Malcolm as "Our Shining Black Prince." Yet in 1989, twenty-four years after his assassination, it is almost as if the National African-American community suffers from a case of collective amnesia. The life and legacy of one of the most extraordinary African-American leaders in our history is not a significant part of the active consciousness of our people. And I hear no notable national leaders speaking of Malcolm's magnificent contribution to our people, and calling on African-Americans to give appropriate recognition to this brilliant man of the people.

In some respects this is not surprising. America's ruling elites would definitely like to suppress the memory of Malcolm X because he was totally unacceptable to the white power structure. Unfortunately, what's unacceptable to the power structure often comes to be tacitly unacceptable to many African-American leaders who feel that they have to go along to get along. Malcolm X was a militant nationalist who was an uncompromising critic of the American system of political and economic hypocrisy and contradictions.

Standing in the tradition of Martin R. Delaney, A.M.E. Bishop Henry McNeal Turner, Marcus Garvey, and Nobel Drew Ali, Malcolm X espoused the right of African people in America and the world to control their own destinies. He urged African people to struggle for FREEDOM "BY ANY MEANS NECESSARY." (These were radical ideas in an era of overt white racism, white supremacy, and European and American Colonialism.) In a time when Black people were being blatantly brutalized and victimized all across America, particularly in the South, Malcolm X was a staunch proponent of SELF-DEFENSE.

Though Malcolm was firmly opposed to Black people initiating acts of violence or being the aggressor against anyone, his position on self-defense was distorted by the media as a policy

Ron Daniels served as the Director of the National Rainbow Coalition and as the Deputy Campaign Manager for the Reverend Jesse Jackson's Presidential Campaign '88. He has served as President of the National Black Assembly and as Chairperson of the National Black Independent Political Party. Currently, he serves as President of the Institute for Community Organization and Development in Youngstown, Ohio. He may be contacted at (216) 746-5747.

advocating violence. Self-Defense was unacceptable to a nation which was violently oppressing the aspirations of African-Americans through acts, deeds, customs, traditions, and policy. Similarly, Malcolm's outspoken leadership was also unpopular among some of the more moderate and conservative African-American leaders. But among the Black masses, particularly those locked up in the sprawling urban ghettos of the North, Malcolm was the man. Those ghettos are still here today indeed they are growing at an alarming rate. "The more things change the more they stay the same." Malcolm's analysis, philosophy, strategies, and personal example of struggle and achievement are as relevant today as they were two decades ago.

Rescued from gangsterism, degeneracy, and prison life by the Honorable Elijah Muhammad and the Nation of Islam, Malcolm X internalized and expanded the nation's philosophy of self-help and self-determination. Malcolm always taught that the STUDY OF HISTORY was vital to our development as a people. On the question of IDENTITY, Malcolm's grasp of our history clearly led him to the conclusion that WE ARE AN AFRICAN PEOPLE. Hence, he almost always used the term Afro-American. He consistently pointed to Africa as the base for our identity and development as a people.

As a Black Nationalist, Malcolm X pleaded with African-Americans to CONTROL THE POLITICS AND ECONOMICS OF OUR COMMUNITY. As second-class citizens in America, Malcolm argued that our HUMAN RIGHTS superceded our civil rights. He believed that we, as African-Americans, based on the holocaust of slavery and a long history of deprivation in America, should take our case to the United Nations and the World Court for the crimes of genocide and the violation of our Human Rights. Malcolm also believed that these crimes entitled African-Americans to be paid REPARATIONS for the centuries of forced free labor which helped to build Europe and America.

Malcolm X was a PAN-AFRICANIST and AN INTERNATIONALIST. He was a proponent of THIRD WORLD SOLIDARITY. Malcolm challenged us not to see ourselves simply as a racial minority in America. He asserted that the future of African-Americans is linked to more than 400 million Africans on the continent as well as to the hundreds of millions of black, brown, red, and yellow peoples who constitute the vast majority of the world's people. He wanted African-Americans to be on the right side of the tide of history and the right side of future world developments.

Malcolm X was a remarkable man. He came so far from where he started. As a son of the ghetto, Malcolm's life is a testimony to what is possible given an Afrocentric outlook and world view and a dogged, unrelenting commitment to develop oneself to fight for the liberation of a people.

No, we cannot afford to forget Malcolm X. His legacy to us is far too great to lose. A whole generation of young people, many of whom are lost themselves, need to discover Malcolm and take inspiration from his life. In 1990 WE must declare May 19, "Malcolm X Day," an African-American Holiday.

That process must begin now!

Persons desiring to support the
Malcolm X Day Holiday initiative
should contact Dr. James Turner,
Africana Studies and Research Center
Cornell University, 310 Triphammer Rd.
Ithaca, N.Y. 14850
(607) 255-4625



ALTERNATIVE
INFORMATION/MARKETING
SERVICE

68-72 East 131 Street
HARLEM, N.Y. 100
212 281-6000

NEWS RELEASE
FOR IMMEDIATE RELEASE

Contact Person
Bro. Preston Wilco

Malcolm X Namesake Institutions/Organizations

AFRAM Associates, Inc., a Harlem - based alternative information service, and Twenty Century Books (TCB) are collaborating in the publication of a listing of Malcolm X Namesake institutions, organizations, streets, buildings, programs and the like. AFRAM, Coordinating Organization of the Malcolm X Lovers Network, has been compiling such information over the years. The publication is scheduled to be released on 25th Anniversary of the assassination of Malcolm X, February 21, 1990.

Such a publication will serve to establish that Malcolm X's legacy is still alive. Not only has he not been forgotten, memorials to his legacy dot the American landscape. His birth place, 3448 Pinkney Street, Omaha, Nebraska, was made a NATIONAL LANDMARK on March 1, 1984. Omaha's Malcolm X Foundation, Inc. was the organization that did the work to make this possible. Streets have been re-named after him in both Harlem, U.S.A., his stomping grounds, and in Bedford - Stuyvesant, Brooklyn, N.Y.

Our readers are requested to send AFRAM, (68 - 72 East 131st Street, Harlem, N.Y. 10037) information relative to Malcolm X namesake institutions, etc. Copies of organizational histories, profiles and photographs will also be greatly appreciated. AFRAM will follow - up with a survey form along with requests for a review of the local telephone directories. Finally, AFRAM will be interested in whether the subject organizations are planning any special programs for Feb., 21, 1988.

May we please hear from you in this matter.

P.S.: Children named after
Malcolm X, too.

- 30 -

cc: Malcolm X Lovers Network, etc.

JOIN the Malcolm X Lovers Network @ \$10.00 per year, pay -
to "AFRAM", this address and
help keep it alive!

Sept., 9, 1988



AFRAMAILIBRARY



No one can speak for the voiceless.

Soldiers May Be Honored

More Historical Markers For Blacks Are Planned

By Fred Thomas
World-Herald Staff Writer

More historical markers will be erected to honor the contributions blacks have made in Nebraska, two Nebraska State Historical Society leaders said Tuesday.

The fact that only one of the 312 state markers is dedicated to a black person is an oversight that will be corrected, said James Hanson, society director.

Blacks, he said, "played a vital role in Western history — all the way from York, the black man who came with Lewis and Clark, to black fur traders, black mountanmen, black cowboys, black homesteaders and black ranchers.

"I know my father grew up in central Nebraska and said the biggest cattle buyer in the central Platte valley was a black man," Hanson said. "So they held prominent roles in virtually all of our history, from Lewis and Clark to the present."

One possible marker would be for black soldiers, Hanson said. State Historian James Potter said

black soldiers played a part in Nebraska's history, and black chaplains served at Fort Robinson and Fort Niobrara.

Potter also said a former black slave became a successful rancher near Hemingford and wrote about his life.

Hanson and Potter commented in an interview before dedication of a marker to the late Malcolm X, the Omaha-born black activist, at 3445 Pinkney St.

The marker, planned for several years, was the first one the society has dedicated to a black, the historians said.

Over the years, Hanson said, the society relied heavily on "interested local groups providing a portion of the funds" for markers. They cost about \$2,000 each.

Requiring local funding "has cut down the number of historical sites that have been marked," Hanson said.

The procedure has caused the society "to depend on outside people to decide what markers we put up, and the black community has not been forthcoming to take a deep interest in its history," Hanson said. The City of Omaha paid for the Malcolm X marker.

Malcolm X Update:

- 5/19/72: Harlem's P.S.79 re-named after our honoree.
- 3/1/84: Malcolm X Birthsite, 3448 Pinkney St., Omaha, NE made a National Landmark!
- 5/19/83: Intersection of Adam Clayton Powell, Jr. Blvd (7th Ave.) and West 125th St. in Harlem, U.S.A., named **AFRICAN SQUARE!**
- 6/21/85: Reid Ave. in Bedford - Stuyvesant, Brooklyn, re-named after our honoree.
- 11/7/86: PS 262 in Bedford - Stuyvesant re-named El Hajj Malik El Shabazz School!
- 5/19/87: Lenox Ave., Harlem, U.S.A. co-named Malcolm X, Blvd.
- 5/19/87: Historical Marker placed on Malcolm X Birthsite in Omaha, Nebraska
- 9/28/86: "X(The Life & Times of Malcolm X)" opened at the NYC Opera, Lincoln Center! AF knows of, at least, four productions put on by local theatre groups.

AFRAM is compiling a listing of regular annual programs held on 2/21 & 5/19, both dates which are utilized for special programs, community pre tests and the like. There is also effort by Congressman Dellums to honor Malcolm X with a postage stamp!

On 2/21 each year the Islamic Study Group, P.O. Box 9615, Philadelphia, PA 19131, sponsors a pilgrimage to Malcolm X's grave, Ferncliff Cemetery, Yonkers, N.Y. The Organization for African American Unity, founded by Malcolm X, makes the trip to the grave on 5/19 annually. It's located at 234 W. 139th St., Harlem, N.Y. 10030.

Malcolm X Memorial Foundation, Inc.
3022 North 24th St
Omaha, NE 68111
Attn: Rowena Moore, Chairperson

Influx of Private Funds Sought To Spruce Up Malcolm X Site

An infusion of private money will be needed to develop the birth site of Malcolm X into an attractive place to visit, authorities said Tuesday.

The site is at 3445 Pinkney St. But Pinkney is closed there, so the only easy access is by walking a block from Evans Street along a dirt trail cut through trees.

Volunteers have cleared brush from the site and planted trees and flowers.

Near the Nebraska State Historical Society marker unveiled Tuesday is a slab of concrete, placed in the ground like a headstone. Authorities said the slab rested on the ground under steps leading to the home occupied by Malcolm X's family when he was born in Omaha 62 years ago Tuesday.

The slab is the only remaining piece of the house and foundation, said

Rowena Moore, president of the Malcolm X Memorial Foundation.

City Planning Director Marty Shukert, who attended the marker dedication ceremony, said he hopes private and city money can be used to develop a park on the site.

"A city is defined by its history," he said. Developing the park would help people understand Malcolm X and the human rights movement. Shukert said.

The city is committed to match funds raised by the Malcolm X Foundation, Shukert said. That funding will go to landscape the site, and possibly create better access. Shukert said.

Foundation leaders hope to erect an education center on the site someday.

That would largely be a private effort. Shukert and Mrs. Moore said.

AFRAM ASSOCIATES, INC. 68-72 EAST 131st STREET HARLEM, NEW YORK 10037 (212) 281-6000

May 12, 1988

You Can't KILL a HERITAGE!
CULTURE IS INDESTRUCTIBLE!

Omaha World-Herald, Wednesday, May 20, 1987, p. 22, cols. 1, 2.

RESEARCH PROJECTS

Malcolm X Work Group

Cooperative Research Network in Black Studies

Abdul Alkalimat

General coordinator of the project to collect and edit the collected works of Malcolm X. Current research focuses on the activities of Malcolm X in Europe and Africa. Serving as guest editor of special Malcolm X commemorative issues of *Black American Literature Forum* and *International Review of African American Art*.

c/o 21st Century Books and Publications
Box 803351, Chicago, IL 60680

James Cone

Comparative study of Malcolm X and Martin Luther King, focusing on theological considerations of their respective roles in the civil rights and the Black liberation movements. Based on a close reading of their respective texts and their social action, this research will demonstrate the profound similarities and differences between Malcolm X and Martin Luther King.

c/o Union Theological Seminary
3041 Broadway, NY 10027

Bill Sales

Case study of the Organization of Afro-American Unity as a way to investigate the political ideology and organizational line of Malcolm X during the last year of his life. This will be a major empirical study of the political and organizational basis of the last program of Malcolm X. The focus is on Black nationalism and the political transition from reform to revolution.

c/o Seton Hall University
South Orange, NJ 07079

Preston Wilcox

An empirical description of the legacy of Malcolm X through the naming process, covering buildings, programs, people, and special events. The memory of Malcolm X lives through new things in which his spirit is reborn. This documentation of Malcolm's historical legacy will demonstrate that he is second to none as a major Black leader of the last 3 decades.

c/o AFRAM Associates
68-72 East 131st Street, Harlem, NY 10037

COMMEMORATION PROJECTS

Dr. Betty Shabazz

The widow of Malcolm X. She is an accomplished professional in her own right, as a nurse and a public relations specialist. She is available for public appearances. Her honoraria is contributed to educational scholarships for Black youth.

c/o Betty Shabazz Foundation
Box 282, Mount Vernon, NY 10553

Gil Noble

Organizing the most extensive collection of film and video material on Malcolm. Noble is a film maker and TV producer with a long history in New York, with several films on Malcolm X to his credit.

c/o WABC
7 Lincoln Square, New York, NY 10023

Rowena Moore

The birth place of Malcolm X was owned by Ms. Moores family. She has formed a foundation and secured national and state recognition of this site. Her program is to establish a center for Black youth, founded to carry out Malcolm's program.

c/o Malcolm X Foundation, Inc.
2019 20th Street, Omaha, NE 68110

Ella Collins

The sister of Malcolm X. She is giving leadership to an annual pilgrimage to the gravesite of Malcolm X on his birthday, May 19th under the continuing auspicious of the OAAU.

c/o James Small, C.C.N.Y.
212/690-5344

James Turner

Organizing a program of public recognition of the birthdate of Malcolm X in every Black community. One of the proposals is to initiate community parades and rituals as part of an official holiday.

c/o Africana Studies Cornell University
Ithaca, New York 14850

Malcolm X Lovers Network

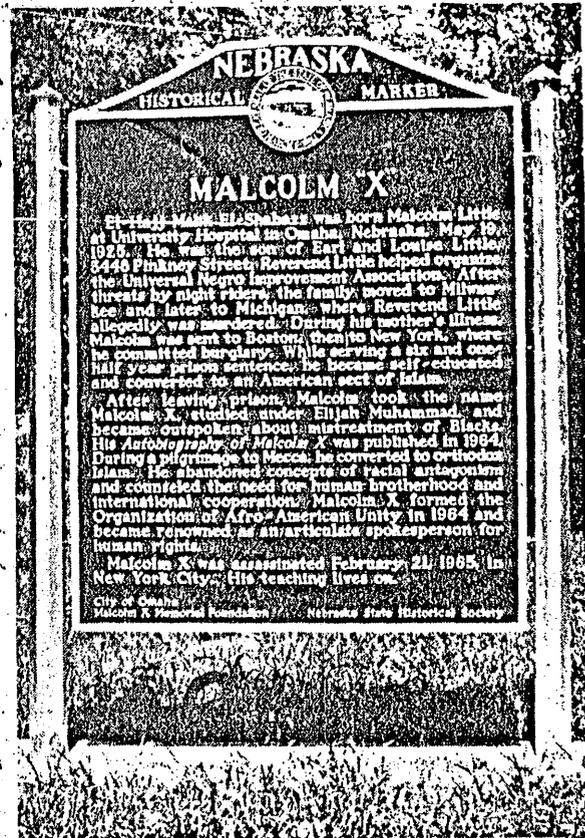
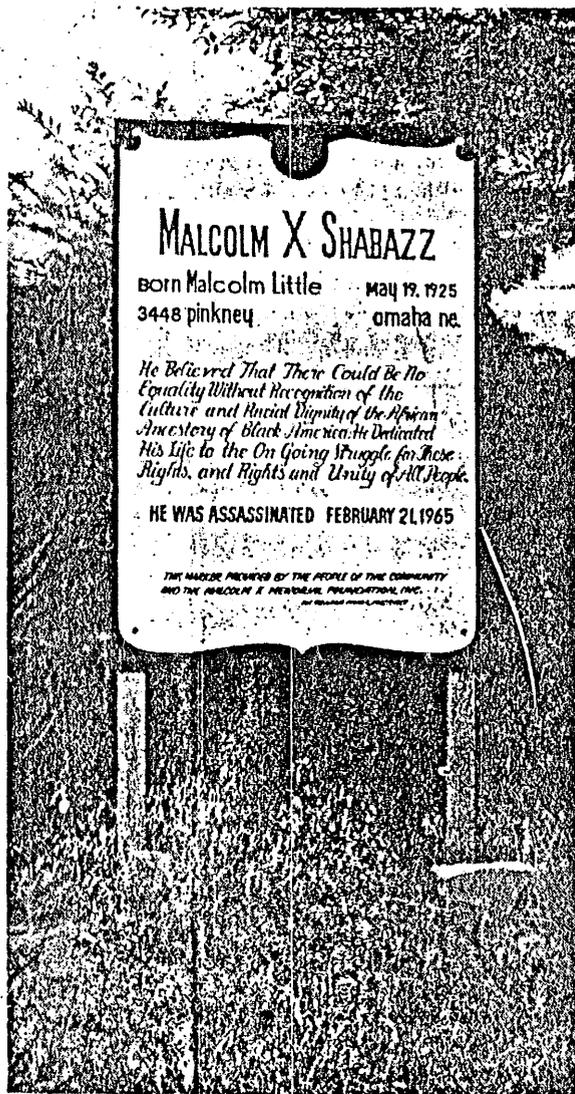
A national network of individuals and organizations who have a commitment to carry out the work of Malcolm X. This network shares information and helps people make relevant contacts.

Malcolm X Lovers Network
c/o Afram Assoc. 68-72 E 131st St. Harlem, NY 10037

Subscribe @ \$10.00 per year!

COMMUNITY ACTION PROJECTS

Plan Annual Programs on May 19th and February 21st
Political culture is often sustained through ritual commemorations, e.g., the founding of a movement or the birth and death dates of a major leader. Malcolm X / Malik Shabazz should be honored on his dates of birth (May 19th) and death (February 21st).



Reprinted by:
Malcolm x Lovers Network
68 - 72 East 131 St.
Harlem, U.S.A., 10037
Brother Preston Wilcox (AFRAM), Coordinator
Subscription \$10.00 per year; monthly
May 24, 1989

Plan a Petition to Rename a Street after Malcolm

Every city goes through a process of naming and renaming its streets. This is a new day in the Black community and it must be reflected in the names of the streets that make up the community. We propose that a committee be formed in every city to select a major street for a name change, and initiate a petition drive aimed at their city council to name the street after Malcolm X or Malik Shabazz.

RACISM is a FACT; it's not an EXCUSE!

- - - -0 - - -

continued from back page...

of Man; rather it desires to enable Harlem to take its place in the sun beside all humankind - without emulating the behavior of those, who, as the descendants of our ancient ancestors, have benefitted from our 'illegal' de jure enslavement, while continuing to refuse to repudiate the privileges of the white skin!

African American history did not begin with slavery; neither did we become slaves - or was our culture destroyed. Culture - all culture - is indestructible. The slaves, themselves, through the exercise of both their brawn and brains, turned slavery into an impossible institution to maintain. That sense of insurgency and compelling need to become free has characterized the African American presence and agenda since our forefathers were dragged off the slaveships seeking the freedom which still eludes us. Hence, African Americans are, indeed the VANGUARD of the world - wide freedom and justice movement.

AFRAMaterials, then, are a window into Africa America and its struggles to become free. Africa and the world will not achieve full freedom until, we, in Harlem, U.S.A., 'feel' that we, too are free. It seeks to formulate a Second American Revolution and a Second Emancipation Proclamation with the hope of avoiding the FIRE NEXT TIME!

Subscribe of "AFRAM." Join an alternative information movement designed to advance all human kind from the perspective of an insurgent effort. Reading and absorbing TRUTH is an avenue to self-revolution and intellectual rehabilitation.

June 4, 1988 (Carole Daniels' Graduation Day)

----- 0 -----
SUBSCRIBE TO:

- AFRAM Communique Series: ISSN: 1041 - 6854 - a modern FREEDOM Journal - @ \$50.00 per year; a guaranteed \$75.00 value; bi-monthly mailings of photocopy reprints. Send a s.a.s.e.(45¢) in order to obtain a copy of the AFRAM Communique Series INDEX.
- AFRAM DRUM, ISSN: 1041 - 5076 - packets of flyers, promotional literature, historic documents, etc., connecting grassroots movements with each other throughout Africa America; the inner motion toward freedom and justice; @ \$10.00/year; monthly mailings.
- INSIDE HARLEM - a syndicated column, available to newspapers, magazines, organizations and individuals. Make an OFFER to AFRAM. Send a s.a.s.e. (45¢) for a SAMPLE EDITION.
- INTRODUCTION TO AFRAMaterials: \$2.00 + s.a.s.e.(64¢) Send 90¢for Book Rate.

March 28, 1989

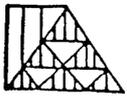
You can't be free if someone else lets you be free.

Harlem Subway Graffiti
1971

"If you are not READING AFRAM, you are probably not an informed person!"

Never forget from whence we came.....and how far we have yet to go!

Struggle alone does not describe us.
Out of it has come a new understanding
And a new life style.



AFRAM FILES

Finally,
there is an alternative.

An
AFRAM
Mission
Statement

AFRAM retrieves, stores, catalogues and disseminates ALTERNATIVE INFORMATION, i.e., information which does not fit into conventional 'safe' modes. Such information is frequently ignored, suppressed, misrepresented, misunderstood or otherwise distorted. It is sometimes held to be too idealistic for serious intellectual consideration. Such information is usually the product of independent minds and insurgent efforts.

A great deal of AFRAM's energies are focused on retrieving information relevant to the African American aspiration, condition, experience, heritage, history and inheritance of freedom and justice. It is done from the perspective of the essential humanity and credibility of the African American presence/agenda. It is not an effort to establish our humanity or to prove to whites that we are their EQUAL: AN ISSUE THAT HAS NEVER BEEN QUESTIONED BY AFRAM! AFRAM acknowledges, however, that African Americans are being held hostage as 'second class citizens' without the requirement that we carry the 'green card' as do all 'resident aliens.' Many African Americans 'feel' more American while traveling on foreign soil, only to return home to the place of their births to be made to feel like 'foreigners.' African Americans are the most consistently maligned and debased ethnic group in America - despite its incomparable contributions to the development of this nation. Without those contributions, this nation would still be a 'developing' nation.

KNOWLEDGE is too PRECIOUS to HOARD!

An over - allegiance to the white standard, Euro - centric thought and the narcissism emanating from a philosophy which holds whites to be superior to African Americans have combined to produce what W.E.B. DuBois describes as being the 'white blindspot,' paraphrased here as being the inability to perceive African Americans as they really are and, therefore, themselves. To be white in America, more often than not, is to feel that one is the beneficiary of the right to be in charge of African Americans. AFRAM's response to this colonialistic and patronizing need to define us is to move to restore our own architectural obligations to 'define ourselves, name ourselves and to ethnically govern ourselves. It has proceeded to do so by seeking to FILL the MISSING PAGES of American History, by impacting the MEMORY SYSTEM of the nation and by systematically moving Alternative Information from the UNDERGROUND into the MAINSTREAM of American Thought & Perspective.

AFRAM engages in its task from a base in Harlem, U.S.A., by deliberate choice, where it is not easy to forget from whence one came. It participates daily and momentarily in the resurrection of Harlem with the aim of leaving it more beautiful than AFRAM found it. It is not in search of seductive white and external approval into the larger Family

Never lose touch with your own soul!

All human beings are, in fact, of African descent!

- more -

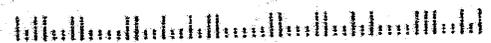
68-72 East 131 Street
HARLEM, N.Y. 10037

READING is both the use and development of intelligence

MALCOLM X LOVERS NETWORK
68-72 EAST 131 STREET
HARLEM, U.S.A. 10037



Twenty - First Century Books
P.O. Box 803351
chicago, I 1 60680





ALTERNATIVE
INFORMATION/MARKETING
SERVICE

68-72 East 131 Street
HARLEM, N.Y. 10037
212 281-6000

Malcolm X Lovers Network
Brother Preston Wilcox
Coordinator

June 26, 1989

Dr. James Turner
Coordinator/Chairman
National Malcolm X Day Holiday Commission
Africana Studies & Research Center
Cornell University
Triphammer Road
Ithaca, N.Y. 14853

Dear Jim:

I was pleased to learn that you had assumed the above - mentioned positions relative to the national campaign for a Malcolm X Birthday Holiday; kickoff date - May 19, 1990.

You can be reassured that we will be urging the members of the Malcolm X Lovers Network to join with you in the effort to establish on our own without official sanction a National Malcolm X Holiday. Recall that we have undertaken and achieved such efforts with KWANZAA, MLK, Jr.'s Birthday prior to its legislative acceptance, African Liberation Day, etc.

The Malcolm X Lovers Network is still growing in number. At last count there were over 115 names and addresses of individual and organizational devotees to Malcolm's contribution & legacy. Subscribers @ \$10.00 per year receive monthly packets of photocopy reprints on Malcolm X. The packets include both contemporary and historical information, including memorabilia. Subscribing to the Malcolm X Lovers Network is a means to educate oneself about Malcolm and to build one's own library.

As a newspaper researcher it has come to our attention that placing Malcolm X's photo on the front page of papers on May 19, 1990 or during that week will help to enhance the celebration of his holiday. Publishers could offer advertisements at minimal costs by persons named after Malcolm or who were born on May 19th as a means to elicit reader participation and interest. Each publication could also include a Calendar of Events of planned Birthday celebrations.

Finally, AFRAM is working with Twenty - First Century Books to pull together a publication for Feb., 21, 1990, the 25th anniversary of his tragic assassination, which lists the namesake efforts - schools, streets, building, organization, children, programs, etc. - that have taken place in his honor. We hope that you and others will share such information with us as it comes to your attention.

Keep up the good work keeping Malcolm X's legacy alive.

Never regret that we were born African in
America and remember: WE ARE WINNING,

A handwritten signature in cursive script that reads "Preston".

Brother Preston Wilcox, Coordinator
Malcolm X Lovers Network

cc: Ron Daniels, Selected Black Press, Malcolm X Lovers Network Listees
See over

The year of Malcolm X, 1990

By Ron Daniels

"No sell out ... Malcolm X." These words from a popular R&B rap song are taking on new meaning and relevance as a new wave of African-American consciousness rises to confront the continuing reality of racism, racial oppression and economic exploitation on these hostile American shores. The rich are getting richer and the poor are getting poorer even within the African-American community. The illusion of progress is being shattered in the face of the raw naked evidence which abounds in the poverty stricken, drug infested, crime afflicted ghettos and barrios in these United States. There are an abundance of Black faces in high places everywhere, but there has been no significant change in the plight of the masses of African-Americans. Somebody has been selling out. And the people know it.

But there is one man who is rising up like a phoenix out of the ashes to symbolize the possibilities for liberation of a downtrodden and oppressed people. No government sanctioned national, state or local holiday or celebration marks his memory. In fact among the power structure of this nation he is *persona non grata*. Even the African American elite barely utters his name. The image makers and mind moulders have tried to bury him, to obliterate him from our collective consciousness. The true believers and devotees of the man and his philosophy never forgot. They have been remembering his life and legacy in memorial observances and birthday commemorations for more than two decades. They know that "truth crushed to earth will rise again."

El Hajj Malik el Shabazz — Malcolm X is on the rise. All across the country there is a surging interest in Malcolm X, the man America wishes African Americans would forget. They can't suppress Malcolm's responsible spirit. Book stores can't keep his books and pamphlets on the shelves. Records of

Malcolm's speeches are in high demand, as are films and video cassettes about his life. Rap groups like Public Enemy sing his praises. Poets are crafting new pieces enshrining his contribution in poetry and prose. Artists are framing fresh images depicting his character, courage and vision. Students on the march against background and reactionary administrations move forward in his name. Malcolm X is on the rise.

On February 21, of this year, a group of progressive nationalists issued a call to and for the African American Nation to proclaim May 19, Malcolm X's birthday an African American holiday. Momentum is building to bring Malcolm out of the closet and to place him up front where he properly belongs. Twenty-five years after his assassination in 1965 and in the year of his 65th birthday, we as African Americans are going to proclaim a holiday for "Our Shining Black Prince." The year 1990 will be the year of Malcolm X!

Countless communities, north and south, east and west, have already been on the case. Others are just beginning to climb on board. For 18 years in Washington, D.C., Charles Stevenson, Malik Edwards and Sherry Brown have spearheaded what has come to be the largest Malcolm X Day celebration in America. This year the D.C. committee is sponsoring an entire week of cultural, educational and political activities culminating with a huge celebration in Anacastia Park on May 21. The celebration is expected to draw upwards to 70,000 people. In Philadelphia, Pennsylvania, Andrea Brown and a dedicated group of African American women called Sisters Remember Malcolm will be holding their 6th Malcolm X Day observance. Their tenacity is paying off. This year there will be no less than 4 Malcolm X Day celebrations in Philadelphia.

In Cleveland, Ohio, the Black Coalition under the leadership of Omar Ali Bey will be holding a day long series of activities in

honor of Malcolm X on May 19 and Dr. Maulana Karenga's Kawaida network will be sponsoring Kuzaliwa's (birthday celebrations) in several cities. Preston Wilcox of AFRAM in Harlem has formed a Malcolm X Lovers Network. Dr. Edward Crosby of the Department of Pan-African Studies at Kent State University has taken time to urge all Black Studies Departments to raise Malcolm X up this year. And Dr. James Turner, chairman emeritus of the Africana Studies and Research Center at Cornell University is coordinating a major symposium on the life and contributions of Malcolm X on May 20, at Harlem's renowned Schomburg Museum.

Dr. Turner has also agreed to chair the National Malcolm X Day Holiday Commission, which is an formation. To date such notable African American leaders as Richard Hatcher, general chairman of the African American Summit, Arthur O. Eave, deputy speaker of the New York State Assembly, Haki Madhubuti of the Institute for Positive Education, Charshee McIntyre, President of the African Heritage Studies Association, Rep. David Richardson, president of the National Conference of Black State Legislators and scholar activists Bill Strickland, Ron Walters and Manning Marable have endorsed the effort. The list of endorsees is expected to grow rapidly in the coming months. Malcolm X is on the rise.

The tenor of the times dictate that we reclaim and resurrect a leader who was a outspoken critic of America's system of oppression and an uncompromising champion for the liberation of the African American masses. His example of unflinching courage and commitment even in the face of death is a source of inspiration which needs to be held high. Malcolm X is on the rise. 1990 will be the year of Malcolm X!

For further information on the Malcolm X Day Holiday Commission, contact Dr. James Turner (607) 255-4625.

Journal Observer

25¢ EVERYWHERE

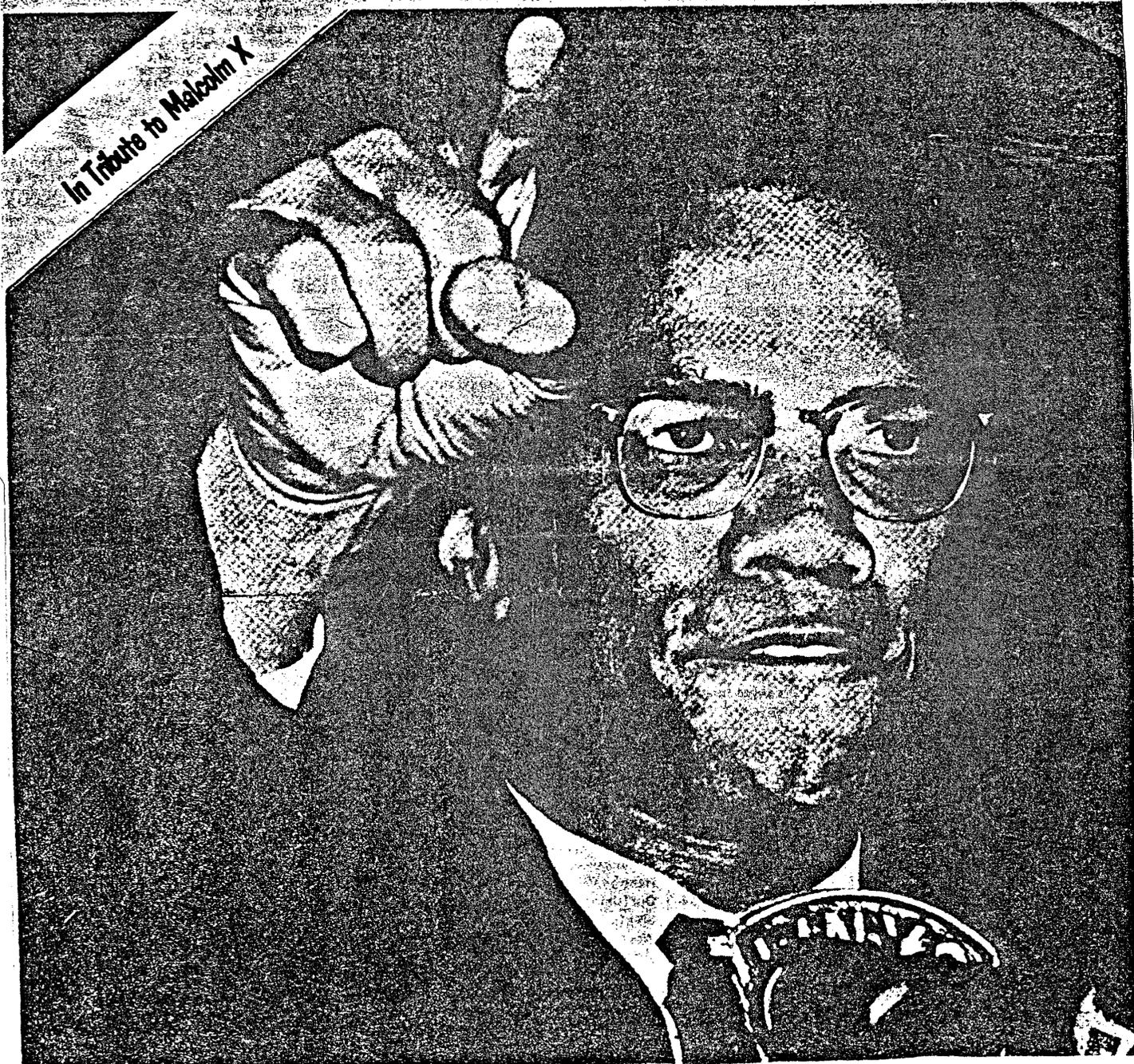
NEWS FROM AN AFROCENTRIC VIEW

MAY 24 · JUNE 21, 1989

WE REMEMBER MALCOLM X

See Page 7

In Tribute to Malcolm X



Journal Observer, P.O. Box 161, N.Y. 10466

Source: Journal Observer, 5/24-
6/21/89



Signs of THE TIMES

By Yemi Toure

MALCOLM X LIVES: May 19 is the birthday of Malcolm X, one of the world's most remarkable and important persons. Malcolm was born in 1925 in Omaha, Nebraska. He had a rough youth, including suffering through the murder of his father by racists, the breakup of his family and his placement in boarding homes.

Later, as a young adult, Malcolm was involved in drugs and other crime on the streets of Harlem. In prison, he heard of the Honorable Elijah Muhammad, and that changed his life. He joined Mr. Muhammad's Nation of Islam, a Black Nationalist organization, and dedicated his life to the moral, spiritual, political and cultural rebirth of the Black race.

Malcolm rose quickly in the Nation of Islam and became a dynamic, insightful speaker and teacher. Malcolm believed in self-reliance, in uplifting the downtrodden, and in Black manhood, womanhood and peoplehood. He also believed

in fearlessness and self-defense. He taught that we are a world people, that we should fight for our international human rights, not just U.S. civil rights. He said capitalism is evil, and that we must be prepared to fight for those things that are justly ours.

And above all, Malcolm was a Black Nationalist (his belief — that Black people, no matter where we are in the world, should work towards unity, nationhood, a cultural renaissance, self determination and an equal say in world affairs). Malcolm equally believed in Revolution (the overthrow of an evil system and its replacement with a just system), in truth and in God.

Malcolm outgrew some aspects of the Nation of Islam, and started his own Black Nationalist groups in 1964. He traveled widely, and was wel-

comed by progressive movements and heads of state throughout Africa. Despite his assassination in 1965, Malcolm continues to this day to be an example of the highest moral and political principles we can live by.

Syndicated columnist Ron Daniels has issued a call for our community to declare May 19 to be Malcolm X Day, a National Black Holiday, beginning in 1990. Not a federal holiday — I'm sure Malcolm would reject THAT idea forthwith — but a holiday we ourselves recognize. I support that call.

You can indicate your support by studying Malcolm's life and work. Read "The Autobiography of Malcolm X" (Grove Publishing, 1965). Listen to tapes of his talks (one such catalogue is available from Omar Farooq, 315 N. 15th St., Terre Haute, IN 47807)

Read Malcolm X, The Man and His Times, edited by John Henrik Clarke (MacMillan Publishing, 1969). Get "The Picture Life of Malcolm X" by James Haskins (Watts Publishing, 1975) for the children. Attend programs in his honor. Discuss his ideas with your family and friends.

Get to know his actions, his ideas and his high standards so well that he becomes a part of your life. Get to know how he loved his people, how he loved his family, how he stood uncompromisingly in the face of all kinds of pressure, how he kept his moral strength and his belief in God. Then, when you come up against some hard choices in this rough world, you will be able to ask, "What would Malcolm do?"

An upcoming series of columns will further explore Malcolm X, his ideas, his times and his meaning for us today.

Source: Journal Observer, 5/24 -
6/21/89

SIGNS OF THE TIMES

P.O. Box 712133
Los Angeles, C A 90071



ALTERNATIVE
INFORMATION/MARKETING
SERVICE

68-72 East 131 Street
HARLEM, N.Y. 10037
212 281-6000

NEWS RELEASE
FOR IMMEDIATE RELEASE

Contact Person
Bro. Preston Wilcox

Malcolm X Namesake Institutions/Organizations

AFRAM Associates, Inc., a Harlem - based alternative information service, and Twenty Century Books (TCB) are collaborating in the publication of a listing of Malcolm X Namesake institutions, organizations, streets, buildings, programs and the like. AFRAM, Coordinating Organization of the Malcolm X Lovers Network, has been compiling such information over the years. The publication is scheduled to be released on 25th Anniversary of the assassination of Malcolm X, February 21, 1990.

Such a publication will serve to establish that Malcolm X's legacy is still alive. Not only has he not been forgotten, memorials to his legacy dot the American landscape. His birth place, 3448 Pinkney Street, Omaha, Nebraska, was made a NATIONAL LANDMARK on March 1, 1984. Omaha's Malcolm X Foundation, Inc. was the organization that did the work to make this possible. Streets have been re - named after him in both Harlem, U.S.A., his stomping grounds, and in Bedford - Stuyvesant, Brooklyn, N.Y.

Our readers are requested to send AFRAM, (68 - 72 East 131st Street, Harlem, N. Y. 10037) information relative to Malcolm X namesake institutions, etc. Copies of organizational histories, profiles and photographs will also be greatly appreciated. AFRAM will follow - up with a survey form along with requests for a review of the local telephone directories. Finally, AFRAM will be interested in whether the subject organizations are planning any special programs for Feb., 21, 1988.

P.S.: Children named after
Malcolm X, too.

May we please hear from you in this matter.

- 30 -

cc: Malcolm X Lovers Network, etc.

Sept., 9, 1988



AFRAMAILIBRARY



No one can speak for the voiceless.

Soldiers May Be Honored

Malcolm X Update:

More Historical Markers For Blacks Are Planned

By Fred Thomas
World-Herald Staff Writer

More historical markers will be erected to honor the contributions blacks have made in Nebraska, two Nebraska State Historical Society leaders said Tuesday.

The fact that only one of the 312 state markers is dedicated to a black person is an oversight that will be corrected, said James Hanson, society director.

Blacks, he said, "played a vital role in Western history — all the way from York; the black man who came with Lewis and Clark, to black fur traders, black mountainmen, black cowboys, black homesteaders and black ranchers.

"I know my father grew up in central Nebraska and said the biggest cattle buyer in the central Platte valley was a black man," Hanson said. "So they held prominent roles in virtually all of our history, from Lewis and Clark to the present."

One possible marker would be for black soldiers, Hanson said.

State Historian James Potter said

black soldiers played a part in Nebraska's history, and black chaplains served at Fort Robinson and Fort Niobrara.

Potter also said a former black slave became a successful rancher near Hemingford and wrote about his life.

Hanson and Potter commented in an interview before dedication of a marker to the late Malcolm X, the Omaha-born black activist, at 3445 Pinkney St.

The marker, planned for several years, was the first one the society has dedicated to a black, the historians said.

Over the years, Hanson said, the society relied heavily on "interested local groups providing a portion of the funds" for markers. They cost about \$2,000 each.

Requiring local funding "has cut down the number of historical sites that have been marked," Hanson said.

The procedure has caused the society "to depend on outside people to decide what markers we put up, and the black community has not been forthcoming to take a deep interest in its history," Hanson said. The City of Omaha paid for the Malcolm X marker.

Influx of Private Funds Sought To Spruce Up Malcolm X Site

An infusion of private money will be needed to develop the birth site of Malcolm X into an attractive place to visit, authorities said Tuesday.

The site is at 3445 Pinkney St. But Pinkney is closed there, so the only easy access is by walking a block from Evans Street along a dirt trail cut through trees.

Volunteers have cleared brush from the site and planted trees and flowers.

Near the Nebraska State Historical Society marker unveiled Tuesday is a slab of concrete, placed in the ground like a headstone. Authorities said the slab rested on the ground under steps leading to the home occupied by Malcolm X's family when he was born in Omaha 62 years ago Tuesday.

The slab is the only remaining piece of the house and foundation, said

Rowena Moore, president of the Malcolm X Memorial Foundation.

City Planning Director Marty Shukert, who attended the marker dedication ceremony, said he hopes private and city money can be used to develop a park on the site.

"A city is defined by its history," he said. Developing the park would help people understand Malcolm X and the human rights movement, Shukert said.

The city is committed to match funds raised by the Malcolm X Foundation, Shukert said. That funding will go to landscape the site, and possibly create better access, Shukert said.

Foundation leaders hope to erect an education center on the site someday.

That would largely be a private effort, Shukert and Mrs. Moore said.

5/19/72: Harlem's P.S. 79 re-named after our honoree.

3/1/84: Malcolm X Birthsite, 3448 Pinkney St., Omaha, NE made a National Landmark!

5/19/83: Intersection of Adam Clayton Powell, Jr. Blvd (7th Ave.) and West 125th St. in Harlem, U.S.A., named **AFRICAN SQUARE!**

6/21/85: Reid Ave. in Bedford - Stuyvesant, Brooklyn, re-named after our honoree.

11/7/86: PS 262 in Bedford - Stuyvesant re-named El Hajj Malik El Shabazz School!

5/19/87: Lenox Ave., Harlem, U.S.A., co-named Malcolm X, Blvd.

5/19/87: Historical Marker placed on Malcolm X Birthsite in Omaha, Nebraska

9/28/86: "X(The Life & Times of Malcolm X)" opened at the NYC Opera, Lincoln Center! AFRAM knows of, at least, four productions put on by local theatre groups.

AFRAM is compiling a listing of regular annual programs held on 2/21 & 5/19, both dates which are utilized for special programs, community protests and the like. There is also an effort by Congressman Dellums to honor Malcolm X with a postage stamp!

On 2/21 each year the Islamic Study Group, P.O. Box 9615, Philadelphia, P A 19131, sponsors a pilgrimage to Malcolm X's grave, Ferncliff Cemetery,artsadle, N.Y. The Organization for African American Unity, founded by Malcolm X, makes the trip to the grave on 5/19 annually. It's located at 234 W. 139th St., Harlem, N.Y. 10030.

Malcolm X Memorial Foundation, Inc.
3022 North 24th St
Omaha, N E 68111
Attn: Rowena Moore, Chairperson

AFRAM ASSOCIATES, INC. 68-72 EAST 131st STREET HARLEM, NEW YORK 10037 (212) 281-6000

May 12, 1988

You Can't KILL a HERITAGE!
CULTURE IS INDESTRUCTIBLE!

Omaha World-Herald, Wednesday, May 20, 1987, p. 22, cols. 1, 2.

SUBSCRIBE to the Malcolm X Lovers Network!

Source: The National Newport News and COMMENTATOR, 8:47, July/Aug. 1989, p. 6



Minister Malcolm X (El-Hajj Malik El-Shabazz) as he look during his heyday.

MALCOLM X LIVES: HIS WEEKEND IN N. Y. C.

Many Activities Centered Around Ideal To Institute May 19 As A Universal African Holiday Starting 1990

By PRESTON WILCOX

This observer spent three whirlwind days renewing acquaintance and knowledge of Malcolm X (El-Hajj Malik El-Shabazz). At the end of it all, I realized that it, indeed, had been a 'Malcolm X' weekend in Harlem & Bed-Sty!

As one of my guiding spirits, along with MLK, Jr., Nat Turner, George Washington Carver and African American women, Malcolm's teachings and examples have deeply penetrated my mind and soul in an existential sense. As such, I had no alternative but to be wherever our people were preserving and passing on his legacy.

VERY SPECIAL EVENTS

Attending a 'Malcolm X' program is a very special event, particularly within a decaying society, where the attraction toward self-destruction is always just around the corner. Malcolm X devotees are challenged to put their best foot forward; to model his teachings; to exemplify the best in themselves; to listen to our 'freedom'

drummer and to insure that they are not living our lives in vain.

Malcolm always expected us to be in charge of ourselves and not to spend energy merely listing our grievances against a white racist system, without at the same time, working to become our own architect within our own freedom movement. A secondary benefit of attending such a program is that one finds one-self in the company of some potentially serious brothers/sisters. Such a state of affairs is becoming more and more a rare experience. You see a lot of us are all dressed up - working steadily, earning more money, living better with no place to go, as Andy Thompson puts it.

Thursday evening, May 18, found me at Boys & Girls High School, as the guest of its Carter G. Woodson Society. The memories of Malcolm X and Dr. Richard Green, the first African American NYC School Chancellor, were utilized to initiate a movement to ensure that African Americans have a major voice in a system whose student

body is 80% African American & Hispanic. The system's 80% administrative and white staff has produced a 'Belgian Congo' effect; the white standard continues to prevail even under African American leadership. The issue became that of organizing to ensure accountability to the 80% African American & Hispanic student body - and not merely to the self-perpetuating concerns of the disproportionately white administrative staff.

RNA PRESIDENT OBEDELE IN HARLEM

On Friday, May 19, 1989, his 64th birthday, this reporter participated in the Annual African-American Heroes & Heroines Day under the guidance of Rev. Dr. Charles '37X' Kenyatta. He was a bodyguard to Malcolm X. Percy E. Sutton, Malcolm X's lawyer was also involved. It was my distinct pleasure to present awards to Robert Bell (Kool & The Gang) and Elombe Brath whose Lumumba Coalition has been seeking to put 'Africa' on the 'Harlem' mind for years.

I ended the evening at Harriet Tubman School, listening to Dr. Imari Obadele layout a plan for helping African American males to express their manhood in political terms. The affair was sponsored by the New Afrikan Peoples Organization. The weekend ended on Sat., May 20, 1989 at 'The Schomburg' where H. Rap Brown dropped in along with Dick Gregory, and laid some ideas on us. It was a scholarly session, even though academicians never really accepted Malcolm X as being a brilliant scholar. He maybe the only person to have 'read' an entire dictionary.

His widow, Betty Shabazz, was there sharing her insight with us and reminding us that Malcolm X, was non-violent. As his wife she ought to know, first hand!

She raised some thoughts in our minds when she closed by reminding us that the men who killed Malcolm X (on Sunday, Feb., 21, 1965) are STILL ALIVE! (We ain't ba a d just because Michael Jackson sings it. How ba a d we???? Are our mothers ashamed of us??)

May 21, 1989

-dedicated to Estelle Alexander

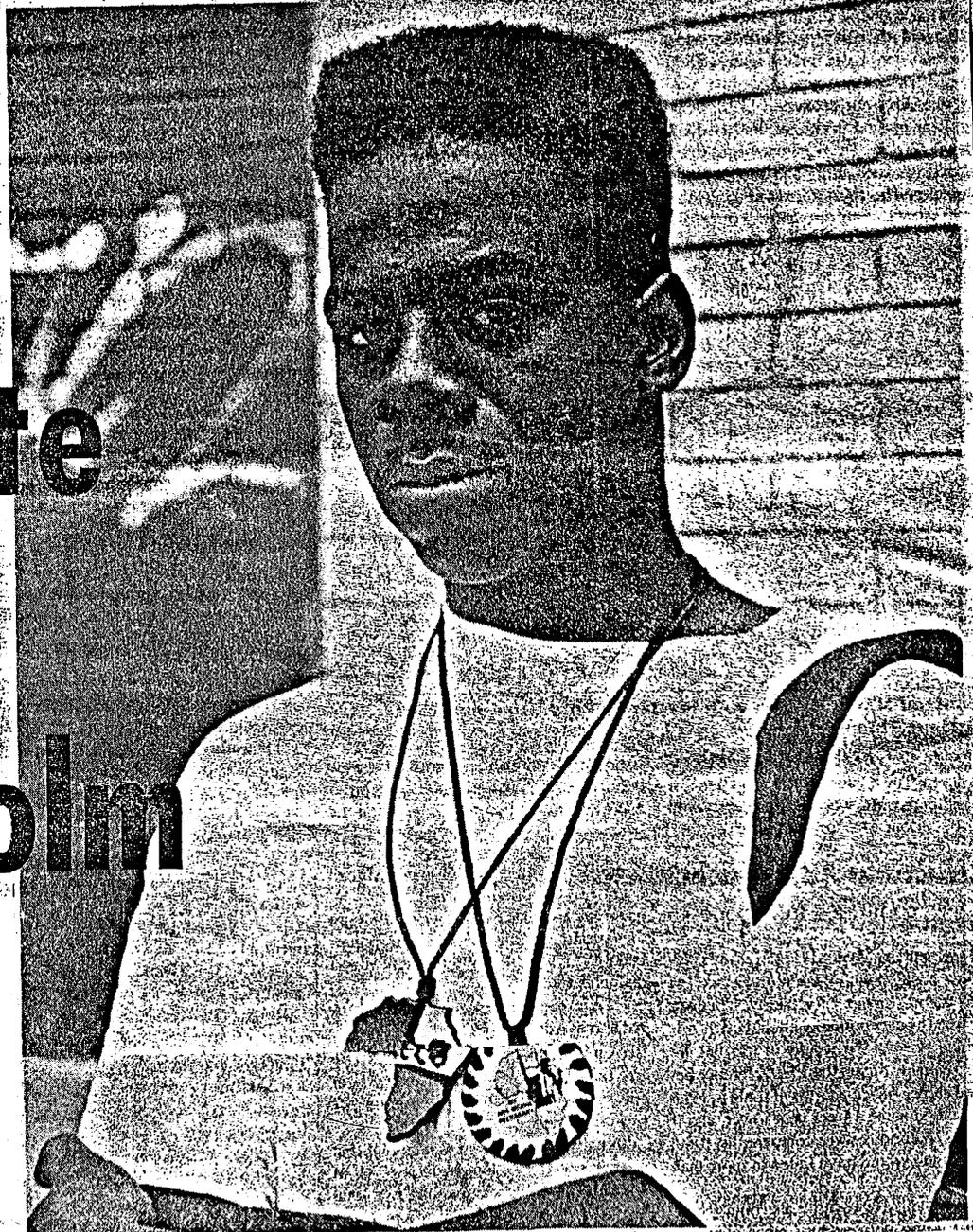
TNNN & Commentator
P.O. Box 5368
Newport News, VA 23605

We cannot live for ourselves.
Organization decided everything. Africa Must Unite.

African CONNECTION

"Consistent with the Ideals of Pan-Africanism"

In Tribute to Malcolm X



Many have speculated on what Malcolm X (El Hajj Malik Shabazz) would have become had he lived. Few, however, wish to discuss his fiery dogmatism and brilliant analysis of racism in America that brought him to prominence in the first place.

Most intellectuals would rather talk about *how liberal* Malcolm was becoming towards the end of his life. Was he indeed turning liberal? Perhaps he had come to the realization that powerful white forces are exploiting racial differences around the world to their gain. In his travels

abroad Malcolm discovered that people of color suffer similar racial and economic oppression throughout the world, and that the African-American dilemma is indeed an international issue.

So, as we salute the wisdom and vision of Malcolm X, let us remember that not so long ago most of us would not be caught near his picture. If we choose to wear it now, then, let us heed his call to reconnect ourselves to Africa. Instead of turning his image into a trendy fashion accessory, let us show our appreciation for his efforts by working harder to create a better African world.

Photo: Masha Morduk

AFRAM's Malcolm X Files:

Malcolm X Cassette Tape Library: While AFRAM has its own collection of tapes, it is not prepared to sell them as yet. AFRAM recommends two other sources:

- a) TNNN & COMMENTATOR, P.O. Box 5368, Newport News, V A 23605.
- b) Brother Omar Farooq, 315 N. 15th St., Terre Haute, I N 48707.

Malcolm X Lovers Network: Send a s.a.s.e. (25¢) in order to inquire about this collective, nation - wide effort to keep his legacy alive and to establish - on our own - a National African American Holiday honoring the birth and contribution of Malcolm X. It is to be initiated nationally on May 19, 1990, his 65th birthday.

Calendar of Memorial (2/21) and Birthday (5/19) Celebrations: Send your flyers, promotional literature, etc. to AFRAM so as to be included in the final compilation.

Continuing Research: AFRAM has been seeking to answer the question, "Who actually killed Malcolm X?", for years. It also participated in the ultimate release of one of the brothers who was falsely accused of being involved.

Photocopy Reprints: (Includes AFRAM Communique Series below).

Malcolm X: His Final Thoughts, April 22, 1984, 8 pp. (\$1.00 + s.a.s.e. (45¢)*

Governmental Complicity in the Assassinations of MX and MLK, Jr, March 26, 1984, 28 pp. (\$3.00 + s.a.s.e. (library/book rate).*

Memorabilia on Malcolm X, March 4, 1985, 10 pp. (\$1.00 + s.a.s.e. (45¢).*

Twentieth Anniversary of the Assassination of Malcolm X, Feb., 21, 1965, 54 pp. (\$5.00 + s.a.s.e. (library/book rate).*

Black Leadership: Prophets & Disciples (The Honorable Elijah Muhammad/Malcolm X/Minister Louis Farrakhan: Rev. Dr. MLK, Jr./Rev. Jesse Jackson), Jan., 1986, 18 pp. (\$2.00 + s.a.s.e. (library/book rate).*

Malcolm X In Opera, Oct., 4, 1986, 20 pp. (\$2.00 + s.a.s.e. (library/book rate).*

AFRAM Communique Series: (Subscribe @ \$50.00/yr.; bi - monthly mailings).

67: May 19, 1987, Malcolm X's 62nd Birthday: Some Documentation, May, 1987, 22 pp. (\$2.00 + s.a.s.e. (library/book rate).*

68: Malcolm X's 22nd Memorial Day, Feb., 21, 1987, March 9, 1987, 30 pp. (\$3.00 + s.a.s.e. (library/book rate).*

108: Malcolm X Lovers Network, # 4, March 9, 1988, 20 pp. (\$2.00 + s.a.s.e. (library/book rate).

117: Toward A Malcolm X Research Center, 1985, 10 pp. (\$1.00 + s.a.s.e. (45¢).

78: How the New York Times Distorted Malcolm X's Views on Violence, by Walter Lippman, July 10, 1987, 15 pp. (\$1.50 + s.a.s.e. (library/book rate).*

53: Black History Packet # 1, March, 1987, 20 pp. (\$2.00 + s.a.s.e. (library/book rate).

181: "Malcolm X Day": May 19, 1989 - A Self - Declared African American Holiday, April 23, 1989, 34pp. (\$3.50 + s.a.s.e. (library/book rate).

187: Malcolm X's 64th Birthday, May 19, 1989, May, 1989, 42 pp. (\$4.00 + s.a.s.e. (library/book rate).

188: Malcolm X Still Lives: The Schomburg Center For Research In Black Culture, May 20, 1989, 16 pp. (\$1.00 + s.a.s.e. (library/book rate).

* These items have been listed without the nation. and marketed to libraries throughout the nation.

May 26, 1989 (Library Rate \$64¢/Book Rate - 90¢0.
Pinkney St., Omaha, N E 68111

- born 5/19/25 - Audubon Ballroom, Harlem, U.S.A., 10032.
- killed 2/21/68

Afrikan Reference Library.....
Institute of Afrikan Research.....
AFRAMAILIBRARY.....

from the AFRAM Files

AFRAM Associates, Inc., 68 - 72 East 131 St., Harlem, N.Y. 10037; (212) 231 - 6000

Suffering alone does not describe us.
Out of it has come a new understand -
ing and a new life style.

KNOWLEDGE is too
PRECIOUS to be
HOARDED!

M a l c o l m X L o v e r s N e t w o r k.....

This network was developed at the suggestion of Brother Omar Farooq for the following purposes:

- a) Collect and exchange memorabilia.
- b) Promote annual Memorial and Birthday Celebrations(5/19/25 - 2/21/65).
- c) Support efforts of the Malcolm X Memorial Foundation, 2019 20th St., Omaha, N E 68110; attn: Rowena Moore.
- d) Recovery of Malcolm's legacy by exemplifying and demonstrating his teachings.
- e) Identifying and establishing namesake institutions, streets, buildings, offsprings, etc.
- f) Convening occasional regional or national meetings of the network.

Organized in 1985, the network functions to identify devotees - individuals & organization -, as a clearinghouse of information and as a repository of information retrieved through a variety of means - newspaper/magazine research, participation in community programs/efforts, submission of information by devotees and library research. AFRAM coordinates this effort by maintaining a listing of events which help to shape our memory system relative to Malcolm X and a listing of annual events on Feb 21st and May 19th.

AFRAM has studied the issue, "Who Killed Malcolm X?", collaborated in having one of the innocent men, who was falsely convicted, released, retrieved and compiled photocopy reprints on his life and built up an incomparable repository on information on Malcolm X.

A copy of AFRAM's Malcolm X Files can be obtained by sending a self - addressed stamped envelope (25¢) to AFRAM.

Subscriber Services: (\$10.00 per year; monthly mailings of selected information. Build your own Malcolm X Library.)

- a) Monthly mailings of news clippings, flyers, promotional literature and memorabilia.
- b) An annual roster of the known Malcolm X Lovers, by name and address.
- c) An annual Calendar of Events of Memorial and Birthday celebrations throughout the nation. Please send AFRAM information and flyers about your programs so that they might be included.
- d) Linking up with related movements, such as the effort to establish a National African American Holiday - on our own without official sanction - in honor of Malcolm X's birthday; beginning date - May 19, 1990; his 65th birthday. AFRAM is also collaborating with Twentieth Century Books in the publication of "Malcolm Lives", a cataloguing of all the events that are preserving his legacy.

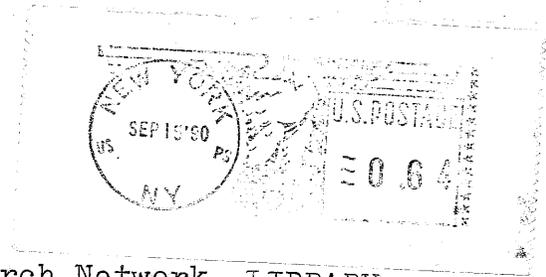
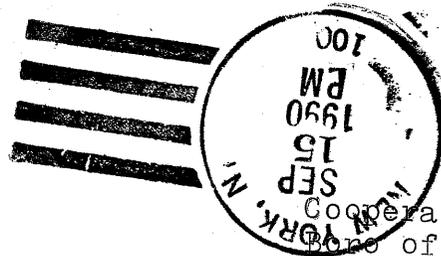
Please feel free to reproduce and re - circulate this application to schools, churches, civic, fraternal and political organizations. Keep Malcolm X's legacy alive through your own efforts.

May 25, 1989

AFRAMAILIBRARY

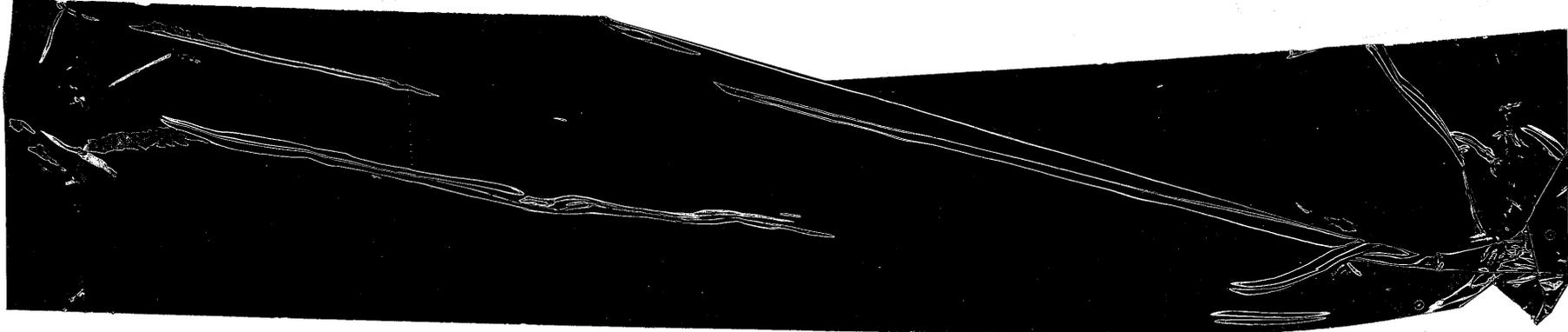
MALCOLM X LOVERS NETWORK

68-72 EAST 131 STREET,
HARLEM, U.S.A. 10037



Cooperative Research Network LIBRARY
Dept of Manhattan Community College
199 Chambers St., Rm S749
New York, N.Y. 10007

LIBRARY RATE



MALCOLM X LOVERS NETWORK
68-72 EAST 131 STREET,
HARLEM, U.S.A. 10037

MALCOLM X STUDIES NETWORK
(MONTHLY)

2322 THIRD AVENUE, 2nd FL.
HARLEM, N. Y. 10033



AFRAM NEEDS SUBSCRIBERS

Malcolm X Study Group
BMCC
199 Chambers St, Rm. S749
New York, NY 10007

Please hold this date!!!!!!

*The
Malcolm X Commission
requests
that you save the evening of*

February 21, 1991

*to commemorate the memory of
"Our Shining Prince"*

EL HAJJ MALIK EL SHABAZZ

212 -769 8134



Cover photo: Malcolm X, Paris, France, 1965
Lawrence Henry, photographer

Malcolm X Lovers Network

MALCOLM X LIVES!

Brother Preston Wilcox
Coordinator

-----'By Any Means Necessary'-----
Campaign for a National Malcolm X Birthday Holiday -

"We've tried everything but brotherhood (unity)!"

Leonard Wilson, Jr.
Hattiesburg, M S, 1989

ISSN: 1044
9116

MXLN CREDO:

We declare our right on this Earth to be a man, to
be a human being, to be respected as a human being,
on this Earth, which we intend to bring into exis-
tence by any means necessary.

Subscription:
\$10.00 per year;
monthly.; payable
to "AFRAM", this address.

Malcolm X

In Memoriam Rev. Dr. Martin Luther King, Jr. A rare legacy in our lifetime . . .



UNITY FUNERAL CHAPELS, INC.
We are Black Owned and Operated

MANHATTAN
2352 8th Avenue
New York City, N.Y. 10027

BRONX
1018 Prospect Avenue
Bronx, N.Y. (at E. 156th St.) 10459

BROOKLYN
1406 Pitkin Avenue
Brooklyn, N.Y. 11233

(212) 666-8300

The New York Voice/Harlem U.S.A., Saturday, January 12, 1991

Malcolm X's remains were handled by the Unity Funeral Home, 2352 Frederick Douglass Blvd, the 8th Ave.. We still remember the long line of every day street people who lined up in the cold to view his body. It was the ultimate proof that, indeed, he had reached the masses, in fact!

We hope that Unity will have a similar advertisement on or about Feb., 21st of Rev. Dr. Martin Luther King, Jr.'s bosom blud brother, El Hajj Malik El Shabazz, the last official name by which he was to be known.. We'd like to see a large and conspicous sign: "El Hajj Malik El Shabazz LIVES" as, indeed, he does.

cc: Dr. Betty Shabazz Foundation, National Malcolm X Commemoration
Commission, The Committee to Preserve the Works & Image of Malcolm X,
MLK, Jr. Center for Social Change, Unity Funeral Home, Malcolm X Study
Group.....



Cover photo: Malcolm X, Paris, France, 1965
Lawrence Henry, photographer

Malcolm X Lovers Network - 'Malcolm Lives' through us!

Brother Preston Wilcox
Coordinator

-----'By Any Means Necessary'-----
Campaign for a National Malcolm X Birthday Holiday -

SAVE THE AUDUBON!



Keeping Malcolm's Legacy Alive: The Malcolm X Research Project

AFRAM Associates, Inc., a Harlem-based alternative information service, and Twenty-First Century Books (TCB) are collaborating on a publication listing institutions, organizations, streets, buildings, programs and other facilities and activities in the Black community named after and dedicated to Malcolm X. AFRAM, the coordinating organization of the Malcolm X Lovers Network, has been compiling such information over the years. The publication is scheduled to be released on February 21, 1990, the twenty-fifth anniversary of the assassination of Malcolm X.

Such a publication will serve to establish that Malcolm X's legacy is still alive. Not only has he not been forgotten, but memorials to his legacy dot the American landscape. His birthplace, 3448 Pinkney Street, Omaha, Nebraska, was declared a national landmark on March 1, 1984. In New York City, streets have been renamed after Malcolm in both Harlem and Bedford-Stuyvesant.

The research projects listed below are all sponsored by the Malcolm X Work Group, a cooperative black studies research network. Addresses are provided for those interested in finding out more about these projects.

RESEARCH PROJECTS

ABDUL ALKALIMAT is general coordinator of a project to collect and edit the works of Malcolm X. Current research focuses on the activities of Malcolm in Europe and Africa. Alkalimat is also serving as guest editor of special commemorative issues of *Black American Literature Forum* and *International Review of African American Art* dedicated to Malcolm X.

C/o Twenty-First Century Books, Box 803351, Chicago, IL 60680.

JAMES CONE is conducting a comparative study of Malcolm X and Martin Luther King, focusing on the theological aspects of their respective roles in the civil rights and Black liberation movements. Based on a close reading of their respective texts and an analysis of their social activism, this research will explore the profound similarities and differences between Malcolm and Martin. C/o Union Theological Seminary, 30421 Broadway, New York, NY 10027.

BILL SALES is making a case study of the Organization of Afro-American Unity as a means of investigating the political ideology and organizational line of Malcolm X during the last year of his life. This will be a major empirical study of the political and organizational basis of Malcolm's last program, focusing on Black nationalism and the political transition from reform to revolution. C/o Seton Hall University, South Orange, NJ 07079.

PRESTON WILCOX is working on an empirical description of the legacy of Malcolm X through the naming process, focusing on buildings, programs and special events. The memory of Malcolm lives through the new things in which his spirit is reborn. This documentation of Malcolm's historical legacy will demonstrate that he is second to none as a major Black leader of the last three decades. C/o AFRAM Associates, 68-72 East 131st Street, New York, NY 10037.

COMMEMORATIVE PROJECTS

DR. BETTY SHABAZZ, the widow of Malcolm X, is an accomplished professional in her own right. A nurse and public relations specialist, Shabazz is available for public appearances. Her honoraria are contributed to educational scholarships for Black youth. C/o Betty Shabazz Foundation, Box 282, Mount Vernon, NY 10553.

GIL NOBLE is currently organizing what will be the most extensive collection of film and video material on Malcolm. Noble is a filmmaker and TV producer with several films and television specials on Malcolm X to his credit. C/o WABC, 7 Lincoln Square, New York, NY 10023.

ROWENA MOORE has formed a foundation and secured national and state recognition of Malcolm X's birthplace, which was previously owned by her family. The foundation is collecting funds to develop a park on the site and to landscape it to make it more accessible to the public. The city of Omaha has pledged to match private donations collected by the foundation.

Moore also hopes to establish a center for Black youth on the site that will be dedicated to Malcolm's ideals. C/o Malcolm X Foundation, 20019 20th Street, Omaha, NE 68110.

ELLA COLLINS, the sister of Malcolm X, leads an annual pilgrimage to Malcolm's gravesite on his birthday, May 19, under the continuing auspices of the Organization of Afro-American Unity. C/O James Small, City College of New York, Department of African Studies, New York, NY 10031.

JAMES TURNER is organizing a campaign to achieve public recognition of the birthdate of Malcolm X in every Black community. One of the proposals is to initiate community parades and observances as part of an official holiday. C/o Africana Studies Department, Cornell University, Ithaca, NY 14850.

THE MALCOLM X LOVERS NETWORK is a national network of individuals and organizations who have made a commitment to carry on the work of Malcolm X. The network shares information and helps people make relevant contacts. C/o AFRAM Associates, 68-72 East 131st Street, New York, NY 10037.

MXLN Observation: This is a SUPERIOR re-write and interpretation of the MXLN materials which have been distributed to the network and to the press! This article will reach an 'international' readership and help to move the MX Holiday campaign outside the boundaries of Africa America.

Plans are afoot to distribute this reprint in the Lounge of the General Assembly at the United Nations.

Source: African CONNECTION: "Consistent with the Ideals of Pan - Africanism"

22 Lexington Avenue
Brooklyn, N.Y. 11238
(212) 789 - 1391
Telex 65033224092

AFRAMotto: You can't be free if someone else lets you be free.

Harlem Subway Graffiti
1971

Consecrate Commemorate
Feb., 21 and May 19

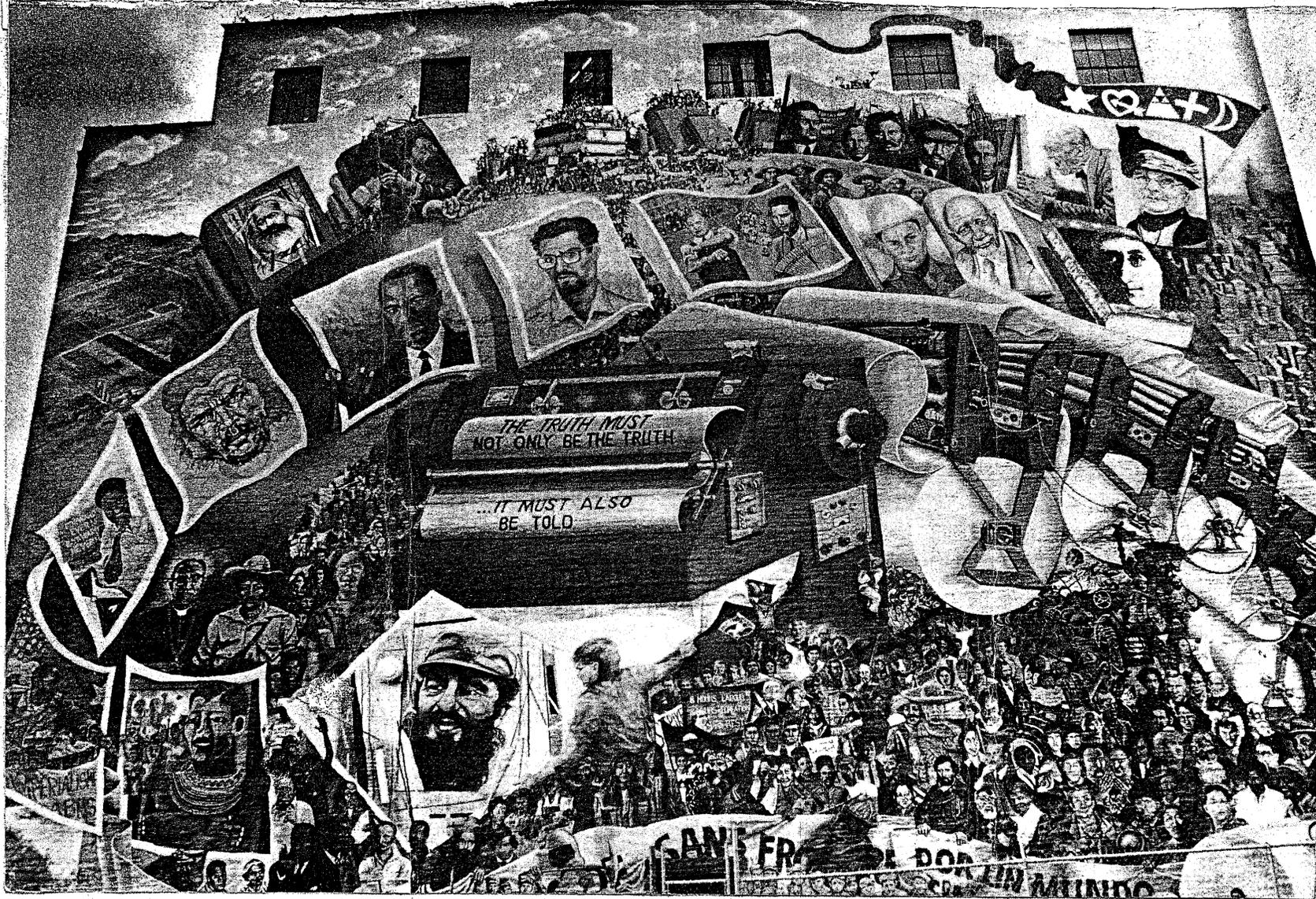
Greetings and Solidarity for the New Year

Pathfinder Press
410 West St.
New York, N.Y. 10014

Pathfinder



Overleaf: The Pathfinder Mural



Dec 3, 1990

Dear Brother Wilcox -

I was at the Malcolm X conference in November and recently listened to the tape of your workshop (w/ Yvonne K., etc), and learned you have a MX lover's network/newsletter. I'd like to get on your mailing list to keep abreast. My sister Mary and I put on this (video) exhibit earlier this year in Los Angeles at the Calif. Afro American Museum. We've since picked up a number of other items, including a photo of Malcolm's father and mother. Also, a large bronze bust of Malcolm by Tina Allen. We're now looking for a new venue for the material.

I would appreciate any ideas you might have on moving the exhibit back east. You can reach me at:

Alden Kimbrough
5148 W. Slanson Ave.
Los Angeles, CA 90056
(213) 290 - 3775

Take Care,
Alden Kimbrough

Please hold this date!!!!!!

The
Malcolm X Commission
requests
that you save the evening of

February 21, 1991

to commemorate the memory of
"Our Shining Prince"

EL HAJJ MALIK EL SHABAZZ

212 -769 8134

1-16-91

MXLN Note: There is the anticipation that the National Malcolm X Commemoration Commission, POB 5648, Youngstown, OH 44504, (Brother Preston Wilcox's and Ron Daniels' hometown), will again hold the flagship program for Feb., 21st at the historic Abyssinian Baptist Church, 130 Odell Clark Place (aka West 138 St.), Harlem, NY 10030. (MXLN Update # 61, 11-19-90, describes a sermon delivered at Abyssinian by El Hajj Malik El Shabazz in June, 1957 - on a day when the late, great Rev. Adam Clayton Powell, Jr (ACP, Jr.) passed out and had to be rushed to the hospital. Send \$1.50, payable to "AFRAM", this address to obtain a copy of it since we produce far more than 12 editions per year. This edition is not scheduled for circulation, as yet. It contains information culled from the FBI records purchased (3,000 pp.) by the Committee to Preserve the Works and Image of Malcolm X.

The fifth in the Pyramid Bookstore chain- The House of Understanding - was opened on Saturday, May 19, 1990, Malcolm X's 65th Birthday! See over....!

PYRAMID BOOKS TO OPEN 4TH STORE IN HECHINGER MALL - MAY 19TH

PAGE
06

DRUMBEAT MAY 1990

Pyramid Books, which specializes in "books by and about people of African descent", will open its fourth store on Saturday, May 19, 1990 at Hechinger Mall in northeast Washington.

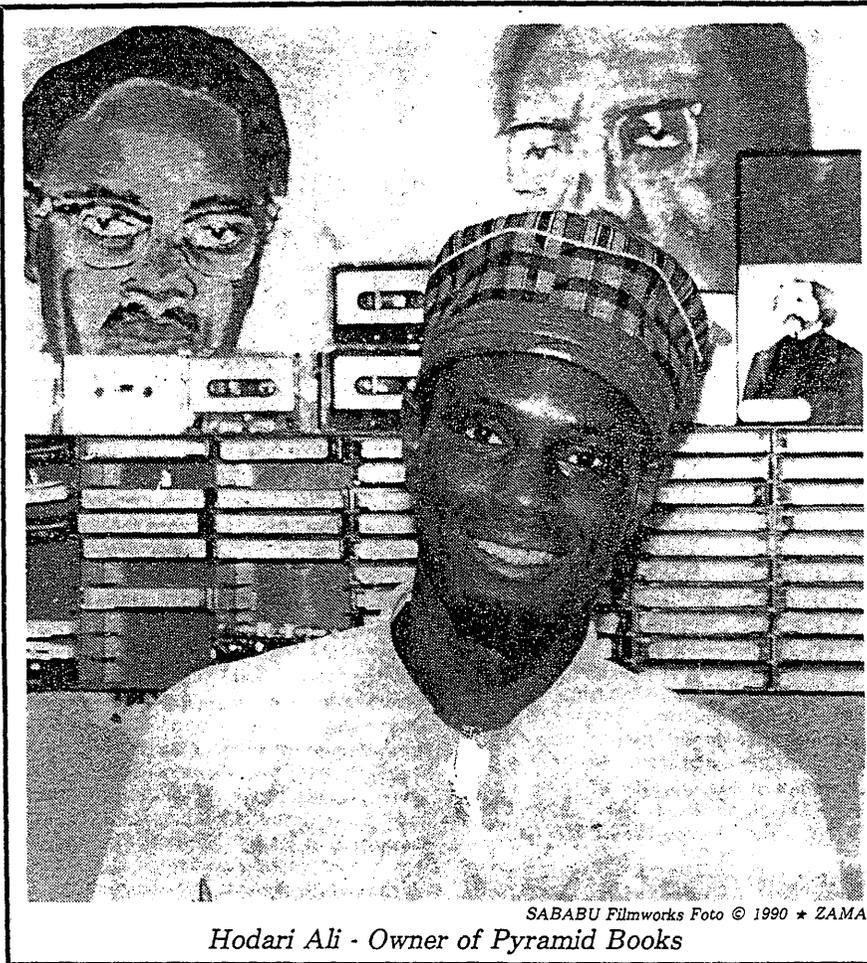
The store will be at 1548 Benning Road, NE on the lower level of Hechinger Mall, which is conveniently located at the intersection of H Street, Florida Avenue, Maryland Avenue, Bladensburg Road, and Benning Road. It will be the only bookstore of its kind in northeast Washington.

Hodari Abdul-Ali, President of Pyramid Books, said the grand opening date was chosen "in order to honor the legacy of the great freedom fighter Malcolm X." Malcolm X, also known as El-Hajj Malik El-Shabazz, was born May 19, 1925.

The new store will be a part of a facility known as the "House of Understanding", and will include Timboktu Stores, that sells African clothing and cultural items, and Shabazz Bakery, which offers natural whole wheat pastries and baked goods.

The House of Understanding at Hechinger Mall, will mark the third such cultural mini-mall established by Abdul-Ali in the District. In 1984 he established the House of Knowledge at 2849 Georgia Avenue, NW (although Pyramid Books opened there in 1981), and in 1988, he founded the House of Wisdom at 1421 Good Hope Road, SE in Anacostia. Each contains outlets of Pyramid Books, Shabazz Bakery and several other small African-American owned businesses.

"Knowledge, wisdom and understanding represent stages in human development," said Abdul-Ali, a Howard University graduate and native of San Diego, CA. "To obtain an understanding of a thing, he said, "one must be able to apply wisely, the knowledge of that thing."



Hodari Ali - Owner of Pyramid Books

"Our mission is to help restore the traditional greatness of people of African descent by helping them to gain knowledge, wisdom and understanding of our history and culture."

With the opening of this fourth store, Pyramid Books will become the first ever independent chain of African-American owned and oriented bookstores in the United States, according to Abdul-Ali. "To the best of my knowledge, this has not been done before," he said. "But we don't mind

charting new territory." The new store will be managed by Ms. Leslie Smith, who presently manages the Southeast store.

Franchise opportunities for Pyramid Books will soon be available, he added. Pyramid opened its third store January 15, 1990, the birthday of Martin Luther King, Jr., at Prince Georges Plaza in Hyattsville, MD. In June of this year, Pyramid is planning to open store number five in Mondawmin Mall in Baltimore, MD.

The House of Understanding at Hechinger Mall will differ from the Houses of Knowledge and Wisdom because the three businesses it will contain-Pyramid Books, Timboktu Stores and Shabazz Bakery-will all be on one floor, in one large space. Also it will feature longer hours-10 a.m. to 9 p.m. each day, noon to 5 p.m. on Sunday-plus ample parking for the customers' convenience.

This venture also represents expansion for all of the businesses involved. In addition to containing the fourth outlet of Pyramid Books, the House of Understanding will contain the third outlet for Shabazz Bakery, "home of the famous bean pie". Shabazz, headed by master baker Haleem Shakoor, also has outlets in the House of Knowledge in Northwest D.C. and the House of Wisdom in Southeast D.C.

For Timboktu Stores, headed by Emeka Ezibe, an entrepreneur and fashion designer from Nigeria, this will mark his second retail outlet. Timboktu, "home of African culture and pride", is also located at 6511 New Hampshire Avenue in Takoma Park Plaza. It features a wide array of African fashions, carvings, artwork and other artifacts.

"We are very excited about this venture," said Mr. Ezibe. "We intend to help make the goal of Pan-African unity a reality by demonstrating that Africans from the continent and Africans born in America can work together."

Grand opening activities, which begin at 10 a.m., will include a number of local authors and community leaders, as well as prizes, refreshments and discounts in honor of Malcolm X. Plans are also underway for a live broadcast of portions of the festivities. For more information call 559-5200 or 270-6700

بِسْمِ اللَّهِ

THE ISLAMIC STUDY GROUP INVITES YOU TO ITS

6th Annual Gathering at the Grave of

MARTYR MALCOLM X



"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord..."

Qur'an III, 168

"... how deeply the religion of Islam had reached down into the mud to lift me up, to save me from being what I inevitably would have been.... Any wings I wore had been put on by the religion of Islam." "And if I can die having brought any light, having exposed any meaningful truth...then, all of the credit is due to Allah, only the mistakes have been mine."

Malcolm X

DATE: Sunday February 17, 1991

Gravesite: Section Pinewood-B
Plot # 150

GATHERING AT: Ferncliff Cemetery

Hartsdale, New York

For further info:

Islamic Development Center (215) 729 8451

" 877 8841

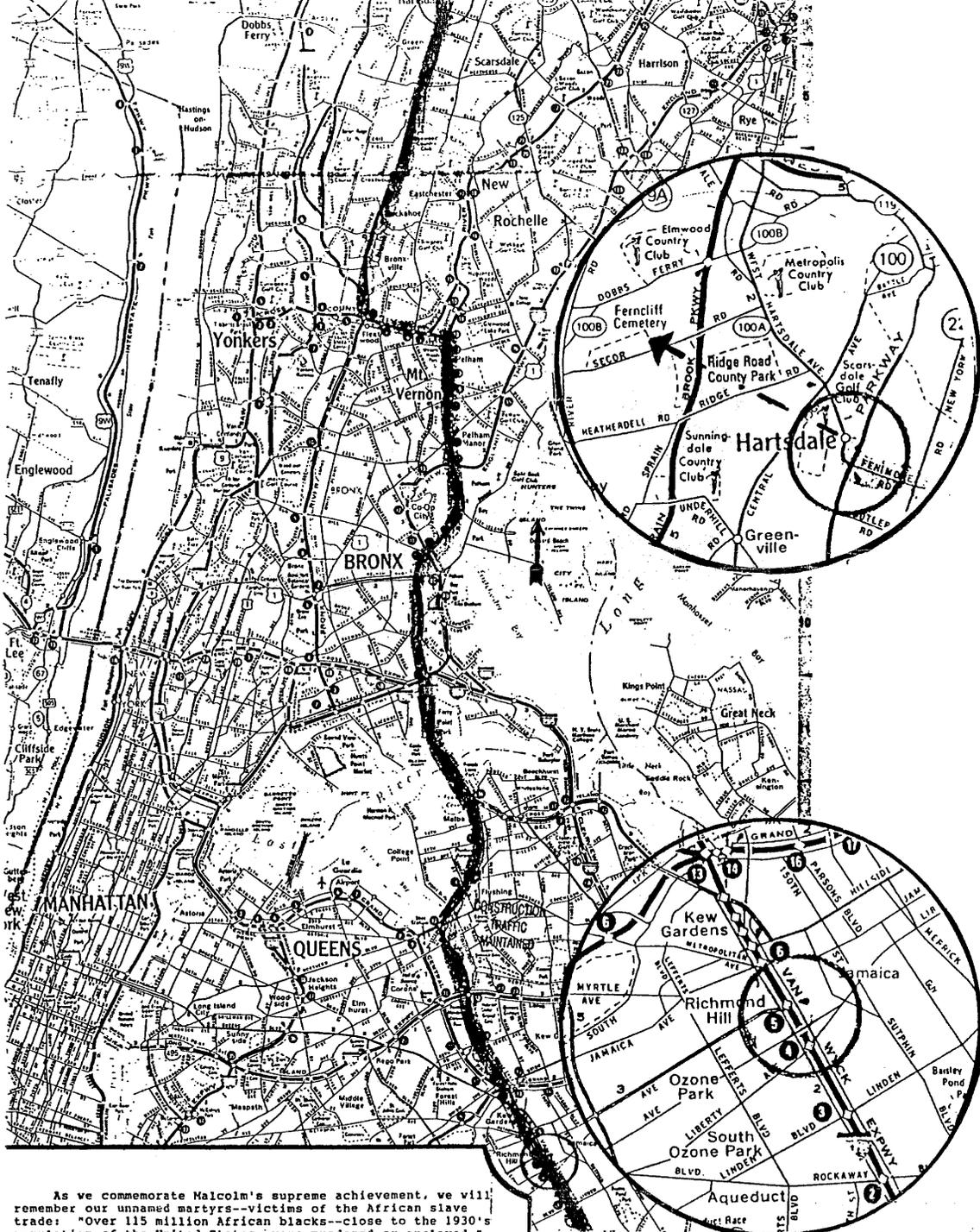
" 222-4471

Source: Islamic Study Group
POB 9615
Philadelphia, P A 19131

1-16-91

(George 'Tarzan' Bush invades Iraq.)

OVER



As we commemorate Malcolm's supreme achievement, we will remember our unnamed martyrs--victims of the African slave trade. "Over 115 million African blacks--close to the 1930's population of the United States--were murdered or enslaved."

We will remember the estimated half of that 115 million, who reportedly died before they even set foot on these United States of America after their forced exodus from the African coast.

We will remember our martyrs from among that half who survived their barbarous transport but were murdered (30%) within the first few months of their arrival to America. Our fathers and mothers were murdered in shackles because they refused to submit to inhuman bondage.

We will remember those who died not much later of disease; they are reportedly some 15%.

We will remember our babies who died when they were wrenched from their mothers' bosoms and those who died still in their mothers' wombs.

We will remember those who were permanently disabled.

We will remember Malcolm X, that noble son of Africa, whose courageous heart burned to see us free. Malcolm, our fallen warrior whose enormous contributions, untiring efforts and sacrifices can only be measured and rewarded by Allah.

PROGRAM PART I:

Islamic Center of Al Khoe'i Foundation
 89-89 Van Wyck Expressway
 Jamaica, N.Y.
 (718) 297-6520
 Time: 10:00 AM -- 1:30 PM

PROGRAM PART II:

2:30 -- 3:30 PM Memorial Ceremony at Grave Site of Malcolm X (Al Hajj Malik Al Shabazz)

DRESS WARMLY!! AND PACK A LUNCH.

Network Nudgings:

*Dear Preston, 12-13
Greetings for the
holidays.*

*I heard Peter Bailey
on Night Talk offering
listeners a complete
repro set of Malcolm's
OAAU journal "Blacklash"
for \$30. I'm ordering, &
trust the offer will be
in the network.
Alice*

Malcolm X Lovers Network
2322 Third Ave., 2nd floor.
Harlem, N.Y. 10035
(212) 289 - 9155 - messages only

-----0-----
SUBSCRIBE A SLEEPING FRIEND!
\$15.00 per year as of 1-1-91!

Source:
Alice Windom
P.O. Box 4846
St. Louis, MO 63108

(Photos of Malcolm X in Ghana! (in color!))

-----0-----
Brother Peter Bailey
P.O. Box 27551
Richmond, VA 23261
-----0-----

ORDER Transcript @ \$4.00 from
JOURNAL GRAPHICS, 267 Broad -
way, NY, NY 10007; # 791, 12-
9-90, LIKE IT IS (Gil Noble,
Producer), entitled "Gordon
Parks: Master Artist", 7 pp..
Practically two (2) pages deal
with Parks' relationship with
Malcolm X!

Check Out & Support With Information

Brother Norman (Otis) Richmond
P.O. Box 6777, Station A
Toronto, Canada M5W 1X5

Sorry. It's 'illegal' to repro-
duce & re-distribute the transcripts
without proper approval!

Radio Station CKLN -88.1 FM
-----0-----

Have you sent your s.a.s.e. (90¢) for the Dec.-Jan. MXLN mailing ????

How many new subscribers have you obtained - @ \$15.00 per year effective
January 1, 1991????? We cannot rely on others to spread the word
about Malcolm X.....

-----0-----
Donate one (1) copy of Malcolm memorabilia to the:

Committee to Preserve the Works & Image of Malcolm X
105 Gates Avenue
Brooklyn, N.Y. 11238
Attn: Bro. Howard Wright
Chairman - CEO

-----0-----
Plan to send representatives to the Feb., 21st Memorial Commemoration
and the May 19th Birthday Commemoration sponsored by the National
Malcolm X Commemoration Commission, P.O. Box 5648, Youngstown, OH 44504

MXLN-Notes: This is a COLLECTOR'S Item! Only 1000 ccopies, each autographed personally, will be sold!

BAILEY, ALLEN, LIVINGSTON, SMITH

Did You Know That

The Adam Clayton Powell Museum

The Paul Robeson Museum

The Grange,
Alexander Hamilton's Home

Langston Hughes Home

Jumel Mansion
Washington's N.Y.
Headquarters During
the Revolutionary War

Are Located In

HARLEM USA

Preston: Here's one
of the special
limited editions
of The Blacklash.

I am autographing
only 1000. Very few
people have a complete
set of all nine
issues published.

Thanks,

Peter

804 782-9836



Cover photo: Malcolm X, Paris, France, 1965 Lawrence H. Cary, photographer

Malcolm X Lovers Network - Brother Preston Wilcox Coordinator

MALCOLM X LIVES!

'By Any Means Necessary' Campaign for a National Malcolm X Birthday Holiday -

'We've tried everything but brotherhood (unity)! Leonard Wilson, Jr. Hattiesburg, M S, 1989

ISSN: 1044 9116

MXLN CREDO:

We declare our right on this Earth to be a man, to be a human being, to be respected as a human being, on this Earth, which we intend to bring into existence by any means necessary.

Subscription: \$15.00 per year; monthly.; payable to "AFRAM", this address.

Malcolm X

Lecture Will Feature Daughter Of Malcolm X

FLORHAM PARK-MADISON, N.J. — Attallah Shabazz, the eldest daughter of the slain, civil rights activist Malcolm X, will discuss "Malcolm X — The Man and Father Away from the Podium," at Fairleigh Dickinson University on Wednesday, Feb. 20. The program will take place in the Mansion's Lenfell Hall on FDU's Florham-Madison Campus beginning a 8 p.m. General admission is \$5; tickets are available at the door.

The eldest of six daughters, Ms. Shabazz uniquely presents a hidden side of the controversial leader. She will talk about her own positive beliefs and convictions. "My hope is to be able to motivate and inspire people to have a better understanding of their history," she writes, "the world around them, their constructive place in it, and to encourage a positive self-concept. It is within you to be all that your dreams imagine."

Ms. Shabazz is currently a writer, director, producer and public speaker. With Yolanda King, the eldest daughter of Martin Luther King, Jr., she founded NUCLEUS, a theatre company which is currently performing a two-person dialogue dealing with the civil rights movement. In addition, she is president of PRISM INTERNATIONAL, a management company.

Malcolm X was an ordained, Black Muslim minister and political activist during the 1960s. Widely known for making provocative public statements, he resigned from the Black Muslims and formed the Muslim Mosque, Inc. and the Organization of Afro-American Unity in 1964. Malcolm X was murdered in February, 1965.

For more information, contact FDU's Student Activities Office at 201-593-8573.

28

STUDENT BODY, Student Activities Office Fairleigh - Dickinson University, Florham Park - Park - Madison, New Jersey, N.Y. 1003

Special Issue, 2-5-91. Updae # 69.

The New York Voice/Harlem U.S.A., Saturday, February 2, 1991

LEGAL NOTICE

LEGAL NOTICE

LEGAL NOTICE

cc: Student Body President, Fairleigh - Dickinson Univ., Attallah Shabazz, The Committee to Preserve the Works & Image of Malcolm X, the National Malcolm X Commemoration Commission, Malcolm X Study Group, Pathfinder Press Malcolm X Community Center, c-o NAPO, POB 2348 Harlem, N.Y. 10027, Betty Shabazz Foundation, etc.

2-4-91 see cover



Cover photo: Malcolm X, Paris, France, 1963
Lawrence Henry, photographer

Malcolm X Lovers Network - 'Malcolm Lives' through us!

Brother Preston Wilcox
Coordinator

----- 'By Any Means Necessary' -----
Campaign for a National Malcolm X Birthday Holiday -

SAVE THE AUDUBON!



Keeping Malcolm's Legacy Alive: The Malcolm X Research Project

AFRAM Associates, Inc., a Harlem-based alternative information service, and Twenty-First Century Books (TCB) are collaborating on a publication listing institutions, organizations, streets, buildings, programs and other facilities and activities in the Black community named after and dedicated to Malcolm X. AFRAM, the coordinating organization of the Malcolm X Lovers Network, has been compiling such information over the years. The publication is scheduled to be released on February 21, 1990, the twenty-fifth anniversary of the assassination of Malcolm X.

Such a publication will serve to establish that Malcolm X's legacy is still alive. Not only has he not been forgotten, but memorials to his legacy dot the American landscape. His birthplace, 3448 Pinkney Street, Omaha, Nebraska, was declared a national landmark on March 1, 1984. In New York City, streets have been renamed after Malcolm in both Harlem and Bedford-Stuyvesant.

The research projects listed below are all sponsored by the Malcolm X Work Group, a cooperative black studies research network. Addresses are provided for those interested in finding out more about these projects.

RESEARCH PROJECTS

ABDUL ALKALIMAT is general coordinator of a project to collect and edit the works of Malcolm X. Current research focuses on the activities of Malcolm in Europe and Africa. Alkalimat is also serving as guest editor of special commemorative issues of *Black American Literature Forum* and *International Review of African-American Art* dedicated to Malcolm X.
C/o Twenty-First Century Books, Box 803351, Chicago, IL 60680.

JAMES CONE is conducting a comparative study of Malcolm X and Martin Luther King, focusing on the theological aspects of their respective roles in the civil rights and Black liberation movements. Based on a close reading of their respective texts and an analysis of their social activism, this research will explore the profound similarities and differences between Malcolm and Martin. C/o Union Theological Seminary, 30421 Broadway, New York, NY 10027.

BILL SALES is making a case study of the Organization of Afro-American Unity as a means of investigating the political ideology and organizational line of Malcolm X during the last year of his life. This will be a major empirical study of the political and organizational basis of Malcolm's last program, focusing on Black nationalism and the political transition from reform to revolution. C/o Seton Hall University, South Orange, NJ 07079.

PRESTON WILCOX is working on an empirical description of the legacy of Malcolm X through the naming process, focusing on buildings, programs and special events. The memory of Malcolm lives through the new things in which his spirit is reborn. This documentation of Malcolm's historical legacy will demonstrate that he is second to none as a major Black leader of the last three decades. C/o AFRAM Associates, 68-72 East 131st Street, New York, NY 10037.

COMMEMORATIVE PROJECTS

DR. BETTY SHABAZZ, the widow of Malcolm X, is an accomplished professional in her own right. A nurse and public relations specialist, Shabazz is available for public appearances. Her honoraria are contributed to educational scholarships for Black youth. C/o Betty Shabazz Foundation, Box 282, Mount Vernon, NY 10553.

GIL NOBLE is currently organizing what will be the most extensive collection of film and video material on Malcolm. Noble is a filmmaker and TV producer with several films and television specials on Malcolm X to his credit. C/o WABC, 7 Lincoln Square, New York, NY 10023.

ROWENA MOORE has formed a foundation and secured national and state recognition of Malcolm X's birthplace, which was previously owned by her family. The foundation is collecting funds to develop a park on the site and to landscape it to make it more accessible to the public. The city of Omaha has pledged to match private donations collected by the foundation.

Moore also hopes to establish a center for Black youth on the site that will be dedicated to Malcolm's ideals. C/o Malcolm X Foundation, 20019 20th Street, Omaha, NE 68110.

ELLA COLLINS, the sister of Malcolm X, leads an annual pilgrimage to Malcolm's gravesite on his birthday, May 19, under the continuing auspices of the Organization of Afro-American Unity. C/o James Small, City College of New York, Department of African Studies, New York, NY 10031.

JAMES TURNER is organizing a campaign to achieve public recognition of the birthdate of Malcolm X in every Black community. One of the proposals is to initiate community parades and observances as part of an official holiday. C/o Africana Studies Department, Cornell University, Ithaca, NY 14850.

THE MALCOLM X LOVERS NETWORK is a national network of individuals and organizations who have made a commitment to carry on the work of Malcolm X. The network shares information and helps people make relevant contacts. C/o AFRAM Associates, 68-72 East 131st Street, New York, NY 10037.

MXLN Observation: This is a SUPERIOR re-write and interpretation of the MXLN materials which have been distributed to the network and to the press!

This article will reach an 'international' readership and help to move the MX Holiday campaign outside the boundaries of Africa America.

Plans are afoot to distribute this reprint in the Lounge of the General Assembly at the United Nations.

Source: African CONNECTION: "Consistent with the Ideals of Pan - Africanism"

22 Lexington Avenue
Brooklyn, N.Y. 11238
(212) 789 - 1391
Telex 65033224092

AFRAMotto: You can't be free if someone else lets you be free.

Harlem Subway Graffiti
1971

Consecrate Commemorate
Feb., 21 and May 19

Malcolm "X" Memorial Foundation

(Interim Office)

2019 North 20th Street
Omaha, Nebraska 68110



Rowena Moore, President
342-4212

August 9, 1989

Malcom X Lover's Network
68-72 East 131 St
Harlem, USA 10037

Dear Brother and Friends:

Thanks for all the kindness you've shown to me and the foundation.

I apologize for not responding much sooner, however, as you know or imagine, I am still struggling to keep Brother Malcolm's memory alive. I set for myself we are doing quite well. A company has come to our rescue...Attallah, Malcolm's oldest daughter was here on February 10 and was well received. We invited her to be our national President and she accepted. She plans to come back on November 11, 1989 and bring her theater troupe, "STEPPING INTO TOMORROW", for a one night show...And, as you can see from the plan, we have great things in mind for the development of the MALCOLM X MEMORIAL INTERNATIONAL CENTER and we are calling on friends and neighbors to contribute to our worthy cause. And, I hope to let you know more about it.

...As Langston Hughes said, "I's still a strugglin', honey, turning corners, reaching landings and traveling in the dark where there ain't been no light...Life for me ain't been no crystal stair, but I's still a climbin', I's still a climbin'..."

Queen Rowena Moore

P.S. I gladly accept the title, Queen Rowena Moore. Thank you.

src

TO: MXLN Listees: Brother Wilcox, who is a Charter Member of the Malcolm X Memorial Foundation, urges you a) to be present in Omaha on Nov. 11, 1989, b) to send a check TODAY and c) to arrange a fund-raiser for the foundation!

Queen Moore is to be commended/supported for staying on the case!

All Contributions Are Tax Deductible

Please Make All Checks Payable to Malcolm X Memorial Fund, P.O. Box 1302, Omaha, Nebraska 68101

Dear Queen Moore: The Langston Hughes Homesite is located about six blocks from where I reside at 20 Langston Hughes Place (East 127th St). I'll take you there on your next trip to the Big Apple!

300 View Malcolm X Center Plans

About 300 people visited the Malcolm X home site at 3348 Pinkney St. Friday evening to see the unveiling of plans to develop the area into the Malcolm X Birthsite International Center.

Backers called for the renaming of a segment of the North Freeway in honor of Malcolm X, the Omaha-born human rights activist.

Dave Ciaccio, of the Great Plains Chapter of the American Society of Landscape Architects, said the freeway, only a few minutes by car from the home site, long has divided the north Omaha community. Renamed for Malcolm X and tied into the center project, the freeway could help reunite the community, Ciaccio said in an interview.

The society chapter, working with the Malcolm X Memorial Foundation, unveiled plans for an orthodox Islamic mosque; a visitor center, which would include an interpretive display on the life of Malcolm X, an all faiths prayer room, multipurpose room with stage, kitchen, storm shelter and place to sell crafts; a memorial on the site where Malcolm X's family lived when he was born May 19, 1925; an outdoor amphitheater; a grove of trees; and green spaces for festivals and other activities.

A proposed radio station — to be developed by a partnership including Buddy King and businessmen Alan Baer and Ted Baer — would be built on the edge of the project, which would cover

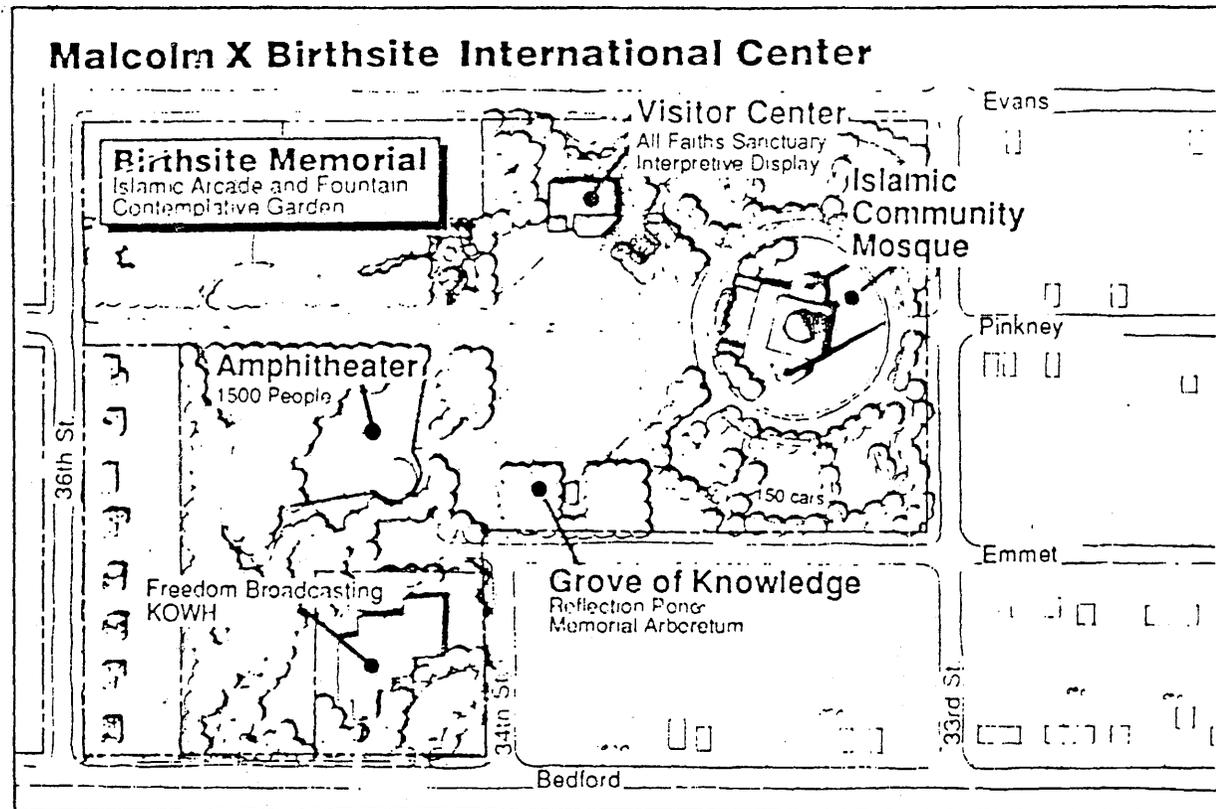


Diagram of proposed center... Backers would also like the North Freeway renamed.

World-Herald

much of the land between 33rd and 36th Streets, from Evans Street to Bedford Avenue.

Much of the land is owned by the Douglas County Land Reutilization Authority.

An Islamic theme would weave through the project because of Malcolm X's conversion to the religion, said John Royster, president of the landscape society's Great Plains chapter.

A state historic landmark describes Malcolm X's transformation from criminal to founder of an Afro-American organization promoting brotherhood.

Royster and Ciaccio said cost estimates of the project have not been completed. Royster said informal talks have begun with foundations, the reutilization authority, Muslims and others to acquire land and raise money.

Royster said private money would be used for most of the project. He said public agencies would be asked to provide new utilities to the area and to reopen 33rd Street north of Bedford.

The program was preceded by a parade from 24th and Lake Streets to the site. The Flames Drill Team led a group of youths who pledged to the foundation they would stay in school and not use drugs.

Professor examines Martin and Malcolm

**Martin & Malcolm & America:
A Dream or a Nightmare**
Orbis Press

"I have a dream that one day this nation will rise up and live out the true meaning of its creed, 'We hold these truths to be self-evident, that all men are created equal.'"

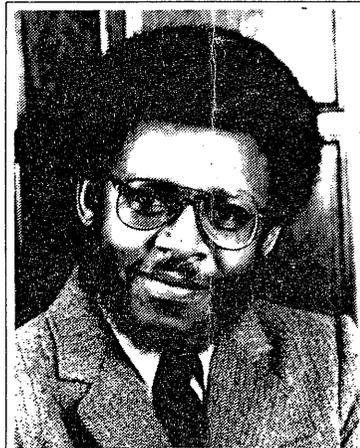
—Martin Luther King, Jr.

"No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism... I don't see any American dream; I see an American nightmare!"

—Malcolm X

These words, by the two most controversial and influential African-American leaders of this century, reveal sharply contrasting views of America. Martin Luther King, Jr., saw America as "essentially a dream . . . as yet unfulfilled." Malcolm X saw America as a realized nightmare.

This groundbreaking book examines the relationship between two giants of the twentieth century and their ultimate challenge to this country. The two are often depicted as polar opposites: King, the apostle of love, and Malcolm, the hate-mongering demagogue. James Cone cuts through such superficial caricatures to reveal two men whose visions were complementary and moving toward convergence.



James H. Cone is Charles A. Briggs Professor of Systematic Theology at Union Theological Seminary, New York City.

King is too often remembered for his "I Have a Dream" speech of 1963. Less remembered is his decision in 1967 to speak out against the war in Vietnam, challenging American racism and imperialism. Malcolm X is often remembered for the strident separatism of his early years and for his calls for liberation "by any means necessary." Less remembered is his last year — the period of his break with the Black Muslims and his pilgrimage to Mecca — when he began to move toward a more universal perspective on humanity, centered on the Black liberation struggle in America.

Finally, Cone assesses the strengths and weaknesses of both men and the ways in which, together, they might contribute to today's struggle for freedom and justice for all.

Why I wrote

Martin & Malcolm & America
by James H. Cone

1. I wanted to correct the false images of Martin and Malcolm which are widely held by the American public. While many people think of them as adversaries, they were in fact allies in the same struggle for freedom. Although their methods for achieving freedom were different (nonviolence/integration and self-defense/separation), they were fighting for the same goal: freedom and justice for all Americans.

2. I also wanted to show that the differences between Martin and Malcolm were partly due to the regions which they tried to transform and the audiences to whom they appealed for support. King's nonviolent direct action was appropriate for the South, and Northern whites did not mind supporting his efforts to eliminate legal segregation in the public life of America. Malcolm, however, realized that Blacks in the North already possessed the rights that their southern brothers and sisters were fighting to achieve; but

they were not any better off. What was needed, he contended, was not nonviolence and love of whites but rather self-respect and love of self. Malcolm's audience was the Blacks in the ghetto who had lost faith in themselves and in America; he wanted to restore in them self-confidence and self-worth. Only then could Blacks make a creative contribution to the political life of America.

3. I also wanted to show that we do not have to choose between

Martin and Malcolm. They compliment and correct each other and thereby reveal our need for both. Martin and Malcolm began their ministries far apart but gradually moved toward each other. They realized that the strength of one was the weakness of the other.

4. Martin was a political revolutionary in the sense that he helped to transform the politics of Blacks and whites in America.

(Continued on Page 32)

MLK quotes for students

• "One hundred years later the Negro still is not free."

• "We've come to cash... a check that will give us... the riches of freedom and the security of justice."

• "Let Freedom ring!"

• "I have a dream that one day this nation will rise up; live out the true meaning of its creed."

• "When evil men plot, good men must plan. When evil men burn and bomb, good men must build and bind. When evil men shout ugly words of hatred, good men must commit themselves to the glories of love. When evil men would seek to

perpetuate an unjust status quo, good men must seek to bring into being a real order of justice."

— *I Have a Dream*

• "We have learned to fly in the air like birds and swim the sea like fish, but we have not learned the simple art of living together as brothers."

— *Nobel Lectures*

• "There are two types of laws: just and unjust. I would be the first to advocate obeying just laws."

— *Letter From A Birmingham Jail*

Martin & Malcolm

(Continued from Page 30)

His achievement is symbolized by the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

Malcolm was a cultural revolutionary in that he helped to transform the way African-Americans think about themselves. The rejection of the word "Negro" and the acceptance of "Black," and now "African-Americans," is due to the powerful influence of Malcolm. His influence is also found in religion (black theology), education (black studies) and the arts (black aesthetics).

The writing of *Martin & Malcolm & America* was my attempt to ensure that their great contributions to America would not be forgotten.

**PRAY FOR
PEACE**

Orbis Press
Maryknoll, NY 10545
\$22.95 per copy

Malcolm X Lovers Network
ISSN: 1044 - 9116
2322 Third Ave., 2nd fl.
Harlem, N.Y. 10035
(212) 289 - 9155
Messages only..

"I also wanted to show that we do not have to choose between Malcolm & Martin. They compliment and correct each other and thereby reveal our need for both. Martin and Malcolm began their ministries far apart but gradually moved toward each other. They realized that the strengths of one was the weakness of the other."

James H. Cone
Amsterdam News, 1/19/91, p. 30.

MXLN NOTES: The relationship between Martin and Malcolm is a critical issue in Harlem, Malcolm's stomping grounds and Martin's Waterloo. The first time Martin came to Harlem he was booed inside the Salem Methodist Church...by so-called de-votees of Malcolm X. When he came to install Rev. Wyatt T. Walker as Pastor, Canaan Baptist Church, it was necessary for him to be escorted by the police and into the back door of the church. We all recall what happened on Sat., Sept., 21, 1958 at Blumstein's. He was stabbed by a demented woman with a letter opener during a book signing occasion. A BUY BLACK protest had occurred the night before in front of Blumstein's. (Believe it or not: on the evening of Feb., 1, 1991 one Brother Curtis 2X recalled how his mother had to know her exact hat size when she shopped at Blumstein's because she would not be permitted to try on various hats without purchasing them!

Recall also that when Malcolm X was assassinated, there essentially was not a rebellious reaction as followed the assassination of Martin - even though Malcolm X was believed by many to advocate 'defensive violence'. Macho brothers claimed not to be able to function non-violently although they, in fact, have done so.

The failure to comprehend that Martin & Malcolm were, in fact, blood brothers who complimented each other, needed each other and understood each other's mission as being productive in terms of our total struggle is a weakness which still bedevils us as a people. Buthelezi and Mandela have recently joined hands in a common struggle to bring APARTHEID to its knees. On the other hand, we have divided ourselves along false dichotomies - with little intrusion by the white man.

MXLN's research reveals that a growing number of organizations utilize the smiling photo of Martin and Malcolm as their SYMBOL OF UNITY - which still eludes us. One group of African Americans tends to prefer functioning as 'company agents' to whites, the other group recoils from dealing with whites unless absolutely necessary. They seldom deal with each other as brothers and sisters.

Brother Cone was an early subscriber to our network. He was also a planner and active participant in the historic Malcolm X Conference at the BMCC between Nov., 1 and Nov., 3, 1990. The MXLN urges its subscribers to buy the book, read it and absorb its meaning. Let's try brotherhood/sisterhood (UNITY)!

2/2/91



MARTIN & MALCOLM — Both were sons of activist Baptist preachers. Both were well read, though one's education was formal and the other's was not. Both spent time in prison—one before gaining prominence, the other after. Both were assassinated at the age of 39—one with his greatest work seemingly ahead, the other with his most unqualified success already 13 years in the past. Both men were also on Capitol Hill one day in 1963, where, by chance, they met for the first and only time.

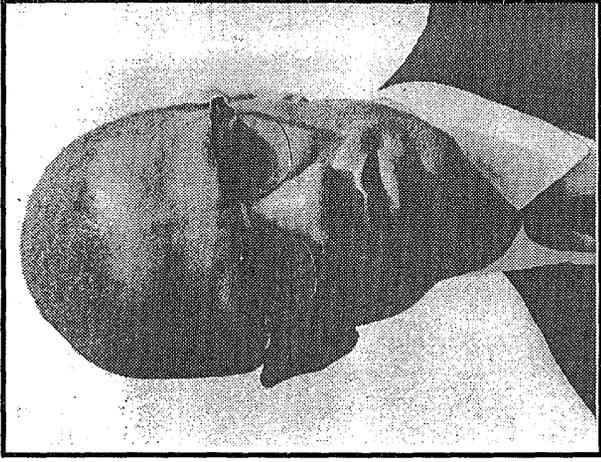
MXLN Observations:

As the story has it, Martin and Malcolm only met once - and were photographed twice; once smiling and once with straight faces. The smile presumably was elicited when Malcolm whispered to Martin that the FBI would be after him since he was being photographed with Malcolm! (Our research suggests that the FBI is implicated in both of their assassinations.)

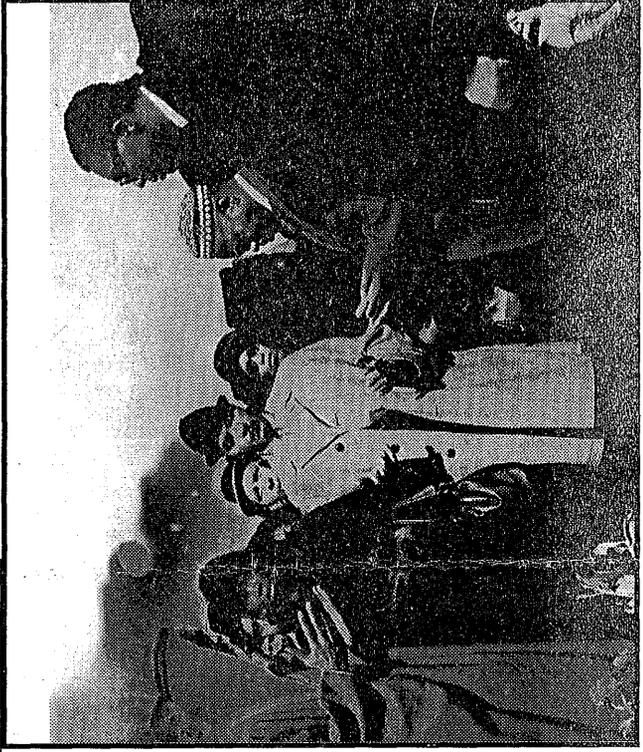
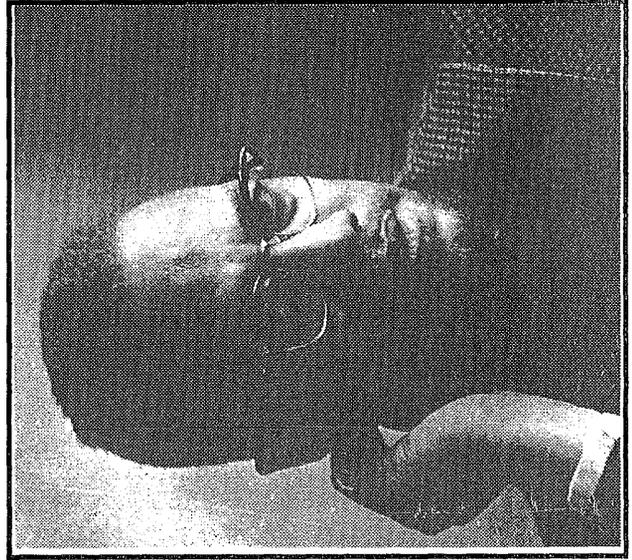
We have information that Martin and Malcolm once met at the Siloam Presbyterian Church, Jefferson & Marcy, in Brooklyn, through the graces of the late Rev. Milton A. Galamison. We are pursuing this issue through our contacts at the church since we once operated the Maria Lawton Senior Citizens Ctr. there.

2/2/91

P.S.: The above photo is utilized by a growing number of organizations as a SYMBOL of UNITY!



The Evolution of the Life of Malcolm X
May 19, 1925 - February 21, 1965



My Mailbox is EMPTY - most of the time. Yours isn't!
Networking is a TWO - WAY PROCESS, Dig it!?

Network Nudgings:

Malcolm X Lovers Network
2322 Third Ave., 2nd floor.
Harlem, N.Y. 10035
(212) 289 - 9155 - messages only

Dear Preston, 12-13
Greetings for the
holidays.

I heard Peter Bailey
on Night Talk offering
listeners a complete
repro set of Malcolm's
OAAU journal "Blacklash"
for \$30. In ordering, &
trust the offer will be
in the network. Alice

Source:
Alice Windom
P.O. Box 4846
St. Louis, MO 63108

(Photos of Malcolm X in Ghana! (in color!))

-----0-----
ORDER the special Cassette Tape
(VIDEO) on Nelson MANdela from
2/11/90 throughout his visit to
America. \$25.00
SOUTH AFRICA NOW
361 West Broadway
New York, N.Y. 10013
-----0-----

-----0-----
Brother Peter Bailey
P.O. Box 27551
Richmond, VA 23261
-----0-----

ORDER Transcript @ \$4.00 from
JOURNAL GRAPHICS, 267 Broad -
way, NY, NY 10007; # 791, 12-
9-90, LIKE IT IS (Gil Noble,
Producer), entitled "Gordon
Parks: Master Artist", 7 pp..
Practically two (2) pages deal
with Parks' relationship with
Malcolm X!

Check Out & Support With Information

Brother Norman (Otis) Richmond
P.O. Box 6777, Station A
Toronto, Canada M5W 1X5

Sorry. It's illegal to repro -
duce & distribute the transcripts
without proper approval.

Radio Station CKLN -88.1 FM

-----0-----
Have you sent your s.a.s.e. (90¢) for the Dec.-Jan. MXLN mailing ????

How many new subscribers have you obtained - @ \$15.00 per year effective
January 1, 1991????? We cannot rely on others to spread the word
about Malcolm X.....

-----0-----

Donate one (1) copy of Malcolm memorabilia to the:

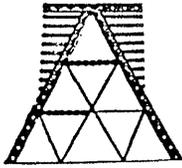
Tell' that AFRAM
sent you to'm!

Committee to Preserve the Works & Image of Malcolm X
105 Gates Avenue
Brooklyn, N.Y. 11238
Attn: Bro. Howard Wright
Chairman - CEO

-----0-----
Plan to send representatives to the Feb., 21st Memorial Commemoration
and the May 19th Birthday Commemoration sponsored by the National
Malcolm X Commemoration Commission, P.O. Box 5648, Youngstown, OH 44504

SOURCE of IDEA BELOW: OAU Club Newsletter, POB 2905, Yaounde, Cammeroon.
Please photocopy both sides of this drummessage - and pass it onto friends,
urging them to do the same. BEAT THE DRUM. Don't break the rythm.....

BLACKLASH - a collector's item!



AFRAM



Alternative Information/Marketing Service

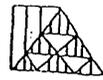
Preston Wilcox
Editor/Curator

AFRAM Associates, Inc.

2322 Third Ave., 2nd fl.
Harlem, N.Y. 10035

(212) 289-9155
Messages only..

SUBSCRIBE TO THE NETWORK



AFRAM FILES Finally,
there is an alternative.

("AFRAM" is TAX EXEMPT. Contributions are gratefully taken.)

SUBSCRIBE

"If you are not reading AFRAM, you may not be reading at all!"

Let AFRAMnewservices read and clip the relevant press for you.....

Become a part of an ALTERNATIVE INFORMATION NETWORK involving the best
minds, hearts, souls in our community - nation - wide.

AFRAMnewservices: **

AFRAM Communique Series: \$50.00 per year; bi-monthly packets of composites; six issues; single issue: historical, current social issue, human interest, theoretical, famous figures, a wide variety of subjects.
ISSN: 1041 - 6854
(\$50.00/yr.)

Malcolm X Lovers Network: \$10.00 per year; 12 issues, 10 pp. each issue; each update (edition) builds your own MALCOLM X Library and informs you about the spread-of the network. Is supporting the program of the National Malcolm X Commemoration Commission, P.O. Box 11174, Washington, D.C. 20008.
ISSN: 1044 - 9116

**\$15.00 per year
beginning 1-1-91.**

Inside Harlem, U.S.A.: \$10.00 per year; 12 issues; documents events, organizations, institutions, personalities in Harlem. It's a way to build one's own library on Harlem, the best known Black community in the world and the barometer of what's happening in Pan - Africa! * (\$50.00/year for ORGANIZATIONS!)
ISSN: 1050 - 2882

**\$15.00 per year
beginning 1-1-91.**

Make all remittances payable to "AFRAM", this address. If interested in a listing of past editions or the indices of the respective series, please submit a s.a.s.e. (25¢).

* Includes the Langston Hughes Lovers Network and mainly Harlem-based organizations and figures in history.

** The AFRAMnewservices draw heavily from the AFRAM FILES which have been retrieved, stored, catalogued and disseminated over a period that extends beyond 20 years. The files include collections on MLK, Jr., ACP, Jr., Marcus Garvey, W.E. B. DuBois, Booker T. Washington, Nelson Mandela, Fannie Lou Hamer, Mary McLeod Bethune Rev. Jesse Jackson, Minister Louis Farrakhan, Percy E. Sutton, Congressman Charles B. Rangel, Duke Ellington, Count Basie, Joe Louis, Jessie Owens, etc., etc.... Hence, AFRAM is able to integrate its news composites with both contemporary and historical information.

April 11, 1990

Make remittances payable to "AFRAM", same address.

AFRAM DRUM, ISSN: 1041-5076, \$15.00 per year; monthly; 12 issues.

Please enclose Money Order or Certified Check for each subscription. Donations accepted.

NAME _____ TITLE _____ COMPANY/ORGANIZATION NAME _____ ADDRESS _____ CITY _____ STATE _____ ZIP CODE _____

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

2322 Third Ave., 2nd Floor, Harlem, New York 10035

Brother Preston Wilcox
Editor/Curator

(212)289-9155 (Messages Only)
FAX (212)722-5194 (AFRAM)

Letter to the Editors
NYC Press

Dear Editors:

Spike Lee has been roundly criticized for having, by implication, suggested that African American students stay out of school on Friday, Nov., 20, 1992 in order see the Malcolm X film on its Opening Day. He made the request at a meeting of Black journalists. He was, obviously, promoting a large turnout on the first day - and, seemingly, addressing his appeal to African American students.

The announcement set off a spate of articles, mainly critical of his 'stay out of school' appeal. We understood his appeal but were somewhat taken back by the nature of the criticisms. Much of it seemed really to be directed at Spike Lee, himself, whose film image elicits jealousy, adulation and a mixture of both.

As one who co-signed the historic 'Open Letter to Spike Lee', (7-27-92), we have busied ourselves in recent weeks seeking to project what we would like the film to do. In particular, we hoped that the film would not perpetuate the myth that Malcolm X was anti-white - as he was presented by the major media, while he was with us.

The above issue came up while discussing an episode...which describes a visit made by Malcolm X to the Encampment for Citizenship in August, 1961. One of my Board of Education colleagues, who happens to be white and Italian, was present at EFC as a staff person on that occasion. At my request, he described Malcolm X's presentation to the total group and his luncheon meeting with the staff. I wondered if Lee had included such an episode in the film. Such a scene would state its own message about the universal nature of Malcolm X's character, his appeal and his message.

Having myself spent a week at EFC as a guest - during which time the book, White Is (Grove Press) was produced - I was, personally, aware of the value of EFC's impact on the youth who were privileged to experience. My oldest daughter, Gwynne, now a lawyer at Local 1199, accompanied me and ended up as a camper for the balance of the summer. EFC re-created the piece of America that was easy to like. The name Algernon Black, its acknowledged founder, is indelible in the minds, souls and hearts of those who have ever been to EFC!

As my colleague, Joe Bernadello, and I discussed his article and the Lee request for students to remain out of school, Joe emphasized the 'universal' appeal of Malcolm X, whom he had met and shared lunch with face -to- face.

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

ALTERNATIVE
INFORMATION / MARKETING
SERVICE

AFRAM



Suddenly, a light clicked to the 'On' position inside my mind. We had clipped approximately, ten articles from the press dealing with Lee's 'stay-out-of-school appeal. While it was not explicit, there was a rather clear inference that Lee's appeal was addressed to African American students alone. We are not aware of a specific universal appeal to all students by Lee.

We recalled the ability of MLK, Jr. to rally interracial support and action to address Black grievances. We also wondered how Lee expected to score high in the rating system if the film was not viewed by a predominantly non - African American audience. Significantly, it has always been the case that more whites, in numerical terms, benefit from the social advocacy of Blacks, than Blacks, themselves. Veteran African American activists understand this formula. Hence, the vanguard roles of Blacks in the search for full freedom and justice. Malcolm X put it this way: "Freedom for everybody or freedom for nobody!" He also professed to be against all oppression, not just his own.

As Joe and I interacted, I was wondering whether there would have been a modified media reaction, had Lee's 'stay-at-home' appeal been more explicitly directed toward all students, regardless race, color or previous condition of servitude. Would he have received a more or less critical reaction? Indeed, the pattern of writing Africa and African Americans out of world and American history has, similarly, contributed, rightly to the miseducation of whites, also. Had Lee picked the Times - Warner lock to gain the right to produce the film, while locking himself into a circumscribed audience? Is he aware that LIFE magazine listed Malcolm X among the most influential Americans of the twentieth century? Did he ever re-read Ozzie Davis's eulogy to the Malcolm X, funeralized as El Hajj Malik El Shabazz? Does Lee understand our vanguard role, that America will not be free until Harlem is free; that the world will not be free until Africa, too, is free? Does he understand that the embargo against Cuba is an acute manifestation of our historic status as second class citizens? Is he aware that all human beings can trace their original roots to Africa? In the beginning, it was not Europe, it was Africa? Harlem is the most 'welcoming' community in America!

"I'm for truth no matter who tells it,
I'm for justice no matter who it is
for or against. I'm a human being
first and foremost, and as such I'm
for whoever and whatever benefits
humanity as a whole.."

Malcolm X in
The Autobiography of Malcolm X,
1964, p. 372.

Finally, the overwhelming majority of the EFC campers who met face -to face with Malcolm X in August, 1961 were non - African American. They'll probably witness the opening day showing, but not because of Lee's appeal. They will be there because of Malcolm X's appeal.

Never lose touch with your own soul,

Brother Preston Wilcox
Editor - Curator

cc: Joe Bernardello, Dr. Shabazz, Spike Lee, etc.including MXLN subscribers*

* Please feel free to pass this letter and the Subscription Application on to your local editors & radio & TV commentators.....

P.S.: If interested in Joe Bernardello's article, please send a s.a.s.e. (29¢).

Hoped For Consequences for our Youth as a result of viewing the Malcolm X Film:

- a) In view of the manner in which Malcolm X died and the intensity with which he lived on our behalf, we hope that our youth, particularly, our young men, will come to comprehend the genocidal nature of this society - and their special role in joining our struggle for full freedom and justice.
- b) Will our youth come to appreciate the negative implications of 'conspicuous consumption', that wearing a Malcolm X insignia is a serious responsibility - its not a costume - its a uniform worn by those who have enlisted in our struggle for freedom and justice - and that it's an honor to uphold Malcolm X's legacy and contribution.
- c) Malcolm X was the ultimate self - educated man; he investigated, studied, listened and learned in order to increase his ability to serve our goals, not just his own.
- d) Malcolm X operated from a spiritual, ancestral, ethnic and religious frame of reference; he's a tough act to follow but 'when the going gets tough, the tough get going!!'
- e) He functioned, first and foremost, as a member of our community; he never forgot from whence we came; he had an undying love of his people. He believed in and practiced UNITY.
- f) Now add your own.....

P.S.: Recall that our subject was funeralized as El Hajj Malik El Shabazz, was a Minister of The Muslim Mosque, Inc. (Theresa Hotel) and was organizing the all - inclusive OAAU. He talked about many of us, but never against any of us. He set high standards for himself and demanded the same of others. He taught by example.

MXLN Query:

Isn't about time that someone began to outline the specifics of what they would like to see in the coming Malcolm X film?

For instance, our request is for the following:

- a) Malcolm Little Phase: Documentation of the forces and mechanics of oppression and denial, demonstrating what Malcolm Little learned about his ultimate purpose & life's mission.
- b) Detroit Red & Satan Phase: The conditions which led to his participation in activities outside of the oppressor's laws; the circumstances that made a 'Satan' reputation a survival skill in prison. Obviously, these events were not an expression of his character!
- c) Malcolm X: Phase: The circumstances leading to his joining the Nation of Islam. Was it, in fact a conversion - or a structural opportunity to begin to discharge his life's mission? Was he an exemplary leader with high standards, etc.? The positive contributions of The Honorable Elijah Muhammad & the NOI?
- d) El Hajj Malik El Shabazz Phase: His travels to Africa & Mecca; his formation of the Muslim Mosque, Inc. and the OAAU; his work with African Heads of State; his resignation from the NOI, etc.

MALCOLM: YESTERDAY, TODAY AND FOREVER RELEVANT

(A View From The Past)

Take off Work and Celebrate Malcolm X's 65th Birthday With Us !

Brooklyn: Friday May 18th

4th Annual Malcolm X Day Parade and Celebration:
Starts at 10:15 AM Parade Route: Mother Gaston Blvd & Dumont Ave. South to Pitken Ave, West to Saratoga Ave, North to Dumont Ave and ending at Besty Head Park.
Mayor David Dinkens, Grand Marshall, Marshalls: Jitu Weusi, Preston Wilcox, Jeanette Gadson, Ed Towns, Major Owens, Enoch Williams, DeCosta Headley, Aida Smith & More.
Ronald Ward, Founder and Chairman.

Saturday May 19th.

19 Gun Salute to Malcolm X: at the El Hajj Malik Shabazz School, Macon & Malcolm X Blvd. From 10:00 AM until 6:00 PM. Speakers and Panelists: Imam Siraj Wahhaj, Rev. Al Sharpton, Jitu Weusi, Sonny Carson, Dr. Leonard Jefferies, Lenora Eulani, Robert Hunter, Safiya Bandele, Prof. James Smalls, Job Mashriiki, Sam Pinn, Izell Glover, Michael Hopper Torrie McCartney, & More

Manhattan: Saturday May 19th Sojourn to Malcolm's Grave Site. 11:00 AM Sharp! Buses : leave from 224 139th (7 & 8th Aves) \$10.00 per person (We will leave no one for not having money to go.) If you are driving the libration flag outside your car.

Chairman James Small.

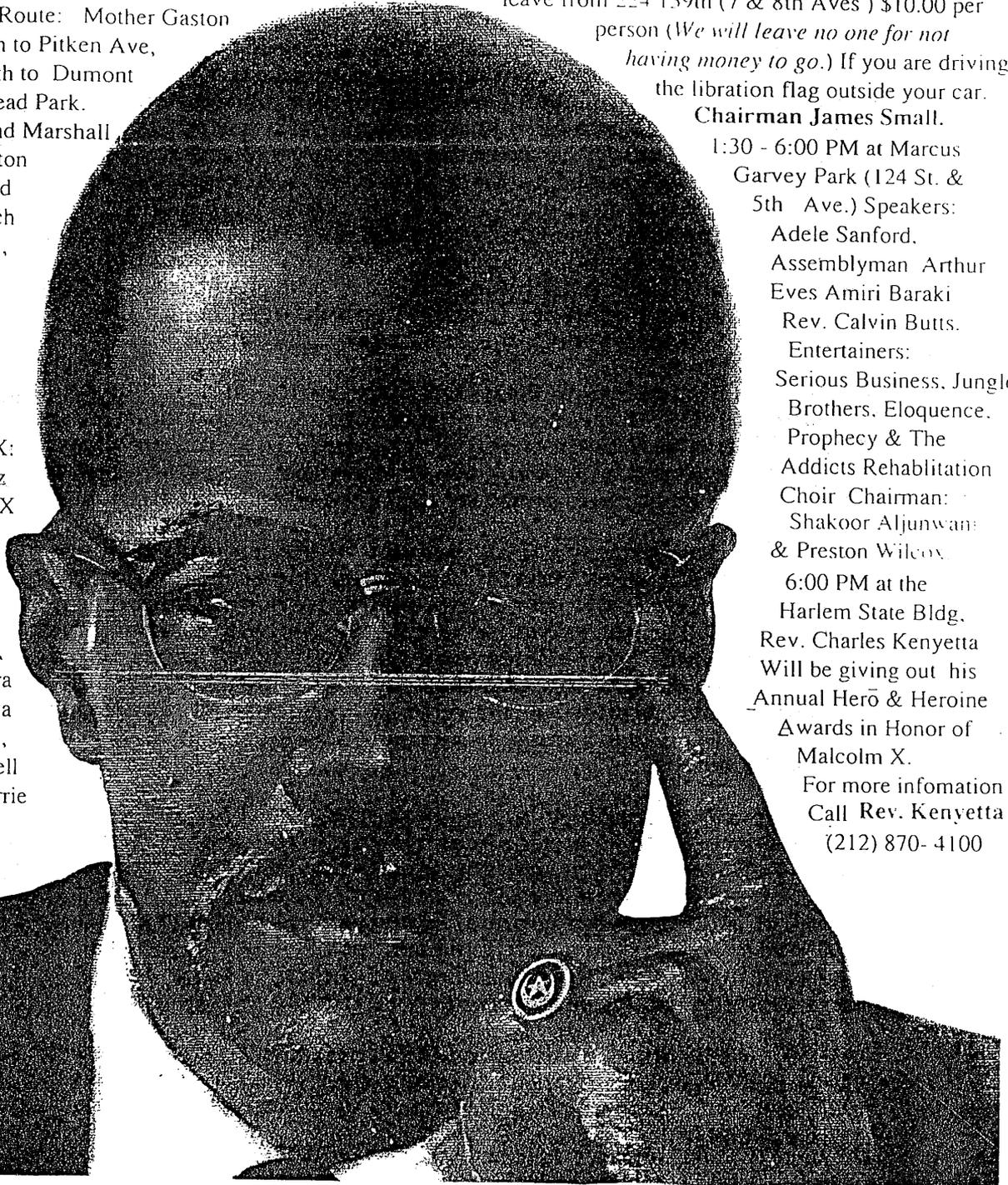
1:30 - 6:00 PM at Marcus Garvey Park (124 St. & 5th Ave.) Speakers:

Adele Sanford,
Assemblyman Arthur Eves Amiri Baraki
Rev. Calvin Butts.

Entertainers:
Serious Business, Jungle Brothers, Eloquence, Prophecy & The Addicts Rehabilitation Choir
Chairman: Shakoor Aljunwani & Preston Wilcox.

6:00 PM at the Harlem State Bldg.
Rev. Charles Kenyetta Will be giving out his Annual Herō & Heroine Awards in Honor of Malcolm X.

For more information Call Rev. Kenyetta (212) 870-4100



For City-Wide information on call: The COMMITTEE TO PRESERVE THE IMAGE AND WORKS OF MALCOLM X, (718) 498-2150 Torrie McCartney, Events Coordinator or Howard D. Wright, Chairman

- SUBSCRIPTION APPLICATION -

The ability to READ awoke in me a long dormant craving to be mentally alive.

Malcolm X

(TAX EXEMPT CONTRIBUTIONS - to continue this archiving process - GRATEFULLY ACCEPTED.)

MALCOLM X LIBRARY

AFRAMotto: You can't be free if someone else lets you be free

Current Address:
AFRAMnewservices
(Malcolm X Lovers Network Series)
2322 Third Avenue, 2nd Floor
Harlem, N.Y. 10035

Harlem Subway Graffiti
1971

ISSN: 1044 - 9116

SUBSCRIBE NOW - TODAY!

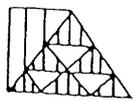


Malcolm X

With the advent of Spike Lee's movie on Malcolm X, we are seeking to equip viewers to be able to, effectively, evaluate the movie. All new subscribers will, automatically, receive a 28 pp. BONUS COMPOSITE EDITION. It's a Collector's Item! An index of back issues is available @ \$1.25 plus a s.a.s.e. (29¢); payable to "AFRAM". Build your own Malcolm X Library. See over.

Nov., 25, 1989
See over..

July 26, 1992



AFRAM FILES

Finally,
there is an alternative.

Suffering alone does not describe us.
Out of it has come a new understanding
And a new life style.

KNOWLEDGE is too
PRECIOUS to
HOARD!

Malcolm X Lovers Network Series: ISSN: 1044 - 9116

This network was developed at the suggestion of Brother Omar Farooq of Terre Haute, Indiana. He has been both a collector and a disseminator of Malcolm memorabilia for years. His network reaches into Africa into the Islamic strongholds.

The purpose of the network is as follows:

- a) to collect and exchange memorabilia and thought perspectives.
- b) to promote annual memorial (Feb., 21st) and birthday (May 19th) commemorations as community education and building vehicles.
- c) to support the efforts of the Malcolm X Memorial Fund, 2019 20th St., Omaha, N E 68110: attn: Rowena Moore. (Malcolm X's birthsite in Omaha was listed in the national Registry of Important Places in March, 1984.)
- c) to keep his legacy and contribution vital and fresh by exemplifying and enacting his teachings.
- e) to identify and establish namesake institutions, streets, buildings, offsprings, etc.
- f) to convene occasional regional and national meetings. (The network is usually well-represented at the annual Malcolm X Conferences, held at the Borough of Manhattan Community College, 199 Chambers St., New York, N.Y. 10007. Get your name on the mailing list.)

The network is, possibly, the most active alternative information network that exists. It includes authors, artists, photographers, collectors, materials producers and promoters, veteran activists, elected officials, policy-makers, news columnists, etc. They subscribe; they share information; they promote the sale of subscriptions and communicate by phone. Many are in demand as conference participants and speakers. The MXLN has compiled over 170 pp. of newsclippings, in addition to eleven Sunday Supplement and magazine articles, dealing with Spike Lee and the production of the Malcolm X film; thanks to the network.

Subscriber Services: (\$15.00 per year for INDIVIDUALS; \$50.00 per year for ORGANIZATIONS.)*

- a) Monthly mailing of 10 pp. composites of news clippings, flyers, manuscripts bibliographies of books, video & cassette tapes, etc., etc. Composites of more than 10 pp. are included in the AFRAM Communique Series, about which subscribers are regularly informed.. Subscribers now have their own Malcolm X Libraries!
- b) We respond to research inquiries - and refer to other sources

-----0-----
NAME (Contact Person) _____ Organization _____

Mailing Address _____ City _____ State _____ Zip Code _____

* payable to "AFRAM".

INDIVIDUAL subscribers must receive mailings at home for family uses.
ORGANIZATIONS are urged to reproduce & re-circulate to staff, board, etc.

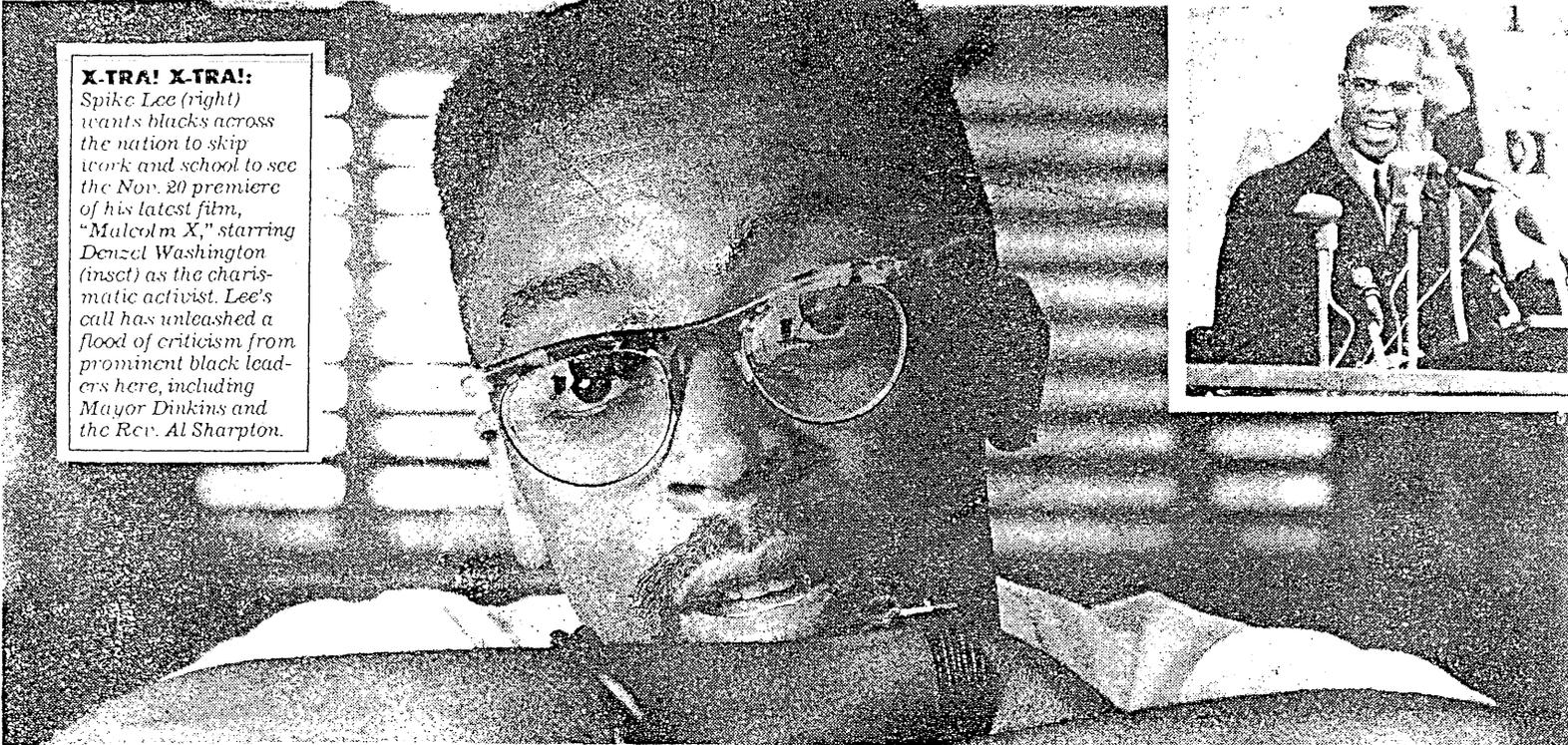
2322 Third Ave., 2nd Floor
Harlem, N.Y. 10035

Message: (212) 289 - 9155
FAX (212) 722 - 5194 (AFRAM)

SPIKE: PLAY HOOKY

X-TRA! X-TRA!

Spike Lee (right) wants blacks across the nation to skip work and school to see the Nov. 20 premiere of his latest film, "Malcolm X," starring Denzel Washington (inset) as the charismatic activist. Lee's call has unleashed a flood of criticism from prominent black leaders here, including Mayor Dinkins and the Rev. Al Sharpton.



By MARSHA KRANES, RICHARD STEIER, FREDRIC DICKER & DON BRODERICK

Urges blacks to stay home for 'Malcolm X'

Controversial black filmmaker Spike Lee is urging all blacks to take off from work and school the day his new movie, "Malcolm X," opens.

"We're telling them they've got to turn out to support this film and support Malcolm," Lee said in an interview published yesterday in the Los Angeles Times.

His 3-hour, 11-minute epic, featuring Denzel Washington as the assassinated black leader, is scheduled to open nationwide on Friday, Nov. 20.

Lee, who was out of the country yesterday and unavailable for comment, told the Times that playing hooky for the day is justified because his film provides "the American history [children are] not getting in school."

"If they go see the film and write a report of what they've seen, the teachers can't hold that against them," he said.

Officials and black leaders here disagreed.

"The mayor agrees with Spike that his movie is very compelling and will provide a rich history lesson to young African-Americans," said Dinkins' spokeswoman, Ruby Ryles.

"But the mayor very much prefers that kids go to see Spike Lee's movie after school and that workers see the movie after work — as he plans to do," she added.

The Rev. Al Sharpton, who plays an activist in the film, agrees.

"Even though they would be seeing the premiere of me as an actor, I would not say they should boycott the school," Sharpton said.

"I would be more inclined to challenge schools to bring students to go and see it," he said.

Roy Innis, national chairman of the Congress of Racial Equality, was more outspoken, blasting Lee as "a merchant of shame."

"This is a sick little guy. Who the

hell does he think he is?" Innis fumed.

"Black kids need their education, and he's using them selfishly for his own self-aggrandizement."

Lee first called on blacks to cut school and work to support his film last week at a meeting of the National Association of Black Journalists in Detroit.

According to the Detroit News, he exhorted his audience, "Don't go to work that day! Don't let the children go to school! Go to this movie! We have to support this film or Hollywood will have the excuse it wants."

In his L.A. Times interview, Lee explained that he wants his movie to score big on its opening weekend.

He also told the newspaper he will make no changes in the film's controversial opening sequence, which features a burning American flag that dissolves into a charred letter "X."

Nor will he edit out footage showing the March 1991 beating of Rodney King by white police officers in Los Angeles.

"It's staying in," Lee told the Times.

"Anybody who sees the opening credit sequence will have no trouble interpreting what the juxtaposition [of 1960s and more recent events] is saying: that this [story] is something we're not fabricating. It's not Hollywood, this ain't Walt Disney. This is about the present state of race relations in the world."

He added that Warner Bros. will not insist on deletions because "they know they're being watched very closely on this."

Lee has been tangling with Warner Bros. ever since the film went \$5 million over its \$28 million budget and the film company balked at footing the extra bills.

After a series of public attacks on Lee, the budget problems were solved — and Lee went on to spend a total of \$35 million.

"Warner Bros. has gotten the best bargain in the world," Brooklyn-based filmmaker told Times.

Among those who hope school don't heed Lee's call to cut class here are officials of the city's Bd. of Education and the United Federation of Teachers.

"Children should never be used as tools in these kind of political discussions. They belong in school," said Jim Vlasto, spokesman for Schools Chancellor Joseph Fernandez.

Added UFT spokesman Shanas, "Keeping kids out of school is not the answer to the kind of problems Spike Lee is raising. Proving the curriculum where necessary is what must be done."

Media racists attack filmmaker Spike Lee

By Monica Moorehead

With the release of the film "Malcolm X" just three months away, director Spike Lee is urging the public and especially the Black community to turn out in huge numbers for the film during the opening weekend.

In an interview with the Los Angeles Times Aug. 26, Lee called for a boycott of classes and work on Nov. 20, the first day the film goes into wide release. He initially made the request at a recent meeting of the National Association of Black Journalists in Detroit.

In the interview, Lee justified the school boycott with the explanation that his film will "provide the American history children are not getting in school. If they go see the film and write a report on what they've seen the teacher can't hold that [skipping class] against them."

Whether Lee's call for a boycott will have an impact is anybody's speculation. It's too early to tell. But it has already roused a racist reaction.

The New York Post, notorious for its racist vulgarities, went out of its way to solicit quotes from moderate African American officials like New York Mayor David Dinkins and even the totally discredited right-wing reactionary Roy Innis of the Congress of Racial Equality. Both took issue with Lee's pronouncement.

The big business media are forever seeking opportunities to drive a wedge into the Black, Latino and other oppressed and working class communities. Lee has been a long-time target of the media for his outspokenness on the question of institutionalized racism within the education system and even Hollywood.

The movie "Malcolm X" could arguably become the most controversial movie of 1992, similar in impact to the movie "JFK."

It has been nothing short of a struggle for Lee to make this film. Originally it was to be directed by Norman Jewison, a well-respected white director associated with the movie "In the Heat of the Night." When Lee pointed out that only a Black director should make a film on Malcolm X, Jewison bowed out.

The next hurdle was the budget for the film. Warner Brothers had agreed to a \$28 million budget. When the film's production costs exceeded that figure, the studio denied Lee additional funding. Lee appealed to several Black entertainers, including Bill Cosby and Oprah Winfrey, who intervened financially to insure the film's completion.

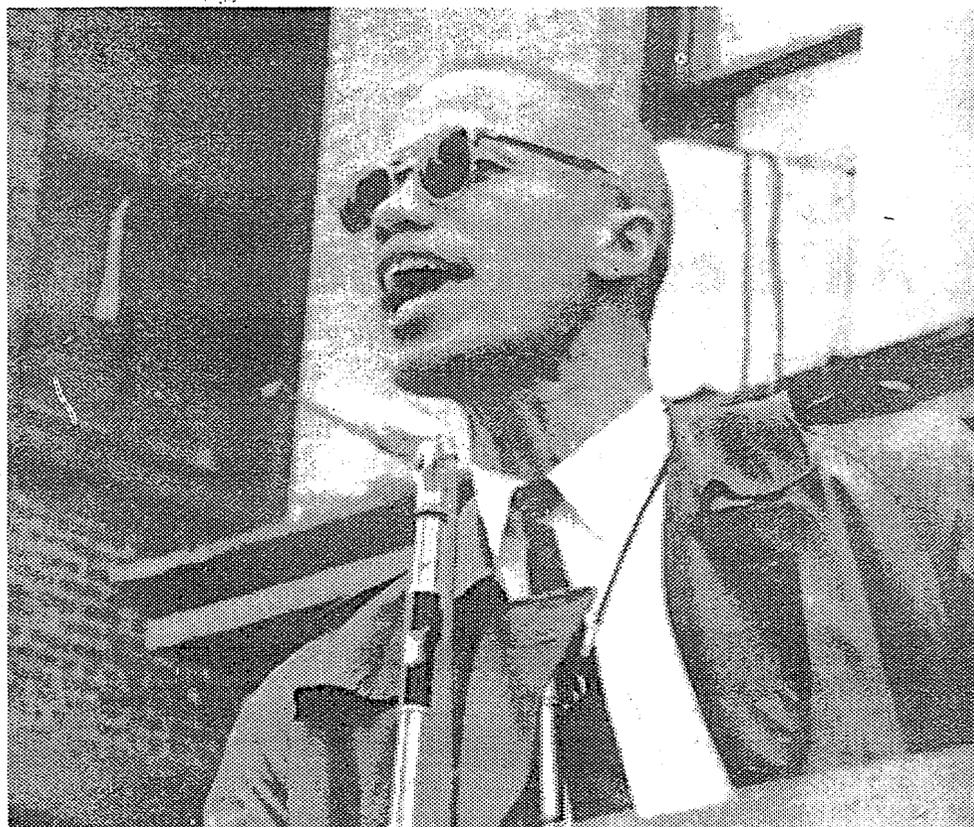
It is not unusual for a film to go over budget. It is unusual for a studio to deny extra funding. Except when the film is being made by a Black director on a subject like the life of Malcolm X. ■



MALCOLM X

Media racists attack film maker Spike Lee

6



Malcolm X

ABOUT SPIKE LEE

Civics Lesson Or Self-Promotion?

By Lionel McPherson

WITH HIS PRONOUNCEMENT two weeks ago that black Americans collectively should skip work and school to attend the opening of his upcoming film, "Malcolm

Inside the Heads of the Democratic Senate Hopefuls: Today, Robert Abrams on Page 78

X," Spike Lee broke new ground in the dubious art of self-promotion. Never mind the justification that his film is integral to understanding African-

American history, which most schools don't teach in any depth. This nucleus of truth should not cover the real motivation of one of the leading black apostles of pop commercialism.

Perhaps Lee equates his own benefit with that of other African Americans. He seems to be saying, A dollar for me equals a dollar for "the community." While he asserts the film's tremendous instructional value, the lesson comes at a price — \$7 or so to offset its \$35-million production cost. But of course this is for black America's sake.

(Lee, who apparently favors the Republican platform goal of "school choice," might have suggested discounted admissions, at least for black students, to accompany such bold academic claims.)

These sorts of ploys are not new for him. A couple of years ago, he opened Spike's Joint in the Fort Greene section of Brooklyn, a store dedicated to hawking the official merchandise of his films. As Lee explained it, this was community investment — though his store markets luxury items, not staple goods or services essential to neighborhood development. Similarly, he has stated that the opportunity to teach black cinema and screenwriting at Harvard University is his way of giving something

Lionel McPherson, formerly racism desk coordinator at FAIR (Fairness and Accuracy in Reporting), will be a graduate student in philosophy at Harvard.



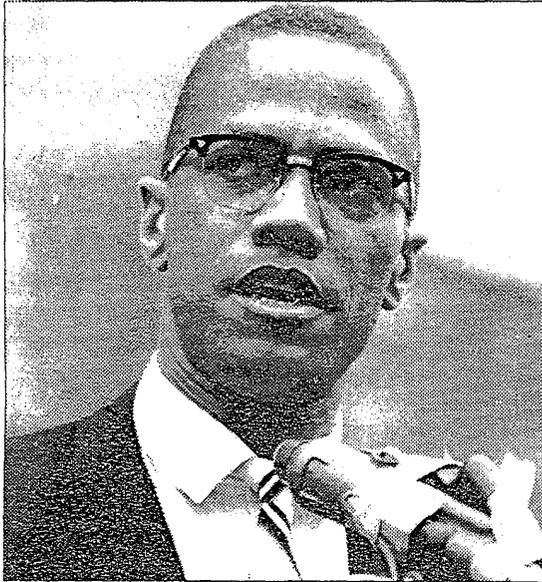
back to the black community — all few hundred of us at Harvard.

More recently, Lee took out full-page ads in mainstream New York City newspapers announcing the opening of a Spike's Joint boutique at Macy's. Those who insist that he is a racially divisive provocateur need only take one look at his sly smile in the ad to catch the underlying drift: He is an equal-opportunity capitalist broker, and his Afrocentric posturing, almost as bankrupt as the department-store chain itself, is the spark inciting further revenues.

Spike Lee is clearly a talented filmmaker with a genuine ability to tap into this country's racial apprehensions. As "City Sun" film critic Armond

—Continued on page 77

NOTE: As Friday, Nov., 20, 1992 approaches - when Spike Lee's 'Malcolm X' film hits the national theatre outlets - one can get oneself published as long as references to 'Spike Lee & Malcolm X' are included. This article, then, is essentially a non - article in that it asks an obvious question and, narrowly, responds to it in an exceedingly logical fashion. Spike has used himself and his film production activities to promote the film and himself. So what? He has created an anticipation without giving any serious clues as to the substance of the film. Is he presenting himself as a historian and a griot or as an artist with his own rights, designs and interest? Will it be another 'Fountainhead' a la Jane Rayn? Like the Michael Jordan syndrome, when all is forgotten when he picks up the basketball, if the Malcolm X film is a blockbuster, all will be forgotten. (PW), -9-8-92.



AP Photo

Malcolm X: Is Spike Lee going too far?

—Continued from page 40

White noted, "There's no reason to believe that 'Malcolm X' won't be an interesting and important film . . . better than most stuff out there." But Lee is also a one-man media conglomerate who directs and appears in Nike shoe ads and rents his image to Gap clothing, among other ventures. Nothing inherently wrong with any of this. As the huge cross-cultural success of rap music has shown, it is possible for black artists to insist on being "paid in full" and remain so-

cially, even politically, vital.

Yet with "Malcolm X," Lee has gone too far. He has played upon the concerns of black Americans for a culturally inclusive curriculum to promote his own film, cynically placing black youths in the crossfire by encouraging them to do the wrong thing. *

The truth is, the black audience he targeted will see this film anyway. His appeal for a general strike on Nov. 20 really amounts to an opportunistic attempt to whip up controversy — a tactic he has copied from black public figures from Rev. Al Sharpton (who appears in the film) to Roy Innis.

There's also the nasty business of Lee believing he's secured all rights to Malcolm X's name. Not content with the success of his trendy "X" caps and the worthy insinuation of the black activist into pop consciousness, he complains about bootleggers ripping him off. Further, he now has the nerve to insist — over the objections of Malcolm X's widow, Dr. Betty Shabazz — that he somehow owns not merely the right to make a biographical film and sell thousands of T-shirts, jackets, caps and posters, but to define and control the image and meaning of Malcolm X himself.

The spectacle is ludicrous and infuriating. This is not "a black thing," and people should recognize self-serving crass commercialism when they see it. Sadly, such spirited objections only fuel Lee's promotional machine — indeed, he might be counting on the media's penchant for "black-on-black" criticism.

But I will pay my money along with everyone else to see his three-hour-11-minute magnum opus. I hope it will be possible to separate the art from the artist.

POINT OF VIEW | The Way To Curb Illiteracy

TEACHERS IN OTHER countries with alphabets have successfully used phonics for the last 3,500 years. The United States is the only country in the world with teachers who try to teach most of their students to read with sight repetition of whole words. And the United States is the only country with illiterate schoolchildren, and with illiterate adults who were once illiterate schoolchildren.

We must stop pinning our hopes for better schools on "free choice" systems for millions of parents and students who live in towns with one poor grade school, one poor middle school and one poor high school. And for millions more who live in inner cities with 50 poor grade schools, 20 poor middle schools and 10 poor high schools. Chester Finn's "world class standard" achievement tests won't help students who can't read "world class standard" questions — much less answer them. More trips to the zoo and the ballet for pre-schoolers aren't the answer.

We need to give all children the only "head start" that matters — literacy by the age of seven. We did it before the introduction of "see and say." We can do it again. Then we can see what else needs to be done.

— From "That's Right — They're Wrong" by Regna Lee Wood in *National Review*

* If staying out of school is the 'wrong thing', how about staying out on Washington's and Lincoln's birthdays; both of whom were beneficiaries of slavery; the days when teachers are given time to do 'clerical' work; or on Jewish holidays in majority Black & Hispanic schools where there are so few Jewish teachers that their absence does not really effect the operation of the school. Surely, for students to stay out of school on the opening day is not 'typical truancy' it has educational, cultural and political value!

NETWORK
2nd FL.
N.Y. 10035



Bro. Abdul AlKhatib
Afro American Studies
Northeastern University
Boston, MA 02115

Malcolm X was above all Muslim

By the American Muslim Council, Islamic Society of North American, and Islamic Public Affairs Council

With the release of Spike Lee's

The current media term used when referring to Malcolm X is "slain Black leader." This term does not take into account the transformation Malcolm X underwent when he came in



Malcolm X was a Muslim

new movie "Malcolm X, we are witnessing a renewed effort to deny the Islamic nature of El-Hajj Malik Shabazz (Malcolm X). Even those who praise his legacy see him as a "Black Nationalist," a humanist, an anti-imperialist firebrand, or even a Marxist; anything but what he was at the end of his life: a Muslim.

contact with true Islam, not just the pseudo-Islamic teachings of the late Nation of Islam leader, Elijah Muhammad. It was in the city of Mecca that his transformation took place.

["At Makkah, I saw the spirit of unity and true brotherhood displayed by tens of thousands of people from all over the world,

from blue-eyed blonds to black-skinned Africans. My religious pilgrimage (Hajj) to Makkah has given me a new insight into the true brotherhood of Islam, which encompasses all the races of mankind."] (From an article written by Malcolm X for an Egyptian newspaper, August 1964.)

The Muslim community in America, numbering some 6-8 million people of all races and backgrounds, is concerned that the legacy of our slain brother has become just another commodity to be sold at a profit. Millions of "X" hats, shirts, and buttons are now worn by those who have little or no understanding of El-Hajj Malik Shabazz's deep commitment to Islam and racial justice. We are also concerned that the movie "Malcolm X" will not increase the public's knowledge of this commitment.

To paraphrase Elijah Muhammad, "X" marks the spot where treasure is buried. It is our hope that movie-goers do not just take away the "X" and leave behind the treasure of Islam. In that treasure is a cure for the racism that afflicts this society.

As El-Hajj Malik Shabazz said: ["America needs to understand Islam, because it is a religion that erases the race problem from its society. Throughout my travels in

the Muslim world, I have met, talked to, and eaten with people who would have been considered 'white' in America, but the religion of Islam in their hearts has removed the 'white' from their minds. Before America allows herself to be destroyed by the 'cancer of racism' she should become better acquainted with the religious philosophy of Islam...." (An excerpt from a letter from Saudi Arabia, 1964.)

Representatives of the Islamic community in America requested a screening of Spike Lee's movie, but there was no response to the request. We sincerely hope the movie will portray our brother's true Islamic character. To make sure movie-goers have access to accurate information, those who go to see the movie will be offered Islamic materials as they enter theaters in selected cities around the country. We would also like to see the issues raised in this statement discussed in reviews of the movie.

If anyone would like to contact Muslim leaders in this country who can describe the Islamic transformation Malcolm X underwent as he became El-Hajj Malik Shabazz, they may call Ruqiyah Abdus-Salam, American Muslim Council at 202-789-2262.

METRO CHURCH BRIEFS

AS THE WASHINGTON AFRO-AMERICAN NOVEMBER 28, 1992

AFRAMnewservices REPRINTS
(Malcolm X Lovers Network Series)

ISSN: 1044 - 9116

2322 Third Avenue, 2nd Floor

Harlem, N.Y. 10035

Brother Preston Wilcox

Editor/Currator

(212) 289 - 9155 - messages only.

See inside "In Malcolm X's Own Words"

- On a) Why I Continue To Call Myself "Malcolm X".
b) On His Suspension from the Nation of Islam.
c) What Is Progress?
d) Malcolm X's REAL Name?

January 13, 1993

John passed on 1/11/93

His Name Was Malik Shabazz

by K. Kazi-Ferrouillet

"I swear by time, most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience."

The Holy Qur'an, 103:1-3



I've been seeing so many Xs lately that I'm reminded of the method of correcting typewriting errors before the days of "white out" and correction ribbons. It seems that everywhere I go, I see young and old African Americans--and even some whites--sporting their X caps, X shirts, X shorts, etc.--often purchased from the finest, high-priced stores.

But I wonder how many of those fashion trendies actually know who the man, from whom the now popular "X" came, was? I wonder how many X-wearers actually know that in the last year of his 39-year life, at the apex of his evolutionary development, he dropped the X, split with the Black nationalist organization called the Nation of Islam, and, upon making the Hajj (pilgrimage) to Mecca and uttering the declaration of faith (There is but one God and Muhammad is His prophet), became a true Muslim (one who submits to the will of God). He then took the title and name El Hajji Malik Shabazz.

Malik Shabazz believed in one God, Allah. Malik Shabazz prayed five times a day. Malik Shabazz fasted during the month of Ramadan. Malik Shabazz didn't eat pork, drink liquor, or chase women. Malik Shabazz loved and served his people. Malik Shabazz was a husband, father, and family man. Malik Shabazz was a Muslim.

I often read the works of so-called progressive thinkers who refer to the man as Malcolm X and then maybe add El Hajji Malik Shabazz in paren-

theses. In my opinion, it should be written El Hajji Malik Shabazz with the Malcolm X, as a popular identifier, in parentheses.

True, Malcolm X is the name by which he is most well known, but that's only part of the story. (Right, Spike?) Malik Shabazz is the name under which he reached his international zenith and under which

he was laid to rest. Shabazz is the family name that his wife, Dr. Betty Shabazz, and his daughters still proudly hold dear today.

It seems that many people of the old cultural nationalist school--the main guardians of his militant, Black nationalist image--refuse to acknowledge that Malik Shabazz dropped his X. They were hurt when he grew beyond the narrow confines of nationalism to the limitless freedom of internationalism and universal brotherhood--major tenets of the religion of Islam.

They said Malik Shabazz "eased up" on white folks, when in reality he had learned a higher truth which allowed him to analyze and judge the actions of people using the yardstick of righteousness, and then he called it as he saw it.

The religion of Islam did not dampen Malik Shabazz's fire, rather it focused and enhanced it. He grew beyond being just a political leader into being a spiritual leader, a higher station indeed.

All of this is no big secret. I invite all of you to read (or, in many cases, re-read) his *Autobiography* as told to Alex Haley which, by Allah's blessing, is available in bookstores nationwide. Pay special attention to chapters 17, 18, and 19.

These days, everybody's claiming to be down with Malcolm X. Me? I'm down with El Hajji Malik Shabazz. □

Publisher & CEO

Preston J. Edwards, Sr.

Editorial

Managing Editor/Production Manager

K. Kazi-Ferrouillet

Coordinating Editor, Sonya Stinson

Associate Editor, C.C. Campbell-Rock

Contributing Editor, Chris Bardwell

Fashion Editor, Julia Wilson

Copy Editor, James A. Perry

Art & Production

Production Editor, Lyn C. Cuiellette

Production Designer, Angela D. Fultz

Advertising

Senior Vice-President,

Carter D. Womack

Vice-President,

Melba Lemieux-Nevills

Regional Representatives

Jane Molenaar, Cyril Saulny,

Preston 'Pres' Edwards, Jr.

Advertising Representatives

Morris Freeman-Midwest

Richard Spears-New York

Intern, Lynell A. Jones

Circulation

Director, Jonn Hankins

Administration

Senior Vice-President

Raymond Searles

Office Manager/Bookkeeper

Jenice Saberre-Thomas

Executive Assistant to Publisher

Letitia Aidah Shakir

Administrative Coordinator

Willmarie B. Hurst

Administrative Assistants

Joyce M. Turner, Tacia Barnes

Accounting Clerk

Michelle Jiles

Office Assistant

David White

Receptionist

Pamela Melton

Special Projects

Steven Watkins

Copyright © 1992 Black Collegiate Services, Inc. THE BLACK COLLEGIAN (ISSN 0192-3757) is published four times a year (September/October, November/December, January/February, March/April) by Black Collegiate Services, Inc., 1240 South Broad Avenue, New Orleans, LA 70125, (504) 821-5694, all rights reserved. Subscription rates are \$10.00 for one year, \$18.00 for two years, payment in advance. Please allow four to six weeks for delivery. All back issues are \$4.00, if available. Not responsible for unsolicited manuscripts. All material should be accompanied by a self-addressed stamped envelope. Articles appearing in THE BLACK COLLEGIAN are indexed in the Index to Black Periodicals and in American Humanities Index. Available on microfilm from University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106; NCR 48106; NCR Corporation Micro-publishing, 50 Rockefeller Plaza, New York, NY 10020; and from Bell & Howell, Micro Photo Division, Old Mansfield Road, Wooster, OH 44691. Second class postage paid at New Orleans, LA 70113 and at additional mailing offices.

POSTMASTER: Send change of address to:

THE BLACK COLLEGIAN Magazine

1240 South Broad Avenue • New Orleans, LA 70125



LETTERS

More About Malcolm

I am writing in reference to the discussion of the life and message of El-Hajj Malik El-Shabazz and the movie "Malcolm X." The media coverage so far is inadequate. The real message of this great man and his impact on the civil rights movement of Dr. King is being ignored.

El-Hajj Malik is no doubt an icon to most African Americans. But he is regarded as a hero by all oppressed people and revered by Muslims all over the world. El-Hajj Malik struggled with sincerity, integrity and passion for the human rights of his oppressed people. At the same time he was on a journey to find his identity and the truth.



Malcolm X

NEW YORK NEWSDAY, THURSDAY, DECEMBER 3, 1992

His quest eventually ended in Makkah, when he went for the pilgrimage of Haj. There he witnessed the racial equality and mutual love practiced by Muslims of different races, as enjoined by Islam. He then changed his name from Malcolm X to El-Hajj Malik El-Shabazz, making a complete and total break from the Nation of Islam.

El-Hajj Malik concluded that only Islam offers the means of deliverance to the oppressed minorities, and that only in a Muslim America can the different races live together in harmony.

Unfortunately, this man with a mission was martyred, but the assassin's bullets couldn't kill the mission. El-Hajj Malik is more popular and respected than ever before. Even the two rival African-American movements, the Nation of Islam and the civil-rights movement, adopted El-Hajj Malik's strategy.

Within a few years of El-Hajj's death, "radicals" like Stokely Carmichael and H. Rap Brown won ascendancy in the Student Nonviolent Coordination Committee. Civil rights leaders started talking of "black power."

It is unfortunate that much is being said in the media about the journey the traveler Malcolm took, but not much about the destination El-Hajj Malik El-Shabazz reached. The media are not

hearing from Imam Warith deen Muhammad and Imam Jameel (formerly H. Rap Brown), the national leaders of African-American Muslims and the real heirs to the legacy of El-Hajj Malik El-Shabazz.

Zahid Bukhari
Jamaica

Editor's note: The writer is secretary general of Islamic Circle of North America.

NOTE: It appears to us that the Islamic Muslim groups are seeking to view the film as a possible recruitment/conversion tool - to attract interested parties to their religious groups.....

Thank you Spike Lee for the movie Malcolm X

By Ali Shamsid-Deen

I have just returned from seeing the movie Malcolm X by Spike Lee. I must admit that I was not very anxious to see the movie at first, because I didn't think that the caucasian controlled film industry would allow an accurate account of Malcolm's life to be produced as he presented it in his book.

I was positively surprised at the quality and the content of this movie. The color was fantastic and the action in the movie keeps you from realizing that it is three and one half hours long.

Denzel Washington does an outstanding job of portraying Malcolm X from his early criminal beginnings to his development into one of the most out spoken and articulate fighters for human dignity for African Americans. Denzel is truly an award winning actor. He captured the essence of Malcolm as I think that only he could do.

The reluctance that I had for seeing the movie was soon totally deminished after watching about thirty minutes of the movie and realizing that Spike Lee was following the story line of Malcolm's autobiography with razor sharp percision. I had been told by Ernest Thomas (he played the part of Brother Sidney in the movie) when he came to Jackson to help promote the Grassroots Concensus Convention in April, that Spike Lee is a genius at film directing. After seeing the film Malcolm X I have to agree with Brother Ernest.

I have been a Muslin for twenty-one years and

reading the autobiography of Malcolm X introduced me to the concept of Islam. Ironically, even after reading the book I still joined the Nation of Islam under Elijah Muhammad. I was a member of the Nation of Islam for three and a half years, and I accepted the standard doctrine of the Nation, including the belief that Malcolm had become a traitor to the Black movement. It was not until Elijah Muhammad passed and his son, Wallace Muhammad took over the Nation of Islam that he then put Malcolm X in the proper perspective for us in the Nation.

Wallace Muhammad was a very close friend of Malcolm X and was even put out of the Nation of Islam by his father at the same time that he put Malcolm out of the Nation. Wallace Muhammad was put out of the Nation of Islam for teaching true Al-Islam, which the rest of the ministers in the Nation said was against the teachings of Elijah Muhammad. Malcolm predicted in his book that Wallace Muhammad would be the next leader of the Nation of Islam. In fact, Wallace was the leader until he dropped the old teachings and started teaching Islam as Malcolm X had come to know it.

Over the years since Malcolm's assassination, many groups have adopted what they believe to have been Malcolm's political ideology, but none stress the fact Malcolm first and far most was a devote Muslim. When Malcolm accepted the religion of Al-Islam he never gave up his desire to be what he thought a true Muslim school be. Malcolm was a God fearing man and he didn't

place any thing above his desire to please Allah (God).

Malcolm loved and respected Elijah Muhammad because he believed at the time that Elijah Muhammad was a man sent by God to save our people, the so called American Negroes. When Malcolm learned the truth he told the truth even though it put his life in jeopardy. Malcolm could not be corrupted because he feared Allah (God), and he was willing to do and go where ever that took him.

I was very happy to see that the film did not leave an image of Malcolm that would let viewers believe that the extent of Malcolm X's development was that of a Black Nationalist. Malcolm developed far beyond racial separatism, although he continued to believe that African Americans, just like any other people should take control of their conditions and destiny which are God given human rights.

Malcolm X believed in strong families and he was an honest man with everyone. He did not believe in being cowardly, and he did not believe in violence for the sake of violence, but he did believe in fighting with those who fight with you, which is a fundamental Muslim belief.

I would encourage anyone who would like to get a vivid concept of what the man Malcolm X was like and what motivated him, to go and see this movie. You won't be disappointed from the stand point of seeing a really good movie and in addition you will get to see the Malcolm X that found himself as El Hajj Malik El Shabazz.

Just dreaming a dream

To: Salvador Ernesto...my son

Kids dreams;
plows the weaves
kiss the faires in the
galaxies
Break the bars that
imprison the wings of the
liberty

Reality of a kid's dream;
Blood in the street
bias justice in the name
of God, their god of blues eyes,
blue stream in a dirty clear body;

Stolen dream of a hopeless kid
Dream gone as the step of the
Nigh in the darkness of a jungle;
jungle of passion
jungle of insanity
jungle of discrimination
A sea-jungle
Jaws swallowing the sardines'
dreams.

All my dreams gone with your
dream...
the dreams of my children...your
children.

Eulalio Almonte Rubiera
Brooklyn, NY
Nov. 6, 1992.

Jus' Dreamin' Bout You

By Hamaji Udomu Kweli

Dreamin' bout you
Doesn't bring you back again
I've found--
I see your face in dozens
In crowds
Beautiful
The way I left you
An I hear your voice in multitudes
Of voices that surround me, but
Dreamin' bout you
Doesn't bring you back again
I've found--
I know your liquid clear
Brown eyes
In the eyes I look at
But she doesn't recognize an'
looks away, just as she stared at me,
As if I weren't there and
Dreamin' bout you
Jus' doesn't bring you back again
I've found--
Like an achin' rip
In my heart I need a
Plug, cement
to hold the pain
That bursts through
Agonizin'
An' when I touch a hand
I am reminded of you
Soft, warm
Alive
But dreamin' bout you
Doesn't bring you back again
I've found...

Malcolm X Was A Muslim

As the release date for Spike Lee's new movie "Malcolm X" approaches, we are witnessing a renewed effort to deny the Islamic nature of El-Hajj Malik Shabazz (Malcolm X). Even those who praise his legacy see him as a "Black Nationalist," a humanist, an anti-imperialist firebrand, or even a Marxist; anything but what he was at the end of his life: a Muslim.

The current media term used when referring to Malcolm X is "slain Black leader." This term does not take into account the transformation Malcolm X underwent when he came in contact with true Islam, not just the pseudo-Islamic teachings of the late Nation of Islam leader Elijah Muhammad. It was in the city of Mecca that this transformation took place.

The Muslim community in America, numbering some 6-8 million people of all races and backgrounds, is concerned that the legacy of our slain brother has become just another commodity to be sold at a profit. Millions of "X" hats, shirts and buttons are now worn by those who have little or no understanding of El-Hajj Malik Shabazz's deep commitment to Islam and racial justice. We are also concerned that the movie "Malcolm X" will not increase the public's knowledge of this commitment.

As the late Elijah Muhammad, "X" marks the spot where treasure is buried. It is our hope that moviegoers do not just take away the "X" and leave behind the treasure of Islam. In that treasure is a cure for the racism that afflicts this society.

As El-Hajj Malik Shabazz himself said: "America needs to understand Islam, because it is a religion that erases the race problem from its society. Throughout my travels in the Muslim world, I have met, talked to, and eaten with people who would have been considered 'white' in America, but the religion of Islam in their hearts has removed the 'white' from their minds. Before America allows herself to be destroyed by the 'cancer of racism' she should become better acquainted with the religious philosophy of Islam..." (Letter from Saudi Arabia, 1964).

Representatives of the Islamic community in America have requested a screening of Spike Lee's movie. To date there has been no response to that request. We sincerely hope the movie will portray our brother's true Islamic character. To make sure movie-goers have access to accurate information, those who go to see the movie on its release date will be offered Islamic materials as they enter theaters in selected cities around the country. We would also like to see the issues raised in this letter discussed in any

reviews of the movie.

From, "Islam & Muslims: An American Stylebooklet"

Today, more than ever, Islam and Muslims are appearing frequently in our media. Besides this, we have over five million Muslims in the U.S.

This stylebooklet will help fulfill some of the needs of the media and may become the precursor of a comprehensive stylebook that could serve as a ready tool for reporters, writers and researchers who are writing about Islam and Muslims.

Alhamdulillah--"praise be to God"--said anytime a Muslim expresses thanks to God.

Allahu akbar--"God is great"--used to express happiness or enthusiasm.

Assalamu alaykum--"peace be upon you"--The standard Islamic greeting.

Bismillah--"in the name of God"--an invocation uttered by Muslims before doing anything, even an act as simple as eating food, or starting a speech.

There are 5 million Muslims in America and some 1 billion worldwide. They represent a diversity of opinion on politics, family, life, social and any other issues encountered in modern life.

Islam--The word "Islam" means "submission" to the will of God. Every country in the world has at least a small Muslim community.

Muslim--A "Muslim" is a member of the Islamic faith. In 1990, the Associated Press altered its stylebook to drop the highly offensive and misleading spelling "Moslem," and replaced it with the acceptable and phonetically correct spelling "Muslim." The use of the term "Mohammedan"--a usage initiated by some early orientalist--is highly misleading because it implies the worship of Muhammad, a concept totally alien to the Muslim belief.

Muhammad--The Prophet Muhammad is revered but not worshipped by Muslims. He is not the "founder" of the Islamic faith. His role was that of "transmitter" for the words of God as revealed to him and compiled in the Quran.

Quran--The Quran or "recitation" was revealed to the Prophet Muhammad over a period of 22 years. It is regarded by Muslims as the direct word of God speaking in the first person.

The usage of "Koran" like "Moslem" is not favored by Muslims. The Quran is not the Muslim "Bible" because the Bible is seen as a secondary text while the Quran is a primary source of revelation.

Allah--"Allah" is the name of "the one God." It is the same name Arabic-speaking Christians use when referring to God. Allah is not "the Muslim God," but the same

God worshipped by Christians and Jews.

Jihad--The word is derived from the Arabic root jahada, and is more accurately translated as exertion of effort, not "holy war." The Prophet Muhammad said the highest form of jihad is the personal struggle to make oneself a better Muslim.

Shi'ism--a branch of Islam comprising about 10 percent of the total Muslim population. The word "shi'a" derives from "Shi'at Ali" the "party of Ali."

Sunni--taken from sunnah, "the practice of the Prophet Muhammad." Widely applied to the main body of Muslims--over 90 percent.

But neither shi'ism nor sunni are sects of Islam. They are both Muslims who have different perspectives on certain issues that are subject to difference in interpretation.

Black Muslims--The term "Black

Muslim," first used to describe the followers of the late Elijah Muhammad, is no longer accurate when used to describe African American Muslims. Since the death of Elijah Muhammad, the vast majority of his followers discarded non-Islamic teachings and entered mainstream Islam.

If you would like to contact Muslim leaders in this country who can describe the Islamic transformation Malcolm X underwent as he became El-Hajj Malik Shabazz, or you would like information from the stylebooklet, you may call the organizations and individuals listed: American Muslim Council (202) 789-2262; Islamic Society of North America (317) 839-8157 X 236; Islamic Information Service (612) 721-4762; Islamic Public Affairs Council (908) 264-6482; National Community (404) 758-7016; or Masjid Bilal (213) 233-7274.

LETTER TO THE EDITOR

Dear Editor:

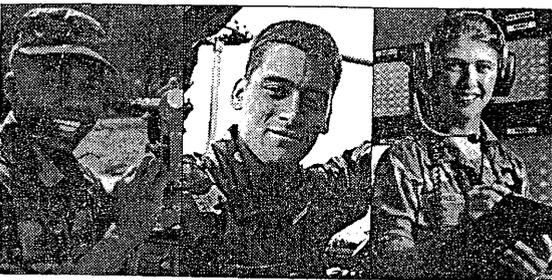
I am tired of changing my clock. World War II, when we started, has been over since August 14, 1945.

This procedure of Fall back and Spring forward is needless. Some states, i.e. Michigan, never cooper-

ated with this time change program.

Why is New York State still participating?

Very truly yours,
Flora Jones,
St. Albans, NY



THERE'S AN ARMY OF CHOICES OUT THERE.

The Army Experience. It's valuable to have whether you choose to get it full-time in the Active Army or part-time in the Army Reserve.

Both will give you training in a wide choice of specialty skills...both can earn you thousands of dollars for college free and clear...both will give you the chance to share interesting experiences with new friends.

And both the Active Army and Army Reserve will help you gain self-confidence and learn to handle responsibilities--so both will give you an edge that will last you the rest of your life.

Which choice is better for you at this stage of your life? Talk it over with your Army Recruiter.

Call (718) 657-3161

ARMY. BE ALL YOU CAN BE.®

A Malcolm X Bookshelf

THE POLITICAL LEGACY OF MALCOLM X. By Oba T'Shaka. (Pan Afrikan Publications, 1983.) A clear exposition of Malcolm's political ideas as a revolutionary black nationalist. It is weak, however, as a critical examination of his thought.

MALCOLM X: SPEECHES AT HARVARD. Edited by Archie Epps. (Paragon House, 1991; previously published by Morrow in 1968 as **THE SPEECHES OF MALCOLM X AT HARVARD.**) Three speeches delivered by Malcolm at Harvard during the 1960's, edited and introduced by Archie Epps, who knew him. An imaginative introduction compares Malcolm's views to Shakespeare's plays, but almost swallows the speeches themselves.

THE ASSASSINATION OF MALCOLM X. By George Breitman, Herman Porter and Baxter Smith. (Pathfinder Press, third edition, 1991.) A collection of essays and book reviews, most of them by Mr. Breitman, that purport to prove a Government conspiracy to assassinate Malcolm.

MALCOLM X: THE FBI FILE. By Clayborne Carson. Edited by David Gallen. (Carroll & Graf, 1991.) Extensive excerpts from Malcolm X's F.B.I. files, arranged in 19 sections, provide invaluable information about his activities and progress as an activist and thinker. An excellent introduction argues that the files place Malcolm in the context of American racial politics of the 1950's and 60's.

THE BLACK MUSLIMS IN AMERICA. By C. Eric Lincoln. (Beacon Press, 1961; out of print.) The classic treatment of the Nation of Islam during the

leadership of Elijah Muhammad and Malcolm X; unsurpassed as a sociological study of the sources of Black Muslim belief and practice.

BLACK NATIONALISM: A Search for an Identity in America. By E. U. Essien-Udom. (University of Chicago, 1962; out of print.) An excellent standard treatment of black nationalist belief and practice in the 50's, including an analysis of the Black Muslims.

WHEN THE WORD IS GIVEN: A Report on Elijah Muhammad, Malcolm X, and the Black Muslim Movement. By Louis E. Lomax. (Greenwood Press, 1963.) An informal and perceptive attempt by a journalist to unveil the mysterious shroud of religious rituals, puritanical behavior and unorthodox beliefs that have to this day intimidated and intrigued outsiders. The author's lucid prose and imaginative reporting evoke the electricity and immediacy of the events he describes.

MALCOLM X: IN OUR OWN IMAGE. Edited by Joe Wood. (St. Martin's, 1992.) A collection of essays by 14 black intellectuals that expands the critical dialogue about Malcolm X's legacy, and an excellent companion to John Henrik Clarke's more hagiographical collection.

MALCOLM X: A SELECTED BIBLIOGRAPHY. Compiled by Lenwood G. Davis with the assistance of Marsha L. Moore. (Greenwood Press, 1984) and **MALCOLM X: A COMPREHENSIVE ANNOTATED BIBLIOGRAPHY.** By Timothy V. Johnson. (Garland Publishing, 1986; out of print.) Two bibliographies that give an indication of the wide debate about Mal-

colm carried on in journals, magazines, books and the popular press (especially alternative newspapers).

THE END OF WHITE WORLD SUPREMACY: Four Speeches by Malcolm X. Edited by Imam Benjamin Karim. (Arcade Publishing, 1971.) As a historical document that records Malcolm's thought during the crucial year preceding his departure from the Nation of Islam, these speeches are invaluable. However, the book is marred by the attempt of the editor (who served under Malcolm, and introduced him on the day of his assassination) to validate through Malcolm's words the views he lived to reject — making the book an act of ironic ventriloquism achieved by editorial manipulation.

MALCOLM X: THE LAST SPEECHES. Edited by Bruce Perry. (Pathfinder, 1989.) A valuable collection of six speeches and interviews, including two delivered during the last week of Malcolm's life, that is especially helpful in documenting his maturation as a social activist and intellectual who began to view the problems of black Americans within an international framework.

BY ANY MEANS NECESSARY: The Trials and Tribulations of the Making of "Malcolm X." By Spike Lee with Ralph Wiley. (Hyperion, 1992.) The director of "Malcolm X" chronicles the obstacles he faced in completing the film; the book also contains insightful comments from the movie's principals (including the producers, cinematographer and actors) and the script, written by James Baldwin, Arnold Perl and Mr. Lee.
MICHAEL ERIC DYSON

On his Suspension from the Nation of Islam

I reached the conclusion that I, frankly, didn't think I'd ever be an active member of the Nation of Islam (NOI) anymore. I'm a believer and a Follower of The Honorable Elijah Muhammad. I'm still a Muslim. My religion is Islam, I ran into some obstacles in the NOI and I feel that I can best serve The Honorable Elijah Muhammad's purposes and programs and bring them into existence when I feel that I understand concerning these objectives better on the outside than the inside. Now that I have the independence of action, it is my intention to

What Is Progress

Int: Do you feel we're making progress in this country?

Malcolm X: No, I will never say that progress is being made. If you stick a knife in my back nine inches and pull it out six inches, there is no progress. If you pull it out all of the way, that's not progress. Progress is healing the wound that is below in me. You don't even admit that the wound was there.

Malcolm X (at Airport on return from Mecca)

Malcolm X's Real Name ?

Int: What is your real name?

MX: Malcolm, Malcolm X

Int.: Is that your legal name?

MX: As far as I am concerned, it's my legal name.

Int.: Would you mind telling me what your father's name was?

MX: My father didn't know his last name. He got his name from his grandfather and his grandfather got his from his grandfather who got it from the slavemaster. The real names of our people were destroyed.

Malcolm X

Why I Continue to Call Myself "Malcolm X"

INT: Your new Arabic name: El Hajj Malik El Shabazz.

MX: I've always had the name on my passport, Malik El Shabazz - only I only used it in the Muslim world. Hajj is the title that is given to any Muslim who makes the pilgrimage to Mecca during the official hajj season.*

INT: Will you now use 'Shabazz' and drop 'Malcolm X'?

MX: I'll probably continue to use 'Malcolm X' because I'll probably use it as long as the situation which produced it exists.

INT: You don't feel that 'Shabazz' takes the place of 'X'?

MX: My going to Mecca into the Muslim world and into the African world and being recognized and accepted as a Muslim and a brother may solve the problem for me, personally, but I, personally, feel that my personal problem is not solved as long as our problem is not solved for all our people in this country. So I remain Malcolm X as long as there is a need to protest and struggle and fight against the injustices our people are involved in in this country.

Malcolm X (at the airport on his return from his first trip to Mecca.)

* Hajj Malik El Shabazz, Passport # C-294275. See Evanzz, Karl, The Judas Factor: The Plot To Kill Malcolm X. New York: Thunder's Mouth Press, 1992, p. 247.

Attitudes Toward Whites:

(Brother Preston Wilcox, Editor/Curator, Malcolm X Lovers Network Series, has always held that Malcolm X was not 'anti - white'. His definition of whites as 'blue - eyed Devils' was a factual declaration, in his humble opinion, not a racist statement. He was talking about whites, not against them. The same analogy can be made about 'Uncle Toms' and 'Sell-outs'; he was not against them. Many were invited to appear before and join the OAAU as long as they were seriously working toward a common goal. No died - in - the wool racist would visit MECCA; and, if they did, it is unlikely that such an immediate transformation would occur. White institutional racism, anti - Black people) is still a basic condition in the American society)

"When I was on the pilgrimage, I had close contact with Muslims whose skin within America would be classified 'white' and with Muslims who would, themselves, be classified as 'white' in America. But these particular Muslims didn't call themselves 'white'. They looked upon themselves as human beings, as part of the human family, and, therefore, looked upon all other segments of the human family as part of the same family. Now they had a different 'look', or a different 'air' or a different 'attitude' than that which is reflected in the attitude of the the man in America who calls himself 'white'. So I said if Islam had done that to them, perhaps, if the white man in America would study Islam, perhaps, it would do the same thing for him."

Malcolm X (at airport on return from MECCA).

An MXLN Paradigm:

| <u>Behavioral Characteristics</u> | <u>In America</u> | <u>In MECCA</u> |
|-----------------------------------|--------------------|-----------------------------|
| "Look" | FEAR | Member, Family of Humankind |
| "Air" | Blacks Don't Count | Friendship |
| "Attitude" | Superiority | We Need Each Other |

1/3/93
Kealakekua, H I 96750

PRINCIPLES FOR ACTION

The Campaign to Remember Malcolm in the 1990's is designed to encourage the militant rebirth of radical consciousness and mass action. These principles should guide us:

1. *FOLLOW MALCOLM X's EXAMPLE*

There are more myths than truth about Malcolm X. The first task is to study what Malcolm actually said and what he did. It is important to follow his entire life and not just one part of it. He went through four stages. The challenge for us is to begin where Malcolm X left off; therefore the most important speeches are those he gave in the last 6 months of his life. There are no easy answers, no ready made solutions. We have to be serious, disciplined, and we have to study.

2. *SPREAD THE WORD*

In order that others will be able to follow Malcolm X's example we have to make sure that his books are available to as many people as possible. We have to make sure his books are in every library, and bookstore. Every home library should have books by Malcolm X, and toward this end his books should be given as gifts on birthdays and holidays. Students should do research on Malcolm X in school.

3. *ORGANIZE COMMUNITY SELF DEFENSE*

Self respect requires self defense against all forms of attack. Black people are attacked on all fronts, mentally, culturally, socially, politically, and physically. In the USA racist attacks have always threatened the survival of Black people. What we need is the local organization of militant activist study groups. These groups have to be independent, engage in study, use only community based resources, develop collective democratic decision making, and stay away from the news media. The main tactic of self defense is to educate and mobilize the community to arm themselves with knowledge, and then to fight their oppressors *by any means necessary* to gain freedom and justice.

4. *RESPECT AND PROTECT BLACK WOMEN*

Black women have the responsibility to build an independent movement to fight for their special rights, and to make a special contribution to building the overall self defense of the community. Special effort should be made to develop women as leaders, mastering the skills of public speaking and political analysis.

5. *BUILD INTERNATIONAL SOLIDARITY*

Malcolm X directed us to a global analysis, and he stressed unity with friends. It is critical now to unite through concrete acts of solidarity with our friends in South Africa, Eritrea, Palestine, Cuba, El Salvador, and Haiti. Moreover, we must prepare for the overall world struggle against new forms of imperialism and the neo colonial state in Africa, Asia and Latin America.

17 point program of the OAAU:

(1964) *

1. A substance (drug) abuse clinic.
2. A place (halfway house) for unwed mothers.
3. A home for the aged of Harlem.
4. A guardian system for youth who get in trouble.
5. A cultural center in Harlem.
6. Non-partisan voter registration drives.
7. Independent political clubs.
8. Housing and self-improvement programs.
9. Rent strikes.
10. Ten percent of the schools not included.
11. African-American principals and teachers for these schools.
12. Textbooks written by African-Americans.
13. OAAU run people for local school boards.
14. School strikes when necessary.
15. African-American primary school.
16. African-American cultural revolution based on African-American history and pride.
17. Adult education and job retraining program.

SOURCE: Ahmad, Muhammad (aka Max Stanford), "Malcolm X: Human Rights & Self-Determination" in Forward Motion: A Socialist Magazine, Mar., 1990, p.

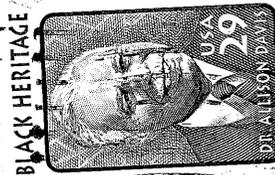
Reprinted by: Malcolm X Lovers Network Series
2322 Third Ave., 2nd Fl.
Harlem, N.Y. 10035

SUBSCRIPTION FEE:
\$15.00 per year; 12 issues; 1
pp. each; payable to "AFRAM"

May 11, 1990

NYLN
In-side Harlēm (Library)
322 THIRD AVENUE, 2nd FL
HARLEM, N.Y. 10001

1968 - 1994
chi Bos
—————→



Bro. Abdul Kalam
Dep. of Afro-American Studies
Northeastern University
Boston, MA 02115

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

2322 Third Ave., 2nd Floor, Harlem, New York 10035

Brother Preston Wilcox
Editor/Curator

(212)289-9155 (Messages Only)
FAX (212)722-5194 (AFRAM)

SPECIAL PUBLICATION: Malcolm X's 29th Memorial Anniversary
Feb., 21, 1994) Weekend Events, March
3, 1994, 34 pp. (\$4.00 + s.a.s.e. - 8 1/2"
X 11 " - Library Rate (87¢)/Book Rate -
\$1.98)

This was an exciting Harlem weekend for Malcolm - ites:

- a) A Malcolm Reunion at the 22 West Supper Club where Malcolm consecrated the next to the last booth in the Dining Room. A plaque was hung over the booth in 1993.
- b) The Malcolm X Commemoration Committee presented Zak Kondo and Karl Evanzz, both authors of books seeking to respond to the question, "Who REALLY Killed Malcolm?"
- c) A private screening of another film, presumably designed to answer the above question: Brother Minister: The Assassination of Malcolm X by Human Bridge, Inc.
- d) Minister Louis Farrakhan came under additional attack by the N.Y. Post' Jack Newfield for his presumed 'Connection to Malcolm X's assassination'. Dr. Khalid Muhammad has been under attack by the ADL. Recall that on January 9, 1994, the NYC Police entered Mosque # 7 and had to back off.

Newspaper coverage by the mainstream press was unusual. In fact, Malcolm's photo appeared on the front cover page - in color - in the New York Daily News, 2/20/94, Sunday Edition. Newstories also appeared in New York Newsday and the N.Y. Post. The major media have obviously, come to recognize the economic potential embedded in the African American History Month Celebration.

Subscribers to AFRAMnewservices REPRINTS Series need only to supply us with a s.a.s.e. (8 1/2" X 11"). Others ought to make their remittances payable to "AFRAM", this address. (3/4/94)

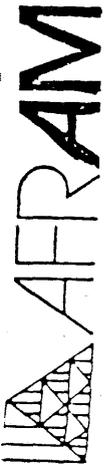
MXLN ARCHIVES: AFRAMnewservices studied the question, "Who Killed Malcolm X?" and accumulated a \$10.00 packet of AFRAMaterials in its Malcolm X FILE, many of which were distributed to libraries via the Vertical File Index. Shortly after, it began the Malcolm X Lovers Network Series. It now has over 110 10 pp. composites - or over 1100 pp. - in its files, not including the larger composites included in the AFRAM Communique Series, ISSN: 1044 - 9116. Each composite is stored in a plastic pocket within a three - ring workbook for easy recall and review. Subscribers are destined to develop significant Malcolm X Home Libraries of value.

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

NOTE: Please feel free to reproduce and re-circulate this. we need orders to finance our efforts.



ALTERNATIVE
INFORMATION/MARKETING
SERVICE
1968 - still on the case



In our 26th year:

SOURCE: NYCPD Bureau of Special Services MALCOLM X FILE, June 10, 1993
356 pp. + a 50 pp. Supplement from the MALCOLM X FILES. * See ...

FREE

6 HOUR HUGE OUTDOOR

FREE

A VIEW FROM THE PAST!

November 5, 1993

- HARLEM - FREEDOM RALLY

at

7th Avenue at 125th Street

(7th Ave. is now Adam Clayton Powell, Jr. Blvd./ 125th St is now co-named Martin Luther King, Jr. Blvd.) The intersection has been renamed AFRICA SQ.

SATURDAY, MAY 28th, 1960

FROM 1 P.M. to 7 P.M.



MINISTER MALCOLM X
of MUHAMMADS
NEW YORK
TEMPLE OF ISLAM

"Harlem needs a united effort by all of Harlem's leaders, religious, business, social, civic and fraternal to voice their solution to the many problems facing OUR COMMUNITY, and the grave racial crisis confronting America ..."

*Malcolm X Lovers Network ***
2322 Third Ave., 2nd Fl.
Harlem, N.Y. 10035
(212) 289 - 9155 - Leave messages

INVITED GUEST SPEAKERS

Adam Powell
Hulan Jack
Jawn Sandifer
Ann Hedgeman
Joseph Overton

Hope Stevens
James Watson
Jackie Robinson
Ray Robinson
James R. Lawson

Rev. James Robinson
Rev. William James
Rev. Gardner C. Taylor
Ralph Bunche
Martin Luther King

A. Phillip Randolph
Roy Wilkins
Lester Granger
Joe Louis
Carlos Cook

TO ALL HARLEM LEADERS:

Let us forget our religious and political differences. We must come together on the same platform in a great display of unity.

* It was called "Harlem Square" when Malcolm X was around.

* * * Send a s.a.s.e. (29¢) for information on subscription/publication

NOTE: Observe how Malcolm X reached out to tooters who never reached back!
Malcolm X Police FILE: Unbound - \$35.00; Bound: \$40.00; available to "AFRAME"

AFRAMnewservices REPRINTS Series
2322 Third Ave., 2nd Floor
Harlem, N.Y. 10035
(212) 289 - 9155 - messages only
FAX (212) 722 - 5194 (AFRAM)
3/4/94

He Would Approve! **Black Plans ^ Black Hands**



NOTE:

If you received this and did not pay for it, surely someone else did.

Keep AFRAM mailing, not ailing. Subscribe or send a contribution today. AFRAM has fought the control of alternative information for over 25 years!

Send a check today!

If You Believe We Should Be Paid NOW For
Slavery And Post-Slavery Discrimination,

THEN

VOTE "YES!"

With Your Feet & Your Presence

A \$44-BILLION REPARATIONS DOWNPAYMENT IS DUE

1 case Post.

JOIN US!

**HOWARD UNIVERSITY - WASHINGTON, D.C.
Friday - Saturday, April 1- 2, 1994**

To Demand "Reparations" NOW!
**ENGAGING THE POWER TO SAVE OURSELVES
A \$44-BILLION DOWNPAYMENT IS DUE!**

Friday, April 1, 1994: 7 pm

**Grand Opening: Great Voices of The Revived
Movement, Youth & Elders, & Song Makers**

Saturday, Morning, April 2: 9 am - Noon

**The Main "JERICHO": Motorcade & March from
Two Directions, on the White House & Congress
To Deliver Our "Due Bills" for Reparations**

Saturday, April 2: 2 pm - 4:30 pm

**Strategy Sessions, WORKSHOPS, Planning the
Rest of the Battle: Payment & Future Power**

Saturday, April 2: 6 pm - 9pm

**GRAND COUNCIL OF THE NEW AFRIKAN NATION:
Elected Elders & Youth Receive & Listen to
Workshop Reports & Comments from the Floor
As We Shape Our Plans Together**

SPONSORED BY
THE PROVISIONAL GOVERNMENT, REPUBLIC OF NEW AFRIKA
Weekend Co-Chairs: Dr. Imari A. Obadele & Brother Brian Murrell
2151 N. Foster Dr., Baton Rouge, LA 70806 - 713 370-8361 & 202 726-6000

BLACK NATION DAY WEEKEND

IT IS TIME!

TO MAKE OUR AGENDA

AMERICA'S AGENDA

*If you too Believe We should Be Paid Now For
Slavery And Post-Slavery Discrimination,*

THEN

VOTE "YES!"

With Your Feet & Your Presence

Doing the "JERICHO"

In WASHINGTON, D.C.

Saturday Morning, April 2, 1994

A \$44-BILLION DOWNPAYMENT IS DUE!

WE DEMAND - NOW!!

For over 200 years We have been enslaved, exploited and disrespected by Columbus and his descendants, from Jefferson and Jackson through Reagan, Bush and Clinton. Clinton and Congress today plan to spend 22-billion dollars for police and prisons, yet not a dime for the education We are still owed or the funds We are due for economic development so that We can provide commerce instead of prisons for Our youth, who are too often hopeless.

**SO, HERE IS A DEMAND
OF THE AROUSED BLACK NATION:
A \$44 BILLION DOWNPAYMENT NOW,
ON THE BILLIONS OWED US
AS REPARATIONS FOR SLAVERY &
POST-SLAVERY DISCRIMINATION.**

BLACK NATION DAY WEEKEND

A GRAND COUNCIL OF YOUTH, ELDERS & THE POTENT MIDDLE

Friday - Saturday,

April 1 - 2, 1994

Sessions at

Howard University, Washington, D.C.

Sponsored By

The Provisional Government

of the

Republic of New Afrika, & others

Co-Chairs: Dr. Imari A. Obadele & Brother Brian Murrell

2151 N. Foster Dr., Baton Rouge, LA 70806

THE \$44-BILLION DEMAND OF THE AROUSED BLACK NATION TO DIVERT FUNDS PLANNED TO BUILD MORE PRISONS CONSISTS OF :

- Open negotiations now with the Provisional Government of the Republic of New Afrika so that the millions of New Afrikans who want land, state power, and independence from the United States can achieve this goal peacefully, and without the continued prolonged warfare, as provided by International Law;

- Provide \$25,000 in cash to each man, woman and child, descendants of persons once held as slaves in America, who chooses to return to Afrika;

- Immediate establishment of a fund, of no less than five-billion dollars in this Fiscal Year, with increasing annual amounts for the next ten years (preferably under the control of the popularly elected leadership of a national coalition of Afrikans in America), for the purpose of providing a friendly development bank to assist New African Merchants and Community Cooperatives in economic development.

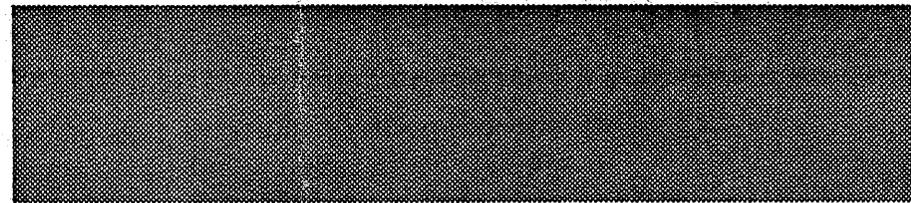
- Immediate establishment of a billion-dollar fund, directed and controlled by a national commission of organizations established by the democratically elected officers of a coalition of Afrikan organizations in America, to distribute these token reparations to churches, community groups, and national organizations which are today and have been for at least two years involved in programs of social and economic benefit for New Afrikan people; the fund would receive increasing amounts annually for 20 years;

- A billion dollar first-year endowment and operating budget for each of ten regional campuses for the Pan-Afrikan University in North America, administered by a national *Board of Education for People of Afrikan Ancestry*, for the purposes of (1) raising basic literacy and motivation to allow New Afrikans to determine what vocations and education they want to follow, and (2) to provide certification for persons preparing for further education and industry; these campuses would readily receive deserving persons released from imprisonment;

- Absolute "forgiveness" of all New Afrikan college "loans";

- Immediate release from prison of all Black Liberation Army and other jailed freedom fighters, including Whites jailed for helping the Black Liberation Army, and including all "Indian" freedom fighters now imprisoned. And release, with Black community approval, of all New Afrikan prisoners who are drug-free, have not committed heinous crimes, and who have been in prison two years or more; and

- Exemption from All Federal (income) Taxes, For Five Years.



IN MALCOLM'S FOOTSTEPS

By KAREN HUNTER-HODGE
Daily News Staff Writer

A SMALL BLACK PLAQUE hangs on the wall of a booth in the 22 West Restaurant and Supper Club on Lenox Ave. in Harlem.

The inscription reads: "El Hajj Malek El Shabazz (Malcolm X) ... Always face the door — Watching my back!" From the rear booth, a diner could easily watch the eatery's front door.

The 22 West was a home away from home for Malcolm X — El-Hajj Malik El-Shabazz — the charismatic and controversial Black Muslim who was then leader of Mosque of Islam Number 7 on 116th St. and Lenox Ave. The restaurant was one of Malcolm's favorite spots, where he allowed friends a rare, relaxed glimpse of a very private and serious man.

Tomorrow marks the 29th anniversary of Malcolm's assassination in a Washington Heights landmark, the now-demolished Audubon Ballroom. Today the Daily News takes a look at the New York City where Malcolm lived, worked and taught before his death on Feb. 21, 1965.

"It was no big deal to see Malcolm X in Harlem," said Imam Luqman Abdush-Shahid, a Sunni Muslim minister who is the director of ministerial services at Rikers Island. "I grew up on 115th St. and Malcolm was a strong part of the community. If you passed by the mosque proper or went into a Muslim restaurant it would be no surprise to see him there talking with a group of brothers."

From the 22 West booth with the red cushions two steps from the back door to the shell of the Audubon Ballroom left behind on Broadway and 166th St. to a tiny storefront church on Amsterdam Ave. — the only sanctuary that would agree to hold his funeral — the memory of the man many knew as Malcolm remains today.

If you walked through Harlem in the '60s you might have seen him heading to the mosque at 116th St. and Lenox Ave., or walking down 125th St. You could catch him buying books at Lewis Michaux's bookstore on 125th St., or dining at Old Frank's Place, 22 West or Shabazz Restaurant, the mosque's restaurant, which was frequented by Muslims and Harlemites with a taste for bean pie or fish sandwiches.

Many of the places no longer exist or have changed names. But 22 West has not changed much. At 3 p.m. today, friends and others will meet at the restaurant to share thoughts and memorabilia of Malcolm.

Former Manhattan Borough President Percy Sutton remembers a particular breakfast he had with Malcolm at 22 West in 1964. Sutton had just been elected to the New York State Assembly largely through the help of Malcolm, who mobilized

mosque members to work in Sutton's campaign.

The day he was to be sworn in, Sutton, Charles Rangel and other politicians met at 22 West for a celebratory breakfast before the trip to Albany.

Much to everyone's surprise, Malcolm came to breakfast and even went to Albany.

"We sat in his favorite booth together," Sutton said. "I even remember what we ate — tomatoes, eggs and biscuits, and those who were not Muslim had bacon, too. It was a special morning."

"Even Albany was buzzing when word got out that Brother Malcolm would be joining us," Sutton said. "They were afraid. But after we arrived and they spent an hour with him, even the most staunch conservative Republicans were lining up to shake his hand and get a photo with him."

Malcolm's picture still hangs on the pale yellow cushion walls of the tiny cafe — directly above the plaque.

Following are other sites significant to Malcolm X:

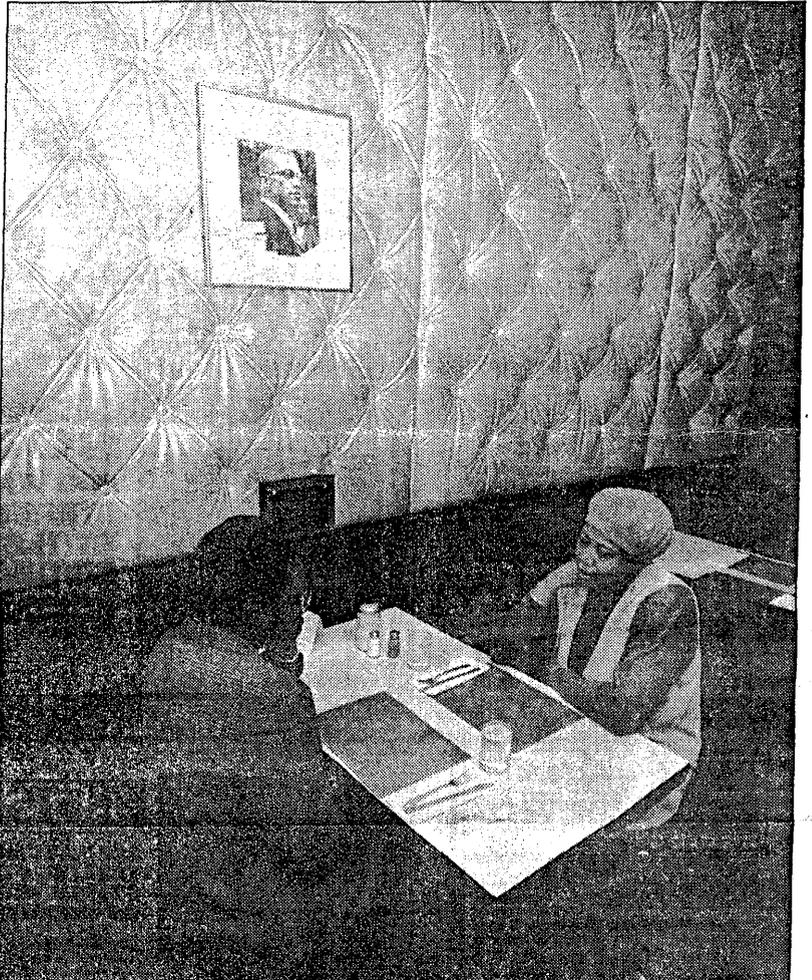
■ **The Liberation Bookstore**, is now at 131st and Malcolm X Blvd. It was once owned by Lewis Michaux and located at 125th St. and Adam Clayton Powell Blvd. Malcolm bought much of his reading material here. Michaux would often guide customers to books about African art or history that he found particularly interesting.

■ **The Hotel Theresa**, at Seventh Ave. near 125th St., was where Malcolm frequently met with his supporters. It has largely been converted to office space.

■ Malcolm would often climb a stepladder or other makeshift platform on several Harlem street corners — at 125th St. and 7th Ave., 115th St. and Lenox Ave., and "The Corner" at 131st St. and 8th Ave.

■ **Masjid Malcolm Shabazz Mosque**, on 116th St. and Lenox Ave. (Malcolm X Blvd.) — formerly Mosque of Islam Number 7 where Malcolm taught in the early '60s. That mosque was firebombed after his death. Later Louis Farrakhan, Nation of Islam leader, moved his followers to Muhammad's Mosque Number 7, currently at 125th St. and 5th Ave.

■ **The Shabazz Restaurant** on 116th St. near the mosque was established under Malcolm X leadership. Today it is under different ownership. But in the early '60s, the Shabazz Restaurant was famous



HARLEM LEGACY: Diners await meal at 22 West restaurant, once frequented by Malcolm X.

BUDD WILLIAMS DAILY NEWS

for its bean pies and health food.

■ Miles from Harlem, the red brick house on 97th St. off 23d Ave. in East Elmhurst, Queens, was where Malcolm lived with his wife, Betty, and their five daughters.

The seven-room, two-story building was firebombed days before his death, reportedly by Muslims loyal to Black Muslim leader Elijah Muhammad. The house was subsequently taken from his family after his death when the Nation of Islam, who held the deed, successfully sued the family in Queens County Court.

■ At the height of the Audubon Ballroom in early 1964, thousands of people jammed the ballroom on 166th St. and Broadway to hear Malcolm, who held rallies there every Sunday after his split with the Nation of Islam. It was also where he was gunned down on Feb. 21, 1965.

The facade of the old structure has been preserved and is currently owned by New York City's Economic Development Corporation. The ballroom will be part of the Audubon biomedical science and technology park — a five-

**TODAY:
FEBRUARY 20**

■ **1927** — Actor **Sidney Poitier** is born in Miami.

■ **1937** — Singer **Nancy Wilson** is born in Chillicothe, Ohio.

**BLACK
HISTORY
MONTH**

building facility under construction.

■ Several blocks from 22 West, on Amsterdam Ave. between 147th and 148th Sts., sits a tiny storefront church. In 1965, it was the **Faith Temple Church of God and Christ** and bore the distinction as the only church in Harlem that would hold Malcolm's funeral.

"People were scared," remembered Charles Kenyatta, a close friend of Malcolm's and currently assistant pastor at the White Rock Baptist Church at W. 127th St. between Sixth and Seventh

Aves. "You must remember there were death threats circling during that time and many feared further attacks on Malcolm's family and friends. Not even Abyssinian Baptist Church would take him."

Today a big white cross hangs above the door of the church, which was a converted Harlem movie house. It is now called Child's Memorial Temple, named for the former pastor, Bishop A.A. Childs, who opened his doors to Malcolm's body when no one else would.

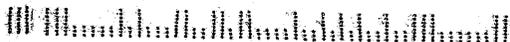
AFRAM ASSOCIATES INC.

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027



Brother Abdul Alkalimat
Dept. of African American Studies
Northeastern University
Boston, M A 02115

Stay well. Note new address



Will All Those Who Loved Malcolm X Please Stand Up

By Gloria Dulan-Wilson

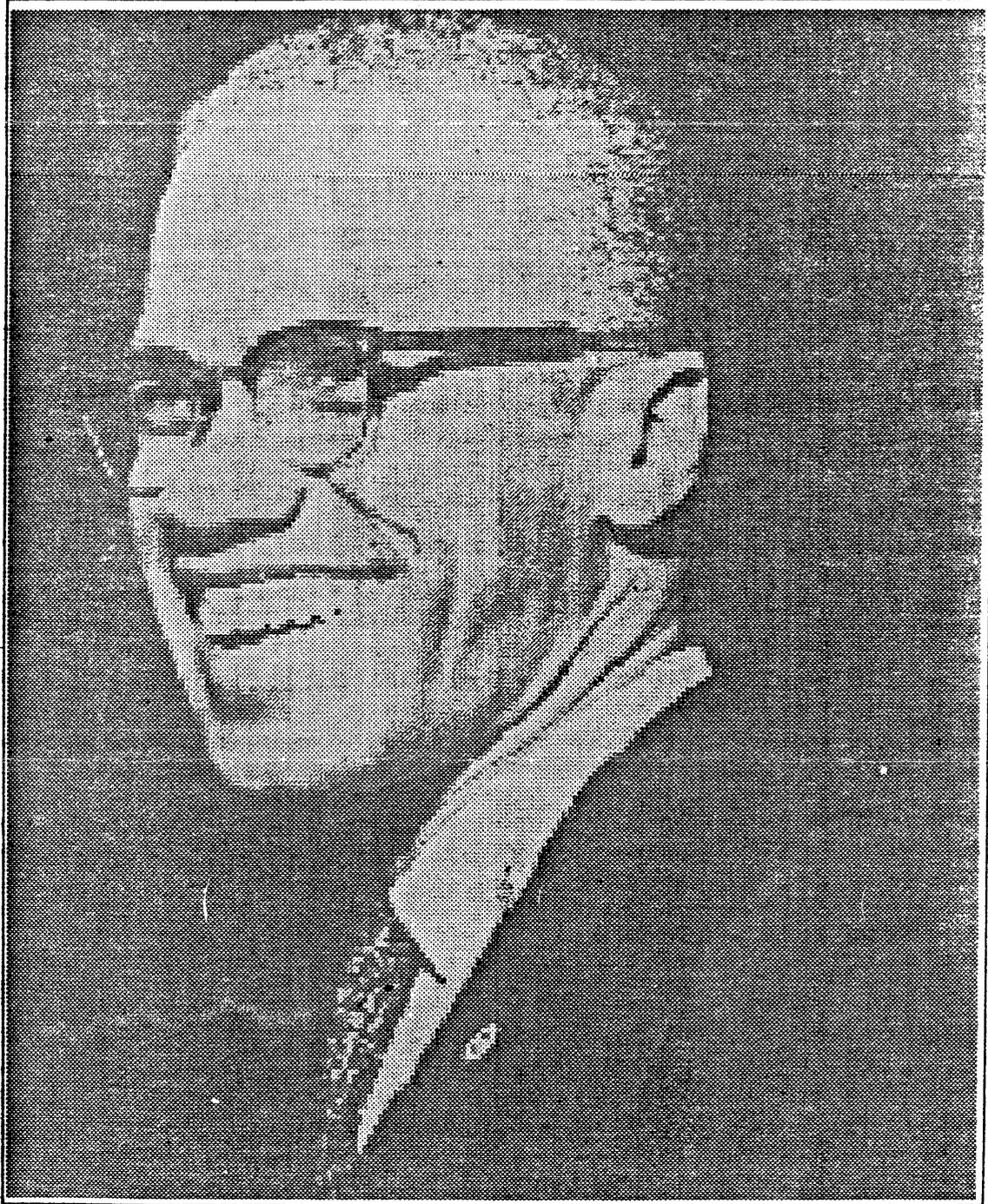
May 19, 1994 was the sixty-fifth anniversary of the Birth of Malcolm X. There were countless ceremonies throughout the City honoring this great African American hero, who worked so hard to show us a better way of dealing with the diaspora.

Nearly thirty years after the assassination of El Hajj Malik El Shabazz (better know to us all as Malcolm X), African Americans still celebrate his memory and his accomplishments. We consistently trot out our Malcolm Memorabilia; old war horses of the civil rights and militant days gone by reminisce about how they knew him -- what he said to them, what they said to him; who saw him where, on what day and at what time of day, etc., ad infinitum.

And it's all a warm wonderful feeling. We're good for that, looking back over the past, commiserating over our mutual great loss -- our Shining Black Prince (or whoever the martyr of the day happens to have been).

But, I wonder, how many of us really understood Brother Malcolm? And why is it that if we loved, respected and admired him so much, why haven't we adopted his principles and concepts in our daily lives? Did we really get his message, or is this just lip service?

One of the cornerstones of Malcolm's messages was self help and self empowerment through economic development. We were supposed to develop,



Malcolm X

AFRAMnewservices REPRINTS
2322 THIRD AVE. 2nd FLOOR
HARLEM, N.Y. 10035

Continued On Page 3

Will All Those Who Loved Malcolm X Please Stand Up

own, run, control and expand our own businesses in our own communities so that we African Americans (as we proudly call ourselves) -- like the Jews, Japanese, Koreans, and Latinos -- would have our own economic base. **SOMEONE PLEASE SHOW WHERE WE HAVE FOLLOWED THIS CONCEPT!**

Malcolm was strongly for education. It's obvious that he literally started over from scratch in re-educating himself. Whether it was relearning the dictionary to reading and understanding a variety of philosophers, to becoming adept in the Muslim religion, he devoted himself to becoming well informed, skilled and articulate.

Yet today, our adult literacy level is nearly as low as that of some underdeveloped countries. Our children are functionally illiterate, and we are more and more becoming marginalized. Others who come here spend the time to learn and do what we seem not to want to. I'm sure that had he lived, Malcolm would have become computer literate. He also would not have waited around for the Board of Education, or some mayor -- Black or white -- to get their act together and develop/provide quality education for our children. He would have done so himself through organizing the community. Whether it's a matter of self pride or just plain common sense and self preservation, **SOMEONE PLEASE**

SHOW WHERE THIS PRECEPT HAS BEEN IMPLEMENTED!!

Nor would Brother Malcolm have had much use or respect for the derogatory terminology used against Black women; ore the abandonment and mistreatment of our children by both males and females (who have been accorded the title of parents, without the understanding of what that really means); any more than he would have allowed Black on Black crime, or youthful violence to proliferate in our communities.

Rather than have our children take a day off from school, perhaps we should have scheduled a teach in on a series of principles to begin to bring them back to being civilized, not the disrespectful, ignorant, destructive creatures they have become, bearing little to no resemblance to those people our ancestors fought so hard to protect so they could have a brighter future than they did. (When I was a girl in OKC, my mother would have washed my mouth out with soap; and I would have considered a caning mild compared to what my father would have done to me, if I acted the way some of our kids behaved today). Youth in other communities are far more disciplined than our children. While we make excuses being of culturally deprived, other cultures are mastering what we say we can't. **HOW LONG ARE WE GOING TO KEEP PRETENDING??**

If you want people to remember Malcolm, remember him by be-

coming an example of how a person who follows Malcolm would behave. You don't have to become a Muslim to do this. You don't have to hate Farrakhan (who by the way probably follows more of Malcolm's teachings and principles than anyone); you don't have to go around quoting the Qu'ran, either (though you should have a working knowledge of it's teachings and philosophies). What you do have to do is drop the pretense for the reality. **IF WE ARE WHO WE SAY WE ARE, REALLY IF WE REALLY LOVE MALCOLM, BECOME A LIVING EXAMPLE OF HIS TEACHINGS!!**

We, as a people, are not going to get the respect or the things we say we want in life waiting for the next messiah or lead of some sort to burst on the horizon and lead us out of this social and economic mess we find ourselves in. We've had leaders in the past, they've either been assassinated, corrupted by bribes and flattery to their very fragile/needy egos; and bought and sold so on the auction block to the highest bidder, and in turn have sold us out as well; or refusing to provide the services they pledged to address when we elected them. These are the same people who were afraid of Malcolm and what he stood for when he was alive.

We have to be a committee of committed community lead-

ers. We have to begin to stand for what Malcolm stood for, clarity of mind, self determination, freedom of mind, body, spirit from drugs, disease and poor health. Malcolm did not represent drugs; self hatred or poverty of mind or existence, and worked to bring his people to a level of power that no one has done before or since.

If you say you love Malcolm X and what he stood for, prove it! Prove it now. Or even owning one hundred tee shirts and caps with X emblazoned all over them will mean absolutely nothing, except that you own the factory. You're wearing the symbol of something you know nothing about, and are too lazy to learn. You're not only the one who woke up for a moment, and went to sleep again; you are not only experiencing a nightmare; you are the nightmare!!

IF YOU LOVE MALCOLM X, THEN LET THE SPIRIT OF MALCOLM X SHINE FORTH NOW, IN YOU, IN YOUR NEIGHBORHOOD, IN YOUR HOME, IN YOUR FAMILY IN YOUR LIFE. PEACE!!

**"Legacy of Malcolm X
Liberation By Any Means Necessary
Thirty Years Later!**

An African American Dialogue
Within the Socialist Scholars Conference
Sponsored by the African-American Commission of DSA

Saturday April 8, 1995

1. International Panel On The Legacy of Malcolm X

Time: 10:00 AM - 12:00PM Saturday April 8th, 1995
Rm. N402

Moderator: Shakoor Aljuwani

Professor John Henrik Clarke, Hunter College,
The Impact Of Malcolm X On the International Outlook
of African-Americans
Professor Paola Bacchetta, The Impact of Malcolm X and the Black
Panther Party on the Nationalist Movements in India.
Professor Ngugi Wa Thiongo, NYU,
Malcolm X and the African Revolution
Professor Carl Johnson, BMCC Dept. Of Social Science
Brother Elombe Brathe

**2. Gendered Resistance To Structural Adjustment Programs
In Africa and Mexico**

Time: 10:00AM - 12:00PM Saturday April 8, 1995
Room: S138

Moderator: Patricia Belcon

Terisa Turner, University of Guelph, Toronto, Canada
Lee Brownhill, University of Guelph, Toronto, Canada
Claudia Jimenez, NY Committee for Democracy In Mexico
Monika Akinwale, Malcolm X Grassroots Movement
Gregg Benjamin

**3. Youth Panel - Carribean Culture, Commodity and Capitalism:
TnT Carnival**

Time: 1:00PM - 3:00PM Saturday April 8, 1995
Room: S104

Moderator: Patricia Belcon

Patricia Belcon, Medgar Evers, Mas's Culture to Mas's Production
Merle Edwards, Medgar Evers, Everybody's "Out"!
Catherine Charles, Medgar Evers, Holding Our Heritage
Janet Leach, Medgar Evers, Women, Religion and Carnival

4. The Life and Legacy of Malcolm X

Time: 3:00PM - 5:00PM Saturday April 8, 1995
Room: N405

Moderator: Komozi Woodard

Amiri Baraka, Dir. of African Studies, SUNY at Stonybrook
, Cultural Legacy Of Malcolm X
Maulana R. Karenga, California State University, Long Beach,
, Malcolm X and Ethical Leadership.
Sonia Sanchez, Malcolm X and the Black Arts Movement
William Sales, The Political Legacy of Malcolm X

5. Training Successors to Malcolm X: New Leadership

Time: 3:00PM - 5:00PM Saturday April 8, 1995
Room: S751

Moderator: Monika Akinwale, Malcolm X Grassroots Movement

Kandria Moseley, UCLA/Rap Sheet
Malkia Cyril, Sarah Lawrence College
Benjamin Talton, Howard University

Awards For Veterans In The Black Freedom Movement

Time: 5:30PM - 7:00PM Saturday, April 8, 1995
Room: Second Floor Lounge

Awards Recipients (Invited)

Queen Mother Moore
Vicki Garvin
Preston Wilcox
John Henrik Clarke
Yuri Kochiyama
Howard Zinn

TO: Brother Shakoor Aljuwani

I was deeply honored to have received a MALCOLM X Award in concert with a legitimately deserving group of veteran activists; all of whom I know, personally. Most of our lives crossed during the FIERY Sixties. Queen Mother Moore, recently noted, "We've lost our FIRE. Recall Jimmy Baldwin's The Fire Next Time!"

Sunday, April 9, 1995

6. Thirty Years After Malcolm:
Self Determination and Economic Justice

Time: 10:00AM - 12:00PM , Sunday April 9, 1995
Room: N401

Moderator: Lynn Engelskirchen

Clark Arrington, Black Cooperatives, Hartford, Conn.
Mark Griffith, Central Brooklyn Federal Credit Union
Woullard Lett, Asst. Dean, New Hampshire College Cooperative
Economic Development

Thanks, Brother Preston Wilcox,
Editor & Curator
Malcolm X Lovers Network Series
April 21, 1995*

New Mailing Address
271 West 125 St, # 310
Harlem, N.Y. 10027

7. Thirty Years After Malcolm X: Life and Legacy
A Conversation With Cornel West

Time: 3:00PM - 5:00PM Sunday , April 9, 1995
Room: Theatre 1

* cc: Queen Mother Moore, John Henrik Clarke, Yuri Kochiyama, Vickie Garvin
See over..

(212) 281-3055-voice mail
 FAX (212) 961 - 9658

It is only the Blindspot in the eyes of America,
 and its historians, that can overlook and mis -
 read so clear and encouraging a chapter of human
 struggle and human uplift.

W.E.B. DuBois in Black Reconstruction, p. 577.

Harlem

by Langston Hughes

AFRAMarchives:News REPRINT Composites/AFRAM Online

What happens to a
 dream deferred?
 Does it dry up
 Like a raisin in the sun
 Or fester like a sore
 And then run
 Does it stink like rotten
 meat
 Or crust and sugar over
 Like a syrupy sweet
 Maybe it just sags
 Like a heavy load
 Or does it explode?

| <u>Titles</u> | <u># of pages(,)</u> |
|--|----------------------|
| a) Aaron, Hank "The Hammer" | 38 |
| b) APOLLO THEATRE | 200 |
| c) Baldwin, James | 92 |
| d) Bethune, Dr. Mary McLeod (**) | 125 |
| e) Davis, Ossie/Dee, Ruby | 60 |
| f) DuBois, W.E.B. | 116 |
| g) Garvey, Marcus Mosiah | 200 |
| h) HARLEM HISTORY & EVENTS | 120 |
| i) HARLEM LANDMARKS & NAMESAKES | 80 |
| j) Hughes, Langston | 134 |
| k) Jackson, Rev. Jesse Louis | 210 |
| l) Malcolm X As Icon | 100 |
| m) Malcolm X: Promotional Graphics/Flyers | 100 |
| n) Malcolm X's Family | 90 |
| o) Malcolm X Photos (black 7 white)/Graphics (in color) | 24 |
| p) Malcolm X News Photos, etc. | 160 |
| q) NYCPD Bureau of Special Services Mal- colm X Files (***) | 411 |
| r) NEGRO BASEBALL LEAGUES | 80 |
| s) Paige, Leroy "Satchel" | 36 |
| t) Parks, Rosa | 50 |
| u) POETRY | 120 |
| v) Powell, Adam Clayton, Jr. | 120 |
| w) Robinson, Jackie | 90 |
| x) Robinson, Jackie, The Ghosts of | 120 |
| y) The ROOTS of TAP DANCING; Honi Coles and the COPASETICS | 90 |
| z) Shabazz, FREE Qulibah + AFRAM Files | 120 |
| aa) SPECIAL AFRAMarchival Memorabilia | 100 |
| bb) SHOWMAN'S CAFE | 100 |
| cc) SOCIAL, POLITICAL & CULTURAL ISSUES | 96 |
| dd) Sutton, Percy E. | 100 |

NOTE: Malcolm X's daughter, Qulibah, was freed on MAY DAY,
 May 1, 1995, eighteen days before his 70th Birth-
 Day: (5-2-95)

AFRAMnewservices
 REPRINTS Series

AFRAM Communique
 ISSN: 1041 - 6854
 AFRAM DRUM
 ISSN: 1041 - 5076
 IN-side Harlem
 ISSN: 1050 - 2882
 Malcolm X Lovers
 Network
 ISSN: 1044 - 9116
 0

Brother
 Preston Wilcox
 Editor/Curator

Footnotes:

- () These composites are continually being supplemented.
- (**) Includes many entries on Dr. Dorothy Height who now heads up the National Council of Negro Women.
- (***) This item is priced differently than the composites.

NOTE: Reprint Composites are simulated history books. We realized after completing the above that we had read each news clipping and had been educated in the process.

March 10, 1995

See next page

AFRAMarchives: News REPRINT Composites/AFRAM Online (continued)

Composites In Planning Stages: Congressman Charles B. Rangel, David N. Dinkins, Nelson Mandela, Minister Louis Farrakhan, Queen Mother Moore, The Assassination of Malcolm X, Spike Lee and the Malcolm X Movie, MLK, Jr. Federal Holiday Plans (*), Fannie Lou Hamer, Ella Baker, Dr. Anna Arnold Hedgeman, JAZZ, RITES of PASSAGE, LEGAL REPARATIONS, BLACKS In SPORTS, BLACK INVENTORS, Black SOCIAL THEORY, BLACK EDUCATION, etc., etc. (Paul Robeson, Joe Louis).

AFRAM knows/knew most of the above, personally, recorded and retrieved at the barricades - and operates from inside Harlem, where it is not easy to forget. AFRAM analyses are included on many of the reprints, relative to misconceptions and in order to decode white racist rhetoric/tricknology, presented as perspective/technology!

Introducing the AFRAMailibrary Filing System:

Many of the above news clipping have been included in the various subscription composites, listed above. They are filed in the AFRAMailibrary repository by date, number and by series. We found ourselves retrieving earlier news clippings to add to the clarity of recent ones. We, eventually, decided to compile the news clipping as composites, as listed above.

AFRAM stores them with in softback photo albums inside plastic pockets, back -to - back for easy visibility, access, removal and supplementation. Thumbing through them is like scanning a textbook, only without chapters and with a sense of reality because of the dates, places and wide range of opinions on each issue.

We are making the composites available, presently, in DUPLICATED FORM @ 10¢ per page + postage/handling charges, payable to "AFRAM", this address.

Tables of Content are available at \$5.00 per copy, the cost of which will be deducted from subsequent orders..

In addition to serving as Curriculum Resources to be listed on Reading Lists, these composites are useful to historians, authors, researcher, students, etc.

As we move toward placing AFRAM Online, we plan to identify the following aspects of each collection:

- a) dates of first and last news clipping, modal dates
- b) episodes, themes, special events.
- c) number of news photos therein
- d) memorabilia - funeral program, astrological chart, birth certificate, personal letters, etc. including historic speeches.
- e) Namesake streets, buildings, etc.

AFRAM hopes that it will begin to hear from college, university, public, public/private school and prison libraries. News clippings have a special facility for encouraging reading as a self -educational tool!

March 10, 1995

(*) Composite completed along with Queen Mother Moore; 100 pp. and 50 pp., respectively.

NOTE: The composites are a model for storing/sharing organizational files. They can also be utilized to supplement media morgues.



Malcolm X, May 19, 1926-February 22, 1965. His assassination will always be painfully remembered by the brothers and sisters he dearly loved.

Malcolm X Day, Coming

By VENETTA JARVIS

Malcolm X left us eight years ago. Perhaps had he not been killed no one would have ever bothered attempting to put his philosophy into reality. Much like Jesus Christ he has left his bril-

liant thoughts for us; but must all our leaders die before we can take them seriously? Malcolm said, "Do you realize that some of history's greatest leaders never were recognized until they were safely in the ground."

Black students will stay home from school, a few adults will take off from work, but how many will stop to give the words of brother Malcolm a thought?

All too many of us won't have time. Naturally we have to wash and set our Afros before we go down to Macy's to buy our red, black and green palazzo jumpsuits with matching wedgies. Oh yes, we're all going to the Malcolm X

MALCOLM X LIVES.....
particularly on
May 19, (1925)
and
February 21, (1965)

Don't get CAUGHT doing
NOTHING on those two days!



memorial dance. It doesn't matter that a Malcolm X dance has nothing to do with brother Malcolm.

Does this sound exaggerated to you? I sincerely hope it does. However, I know there is all too much substance to these remarks.

Even though El-Haji Malik El-Shabazz was suspended from the Nation of Islam and later left the order, he maintained that the Honorable Elijah Muhammed taught him all that he knew. His views still reflected the basic principles of the Nation. He believed we must have land because without it one could not provide for himself. "How can a people control their own destiny if they cannot feed, clothe and shelter themselves?" he would ask.

When you take off Feb. 22nd to commemorate Malcolm's death, read one of his speeches and find your place in making it a reality. After all Martin Luther King wasn't the only one to have a "dream".

Freedom by any means necessary

By Ron Daniels

February 21, 1965 El Hajj, Malik El Shabazz, Malcolm X was assassinated in the Audubon Ballroom in Harlem, New York. Born in 1925 in Omaha, Nebraska as Malcolm Little, 1990 will mark the twenty-fifth memorial year of his assassination, and Malcolm's sixty-fifth birthday. We should begin to build a movement now to make 1990 the year to affirm May 19, as a major African-American Holiday. Not a government or U.S. sponsored holiday, but an African-American designated Holiday which we affirm and declare as an act of our own self-determination as a National African-American Community.

He rose from a "hoodlum, thief, dope peddler, and pimp to become the most dynamic leader of the Black Revolution". Ossie Davis eulogized Malcolm as "Our Shining Black Prince". Yet in 1989, twenty-four years after his assassination, it is almost as if the National African-American

community suffers from a case of collective amnesia. The life and legacy of one of the most extraordinary African-American leaders in our history is not a significant part of the active consciousness of our people. And I hear no notable national leaders speaking of Malcolm's magnificent contribution to our people, and calling on African-Americans to give appropriate recognition to this brilliant man of the people.

In some respects this is not surprising. America's ruling elites would definitely like to suppress the memory of Malcolm X because he was totally unacceptable to the white power structure. Unfortunately what is unacceptable to the power structure often comes to tacitly be unacceptable to many African-American leaders who feel that they have to go along to get along. Malcolm X was a militant nationalist who was an uncompromising critic of the American



Malcolm X

system of political and economic hypocrisy and contradictions.

Standing in the tradition of Martin R. Delaney, A.M.E.A. Bishop Henry McNeal Turner, Marcus Garvey, and Nobel Drew Ali, Malcolm X espoused the right of African people in America and the world to control our own destinies. He urged American people to struggle for **FREEDOM "BY ANY MEANS NECESSARY"**.

16B • FEBRUARY 23 - MARCH 1, 1989 • JACKSON ADVOCATE

Malcolm X Lovers Network Message: When visiting the 'Big Apple', whose name derives from the 'BIG APPLE BAR', formerly located in the building on the northeast corner of ACP, Jr. Blvd. (aka 7th Ave.) @ 135 St.; stop in 22 WEST Supper Club's dining room, 22 W. 135 St. and sit in Brother Malcolm's "Home Away From Home" booth - next to the last one. There is a plaque, installed on Feb., 21, 1993, and a photograph over the booth.

Also visit the Bishop Child's Faith Temple C.O.G.I.C., 1763 Amsterdam Ave @ 147th St. - where Brother Malcolm's Islamic Funeral took place. It was the only religious institution in Harlem which would permit the use of its sanctuary for his funeral. It's the site where Brother Ossie Davis delivered his historic eulogy, "Our Black Manhood, Our Black Shining Prince" on Saturday, Feb., 27, 1965.

Brother Malcolm and his blood brother, MLK, Jr. needed each other. MLK, Jr.'s "I've Been To The Mountaintop" confession was delivered on April 3, 1968 at the Headquarters of the C O G I C in Memphis, TN! Dig it.

We are developing a "BIG APPLE Malcolm X Tour Guide. He waited tables at Small's Paradise; now closed. He met with a group of parents at Yuri Kochiyama's apt. on June 4, 1964, etc.

cc: 22 West Supper Club, Bishop Child's Faith Temple C.O.G.I.C., etc.

April 21, 1995

Guest Editorial:

Malcolm X; Our Shining Black Enigma

By Carl Nesfield

Two thousand years ago when mankind was on the brink of damnation, Yeshua (Jesus) pulled the greatest of all miracles to save the species — Resurrection. In 1992, Malcolm X arose from the back pages of history to capture the imagination and adulation of a new generation. It was like a resurrection, a rebirth, a rekindling of faith.

After years of struggle it was like back to square one for African Americans. Many of the civil rights gains were erased by 12 years of rightwing government. Racism was on the rampage across the USA. Attacks on our institutions and institution builders were fair game. We needed another resurrection. And Malcolm appeared.

However, he was not a unanimous choice for hero, even in the Black community.

There were those who asked and

those who are asking "What did Malcolm contribute?" They asked this not because they want to know what were his contributions to the struggle of African Americans. But, derisively, they ask because they believe he contributed nothing. This is usually asked by African Americans who probably don't like being called African Americans. They still prefer Negro or negro.

Then there are others who feared Malcolm X when he was alive. They were afraid this fierce proclamation of manhood might bring the wrath of the slavemaster down on their heads.

Most of them now celebrate his birthday, proclaiming their devotion to and belief in his historic memory.

Still there are others who, in practicing the slavemaster's religion, figured that Malcolm X was going straight to hell since he did not practice that Old Time Religion.

Malcolm X was a positive thinker, a

positive person. So why should we dwell on the negative?

Today, Malcolm X is larger than life. Larger than when he was in life. Books on his life are selling well. A movie about him spreads his name across the globe. Malcolm X has been merchandized to death. T-shirts, caps, shoes, paintings, you-name-it, have been topping the market and are on the rise in sales.

Oh, yes, some criticized the merchandising of Malcolm, feeling it soiled Malcolm's dignity. But his family is earning some of the profits which, to us, justifies the selling of Malcolm.

A few thousand people made the annual pilgrimage to his grave in the Frederick Douglass Cemetery in Westchester. A number of memorial services were held across the nation for the fallen fighter.

Notably, New York leads the way in tribute to Malcolm. After all, New York was his stomping grounds. His

headquarters. New Yorkers, very possessive, claim Malcolm as their own. They don't mind accolades from around the nation. But Malcolm belongs to them.

Malcolm X and Martin Luther King Jr. seem to run neck and neck in popularity in today's African American community. We have other heroes like Adam Clayton Powell Jr., Rosa Parks, Marcus Garvey, Carlos Cook, to name a few. Although they all made tremendous contributions in Black America's quest for self-definition, none fires up the imagination and adulation like Martin and Malcolm. It's the 50 and over crowd which tends to keep Martin alive, while the more defiant youngsters are mostly Malcolmites.

We do not play our heroes one against the other in a stupid game of comparison. They have all cut an important notch on our gun belts.

NOTE: Nesfield is the photographer who snapped the historic shot of Fidel Castro and Malcolm X on the 9th floor of the Theresa Hotel in Sept., 1960. See Rosemary Meali's Memories of the Meeting Between Fidel Castro & Malcolm X. Nesfield's grandson, Dashawn Thomas, was born on Malcolm X's birthday, May 19...

Reprinted by:
AFRAMnewservices
(Malcolm X Lovers Network Series)
2322 Third Ave., 2nd Floor
Harlem, N.Y. 10035

New Address
271 West 125 St., Ste 310
Harlem, N.Y. 10027

The Ford Foundation LETTER

FALL 1991

VOLUME 22, No. 2

Ford Foundation LETTER/FALL 1991

20



© Eric Arnold/Magnum Photos

A documentary film on Malcolm X is being produced with Foundation assistance.

► Civil Rights Project (Boston), \$200,000 over two years, for a documentary film on the life of Malcolm X.

I met Malcolm X during an open air meeting. We became friends. Malcolm told me he couldn't talk about Africa because (the leader of the Nation of Islam) Elijah Muhammad wasn't talking about Africa. Elijah didn't want to hear nothing about Africa. "What did the Africans ever do for us?" , he said to me. Those were his exact words.

Queen Mother Audley Moore* in
I Dream A World: Portraits of
Black Women Who Changed America,
New York: Stewart, Tabori & Chang,
1989, p. 102. (by Brian Lanker).

11/25/91

* Being honored at Kent State U.,
Kent, Ohio on Fri./Sat., Dec.,
6 & 7, 1991. Brother Wilcox will
be there, too!

CHARLES B. RANGEL
15TH CONGRESSIONAL DISTRICT
NEW YORK

DEPUTY WHIP

COMMITTEE:
WAYS AND MEANS

SUBCOMMITTEE ON HUMAN
RESOURCES

SUBCOMMITTEE ON TRADE

JOINT COMMITTEE ON TAXATION

Congress of the United States
House of Representatives
Washington, DC 20515-3215

April 3, 1995

2384 HAYBURN HOUSE OFFICE BUILDING
WASHINGTON, DC 20516-3216
TELEPHONE: (202) 225-4385

DISTRICT OFFICES:
MS. VIVIAN E. JONES
DISTRICT ADMINISTRATOR

183 WEST 125TH STREET
NEW YORK, NY 10027
TELEPHONE: (212) 863-3900

801 WEST 181ST STREET
NEW YORK, NY 10033
TELEPHONE: (212) 927-3333

2110 FIRST AVENUE
NEW YORK, NY 10028
TELEPHONE: (212) 348-9810

PLEASE RESPOND TO
OFFICE CHECKED

An Open Letter to Attorney General Janet Reno on the
Prosecution of Qubillah Shabazz

A COLLECTOR'S ITEM (5-26-95)

Hon. Janet Reno
U.S. Department of Justice
Constitution Avenue and Tenth Street, NW
Washington, DC 20530

See footnote over..

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

Dear Attorney General Reno:

As a former U.S. Attorney and a Member of Congress, I am very reluctant to intercede in any prosecution in the hands of the courts. However, I am so troubled by the prosecution of Ms. Qubillah Shabazz--as are many of my constituents--that I am forced by conscience to comment in this case.

From the very outset, the case against Ms. Shabazz--an alleged conspiracy to assassinate Louis Farrakhan--raised a troubling question. With dangerous criminals terrorizing the country, and with law enforcement budgets severely strained, why would the U.S. Justice Department make a priority of the costly prosecution of this young woman, who Minister Farrakhan himself has said meant him no harm.

No one would argue with the tragedy of her life. At age 4, she witnessed the assassination of her father, Malcolm X. The year before she was rescued by her father from her burning home, which had been firebombed. There is no doubt that these events were highly traumatic.

Last year, she was invited to Minnesota by her high school classmate, Michael Fitzpatrick, a veteran FBI informant with a criminal record who was also facing drug and fraud charges. Subsequently, Ms. Shabazz became entangled in the alleged conspiracy that more than anything else raised questions anew about the government's use of paid informants, and in this case, its culpability in entrapment.

Transcripts of conversations secretly taped by Mr. Fitzpatrick at the government's instigation showed that it was he who repeatedly brought up with Ms. Shabazz the subject of assassination, even when she tried to drop the subject, as reported in the press.

WRAPPING UP The ENTRAPMENT of Quibilah Shabazz; arrested in Minneapolis, M N on Jan., 12, 1995; freed - in a face - saving conclusion - on May 1, 1995. Her father, Malcolm X, had the happiest 70th Birthday on May 19, 1995!

June 1, 1995

dedicated to: Qubillah Shabazz 7 son, Malcolm,

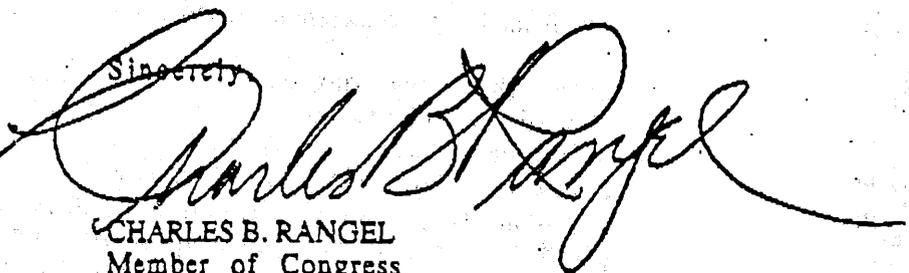
Hon. Janet Reno
April 4, 1995
Page 2

The press has also reported that Mr. Fitzpatrick's cooperation is being paid for by the government to the tune of \$45,000, plus additional thousands for housing and expenses. The facts as reported should be an embarrassment to the government. Why should the conviction of Qubillah Shabazz deserve such a priority that a character like Fitzpatrick would not only be trusted but paid to "bring to justice" a confused young woman who was never before in trouble with the law?

I hope that you will consider the fact that raising the issue of conspiracy to murder leaders of groups that have already been identified with assassination would only raise the possibility of further violence. Therefore, I urge you to review this case and report your findings as to whether this prosecution should be dropped or go forward.

Thank you for your consideration of this serious matter, and in the interest of justice, I look forward to a speedy response.

Sincerely



CHARLES B. RANGEL
Member of Congress

CBR/em

Malcolm X Lovers Network REPRINT
271 West 125 St.-MLK, Jr. Blvd., Suite 310
Harlem, N.Y. 10027

MXLN Observation re: Qubillah Shabazz Case: We feel that this letter from the most powerful African American elected official to the U.S. Attorney - General, to whom the FBI reports, inferred that "The Only fair trial would have been NO TRIAL!" The case was wrapped up as a 'face-saving device' for the Minneapolis DA on Monday, May 1, 1995.

May 26, 1995

cc: The Honorable Percy E. Sutton, Atty. Gen. Kuntzler, Minister Ava Muhammad, Dr. Betty Shabazz, etc.

AFRAM's "FREE Qulibah Shabazz"
News REPRINT Composite exceeds 200 pp
Inquire about it.

Malcolm X's daughter free — with conditions

By Stephanie Saul

STAFF CORRESPONDENT

Minneapolis — Federal prosecutors yesterday agreed to drop charges against a daughter of Malcolm X if she undergoes drug, alcohol, and psychiatric treatment, ending the bizarre case in which she was accused of plotting to kill Nation of Islam Louis Farrakhan.

Without admitting guilt, Qubilah Shabazz acknowledged complicity in the scheme to avenge the death of her father, killed thirty years ago in a fusillade of gunfire, which she witnessed as a four-year-old. Both she and her mother, Betty Shabazz, have said they believed Farrakhan was involved in the murder, as has long been rumored.

The deal ends a prosecution that has been widely criticized for its reliance on a shady government informant and its targeting of an emotionally sensitive daughter of a prominent black leader.

Transcripts released by the prosecution yesterday reveal that Shabazz had been haunted by the image of her father's murder and obsessed with killing Farrakhan. "I've been thinking about it for years, and years, and years," she said in a conversation taped by an FBI informant.

The agreement allows Shabazz to eventually cleanse her record of the criminal charges, conviction on which could have led to 12½ years in prison, after undergoing treatment, committing no crimes and either working or going to school for two years.

But the deal, coming on the day her trial was to have begun, also saves U.S. Attorney David Lillehaug the potential embarrassment of losing a highly publicized case.

The government's key witness, paid informant Michael Fitzpatrick, had a long history of unsavory dealings that the defense promised to highlight in at least two days of cross examination.

Also, the January indictment led many prominent blacks to charge the Justice Department with unfairly targeting high-profile African-Americans and trying to split the black community.



AP File Photo

Malcolm X in 1963

Shabazz spoke in a strong voice during a 10-minute court appearance yesterday, telling U.S. District Court Judge James Rosenbaum that she understood the terms of the agreement.

She then hugged three of her defense lawyers — Percy Sutton and William Kunstler of Manhattan and Larry Leventhal of Minneapolis.

"I'm just very pleased to get this behind me," the 34-year-old Shabazz told reporters, her eyes welling up with tears. "I'm ready to get on with my life. It's been at a standstill for the past four months."

Shabazz, who has struggled with alcoholism, according to acquaintances, is to enter a residential treatment pro-

gram in San Antonio. That program is expected to last three months. Then, she will be required to continue treatment as an outpatient and undergo periodic drug and alcohol testing.

She will also be writing for a San Antonio radio station owned by Sutton, he said.

After attending the hearing, Betty Shabazz, in an ironic twist, thanked Farrakhan, whom she had accused just last year of complicity in her late husband's slaying.

"I'm pleased with Minister Louis Farrakhan for his outreach and sensitivity and kindness in wanting to help my daughter and not for one minute believing it," Betty Shabazz said, further praising Farrakhan for his "patience and generosity."

Farrakhan himself had criticized the prosecution and said he believed Qubilah Shabazz had been set up. He also offered to help raise funds for her legal defense.

The nine-count indictment against Shabazz, 34 who grew up in New York, charged that she asked Fitzpatrick, a classmate from the 1970s at the United Nations International School in Manhattan, to murder Farrakhan.

The plot was hatched and developed in eight telephone conversations last July and August between Shabazz, then living in Manhattan, and Michael Fitzpatrick, the former classmate, who was living in St. Paul, the indictment charged.

In September, Shabazz traveled to Minneapolis and paid Fitzpatrick \$250 in furtherance of the plot, the indictment charged.

Fitzpatrick, working with the FBI, secretly taped the telephone conversations and videotaped the \$250 payment. But no sooner had the indictment been filed than Fitzpatrick came under attack by Shabazz' defense team because he had been a longtime paid government informant with a criminal record himself. Shabazz' lawyers accused Fitzpatrick of luring her into the murder-for-hire scheme to extract money from the government — he was promised \$45,000 — and to extricate himself from criminal prosecution on drug charges in Minneapolis.

The critical piece of evidence against Shabazz was a statement she signed last December, after she had moved to Minneapolis with her 10-year-old son, in which she admitted initiating the plot.

"I told him I wanted Farrakhan dead, but would feel guilty if someone else was involved and got caught," she statement said. "The idea to kill Farrakhan was my idea." She also admitted that she had paid Fitzpatrick \$250 for expenses in the scheme to murder Farrakhan. But later, she said



Qubilah Shabazz acknowledged complicity in plotting to kill Louis Farrakhan.

Reuter Photo

HARLEM LEADERS DISCREDIT PROSECUTION

By Jessie Mangaliman
and Pete Bowles

STAFF WRITERS

Two Harlem leaders last night criticized prosecutors for bringing charges against Qubilah Shabazz in the first place, contending the allegations were simply an attempt by the government to discredit the memory of Malcolm X.

"We believe we have to support the Shabazz family because the charges against Qubilah are not true, just or fair," said the Rev. Calvin Butts, the minister of Abyssinian Baptist Church, at a news conference last night at Sylvia's restaurant in Harlem.

Butts and Conrad Muhammad, a spokesman for the Nation of Islam, condemned the government while also announcing that a planned May

6 fund-raising gala for Shabazz will go on as scheduled despite yesterday's plea-bargain agreement.

"We will celebrate the coming together of two families who have not come together for 30 years," Muhammad said. "This is a significant event, and we want the community to know that people are united to bring this program."

Nation of Islam leader Louis Farrakhan and Betty Shabazz, the widow of Malcolm X who had previously denounced the man who was once her husband's rival, are scheduled to make a public appearance together at the event at the Apollo Theater.

When asked about the agreement in which charges were dropped against Shabazz, Butts said: "We don't think anything about this is fair. This is contrived to discredit the Shabazz family and Malcolm X."

Shabazz Cuts a Deal

SHABAZZ from Page A5

in the statement, she tried to withdraw from the plot.

In an affidavit filed as part of the agreement yesterday, Shabazz said that she had "voluntarily signed the statement prepared for my review. The statement, although incomplete and inaccurate in some details, was not coerced."

But speaking briefly with reporters following her court appearance, Shabazz said that the statement "was coerced," but she would not elaborate.

Lillehaug said yesterday that he had decided not to indict Shabazz last fall, partly because of Fitzpatrick's checkered past, unless there was substantial additional evidence.

FBI agents then went to interview her, with the idea that if she did not confess, she would at least be on notice that she was under FBI scrutiny and

not recruit anyone else to kill Farrakhan.

"After the confession, it was unacceptable to all of us to sweep this matter under the rug, even though we knew that the defendant was a relatively sympathetic figure whose indictment would prompt all kinds of irresponsible speculation and charges of racial bias," Lillehaug said.

Noting the "extraordinary set of historical and personal events which appear to have triggered the defendant's actions," Lillehaug said his office tried to settle the case before indictment and also made a subsequent settlement offers that were rejected by the defense.

The final agreement was reached after Rosenbaum rejected a magistrate's decision to suppress the signed confession — the key piece of evidence against Shabazz.

NEW YORK NEWS-DAY, TUESDAY, MAY 2, 1995

1995 MAY 2 TUESDAY, NEWS-DAY, NEW YORK

NOTE # 2: Minister Louis Farrakhan, immediately rejected the assigned role of 'aggrieved complainant' and refused to view Quiblad as a participating defendant, rather than as the entrapped victim, which she was. It made the governments case as weak as lemonade!

**Page
Six** TM

Malcolm X Lovers Network REPRINT
271 West 125 St. - MLK, Jr. Blvd., Suite 310
Harlem, N.Y. 10027
(212) 281 - 3055 - voice mail

MXLN Question: Are they seeking to ascertain whether, in fact, Michael Meyers, (see over), is disturbing Malcolm X's final peace? Or would he like to replace Malcolm X even in his grave?



NEW YORK POST, MONDAY, MAY 8, 1995

THE chickens are coming home to roost," declared Malcolm X, aka El-Haj Malik el-Shabazz, the Black Muslim's spokesman in 1963, about the assassination of President Kennedy.

Even as black Americans were weeping for JFK — and in spite of orders from Muslim national headquarters urging restraint — Malcolm X couldn't be silent. So he was silenced by his religious guru, Elijah Muhammad, and later suspended.

A little more than a year later, Malcolm X was murdered — in front of his wife and children — at Harlem's Audubon Ballroom. He had again refused to be silent about the corruption he had discovered within Muhammad's Nation of Islam. When nothing else works, silence the speaker.

Malcolm's "chickens coming home to roost" remark was laced with suspicion of federal agencies — the FBI and the CIA — as well as contempt for U.S. adventurism abroad. That paranoid fear of the U.S. government did not die on the Audubon stage — it was passed on to Malcolm's survivors and disciples, then taken up by the man who today admits having contributed to the climate that snuffed out Malcolm's life: Louis Farrakhan.

Today, we know that Farrakhan was closer than we had originally thought to the city where Malcolm was slain by fellow Black Muslims. And Betty Shabazz, Malcolm's widow, has placed Farrakhan at center stage.

No evidence ever surfaced sufficient to indict Farrakhan as a co-conspirator in Malcolm's murder. But we all heard Farrakhan say that Malcolm was "worthy of death." And we read the face of the widow Shabazz — and that face implicated Louis Farrakhan.

Farrakhan, after all, helped create the atmosphere; he was Malcolm's protege — and his Judas. For 30 years, Betty Shabazz felt hate for Farrakhan, because she loved Mal-

SHOWTIME AT THE APOLLO

colm. This hate was passed on to her children.

No court ever had to make a finding — the widow's prerogative was a powerful indictment. And, for 30 years, it helped keep Farrakhan on the outskirts of town, always hovering to swoop down and claim Malcolm's workers and believers — but never quite able to land, because Betty Shabazz blocked the way.

Betty Shabazz recently broke her silence and started talking publicly about what her face had told us for 30 years. And Qubilah, her daughter — who, as a child, had been in the Audubon to watch the bullets tear into her father — feared for her mother's life. Qubilah, the feds charged, plotted to kill Farrakhan lest he order her mother's death.

So the good guys moved in quickly, with an indictment — to save Farrakhan's life. Except that no one in either camp believed them. Farrakhan, the alleged target, ridiculed the indictment of Malcolm's daughter — and in so doing, he finally shoved Betty Shabazz out of the way. In the process, the



New York Post: Michael Norcia

BETTY SHABAZZ
She broke her silence.

Farrakhan is back in town — but why is Betty Shabazz helping him?



MICHAEL MEYERS

prosecution collapsed.

Now, Farrakhan is part of the effort to provide a seemingly unnecessary legal-defense fund for Qubilah, while Betty Shabazz's scorn and hate for the man she once regarded as treacherous have yielded to praise for his "sensitivity" and "kindness." So she now describes Farrakhan.

It seems that nothing is more powerful than a mother's love for her child — it even overcomes the hate you've felt for your husband's number-one enemy.

Thus, Farrakhan has finally achieved what he always wanted — to be recognized as the catalyst and symbol of black solidarity. Just when it appeared that there was a chance to put accuracy into the history books, Betty Shabazz took up Farrakhan's cause by agreeing to appear with him in Harlem's Apollo Theater last Saturday night.

The occasion marked Farrakhan's return to the Big Apple. A year-and-a-half ago, he was run out of town by Beth Gilinsky of the Jewish Action Alliance, Normal Siegel of the New York Civil Liberties Union and then-Attorney General Oliver Koppell.

This trio has allied themselves with Betty Shabazz and others here who despised Farrakhan's message, which was then intended for black men only in Harlem's 369th Regiment Armory — a place

where Malcolm X used to speak to the masses, free of charge. That night, Farrakhan prevented Gilinsky from hearing his message of hate because she was a white female; his troops barred her from the armory, a state-owned facility.

The NYPD surrendered to Farrakhan's personal army, the Fruit of Islam, who secured the armory from invasion by white women. Gov. Cuomo refused to order the National Guard to push Gilinsky inside.

But Gilinsky, Siegel and Koppell raised such a fuss about Farrakhan's discriminatory behavior that they closed New York to him. Nonetheless, Farrakhan found his stride that wintry night; he had thousands of black men crammed into Harlem's biggest armory, hanging on his every word.

They were contemptuous words — about Jews, about the federal government and about whites in general. He had a plan, he said, for black economic and group survival. It was all snake oil, of course, but Farrakhan was peddling what every preposterous preacher has sold to the downtrodden: "You can't lose with the stuff I use."

That night, Farrakhan arrived. Until then, he was a



Associated Press

ENEMY MINE: Malcolm X and Louis Farrakhan (right) at a 1963 Harlem rally.

mere imitator of Malcolm X; that night, in Harlem, Farrakhan became Malcolm. And that must have pained Betty Shabazz.

Farrakhan's people that night distributed a flyer to all the faithful outside the armory — it promised the minister's return to New York "in 30 days" and guaranteed priority admission to Farrakhan's next "manhood" session.

But Farrakhan didn't return in 30 days. Or in 60 days. It's been nearly 18 months.

Alas, the clock has been stopped and the Apollo Theatre was the place for the great hustler's triumphant return. Betty Shabazz and Louis Farrakhan together, at \$100 a

seat. On stage. Together. That sight gives new significance to the phrase, "I'd pay to see that." It was showtime at the Apollo.

I wonder if anyone showed up carrying the flyer that "guaranteed" admission to the next Farrakhan rally. A lot of tickets were punched at the Apollo Saturday night. For some, the lights went out — for others, they were turned on. About the FBI. And the Nation of Islam. And about treachery, deceit and hucksterism.

Meanwhile, Farrakhan grows stronger — helped now by Betty Shabazz. Everything the apostle of bigotry says is gobbled up like turkey by his crowd. But Betty Shabazz making peace with Louis Farrakhan?

Malcolm X cries out from the grave, "The chickens are coming home to roost." This time, however, that phrase has another meaning — incredulity and shame.

Michael Meyers is executive director of the New York Civil Rights Coalition.

Nothing is more powerful than a mother's love for her child — it even overcomes the hate you've felt for your husband's number-one enemy.

Rangel's Voice: Stronger Than Ever

Dean of Delegation Furious Over Cuts

By MELINDA HENNEBERGER

Even at a recent memorial service for an old friend, held in a Harlem church just down the block from the house where he was born, Representative Charles B. Rangel used his turn at the pulpit to preach against "the silence of good people" while, as he sees it, the world is falling apart.

"Black folks are being hurt as we never have before," Mr. Rangel told the crowd gathered to remember a community leader, Arnold P. Johnson, and a few people said amen to that. "And I say there are so many white folks affected who don't even know it!" he went on, his voice cresting. "The same thing happened in Germany, where people thought this was happening to somebody else. But they will find out they're on the list, too."

Though outrage is an overused word on Capitol Hill, Mr. Rangel gives every indication of actually being mad as hell. It isn't only the Republican Contract With America that sets him off, though he says it is contrary to everything he believes in. He is also furious at many fellow Democrats, whom he describes as complacent during an all-out assault on the poor.

He repeatedly likens what he calls the current apathy to the attitude in Nazi Germany that led to the Holocaust. He assails everyone from President Clinton to John Cardinal O'Connor, admonishing that they should speak out more forcefully. He also says he fears that the country is on the brink of violent revolution.

Sometimes, he sounds surprisingly like a conservative talk-show host, until he gets to the part about his proposed solution, which is almost always education. He says Hispanic and black teenagers are alone among God's creatures in having no sense of self-preservation and he calls drug dealers so dumb they have to eat in Burger Kings because they can't read a menu.

And in this, his 25th year in Congress, the dean of the New York delegation, who will be 65 next month, is now the No. 2 Democrat on a powerful House committee, Ways and Means, and seems to have abandoned even the modicum of restraint traditionally maintained by those in his position.



Chester Higgins Jr./The New York Times

Representative Charles B. Rangel emphasizing a point during an interview in his Harlem office. He is the dean of New York's Congressional delegation.

"I'm starting a new approach," he said. "I'm going to become a terrorist, too" — an oratorical bomb-thrower with a doomsday message and the unhappy conviction that he is mostly going it alone these days.

His role as spokesman for the have-nots is not new, but Mr. Rangel, who normally uses wit to make a point, has turned up the volume considerably.

"I've seen, since the fall election, a different Charlie Rangel," said Barbara B. Kennelly, a Connecticut Democrat on

the Ways and Means Committee. "Now he's determined to let his life experience be known."

At the Democrats' recent retreat in Piney Point, Md., the House minority leader, Richard A. Gephardt of Missouri, said of Mr. Rangel: "We were all focused on what to do about economic problems and the angry middle class, and he quickly brought everybody back

Continued on Page B3

Continued From Page B1

to earth by reminding us that some people have stopped even trying to get into the middle class because there's no hope. People listened."

But Mr. Rangel dismissed the retreat "as just so much chitchat."

After three decades in public life, the portly, gravel-voiced Mr. Rangel, who is very much the Old World-style gentleman yet sprinkles his sentences with mild profanity, still takes politics personally. And he is acutely embarrassed, he said, to see the New Deal falling apart while he is on the job.

After a constituent greeted him outside his office and praised his recent performance in a television

The dean of New York's delegation is angry over cuts for the poor.

debate, he shook his head and said: "They think I'm winning. I can't tell them what I've told you. I can't say it all stopped on my watch."

A particular sore point is both the substance and the language of the welfare debate, in which people on aid have been likened to wolves and alligators. "I don't know what the hell people felt in Germany when they would say the Jews were responsible for every goddamn problem that Europe and Germany had, but there were a whole lot of people who agreed with them," he said. "And more than those that agreed was the goddamn silence of the moral leaders."

In referring to the Holocaust, he said, he did not intend to compare that singular horror to anything happening in Congress today. But he does intend, he said, to be as outrageous as necessary to pierce the silence.

A Roman Catholic himself, he is particularly critical of leaders in his own church, including Cardinal O'Connor, who along with Catholic bishops has criticized the proposed welfare overhaul and said it could encourage abortions. But that is not enough for Mr. Rangel.

"We are talking about feeding the hungry!" he said, loosening his tie and moving into an impassioned monologue in his New York office, on

125th Street, where the view from his window includes one of the nation's first public housing projects. The Cardinal, he said, "sent somebody to say he saw me on C-Span and how proud he was of how I was dealing with the question of welfare and he was preparing to make a political statement.

"I said, 'You turn right back and tell him I don't need any political statement. Tell him to put his vestments on and get on the Capitol steps and read Matthew,'" he said, referring to the Gospel reading in which Jesus says heaven belongs to those who feed the hungry, take in the strangers and visit the sick and those in prison. "What the hell do you need a political statement for when it's in the New Testament?"

His own experience, he said, illustrates the need for a more aggressive approach.

Born in Harlem in 1930, Charles Bernard Rangel barely knew the father who he says physically abused his mother, never held a job and left the family when Charles was 6.

His mother, Blanche Rangel, cleaned houses, worked as a home attendant and cut the threads off shoulder pads coming off a factory assembly line. When he was 8, he too went to work, in a neighborhood drug store, delivering prescriptions and pouring castor oil into small bottles from 5-gallon cans.

He always worked, but by the time he was in high school he was often truant and occasionally driven home by the police. At 16, he quit school to sell shoes, and drifted, he said, until he served in the Army during the Korean War, when he rescued 40 men from behind enemy lines and was decorated with the Purple Heart and the Bronze Star.

And after he returned home to banner headlines in The New York Amsterdam News, he went back to school and became a lawyer.

Mr. Rangel's rocky start, overcome with the government's help, has made him a broken record on the subject of funds for education and programs for those he calls "second chancers" like himself.

Yet he is no softy in speaking about personal responsibility. "I've always talked about the problem of irresponsible women having babies that will turn into urban terrorists," he said. "Sure, that's just what the Republicans picked up on and I don't deny that. But it's an indictment of the educational system."

And he describes drug dealers in the harshest terms: "These young entrepreneurs are so stupid that

The volume is higher for a spokesman for the have-nots.

they can't even count their money with a money counter. They have no idea what to do with the money, I mean after they get their mother a big television set and they buy some stupid Jeep with a boom system in it and they get every girl there is to like some gold teeth and some chains. If you told them, 'Why don't you go to Europe?' it's, 'Which way is Europe?'"

His own role model, when he was a child who could have easily got into trouble, was his mother's father, a courthouse elevator operator who always wore his uniform and badge home and knew all the judges and big-shot lawyers.

One of Mr. Rangel's most emotional memories is returning home alone and sad after his New York University graduation, which he had very much wanted his grandfather to at-



Associated Press

Charles B. Rangel talking with some youngsters on West 125th Street after first being elected to Congress in 1970. Representative Rangel, who is now in his 25th year in Congress, will turn 65 next month.

AFRAMnewservices REPRINTS
 271 W. 125 St., Suite 310
 Harlem, N.Y. 10027
 (212) 281 - 3055 - voice
 rail

May 25, 1995

Harlem - ites: How many
 people do you recognize in
 the photo above. Look at
 the Apollo's Marquee.
 Who is-was Abbey Lincoln?

tend, and finding him in the kitchen, all dressed up and drunk. He had gone to the graduation, it turned out, but had been unable to find his grandson in the crowd, so he went home.

When his grandfather wanted to continue working at his Civil Service job past the mandatory retirement age of 70, the young Mr. Rangel stopped by the local political club to ask for help in the matter. Soon after that he got involved in politics himself, mostly, he said, because he had seen how puny the competition was.

In Congress, the fight against drug abuse has been his great passion; he has vehemently opposed those who favor legalization, and defended Nancy Reagan when others disparaged her 'Just Say No' campaign.

But the Congressman's wife, Alma Carter Rangel, a former social worker whom he says he loved at first sight, which was nearly 40 years ago on the dance floor of Harlem's Savoy Ballroom, said without hesitation that his chief motivation in life is ambition.

Some of those ambitions have lately been dashed, at least temporarily, during an exceptionally difficult period for Mr. Rangel, both personally and politically. After the last elec-

tion, he lost his chairmanship of a key Ways and Means subcommittee.

Then, in March, Mr. Rangel's mother, with whom he had spoken several times a day every day, died at age 90. And now, he said, he often goes around feeling like he has forgotten to do something, then remembers that he would ordinarily have been checking in with her.

Mr. Rangel declined to speculate on his political future except to say that he does not look forward to retirement. He has no hobbies, he said, can't relax past the third day of any vacation and has been warned by his wife that he is going to wind up friendless in his old age because he tends to neglect personal relationships in favor of work.

"I feel alone a lot, so that's what has been a source of complaint on my part," Mrs. Rangel said. "But then again, he loves what he does."

And for now, her husband said, a big part of his job is annoying his fellow lawmakers.

When asked the standard question about his current role, he laughed and said: "To be a thorn in the side of people who say they're Democrats" but sound increasingly like Republicans. "If you're going down the tube, if you're going to lose, lose fighting."

Dr. Betty Shabazz's statement

Shabazz and Farrakhan: Remembrance, atonement and hope for the future

When Dr. Betty Shabazz finally took the podium at the Apollo Theatre the evening of May 6, one thing soon became very clear. She was still very much in love with her husband. It was as if he were still with her.

Perhaps that is why she never remarried. Just sealed her heart, girded her loins and prepared to raise six children by herself.

But this fateful and historic night, Betty Shabazz revealed more about her life and struggles than ever before and shared, if only partially, her pains as well as her resolves. One thing that obviously pained her was the past attempts to damage Malcolm X's legacy and reputation.

After thank yous to the legal team, preliminaries, and praise to the Hon. Percy Sutton for his rebuilding of the Apollo Theatre at great personal expense and his continued help to her family, she began to talk about Malcolm.

"I would like to thank Mr. Louis Farrakhan, you know him as Minister Louis Farrakhan, for his original, gentle words of assurance for my daughter and myself, and her sisters. And for his suggestion of support. As he said, 'We will have to help Brother Malcolm's family.' I like the way he said that. And I hope he continues to see my husband as 'Brother' Malcolm.

"A man born of a Granadian



LEGAL EAGLES — Attorneys Percy Sutton and William Kunstler were on Quibilah Shabazz's defense team. (Karl Crutchfield photo)

mother and a Southern Black preacher father, a Garveyite. A man (Malcolm's father) who built every house he ever lived in, a family man.

"Malcolm was 6 years old when his father was found under a street car in Detroit, Michigan.

"Boy, boy, boy, let me just say that...Malcolm was a good man! Now if you don't think so, obviously you've been hearing something that you should not have

been hearing. Malcolm went into that movement out of prison, and at the time they had four mosques, made up of senior citizens, and before they expelled him, there was a mosque in every major city in the United States and outside the United States. For God's sakes, don't take away his work and his legacy! He spent time away from his family that he should have spent with his family — and now don't reduce

his work to nothing.

"Whatever discipline I have, which is not much, came from Malcolm, not my mother. Whatever strength I have came from Malcolm, not my mother. Whatever tolerance and love of my people (I have) came from Malcolm.

"I was reared like most folks: going through public schools with not much respect for myself and Black people. So that I have Malcolm to thank."



A widow's travails

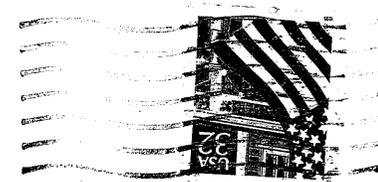
Betty Shabazz also gave the audience a glimpse of what she went through after Malcolm's death.

"How could I have six kids and go to graduate school, and every other month they were going to foreclose on the house, and my kids were in school, and the car note, and the food, and the this and the that and the other? How could I do that if I didn't have some of his wisdom? How could I have nothing and still consider it a responsibility to help others?"

Kindness from Suttons

"I can remember Mr. Sutton and his brother, who called me into their office once and said, 'Why didn't you tell us they were going to foreclose on your house and take your house? Well, we have decided that we are going to help you,' and I started crying, and he said, 'Why are you crying?' and I said, 'because you are all so kind,' and he says — he really is a business man, those tears dried up, he said, 'My dear, we're not helping you out of kindness, but it is much easier to help you rather than to have to take care of you.'"

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027



NEW YORK NY 100 07-08/95 17:29 DCR-B #02

Brother Abdul Alkalimat
African American Studies
Northeastern University
Boston, M A 02115

A Life time of struggle - ; we met in June, 1968!



AFRAM

(AFRican American)

Associates, Inc.
Information & Marketing Service
Institute of Afrikan Research
Mailibrary
Newservices REPRINTS Series

271 West 125th Street -
MLK, Jr. Blvd., Suite 310
Harlem, New York 10027

Or Write to AFRAM

AFRAMotto: You can't be FREE if SOMEONE ELSE let's you be FREE! - Harlem Subway Graffiti, 1971

SPECIAL ANNOUNCEMENTS!

New Address - Specialized Services

ASSOCIATIONS

Campaign for a New Tomorrow,
NYC Chapter
Harlem Council of Elders
Harlem Week 100
John Hunter Memorial Camp Fund Inc.
(Bob Douglass Hall of Fame)
National Coalition of Blacks for
Reparations in America
(N'COBRA), DC
Pan-African Movement, USA,
Panel of Elders,
Savannah, GA, 1991
The Black Scholar Magazine,
Contributing & Advisory Editors
Advisory Board, SISA (Sisterhood
In Support In South Africa)
Member, TEAM America; Tony
Brown's Productions, Inc.
The Black Think Tank, SF, CA
World Council of Social Workers

I was ushered out of 'Decentralized Community School District #', to whose establishemnt I, personally, contributed, rightly, largely because I refused to 'go along, to get along'.

I was forced into retirement but I have not retired. The struggle continues; I refused to be silenced as long as the basis for our struggle persists. Dig it?!

PRIORITY SERVICES: The development of an AFRAM OnLine alternative information linkage with the Information Super Highway - to ensure the retrieval, production, storage and dissemination of OUR STORY as defined by us in our own interest. The AFRAM FILES were produced at the barricades (IS 201, Schomburg Library, COFO in Mississippi, The Black Power Conference Series, The Black Political Convention, the Congress of African People, the National Association for African American Education, the Black Political Asserby, Sixth PAC, NBIPP, etc., etc.), via printed, audio and video media research, Library Research, proposal - writing, news column production and publications in journals, chapters in books, conference reports, etc.

SUBSCRIPTIONS

AFRAM Communiqué
ISSN: 1041-6854
AFRAM DRUM
ISSN: 1041-5076
IN-Side Harlem
ISSN: 1050-2882
Malcolm X Lovers Network
ISSN: 1044-9116

Preston Wilcox
Editor-Curator

KNOWLEDGE/INFORMATION:
TOO PRECIOUS TO HOARD

TECHNICAL CONSULTATION: The development of a cadre of able technicians to develop the machinery to formulate, implement, organize and monitor collective processes designed to empower us toward GROUP SOVEREIGNTY over our own affairs through informed and collective action.

INTRODUCTION to "AFRAM": Send a s.a.s.e (Book Rate); \$ \$5. payable to "AFRAM" - and receive a fascinating, intro - duction to AFRAMaterials. Introduce a sleeping friend to "AFRAM" also. THERE IS NO SUCH THING AS FREE LUNCH or FREE SPEECH.

LET AFRAM place your materials on the AFRAMap - nationally & internationally or on its Harlemap - locally. AFRAMail is awaited, opened first, read, absorbed, cited, shared and stored. Mailing and reproduction costs and a service fee are the responsibility of the consumers.

June, 1995

(PW) "The ability to READ awoke in me a long dormant craving to be MENTALLY ALIVE." - Malcolm X

PRESERVING INDEPENDENT BLACK INSTITUTIONS



INSIDE BLACKAMERICA

AFRAM...AS...A...MEDIUM...OF... COMMUNICATIONS...

AFRAM ASSOCIATES, INC., a public service communications agency, has retrieved/stored/reproduced/disseminated a stockpile of broadly defined educational materials as follows:

Directories, position statements, training tools, mailing lists, organizational profiles, educational models and curricula, ethnic (I.Q.) tests, monographs, thought/action stimulators/humanizers, posters, unpublished papers, reprints, public service documents, photo-essays, films, video tapes, slides, resource files, reference materials, radical publications and others.

AFRAM operates the AFRAMAILIBRARY, a mail order, telephone subscriber service, the Afrikan Reference Library (10A.M. to 4 P.M. & other times by appointment); publishes the AFRAM DRUM, a monthly listing of national meetings being convened by national Black organizations; and sponsors AFRAM VIDEO, a video taping service (tapes shown on Channel-D, Cable TV) and

this address...a FILMEDIA service is also available.

The AFRAM FARM - located in Dundee, New York - functions as a farm, a conference center - and as an educational camp: as a setting to put its message into practice... available for rental/visitation.

AFRAM also provides technical consultation, social research and staff training/institutional self-examination service. Those whom AFRAM is called to serve must ultimately move to act on their own behalf, under their own direction; whether the contact/encounter with AFRAM... is on a face-to face basis or through printed/audio/visual media.

AFRAM is the process of compiling a mail order listing of all of its offerings into the AFRAMATERIALS Katalogue. It will be made available for \$1.00, plus a self-addressed stamped envelope (size 8-1/2 x 11).

AFRAM - IVERSITY - a kind of floating comuniversity, comprised of AFRAMILY scholars/activists - is available for week-long site visitation/educational encounters.

Write for "Rap With Preston".

May 3, 1976

.12

SOURCE: Official Festival Journal: 2nd Annual Harlem Literary & Arts Festival, 1978. It was sponsored by the United Brothers Communications Systems, Inc.

NOTE: The little Princess on Brother Wilcox's back became 21 on June 1, 1995. She has completed two years at Oberlin College and one year in Urban Design at Columbia. She studied in NYC and Paris. She graduates in June, 1996 from Oberlin; she is the youngest of four Wilcoxoffsprings.
June 10, 1995

A CONFESSION TO MALCOLM X

Malcolm X Lovers Network^{ce}
REPRINT
271 West 125St., Suite # 310
Harlem, N.Y. 10027
(212) 281 - 3055 voice mail

I killed you Malcolm,
the first time i got locked
inside my shit yellow complexion
& laughed at all my black brothers
who walked through life with glassy do's
& morphine ees.

I killed you that time
i let sonny boy get his
ass kicked by some white boys
in the junior high school toilet,
while i ran outside to even the odds.

I killed you when shirley
my half sister by my mother's
other husband called me a
bastard black shit-yellow ass
nigger child in front of my other
half sister & brother,
& i cried instead of reciting poetry.

I killed you when augie
went to hustling up on 12th
street for bobo & mother
thought she was at the library.

I murdered you at ford's
when i went to work for this
old honkie foreman who tole me
that my father was a good boy
who had worked hard until the
day he died at his job for
thirty years & hoped i could
do as well.

I lynched you in hudson's dept. store
that xmas when the white clerk talked
to my mother like she was a piece of
black trash because she touched some
costume jewelry to her tired breast
& tarnished the copper, ivory.

I killed you when i reached
for a jar of conk o lean
bleaching out dreams in my veins
with another spoon of shit,
angry because i couldnt join
the elite crowd with a pair of
triple-a cancellation knob toes
& have a coming out party.

I'm for truth no matter who tells it,
I'm for justice, no matter who it is
for or against. I'm a human being
first and foremost, and as such I'm
for whoever and whatever benefits
humanity as a whole.

Malcolm X
Autobio. of MX, p372

Genocide or Fratricide??

See over

I murdered you when they
tied emmet till to the bottom
of the mississippi & shot medgar in the night;
martin is dead, bird's throat cut, trane,
billie, eric gone in the night, another
moat filled with the bodies of black genius.

and then there was pee wee
who died in his mother's stomach,
black & lonely like so many nigger children
whose mothers have to sit in lines at
the county hospital while the hemmorage
fills up her stomach with the lethal liquid.

I killed you the first time
i let them rape me in the cane field
or laid atop some lumpy mattress
with my thighs spread for \$10.00
& a bag of funky chitterlings.

I killed you in college
with a quo-vadis strung tight
around my head like a brain tumor,
performing tricks on the football field
like a lion unleashed in the roman pits.

I murdered you Malcolm
when i let jimmy baldwin
get f-----d by giovanni
to substantiate white religion,

I killed you when
I sanctioned rochester to act
like a fool nigger or lightin to do
imitations of butterfly mcqueen on his knees.

I killed you in bohemian quarters
throughout the world, selling black
for a quick f----k for some flossy job
in a dirty coffee house.

I killed you
when i continued to live
in this denatured racist democracy laugh
the first time i laid foot on this soil
not of my own free will & forgot swahili,
yoruba, bantu, pig latin, the dozens.....

I killed you Malcolm
from that first day
i killed you.

Source; Vallejo, Calif.
Metro Reporter. Imamu
Baraka: The Legend of
Malcolm X and The Coming
of the Black Nation!
Date: July 12, 1973

THE SOUL SCHOOL INSTITUTE
AND
THE SGA OF SOJOURNER-DOUGLASS
COLLEGE

WELCOMES

BRO. PRESTON WILCOX



EDUCATOR, COMMUNITY ACTIVIST
BLACK POWER ORGANIZER
EDITOR AND CURATOR
TO TALK ON

*"THE IMPACT OF MALCOLM X
ON THE HARLEM COMMUNITY"*

SATURDAY MAY 27 4-6 PM
SOJOURNER-DOUGLASS COLLEGE
500 N. CAROLINE STREET
ADMISSION IS FREE

FOR MORE INFORMATION PLEASE CALL 276-0306

See over...

WHO IS PRESTON WILCOX

BROTHER PRESTON WILCOX IS A LONG TIME STRUGGLER FOR THE LIBERTION OF AFRICAN PEOPLE. HE RESIDES IN HARLEM, NEW YORK AND IS THE EDITOR AND CURATOR OF *AFRAM NEWS SERVICE* AND HEAD OF THE *MALCOLM X LOVERS NETWORK*, ORGANIZED TO DEFEND THE HONOR AND LEGACY OF MALCOLM X IN THE WAKE OF ATTACKS AND MISREPRESENTATIONS. AMONG BROTHER PRESTON'S MANY ACCOMPLISHMENTS ARE:

- WORKED WITH COFO(SNCC/CORE/SCLC) IN JACKSON, MISS. DURING 1964-1965
- CHAIRED EDUCATION COUNCIL, BLACK POWER CONFERENCES HELD IN NEWARK, PHILADELPHIA, BERMUDA, SAN DIEGO, AND LITTLE ROCK
- FOUNDING MEMBER, CONGRESS OF AFRICAN PEOPLE(CAP)
- NATIONAL PRESIDENT, NATIONAL ASSOCIATION OF AFRICAN-AMERICAN EDUCATION(1968)
- FINAL SUMMARIZER, FIRST BLACK STUDIES CONFERENCE HELD AT SAN FRANCISCO STATE(MAY 1968)
- MEMBER OF PLATFORM COMMITTEE, NATIONAL BLACK POLITICAL CONVENTION (GARY, INDIANA 1972)
- DELEGATE TO THE 6TH PAN-AFRICAN CONGRESS(DAR ES SALAAM, TANZANIA 1974)
- FOUNDER, HARLEM COMMONWEALTH COUNCIL
- HAS TAUGHT AT COLUMBIA UNIVERSITY(SCHOOL OF SOCIAL WORK), LA GUARDIA COMMUNITY COLLEGE, MEDGAR EVERS COLLEGE, NYU'S SCHOOL OF CONTINUING EDUCATION AND ATLANTA UNIVERSITY(SCHOOL OF SOCIAL WORK)

Malcolm X Lovers Network Series

271 West 125 St. - MLK, Jr. Blvd., # 310

Harlem, N.Y. 10027

(212) 281 - 3055 - voice mail messages

Brother Preston Wilcox

Editor - Curator

Available for Speaking Engagements re: Legacy of Malcolm X, Education, Community Organization & Planning; Collective Actions, etc., etc.

June 1, 1995

Harlem

by Langston Hughes

What happens to a
 dream deferred?
 Does it dry up
 Like a raisin in the sun
 Or fester like a sore
 And then run
 Does it sink like rotten
 meat
 Or crust and sugar over
 Like a syrupy sweet
 Maybe it just sags
 Like a heavy load
 Or does it explode?

It is only the Blindspot in the eyes of America,
 and its historians, that can overlook and mis-
 read so clear and encouraging a chapter of human
 struggle and human uplift.

W.E.B. DuBois in Black Reconstruction, p. 577.

AFRAMarchives:News REPRINT Composites/AFRAM Online

| <u>Titles</u> | <u># of pages(+)</u> |
|--|----------------------|
| a) Aaron, Hank "The Hammer" | 38 |
| b) APOLLO THEATRE | 200 |
| c) Baldwin, James | 92 |
| d) Bethune, Dr. Mary McLeod (**) | 125 |
| e) Davis, Ossie/Dee, Ruby | 60 |
| f) DuBois, W.E.B. | 116 |
| g) Garvey, Marcus Mosiah | 200 |
| h) HARLEM HISTORY & EVENTS | 120 |
| i) HARLEM LANDMARKS & NAMESAKES | 80 |
| j) Hughes, Langston | 134 |
| k) Jackson, Rev. Jesse Louis | 210 |
| l) Malcolm X As Icon | 100 |
| m) Malcolm X: Promotional Graphics/Flyers | 100 |
| n) Malcolm X's Family | 90 |
| o) Malcolm X Photos (black & white)/Graphics (in color) | 24 |
| p) Malcolm X News Photos, etc. | 160 |
| q) NYCPD Bureau of Special Services Mal- colm X Files (***) | 411 |
| r) NEGRO BASEBALL LEAGUES | 80 |
| s) Paige, Leroy "Satchel" | 36 |
| t) Parks, Rosa | 50 |
| u) POETRY | 120 |
| v) Powell, Adam Clayton, Jr. | 120 |
| w) Robinson, Jackie | 90 |
| x) Robinson, Jackie, The Ghosts of | 120 |
| y) The ROOTS of TAP DANCING; Honi Coles and the COPASETICS | 90 |
| z) Shabazz, FREE Qulibah + AFRAM Files | 120 |
| aa) SPECIAL AFRAMarchival Memorabilia | 100 |
| bb) SHOWMAN'S CAFE | 100 |
| cc) SOCIAL, POLITICAL & CULTURAL ISSUES | 96 |
| dd) Sutton, Percy E. | 100 |

These composites are continuously being increased
 with additional news clippings.

Footnotes:

- () These composites are continually being supplemented.
 (**) Includes many entries on Dr. Dorothy Height who now
 heads up the National Council of Negro Women.
 (***) This item is priced differently than the composites.

NOTE: Reprint Composites are simulated history books. We
 realized after completing the above that we had read
 each news clipping and had been educated in the pro-
 cess.

AFRAMnewservices
 REPRINTS Series

AFRAM Communique
 ISSN: 1041 - 6854
 AFRAM DRUM
 ISSN: 1041 - 5076
 IN-side Harlem
 ISSN: 1050 - 2882
 Malcolm X Lovers
 Network
 ISSN: 1044 - 9116

Brother
 Preston Wilcox
 Editor/Curator

March 10, 1995

See next page

AFRAMarchives: News REPRINT Composites/AFRAM Online (continued)

Composites In Planning Stages: Congressman Charles B. Rangel, David N. Dinkins, Nelson Mandela, Minister Louis Farrakhan, Queen Mother Moore, The Assassination of Malcolm X, Spike Lee and the Malcolm X Movie, MLK, Jr. Federal Holiday Plans (*), Fannie Lou Hamer, Ella Baker, Dr. Anna Arnold Hedgeman, JAZZ, RITES of PASSAGE, LEGAL REPARATIONS, BLACKS In SPORTS, BLACK INVENTORS, Black SOCIAL THEORY, BLACK EDUCATION, etc., etc. (Paul Robeson, Joe Louis).

AFRAM knows/knew most of the above, personally, recorded and retrieved at the barricades - and operates from inside Harlem, where it is not easy to forget. AFRAManalyses are included on many of the reprints, relative to misconceptions and in order to decode white racist rhetoric/tricknology, presented as perspective/technology!

Introducing the AFRAMailibrary Filing System:

Many of the above news clipping have been included in the various subscription composites, listed above. They are filed in the AFRAMailibrar repository by date, number and by series. We found ourselves retrieving earlier news clippings to add to the clarity of recent ones. We, eventually, decided to compile the news clipping ~~as~~ composites, as listed above.

AFRAM stores them with in softback photo albums inside plastic pockets, back -to - back for easy visibility, access, removal and supplementation Thumbing through them is like scanning a textbook, only without chapter and with a sense of reality because of the dates, places and wide range of opinions on each issue.

We are making the composites available, presently, in DUPLICATED FORM @ 10¢ per page + postage/handling charges, payable to "AFRAM", this address

Tables of Content are available at \$5.00 per copy, the cost of which will be deducted from subsequent orders..

In addition to serving as Curriculum Resources to be listed on Reading Lists, these composites are useful to historians, authors, researcher, students, etc.

As we move toward placing AFRAM Online, we plan to identify the following aspects of each collection:

- a) dates of first and last news clipping, modal dates
- b) episodes, themes, special events.
- c) number of news photos therein
- d) memorabilia - funeral program, astrological chart, birth certificat personal letters, etc. including historic speeches.
- e) Namesake streets, buildings, etc.

AFRAM hopes that it will begin to hear from college, university, public, public/private school and prison libraries. News clippings have a special facility for encouraging reading as a self -educational tool!

March 10, 1995

(*) Composite completed along with Queen Mother Moore; 100 pp. and 50 pp. respectively.

NOTE: The composites are a model for storing/sharing organizational files They can also be utilized to supplement media morgues.



ALTERNATIVE INFORMATION/MARKETING SERVICE

New Mailing address:

271 West 125 St., Ste # 310 Harlem, N.Y. 10027 (212) 281 - 3055 - voice mail FAX (212) 987 - 7685



Cover photo: Malcolm X, Paris, France, 1965 Lawrence H. Levy, photographer

Malcolm X Lovers Network

MALCOLM X LIVES!

Brother Preston Wilcox Coordinator

-----'By Any Means Necessary'----- Campaign for a National Malcolm X Birthday Holiday -

"We've tried everything but brotherhood (unity)! Leonard Wilson, Jr. Hattiesburg, M S, 1989

ISSN: 1044 9116

MXLN CREDO:

We declare our right on this Earth to be a man, to be a human being, to be respected as a human being, on this Earth, which we intend to bring into existence by any means necessary.

Subscription: \$15.00 per year; monthly.; payable to "AFRAM", this address.

Malcolm X

Organizations: \$50.00.

Note: If you received this mailing and did not pay for it, someone else did. Subscribe or contribute. Do For Self. Malcolm X was not a beggar.

Composite # _____

TITLE:

AFRAMotto: You can't be free if someone else lets you be free.

Harlem Subway Graffiti 1971

date _____

FOR AS LONG AS WE WILL NOT DO FOR SELF - YOU WILL REMAIN SLAVES IN AN OTHERWISE FREE SOCIETY.

YOU MUST STRIVE TO PROVIDE THE BASICS THROUGH COMMUNITY CONTROL & SELF DETERMINATION. FOOD, SHELTER, CLOTHING. SCHOOLS - HOUSING - BUSINESS - GROCERY STORES DAY CARE CENTERS EACH OF THESE WILL PROVIDE SERVICES AND EMPLOYMENT WITHIN YOUR COMMUNITY. YOU HAVE NO CHOICE. WHAT WILL WE PROVIDE FOR THE FUTURE, OUR CHILDREN? TOWARDS THE 80's. STRIVE ON!

PEACE

1978

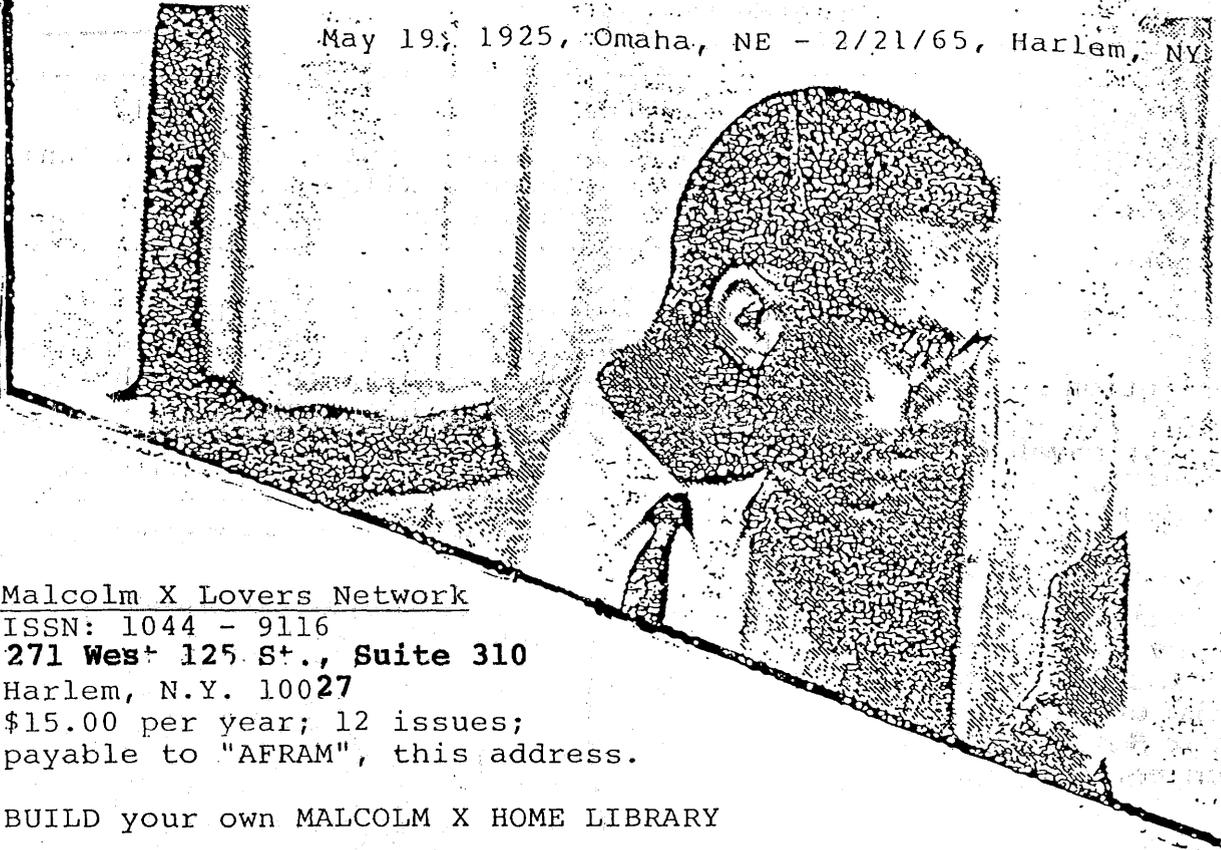
MALCOLM X - EL-HAJJ MALIK EL-SHABAZZ

Malcolm X says:

"The ability to read awoke in me a long dormant craving to be mentally alive."

MALCOLM X: BACKBONE OF BLACK AMERICA

May 19, 1925, Omaha, NE - 2/21/65, Harlem, NY



JOIN the Malcolm X Lovers Network
ISSN: 1044 - 9116
271 West 125 St., Suite 310
Harlem, N.Y. 10027
\$15.00 per year; 12 issues;
payable to "AFRAM", this address.

BUILD your own MALCOLM X HOME LIBRARY

Purposes:

- a) Collect & exchange information & memorabilia.
- b) Promote annual Memorial Day (2/21) and Birthday (5/19) Celebrations/Commemorations.
- c) Recover Malcolm X's legacy by exemplifying his teachings.
- d) Identifying and establishing namesake buildings, institutions, programs, streets, etc., including born on his birthday or named after him.
- e) Support efforts of the Malcolm X Memorial Foundation, 2019 20th St, Omaha, NE 68110, attn: Rowena Moore, Founding Chairperson
- f) Convening occasional regional or national meetings of the network.
- g) Maintaining a roster of network members.

-----0-----
Send your name, address and zip code along with \$15.00 payable to "AFRAM" to Malcolm X Lovers Network, 2322 Third Ave., 2nd fl., Harlem, N.Y. 10035 and receive a 24 pp. BONUS of Malcolm X Memorabilia, etc. Each regular edition contains 10 pages.

Malcolm X says, "DO FOR SELF!"

Brother Preston Wilcox
Editor/Curator

April 28, 1991

(See New Address over..)

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027



FYI - Personal

Never forget slavery!

Brother Abdul Alkalimat
Afro- American Studies
Northeastern University
Boston, M A 02115



ALTERNATIVE
INFORMATION/MARKETING
SERVICE

AFRAM newservice REPRINTS

271 West 125 St. / MCK Blvd., Ste. 310

HARLEM, NY 10027

It is only the Blindspot in the eyes of America, and its historians, that can overlook and mis-read so clear and encouraging a chapter of human struggle and human uplift.

W.E.B. DuBois in Black Reconstruction, p. 577.

FYI

The COLOR of MONEY is GREED!

My dear friend, Tony Brown, has, frequently, been quoted "The color of money is GREEN!", inferring that it is neither black or white in color or as a racial priority or possession.

I have just re-read a statement by Brother Abdul Alkalimat asserting:

"Black people have made great contributions in all walks of life. However, the issue is not one of race but one of commitment to Black Liberation."

See Black Liberation Month News,
Feb., 1984, p. 1.

It reminded me of the bankruptcy of Harlem's decentralized school district where Blacks preside over the miseducation process. During the educational revolutions of the fiery Sixties, we, erroneously, predicted that Black educators would not allow the miseducation to persist. They proved us to be wrong.

Taboo A. Djata of The Poet's World International button-holed me on Harlem's mainstrip on July 19, 1995 to talk about the professional and educated whores who are now stifling Black progress. Seemingly, fratricide is becoming an alternative to genocide. We are our own worst enemy.

And, then, while sharing in a critical consultation process between a Black and white construction firm, we learned, for the first time, that the white firm had paid the Black one the sum of \$275,000!..to go quietly.

On the same day, July 20, 1995, while consulting relative to a legal entitlement of an agency entitlement of \$500,000, the consultee made what was thought to be the ultimate contact; one which would cause the funds to be released. The consultee, immediately, became preoccupied with how much I would want. It is clear that I am entitled to a consultant fee in addition to personal loans which I had loaned the consultee. The discussion became nasty -as though I was seeking an inappropriate payment. I never mentioned an amount.

We agreed not to request payment from either source - even as we went to Steve's Food Wagon to get a roll & Butter on credit on the morning after..

7-21-95

Our price is FULL FREEDOM and JUSTICE!...

You can't be free if someone else lets you be free.

Harlem subway graffiti



Preston Wilcox
 Afram Newservice - Suite #310
 271 West 125th Street
 Harlem New York, NY 10027-4424

AFRAM newservice REPRINTS
 271 West 125 St. / MLK Blvd., Ste. 310
 HARLEM, NY 10027

(212) 280-0996



UNITED STATES
 POSTAL SERVICE

0000

AMOUNT

\$0.78

U.S. POSTAGE
 PAID
 NEW YORK, NY
 10027
 JAN 15 '98
 00039741-64
 43606



Professor Abdal Alkaliwat
 Dept of African American Studies
 University of Toledo
 2801 Bancroft St
 Toledo, OH 43606

Photo
 Please do not fold!

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St., Suite 310, Harlem, N.Y. 100 27



Brother Preston Wilcox
Editor/Curator

(212) 280 - 0996
FAX (212) 866 - 4603

Malcolm X on Isms!
(re: The OAAU)

SS: What will be the political orientation of the organization?
MX: Flexibility. I believe in any ism that advances Africanism. There are black socialists who become black nationalists to advance socialism. I will adopt socialism as long as it helps Africanism. We seek any kind of ally usable.

SS() Selma Sparks, "Malcolm X Interview" in Challenger, 1:5, July 11, 1964

1/15/98

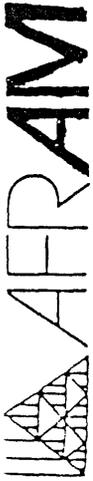
Dear Abdul:

I am considering a conference of MX Villagers to support the MX family in building the Museum. Maybe we can talk/plan it together.

It was great seeing you

Preston

ALTERNATIVE
INFORMATION/MARKETING
SERVICE



www#: <http://www.africanhistory.com/afram.htm>

ORDER the composite dealing with Malcolm X's Major Legacy - the Organization of African American Unity (OAAU).

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

Email: afram@africanhistory.com

PRINCIPLES FOR ACTION

The Campaign to Remember Malcolm in the 1990's is designed to encourage the militant rebirth of radical consciousness and mass action. These principles should guide us:

1. FOLLOW MALCOLM X's EXAMPLE

There are more myths than truth about Malcolm X. The first task is to study what Malcolm actually said and what he did. It is important to follow his entire life and not just one part of it. He went through four stages. The challenge for us is to begin where Malcolm X left off, therefore the most important speeches are those he gave in the last 6 months of his life. There are no easy answers, no ready made solutions. We have to be serious, disciplined, and we have to study.

2. SPREAD THE WORD

In order that others will be able to follow Malcolm X's example we have to make sure that his books are available to as many people as possible. We have to make sure his books are in every library, and bookstore. Every home library should have books by Malcolm X, and toward this end his books should be given as gifts on birthdays and holidays. Students should do research on Malcolm X in school.

3. ORGANIZE COMMUNITY SELF DEFENSE

Self respect requires self defense against all forms of attack. Black people are attacked on all fronts, mentally, culturally, socially, politically, and physically. In the USA racist attacks have always threatened the survival of Black people. What we need is the local organization of militant activist study groups. These groups have to be independent, engage in study, use only community based resources, develop collective democratic decision making, and stay away from the news media. The main tactic of self defense is to educate and mobilize the community to arm themselves with knowledge, and then to fight their oppressors *by any means necessary* to gain freedom and justice.

4. RESPECT AND PROTECT BLACK WOMEN

Black women have the responsibility to build an independent movement to fight for their special rights, and to make a special contribution to building the overall self defense of the community. Special effort should be made to develop women as leaders, mastering the skills of public speaking and political analysis.

5. BUILD INTERNATIONAL SOLIDARITY

Malcolm X directed us to a global analysis, and he stressed unity with friends. It is critical now to unite through concrete acts of solidarity with our friends in South Africa, Eritrea, Palestine, Cuba, El Salvador, and Haiti. Moreover, we must prepare for the overall world struggle against new forms of imperialism and the neo colonial state in Africa, Asia and Latin America.

Discover the 'Malcolm X' in you....

Abdul/Bill

1/6/98.

Frame these; display them

conspicuously - as part

of your STORY

! Your respective
copies are different!

Send \$10.00 each TO

George West

2070 ACP St. Bldg. 144

Village of Harlem, N.Y. 10027

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

Have you seen MLK: Socialism
and Black Nationalism by Kevin
Owenden? (Part 4 Fund)

(212) ~~961-8658 (o)~~ ²⁸⁰
(212) 281-3055 (h) ⁰⁹⁹⁶ FAX (212) 866-4603
Email: afram@africanhistory.com

PROFESSOR PRESTON WILCOX

editor / curator / archivist;
Community activist / mentor /
resident / surrogate

AFRAMnewervices REPRINTS AFRAMotto: You can't
Series be free if someone else
271 West 125 St., Suite 310 lets you be free.
Harlem, N.Y. 10027 - 4424 Harlem Subway Graffiti, '71.^R

PAID
POSTAGE
BY ADDRESSEE

 U.S. POSTAGE
PAID
NEW YORK CITY, NY
10027
JUN 05 '99
00047467-26
43606
0000

Professor A A
African Studies Program
Toledo University
Toledo, OH 43606

Thanks for the
basic materials
more to follow

Abdul Alkalimat

MALCOLM X MEMORIAL

SALUTES

AMERICAN FREEDOM AND PEACE FIGHTERS



LEROI JONES DR. BENJAMIN SPOCK
 BILL EPTON REV. WILLIAM COFFIN
 THE 17 AFRICAN-AMERICANS ACCUSED
 REV. JAMES GROPPI STOKLEY CARMICHAEL
 THE DRAFT RESISTERS
 EDDIE OQUENDO



JOHN BROWN.

HEAR

MR. H. RAP BROWN

(OR ANOTHER SNCC REPRESENTATIVE)

THURSDAY AFTERNOON FEB. 22nd. 1968 at 2 P.M. —
 STUYVESANT HIGH SCHOOL 15th. STREET and
 FIRST AVENUE

CHAIRMAN - WILLIAM DOUTHARD

SPEAKERS

FLO KENNEDY - MEDIA WORK SHOP
 HAL KOPPERSMITH
 QUEEN MOTHER MOORE
 DAVID ALPERT-TEACHERS
 FOR COMMUNITY CONTROL
 NO ADMISSION CHARGE

ENTERTAINMENT

SONGS BY DOROTHY PITMAN
 ASAMAN BYRON - AFRICAN DANCER
 FREEDOM JAZZ QUARTET
 READINGS FROM MALCOLM X
 VICTOR HERNANDEZ CRUZ

UNITED FEDERATION OF PARENTS, TEACHERS, AND STUDENTS
 HAL KOPPERSMITH EXECUTIVE DIRECTOR. 54 SPRING ST, NYC 10012. PHONE 925-6184

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9110)



271 West 125 St.; Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.africanhistory.com/afam.htm> -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afam2@hotmail.com
afam2@aol.com

M a l c o l m e m o r b i l i a # 1.

Check out AFRAM's Malcolm X Curriculum of Liberation.
Email Address: afam2@aol.com or send a s.a.s.e. (32c).

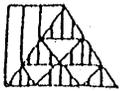
Urge your local libraries/community - based institutions to order AFRAM's News REPRINT COMPOSITE - Malcolm X As Icon. It documents his entitlement to his status. Send a s.a.s.e. (33¢) to inquire about it.

- Subscriber BONUS, April, 1990, 28 pp. (\$5.00) + s.a.s.e. (78¢).
- A Malcolm X Police Profile (NYCPD), June, 1993, 18 pp. (\$3.00 + s.a.s.e. (78¢).
- What We Can Learn from the Life of Malcolm X?, May, 1967, 10 pp. (\$3.00 + s.a.s.e. (33¢ - MX Stamp, please).
- Working With Malcolm X, Aug., 8, 1992, 10 pp. (\$3.00) + s.a.s.e. (33¢ - MX Stamp).
- From Lenox Ave. to Malcolm X Blvd, April 8, 1988, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Malcolm X's Legacy Is Captured Through The Eyes of Those Who Knew Him, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Bibliographies On Malcolm X, Aug., 31, 1990, 10 pp. (\$3.00 + s.a.s.e., (33¢).
- The Garveyite Parents of Malcolm X, Aug., 1974 & April, 1989, 12 pp. (\$3.00 + s.a.s. 3. (56¢)
- Transcript: Supreme Court Case To Allow Practice In Prisons, 10/27/90, 24 pp. (\$5.00 + s.a.s.e. (78¢).
- Incorporation Papers - O A A U - copy, June, 1992, 8 pp. (\$3.00 + s.a.s.e. (33¢).
- Excerpts from Malcolm X's FBI Records, Nov. ± 23, 1990, 10 pp. (\$3.00 + s.a.s.e. (33¢)
- Malcolm X's Birthsite: A Fact Sheet, Jan., 5, 1983. 10 pp. (\$3.00 + s.a.s.e. (33¢).
- The Black Shining Prince/The Devil (Rev. Jim Jones), Nov., 29, 1978, 10 pp. (\$3.00 + s.a.s.e. (33¢).

NOTE: Please make all remittances payable to "AFRAM", this address
Feb., 21, 1999 - 34th anniversary of the century's most tragic execution.

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$52.00 + s.a.s.e. (32c), payable to "AFRAM".

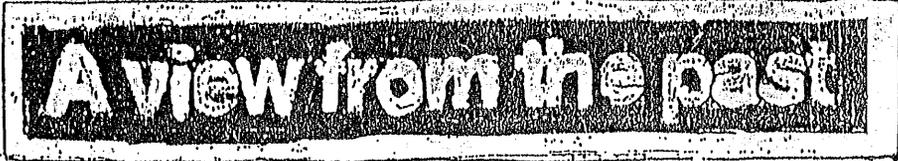
"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X



AFRAM

ALTERNATIVE (address)
INFORMATION/MARKETING
SERVICE

271 West 125 St., # 310
Village of Harlem, N.Y.
10027 - 4424
(212) 280 - 0996 & FAX.



Three COLLECTOR'S ITEMS - from the AFRAM FILES:

②

Black Power Conference Reports: Philadelphi, Aug., 30 - Sept., 1, 1968, 1970, 74 pp. \$15.00. (M. Lee Montgomery, Editor)*

Perspectives Gained: Findings of a Five Day Black University, Aug., 20, 1969 - Aug., 24, 1969, May, 1970, 114 pp., M. Lee Montgomery, Editor. (National Association for African American Education)* \$20.00

The National Black Political Agenda: National Black Political Convention, 1972, 55 pp. \$7.50**

* These two publications were originally compiled, edited and published at AFRAM's own expense.

** This edition was published by AFRAM for the Cincinnati Meeting of the National Black Political Assembly in 1976. It had originally been published by the defunct National Black Political Convention, Inc. in Washington, D.C.

-----0-----

Please make all remittances payable to "AFRAM". 2322 Third Ave., 2nd Fl., Harlem, N.Y. 10035.

-----0-----

ORDER an AFRAM SAMPLE, by subject interest, by sending a s.a.s.e. (large mailing) @ Library or Book Rate, whichever is appropriate to your circumstances + \$5.00, payable to "AFRAM". Allow two weeks for delivery.

-----0-----

SUBSCRIBE to AFRAMnewservices; an alternative Underground News Service.

- a) AFRAM DRUM: flyers from inside Africa America, \$15.00 per year; 12 issues/year.
- b) AFRAM Communique; news from the African American barricade; six issues per year; packets mailed bi-monthly; \$50.00 per year; frequently includes editions from the other subscriptions.
- c) IN-side Harlem Series, documenting the Harlem story; 12 issues; 10 pp. each; \$15.00 per year for Individuals; \$50.00 per year for Organizations. Build your own Harlem Library!
- d) Malcolm X Lovers Network Series; self-explanatory; \$15.00 per year; 12 issues; 10 pp. each. Build your own Malcolm X Library.

Please feel free to reproduce and re-circulate this promotional piece. Encourage reading, research, use of one's mind and DOING FOR SELF. AFRAM has been on the case for over 22 years, meeting the alternative information needs of Africa America, Build "AFRAM" into your annual budget.

July 29, 1991

See over....

NOTE: Elder Micheaux (National Memorial African Bookstore) made the comment on the left side above.

"If you want to hide something from a negro, write it down or put it in a book!"

Suffering alone does not describe us. Out of it has come a new understanding
and a new life style.

INSTITUTE OF AFRIKAN RESEARCH

You can't be free if someone else lets you be free. Harlem Subway Graffiti

AFRAMnewservices REPRINTS Series

271 West 125 St., Suite 310
Village of Harlem, N.Y. 10027-4424

(212) 280 - 0996 & FAX

Email: afram2@aol.com - afram2@hotmail.com

This branch of AFRAM Associates, Inc. is the information/data retrieval/ compilation arm. It retrieves information and relates it to other aspects of AFRAM, such as the Afrikan Reference Library, the Black Scholars File, etc - - including the AFRAMAILIBRARY - the dissemination arm.

The Institute of Afrikan Research responds to the needs of the Afrikan - American community for information sources/resources, shares the requests with others and, then, contributes to the meeting of such needs.

It continues to attempt to formulate/identify/retrieve/store an Afrikan interpretation of the world in which Afrikans are the majority. In a sense, we view ourselves as being a research arm of the developing Afrikan nervous system in this country --- and throughout Pan - Afrika.

It's major research products, other than those stored in specific files, are as follows:

Studies Completed By AFRAM, itself. *

- a) Economic Potential In A Ghetto: Credit Unions and Security Deposits in East Harlem, Dec., 5, 1966, 16 pp. by Preston Wilcox. (\$2.00)
- b) AFRAM As Mirror to the Massachusetts Experimental School System and the Committee for Community Educational Development, Feb., 17, 1972, 98 pp. + Appendices, by Tahi Mottl and Preston Wilcox. (\$5.00)
- c) Preference in School Organization Patterns, Jan., 1, 1972, 5 pp. by Preston Wilcox. (\$.50)
- d) The Textbook Study, Feb., 1969, 13 pp. + Appendices. by Gregory/Pat Simms, et al. (\$1.50) (Revisited)
- e) The Textbook Study, March, 1967, 10 pp. by Gregory/Pat Simms et al. (\$1.00)
- f) Statement of Evaluation: Community Education Center of the Arthur Schomburg I.S. 201 Educational Center, August 31, 1972, 101 pp. by Lenora Taitt. (\$2.00)

See Over...

* See statement on I.A.R., dated March 12, 1980, relating to Services Available and Special Collections/Archives.

Institute of Afrikan Research: Studies Done - continued.

- g) Statement of Evaluation of the Training Division: United Planning Organization, Washington, D.C., May 15, 1968, 40 pp. + Appendices. by Preston Wilcox, Grgeory Simms, Ronnie M. Moore, Sandra Nystrom and Geraldine Brooks.
- h) Afrikan Uhuru Skuli: Toward a Design for Self - Assessment, Jan., 1971, 84 pp. + Appendices. by Preston Wilcox, Joyce Ware and Gardenia White. (\$3.00)
- i) Releasing Human Potential: A Study of East Harlem - Yorkville Busing Transfer, 1961, 36 pp. by Preston Wilcox and Marta Valle.
- j) Social Work Education and the Negro Student: The Northern View, Jan., 1966, 10 pp. by Preston Wilcox.
- k) What's In A Number: An Evaluation of District 5's (Harlem) Title I ESEA Program (a partial report), Sept., 5, 1975, 6 pp. + Appendices. by Fred Hudson.
- l) Participant - Observational Study of the Princeton Summer Studies Program for Environmentally Deprived High School Boys. Washing- ton, D.C.: Office of Education, Department of Health, Education and Welfare, Bureau of Research, Sept., 1966, 54 pp. by Preston Wilcox and Marvin Bressler.
- m) 'To Negotiate or Not To Negotiate: Toward A Definition of a Black Position' in Racial Conflict and Negotiations - Perspectives and Case Studies, 1971. edited by W. Ellison Chalmers and Ger- ald W. Cormick. Ann Arbor: Institute of Labor & Industrial Re- lations, the University of Michigan - Wayne State University an the National Center For Dispute Settlement of the American Arb- itration Association, 1971, pp. 164 - 182. by Preston Wilcox
- n) 'Evaluation Feedback Session' in An Evaluation of the Dayton Exper- ience in Community Control, edited by Arthur E. Thomas and Ruth Burgin. Wilberforce, Ohio: Institute for Research and Development in Urban Areas, Central State University, 1971, pp. 78 - 89, by Preston Wilcox.
- o) 'Competencies, Credentialing and the Child Development Associate Program Or Maids, Miss Ann and Mothers: My Momma Done Told Me' in Report of the Colloquy, Washington, D.C.: The Child Devel- opment Consortium, Feb,, 8 - 10, 1973, pp. 47 - 58. by Preston Wilcox.

P.S.: These reports may be ordered from AFRAM Associates, Ibc., this address.

March 30, 1980

AFRAM Associates Inc.

AFRAM is a public service communication agency founded by community leader, historian, and educator Preston Wilcox in 1968. Its primary work is in the compilation, preservation and authentication of the history of Black peoples. Mr. Wilcox maintains one of the world's preminent collections on Malcolm X. The collection includes the complete New York City Police Department files on Malcolm X. AFRAMaterials can be found in at least 24 states and in Africa, Canada, the Caribbean and Great Britain. AFRAM is the publisher of the Directory: National Black Organizations & its supplements. See below some of the collections that AFRAM has available for purchase.

- AFRAM says: Please reproduce/share with others. It's not a secret! Dig it!
- Hank Aaron (38 pages)
 - Louis "Satchmo" Armstrong (40 pages)
 - Apollo Theatre (200 pages)
 - James Baldwin (92 pages)
 - Dr. Mary McLeod Bethune (125 pages) -- includes Dorothy Height also.
 - The Films of the Civil Rights by Dr. Gerald O'Grady (48 pages)
 - John Henrik Clarke (in formation)
 - Ruby Dee and Ossie Davis (60 pages)
 - W.E.B. DuBois (116 pages)
 - Marcus Mosiah Garvey (200 pages)
 - Harlem History & Events (120 pages)
 - Harlem Landmarks & Namesakes (80 pages)
 - Langston Hughes (134 pages)
 - Rev. Jesse Louis Jackson (210 pages)
 - Martin Luther King, Jr. (200 pages in formation)
 - Alice Wragg Kornegay (80 pages)
 - *Malcolm X as Icon* (100 Pages)
 - *Malcolm X Promotional Graphics and Flyers* (100 pages)
 - *Malcolm X's Family* (90 pages)
 - *Malcolm X Photos* (24 pages)
 - *Malcolm X News Photos* (160 pages)
 - *Malcolm X's file from the NYCPD Bureau of Special Services* (411 pages)
 - *Remembering Malcolm* by Dr. Gerald O'Grady (12 pages)
 - Medgar Evers College/Medgar Evers (200 pages) - includes Miss. COFO also.
 - Queen Mother Moore (100 pages)
 - Negro Baseball Leagues (80 pages)
 - Leroy "Satchel" Paige (36 pages)
 - Rosa Parks (50 pages)
 - Poetry (120 pages)
 - Adam Clayton Powell, Jr. (120 pages)
 - Charles B. Rangel (110 pages)
 - Reparations (25, 10 page composites @ \$2.00 each + s.a.s.c. (\$.32)
 - Rites of Passage (50, 10 page composites @ \$2.00 each + s.a.s.c. (\$.32)
 - Jackie Robinson (90 pages)
 - The Ghosts of Jackie Robinson (120 pages)

NOTE: The number of pages is continually changing as retrieval is on-going!

Build Your Own Library

NOTE: AFRAM's Files on Malcolm X are comprehensive, historic, episodic and incomparable. AFRAM has easy access to a consortium of Malcolm X scholars, researchers, collectors, artists, photographers, poets, etc.

See Over..

- The Roots of Tap Dancing (90 pages)
- Shabazz, Free Qulibah @ AFRAM files (120 pages) (part of Malcolm X Collection)
- Assatta Shakur (50 pages)
- Special AFRAM Archives (100 pages)
- Showman's Cafe (100 pages)
- Social, Political & Cultural Issues (96 pages)
- Percy E. Sutton (100 pages)
- Kwame Ture (aka Stokely Carmichael) (in formation)
- 369 Veterans Association (100 pages)

This list begins to highlight the vastness of the AFRAM archives. There are many more profiles available. For pricing and additional information, please contact AFRAM at the address listed below:

E-mail: afram2@hotmail.com
afram2@aol.com

WWW.http://www.africanhistory.com/
afram.htm

Mr. Preston Wilcox
AFRAM

271 West 125th Street — next to The Apollo!
Suite 310
Harlem, NY 10027
212.280.0996
212.280.0996 fax

"You can't be free if someone else lets you be free"

DUPLICATED copies of the above AFRAM News REPRINT Composites are available @ 25¢ per page, payable to "AFRAM". Tables of Contents can be ordered @ \$10.00 each. The latter offers a glimpse into the contents of each composite. Thumbing through them is like scanning a history book on the respective composites.

When such collections are placed in SPECIAL COLLECTIONS sections of libraries, they tend to encourage frequent use and supplementation by users. AFRAM receives reprints from subscribers around the country.

Additional AFRAM News REPRINT Composites

BLACK HISTORY Media reports, 1999. (50 pp.)

Nelson Mandela (70 pp.)

Malcolm X Commemorative Postal Stamp (50 pp.)

Alice Windom Photos - Order Forms (2 pp)

(dashiki photos FREE with s.a.s.e (33¢-
in Ghana) MX Stamp

Spike Lee and the Malcolm X Film (288 pp) +

50 Magazine/Media Supplements

KWANZAA (150 pp.)

REPARATIONS (100 pp.)

Rites of Passage (100 pp.)

Higgins, Robt. (MX's Personal; Photographer. (718) 731-2666

NOTE: Write to AFRAM re: your special information needs. AFRAM is frequented by college, masters and doctoral students.

SUBSCRIBE to AFRAM: Personal - \$15.00/yr; Organizations: \$50.

\$50.00/yr.; Libraries: \$100.00/yr.;

Monthly mailings of 10 pp. each.

22/10/99

Philately

STAMP ANNOUNCEMENT 98-52

Malcolm X (El-Hajj Malik El-Shabazz) Commemorative Stamp



Copyright USPS 1998

The Postal Service will issue the 33-cent *Malcolm X* Commemorative Stamp, self-adhesive pane of 20 (Item Number 4477) on January 20, 1999, in New York, NY. The stamp was designed by Richard Sheaff of Scottsdale, AZ, and goes on sale nationwide January 21, 1999.

The 22nd stamp in the Black Heritage series honors Malcolm X, one of the most influential African-American leaders of the 1960s. His controversial ideas sharpened America's debate about racial relations and strategies for social change. The photograph featured on the stamp was taken by the Associated Press at a press conference in New York City on May 21, 1964.

| | |
|-------------------------------|---|
| Issue: | <i>Malcolm X</i> |
| Item Number: | 4477 (*) |
| Denomination & Type of Issue: | 33-cent commemorative |
| Format: | Self-adhesive pane of 20 (1 design) |
| Series: | Black Heritage |
| Issue Date & City: | January 20, 1999, New York, NY 10199 |
| Photo Source: | Associated Press |
| Designer: | Richard Sheaff, Scottsdale, AZ |
| Engraver: | N/A |
| Art Director: | Richard Sheaff, Scottsdale, AZ |
| Typographer: | Richard Sheaff, Scottsdale, AZ |
| Modeler: | Banknote Corporation of America (BCA) |
| Manufacturing Process: | Offset |
| Printer: | Banknote Corporation of America (BCA) |
| Printed at: | BCA, Browns Summit, NC |
| Press Type: | Goebel 670 |
| Stamps per Coil/Pane: | 20 |
| Print Quantity: | 100 million stamps (*) |
| Paper Type: | Pre-phosphored Type II |
| Gum Type: | Self-adhesive |
| Processed at: | BCA, Browns Summit, NC |
| Colors: | Special Light Gray, Special Dark Gray, Black |
| Stamp Orientation: | Vertical |
| Image Area (w x h): | 0.82 x 1.39 in./20.83 x 35.31 mm |
| Overall Size (w x h): | 0.99 x 1.56 in./25.15 x 39.62 mm |
| Full Pane Size (w x h): | 5.90 x 7.26 in./149.86 x 184.40 mm |
| Plate Size: | 320 stamps per revolution |
| Plate Numbers: | "B" followed by 3 single digits |
| Marginal Markings: | "© USPS 1998" • Plate Position Diagram • Price • Plate Numbers |
| Catalog Item Number(s): | 447740 pane of 20 w/plate number — \$6.60 447730 block of 10 — \$3.30 447720 block of 4 — \$1.32 447761 first day cover — \$5.54 447767 poster — \$7.00 |

(*) AFRAM NOTE: Malcolm X's favorite # was seven (7). See The Seventh Child: A Family Memoir of Malcolm X. Note that his Commemorative Stamp has two 7's in its Item #. He was founding Minister of Harlem's Mosque # 7- and its branches # 7A, 7B & 7C. Recall his revolutionary platform: Seven Points of Malcolm X, later expanded upon by Dr. R. Maulana Karenga, Founder of KWANZAA. AFRAM has assigned Nguzo Saba # 2 - Kujichagalia: Self - Determination to Malcolm X as its premier example. It falls on 12/27! He was funeralized on Sat., 2/27/65! There were 7 women (a wife and six daughters) in his ultimate household. Look for 7's in his life! Dig it. 3/9/99

See Over..

(*) Check out S.E. Anderson's BLACK HOLOCAUST: I passaged and that's 100 million of our ancestors were lost during the middle passage

How to Order the First Day of Issue Postmark

Customers have 30 days to obtain the first day of issue postmark by mail. They may purchase the new stamps at their local post office, affix the stamps to envelopes of their

choice, address the envelopes (to themselves or others), and place them in a larger envelope addressed to:

MALCOLM X COMMEMORATIVE STAMP
POSTMASTER SPECIAL EVENTS
POST OFFICE 2001 JAF BLDG
NEW YORK NY 10116-2001

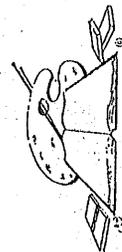
After applying the first day of issue postmark, the Postal Service will return the envelopes through the mail. There is no charge for the postmark. All orders must be postmarked by February 19, 1999.

Stamp Fulfillment Services also offers first day covers for new stamp issues and postal stationery items postmarked with the official first day of issue cancellation. Each item has an individual catalog number and is offered in the quarterly *USA Philatello* catalog. Customers may request a free catalog by telephoning 1-800-STAMP-24 or by writing to:

INFORMATION FULFILLMENT
DEPT 6270
US POSTAL SERVICE
PO BOX 419014
KANSAS CITY MO 64141-6014

First day covers remain on sale for at least 1 year after the stamp's issuance. (These are valuable archives!)

MUSEUM OF AFRIKAN AMERICAN HISTORY - FLINT
2712 N. Saginaw St. - Suite 13E
Flint, Michigan 48505



ADINKRA Pg. 5

AFRIKAN AMERICAN HERITAGE STAMPS...

The GOSPEL SINGER'S stamps are still available; Sister Rosetta Tharpe, Clara Ward, Roberta Martin, and Mahilia Jackson. Beautiful and colorful stamps.

JESSE OWENS, stamps are available on the "1930" series.

Malcolm X's stamps will be available this year for 33 cents as part of the Black Heritage Series. He will be the 22nd Afrikan American honored by the postal service.

You must ask for these stamps and if you don't know these Heroes/ Sheroes on our stamps, your first order of business is to find out what they did. Take out a membership with the Museum of Afrikan American History-Flint!

Jan/Feb, 1999

NOTE: AFRAM estimates that it sent nearly 100 s.a.s.e. (33¢ MX stamps) to the First Day of Issue Postmark Office by 2/19/99, the deadline date. We also sent a letter to inquire as to how many such requests were made, nationally. It can serve as another sign of MX's ICON STATUS! Dig it.
2/19/99

NOTE: MX, a figure in Religios history, is one of the few known ministers to die BROKE! Dig it...

7 Continued: Malcolm X had read African mythology - and learned the number seven (7), for instance, a seventh child was destined to become a leader. When he went to see Casius Clay fight Sonny Liston, he was assigned seat # 7, convincing him that Cassius Clay would win which he did. (See Seventh Child: A Family Memoir of Malcolm X. Secaucus, N.J.: Carol Publishing Group (120 Enterprise Ave. 07094), 1998. (\$21.95).

On Feb., 7, 1999, this reporter spoke on the 7th floor at the Manhattan Center, where Malcolm X had made his 'chickens come home to roost' statement re: the assassination of JFK in 11/63. The audience was reminded of this historic place.

MX was funerized at Child's Memorial Temple, C.O.G.I.C., 1763 Amsterdam Ave. His 'home away from home', 22 WEST Supper Club, is located on W. 135 St., 10037:

INTERNATIONAL AFRICAN ARTS FESTIVAL

Preston Wilcox
271 W. 125th Street, Suite 310
New York, New York 10027

rec'd Fri., May 28, 1999

Preston Wilcox
271 W. 125th Street, Suite 310
New York, New York 10027

May 25, 1999

Greetings:

May this letter find you in good health and serve as an official notice that you have been chosen by the International African Arts Festival Executive Committee, 1999 Living Legend. The IAAF family acknowledges your work and invaluable contribution to all people of African decent and beyond.

In appreciation of your continued concern, support and love for our people we would like to honor you on Sunday July 4, 1999 at 6:00pm. On our Kuumba Stage (undercover) with a special ceremony. As our Living Legend you will also be a part of the 28th Annual International African Arts Parade to be held on, Saturday July 3, 1999 at 12:00pm. Starting at 10 Claver Place. Please forward a copy of your bio and a portrait photo of your person.

Again we thank you for sharing the gifts the Creator has bestowed on you.

With Peace and Joy



K. Mensah Wali
Chairman, Artistic Director

INTERNATIONAL
AFRICAN
ARTS FESTIVAL

P.O. Box 47-1730
Brooklyn, New York 11247

P.O. Box 47-1730 • Brooklyn, New York 11247 • Tel (718)638-6700 • Fax (718)638-3707
Internet <http://www.iaafestival.com> • E-mail artsfestival@earthlink.net

(*) Wilcox was selected from the 10 Claver Place gym to become the first Black in NYC to sign a Professional Basketball Contract (1948 - with the Brooklyn Gothams, ABA. Dig it!

May 23, 1999

Dear Preston:

To let you know I received your packet on the Malcolm X stamp, and thank you very much.

You have been so generous through the years, sharing with the community and also with lucky individuals (like me) who have been recipients of your information packets. I don't know how you managed to financially get out the mailings, but you did so — with dedication.

I'm embarrassed that I never sent anything to help out. At this late date, finally I'm sending a very use amount.

Your generosity has educated the community and untold individuals.

You are certainly a remarkable person who has committed your life for others. You are not only a Malcolm X lover, but a lover of humanity on an international level.

Gratefully forever your warm
friendship. With love, Yuri

P.S. I am very ill right now and am staying with my daughter in Oakland.

NOTE: Yuri was pictured in the Autobiography of Malcolm X administering to Malcolm X. Her Japanese cultural and political background facilitated her understanding of our struggle, in my opinion. Mutual love to you, too, Yuri. See over.....

...ed one of New York's...
 ...men's individual...
 ...Ruth Cameron...
 ...topped the...
 ...In addition to...
 ...several fine...
 ...among the women...
 ...previously, Mrs. Mead...
 ...235. Mrs. Cameron...
 ...with Mrs. Pennington...
 ...Mrs. Bano showed...
 ...a deuce and two change.
 ...Jim Taniguchi and...
 ...from Seabrook, tied...
 ...the men with 233's...
 ...Sho Nakayama, also...
 ...Seabrook, was next...
 ...and Hager showed...
 ...222 and a 220, respectively.
 ...New York's Ben Oda...
 ...213, trailed by Kaz...
 ...Kubo's 212. Ben Hara...
 ...next with a 208.

Kikkoman Wins Three; Nagai Sparkles; 628

Kikkoman Sauces broke their losing ways last Thursday evening in 9W's 900 Classic League play at Englewood Cliffs, N. J., by defeating last place West Shore Metal 3-0. Toru Nagai put together games of 191, two and fourteen in change, and 223 for a 628 to lead Kikkoman. Sonny Yoshida also stroked well as he bombed away for games of 217 and 225 and a 578 series. Kaz Kubo showed a line of 193, 188 and 174 for a respectable 555; while Dan Hughso finished the night with a 533. Ben Oda, number one man on the squad, finished with a 522.

48 Actors and Theatre Prints from the gallery collection of old Japanese woodcuts (1660-1786)—Doris Meltzer Gallery, 39 W. 57th St. Through April 3rd.

* * *

Japanese Prints of 18th and 19th Centuries.—Mi Chou Gallery, 801 Madison Ave. Through March 27th.

* * *

KEY SATO—World House Galleries, 987 Madison Ave.—Paintings. Through April 3rd.

* * *

TAIJI KIYOKAWA—20th Century West Galleries, 1018 Madison Ave. (79th St.) Paintings. To March 20th.

ciation office, 125 W. 72nd St.

The transportation fee of \$12 per person will cover the trip to and from the capitol city. Those who plan to go are advised to pack lunches, to be eaten mid-way in their tour of the monuments and the tidal basin, site of the cherry trees. Plans call for a 1 a.m. departure from in front of the Association office and a return at around 10 p.m.

Those who plan to attend only the meeting are asked to not ring the bell of the Japan Society building, but to call TE 8-2728, from the nearest telephone, whereupon one of the members will open the p.m. for those who have made prior arrangements to attend. Among matters to be discussed are the installation dinner-dance, the History Project, and the EDC meeting scheduled for later this month.

LETTERS TO THE EDITOR

To the editor:

Malcolm's death . . . came as a shattering blow to the untold numbers who followed him, comprehended and believed in his concepts, and were willing to follow his precepts.

Though castigated and villified invidiously by the Establishment and press, Malcolm stalwartly challenged and exposed the immorality of the power structure; the illusion of the constitution; the duplicity of the system; the impiety of the Christian conscience; the hypocrisy of the American dream; the misconceptions of the American way of life; the ambiguity and deviating tactics of the mass news media; and the odium and malignancy of the perpetrations and perpetuation of racism cloaked in respectability, propriety, do-good-ism, and even elegance and dignity.

Last year, for every dribble of civil rights "bestowed" upon Afro-Americans, the nation patted itself on the back. To Malcolm, this was a gross insult and an affront, as rightfully should be.

Denounced as a hater, it is enlightening to note that what he hated were: tyranny, oppression,

disfranchisement, exploitation; enslavement — whether physical, mental, or psychological; race humiliation, stigmatizing; stultifying conditions; limited job opportunities, inferior education, and sub-standard housing for his people; economic and political aggression internationally; foreign intervention and encroachment; and the degrading and wasting of human resources.

In this brief lifetime, he hated with fierceness, the horrendous, confining, and unjust prerequisites manifested in this country, in Africa, and elsewhere, which decent persons anywhere should hate and counter. Few, however, have such courage. Most people in movements assuage and mollify their protests for the sake of racial harmony and ameliorating race relations, thus digressing from the struggle for freedom.

What he loved was carefully omitted from the white press. He loved humanity; the quality of being a human being. He loved dignity; the attribute of being esteemed. He loved justice; the principle of dealing justly with men. He loved freedom, the state of being free, the absence of restraint

or repression. He loved life in its wholeness and beauty, unconfined and with passionate compassion.

He died young, an ebullient, energizing package of vitality, strength, knowledge and perception. Physically magnificent and eloquently articulate, he exuded fortitude and intrepidity while diffusing information, wisdom and truth. Despite being a marked man by some of his own people, he never turned against any of his race, nor sought retaliation.

He was a scholar, but not dogmatic nor pedantic. He spoke the language of his people; he understood what they were subjected to; and ardently dedicated himself to the most rejected, the most degraded — the ghetto-ized. He could electrify a room by his presence; magnetize an audience, but he was no mystic. His abstruse source of profundity was his sincerity, humility, forbearance, selflessness, and a keen sensitiveness to the needs of others. His most generous gift to his people were the hours, days, months and years — the unlimited time that he spent speaking to them on the street and in halls to liberate and renovate the heretofore indoctrinated minds and wills.

It is true that Malcolm lived and died in a state of violence, for

the American climate from the beginning of its history, was entrenched in violence, obvious and palpable from its system of slavery and segregation. It was this same violence that won for this nation, the accumulation of power, wealth, resources, and land, under the guise of adventurous spirit, building new frontiers, creating new worlds, economic assistance and humanitarian concern.

Malcolm was surrounded with violence, as were all his people. It ensnared his every move. But no amount of intimidations, terrorizing, or pressure, could still his vociferations, curtail his dauntlessness, nor emasculate his manhood. He said what was needed to be said.

The American poet, Douglas Mallock, wrote: "Courage is to feel the daily daggers of relentless steel, and keep on living." This he did every day of the past two years, feeling the "daily daggers" courageously, until his last breath.

Norman Douglas, a Scotch writer, once quoted: "No great man is ever born too soon or too late. When we say that the time is not ripe for this or that celebrity, we confess by implication that this very man and no other is required."

Malcolm, however, was more than a great man. He was an Ana-

thema to those who profligated the rights of Black people. He was an Epic, who personified heroic action. He was an Epoch, the starting point of a new period or a striking event. He was a Phenomenon, a rare fact or an exceptional person. He was a Fountainhead, a source of a stream from which emanated strength and hope.

His profound legacy is his infinite love for his Black race. To all others, he leaves the fact to ponder that a man can endure the denunciations, alienation, constrictions, indignities, insults; all the combined forces of vitriolizing iniquities, without mitigating and equivocating his stand.

Regardless of race, religion, citizenship, to have lived in the same era as this remarkable man, should be a personal gain of new perceptions in the affirmation of humanity.

The words of a 19th Century English poet, Sir Henry Taylor, may well epitomize the magnitude of this Afro-American titan who died for freedom. "Such a soul whose sudden visitation dazes the world, vanishes like lightning, but he leaves behind a voice that in the distance far away awakens the slumbering ages."

A profound admirer of Malcolm X,
 Mrs. Mary Kochiyama

act in order to survive

AFRAM-O-V-E-M-E-N-T

unity struggle sharing

Brother Preston Wilcox and the Sixth Pan - Afrikan Kongress

'This paper grows out of our study of the works of activists, scholars and teachers such as Carter G. Woodson, Booker T. Washington, W.E.B. DuBois, Mae Mallory, Queen Mother Moore, Mathew Da Costa, Preston Wilcox, and our brother who left the classroom in order to teach a nation: Ndugu Mwalimu Julius K. Nyerere. It also represents the experiences of brothers such as Kasisi Jitu Weusi, John Churchville, Owusu Sadauki, Bob Hoover, Herman Ferguson and others who have inspired us and guided us with their valient struggles to establish independent educational approaches in North America. In essence, this paper itself represents our struggle to achieve nationhood and to re - educate and re - orient ourselves in ways that are more consiistent with the direction necessary to regain and to vitalize our educational efforts and orientation.'

Source: Committee C, General Summary of Positions and Resolutions of North America, Sixth Pan - African Congress, June 27 to June 27, 1974, University of Dar Es Salaam, Tanzania, (Education and Culture Section), June 26, 1974, p. 4. *

See: Bibliography: Post - Sixth Pan - Afrikan Kongress Publications, Nov., 20, 1974, 3 pp. (Brother Preston Wilcox, compiler.) 25¢ + self - addressed stamped (15¢) envelope.

* This publication is available in mimeograph form or offset. It is 17 pp. long. Single copies are \$3.00 each; bulk rates are available and - encouraged!

Jan., 10, 1979

See Over.....

no one can speak for the voiceless

AFRAM-Harlem 68-72 E. 131st St. Harlem, N.Y. 10037 (212) 281 - 6000

Brother Preston Wilcox

Events which shaped his life

- * born as the oldest son to a Black woman, Ida Mae Wilcox, now deceased.
- * reared as part of an extended Black Family, storefront church, et al.
- * first Black in the history of my hometown, Youngstown, Ohio, to be elected a Class Officer - Treasurer - in his graduating class.
- * attended Morehouse College, Atlanta, G A where he pledged membership in Psi Chapter, Omega Psi Phi Fraternity, earned letters in football and basketball, was a honor student and organized the first on - campus dance between Morehouse & Spellman College students.
- * was threatened with charges of TREASON by a Black First Sgt. for refusing to take Black troops to do KP for German POW's while serving in the Army Air Force.
- * refused to agree to have the Constitution of the Frederick Douglass Society at CCNY re-written illegally to exclude members of the Communist Party. Those who agreed went a long way in white America!
- * First Black to sign a professional basketball contract in NYC
- * Picketed First National Bank at 91st St. and Madison Ave. in 1963 alone, while teaching at Columbia University School of Social Work. re: their South Africa investments.
- * was present in Hamilton Hall, Columbia University. with the Black students bust in Nov., 1968 along with the deceased Dr. Kenneth Marshall.
- * Marrying Katherine E. Wilcox, ~~XXXXXXXXXXXXXXXXXXXX~~, and witnessing the College graduations of my three oldest children, Gwynne, David and Susan. My fourth child, Liana, graduates from high school in Hawaii in May, 1992.
- * Chairing the Michael Schwerner Memorial Fund which established a social work service in Jackson, Mississippi - after having worked with COFO in various locations in Mississippi.
- * Conducting the Pilot Study on Princeton University's campus in 1964 with 40 inner city youth , leading to the establishment of the Upward Bound Program.
- * Writing the proposals for MEND, the UBA, etc. including the first proposal for the training of paraprofessionals for the Dept. of Welfare and the establishment of Family Day Care as a private business.
- * earning the title of "Father of Black School Community Control" which effort lead to the decentralization of the public schools and the hiring of Black principals, administrators, teachers and paraprofessionals.
- * Founding Member, NABSW; Founding Board Chairperson, College of Human Services, East Harlem Youth Employment Service, etc. Original Founder, Harlem Commonwealth Council; member, Planning Team, Medgar Evers College; First National President, National Association for African American Education; Charter Member, Congress of African People; Member, Platform Committee, National Black Political Convention, 1972.
- * I'm still here trying to make a difference with my life and trying not to live my life, in vain.
- * No white man has ever fixed his mouth to ask me to get him a Black woman - or to be/become an 'Uncle Tom'.
- * My undying love for Black people has not dimmed.
- * glad that he woke up this morning and still a major beneficiary of the Creator's love and teachings. My other Guiding Spirits: MLK, Jr., Malcolm X, Nat Turner, Dr. George Washington Carver and Black Woman/Motherhood.
- * hopes to never lose touch with his own soul.
- * Thanks to all those friends who dared to pull my coattail - and to watch my back. I've felt loneliness but never felt that I was all alone!

A view from the past

This is a replica of a poster from the Sixties: The Congress of African People "It's Nation Time: Labor For A Nation, Sept., 3, thru 7, 1970, Atlanta, Georgia. - dedicated to Dr. Clarke -

- 8/6/98 -

| | | |
|---|--|--------------------|
| It's | C O N G R E S S | |
| Nation | O F | SEE OVER |
| Time | A F R I C A N | |
| labor for a nation | P E O P L E S | |
| Sept 3 thru 7 Atlanta, Georgia | | |
| W O R K S H O P S & C O O R D I N A T O R S | | |
| <u>Economic Autonomy</u> | Robert Browne | |
| <u>Political Liberation</u> | Imamu Baraka (LeRoi Jones) | |
| <u>Creativity</u> | Larry Neal* | |
| <u>Religion</u> | Rev. Albert Cleage | |
| <u>Education</u> | Preston Wilcox | |
| <u>History</u> | Yosef Ben Jochanan & John Henrik Clarke (*) | |
| <u>Law & Justice</u> | Atty. Raymond Brown | (1/1/15 - 7/16/98) |
| <u>Black Technology</u> | Ken Cave | |
| <u>Communications System Analysis</u> | Lou House** | |
| <u>Social Organization</u> | Mattie Humphrey | |
| <u>Community Organization</u> | Lew Gothard | |
| <u>Participant</u> | Rev. Jesse Jackson Julian Bond Hayward Henry** Sonny Carson** | |

Congress of African Peoples
P.O. Box 10979, Atlanta, G A 30310
Call (404) 755 - 7724 or 7725

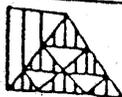
Footnotes: see over.

12-27-90

0

NOTE: Available IN COLOR - 8 1/2" X 11" -red, black & green @ \$2.00 + s.a.s.e. Book Rate; payable to "AFRAM". A Collector's Item!

NOTE: This original poster now hangs in my daughter's, Liana, bedroom.
7/17/94



AFRAM

ALTERNATIVE
INFORMATION/MARKETING
SERVICE

271 West 125 St., Ste 310
Village of Harlem, NY 10027
-4424
FAX & Tel.#:(212) 280-0996

My Black Position Paper

EXTENSION OF REMARKS
OF
HON. ADAM C. POWELL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES
Monday, June 6, 1966

Mr. POWELL. Mr. Speaker, this year I celebrate a quarter of a century in politics.

In those 25 years, a philosophy which has guided my thought and my every act has evolved out of my life experiences as minister, politician, Congressman, and man from Harlem.

This philosophy is summed up in what I call my "Black Position Paper."

But it is an open-end continuing document whose contents are always subject to the influence of new ideas and changing events.

The black position paper is an outline for living and call to action for America's black people.

It is, above all, that passionate reaffirmation in what black people are today and what we can be tomorrow.

The following 17 points comprise my black position paper:

1. We must give our children a sense of pride in being black. The glory of our past and the dignity of our present must lead the way to the power of our future.

2. Black organizations must be black led. Other ethnic groups lead their own organizations.

We must do the same. Jews lead the American Jewish Congress, American Jewish Committee and B'nai B'rith. Irish control the St. Patrick's Day Parade Committee and the Irish-American Historical Society. Poles head the Polish-American Congress and the Polish National Alliance. Italians lead the Italian-American Democratic organizations and the Italian-American Labor Council. This kind of honest pluralism is a happy fact of American life.

3. The black masses must be primarily responsible for their own organizations. Only with black financial control can black organizations retain their honesty, their independence and their full commitment to the urgency of immediate equality.

4. The black masses must demand and refuse to accept nothing less than that proportionate share of political jobs and appointments which are equal to their proportion in the electorate. Where we are 20% of the voters, we should command 20% of the jobs, judgeships, commissionerships, and all political appointments.

5. Black people must support and push black candidates for political office first. This mandate should apply particularly where black candidates are at least equally well-qualified as other candidates.

6. Black people must seek audacious power—the kind of power which cradles your head amongst the stars and gives you the security to stand up as proud men and women, eyeball to eyeball with the rest of the world.

As Chairman of the House Committee on Education and Labor, I control all labor and education legislation. This year, my Committee will raise the minimum wage for the second time in five years—both during my chairmanship. When I first became chairman, the Federal commitment to education was \$450 million. It is now \$360 billion—an eightfold increase. The \$1.7 billion for the war on poverty which has given the poor of America their first opportunity to be heard as a national voice derives its mandate from my Committee.

This is legislative power. This is political power. Above all, this is audacious power.

7. Black leadership in the North and the South must shift its emphasis to the two-pronged thrust of the Black Revolution: economic self-sufficiency and political power. The Civil Rights Act of 1964 (with the exception of Title VII or the "FEPC Title") has absolutely no meaning for black people in New York, Los Angeles, Chicago, Philadelphia, Detroit, or any of the northern cities.

It has been difficult for black leadership to grasp these new dimensions of necessary economic and political power for the black masses. This is because black leadership has been saturated too long with too many hustling social workers and professional "Negro leaders" whose only contribution they can make to American society is that they are white handpicked "leaders."

8. Black masses must produce and contribute to the economy of this country in the proportionate strength of their population. Rather than a race primarily of consumers and stockboys, we must become a race of producers and stock brokers.

9. Black communities of this country—whether they are New York's Harlem, Los Angeles' Watts, Chicago's South and West Sides, Philadelphia's North Side or Detroit's East Side—must neither tolerate or accept outside leadership, black or white.

Too many black communities in America today suffer from absentee black leadership.

Black communities must insist on black leaders living amongst them, knowing and sharing the harsh truths of the ghetto. These black leaders—the ministers, the politicians, the businessmen, the doctors and the lawyers—must come back to the black communities from their suburban sanctuaries or be purged as leaders.

10. The black masses should follow only those leaders who have true power—what President Kennedy called clout—and who can sit at the bargaining table with the white power structure as equals in power and negotiate for a share of the loaf of bread, instead of begging for some of its crumbs. These leaders will be chosen by the black masses themselves.

11. Demonstrations and all continuing protest activity must be non-violent. Violence even when it erupts recklessly in anger among our teenagers must be curbed and discouraged.

12. Black people must continue to defy the laws of man when such laws conflict with the law of God. The law of God ordains that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

13. Black people must discover a new and creative involvement with ourselves. We must turn our energies inwardly toward our homes, our churches, our families, our children, our colleges, our neighborhoods, our businesses and our communities. Our fraternal and social groups must become an integral part of this creative involvement by energizing their resources toward constructive fund raising and community activities.

Too much time is spent on cotillions and champagne sips and running around sipping martinis in the homes of suburban white families. Some of those energies should be directed to helping black families who are starving in the inner city.

14. The War on Poverty must become that more productive crusade for jobs. The only thing that keeps a man impoverished is his incapacity to earn a living. Put some green in his pocket and some bread in his soul and he'll be that better citizen, that more productive father, that finer American.

15. The battle against segregation in America's public school systems must become a national effort, instead of the present regional skirmish that now exists. Title VI of the 1964 Civil Rights Act outlaws *de jure*

racial segregation. It has no meaning or application to the hard core pockets of *de facto* racial segregation in Northern schools which is just as malicious, just as destructive of the human spirit.

16. We must put pressures on our predominantly black colleges to shift their emphasis from teacher education to nuclear physics and aerodynamics. Black colleges are still grinding out teachers and sociologists while other major schools are graduating space engineers and nuclear physicists.

17. Every black man who considers himself an American must become a registered voter. Freedom in a democracy rests on a free electorate. A free electorate only survives when people vote. But do more than vote. Learn to vote for those who are your friends, against those who are your enemies. No black person over 21 must be permitted to walk a picket line or participate in any demonstration unless he or she is a registered voter.

These 17 points are our responsibility in this age of crisis.

Difficult? Yes. Nietzsche said: "Life always gets harder toward the summit—the cold increases, responsibility increases."

Our responsibility must increase. And we must nurse its growth in the bosom of our hopes, defying power which seems omnipotent—loving and hearing and hoping "till Hope creates from its own wreck the thing it contemplates."

Let us, thus, take pride in our black skins in this white man's civilization. In so doing, we will no longer be "wandering between two worlds, one dead and the other powerless to be born."

That other world—our world—the world of the black man's tortured past and his

12439

brilliant future, can take its rightful place in history if we give it the power to be born. It is time now to glory in the golden legacy of our shackled past.

The glory of our past and the dignity of our present must point the way to the power of our future.

Glory in the proud heritage of black heroes like Crispus Attucks, Sojourner Truth, Dorie Miller, and millions of black men whose blood, spilled all over the world in America's eight wars, has watered the lush foliage of American democracy and given it the beauty of ever-lasting life.

Glory in that mighty fortress of our strength—the Christian faith—"On Christ the solid rock I stand, all other ground is sinking sand!"

For there is a God in Heaven Who asks each of us not to be like Elijah who "came thither unto a cave, and lodged there; and behold, the Word of the Lord came to him and He said unto him, What doest thou here, Elijah?"

What doest thou black people of America? You have looked Southward too long. "Ye have compassed this mountain long enough: turn you northward." And be free!

From The AFRAM Files:

5/17/99

AFRAMnewservices REPRINTS
271 West 125 St., # 310
Village of Harlem, N.Y.
10027 - 4424

(212) 280 - 0996 & FAX
Email: afram2@aol.com

See over... ACP, Jr. was the Guiding Spirit behind the Black Power Conference Series...

Brother
Preston
Wilcox
Editor/
Curator

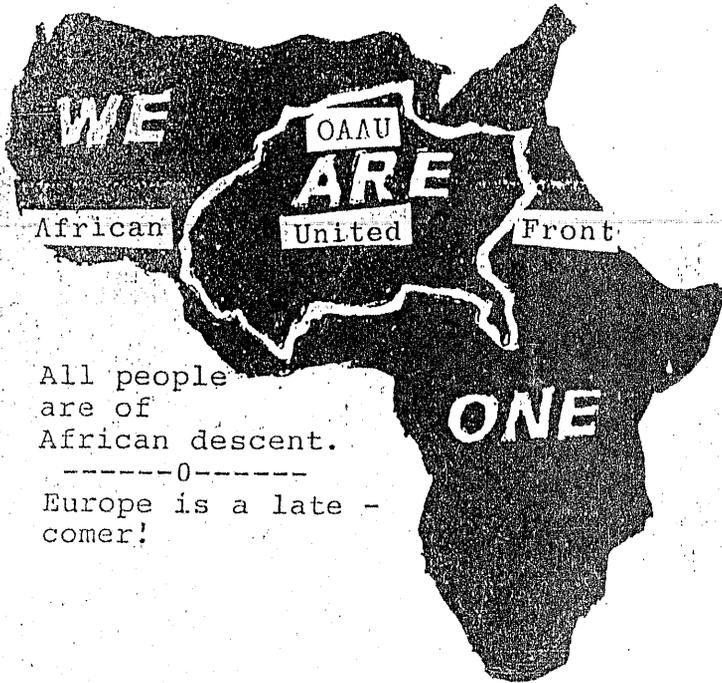
HARLEM

KNOWLEDGE is
PRECIOUS to
HOARD!

- writes as one of us; not for any of us -

SUBSCRIBE @ \$15.00/yr.; 12 issues;
payable to "AFRAM", 10 pp.
African United Front

271 West 125 St., Suite 3
Harlem, N.Y. 10027
(212) 280 - 0996 & FAX.
Email: afram2@hotmail.com
afram2@aol.com



All people
are of
African descent.

-----0-----
Europe is a late -
comer!

Special Announcement:

A Malcolm X Postage Stamp -
33 for us - was announced on 11/21/98!

out the following functions:

- a) Developing a non - governmental, non - sectarian, non - partisan
Coordinating Cadre to organize and staff

Commemorate
their
Birth Dates
And
Memorial Days
Annually!
2/21
5/19
6/29
11/15

- 1) Monthly TOWN MEETINGS to hear and respond to grievances.
- 2) Convening periodic PUBLIC HEARINGS, also involving expert witnesses, to establish COMMUNITY POLICIES on significant issues and concerns.
- 3) Establishing NOMINATING CONVENTIONS for the community approval of candidates for public office or appointees to public positions.
- 4) Election/selection of delegates to State, Regional and National levels of the OAAU.
- 5) Enlist the participation and financial membership support of community - based resident organizations; Block Associations, Public & Private Housing Development Resident Associations, Churches, Youth Groups, etc.
- 6) Conduct on-going Training Seminars, involving public reading together of important documents
- 7) Purchase and own a Regular Meeting Place/Social Center -
A Freedom House

NOTE: The Caribbean, Canada, South America and Great Britain will be included in future graphics.

Sat. 11/21/98 (PW)
Distributed at Kwame Ture's Memorial, Sunday, 11/22/98, Great Hall, CCNY.
See Over..

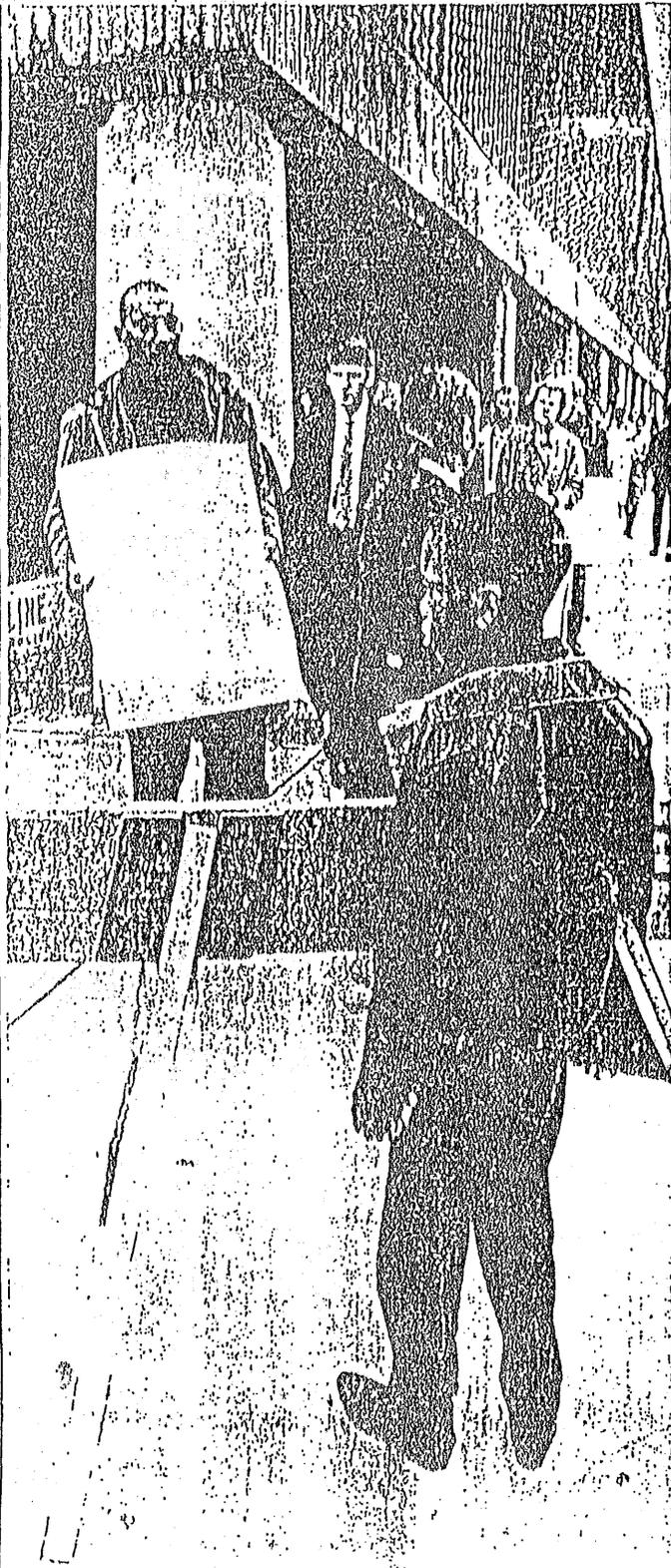
WWW: <http://www.africanhistory.com/afram.htm>

-----0-----
Brothers Malcolm X/El Hajj
Malik El Shabazz -(5/19/25-
2/21/65) - and Kwame Ture -
(6/29/41 -11/15/98)-left us
two (2) Organizational Goals
to fulfill:

- a) The OAAU - Organization
of Afro-American Unity
- b) African United Front

Unity remains a far off dream
unless the present survivors
are prepared to participate
in completing their mission
as our own absolute obligation.

AFRAM plans to disseminate
this statement throughout
the Harlem Diaspora to plant
the seeds for a locally -
based OAAU Branch carrying



Picketing of U.S. 201 by Stokely Carmichael (fresh out of an Atlanta jail) and others in September 1966 was opening phase of drive for black control of black schools. The burgeoning movement for self-determination has grown out of the failure of existing institutions to meet the needs of children of the black community.

11/21/98

SOURCE: Alex Poinsett, "Battle To Control Black Schools: NATIONAL Drive Mounts For Ghetto Self - Determination In Education" in EBONY, date misplaced (circa 1966-67), p. 50.
 2-23-96 (Note Kwame Ture (aka Stokely Carmichael) is a patient in Columbia Presby-terian Hospital.)

NOTE: Just by showing up. Ture placed the Harlem-based Community Control Movement on the National Agenda!

NOTE # 2: ORDER AFRAM's Reprint Composite on The Passing of Kwame Ture, 11/23/98, 50 pp. (\$5.00 + s.a.s.e.(8 1/2" X 11")); payable to "AFRAM" (*)
 271 West 125 St., #310
 Harlem, NY 10027 - 4424
 (212) 280 - 0996 & FAX
 Email: afram2@aol.com
 afram2@hotmail.com
 (*) Includes 'Last Will' and Memorial Programme.

11/23/98

AFRAM newservice REPRINTS
 271 West 125 St. / MLK Blvd., Ste. 310
 HARLEM, NY 10027
 (212) 280 - 0996 @ FAX.
 Email: afram2@aol.com

[EDITOR'S NOTE: Bro. Kwame Ture wrote this letter several days before he died. His objective was to fight to get unjust U.S. sanctions lifted from countries such as Libya, Iraq and Cuba. May Allah be pleased with our Brother and Freedom Fighter Kwame Ture.]

November 5, 1998

We know that one of the greatest crimes an individual can commit is that of being ungrateful.

I have made many errors, but of one thing I am certain, my ability to continue serving in the African and World Revolution is greatly attributed to a number of contributions that I have received from the masses of African and other Oppressed Peoples worldwide. We cite here just a few examples.

In 1966, when I had just been elected Chairperson of the Student Non-violent Coordinating Committee, my first official act was to visit the Honorable Elijah Muhammad and the Nation of Islam. It is then that he ordered all members of the Fruit of Islam to protect me wherever I traveled, anywhere in the world. I am still under that umbrella of protection today, here in Africa, in Guinea. I could never be ungrateful to the Nation of Islam, to the Honorable Elijah Muhammad, nor to his incarnation—Minister Louis Farrakhan.

In 1967, U.S. imperialism was seriously planning to assassinate me. It still is, this time by an FBI induced cancer, the latest in the white man's arsenal of chemical and

biological warfare, as I am more determined to destroy it today than in 1967. It was Fidel Castro who, before the Organization of Latin American States Conference, said, "if imperialism touches one grain of hair on his head, we shall not let the fact pass without retaliation."

It was he who, on his own behalf, asked them all to stay in contact with me when I returned to the United States to offer me protection. I could never be ungrateful to the People of Cuba nor to Cuba's incarnation—Fidel Castro.

In 1967, Presidents Ahmed Sekou Toure and Kwame Nkrumah, through the intercession of Shirley Graham DuBois, invited me to attend the 8th Congress of the Democratic Party of Guinea (RDA). They invited me to live, work, study and struggle here in Guinea, an invitation

that I readily accepted, despite tremendous criticism from almost every quarter. Thirty years later, I still live in Guinea, working, studying and struggling for the African Revolution. And I will continue to do so until the last second, of the last minute, of the last hour, of the last day. And it is my wish to sleep here in Guinea, eternally. I could never be ungrateful to the People of Guinea, nor Guinea's and Africa's incarnations—Ahmed Sekou Toure and Kwame Nkrumah.

Today, on behalf of the All-African People's Revolutionary Party (A-APRP), I am honored to accept

'I shall remain eternally steadfast and faithful to revolutionary principles. And I know that my biological and ideological family will remain steadfast and faithful as well.'

Continued on page 22

KWAME TURE

1941 - 1998

- Kwame Ture's Last Will & Testament, 11/5/98.(*)

Reprinted by:

AFRAMnewservices REPRINTS Series
271 West 125 St./MLK, Jr. Blvd., Suite 310
Village of Harlem, N.Y. 10027 - 4424
(212) 280 - 0996 & FAX.
Email: afram2@hotmail.com
afam2@aol.com

(*) Source: The FINAL CALL, 11/24/98, pp. 21 & 22. Also published in The Daily Challenge

Declaration

Continued from page 22

an invitation that has been extended by Brother Muammar Al Gadhafi and the People of the Libyan Jamahiriya, to travel to Tripoli, which is in Africa, so that they might assist me in my eternal fight against an unyielding enemy. It would be ungrateful and un-African for me to refuse.

We wish to thank Brother Muammar and the People of the Libyan Jamahiriya for sending us this hospital plane, which I and members of my biological, ideological and social family now board. This act is just one more act of an infinite number of Brother Muammar's and the Libyan People's contributions to African and World Humanity. I am sure I will never be ungrateful to the revolutionary People of the Libyan Jamahiriya as long as I live, as I shall remain eternally steadfast and faithful to revolutionary principles. And I know that my biological and ideological family will remain steadfast and faithful as well.

Sisters and Brother Comrades, we know that the Cuban and Libyan Revolutions have a base of solid support among the Africans in United States and around the world. Imperialism also knows this. This support has been earned by Cuba and Libya, at great sacrifice. All Africans in the United States know anytime imperialism is hunting an African Revolutionary, if they make it to Cuba, as in baseball, they are home safe. From Robert Williams to Assata Shakur, Cuba has paid a heavy price as a haven for Revolutionaries throughout the world. We also know, first

hand, Libya's contributions to, and protection of, African and other Revolutionaries worldwide. U.S. imperialism is doing everything possible to corrode Cuba's and Libya's support among the Africans in the United States and the world.

Today, we board a hospital plane to travel nonstop from Conakry to Tripoli, Libya, a revolutionary country, and an African country. All of our Brother, Sister and Allied Organizations, worldwide, have been requested by our Party, the All-African People's Revolutionary Party, to join us in Tripoli; and on our return from Tripoli to Conakry. Travel to a revolutionary country, especially one in Africa, must lead to concrete action to advance the African and World Revolution. We have a heightened responsibility to help protect Cuba and Libya at this time. We must move before U.S. imperialism is strengthened and attacks, not after, by strengthening our people ideologically and practically now. We must cement Cuba and Libya to Africa and to African People worldwide, and vice versa.

We must make it clear, that an embargo and travel ban against Cuba and Libya is an embargo and travel ban against Africa and against one billion African People who are scattered, suffering and struggling in every corner of the world. We must make it crystal clear that if you attack Cuba and Libya, you attack all African People worldwide, and we must break U.S. imperialism's hands off Cuba and Libya. We must end this illegal and immoral embargo and travel ban now. And with this act, by our example of boarding this hospital plane, we declare an end, once and for all, to this illegal and immoral embargo and travel ban, an end to

this latest crime against African and World Humanity

As children, we joined the Freedom Rides to break the back of segregation and apartheid in interstate transportation in the United States. Today, we ride on the front of the bus; we charter buses to take one million men, women and children to marches in Washington, Philadelphia, New York and Atlanta. And we will never turn back.

In the 1960s, we said, "Hell No, we won't go" to Vietnam, to fight against a people who never called us a nigger, and we didn't go. We said that they would defeat U.S. imperialism, and the heroic Vietnamese People, under the sterling example and leadership of the eternal Ho Chi Minh, did.

Today, we say, "Hell yes, we are going to Libya!" We are traveling nonstop, all the way, from Conakry to Tripoli, and we warn the U.S. government not to interfere. We are certain today that the people of Cuba and Libya, under the steadfast leadership of Fidel Castro and Muammar Gadhafi, will be victorious. The embargo and travel ban against Libya, Cuba, North Sudan, Korea, Iraq and Iran is finished, as of this day. The All-African People's Revolutionary Party is honored to make our humble contribution towards its end. We thank you. As African youth worldwide say, "the beat goes on."

As always, we remain Ready for Revolution!

Kwame Ture

Central Committee Member, All-African People's Revolutionary Party and the Democratic Party of Guinea

Conakry, Guinea

NOTE: AFRAM's 'Kwame Ture File' will be shared with Hazlem's SCHOMBURG, Howard U's Moorland - Spingarn Research Center and with the AAPRP.

11/23/98

Stokely Addresses United Front

Stokely Carmichael, former leader of SNCC and outspoken Black Power militant, was guest speaker at the weekly meeting of the Roxbury United Front last Friday night.

Speaking to a group of fifty members of Roxbury organizations who had gathered to vote on proposals for the allocation of some \$150,000 of United Front funds to black businesses and organizations, the famous militant praised the group, saying the blacks must set the climate in black communities through organization like the United Front.

"Given the climate of the country today," he says, "most black organizations will not be able to operate above ground much longer before they are crushed by the government. Organizations like the United Front are needed to give guidance during the period of repression coming on."

He spoke of bringing all black power ideologies--the NAACP, CORE, SNCC, and Muslims--together. "The propaganda existing in the black community is that 'niggers can't get together,' he said. "The job of black people is to reverse that propaganda. That is what the United Front must do."

As an example of the need for black unity, Carmichael noted the situation in Washington D.C. After Martin Luther King's death, he observed, "the D.C. people got moving. New organizations grew up just to get some of the money starting to flow into the black community. People began popping up and demanding money. It's unfortunate that the people who demanded money weren't doing the burning. We called them 'Black Power Pimps'."

An organization like the United Front was able to keep the incoming money flowing in the right direction, he noted, and suggested that such an organization would not only prevent this profiteering, but would also prevent whites from dividing the black community. One central organization, to which all funds might be directed, would cut out division and organizational bickering.

"Whites are dividing our communities by throwing out crumbs," Carmichael declared, "but the black community cannot and will not be divided. The Man is now recognizing that he will not be able to disrupt the black community."

In the District of Columbia, he stated, most black organizations have representation on a 9-man central committee, one member coming from each segment of the community. This committee accepted \$6000,000 for the total community, the first sum of money to come in after the April riot.

Turning his attention to the small amount of riotous activity following the forced evacuation of Resurrection City, Carmichael explained to the group what he termed 'The June 24th Trick Bag.' He blamed 200 or so SCLC affiliates for starting the riot by coming en masse to 14th and U St. in the black area of D.C., and causing trouble with the police.



who immediately imposed a curfew. A curfew is bad for the people on 14th and U," he said, "because all the people there are hustlers and need to work at night."

He also charged that SCLC used non-violence as a means of starting the riot and caused the imposition of the curfew which affected non-rioting residents of the city, that Solidarity Day was a white-conceived idea to take over the poor people's campaign and exclude D.C. blacks from participation; and that whites were allowed to take key positions in

CONT. ON P. 5

BAY STATE

BANNER

CONT. FROM P. 1

the campaign. 'During the riot,' Carmichael said, 'the only black that whites could get to tell people to 'keep cool' was James Brown. But there was even a little violence at his show. That way we don't insult the Brother, but just bring him home gently. It also shows whites that Brown is no good to them.'

He cited this incident as an example of how a black United Front is moving the entire black community in the nation's capital.

Again addressing himself to the curfew as a new police repression tactic, Carmichael stated that 'this country is psychologically preparing the blacks for curfews like those in South Africa.' Asked how blacks could counteract the use of curfews, he suggested that blacks get the hippies out at night in violation of any imposed curfew. 'Say to them, you want to be black? well, black people shoot cops. I haven't seen you shoot any.' Then let blacks sit back safe and watch the hippies break curfews.

Carmichael also charged white society with increasing its stock of weapons, building concentration camps and preparing to suppress black people.

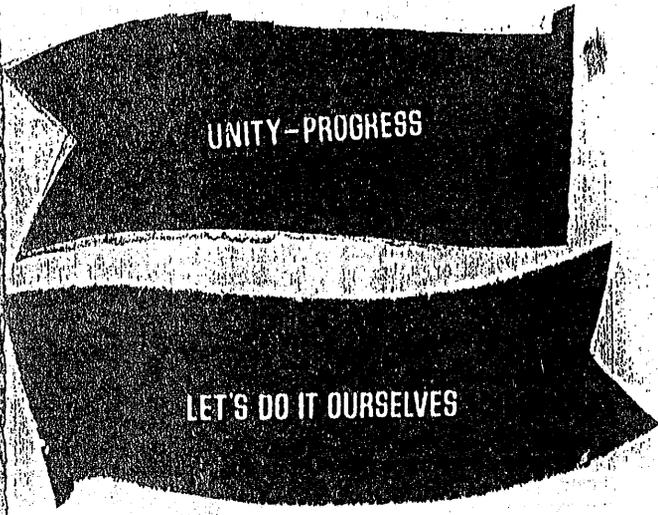
'I saw the April Rebellion in D.C. as political,' he said. 'Since then, crime rates have increased. The difference now is that whites are not only robbed but killed as well. Whites are scared now; they are running out of the community. I interpret that as political. We are taking over that community, taking over D.C.'

During the speech, there was a heated exchange between Carmichael and several militants, and Chukuma Ozidema of SEMCO. 'I believe in black power,' said Ozidema. 'I scream it to heaven. But don't fool ourselves; most of the money we have comes from white people. We are on an island in the cities. Whites could cut off the water, the food, the services, and the same people who are running their mouths against Whitey will be at each other's throats trying to get something in their mouths.'

To Carmichael's call for revolution, Ozidema answered: 'You are a travelling General; I am a stationary General. We are not in a Revolution in Boston. We stopped a riot here in Roxbury.'

Because of Carmichael's appearance, the proposals which were to be adopted by the United Front were only discussed and postponed until the next meeting. Controversial proposals, which elicited much discussion from the members of the group, were: the suggestion that the United Front Board should have absolute authority to grant or withhold, as well as set, the amount of funds given a local business or organization; and, the suggestion that, in order to receive money from the Front, an organization can have no ties with the federal or state government, including funding.

Members of the fund-raising board of the United Front were John Ertla, Marty Frazier, Comaron Bird, Ted Lumpkin, and Chukuma Ozidema.



From the AFRAM Files:

Some of our young brothers/sisters are urged to view Brother Ture as a Guiding Spirit! Read about him, collect videos/audio tapes on him,, establish a REPRINT Composite on him, etc. He was an incomparable model; he made his people's interests his own!

Cowards, sell - outs, etc. need not apply!

11/23/98

SUBSCRIBE to AFRAM @ \$15.00 per year; 12 issues; 10 pp. each.

Check out AFRAM on the Internet. See above. 11/23/98

TO: Librarians, Archivists, Activists, Collectors, Authors, etc.

AFRAM has compiled a Kwame Ture File which exceeds 60 pp. of REPRINTS. This composite provides an insight into the range of the content included. It will make an excellent addition to SPECIAL COLLECTIONS in libraries since it lends itself to easy reproduction (and sale) and continuing supplementation.

It is available at 25¢ per page; payable to "AFRAM", 271 West 125 St., Village of Harlem, N.Y. 10027 - 4424; (212) 280 - 0996 & FAX. Email#: afram2@aol.com.

WE are particularly interested in getting it in PRISON LIBRARIES because of the self-rehabilitating power of its content.

4/24/99 - MUMIA FREEDOM DAY...

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St., Suite 310, Harlem, N.Y. 10027



OUR BLACK SHINING PRINCE



Brother Preston Wilcox
Editor/Curator/Archivist
(212) 280 - 0996 & FAX
Email: afram2@hotmail.
afram2@aol.com

ALTERNATIVE
INFORMATION/MARKETING
SERVICE

AFRAM

"The ability to read, awoke in me a long dormant craving to be mentally alive." Malcolm X

5-19-96

MX's 71st!

Gabriel Koren's award-winning memorial sculpture of Malcolm X graces our front page this weekend in honor of the slain civil rights leader's 71st birthday on Sunday. The 6'-4" bronze life-size work will be on permanent display at Harlem's Audubon Ballroom where Malcolm was assassinated in 1963.

DAILY CHALLENGE WEEKEND EDITION, MAY 17-19, 1996

Location: Malcolm X Memorial Museum
3960 Broadway @ 186th St
Harlem, N.Y. 10032 (212) 795 - 3475

COST: FREE with s.a.s.e. (32¢). Available IN COLOR @ \$1.50 plus s.a.s.e. (32¢ payable to "AFRAM". See over

X

BROTHER KWAME TURE

1941-1998

Kwame is survived by his mother Mabel, sisters Umilta, Lynette, Judith and Najib and two sons, Bokar Biro and Alpha Yaya, his ex-wives, the famed South African singer, Miriam Makeba and Maryatou Barry. His ideological family includes all A-APRP members and supporters and the militants of the Democratic Party of Guinea (PDG-RDA), of which he served as a central committee member, comrades of the Pan-Africanist Congress of Azania (PAC), the Azania People's Organization (AZAPO),

the Pan-African Union of Sierre Leone (PANAFU), the African Party for the Independence of Guinea Bissau and Cape Verde (PAIGC) and many, many other brother and sister organizations too numerous to mention. His international family includes the members and supporters of the American Indian Movement, International Indian Treaty Council, La Raya Unida, The Palestine Liberation Organization, the Irish Republican Movement and the Revolutionary Republics of Vietnam and Cuba.

Kwame Ture died in his beloved Africa, affirming that if Africa's children cannot alleviate her sufferings at least we will share them fully.

One Unified Socialist Africa

Kwame Ture

LONG LIVE THE AFRICAN REVOLUTION !

Kwame Ture Memorial Tribute Program

I. Opening Spiritual Ceremony and Activities:

- A. Native American Procession -Bill Means
- B. Traditional African Drum Call and Libation
- C. Christian and Muslim Prayer

II. Welcoming Address - David Brothers, A-APRP

III. Family Acknowledgements

IV. Cultural Presentations

V. A-AWRU Presentation - Sharon Sobukwe, A-APRP

VI. The Life of a Revolutionary

- A. SNNC - Bill Hall
- B. Black Panthers - Kathleen Cleaver
- C. A-ACPC -(PDG , PAIGC, PANAFU, AAZPO)
- D. Cultural Presentations
- E. Alliances -AIM, , Libya, Cuba, PLO

VII. Eulogy - Mawina Kouyate, A-APRP

VIII. All-African People's Revolutionary Party Presentation -

Mike Cooper, A-APRP

IX. African United Front Presentations

X. Young Pioneers Institute Presentations

XI. The Last Mile - Sistah Lori

XII. Closing Remarks



Brother Kwame Ture, revolutionary Pan-African organizer, has crossed over to the land of our ancestors to continue the struggle for our people.

Brother Kwame's transition occurred peacefully on Sunday November 15, 1998 after a long battle with cancer. He died in Conakry, Guinea - his home for the last thirty years.

Kwame Ture was a central committee member of the All-African People's Revolutionary Party and a leading figure in the global Pan-Africanist movement. His political career spanned four decades of struggle - from civil rights/ anticolonial movements to Black Power agitation to the present era of building mass, revolutionary Pan-African Parties.

Kwame Ture made immense contributions to the struggles of African people worldwide. He was a tireless and humble organizer in the service of the African Revolution. His life and work will continue to inspire all those who seek the ultimate solution to the long centuries of oppression and exploitation of Africans worldwide. This solution is Pan-Africanism, the total liberation and unification of Africa under scientific socialism.

Civil rights To Black Power!

Born Stokely Carmichael, the son of Adolphus and Mabel Carmichael, in Port of Spain, Trinidad on June 29, 1941,



Kwame moved with his family to New York at an early age. In 1960, while studying at Howard University in Washington, he joined the Student Nonviolent Coordinating Committee (SNCC) and threw himself into the struggle for desegregation and civil rights. As a SNCC organizer, Kwame participated in sit-ins, freedom rides and voter registration drives in the racist Deep South. His numerous arrests and battles against the Klu Klux Klan and FBI-CIA intrigues steered him in struggle.



Ahmed Sekou Toure, Supreme Responsible of the African Revolution

Kwame became Chairperson of SNCC in 1966 and he raised and popularized the call for "Black Power!" during the Meredith march in Mississippi that year. In 1967 he became the honorary Prime Minister of the Black Panther Party in a move to forge unity between the Panthers and SNCC. Kwame's call for an African United Front of all (Black) African organizations struggling against racist oppression became his trademark demand and remained so throughout his life.

From Havana to Hanoi!! From Tennessee to Tripoli, Smash Imperialism!!

Kwame's growing understanding of the nature of US imperialism led him to travel widely in support of the struggles of the people's of Palestine, Cuba, Vietnam, Ireland, Puerto Rico, North Korea and to large principled refusal.

nizations of the oppressed Indigenous People of the Americas.

Under Kwame's leadership, SNCC denounced the Zionist aggression against the Palestinians and Arab people during the 1967 Israeli war. Kwame also played a leading role in organizing mass resistance against US aggression in Vietnam. In 1968 he visited Hanoi and held extended discussions with Vietnam's heroic leader, Ho Chi Min. Kwame always called this meeting "one of the greatest honors of his life".



Kwame Nkrumah, Founder of the A-APRP

Kwame was a life long supporter of the Cuban Revolution and traveled many times to Havana in defiance of the unjust US travel embargo. It was his principled support for the revolutionary struggles of oppressed peoples worldwide that earned him the vicious hatred of the FBI-CIA which orchestrated his banning and exclusion from over thirty countries in the world at one point. But Kwame Ture's courage, sincerity and tireless work in the service of humanity won him the love and admiration of struggling people everywhere.

Black Power To Pan-Africanism!

Following his marriage to exiled South African artist Miriam Makeba and in his search for the correct solution to the oppression of African people, Kwame Ture always referred to this as his

decision I ever made".

In Conakry he became secretary to President Kwame Nkrumah, overthrown by the CIA coup in the Ghana in 1966 and studied under Guinean president Ahmed Sekou Toure. Under the tutelage of these two great Pan-Africanists, Kwame recognized that organization and constant political education are key to the liberation of African and all oppressed peoples. And this is what Kwame Ture unselfishly committed his life to doing everywhere and under any circumstances. The first study cells of the All-African People's Revolutionary Party were created by Kwame Nkrumah in Conakry in 1968. In 1969 Kwame Ture under took the assignment to revisit North America to build the A-APRP under Nkrumah's organizational direction. Today the A-APRP works on four continents and includes Africans born in many different countries - united by the single objective to ensure that Africa frees, unites and develops itself as a power for good in the world. Kwame gave his life to build the A-APRP and struggling for Pan-Africanism - "It is only when Africa is free that all Africans everywhere will be free" that was his constant watchword.

In 1980, Kwame Ture, together with sisters in the A-APRP, pioneered the formation of the All-African Women's Revolutionary Union to ensure that African Woman assumed a vanguard role in eliminating not just nation (race) - class oppression, but also the added burden of sexism as well.

Kwame Ture has not left us! His legacy continues - Light The Fire!



...mber, + sisters, his second wife Maryatou and 2 sons. His ideological family includes all A-APRP members and supporters, militants of the Democratic Party of Guinea (PDG-RDA), which he also served as central committee member, comrades of the Pan-African Congress of Azania (PAC), Azanian People's Organization (AZAPO), the Pan-African Union of Sierre Leone (PANAFU), the African Party for the Independence of Guinea-Bissau and Cape Verde (PAIGC)

influence on us all. For those of us who loved Kwame they must continue to work unceasingly for unity, justice, peace, progress, and socialism! We must continue to work in that spirit. Kwame lived for his people-We will for him-through our work!

Kwame Ture's commitment to organizing his people was unparalleled in his generation. Thus



Kwame Ture and Assata Shakur of the Black Liberation Army in Cuba

and many other brother and sister organizations fighting for the liberation of African people worldwide.

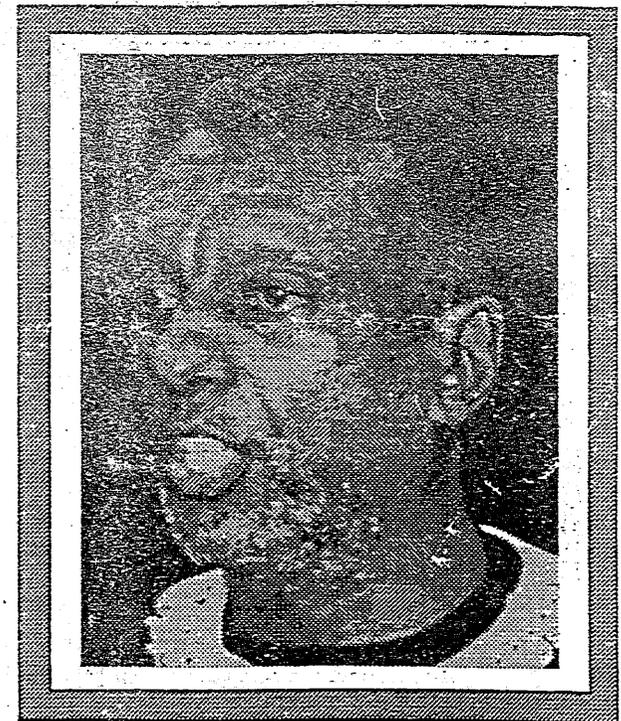
Kwame's consistent work with students and his popularizing the slogan "Students Are The Spark Of The African Revolution" made him a popular speaker on university campuses all over the world and drew many into the ranks of the struggle.

Those whose lives were touched by Kwame Ture are living testimonies to his commitment to the struggles of his people. To all those who knew and loved Kwame we say "Do Not Mourn!" Kwame Ture is not dead! Kwame has left us only on the physical plane-and for him ideology and principles were primary! In that arena Kwame Ture continues to live

***"Ready
for
Revolution!"***

**MEMORIAL TRIBUTE
TO OUR AFRICAN WARRIOR**

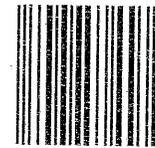
**BROTHER KWAME TURE
(Formerly Stokely Carmichael)**



***Born June 29th, 1941
Transcended to the Ancesters
November 15th, 1998***



Working on an AFRAMail/e-mail connection
relative to the MX Communiversity Files.
You have helped me, immensely, with your
consistent, persistence, mining and sharing
his leagacy of practise.



0000

43606

U.S. POSTAGE
PAID
UNIT CITY.ST
00000
JUN 19. 99
AMOUNT

\$1.21

00042818-11

Professor A.A.
University of Toledo
2100 University Hall
2801 Bancroft Avenue
Toledo, O H 43606

The Malcolm X Stamp

By Christopher Toote-Spurling



The U.S. Postal Service recently gave a thumbs up to a stamp featuring Malcolm X in its Black Heritage Series. Many people, including Mal-

colm X's daughters, did not believe the stamp would ever come out. However, their doubts were cast aside when the stamp became the 22nd in the commemorative series, which honors the great contributions African Americans have made to our nation.

The African-American community has responded with enthusiasm. "As a Muslim, Malcolm was a good leader, and the stamp shows the importance of the work he did in this country," said Sahiudou Timite, a college student and Harlem resident.

"Malcolm was a good leader, and the stamp shows the importance of the work he did in this country." -Timite

Others agree with Malcolm X's powerful role as a charismatic leader of the 20th century. "As a leader, he believed in his cause, and in the people that followed him," said Sam Bryant, president of Horizon-Life Skill Development.

Malcolm X, who was born -Malcolm Little in Omaha, Nebraska, in 1925 and later became known as El-Hajj Malik El-Shabazz, was a powerful man in the Civil Rights Era who dreamed of a better world and dared to

do something about it. In 1952, Malcolm X joined the Nation of Islam, but later broke away from the organization. He was assassinated in Harlem in 1965.

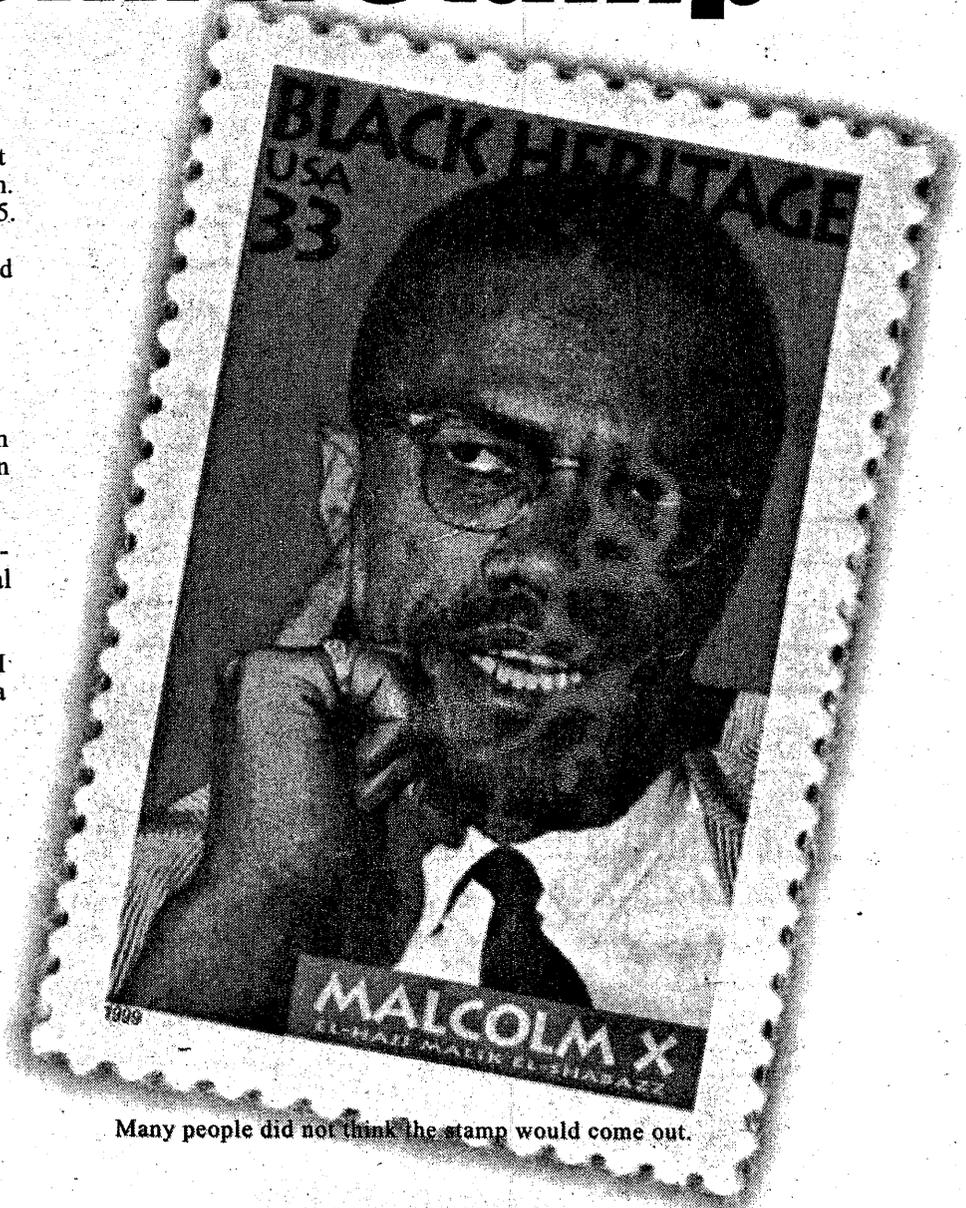
"I'm glad they brought out a stamp of Malcolm X," said 14-year-old Dominique Riley. "Although he and Martin Luther King wanted basically the same things, like equal rights for everyone, no one really heard about Malcolm X."

When asked what his reaction was when he saw Malcolm X's face on a stamp, Bryant said, "Very little. America's recognition has little to do with his commitment. Economic independence, community control, political power still eludes us."

However, Prof. Michael Eric Dyson of Columbia University said, "I think that Malcolm X is deserving of a wider cultural circulation, and the stamp is one way to promote this."

Dyson also contends that "of course we're always cautious of the mainstream appropriation of our radical black leaders," but felt that the stamp showed Malcolm X's move into a wider cultural selection.

While some may question v anyone would object to there being such a stamp, Bryant said the better question is "Why is he on a stamp?" Let them answer that question. 



Many people did not think the stamp would come out.

MALCOLM X

Young People Rap About Malcolm X

*Celebrating the Seventy-Fourth Birthday of
El Hajj Malik Shabazz / Malcolm X*

May 19, 1999

**at the Schomburg Center for
Research in Black Culture
Malcolm X Boulevard at 135th Street**

Free Admission

2:00pm - 4:00pm

Dramatic Skits

Teenage Panelists From Area High Schools

Martial Arts Demonstrations

Dance Performances

4:00pm - 6:00pm

Round Table Discussion:

Communication for Change:

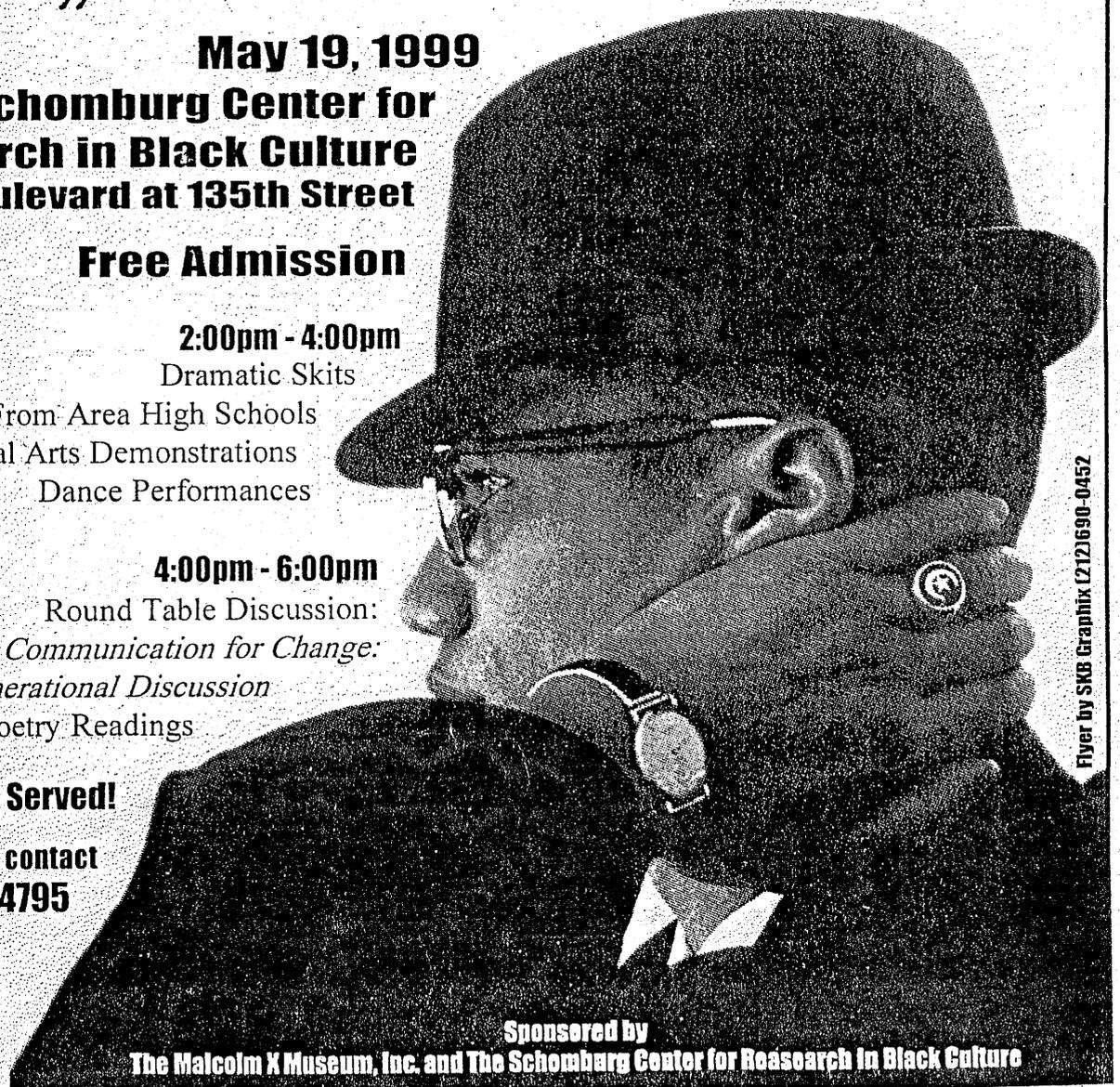
An Intergenerational Discussion

Poetry Readings

Refreshments Served!

For more information contact

(212) 283-4795



Flyer by SKB Graphix (212)690-0452

Sponsored by

The Malcolm X Museum, Inc. and The Schomburg Center for Research in Black Culture

To add to your
excellent compilation

This transcript has not yet been checked against videotape and cannot, for that reason, be guaranteed as to accuracy of speakers and spelling. (DW)

LIKE IT IS Show #1153

Air Date: May 23, 1999

Malcolm X: Three African-American Women Who Knew Him

GIL NOBLE, Host: Welcome. This past Wednesday, May 19th, the late Malcolm X would have turned 74 years old. In this edition, three women who knew him and knew this exceptional man well, who share some of their remembrances of him.

Now, in a 1962 speech in Los Angeles, Malcolm had some pointed comments about African-American women.

MALCOLM X: The most disrespected person in America is the black woman. The most unprotected person in America is the black woman. The most neglected person in America is the black woman. And as Muslims, the Honorable Elijah Muhammad teaches us to respect our women and to protect our women. And the only time a Muslim really gets real violent is when someone goes to molest his woman.

We will kill you for our women. I'm making it plain, yes. We will kill you for our women. We believe that if the white man will do whatever is necessary to see that his woman gets respect and protection, then you and I will never be recognized as men until we stand up like men and place the same penalty over the head of anyone who puts his filthy hands out to put in the direction of our women.

[Commercial break]

GIL NOBLE: Vicki Garvin is a veteran political activist. I welcome you to Like It Is. She's invited by Jean Reynolds of the Malcolm X Commemoration Committee. Welcome to Like It Is.

JEAN REYNOLDS, Malcolm X Commemoration Committee: Thank you.

GIL NOBLE: And Khadiyyah Canton of Mosque Sabor, I welcome you to Like It Is.

KHADIYYAH CANTON, Mosque Sabor: Thank you.

GIL NOBLE: I guess each of you, we might begin this talk by just you letting me know the circumstances under which you first met Malcolm. How did you meet him, Ms. Garvin?

VICKI GARVIN, Veteran Political Activist: I met Malcolm in the '40s when he was working as a waiter and a bartender at Small's Paradise on what was then called Seventh Avenue near 135th Street. I worked nearby in New York Urban League, in fact, and I would go there to have my lunch quite frequently. He was a very charismatic young man. He was very pleasant and his customers really liked him.

He was known then as the Detroit red. You know, so often when we say red that means he's radical or communist or a word that's usually bestowed on people because of their politics. But Malcolm was called red because of the shade of his hair. It had nothing at all to do with what he was thinking about, not back in the '40s.

GIL NOBLE: And you became friends?

VICKI GARVIN: No. He would be what I would call now a

kind of hippie type. Back in the '40s, he was quite young.

GIL NOBLE: I see. So the transformation had not yet occurred?

VICKI GARVIN: No. He was a—

GIL NOBLE: This was before prison and all of that?

VICKI GARVIN: No. He was just Detroit red. It was only years after that, he was always pleasant and courteous but we didn't have any kind of exchange of conversation at that time.

GIL NOBLE: When did you really begin to get to know him?

VICKI GARVIN: Well, it was many years after that but I began to see him on the street corners making speeches, usually from a ladder. And well, we had all kinds of people on the street talking. And I stopped to listen to hear what he was going to say. And he was talking about the white devil and, you know, how bad things were here for people of color and I said man, I know you must know something cause I, if I was on that ladder I would say the same thing.

GIL NOBLE: Did he remember you from the Small's Paradise days?

VICKI GARVIN: No.

GIL NOBLE: He didn't?

VICKI GARVIN: No. That was a very popular place, as you might remember, and there were people coming and going. I didn't go there that frequently and we never had anything to talk about. So I would just stand there and listen to him. But he wasn't just beefing about how bad things were. He also spent some time to be critical of his own people and that certainly would include me because god knows I made mistakes.

GIL NOBLE: They say he was an equal opportunity critic.

VICKI GARVIN: Well—

GIL NOBLE: Everybody who needed a spanking got it from Malcolm I heard.

VICKI GARVIN: Well, when he began to be critical of us I said man, you're dialectical because no people of any race or color are monolithic. So I said well maybe, you know, he said all this to sort of wake people up so that, you know, in addition to us criticizing other people we would anticipate that somebody would criticize us.

GIL NOBLE: Let me interrupt and ask you, did you ever go to the mosque? Did you ever follow him into that phase of his life?

VICKI GARVIN: No, no, no, no, no.

GIL NOBLE: Okay. Okay. Let me move on. We'll come back. We've got a lot to talk about Ms. Garvin.

VICKI GARVIN: Okay.

GIL NOBLE: But I'd like to ask Sister Jean Reynolds, when did you first meet him?

JEAN REYNOLDS: I believe it was in the late '50s or early '60s that—

GIL NOBLE: He's in the Nation now.

JEAN REYNOLDS: Yes, absolutely.

GIL NOBLE: You were in the Nation?

JEAN REYNOLDS: After I'd seen Brother Malcolm I had no other choice.

GIL NOBLE: What do you mean? Where did you hear him first?

JEAN REYNOLDS: I heard him first with Sister Winifred, who's the wife or was the wife of the late Brother Butch, as I called him, Grandstone Alexander.

GIL NOBLE: Yeah, Grandstone.

JEAN REYNOLDS: And we worked together at AT&T. And I noticed at lunchtime every day this sister would sit to herself with a book. She was always pleasant and there was just something about her that drew me to her. And I would say to her, why don't you ever come to lunch with me, you know? No, I'll, you know, just sit here. And she was reading a book that day and she was so interested in the book I asked to see the name of it. And she said—

GIL NOBLE: Let me interrupt you. We've got to go and take another break. But before we do that, we'll continue with you after this break, but going into the break we have a clip of Malcolm talking about a situation in a certain part of Africa that might have been delivered this past week as far as its relevance.

MALCOLM X: I think that the white people should be ashamed of the deplorable situation that has been existing in the Congo, which is not the fault of the Congolese, but which is the result of instigation by European powers who are fighting each other over the mineral wealth of the Congo. And now to make it appear that the Congolese themselves are criminals or brute because they're reacting to these injustices that they've been victimized by is again, ducking the question.

[Commercial break]

GIL NOBLE: I rudely interrupted your narrative your getting to hear Malcolm for the first time and your friend used to disappear at lunch hour.

JEAN REYNOLDS: Right. And I noticed there was just something about her that drew me to her. And when I asked the name of the book she was reading that day she showed it to me and the name of it was *We Charge Genocide*. And she opened the cover and on the inside of the cover was a tree with a young black brother hanging from the tree. Well, I immediately lost my appetite and I sat down and I asked her where could I get the book, you know? And she said she really wasn't even supposed to have it, but if I was interested in things of that nature or knowing about my people then I could come with her to the—we then called it the temple.

And I said oh, sure. And I did go with her one Friday, I believe it was. And I haven't been the same since.

GIL NOBLE: What happened?

JEAN REYNOLDS: When I first entered, there was a big picture on the stage of the tree with the brother, I can't remember if it was one brother or two, hanging from it. And beneath it was freedom, justice and equality or something to that effect, you know? And I was just so interested in the picture and the composure of the brothers and sisters in the, you know, it was just something that I had never ever experienced.

GIL NOBLE: Then what happened?

JEAN REYNOLDS: And then when I heard Brother Malcolm speak, you know, that really did something to me. It was almost like I had never had any injections for anything and then that day I got all my injections, you know? Just immediately I had no problem whatsoever believing or understanding what he said, none whatsoever.

GIL NOBLE: All right, let me move to Khadiyyah Canton. When did and how did you first meet Malcolm?

KHADIYYAH CANTON: I met Malcolm through a coworker at Gouverneur Hospital. She was a part of the temple at that time. It was the early '50s. And she invited

me to the mosque, to the temple at the time. And I went to hear him and I was very, very elated because he said something to me that I thought should have been said a long time ago by somebody else, but whatever. He told us as women that we had to be respected and that that was their job at that time. And I had never heard that before from any black man. So therefore I knew this was where I should be.

If they're going to respect me and protect me, I knew that I should belong to Mosque or Temple Number 7 at that time.

GIL NOBLE: Did you get to know him right away or did it take a while?

KHADIYYAH CANTON: No, it didn't take too long because I used to go, after that I used to go just about every meeting that they had. And at that time it was like Wednesdays, Fridays and then Saturdays and I found myself eventually going seven days a week because they always had something going on and it was like a family at first, you know? And I felt very much at home and I was very upset with my family because they couldn't understand why this close connection all of a sudden.

So, and I became very, very fond of the brother as a brother.

GIL NOBLE: Did you get to know each other well?

KHADIYYAH CANTON: Not too well. We got in a working condition, you know? There were some things that I did that had me in the presence of Malcolm at times other than inside the temple, which I appreciated and I learned quite a bit from him.

GIL NOBLE: Did he change your life in any specific way? Did you start—

KHADIYYAH CANTON: Oh, yes.

GIL NOBLE: In what way?

KHADIYYAH CANTON: Because I agreed with everything they said. I had no fault for anything that they said at that time.

GIL NOBLE: Nothing?

KHADIYYAH CANTON: Nothing. I had no qualms about whatever I was doing or whatever I saw or whatever I heard. I agreed with it 100 percent.

GIL NOBLE: There's, I never was privileged to meet Malcolm, but it's no secret that he had a certain way of expressing himself when it came to racism and white racism in particular. Did you at any point feel uncomfortable about some of the things he said about white people?

KHADIYYAH CANTON: No.

GIL NOBLE: No?

KHADIYYAH CANTON: Because as a child I had a lot of problems in Westchester County raising up as a black girl. I didn't know what it was. I couldn't put my finger on it. But I always felt there was something wrong and as I grew older I began to see certain things that I hadn't noticed before. But I still couldn't put my finger on what, why this was happening, why was it going this way and why were we being treated the way we were being treated, you know? We had never done anything to anybody and I felt we had the right to share whatever America had to offer at that time.

GIL NOBLE: Ms. Garvin, did he make you uncomfortable in some of the things that you heard him say?

VICKI GARVIN: No. I thought he was telling it like it is, really, and we had, you know, I think I shared his analysis

of what history was and what, you know, current reality is. I never went to the mosque because I was a member of Abyssinian Baptist Church. I had been baptized there. And I was very much influenced by Adam Powell, Jr., because he is what I would call a liberation theologian and he was engaged in a lot of political work.

And I was pretty devoted to the church then and it never occurred to me to go to the mosque. I never had any discussion with him until then.

GIL NOBLE: Malcolm X used to talk about the police. In those days it was pretty much as much of a problem as it is now and before we take another break, we have a clip of Malcolm in Los Angeles in 1962 talking about police.

MALCOLM X: The controlled press, the white press inflames the white public against Negroes. The police are able to use it to paint the Negro community as a criminal element. The police are able to use the press to make the white public think that 90 percent or 99 percent of the Negroes in the Negro community are criminals.

And once the white public is convinced that most of the Negro community is a criminal element, then this automatically paves the way for the police to move into the Negro community exercising Gestapo tactics, stopping any black man who is in the, on the sidewalk, whether he is guilty or whether he is innocent, whether he is well dressed or whether he is poorly dressed, whether he is educated or whether he is dumb, whether he's a Christian or whether he's a Muslim, as long as he is black and a member of the Negro community the white public thinks that the white policeman is justified in going in there and trampling on that man's civil rights and on that man's human rights.

Once the police have convinced the white public that the so-called Negro community is a criminal element, they can go in and question, brutalize, murder unarmed innocent Negroes and the white public is gullible enough to back them up. This makes the Negro community a police state. This makes the Negro neighborhood a police state. It's the most heavily patrolled. It has more police in it than any other neighborhood yet it has more crime in it than any other neighborhood.

How can you more cops and more crime? Why? It shows you that the cops must be in cahoots with the criminals.

[Commercial break]

GIL NOBLE: Our guests were saying that Malcolm X might have said those words yesterday.

VICKI GARVIN: It's certainly a police state. Nobody would challenge that.

GIL NOBLE: What were the qualities of this man that struck you most?

KHADIYYAH CANTON: He was sincere. He was kind. And you could always talk to him, no matter what the situation was, no matter what time it was. He always considered each individual as his brother or his sister and he never denied you any request that it was possible for him to do for you. That's how I saw him and that's how I reacted to him and that's how he reacted to me.

I had to go to him many times about little things, little things and big things, and he never said to me oh, you know how to handle it or whatever the case may be. He might give me a parable and say, you know, look before you leap or something like that. But other than that he

was always there for you if you needed him.

GIL NOBLE: What would you say struck you about his persona?

JEAN REYNOLDS: Well, I want to cosign everything Sister Khadiyyah said because that's the way, you know, he appeared to me. But the major thing about him for me was his sincerity, was the fact that he held fast to truth and he never ever was too busy to hold over the meeting just to answer my questions. And I later found out that many of the sisters, including Sister Betty, were, you know, we could have been out of there if it wasn't for you just asking all those questions.

But I wanted to know, and I was figuring well everybody else would equally be eager to know. And then I realized that no. But he always took time. That, and with all of his seriousness, you know, and his determination to make us see the light, you know, he had time for humor.

GIL NOBLE: Did he ha, ha?

JEAN REYNOLDS: Yes, he did.

GIL NOBLE: Really?

JEAN REYNOLDS: He certainly did. Let me give you an example. He was speaking one day about Jim Crow and, you know, people trying to say that it didn't exist and that they're doing it in a different way now or they're, you know—he says but it's the same thing, the same Jim Crow, only now they call it James Crow. Make it proper. He was really, you know, he was just what can I tell you, brother?

GIL NOBLE: Did he inspire you to increase your reading?

JEAN REYNOLDS: Oh, most definitely. Not only my reading, but he made me take a look at myself and my family and gave me the way to really, how to raise my family, my children. I don't know what might have become of me had I not entered the doors at that mosque on 116th Street. I know this may be off the record, but may I say this to you? I want to tell you how much I admire and respect you, you know, be—

GIL NOBLE: Oh—

JEAN REYNOLDS: No, I'm serious brother, because you are the only one that I know that really, you know, tried to bring the truth to people about Brother Malcolm and you're honest enough to say that you didn't know him or anything. But in my eyesight you could do no wrong. For all of the things that you didn't do during that time, you've made up for it a thousand times always mentioning him and everything. And I want to tell you that I am very proud of you and I am very happy and I wouldn't care if I was in China and I would skate over here, just any opportunity that I get to raise his name and keep his name going so he won't ever be forgotten.

So I want to thank you for that publicly for what—I'm serious.

GIL NOBLE: The thanks goes to Malcolm, you know, who played a major role in my development. That's nice of you to say that. Vicki Garvin, Malcolm's rapid development as a nationalist in viewing our problem not in local terms but global terms, did you bear witness to that? Did you see that happen? Was it noticeable to you or was it gradual?

VICKI GARVIN: Well, I didn't really get to know Malcolm until he had come back from Mecca.

GIL NOBLE: Ah.

VICKI GARVIN: That's when I spent some time with him and he, you know, came by way of Africa, of course. And he ended up in Ghana where I happened to have been then. I

went to Ghana in the 1960s. I hadn't seen Malcolm or anything then. But I had lived through the McCarthy period and I needed a breath of fresh air. So I said now why don't I go to Africa? That's my ancient homeland. I had seen enough of the Tarzan pictures.

GIL NOBLE: And that's where you met him?

VICKI GARVIN: Hmmm?

GIL NOBLE: That's where you saw him again, in Ghana?

VICKI GARVIN: That was the next time. It was in the 1960s. And he stayed in Ghana for quite a bit. When we heard that he was coming, there was a pretty large number of African-Americans who had gone to Ghana because they were impressed with Nkrumah and they wanted to be a part of Africa. So Julian Mayfield was there at the time. You remember Julian, of course. And he invited him to his house and all of the other blacks who were still, who were living in Ghana at that time who had come there even for a temporary period but to contribute whatever they could, the house was filled.

GIL NOBLE: Hold that point. I want to, we need to take a break and we'll continue with your narrative. But before we go to a break, a last clip. This is of Malcolm X talking about the issue of violence, for which he was so grossly misunderstood. Let's hear what he had to say.

MALCOLM X: And then again if we tell you that Negroes are being hung on the tree or are being shot down illegally, unjustly and those Negroes should do something to protect themselves, you say you're advocating violence. The white man is tricking you. He's trapping you. He doesn't call it violence when he lands troops in South Vietnam. Come clean, clean, clean. He doesn't call it violence when he lands troops in Berlin. When the Japanese attacked Pearl Harbor, he didn't say get non-violent. He said praise the lord but pass the ammunition.

[Commercial break]

GIL NOBLE: All right, I interrupted you, Miss. Garvin. You were telling me that there was a large gathering in somebody's home—

VICKI GARVIN: Yes.

GIL NOBLE: — to hear Malcolm and meet him.

VICKI GARVIN: Yes.

GIL NOBLE: Before you tell me what he had to say, did he comment at all about what had gone wrong in the Nation of Islam? He was out by then.

VICKI GARVIN: Yes. No, he didn't speak very much about that. But he did say that, he did describe how well he was received by the people in Mecca and we thought oh, man, you accepted the white folks now, you're gonna stop being critical of them because he was so well received by people who belong, you know, to Muslim and the Nation of Islam. But he spoke mainly about that the first night we saw him.

Well, then there were several of us, we knew that he was going to be well received by, you know, all the top people there. But there were several of us who had been in Ghana for a while. I had gone to Africa and I went first to Nigeria and spent almost two years there and then when my boss, who was a Nigerian businessman, was going out of business, I was on my way going back home. But I knew Dr. Dubois was there and other people and I had great respect for Nkrumah.

So I fell in love with Ghana. And so a lot of us who had been there for a while had decided that maybe we could in-

roduce him to people that he obviously wouldn't get a chance to meet if he's just going to meet with, you know, top government people. And what I suggested was I had no special skills to contribute to Ghana, but I was teaching English at the Foreign Language Institute to a lot of Ghanaian and other people.

GIL NOBLE: Let me press you for the crux of your comments because of the constraints of time. What was the impact of that meeting that you arranged?

VICKI GARVIN: Well, I was teaching conversational English—

GIL NOBLE: No, I mean how did the people react to Malcolm?

VICKI GARVIN: Oh, man, he was well received. There ain't no question about that. He didn't have to go and, well, of course he would go and see the president, you know, and the other official who invited him. He was welcomed. There's no question about it.

GIL NOBLE: All right, let me move on and I beg you to forgive my bad manners, but we've got time constraints. On this question of what went wrong in the Nation, maybe I should ask you, Sister Khadiyyah, what happened?

KHADIYYAH CANTON: What happened? Many things happened. But one thing in particular, greed happened, jealousy and envy.

GIL NOBLE: Can you specify?

KHADIYYAH CANTON: Well, being that Malcolm was in the forefront in dealing with the east coast he became a threat to some people because he was teaching Elijah Muhammad's program very well and being very successful with it, to the point where I thought sometimes he was very naive.

GIL NOBLE: About?

KHADIYYAH CANTON: About the teachings. By this time, commercialism had set in. It was no more like a family structure. Everything was business, you know?

GIL NOBLE: Where did commercialism come in, because the membership grew so large?

KHADIYYAH CANTON: Yes.

GIL NOBLE: Because of his magnetism?

KHADIYYAH CANTON: Yes. And we got people from all walks of life who had all kinds of ideas and all kinds of means to do what they wanted to do and a lot of people used it and took advantage of it.

GIL NOBLE: So, how was he perceived as a threat?

KHADIYYAH CANTON: Because he believed in truth. No matter who it was, no matter what the circumstances was, he believed in truth.

GIL NOBLE: Let me make it plain. Were there those who were out for the money?

KHADIYYAH CANTON: Yes.

GIL NOBLE: And felt that he was in the way?

KHADIYYAH CANTON: Yes, I believe so.

GIL NOBLE: Is that what constitutes your remark greed?

KHADIYYAH CANTON: Yes.

GIL NOBLE: They wanted money and he was in the way?

KHADIYYAH CANTON: Yes.

GIL NOBLE: What else went wrong? Was it really about the chickens coming home to roost remark about President Kennedy's assassination?

KHADIYYAH CANTON: No.

GIL NOBLE: What was it all about?

KHADIYYAH CANTON: It was about him removing, being removed by certain people who felt threatened by him, that he may be the one to take over if anything happens to Elijah Muhammad.

GIL NOBLE: Nothing could have happened in the Nation unless it had the sanction of Chicago, is that true?

KHADIYYAH CANTON: True.

GIL NOBLE: So are you telling me that in your view that Malcolm's ouster was sanctioned by Chicago?

KHADIYYAH CANTON: I believe so.

GIL NOBLE: Malcolm loved the messenger and was his best servant.

KHADIYYAH CANTON: That had nothing to do with what went down or what happened. That didn't change people's minds and hearts to do right.

GIL NOBLE: You have been quiet for a long time. You haven't spoken up about what you know and I'd like you to tell me very briefly why you've been so quiet before we go to our break and then we'll resume after that. Why have you been quiet all this time?

KHADIYYAH CANTON: Because I didn't think it was necessary to speak on it and I just felt like a lot of injustice happened over the years to a lot of the Muslims who were very naive about the Nation of Islam.

GIL NOBLE: All right, let's see if we can do something to neutralize that naivete. Let's take a break. We'll be back with more right after this.

[Commercial break]

GIL NOBLE: Sister Khadiyyah, you said that you've kept quiet all this time because you didn't think telling anything would do any good?

KHADIYYAH CANTON: Right.

GIL NOBLE: What is it that you know that you didn't think would do any good?

KHADIYYAH CANTON: I don't consider myself knowing anything other than what has been spoken of before. Everybody wants to say that Malcolm was nothing without Elijah Muhammad, which is probably true. But still give the brother his due. It was so much corruption going on in the Nation of Islam during the time of his ejection nobody knew what was going on and nobody knew what was up and what was down. And the brother had planned a lot of the things to build the Nation of Islam bigger than it was. But that still was a threat to some people because some people never had anything until they came into the Nation of Islam.

So, you know, they felt very threatened. If you meet a man who doesn't have any shoes and you give him a pair of shoes, he'll forget that he didn't have any shoes before once he put them shoes on.

JEAN REYNOLDS: Tell it, sister.

KHADIYYAH CANTON: And that's what happened to a lot of us in the Nation of Islam.

GIL NOBLE: You were there when he was assassinated.

KHADIYYAH CANTON: Yes.

GIL NOBLE: Tell me what happened.

KHADIYYAH CANTON: I was late that day and that's the first time I had my daughter with me and Sister Betty was there with all her children that day. And—

GIL NOBLE: Were you seated near her?

KHADIYYAH CANTON: No.

GIL NOBLE: Okay.

KHADIYYAH CANTON: I was about four booths from

her. I came in and I asked why there was no security and somebody said something to me so I went and sat down in a booth and then—

GIL NOBLE: Were you in the OAU?

KHADIYYAH CANTON: Yes.

GIL NOBLE: Okay.

KHADIYYAH CANTON: And in the booth was another lady and two gentlemen and I don't know whether they had a radio or a tape recorder. I'm not too sure. And then I remember Brother Benjamin came out and spoke. It was just a lot of things were going on that I was observing and people were moving around and then I saw two brothers on posts that I knew were not from Seven. One of 'em I knew specifically. He used to be from Seven but we hadn't seen him in a long— and I don't know why these brothers were on post.

GIL NOBLE: What does that mean by on post?

KHADIYYAH CANTON: They were standing guard in front of the platform, that's like on post. When the minister speaks, there's always two brothers who stand post.

GIL NOBLE: I didn't know that there were, was anybody standing post.

KHADIYYAH CANTON: Yes, there was. There was two brothers. And eventually Benjamin stopped talking. Nobody else was on the stage but Benjamin and then Malcolm came out and he spoke and some ruckus happened in the audience and, you know, as he, he put up his hands and said, you know, try to calm the people down. And I turned away and looked back, then I heard this loud noise and I turned around and I looked and I saw Malcolm go back like this. And I kicked off my shoes and the gentleman sitting next to me pulled me down and I told him to get his hands off of me.

I jumped up on the table and jumped over a few more booths to get to Betty and the children. And there was an imam there from Mecca. So we all, I got all of them in the back and then I went and jumped up on the stage. And there was a brother giving mouth to mouth resuscitation to Malcolm. And I said to him this is Sister Lorraine, as I was known at that time. I said can I do anything to help? No, he said who is it? And I said Sister Lorraine. Can I do anything to help?

So he said yes or something, I don't know what he said.

GIL NOBLE: Do you know who this person was?

KHADIYYAH CANTON: Yes, but I can't remember his name.

GIL NOBLE: He was in the Nation—

KHADIYYAH CANTON: Yes.

GIL NOBLE: — or he was in the OAU?

KHADIYYAH CANTON: He was in the Nation and then I think he came out with the, you know, with the rest of us. And then I bent down to blow air into his mouth and I wasn't getting anything back. So I said a prayer and I kissed him, you know? And then I heard all this noise in the back and I went back there and Betty was, you know— and I told her, I said listen, you've got to calm down, I said, because you have to go out there and deal with this.

GIL NOBLE: She was hysterical?

KHADIYYAH CANTON: Yes, she was hysterical. But she made it out there and she did what she had to do, you know? And—

GIL NOBLE: Do you, did you recognize any of the gunmen?

KHADIYYAH CANTON: Yes. One, I don't know, in between all of this, I don't know if it was after or before or whatever, there was a person standing with someone on the floor and I said, I said don't shoot him in the leg, give me the gun.

JEAN REYNOLDS: Go ahead, sister.

KHADIYYAH CANTON: I said blow his brains out. And of course the brothers, you know, whatever happened, you know? So it didn't happen. He didn't give me the gun.

GIL NOBLE: Was this Talmidge Hayer? [sp?]

KHADIYYAH CANTON: Yes.

GIL NOBLE: Was there anybody else, any of the other gunmen who were there that you recognized?

KHADIYYAH CANTON: I didn't recognize—

GIL NOBLE: Anybody else?

KHADIYYAH CANTON: No.

GIL NOBLE: You'd never seen them before? You didn't know who they were or you didn't see them?

KHADIYYAH CANTON: No. It seems like a veil was over my eyes when the shooting started. I didn't, I looked right at 'em but I didn't recognize nobody.

GIL NOBLE: Those were very tense times.

KHADIYYAH CANTON: Very.

GIL NOBLE: And everybody knew that something was coming.

KHADIYYAH CANTON: Yes.

GIL NOBLE: Because there had been several attempts on his life. His house had just been bombed the week before. How could security be so light and have two strangers on post in front of him in that atmosphere?

KHADIYYAH CANTON: It was set up. That was a set up. It was a set up.

GIL NOBLE: What happened to those two men who were on post? Did they disappear or you don't remember?

KHADIYYAH CANTON: Yes, they disappeared.

GIL NOBLE: Last break coming up. We'll be back with our last segment. Stay with us.

[Commercial break]

GIL NOBLE: What do you think was behind his assassination? You say that there was greed and envy and jealousy. Malcolm said that he thought that perhaps it wasn't, it was bigger than—

KHADIYYAH CANTON: The Nation of Islam.

GIL NOBLE: Yeah, and that there were some government forces at play.

KHADIYYAH CANTON: There were, listen, there were policemen, I believe, up in the place where they had the openings for the cameras for lights—

GIL NOBLE: There were cameras there that day?

KHADIYYAH CANTON: No, I don't know whether there were cameras, but I know up in the back they have openings for like the lights and stuff like that. Policemen were up there, okay?

GIL NOBLE: Uniformed police or plainclothes?

KHADIYYAH CANTON: I don't know whether they were, I'm not sure, okay? And I know it took 'em too long to come inside to do what they had to do. And the hospital was right across the street. And when they finally did come in there, it was ridiculous.

GIL NOBLE: In the few minutes that we have remaining in this program, maybe you could just sum up what the significance of Malcolm was and is to you.

VICKI GARVIN: Well, in the few weeks I had a chance to spend with him in Africa, I found that he was a very principled man. He could not only teach, he believed in listening to other people. He was not a know it all. I greatly appreciated that. Malcolm was 10 years younger than I am and—

GIL NOBLE: Nine.

VICKI GARVIN: Well, nine, yeah. Yeah, because, no, this year I will be 84. It's just a matter of a couple of months. And what I had learned from him, I happened to get a job teaching conversational English to some of the staffpeople from China who had embassies there, Algeria and Cuba. I had already made up my mind that while I was a pan-Africanist, I was a proletarian, working class, internationalist and I was glad that these were three countries that I knew had put up a major struggle for their own freedom and whatnot. So I introduced Malcolm to the ambassadors of all three countries.

I don't think Malcolm knew French, but I had studied French in high school under Jossie Faucett [sp?] when I was going to Wadleigh High. So I served as interpreter there. He, they had a beautiful exchange because Algeria had been through the same, you know, fight against imperialism, neocolonialism and racism and all of that, too, before they became an independent country. They had a very important thing. And before Malcolm left the Chinese embassy put on a welcoming reception for him that included everybody.

The Cuban embassy did that, too, and I think that Malcolm, while he was a pan-Africanist, he also saw the importance of what Cuba was doing.

GIL NOBLE: You've got to come back because we're running out of time. Promise us that you'll come back.

VICKI GARVIN: Oh—

GIL NOBLE: Promise?

VICKI GARVIN: Oh, gee. I'm sorry.

GIL NOBLE: We're out of, we're just about out of time. I wanted to just get something very quick from you, Sister Jean, on what do you, what he means to you now. Very quickly.

JEAN REYNOLDS: There's an old Christian song, Jesus Is All the World To Me. Well, to me, Brother Malcolm was like that to me, all the world to me.

GIL NOBLE: Thank you, sister.

JEAN REYNOLDS: And I don't have anything behind my name, no alphabets, no nothing or anything. But I can be so blessed and so thankful to say that I have an IKM degree.

GIL NOBLE: Okay—

JEAN REYNOLDS: I knew Malcolm.

GIL NOBLE: I knew Malcolm.

JEAN REYNOLDS: I'm very happy.

GIL NOBLE: Sister Khadiyyah?

KHADIYYAH CANTON: Well, as usual, we lost a giant and it takes time to replace them.

GIL NOBLE: There's not much more that can be added to that. We, indeed, did lose a giant, Malcolm X. Thanks for being with us in this edition of Like It Is.

Copyright © 1999 by WABC TV, Inc.

LEON THOMAS MEMORIAL CONCERT

AMOS LEON THOMAS JR.

SUNRISE

OCTOBER 4, 1937

SUNSET

MAY 8, 1999

ABIODUN OYEWOLE
ALONZO GARDNER
ANDY McCLOUD III
BARRY ALTSCHUL
BARRY HARRIS
BEN DUNCAN
BILL SAXTON
BLUIETTE
BOB CUNNINGHAM
BRYANT BOLLING
BUSTER BROWN
CHARLES McGEE
CHARLI PERSIP
CHIEF BEY
CRAIG HARRIS
CURTIS LUNDY
DAKOTA STATON
DELLA GRIFFIN
DON PATE
DONALD SMITH
DONNA CARTER
EARL DAVIS
ELI FOUNTAIN
ELISE WOOD
ENRIQUE FERNANDEZ
ETTA JONES
EVELYN BLAKEY
FREDDIE HUBBARD
GERALD HAYES
GHANNIYYA GREEN



GREG BANDY
IRENE REID
ISSAC BEN AYALA
JACK JEFFERS
JAMES BROWN
JAMES CARTER
JAMES ZOLLER
JIM HARRISON
JIMMY NORMAN
JOE CHAMBERS
JOHN HICKS
JOHNSON BROTHERS
KATHY SASON
LARRY RIDLEY
LAUREL WATSON
LEOPOLDO FLEMING
LOUIS HAYES
MANSUR SCOTT
MARVIN HORN
MICKEY BASS
MURPHY JACKSON
OLU DARA
PATIENCE HIGGINS
POTATOE
RAHN BURTON
RANDY WESTON
RON GIVENS
RONNIE WILLIAMS
TINA PRATT

MONDAY, JUNE 14, 1999 7-10PM

THE SCHOMBURG CENTER FOR RESEARCH IN BLACK CULTURE
515 MALCOLM X BLVD. (135TH. STREET), NYC
212-491-2200

FOR DONATIONS, PLEASE MAKE CHECKS PAYABLE TO
CURTIS THOMAS, 2434 CLEVELAND, EAST ST. LOUIS, ILL. 62205

FAMILY NIGHT

**AT THE DR. MARTIN LUTHER KING JR.
TOWERS PRESENTS:**

**A TRIBUTE TO OUR ELDER
BROTHER
"PROFESSOR" PRESTON WILCOX**

WHEN:

**FRIDAY NIGHT AT THE
DR. MARTIN LUTHER KING JR.
COMMUNITY CENTER,
AT 50 LENOX AVENUE, CORNER 112TH STREET,
HARLEM, NEW YORK**

JUNE 18TH, 1999

**TIME: 7:00 PM
TO 9:45 PM**

**THERE WILL BE SPEAKERS, MUSIC BY LOCAL
ARTISTS, AFRICAN DANCING, FOOD AND GAMES.**

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF CHEMISTRY

RESEARCH REPORT
NO. 1000
BY
J. H. GOLDSTEIN
AND
R. F. W. WILSON

REPORT

ON THE
EFFECTS OF
TEMPERATURE ON
THE
SOLUBILITY OF
SOLIDS IN LIQUIDS
AND
GASES

BY
J. H. GOLDSTEIN

AND
R. F. W. WILSON

RESEARCH REPORT
NO. 1000

...ed tone of New York...
 ...the men's individual...
 ...77 while...
 ...topped the...
 ...In addition to all the...
 ...were several fine...
 ...among the women...
 ...previously, Mrs. Mead...
 ...235. Mrs. Cameron...
 ...with Mrs. Pennington...
 ...showed a 209 with...
 ...a deuce and two change.
 ...Jim Taniguchi and...
 ...from Seabrook, tied...
 ...the men with 233's...
 ...Seabrook, was next...
 ...and Hager showed...
 ...respectively. New...
 ...213, trailed by...
 ...next with a 208.

Kikkoman Wins Three; Nagai Sparkles; 628

Kikkoman Saucers broke their losing ways last Thursday evening in 9W's 900 Classic League play at Englewood Cliffs, N. J., by defeating last place West Shore Metal 3-0.
 Toru Nagai put together games of 191, two and fourteen in change, and 223 for a 628 to lead Kikkoman. Sonny Yoshida also stroked well as he bombed away for games of 217 and 225 and a 578 series.
 Kaz Kubo showed a line of 193, 188 and 174 for a respectable 555; while Dan Hugh finished the night with a 513. Ren Oda, number one man on the squad, finished with a 522.

48 Actors and Theatre Prints from the gallery collection of old Japanese woodcuts (1660-17860)—Doris Meltzer Gallery, 38 W. 57th St. Through April 3rd.
 * * *
 Japanese Prints of 18th and 19th Centuries.—Mi Chou Gallery, 801 Madison Ave. Through March 27th.
 * * *
 KEY SATO—World House Galleries, 987 Madison Ave.—Paintings. Through April 3rd.
 * * *
 TAJIJI KIYOKAWA—20th Century West Galleries, 1018 Madison Ave. (79th St.) Paintings. To March 20th.

...ation office, 125 W. 72nd St.
 The transportation fee of \$12 per person will cover the trip to and from the capitol city. Those who plan to go are advised to pack lunches, to be eaten mid-way in their tour of the monuments and the tidal basin, site of the cherry trees. Plans call for a 1 a.m. departure from in front of the Association office and a return at around 10 p.m.

Those who plan to attend only the meeting are asked to not ring the bell of the Japan Society building, but to call TE 8-2728, from the nearest telephone, whereupon one of the members will open the door. Among matters to be discussed are the installation dinner-dance, the History Project, and the EDC meeting scheduled for later this month.

LETTERS TO THE EDITOR

To the editor:

Malcolm's death . . . came as a shattering blow to the untold numbers who followed him, comprehended and believed in his concepts, and were willing to follow his precepts.

Though castigated and villified invidiously by the Establishment and press, Malcolm stalwartly challenged and exposed the immorality of the power structure; the illusion of the constitution; the duplicity of the system; the impiety of the Christian conscience; the hypocrisy of the American dream; the misconceptions of the American way of life; the ambiguity and deviating tactics of the mass news media; and the odium and malignancy of the perpetrations and perpetuation of racism cloaked in respectability, propriety, do-good-ism, and even elegance and dignity.

Last year, for every dribble of civil rights "bestowed" upon Afro-Americans, the nation patted itself on the back. To Malcolm, this was a gross insult and an affront, as rightfully should be.

Denounced as a hater, it is enlightening to note that what he hated were: tyranny, oppression,

disfranchisement, exploitation; enslavement — whether physical, mental, or psychological; race humiliation, stigmatizing; stultifying conditions; limited job opportunities, inferior education, and substandard housing for his people; economic and political aggression internationally; foreign intervention and encroachment; and the degrading and wasting of human resources.

In this brief lifetime, he hated with fierceness; the horrendous, confining, and unjust prerequisites manifested in this country, in Africa, and elsewhere, which decent persons anywhere should hate and counter. Few, however, have such courage. Most people in movements assuage and mollify their protests for the sake of racial harmony and ameliorating race relations, thus digressing from the struggle for freedom.

What he loved was carefully omitted from the white press. He loved humanity; the quality of being a human being. He loved dignity; the attribute of being esteemed. He loved justice; the principle of dealing justly with men. He loved freedom, the state of being free, the absence of restraint

or repression. He loved life in its wholeness and beauty, unconfined and with passionate compassion.

He died young, an ebullient, energizing package of vitality, strength, knowledge and perception. Physically magnificent and eloquently articulate, he exuded fortitude and intrepidity while diffusing information, wisdom and truth. Despite being a marked man by some of his own people, he never turned against any of his race, nor sought retaliation.

He was a scholar, but not dogmatic nor pedantic. He spoke the language of his people; he understood what they were subjected to; and ardently dedicated himself to the most rejected, the most degraded — the ghetto-ized. He could electrify a room by his presence; magnetize an audience, but he was no mystic. His abstruse source of profundity was his sincerity, humility, forbearance, selflessness, and a keen sensitiveness to the needs of others. His most generous gift to his people were the hours, days, months and years — the unlimited time that he spent speaking to them on the street and in halls to liberate and renovate the heretofore indoctrinated minds and wills.

It is true that Malcolm lived and died in a state of violence, for

the American climate from the beginning of its history, was entrenched in violence, obvious and palpable from its system of slavery and segregation. It was this same violence that won for this nation, the accumulation of power, wealth, resources, and land, under the guise of adventurous spirit, building new frontiers, creating new worlds, economic assistance and humanitarian concern.

Malcolm was surrounded with violence, as were all his people. It ensnared his every move. But no amount of intimidations, terrorizing, or pressure, could still his vociferations, curtail his dauntlessness, nor emasculate his manhood. He said what was needed to be said.

The American poet, Douglas Mallock, wrote: "Courage is to feel the daily daggers of relentless steel, and keep on living." This he did every day of the past two years, feeling the "daily daggers" courageously, until his last breath...

Norman Douglas, a Scotch writer, once quoted: "No great man is ever born too soon or too late. When we say that the time is not ripe for this or that celebrity, we confess by implication that this very man and no other is required."

Malcolm, however, was more than a great man. He was an Ana-

thema to those who profligated the rights of Black people. He was an Epic, who personified heroic action. He was an Epoch, the starting point of a new period or a striking event. He was a Phenomenon, a rare fact or an exceptional person. He was a Fountainhead, a source of a stream from which emanated strength and hope.

His profound legacy is his infinite love for his Black race. To all others, he leaves the fact to ponder that a man can endure the denunciations, alienation, constrictions, indignities, insults; all the combined forces of vitriolizing iniquities, without mitigating and equivocating his stand.

Regardless of race, religion, citizenship, to have lived in the same era as this remarkable man, should be a personal gain of new perceptions in the affirmation of humanity.

The words of a 19th Century English poet, Sir Henry Taylor, may well epitomize the magnitude of this Afro-American titan who died for freedom. "Such a soul whose sudden visitation dazes the world, vanishes like lightning, but he leaves behind a voice that in the distance far away wakens the slumbering ages."

A profound admirer of Malcolm X,
 Mrs. Mary Kochiyama

May 23, 1999

Dear Preston:

To let you know I received your packet on the Malcolm X stamp, and thank you very much.

You have been so generous through the years, sharing with the community and also with lucky individuals (like me) who have been recipients of your information packets. I don't know how you managed to financially get out the mailings, but you did so — with dedication.

I'm embarrassed that I never sent anything to help out. At this late date, finally I'm sending a very wee amount. Your generosity has educated the community and untold individuals.

You are certainly a remarkable person who has committed your life for others. You are not only a Malcolm X lover, but a lover of humanity on an international level.

Gratefully forever your warm
friendship. With love, Yuri

P.S. I am very ill right now and am staying with my daughter in Oakland.

NOTE: Yuri was pictured in the Autobiography of Malcolm X administering to Malcolm X. Her Japanese cultural and political background facilitated her understanding of our struggle, in my opinion. Mutual love to you, too, Yuri. See over.....

a **BULLSHIT** stamp.

This is your handy **BULLSHIT** stamper (you'll

notice its wooden handle has been personalized just for you in its shape so as to fit your own unique grip). As you well know, many

of the people you have dealings with are full of shit, to which,

all too often, is added a healthy pile of **BULLSHIT**

Either they **BULLSHIT** themselves, or they

BULLSHIT others, or they **BULLSHIT**

themselves they are **BULLSHIT**ing others, etc.¹

Well, rather than waste valuable vocal and writing energies to

tell these individuals that the shit they are running down is

BULLSHIT in its most natural state, use this handy

BULLSHIT stamper to voice your appraisal. To

really get the message home, we suggest you try pulling the indi-

vidual's dress or pants down to their ankles, stamp their ass with

a highly visible **BULLSHIT**, stamp their hand as well

and in the most fatherly authoritative tone you can muster, tell them,

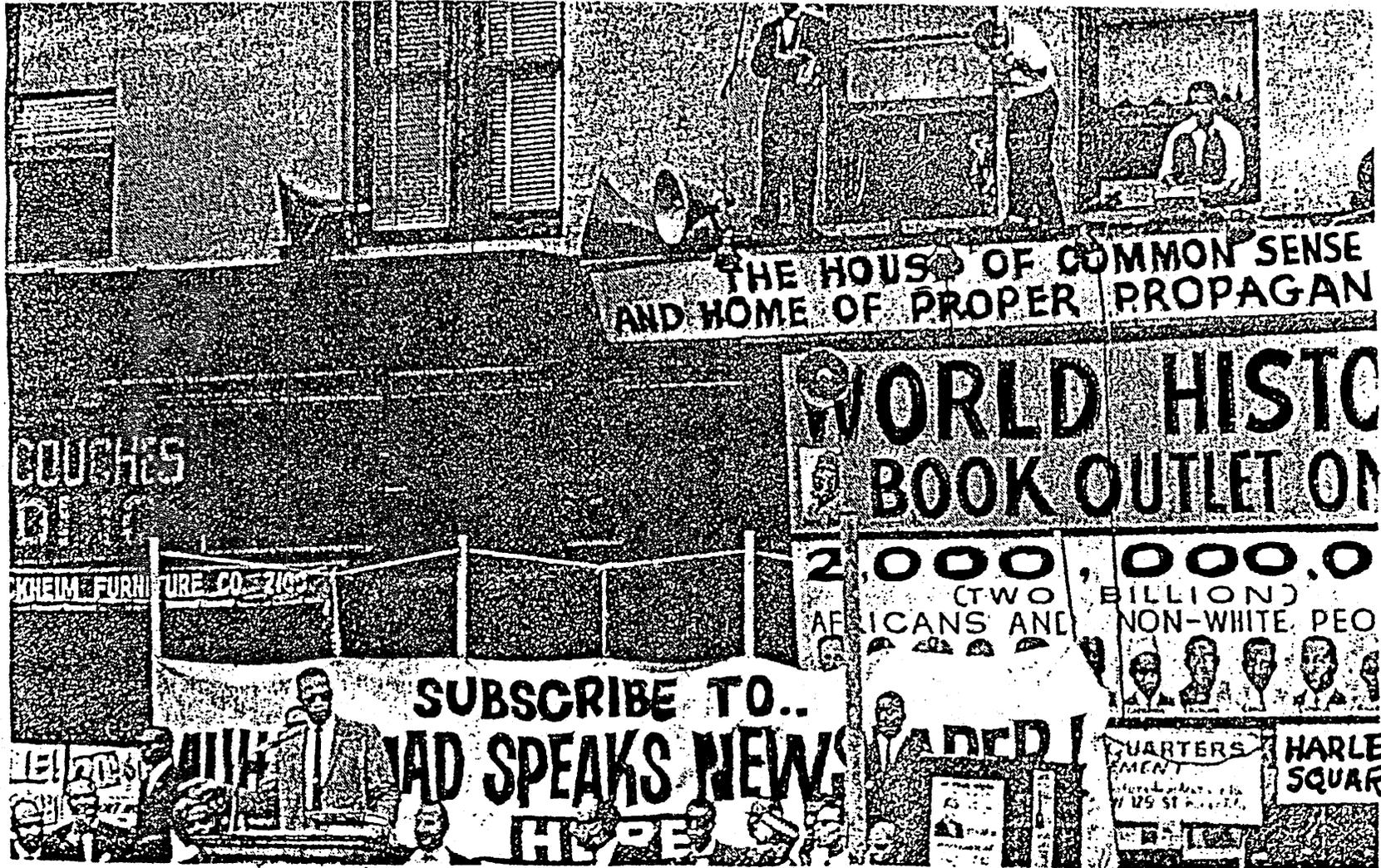
" **BULLSHIT** is a no-no." (Am, 1971)

Adefunmi

1. Wilcox, Preston R., "Humanizer #17: Who Am I Bullshitting?," Afram Associates, Inc., New York City

NOTE: Erutha Wilcox has a photo of him and Queen Mother Brown doing the Lindy on her 99th Birthday! I had to rest after one or two turns, dips, etc. (12/18/98)

- Dedicated to Queen Mother Helen E. Brown, 128 West 138 St., Village of Harlem, N.Y. 10030, who worked for years as the 'Librarian' for the National Memorial African Bookstore. Queen Mother Brown will become 100 on February 4, 1998. We



Don Charles
 will be there to help celebrate her birthday - as we were
 on her 99th! Send your Birthday Card today!

Brother Malcolm X raps from in front of the historic National Memorial African Bookstore, owned by the late Lewis Micheaux and located on the northwest corner of what was then Lenox Ave. & West 125th St. The former has since been co-named Malcolm X Blvd; the latter has been co-named Dr. MLK, Jr. Jr. Blvd. The classic photo containing both of the namesakes, shaking hands and smiling, is considered to be the ultimate symbol for many of us for African American UNITY. Why not re-name the subject intersection - UNITY SQUARE?. The intersection of W. 125 St. & Adam Clayton Powell, Jr. Blvd. was re-named African Square on 5/19/83, MX's 58th birthday.

10/5/90

PW NOTE (12/18/98) Helen E. Brown joined her ancestors on Sept., 14, 1998. She was memorialized at the Abyssinian Baptist Church on Tuesday, 9/22/98.

DATA ON RACE ROLE IN I.Q. CALLED FALSE

Iowa Professor Rules Out Findings on the Idea That Heredity Makes Whites Superior

By BOYCE RENSBERGER

Proponents of the idea that hereditary differences make whites intellectually superior to blacks have lost one of their major bodies of evidence.

The purportedly scientific reports of Cyril Burt, the British founder of educational psychology and longtime advocate of the genetic basis of racial differences in intelligence, have been virtually proved to have been based on fabricated data.

Dr. Burt, who was knighted in 1946 for his contributions to educational psychology, died in 1971.

The following year, suspicions about his asserted findings began growing when Arthur Jensen of the University of California, ordinarily a backer of the view that intelligence is mostly inherited, discovered errors in Dr. Burt's reports.

A Hint of False Data

In 1976 Prof. Leon Kamin of Princeton University reported several extremely improbable statistics in Dr. Burt's published reports. As a result Dr. Kamin and others strongly suspected that the psychologist had manufactured his data out of whole cloth.

The evidence then, however, was such that supporters of the British scientist could still say that the irregularities resulted from carelessness rather than deliberate fraud.

However, according to a article in the Sept. 29 issue of the journal Science, new findings "show beyond reasonable doubt" that Dr. Burt "fabricated" the data he presented as having been scientifically derived.

In the article Prof. D. D. Dorfman of the University of Iowa, who examined Dr. Burt's statistics in detail, reported a number of ways in which he found that the Briton had manufactured his alleged findings.

Source: New York Times,
Nov., 9, 1978

Sept., 26, 1979

Test Date Challenged

In a landmark 1961 publication, Professor Dorfman reported, Dr. Burt presented data that had allegedly been obtained from recent I.Q. tests. In fact, Professor Dorfman wrote, the entire column of numbers is identical with figures published more than 30 years earlier as having been derived from a different survey.

What is more, Professor Dorfman showed that Dr. Burt had established the alleged I.Q.'s not by testing people but by selecting evenly distributed points on a perfect bell-shaped curve, also known as a curve of normal distribution. Dr. Burt held that the frequency of I.Q.'s occurring in a population, if plotted on a graph would fall on such a curve.

One measure of Dr. Burt's influence on modern educational psychology — he was the world's first school psychologist — is the widespread idea today that levels of intelligence are distributed in a population according to this bell-shaped curve.

The late psychologist held, for example, that an I.Q. of 100 was the most common and that an equal number of people had I.Q.'s above and below that number. The further an I.Q. was from 100, the fewer people could be found in that category.

'Normal Curve' Disputed

It is now known that scores on intelligence tests are not distributed according to a "normal curve." Instead it has been found that each type of intelligence test yields results that, when graphed, form a lopsided curve. Even when the same group of people is tested, each type of test will give a different curve, and none of the curves is the hallowed "bell-shaped" or "normal" one.

The reason is that any one test measures only a particular aspect of mental ability. Different tests test different mental faculties. In any group of people there will be those who excel in one capacity but do poorly in another. Also, a test may measure capacities in which many more people do well than do poorly, or vice versa. In the opinion of most psychologists today, there is no one test that truly measures all the facets of intelligence.

In Dr. Burt's day, however, the normal curve was as sacred to educational psychologists as the circle was to Ptolemaic astronomers who tried to insist that planetary motion only in perfect circles. Rather than honestly giving I.Q. tests to his random population, Dr. Burt apparently picked numbers off a bell-shaped curve and assigned them to various social classes.

Dr. Burt published these numbers in tables suggesting that six occupational classes, from "unskilled" to "higher professional," had been tested. The tables suggested that lower class persons were predominantly of lower I.Q. and vice versa.

Professor Dorfman cites numerous instances in Dr. Burt's writings in which the manufactured set of I.Q.'s was presented and discussed as if they had been obtained by testing people.

Such alleged findings were a major factor in Dr. Burt's frequent public assertions that slum children were naturally inferior to upper class children. The psychologist also contended, on the basis of his alleged tests, that Jews and the Irish were less intelligent than the English and that men were smarter than women.

See Over..

'...Made up the whole thing'

Classic IQ paper proven false

NEW YORK — British psychologist Cyril Burt already was famous as the founder of educational psychology when he produced "scientific proof" in 1961 that intelligence is the genetic inheritance of the social upper crust. But new studies prove "beyond reasonable doubt" that he made up the whole thing.

Burt's classic paper "Intelligence and Social Mobility," frequently was used by Caucasian supremacists as "proof" that Caucasians inherently are more intelligent than Bilalians in public appearances, Burt said. In public appearances, Burt said Jews and the Irish were less intelligent than the English and that slum children were mentally inferior to upper-class children.

HE ALSO contended that men were smarter than women, but it was his painstakingly prepared set of IQ tables showing common laborers at the bottom and his assertion that heredity determined that position that won acclaim.

The September issue of Science magazine cites the work of two

professors who have been studying Burt's controversial findings and concludes that the eminent psychologist fabricated his figures.

Prof. Leon Kamin of Princeton University was one of the first to suspect figures cited in published reports by Burt, who died in 1971 after rising to the heights of his field, becoming the first psychologist ever to be knighted.

ACCORDING to the magazine, Kamin said in 1976 that Burt's paper, "Intelligence and Social Mobility," contained several "extremely improbable statistics."

Further digging by Prof. D.D. Dorfman of the University of Iowa turned up evidence that figures Burt allegedly had obtained from IQ tests were identical with survey-based figures published more than 30 years earlier.

Dorfman also proved that Burt obtained the IQ figures he claimed proved the intellectual superiority of upper classes, not through IQ tests, but by selecting evenly distributed points on a bell shaped curve. Row-to-column tables then were concocted

from the figures and passed off as data actually derived from tests.

SCIENCE concludes: "These findings show, beyond any reasonable doubt, that Burt fixed the row and column totals of the tables in his highly acclaimed 1961 study."

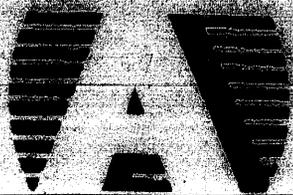
The magazine noted the irony of the fabrication by Burt, who "was a ready critic of other people's work when this departed in any way from the highest standards of accuracy and logical consistency....He could tear to ribbons anything shoddy or inconsistent."

What are the implications of these revelations for teacher training programs, etc?? ^{themselves}
We wonder how many scholars have so convinced of the myth of 'white intellectual superiority' that they will be unable to deal with the recovered truth?

I wonder what scheme the confirmed died - in - the wool white racists will come up with now?

Brother Preston Wilcox
Sept., 26, 1979

An AFRAM response to the 'Bell Curve', an effort by white social scientists to promote the exoneration of white America for its historic crimes against African Americans. (11/3/94)



ATLAS MEDIA CORP.

June 9, 1999

Dear Mr. Wilcox,

Thank you very much for speaking to me last night at length about Malcolm X. As requested I am sending you a basic information letter about the series and what I am looking for.

I am currently conducting preliminary research for "History's Lost and Found," a documentary series being produced for the History Channel. This series will begin to air late this summer and this specific segment that I am preparing will be aired near the end of the year.

The series takes a focused look at history by exploring significant people and events through the stories behind their surviving artifacts. For instance, in an episode that aired last fall, we featured George Washington's false teeth. In disqualifying the national myth of our founding father's wooden teeth, we also spoke about the man himself and the history of early dentistry in the Colonies. In a single hour episode seven artifacts are featured exploring a variety of historical themes ranging from war to space to cinema to politics.

I am contacting you because one artifact we are thinking of including in our series is the now controversial Malcolm X's diary, that was on his body the day that he was assassinated. We have been in conversations with Butterfield and Butterfield and Joseph Fleming, the lawyer of the Shabazz family. I am requesting any information that you may have about the diary. Did you ever see Malcolm write in his appointment book? Was Malcolm meticulously careful about his time and making his appointments? Do you know other people we should speak to? What is your reaction to the diary's mysterious course of events? Our program is first and foremost about artifacts, but we also would use this opportunity to highlight the work of Malcolm X and his legacy of today.

You may contact me at our office in New York by phone at (212) 661-3111 x35 or by fax at (212) 661-0153.

Thank you for taking the time to consider my request. I look forward to hearing from you soon.

Sincerely,

Alexis Robie
Associate Producer
Atlas Media

NOTE: Co: Ahmed, Omar, Shabazz, Omar, O'Grady, Gerald, Brother Bitts (122 W. 139 St., Harlem, NY 10035. I referred this person to you. I had an interesting talk with him, by phone, re: Malcolm X's address book. Abdul Alkalimat referred him to me. I'll be away until 10., 6/14/99. P4-6/9/99 *ow*

P.S. I was interviewed by Italian Broadcasting Co. (ABC) radio on Monday, 6/7/99 re: Harlem's history and future. Herb Boyd and Wilson (African Burial Grounds) were on the show with me.

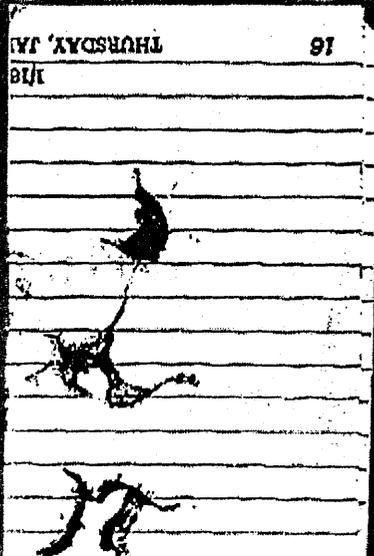
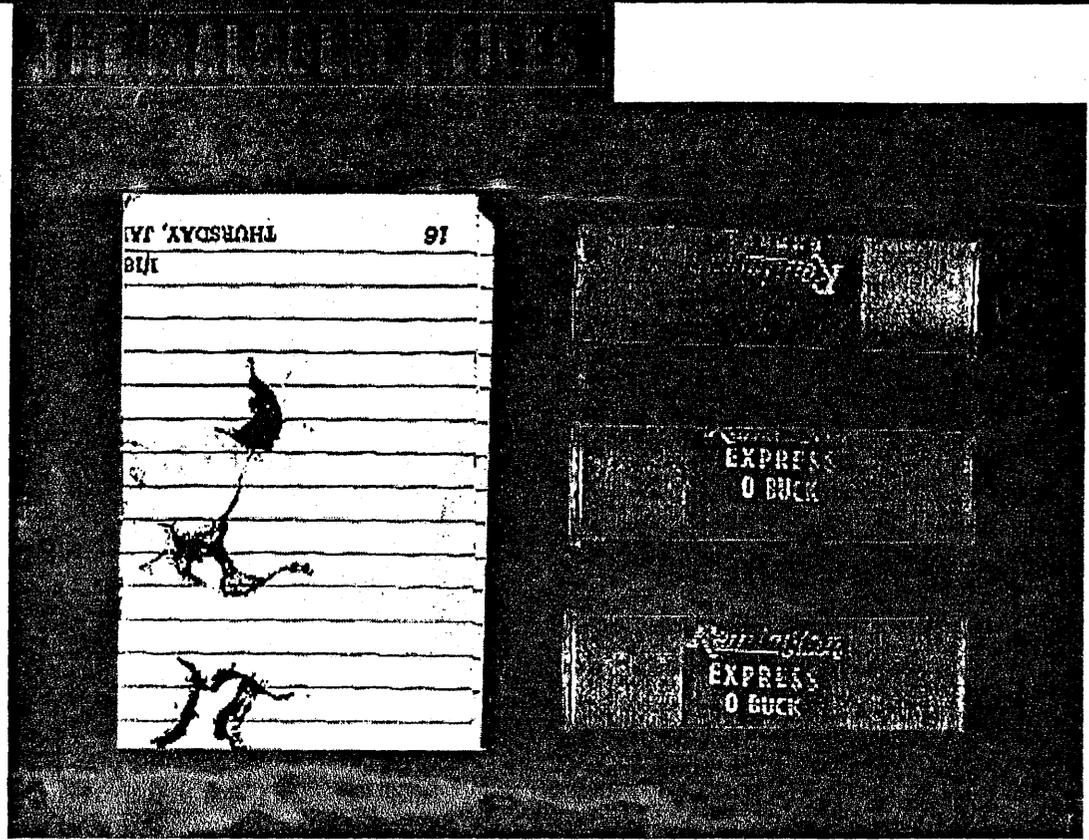
NOTE: This 13 pp. collection, rec'd from Kwantu Moseh Bey, 1011
Rosecliff Circle, Sanford, F L 32773; (407) 302 - 8393

Property of [REDACTED]



The Smoking Gun™

CONFIDENTIAL
CLASSIFIED
TOP SECRET



On February 21, 1965, Malcolm X was shot to death as he delivered a speech in Manhattan's Audobon Ballroom. The following March, three men -- Talmadge Hayer, Norman Butler, and Thomas Johnson -- were convicted of murdering the 39-year-old black leader. Though prosecutors suggested at trial that the slaying was plotted as "an object lesson for Malcolm's followers," no direct evidence linked the Nation of Islam -- from which Malcolm had publicly broken -- to the killing, though that speculation still thrives.

As another anniversary of the murder passes, we have compiled an extensive collection of documents chronicling the death of Malcolm X. Included in this package are New York Police Department, FBI, prison, hospital, grand jury, and medical examiner records that have never previously been disclosed. From ballistics evidence and eyewitness accounts to a chilling autopsy photo and the bullet-riddled documents found in Malcolm's breast pocket, these documents offer a remarkable picture of a brutal crime.

PROPERTY OF DECEASED
MALCOLM X LITTLE

Pr. Clk. 1 (Rev. 6-66)

**POLICE DEPARTMENT
CITY OF NEW YORK
PROPERTY CLERK'S VOUCHER**

Precinct 34 Precinct Voucher No. 166 Year 1968

**ATTENTION
ARRESTING OFFICER
EVIDENCE TO BE RETURNED
IMMEDIATELY.**

If impounded, receipt by D. A. necessary.
If delivered, release by D. A. and receipt
owner. Receipt must be filed with Pr. Clk.

Receipt No. of Evidence to Court Book:

| | | | | | |
|--|--|--|--|--|--|
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |

Item Nos. /

~~1085 RED DIARY WITH THREE BULLET HOLES~~

1085 RED DIARY WITH THREE BULLET HOLES

Rodgers
TW 8-6097



PROPERTY OF DECEASED
MALCOLM X LITTLE 91

BU

PROPERTY CLERK'S INVOICE

Pr. Ch. 1 (Rev. 10-62)

THE CITY OF NEW YORK
POLICE DEPARTMENT

THIS PROPERTY IS:

Required as EVIDENCE *DECEDENT'S PROPERTY FOUND PROPERTY OTHER

(See instructions on reverse side)

Officer Assigned: **Ferdinand Cavallaro** Date: **February 23, 1965**
 Prisoner's Name: **Thomas Hagan aka Thomas Hayer aka Talmadge Hayer, 347 Marshall St., Matterson NJ**
 Date of Arrest: **2/21/65** Arrest No.: **253** Charge: **Homicide(gun)** U.S. #1 No.: **893**
 Deceased's Name: **Deceased- Malcolm "X" Little** Address: **Hotel Theresa 125St. & 7th Ave.**

| ITEM NO. | QUANTITY | ARTICLE | CASH VALUE U.S. Currency only | (For Property Clerk's Use Only) DISPOSITION | and DATE |
|----------|----------|---|----------------------------------|--|----------|
| 1 | 1 | 1965 Red Diary with 3 bullet holes therein, property of Malcolm "X" Little. | | | |
| TOTAL | | | | | |

I acknowledge having received the above articles which will be invoiced to the Property Clerk. The articles listed hereon were received and verified by:

Signature of Desk Officer: *[Signature]* Shield No. Signature Shield No.

PROPERTY CLERK'S VOUCHER NO. (over)

PROPERTY CLERK'S VOUCHER NO. YEAR

34 166 65

PROPERTY CLERK

Court Exhibit: The Mangled Bullet

JUDGES' CHAMBERS, 17TH FLOOR
COURT OF GENERAL SESSIONS
100 CENTRE STREET, NEW YORK 18, N. Y.

BULLET MARKED "J"
Joe

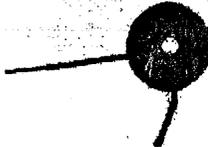
68 EXHIBIT FOR ID
N-Y SUPREME CT.

FEB 18 1968

MURRAY DEUTSCH
OFFICIAL STENOGRAPHER



Shrapnel Removed From Malcolm



M B.S. # 603 Date 2/2/65 **M**
Deceased X. MALCOLM
Injured N/W 394
Source of C.B.E. Amgim autopsy by Dr. Halpern
Evidence: Fragment of shrapnel fragment #R.80gms
(recovered from right chest)
Case 1022 Sec 34 Off Det. Cavallaro #401, 348ad
To B.S. by Reisinger Date 2/2/65
Details: Homicide SS Det Reisinger
? W. Halpern Comp J. J.
Page 156
63 **M**



M B.S. # 603 Date 2/2/65 **M**
Deceased X. MALCOLM
Injured N/W 394
Source of C.B.E. Amgim autopsy by Dr. Halpern
Evidence: Fragment of shrapnel fragment #R.80gms
(recovered from right chest)
Case 1022 Sec 34 Off Det. Cavallaro #401, 348ad
To B.S. by Reisinger Date 2/2/65
Details: Homicide SS Det Reisinger
? W. Halpern Comp J. J.
Page 156
63 **M**



The Recovered Shotgun Shells

603 2/2/45

From 1242 & C. Rogers Medford, N.J. Send with "FC" 2/14/45

To 3424 R. 1st St. O. Buck St. Louis, Mo.

To 1-174 C. P. W. O. Co. St. Louis, Mo.

To Searcy 3/23/45

To Melton 75 (Chas)

1022 3424 J.P.

R.S.D. Searcy J.P.



Inside The Audokon: Three Eyewitness Accounts

DD. 5 (Rev. 8-42)
SUPPLEMENTARY COMPLAINT REPORT (DO NOT FOLD THIS REPORT)

| | | | | | | | | | | | | | |
|--|--|---------------|--|------------------|--|---|--|---------|--|---------------------------|--|--------------------------------|--|
| Complainant's Surname People | | First Name | | Telephone No. | | 2. Date and Time Reported as U.F. #1 Feb. 21, 1965 3:10 A.M. | | 14° 15° | | 19. Pct. No. 34 | | 22. U.F. #1 No. 999 | |
| Complainant's Address | | | | Apt. No. | | 11. Day, Date and Time of Occurrence Sun Feb. 21 1965 3:10 A.M. | | 12° 13° | | 27. Pct. Post | | 28. C.C.D. No. 26815 | |
| 33. P.D. Code | | 34. Amt. Code | | 35. Larceny Only | | 40° | | 41° | | 42. Pct. of Arrest | | 43. Arrest No. | |

| FOLLOWING QUESTIONS PERTAIN TO THIS COMPLAINT REPORT | | Answer | |
|--|--|--------|----|
| | | Yes | No |
| Was this complaint previously closed by an officer? | | | |
| If yes, is this an additional report? | | | |
| Was this report previously reported? | | | |
| Was this property previously reported? | | | |
| Was this stolen property previously reported? | | | |
| Was this recovered property previously reported? | | | |
| Was this recovered property previously reported? | | | |
| Was this recovered property previously reported? | | | |
| Was this recovered property previously reported? | | | |

| | | | | | |
|--|--|---|--|--|--|
| 80. TYPE OF PROPERTY | | 81. Value of Property Stolen | | 87. Value of Stolen Property Recovered | |
| 1. Autos Stolen or Recovered Locally | | [Barcode] | | | |
| 2. Autos Recovered by Other Auth't. | | | | | |
| 3. Autos Recovered F.O.A. | | | | | |
| THIS REPORT CONCERNS: (Check One) | | 4. Currency | | | |
| | | 5. Jewelry | | | |
| | | 6. Fur | | | |
| | | 7. Clothing | | | |
| | | 8. Firearms | | | |
| | | 9. Miscellaneous | | | |
| 10. Other or Offense as Classified on U.F. #1 Homicide (gun) | | 11. Other or Offense as Classified on U.F. #1 | | Det. Sgt. No. 1022 154 | |
| 12. Other or Offense as Classified on U.F. #1 | | 13. Other or Offense as Classified on U.F. #1 | | Status of Case | |

NUMBER OF ARRESTS: Male Female

ARRESTS MADE BY: Unarmed Force Detective Det. Other Peace Off. Civilian

If an alarm is transmitted enter the following information:
 Alarm Number: _____ Date and Time Transmitted: _____

Copy of this report forwarded to: _____
 Signatures of C.O. of Investigating Officer: *[Signature]*
 Name: **Winston W. De Vergee** Rank: **Det.** Command: **2489d.**

Report of Investigating Officer: [LIST ALL LOST OR STOLEN PROPERTY ON REVERSE SIDE] Date of This Report: **March 22, 1965**

Subject: INTERVIEWED ROBERT EDWARD:

1. Robert Edwards of 1263 Grant Ave. Bx. apt. 3 #992 2919 D.O.B. 10-15-37 Employed as a paper cutter for 5 years White Hill offest 71 5th Ave.

2. I am a member of OAAU for 1 year, on February 21, 1965 I arrived at the ball room about 2:00 PM. I sat in booth 55 in the rear of the ball room. I came there to be a usher. I reported to brother Abe, brother Benjamin got up to speak, after he was finish, he then introduce Malcolm, at this time I heard a disturbance in the middle in front of me, and Malcolm said hold your seats, then I heard shot being fired, I saw Malcolm I held his chest, and felled back, I then got up off the floor, and ran out of the ball room into the street of 166 st. between St. Nicholas ave, and Bway. I then yelled to the Police that was standing out side, dont'nt let any one out. I than notice a man coming out of the front door, brother George Whitney was holding, and beating him, and yelling this is one of them, I than went over, and kick the person that was on the ground. Then the police came over, and took the man away from us after one the police man shot into the air, and put him into the raidocar. I then went inside the ball room, and went to the front of the rostrum, at this time I saw brother Malcolm lying on the floor. I then help with the stretcher to carry Malcolm over to Medical Center. Then I stood on the out side of Medical Center for the word.

Case Active

Investigating Officer's Name (Typed): **Winston W. De Vergee**
 Rank: **Det.** Shield No. **442** Command: **2489d.**

Investigating Officer's Signature: *[Signature]*

Page 2

Bullet wound exits
Right palm
left middle back
upper right thigh
3 bullet slaps and 1 crease on right knee upward

Bullets recovered at this time
3 "0" buck pellets left chest
3 "0" buck pellets right side back
1 45 Cal entry thru left ankle
1 9MM Cal entry front left thigh
1 9MM Cal entry left inside thigh

Autopsy to be completed 9/26/65

Peter McPartland

Peter McPartland
Det. 575 128HB



1065-3024

THIS IS A NEW YORK CITY GOVERNMENT RECORD AND SHOULD BE ACCURATELY COMPLETED.

From PRESBYTERIAN HOSPITAL Hospital,

New York, FEBRUARY 21, 1965 19

CHIEF MEDICAL EXAMINER OF THE CITY OF NEW YORK:

STATEMENT and particulars of the Death of Body identified as Malcolm "X"

Residence.....
 Age..... years..... months..... days
 Color..... N Occupation.....
 Single, Married or Widowed.....
 Place of Birth.....
 Father's Name.....
 Father's Birthplace.....
 Mother's Name.....
 Mother's Birthplace.....
 How long in United States.....
 How long in N. Y. City.....

Admitted 21 day of Feb. 1965
 at 3:15 o'clock P.M.

By (State whether by ambulance or friends)

Ambulance

From (State whether from a public place, a precinct or a residence and give the street and number.)

With police

Examined by John D. Collins M.D.

SYMPTOMS, SUBJECTIVE AND OBJECTIVE: Clinical, X-ray and Laboratory Findings: (State whether from Natural disease, poisoning, or injuries. If the latter, the location, extent, number and character of injuries, whether in shock, comatose or unconscious.)

Pt arrived without pulse, respiration, any spontaneous motion, flaccid, pupils dilated and unresponsive. Closed chest cardiac massage andotracheal intubation ineffective. Chest opened revealing pleural cavity full of blood. Multiple holes in myocardium and distended air leaks from lung during positive pressure ventilation. Multiple holes

INQUIRIES AS TO THE CAUSE OF DEATH SHOULD BE MADE IN ALL CASES. IN CASES OF SUICIDE, ACCIDENTAL DEATHS, DEATHS IN FALLS, THE DISTANCE AND LOCATION OF THE FALL; IN LUNGS AND HEART, THE CIRCUMSTANCES IN HIGHWAY DEATHS: THE MAKE OF STREET CAR, BUS OR TRAIN, THE TYPE OF MOTORCYCLE, WHETHER TRUCK, TAXI, PRIVATE CAR, ETC.; IN POISONING, THE CHARACTER, STRAITS, PENETRATING AND CONTAINING INSTRUMENTS, BLUNT INSTRUMENTS, ETC. ALWAYS GIVE SUCH INFORMATION AS WILL LEAD TO THE ACCURATE KNOWLEDGE OF THE CASE AND FACILITATE JUDICIAL INQUIRY AND JUSTICE.

Details not known other than the one police officer's statement that an automatic gun was used.

(State name, date, place, character and results of any operation or resuscitation performed.)

Thoracotomy with cardiac massage

Death took place on the 21 day of Feb. 1965 at 3:30 o'clock P.M.

REMARKS: (State here any important facts not embodied in the above statement.)

Pt did not respond at all to resuscitative measures. No cardiac felt during massage. Pronounced dead 3:30 although was actually dead on arrival.

John D. Collins M.D.
 House Surgeon Physician

NYPD Interview With Malcolm's Widow

D.D. 5 (Rev. 2-63)

SUPPLEMENTARY COMPLAINT REPORT (DO NOT FOLD THIS REPORT)

| | | | | | | | | |
|-----------------------|--|---------------|----------------|--------------------------------------|-----|---------------------|----------------|---------------------|
| Complainant's Surname | | First Name | Telephone No. | 4. Date and Time Reported on P.D. 34 | 16' | 17' | 18. Prec. 34 | 19. C.E. 61 No. 993 |
| Complainant's Address | | App. No. | | 11. Day, Date and Time of Occurrence | 16' | 17' | 27. Prec. 29 | 36. C.E. No. 26815 |
| | | 26. P.D. Code | 49. Auto. Code | 40' | 41' | 42. Prec. of Arrest | 45. Arrest No. | |

| | | | |
|---|--|--|--|
| FOLLOWING QUESTIONS PERTAIN TO THIS COMPLAINT REPORT Was this complaint previously closed by an arrest? <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No If yes, is this an additional arrest? Were identical persons wanted previously arrested? Was one stolen property previously wanted? Was this stolen property previously reported? Was any property recovered previously reported? Was this recovered property previously reported? Was complaint advised of action taken? | | 50. TYPE OF PROPERTY 1. Auto. Stolen or Recovered Locally 2. Auto. Recovered by Other Agency 3. Auto. Recovered S. O. A. THIS REPORT CONCERNS: (check ONE) 4. Cuteness 5. Jewelry 6. Pugs 7. Clothing 8. Firearms 9. Miscellaneous Stolen Property <input checked="" type="checkbox"/> | 51. Value of Property Stolen 52. Value of Stolen Property Recovered Crime or Offense as Classified on C.P. 61 Homicide Crime or Offense Charged in Same Copy of this report forwarded to Gov. Bur. for Communication: YES <input type="checkbox"/> NO <input type="checkbox"/> |
|---|--|--|--|

| | | | |
|--|--|---|--|
| NUMBER OF ARRESTS Adulte <input type="checkbox"/> Juveniles <input type="checkbox"/> | | ARRESTS MADE BY: Uniformed Force <input type="checkbox"/> Detective Div. <input type="checkbox"/> Other Peace Off. <input type="checkbox"/> Civilian <input type="checkbox"/> | |
|--|--|---|--|

| | | |
|---|--|-----------------------------------|
| If an alarm is transmitted enter the following information: Alarm Number _____ Day and Time Transmitted _____ | Signature of Officer Investigating Officer <i>[Signature]</i> Rank _____ Division _____ | Date of This Report 3/1/65 |
|---|--|-----------------------------------|

Subject: INTERVIEW OF ONE BETTY SHABAZZ.

1. On March 1, 1965 Mrs. Betty Shabazz, alias Little, widow of Malcolm X was interviewed in the office of Percy Sutton, 135 W. 125th St. She refused to give her present address or where she was staying and indicated that ~~she~~ if we needed her, her lawyer, Mr. Sutton would contact her. She is not in fear of her life but would rather not make her address known to the police at this time.

2. On the date of occurrence when her husband was shot in the Audubon Ballroom, she entered said ballroom with her four children and seated herself in Box 4. Her husband was in the ballroom, apparently in the room off the stage. Malcolm X was then introduced by Benjamin X Goodman. He opened with the Muslim greeting to the audience who likewise responded. She suddenly heard a disturbance in a section about the 7th row center. She heard shots. She pushed the children under the chairs in the box and covered them with her body. She then heard someone say, "Oh my God, Oh my God". She immediately thought something must have happened to her husband. She indicated that she did not see the shooting and had no other information relative to the homicide that took place. She had no other direct or indirect information.

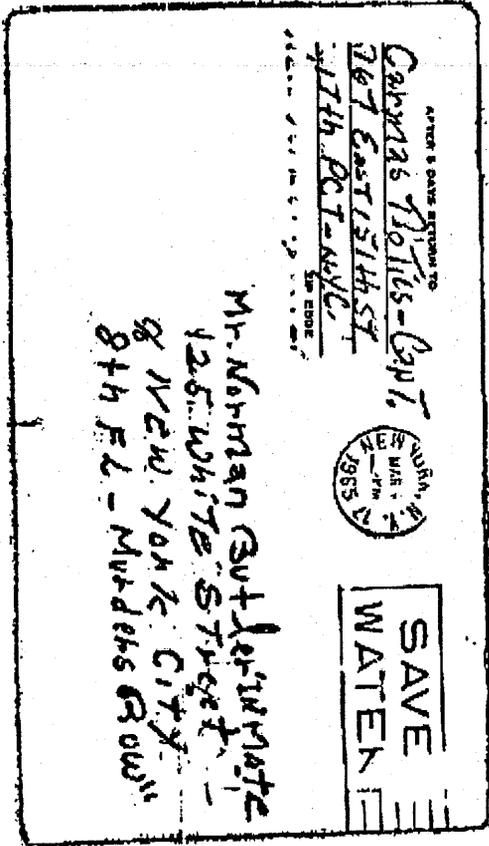
3. She was questioned as to an alleged list of names reportedly in the press that Malcolm X had in his pocket as to the identity of the perpetrators. She had no knowledge of this other than what she read in the papers.

4. She was asked as to whether she removed any of his personal property wherein this alleged list might have been and had no knowledge in

| | | |
|--|--|---|
| Rank _____ Division _____ S.I.C. No. _____ | Investigating Officer's Name (Typed) James Rusin Dot _____ 2264 Comm. No. _____ 30 | Investigating Officer's Signature <i>[Signature]</i> |
|--|--|---|

Malcolm's Rap Sheet

| | | | | | | | |
|--|--|--|--|--|---|--|--|
| U.S. (Rev. 6-62) | | SUPPLEMENTARY COMPLAINT REPORT (DO NOT FOLD THIS REPORT) | | | | U.F. 41 File No. | |
| Complainant's Surname First Name Telephone No. People (Malcolm X Little) | | 4. Date and Time Reported on U.F. 41 2-21-65 | | A.M. 14 ⁰⁰ 15 ⁰⁰ P.M. | 19. Jct. 22. U.F. 41 No. 34 999 | 27. Pct. 28. C.C.D. No. Post | |
| Complainant's Address Apt. No. | | 11. Day, Date and Time of Occurrence 2-21-65 | | A.M. 40 ⁰⁰ 41 ⁰⁰ P.M. | 42. Pct. of Arrest 43. Arrest No. 26815 | | |
| 16. P.D. Code | | 17. Arst. Code Larceny Only | | 40 ⁰⁰ | 41 ⁰⁰ | 42. Pct. of Arrest | |
| 44. Pct. of Arrest | | 43. Arrest No. | | 44. Pct. of Arrest | | 45. Arrest No. | |
| FOLLOWING QUESTIONS PERTAIN TO THIS COMPLAINT REPORT | | Answer Yes No | | 88. TYPE OF PROPERTY | | 89. Value of Property Stolen | |
| Was this complaint properly closed by an agent? | | | | 1. Autos Stolen or Recovered Locally | | | |
| If yes, by this or additional agent? | | | | 2. Autos Recovered by Other Auth's. | | | |
| Were identified persons properly reported? | | | | 3. Autos Recovered F. O. A. | | | |
| Was this stolen property previously reported? | | | | THIS REPORT CONCERNING (Check One) | | | |
| Was any property recovered previously reported? | | | | A. Carnage | | | |
| Was this recovered property previously reported? | | | | B. Jewelry | | | |
| Were conditions of return noted? | | | | C. Fur | | | |
| NUMBER OF ARRESTS | | ARRESTS MADE BY: | | D. Clothing | | | |
| Male Female | | Uniformed Force | | E. Firearms | | | |
| Adult Juvenile | | Detective Div. | | F. Miscellaneous | | | |
| | | Order Peace Off. Civilian | | G. Other | | | |
| If an alarm is transmitted enter the following information: | | | | H. Other | | | |
| Alarm Number | | Date and Time Transmitted | | I. Other | | | |
| | | | | J. Other | | | |
| | | | | K. Other | | | |
| | | | | L. Other | | | |
| | | | | M. Other | | | |
| | | | | N. Other | | | |
| | | | | O. Other | | | |
| | | | | P. Other | | | |
| | | | | Q. Other | | | |
| | | | | R. Other | | | |
| | | | | S. Other | | | |
| | | | | T. Other | | | |
| | | | | U. Other | | | |
| | | | | V. Other | | | |
| | | | | W. Other | | | |
| | | | | X. Other | | | |
| | | | | Y. Other | | | |
| | | | | Z. Other | | | |
| | | | | AA. Other | | | |
| | | | | AB. Other | | | |
| | | | | AC. Other | | | |
| | | | | AD. Other | | | |
| | | | | AE. Other | | | |
| | | | | AF. Other | | | |
| | | | | AG. Other | | | |
| | | | | AH. Other | | | |
| | | | | AI. Other | | | |
| | | | | AJ. Other | | | |
| | | | | AK. Other | | | |
| | | | | AL. Other | | | |
| | | | | AM. Other | | | |
| | | | | AN. Other | | | |
| | | | | AO. Other | | | |
| | | | | AP. Other | | | |
| | | | | AQ. Other | | | |
| | | | | AR. Other | | | |
| | | | | AS. Other | | | |
| | | | | AT. Other | | | |
| | | | | AU. Other | | | |
| | | | | AV. Other | | | |
| | | | | AW. Other | | | |
| | | | | AX. Other | | | |
| | | | | AY. Other | | | |
| | | | | AZ. Other | | | |
| | | | | BA. Other | | | |
| | | | | BB. Other | | | |
| | | | | BC. Other | | | |
| | | | | BD. Other | | | |
| | | | | BE. Other | | | |
| | | | | BF. Other | | | |
| | | | | BG. Other | | | |
| | | | | BH. Other | | | |
| | | | | BI. Other | | | |
| | | | | BJ. Other | | | |
| | | | | BK. Other | | | |
| | | | | BL. Other | | | |
| | | | | BM. Other | | | |
| | | | | BN. Other | | | |
| | | | | BO. Other | | | |
| | | | | BP. Other | | | |
| | | | | BQ. Other | | | |
| | | | | BR. Other | | | |
| | | | | BS. Other | | | |
| | | | | BT. Other | | | |
| | | | | BU. Other | | | |
| | | | | BV. Other | | | |
| | | | | BW. Other | | | |
| | | | | BX. Other | | | |
| | | | | BY. Other | | | |
| | | | | BZ. Other | | | |
| | | | | CA. Other | | | |
| | | | | CB. Other | | | |
| | | | | CC. Other | | | |
| | | | | CD. Other | | | |
| | | | | CE. Other | | | |
| | | | | CF. Other | | | |
| | | | | CG. Other | | | |
| | | | | CH. Other | | | |
| | | | | CI. Other | | | |
| | | | | CJ. Other | | | |
| | | | | CK. Other | | | |
| | | | | CL. Other | | | |
| | | | | CM. Other | | | |
| | | | | CN. Other | | | |
| | | | | CO. Other | | | |
| | | | | CP. Other | | | |
| | | | | CQ. Other | | | |
| | | | | CR. Other | | | |
| | | | | CS. Other | | | |
| | | | | CT. Other | | | |
| | | | | CU. Other | | | |
| | | | | CV. Other | | | |
| | | | | CW. Other | | | |
| | | | | CX. Other | | | |
| | | | | CY. Other | | | |
| | | | | CZ. Other | | | |
| | | | | DA. Other | | | |
| | | | | DB. Other | | | |
| | | | | DC. Other | | | |
| | | | | DD. Other | | | |
| | | | | DE. Other | | | |
| | | | | DF. Other | | | |
| | | | | DG. Other | | | |
| | | | | DH. Other | | | |
| | | | | DI. Other | | | |
| | | | | DJ. Other | | | |
| | | | | DK. Other | | | |
| | | | | DL. Other | | | |
| | | | | DM. Other | | | |
| | | | | DN. Other | | | |
| | | | | DO. Other | | | |
| | | | | DP. Other | | | |
| | | | | DQ. Other | | | |
| | | | | DR. Other | | | |
| | | | | DS. Other | | | |
| | | | | DT. Other | | | |
| | | | | DU. Other | | | |
| | | | | DV. Other | | | |
| | | | | DW. Other | | | |
| | | | | DX. Other | | | |
| | | | | DY. Other | | | |
| | | | | DZ. Other | | | |
| | | | | EA. Other | | | |
| | | | | EB. Other | | | |
| | | | | EC. Other | | | |
| | | | | ED. Other | | | |
| | | | | EE. Other | | | |
| | | | | EF. Other | | | |
| | | | | EG. Other | | | |
| | | | | EH. Other | | | |
| | | | | EI. Other | | | |
| | | | | EJ. Other | | | |
| | | | | EK. Other | | | |
| | | | | EL. Other | | | |
| | | | | EM. Other | | | |
| | | | | EN. Other | | | |
| | | | | EO. Other | | | |
| | | | | EP. Other | | | |
| | | | | EQ. Other | | | |
| | | | | ER. Other | | | |
| | | | | ES. Other | | | |
| | | | | ET. Other | | | |
| | | | | EU. Other | | | |
| | | | | EV. Other | | | |
| | | | | EW. Other | | | |
| | | | | EX. Other | | | |
| | | | | EY. Other | | | |
| | | | | EZ. Other | | | |
| | | | | FA. Other | | | |
| | | | | FB. Other | | | |
| | | | | FC. Other | | | |
| | | | | FD. Other | | | |
| | | | | FE. Other | | | |
| | | | | FF. Other | | | |
| | | | | FG. Other | | | |
| | | | | FH. Other | | | |
| | | | | FI. Other | | | |
| | | | | FJ. Other | | | |
| | | | | FK. Other | | | |
| | | | | FL. Other | | | |
| | | | | FM. Other | | | |
| | | | | FN. Other | | | |
| | | | | FO. Other | | | |
| | | | | FP. Other | | | |
| | | | | FQ. Other | | | |
| | | | | FR. Other | | | |
| | | | | FS. Other | | | |
| | | | | FT. Other | | | |
| | | | | FU. Other | | | |
| | | | | FV. Other | | | |
| | | | | FW. Other | | | |
| | | | | FX. Other | | | |
| | | | | FY. Other | | | |
| | | | | FZ. Other | | | |
| | | | | GA. Other | | | |
| | | | | GB. Other | | | |
| | | | | GC. Other | | | |
| | | | | GD. Other | | | |
| | | | | GE. Other | | | |
| | | | | GF. Other | | | |
| | | | | GG. Other | | | |
| | | | | GH. Other | | | |
| | | | | GI. Other | | | |
| | | | | GJ. Other | | | |
| | | | | GK. Other | | | |
| | | | | GL. Other | | | |
| | | | | GM. Other | | | |
| | | | | GN. Other | | | |
| | | | | GO. Other | | | |
| | | | | GP. Other | | | |
| | | | | GQ. Other | | | |
| | | | | GR. Other | | | |
| | | | | GS. Other | | | |
| | | | | GT. Other | | | |
| | | | | GU. Other | | | |
| | | | | GV. Other | | | |
| | | | | GW. Other | | | |
| | | | | GX. Other | | | |
| | | | | GY. Other | | | |
| | | | | GZ. Other | | | |
| | | | | HA. Other | | | |
| | | | | HB. Other | | | |
| | | | | HC. Other | | | |
| | | | | HD. Other | | | |
| | | | | HE. Other | | | |
| | | | | HF. Other | | | |
| | | | | HG. Other | | | |
| | | | | HH. Other | | | |
| | | | | HI. Other | | | |
| | | | | HJ. Other | | | |
| | | | | HK. Other | | | |
| | | | | HL. Other | | | |
| | | | | HM. Other | | | |
| | | | | HN. Other | | | |
| | | | | HO. Other | | | |
| | | | | HP. Other | | | |
| | | | | HQ. Other | | | |
| | | | | HR. Other | | | |
| | | | | HS. Other | | | |
| | | | | HT. Other | | | |
| | | | | HU. Other | | | |
| | | | | HV. Other | | | |
| | | | | HW. Other | | | |
| | | | | HX. Other | | | |
| | | | | HY. Other | | | |
| | | | | HZ. Other | | | |
| | | | | IA. Other | | | |
| | | | | IB. Other | | | |
| | | | | IC. Other | | | |
| | | | | ID. Other | | | |
| | | | | IE. Other | | | |
| | | | | IF. Other | | | |
| | | | | IG. Other | | | |
| | | | | IH. Other | | | |
| | | | | II. Other | | | |
| | | | | IJ. Other | | | |
| | | | | IK. Other | | | |
| | | | | IL. Other | | | |
| | | | | IM. Other | | | |
| | | | | IN. Other | | | |
| | | | | IO. Other | | | |
| | | | | IP. Other | | | |
| | | | | IQ. Other | | | |
| | | | | IR. Other | | | |
| | | | | IS. Other | | | |
| | | | | IT. Other | | | |
| | | | | IU. Other | | | |
| | | | | IV. Other | | | |
| | | | | IW. Other | | | |
| | | | | IX. Other | | | |
| | | | | IY. Other | | | |
| | | | | IZ. Other | | | |
| | | | | JA. Other | | | |
| | | | | JB. Other | | | |
| | | | | JC. Other | | | |
| | | | | JD. Other | | | |
| | | | | JE. Other</ | | | |



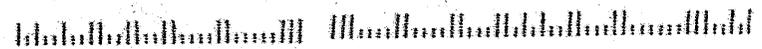
The Word is out
 in the Jail you're in
 that you got too
 Be kill before
 Court trial and
 Some Time Max Twech
 your Co. Buddy Hagary
 Will Died of poison
 When He EATS his
 meal at Bellevue -
 There is no sense of
 them Cop hiding you
 cause one of us in
 Head quarters will
 let us know where
 you are - you will
 Died Horribly in Jail!
 We are tracking the
 others Down to Kill
 them Before the Cops
 get them. Howlem is
 tense over your evil
 deed as a Muslim
 Now all Muslims
 Must Paid for your
 Master Mind Kill in.
 Elijah will Died and
 He Knows it too.
 Allah can not save
 him from Death not
 can these grafting
 Cops.
 Look what we did
 to your tempte White
 the cops was there.
 Soon you will
 Died Butler.

Malcolm X Levee Network
c/o A.F.A. in
271 W. 14th St. Suite 500
Chicago, Illinois, IL 60605



Brutha A.A.
University of Toledo/Africana Studies
2100 University Hall
2301 Bancroft Ave.
Toledo, O H 43606

43606+3330



MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St.; Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.africanhistory.com/afam.htm> -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afam2@hotmail.com
afam2@aol.com

Promo this! See over (43)
Malcolm memorabilia # 1.

Check out AFRAM's Malcolm X Curriculum of Liberation.
Email Address: afam2@aol.com or send a s.a.s.e. (32¢).

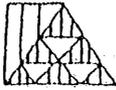
Urge your local libraries/community - based institutions to order AFRAM's News REPRINT COMPOSITE - Malcolm X As Icon. It documents his entitlement to his status!
Send a s.a.s.e. (33¢) to inquire about it.

- Subscriber BONUS, April, 1990, 28 pp. (\$5.00) + s.a.s.e. (78¢).
- A Malcolm X Police Profile (NYCPD), June, 1993, 18 pp. (\$3.00 + s.a.s.e. (78¢).
- What We Can Learn from the Life of Malcolm X?, May, 1967, 10 pp. (\$3.00 + s.a.s.e. (33¢ - MX Stamp, please).
- Working With Malcolm X, Aug., 8, 1992, 10 pp. (\$3.00) + s.a.s.e. (33¢ - MX Stamp).
- From Lenox Ave. to Malcolm X Blvd, April 8, 1988, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Malcolm X's Legacy Is Captured Through The Eyes of Those Who Knew Him, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Bibliographies On Malcolm X, Aug., 31, 1990, 10 pp. (\$3.00 + s.a.s.e., (33¢).
- The Garveyite Parents of Malcolm X, Aug., 1974 & April, 1989, 12 pp. (\$3.00 + s.a.s. 3. (56¢)
- Transcript: Supreme Court Case To Allow Practice In Prisons, 10/27/90, 24 pp. (\$5.00 + s.a.s.e. (78¢).
- Incorporation Papers - O A A U - copy, June, 1992, 8 pp. (\$3.00 + s.a.s.e. (\$3¢).
- Excerpts from Malcolm X's FBI Records, Nov. + 23, 1990, 10 pp. (\$3.00 + s.a.s.e. (33¢)
- Malcolm X's Birthsite: A Fact Sheet, Jan., 5, 1983. 10 pp. (\$3.00 + s.a.s.e. (33¢).
- The Black Shining Prince/The Devil (Rev. Jim Jones), Nov., 29, 1978, 10 pp. (\$3.00 + s.a.s.e. (33¢).

NOTE: Please make all remittances payable to "AFRAM", this address
Feb., 21, 1999 - 34th anniversary of the century's most tragic execution.

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$2.00 + s.a.s.e. (32¢) payable to "AFRAM".

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X



AFRAM

ALTERNATIVE (address)
INFORMATION/MARKETING
SERVICE

271 West 125 St., # 310
Village of Harlem, N.Y.
10027 - 4424
(212) 280 - 0996 & FAX.

A view from the past

Three COLLECTOR'S ITEMS - from the AFRAM FILES:

"If you want to hide something from a negro, write it down or put it in a book!"

② Black Power Conference Reports: Philadelphi, Aug., 30 - Sept., 1, 1968, 1970, 74 pp. \$15.00. (M. Lee Montgomery, Editor)*

③ Perspectives Gained: Findings of a Five Day Black University, Aug., 20, 1969 - Aug., 24, 1969, May, 1970, 114 pp., M. Lee Montgomery, Editor. (National Association for African American Education)* \$20.00

④ The National Black Political Agenda: National Black Political Convention, 1972, 55 pp. \$7.50**

* These two publications were originally compiled, edited and published at AFRAM's own expense.

** This edition was published by AFRAM for the Cincinnati Meeting of the National Black Political Assembly in 1976. It had originally been published by the defunct National Black Political Convention, Inc. in Washington, D.C.

-----0-----
Please make all remittances payable to "AFRAM". 2322 Third Ave., 2nd Fl., Harlem, N.Y. 10035.

-----0-----
ORDER an AFRAM SAMPLE, by subject interest, by sending a s.a.s.e. (large mailing) @ Library or Book Rate, whichever is appropriate to your circumstances + \$5.00, payable to "AFRAM". Allow two weeks for delivery.

-----0-----
SUBSCRIBE to AFRAMnewservices; an alternative Underground News Service.

- a) AFRAM DRUM: flyers from inside Africa America, \$15.00 per year; 12 issues/year.
- b) AFRAM Communique; news from the African American barricade; six issues per year; packets mailed bi-monthly; \$50.00 per year; frequently includes editions from the other subscriptions.
- c) IN-side Harlem Series, documenting the Harlem story; 12 issues; 10 pp. each; \$15.00 per year for Individuals; \$50.00 per year for Organizations. Build your own Harlem Library!
- d) Malcolm X Lovers Network Series; self-explanatory; \$15.00 per year; 12 issues; 10 pp. each. Build your own Malcolm X Library.

Please feel free to reproduce and re-circulate this promotional piece. Encourage reading, research, use of one's mind and DOING FOR SELF. AFRAM has been on the case for over 22 years, meeting the alternative information needs of Africa America. Build "AFRAM" into your annual budget.

July 29, 1991
See over....

NOTE: Elder Micheaux (National Memorial African Bookstore) made the comment on the left side above.

AFRAMAILIBRARY

Knowledge is too precious to be hoarded...!

AFRAMnewservices REPRINTS Series, 271 West 125 St., # 310, Harlem, NY 10027
(212) 280 - 0996 & FAX. Email: afram2@aol.com --and-- afram2@hotmail.com

WWW: <http://www.africanhistory.com/afram.htm>

AFRAMail is seeking to become a link between the internet and community - based Information Couriers (retrievers/distributors/archivists) who are desirous of reaching those who do not have computerability on site. Such persons will have to use public libraries and other facilities as internet sources/outlets to ensure via mailing, distribution tables, etc. that computerless facilities are reached! Your ideas will be appreciated. Information is Power! Alternative Information - de-coding white racist rhetoric, presentation of authentic Africentric perspectives and actualization of the absolute right and obligation of American Africans to speak for, name, defend and govern themselves - is more Powerful.

The AFRAM anti-racist goal embodies a destruction of the concept of white racist masterhood : DECISION - MAKING, that is, over the INFRASTRUCTURE of the American African VILLAGE - family, foster care, adaption, rehabilitation, substance abusers, education, etc.; community planning and development.... The 'race card' was invented by whites who are also its main beneficiaries, via the privileges of the white skin. The concept of COLOR BLINDEDNESS conceals the relationship of whites with the historic practice of genocide, human enslavement, preferential incarceration, priority of up front service during wars, etc. while continuing to accrue the benefits therein. Dig it.

R E A D I N G connects the other senses to each other. R E A D I N G equips one to speak for themselves, to quote themselves and to improve one's own self - expression. READ the BLACK PRESS regularly, including your HOMETOWN press. It's a reminder of from where you have come - and of the shoulders on which one stands. Ida Mae Rousseau Wilcox endowed me with an absolute obligation to BECOME a Man, prepared to defend her honor; no questions asked. John Wilcox equipped me to read for him, since he was unable to do so. He was a model for me in dealing with the oppressor. I never saw him scratch his head in the presence of a white protagonist. Dig it.

Don't get CAUGHT doing NOTHING. Nobody can live for themselves alone. Every body needs somebody.

-----0-----

SUBSCRIBE to AFRAMnewservices: Individuals - \$15.00 per year.
Organization - \$50.00 per year.
Libraries - \$100.00 per year.

MONTHLY MAILINGS: 10 pp. each; payable to "AFRAM"

June 8, 1999
Preston Wilcox
Editor/Curator/Archivist

Preston Wilcox

AFRAM

271 West 125th. Street; Suite# 310
Village of Harlem, N.Y. 10027-4424
(212) 280-0996 & Fax
E-Mail afram2@aol.com
afram2@hotline.com
<http://africanhistory.com/afram.htm>

**REMEMBER EVERY MONTH
IS OUR BLACK
HISTORY MONTH**

AFRAM newservice **REPRINTS**
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

**REMEMBER EVERY MONTH
IS OUR BLACK
HISTORY MONTH**

**REMEMBER EVERY MONTH
IS OUR BLACK
HISTORY MONTH**

Research works.

TO ALL EMPLOYEES

Due to increased competition and a keen desire to remain in business, we find it necessary to institute a new policy —

EFFECTIVE IMMEDIATELY

We are asking that somewhere between starting and quitting time and without infringing too much on the time usually devoted to lunch period, coffee breaks, rest period, story telling, ticket selling, vacation planning, and the rehashing of yesterday's T.V. programs, that each employee endeavor to find some time that can be set aside and known as the "WORK BREAK".

To some, this may seem a radical innovation, but we honestly believe the idea has great possibilities. It can conceivably be an aid to steady employment and it might also be a means of assuring regular pay checks.

While the adoption of the Work Break Plan is not compulsory, it is hoped that each employee will find enough time to give the plan a fair trial.

The Management

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
5800 S. UNIVERSITY AVENUE, CHICAGO, ILL. 60637

RECEIVED
MAY 15 1964

TO THE DIRECTOR
FROM THE DEPARTMENT OF CHEMISTRY

RE: [Illegible]

[Illegible text]

Very truly yours,
[Illegible Signature]

Ebony Society of Philatelic Events And Reflections



ESPER

“At Last!”

A national stamp club promoting the collecting of African Americans on stamps and the collecting of stamps by African Americans.

We are what you need!

Ebony Society of Philatelic Events and Reflections

I have been a member of ESPER since 1989 -- the same year that Esper Hayes and I launched a coast-to-coast effort to increase the feminine presence on U.S. postage stamps.

*Charles Graffell
Los Angeles, CA*

Larry has over 400 different varieties of stamps featuring Black Americans worldwide.

*Sharon Jones on Larry Lester
Kansas City, MO*

When I mentioned Phillis Wheatley...he stated that she was already on a U.S. stamp. My point being, that if an African American member of the C.S.A.C. doesn't even know which African Americans have been honored on U.S. stamps, we have our work cut out for us.

*Sanford L. Byrd
Editor, Reflections
Midland, MI*

The duty of ESPER members is to increase, so we can continue to make a difference in the stamp world, to promote the hobby of stamp collecting of people of color, history and heritage as well as their contributions to help all mankind.

*Esper Hayes
Founder
New York, NY*

The idea to celebrate our history was started by Dr. Carter G. Woodson (Scott #2073). It was first one week in February; now it's a whole month. I believe that every day is a celebration of our history and heritage, which I love to talk about with everyone who wants to learn more about my collection. I urge all members to share your collection with non-stamp and stamp collectors in your cities.

*Earnest C. Shinault, Sr.
President
Memphis, TN*

ESPER

c/o Manuel Gilvard
800 Riverside Dr. Ste. 4H
New York, NY 10032-7412

TEA, (212) 928-5165

NY Calendar Date: The NY Commemorative Postage Stamp was designated/dedicated in a private ceremony on January 19, 1999 by this organization at the NY Memorial Museum - site of NY's tomb, Audubon Ballroom in Harlem. AFRAM missed it. 6/17/99

NYC Board of Education - FY'98
DISTRICT SUMMARY REPORT # 5
 TOTAL DOLLARS BY FUNCTION AND FUNDING SOURCE
 DISTRICT: COMMUNITY SCHOOL DISTRICT 05

Total Enrollment: 13,393
 General Education: 12,414
 Part Time Special Ed (incl in Gen Ed): 467
 Full-Time Special Education: 979

District Avg Teacher Salary Factor - General Ed: .918
 District Avg Teacher Salary Factor - Special Ed: .998
 Teacher City/State Oper Aid: 729.62
 Teacher Categorical: 158.00

| Function | Grand Total Budget | Pct Of Budget | City Funds/ State Operating Aid | | Federal, State, & Private Grants (Categorical) | |
|--|----------------------|---------------|---------------------------------|---------------|--|----------------|
| | | | Budget | Pct | Budget | Pct |
| I. Direct Services to Schools | \$97,380,961 | 100.0% | \$76,586,371 | 78.6% | \$20,794,589 | 21.4% |
| A. Classroom Instruction (All Funds) | 59,816,172 | 100.0% | 43,422,435 | 72.6% | 16,393,737 | 27.4% |
| i. Teachers | 47,984,440 | 100.0% | 38,155,562 | 79.5% | 9,828,878 | 20.5% |
| ii. Education Paraprofessionals | 4,098,869 | 100.0% | 1,828,876 | 44.6% | 2,269,992 | 55.4% |
| iii. Other Classroom Staff | 0 | .0% | 0 | .0% | 0 | .0% |
| iv. Text Books | 1,505,778 | 100.0% | 1,232,508 | 81.9% | 273,270 | 18.1% |
| v. Librarians and Library Books | 73,972 | 100.0% | 54,036 | 73.0% | 19,936 | 27.0% |
| vi. Instructional Supplies and Equipment | 2,095,060 | 100.0% | 1,270,852 | 60.7% | 824,208 | 39.3% |
| vii. Professional Development | 2,578,440 | 100.0% | 851,777 | 33.0% | 1,726,663 | 67.0% |
| viii. Curriculum Development | 0 | .0% | 0 | .0% | 0 | .0% |
| ix. Contracted Instructional Services | 852,878 | 100.0% | 20,272 | 2.4% | 832,606 | 97.6% |
| x. Summer and Evening School | 626,734 | 100.0% | 8,550 | 1.4% | 618,183 | 98.6% |
| B. Instructional Support Svcs (All Funds) | 10,574,256 | 100.0% | 8,799,999 | 83.2% | 1,774,257 | 16.8% |
| i. Counseling Services | 2,211,283 | 100.0% | 1,390,160 | 62.9% | 821,124 | 37.1% |
| ii. Attendance & Outreach Services | 219,220 | 100.0% | 112,044 | 51.1% | 107,176 | 48.9% |
| iii. Related Services | 3,289,350 | 100.0% | 3,284,853 | 99.9% | 4,497 | .1% |
| iv. Drug Prevention Programs | 589,227 | 100.0% | 0 | .0% | 589,227 | 100.0% |
| v. Referral and Evaluation Services (All Funds) | 2,848,664 | 100.0% | 2,599,690 | 91.3% | 248,974 | 8.7% |
| vi. After School and Student Activities | 1,155,512 | 100.0% | 1,152,252 | 99.7% | 3,260 | .3% |
| vii. Parent Involvement Activities | 261,000 | 100.0% | 261,000 | 100.0% | 0 | .0% |
| C. Leadership/Supervision/Support (All Funds) | 8,148,332 | 100.0% | 6,800,580 | 83.5% | 1,347,752 | 16.5% |
| i. Principals | 1,411,542 | 100.0% | 1,411,542 | 100.0% | 0 | .0% |
| ii. Assistant Principals | 1,142,208 | 100.0% | 1,142,208 | 100.0% | 0 | .0% |
| iii. Supervisors | 550,162 | 100.0% | 512,864 | 93.2% | 37,298 | 6.8% |
| iv. Secretaries, School Aides & Other Support Staff | 4,451,173 | 100.0% | 3,301,142 | 74.2% | 1,150,031 | 25.8% |
| v. Supplies, Materials, Equipment, Telephones | 593,248 | 100.0% | 432,825 | 73.0% | 160,423 | 27.0% |
| D. Ancillary Support Services (All Funds) | 11,089,380 | 100.0% | 10,426,363 | 94.0% | 663,017 | 6.0% |
| i. Food Services | 5,159,271 | 100.0% | 4,759,644 | 92.3% | 399,627 | 7.7% |
| ii. Transportation | 3,601,748 | 100.0% | 3,583,963 | 99.5% | 17,785 | .5% |
| iii. School Safety | 1,607,867 | 100.0% | 1,586,920 | 98.7% | 20,947 | 1.3% |
| iv. Computer System Support (School Level) | 720,494 | 100.0% | 495,837 | 68.8% | 224,657 | 31.2% |
| E. Building Services (All Funds) | 7,948,994 | 100.0% | 7,723,759 | 97.2% | 225,235 | 2.8% |
| i. Custodial Services | 4,876,679 | 100.0% | 4,731,679 | 97.0% | 145,000 | 3.0% |
| ii. Building Maintenance | 1,426,155 | 100.0% | 1,345,920 | 94.4% | 80,235 | 5.6% |
| iii. Leases | 17,487 | 100.0% | 17,487 | 100.0% | 0 | .0% |
| iv. Energy | 1,628,672 | 100.0% | 1,628,672 | 100.0% | 0 | .0% |
| F. District Support (All Funds) | -196,173 | 100.0% | -586,764 | 299.1% | 390,591 | -199.1% |
| i. Unscheduled Sums/Carryover | -196,173 | 100.0% | -586,764 | 299.1% | 390,591 | -199.1% |
| II. District/Superintendency Costs | \$2,576,513 | 100.0% | \$1,767,037 | 68.6% | \$809,476 | 31.4% |
| A. Instructional Support and Administration (All Funds) | 2,227,432 | 100.0% | 1,417,969 | 63.7% | 809,463 | 36.3% |
| B. Other District/Borough-Wide Costs (All Funds) | 349,080 | 100.0% | 349,068 | 100.0% | 12 | .0% |
| i. Sabbaticals, Leaves, Termination Pay | 344,280 | 100.0% | 344,268 | 100.0% | 12 | .0% |
| ii. Additions to Regular Salary | 4,800 | 100.0% | 4,800 | 100.0% | 0 | .0% |
| III. System-Wide Costs | \$10,582,418 | 100.0% | \$10,917,861 | 103.2% | -\$335,443 | -3.2% |
| A. Central Instructional Support (All Funds) | 546,629 | 100.0% | 332,014 | 60.7% | 214,615 | 39.3% |
| B. Central Administration (All Funds) | 2,574,367 | 100.0% | 1,907,044 | 74.1% | 667,322 | 25.9% |
| C. Other System-Wide Obligations (All Funds) | 7,461,422 | 100.0% | 8,678,803 | 116.3% | -1,217,381 | -16.3% |
| GRAND TOTAL FOR ALL FUNCTIONS | \$110,539,891 | 100.0% | \$89,271,270 | 80.8% | \$21,268,622 | 19.2% |

Dr. Askia Davis, Administrator for School District 5, says that he has been doing a TREMENDOUS job for our Children!!!!

According to the results from the recent 4th Grade Reading Tests, 79% of District 5's 4th graders are performing BELOW grade level!!!!!!

- * **PARENTS** are having problems in many schools with insensitive principals, and abusive staff.
- * **TEACHERS** and **STAFF** from several District 5 schools have serious grievance issues.

**If this is an indication of how Askia Davis runs our schools, then
WE SAY NO!**

DAILY  NEWS

www.nydailynews.com

NEW YORK'S HOMETOWN NEWSPAPER

Wednesday, May 26, 1999

THE WORST DISTRICTS

Worst 10 districts based on percentage of general education students scoring in Levels 1 and 2, combined.

| District | Percent |
|---------------------------|---------|
| BRONX DISTRICT 12 | 84% |
| BRONX DISTRICT 9 | 81% |
| BRONX DISTRICT 7 | 81% |
| MANHATTAN DISTRICT 5 | 79% |
| BRONX SPECIAL DISTRICT 85 | 79% |
| BROOKLYN DISTRICT 19 | 77% |
| BROOKLYN DISTRICT 23 | 77% |
| BROOKLYN DISTRICT 16 | 76% |
| BRONX DISTRICT 10 | 76% |
| BROOKLYN DISTRICT 13 | 74% |

Malcolm X Legacy Network
c/o AFRAM
271 West 126 St, Suite 818
Village of Harlem, NY 10027

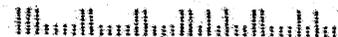


Brother Abdul Alkalimat
Africana Studies
University of Toledo
2100 Bancroft Avenue
Toledo, OH 43606

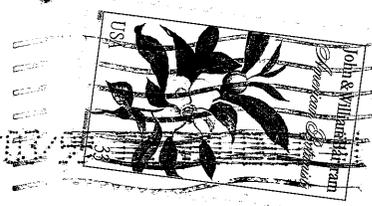
More to follow re:downloading
Can you add a statement re:donations
to "AFRAM"

y'all baaaad!
Dig it!

43606+3390



Matthain X Lovers Network
c/o AFRAM
271 West 125 St., Suite 316
Village of Harlem, NY 10027



Professor Abdul Alkalimat
Dept. of Africana Studies
University of Toledo
2100 University Hall
2801 Bancroft Avenue
Toledo, OH 43606

43606-3390 22



Free Li' Malcolm Shabazz's From Their Inept Hands

Malcolm X/El Hajj Malik ^{EI} Shabazz was my brother, not my leader. I shall never forget riding with him back to Harlem from the Columbia University School of Social Work, where he conducted a workshop on Human Relations. It occurred during the summer of 1963; faculty came back from vacations to hear him - and, perhaps, ^{to} disagree with him. His razor sharp mind, his historical documentation and the warm style of his presentation, seemingly, upset their expectations. He had the unusual ability to make critical observations without concealed hostility; an uncanny ability to be and pres^ent himself as he was. It was not a performance; it was a class in human-beingness. I recall that, after the word got around that I had ridden back to Harlem with him, both Negro and white faculty stopped checking with me daily to ascertain if I was 'still a negro'! It saved me a great deal of energy responding to loaded questions about ACP, Jr., the Black Movement, etc. Thanks, Brother Malcolm!

Students, Black, Puerto Rican and white, including Jews, dug my stance. They marched on picket lines at Harlem's IS201, accompanied me to Jackson, Mississippi during the fiery Sixties and appreciated my support of the students during the Columbia University BUST, Fall, 1968. NYU's Dr. Dan Dodson (A Human Relations specialist), Leonard 'Pop' Covello, former Principal, Ben Franklin High School and Dean Mitch Ginsberg (CUSSW) understood my response to such a calling. A class in the Introduction to Sociology, action - oriented with creative field assignments, (The Black Panther Party, The Geo. Wallace Presidential Campaign, the Democratic & Republican Parties and political organizing within white communities, etc.) involved members of SDS (Students for a Democratic Society, SNCC (Student Non-Violent Coordinating Committees supporters) and the SAAS (Students for an African American Society ^{is recalled}) The latter course at Columbia College/as having been a unique self - revolutionary experience by former class members - as we meet around the world. We view education as being the progress of knowledge, not just the passing along of information, undisturbed by actual experiences.

- more -

Now that Malcolm Shabazz, his grandson, is now in their care, we, as a people have to express some concerns, resulting in action, not just talk. Malcolm X would not have never referred to his own grandson as a 'killer' of his own grandmother! Nor would he have believed that Malcolm Shabazz had any intention of harming his own grandmother. Grandmothers are the closest persons to enjoy the status of royalty in our communities. In fact, one source shared with me that Lil Malcolm was receiving letters from peers asking how he could harm his own grandmother!

Brothers Omar Shabazz and Karl Evanz put together a petition asking for signatures supporting a belief that Lil Malcolm had no intention of harming his grandmother. He was hoping to cause a little ruckus that would get him sent back to his mother. AFRAM sent out over fifty (50) of the statements. Only two (2) were returned, both because of the concerns of Mumia Abu Jamal. Yes, we do a great deal of talking.

It's our view that Malcolm Shabazz was viewed as being the re-incarnation of Malcolm Little/X/El Hajj Malik El Shabazz/Omowale with focussed attention on him as Detroit Red and Satan. When the NYCPD closed its files on Malcolm X, shortly after his execution on Sunday, Feb., 21, 1965, it, naturally assumed that the job was well done and that there was No More Malcolm X! Instead, his execution transformed him into a martyr, an Icon of incomparable status. AFRAM's collection - Malcolm X As Icon - documents in unquiescent terms his status along with the outstanding figures of the 20th Century, frequently, He is more widely quoted and on a wider variety of issues than any other figure. It is, literally, impossible to black him out of the news - as the government would prefer. The government's suspected complicity in his execution has engaged it in consistent efforts to cover up its finger prints. His unmitigated and near mutinous manhood has given them an offer with which they cannot deal.

Yes, Malcolm participated in criminal activities, but he never became a criminal, in character. He made critical observations about others, but seldom, if ever, against them. He had high expectations of his fellowman, and appealed to them to think for themselves, to come to their own conclusions. We, fundamentally, believe that he left here still trying to convince us that he was not our messiah. Many of us are still in search of a messiah so as to not have to rid ourselves of do nothingness. Dig it. Importantly, he was against all human oppression, not just ours or his own! He and his blud brother, MLK, Jr., had agreed that the African Heads of State ought to present the violations of our rights before the United Nations. As Ruby Dee has posited, the government ought to have hired MLK, Jr. and Medgar Evers to carry out their life's missions. They were misunderstood super - patriots since the drafters/ratifiers of the 'Original White Position Paper', the U.S. Constitution, that is, and the Emancipation Proclamation, were concerned solely with their own rights, not ours.

Lil' Malcolm's lawyers were sand-bagged by the Prosecutor who opted to open a Juvenile Court in response to court actions by the media. Had he not been related to Malcolm X, the press, probably, would have ignored the proceedings. Juvenile court is usually not open to the press! We also had questions about a therapist revealing his psychological history in open court, a clear and questionable violation of the confidential relationship between a client and one's therapist. Professional witnesses who examine the same clients, attended the same schools, etc., frequently, come up with diametrically, opposing diagnoses. We had hoped that Black Psychologists, Psychiatrists and Social Workers would seek to intervene to ensure that Lil Malcolm's personhood was acknowledged and respected. Did the therapist gauge how his peers in the institution responded to him? Was he viewed as being Malcolm Shabazz or Malcolm X's grandson?

Did he have to answer stupid questions, like why did you kill your grand - mother from his peers? Did the therapist get to know him as a person; shooting some baskets, listening to music together? Was he comfortable in the institution? Will he 'get better' in that setting?

Isn't it enough on his mind and soul that he was called upon in open court to say , "I started the fire!" Will he ever achieve peace and will he ever forget the handling by adults at a time when he needed understanding and prayer?

What was the **J**udge's view of Malcolm X? The Therapists? The Prosecutor's? Just, recently, two Black jurors were dismissed from a jury because they were reading The Autobiography of Malcolm X. See Daily Challenge, Aug., 6 - 8, 1999. The book is a best seller within American Africa. And many of us know of our many friends who feared Malcolm's truths when he lived. As consummate cowards, they probably could not fathom his courage; a quality that undergirds the expression of TRUTH. Dig it.

In summation and quoting Angela Davis, "The only FAIR trial would have been NO TRIAL!" Was the loss of the life of his grandmother considered to sufficient punishment? Did the courts prove intent? What was the evidence? Why wouldn't/^{one}want to escape as frequently as the opportunity arises from a sentence designed to satisfy an impersonal, unjust society; one which is implicated in the execution of one's grandfather?

Malcolm Shabazz requires our steady interest and concern. We owe it to him, but, mainly, to his grandparents, whose legacy to us requires that we never forget this Icon couple! . . . Check out the Malcolm and Betty in you! As a Malcolm X archivist, no day passes without him coming to my mind. He, along with MLK, Jr., Nat Turner, Dr. George Washington Carver and Black Womanhood are my Guiding Spirits. All had a profound love and concern about the plight of their people, not just themselves. Ask yourself what you can do to alter Malcolm Shabazz's plight. The fact that

he has escaped on several occasions suggests that he has some Malcolm X in him, too. He knows, like his grandfather, that the jailer will never willingly give us the keys to our freedom. Dig it.

30

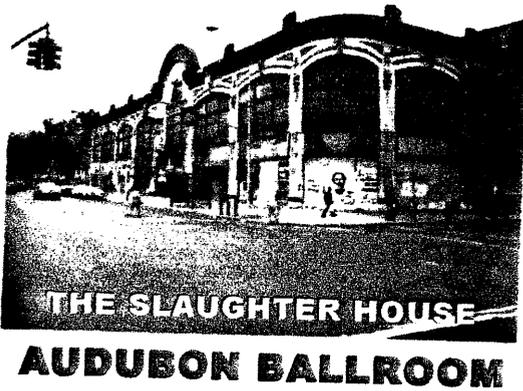
Preston Wilcox
Editor/Curator/Archivist
Malcolm X Lovers Network Series
c/o AFRAMnewservices REPRINTS Series
271 West 125 St., Suite 310
Village of Harlem, N.Y. 10027 - 4424
(212) 280 - 0996 & FAX

Check out: Malcolm X: A Research Site <http://brothermalcolm.net/webliography.html>
It'll be like enrolling in Malcolm X University, being taught by the ultimate Community - based Professor.

FREE Prince Malcolm Shabazz, FREE MUMIA ABU JAMAL, Get Us Up Off Our Knees!

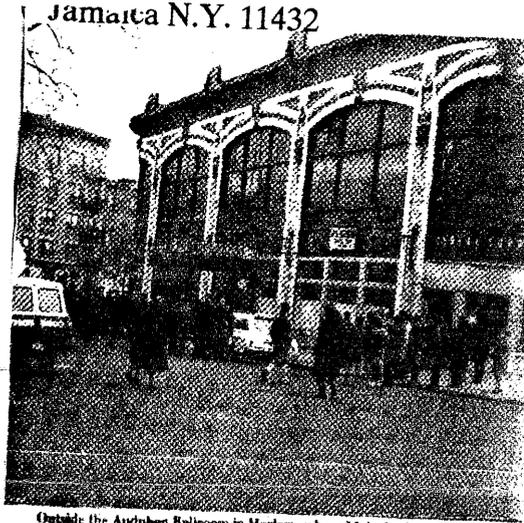
Footnote: As a Black man, this reporter has been mistaken for a stickup man, a messenger, a maintenance man, a waiter, a mugger, a basketball player, etc.

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is too light to transcribe accurately.



**THE SLAUGHTER HOUSE
AUDUBON BALLROOM**

Omar Shabazz
169-12 90th Avenue
Jamaica N.Y. 11432



Outside the Audubon Ballroom in Harlem, where Malcolm X was assassinated on February 21, 1965. UPI/Bettmann



OFFICIAL MEMBER OF
THE BLACK
C.I.A
(Crazy, Ignorant and Arrogant)

your crazy-ass signature here. Void if altered
Another Omar Shabazz Production. Give to all traitors and sell-outs among us!

Membership Rules

1. Find a religion to hide behind, so that instead of you confronting the man that is oppressing you, it'll be God's job.
2. Do not under any circumstances speak out against "Racial-profiling", "Police Brutality", or any thing that's hurting our people continue to bury your head in the sand like a ostrich.
3. Keep on purchasing "season tickets" to meaningless BULLSHIT, talk sessions and remember to sit right up front & talk a lot.
4. Continue to walk down the street with that "cool complacent stride", if you can't do that, then BOP down the street & pretend that you are truly free!



BOOT LICKERS L.T.D

"Specializing in rising through the ranks on the job, getting promoted to Supervisor and then harassing once co-workers just like any nigger who forgot where they came from".

WE DO ANYTHING OUR WHITE BOSSES DIRECT US TO DO AGAINST OTHER BLACK PEOPLE WITHOUT ASKING ANY QUESTIONS!!!

"You can spot us by the shoe polish stains on our tongues"
A OMAR SHABAZZ PRODUCTION Hating sell-outs & traitors from day one.



TAP DANCING NIGGERS

"Specializing in acting like tough & bold LIONS around other Black people, but turning into scared to death LAMBS in the presence of white folks". WHAT A DAMN SHAME!!!

**DEATH TO ALL TRAITORS IN OUR RACE!
YOUR DAYS ARE NUMBERED SUCKER.**

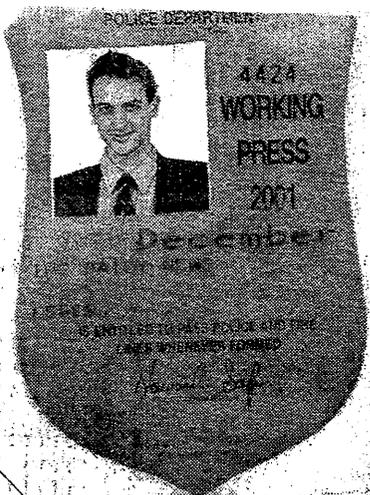
ANOTHER OMAR SHABAZZ PRODUCTION 1989

MALCOLM X IS STILL A FIERCE WARRIOR!

Omar Shabazz
169-12 90th Avenue
Jamaica N.Y. 11432



Shabazz Productions



Sunday News reporter David Lefer is a "human being first."

'Devils' on a grill

Khalid Abdul Muhammad was polite enough when he called me and another reporter "white devils" last week. It seemed more a matter of conviction than personal hatred.

Reporters aren't used to being grilled, but after an hour-long interview, Muhammad turned the tables on two other reporters and myself.

He turned to one of us, a black reporter, and interrupted him in the middle of a question.

"Are you a white man's nigger?" Muhammad asked in a mock-drawl. "You want to make sure you can go back to boss and say, 'Boss, Ah pressed 'im.' Are you a reporter first, or are you black first?"

"You mean how was I born?" the reporter asked.

"No sir, I don't mean your behind, I mean your mind."

"I don't think it's a fair question." "I mean your gut, your commitment," Muhammad said. "Are you black or a reporter first? Are you afraid they will report you? Do you have a white wife?"

"If I did, what about it? It's my business," the reporter said.

"Are you black first, brother, or are you a journalist?" Muhammad interrupted again: "And does your blackness at all have any impact on your journalism?"

"It absolutely does. I don't think I'd be in the business otherwise."

I jumped in and asked Muhammad, "Are you black before everything?"

"I was black before I was born," he said and asked for my business card. He looked at it for a moment and smirked, almost in triumph.

"Lefer," he said. "I should have known. That's a Jewish name."

"Actually, it's French," I lied. "Le Fer. Daveed Le Fer."

For the first time all afternoon, Muhammad seemed at a loss for something to say.

"So are you French first or are you a reporter first?" he finally asked.

"I'm a human being."

"What does that mean?" he asked.

David Lefer

The latest 'X' factor

Khalid Abdul Muhammad, 51, is only the latest in a line of fiery, over-the-top black leaders who have tapped into deep wells of resentment in the African-American community.

The role of the angry black man preaching black power and separation from white America has a gritty and occasionally bloody history in the last half of the 20th century.

It was perfected in the 1950s by Malcolm Little, a petty Boston criminal who changed his name to Malcolm X when he became a black Muslim. Spouting anti-white rhetoric much like Muhammad's, Malcolm X gained power as chief spokesman under Nation of Islam leader Elijah Muhammad.

To Malcolm, "white American society was deeply and perhaps irretrievably racist," according to biographer Peter Goldman.

Malcolm X is now revered by many, blacks and whites alike, as a prophet whose 1964 defection from the Nation signaled a newly conciliatory stand toward whites.

He was murdered on Feb. 21, 1965, under circumstances that remain murky. Three members of the Nation of Islam were convicted of the killing.



Malcolm X in undated photo.

In 1975, Louis Farrakhan, a contemporary of Malcolm X's, broke with the late Elijah Muhammad's son and in 1981 formed his own branch of the Nation of Islam.

Farrakhan, now 66, gained notoriety when he backed the Rev. Jesse Jackson's presidential bid in 1984 and became infamous for his blatantly anti-Semitic remarks, referring to Judaism as a "gutter religion."

Khalid, a lieutenant of Farrakhan in the 1980s, rose to prominence in a 1993 speech at New Jersey's Kean College by declaring that German Jews brought the Holocaust on themselves.

"A German in his own country would almost have to go to a Jew to get money," Muhammad said.

The speech forced a break with Farrakhan and the Nation of Islam.

Since then, Muhammad's anti-white, anti-Jewish and anti-establishment rants, like those of his predecessors, have attracted a core of angry supporters in the black community — and repelled many more.

Edward Lewine



Farrakhan and violin in 1993.

DAILY NEWS

Sunday, August 29, 1999

DAILY NEWS

Sunday, August 29, 1999

SOURCE: David Lefer, "Harlem Youth March: Muhammad & That March" in NY Daily News, August 29, 1999, pp. 6 & 7.

Discussion & Lovers Network
GO AFRAM
271 West 125 St., Suite 310
Village at Harlem, NY 10027



Brother Abdul Alkalimat
Africana Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

Last three; free down-loading.
Note AFRAM's neww website #
Keep up the splendid work!

more more to follow

43606-3390 22

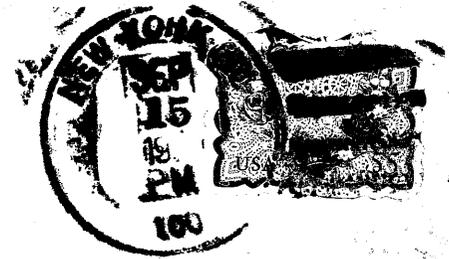


Preston Wilcox



Brother Abdul Alkalimat
Africana Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

Special Mailing...



AFRAM

(AFRican American)

- Associates, Inc.
- Information & Marketing Service
- Institute of Afrikan Research
- .. Mailable
- .. Newservices REPRINTS Series

271 West 125th Street -
MLK, Jr. Blvd., Suite 310
Harlem, New York 10027 -4424
(212) 280 - 0996 & FAX
Or Write to AFRAM

AFRAMotto: You can't be FREE if SOMEONE else lets you be FREE - Harlem Subway Graffiti 1971

Every Life unique.
All Life sacred.

ASSOCIATIONS

Campaign for a New Tomorrow
NYC Chapter
Harlem Council of Elders
Harlem Week 100
John Hunter Memorial Camp Fund,
(Bob Douglass Hall of Fame)
National Coalition of Blacks for
Reparations in America
(N'COBRA), DC
Pan-African Movement, USA,
Panel of Elders.
Savannah, GA 1991
The Black Scholar Magazine
Contributing & Advisory Editors
Advisory Board, SISA (Sisterhood)
Member, TEAM America;
Tony Brown's Productions, Inc.
The Black Think Tank, SF, CA
World Council of Social Workers

SUBSCRIPTIONS

AFRAM Communiqué
ISSN: 1041-6854
AFRICAN DRUM
ISSN:1041-5076
IN-Side Harlem
ISSN:1050-2882
Malcolm X Lovers Network
ISSN:1044-9116

Preston Wilcox
Editor-Curator

KNOWLEDGE/INFORMATION:
TOO PRECIOUS TO HOARD

Fax & Tel.
(212-280-0996 (o))
(212-281-8055 (h))
email: afram2@aol.com
<http://www.cerbook.com/afram.htm>

Associations...

1999 Living Legend
IAAF, B'klyn, NY
7/4/99
Whitney Young Justice
for Children Award,
3/11/99

NY Public Library opens scholar center

A unique think-tank for intellectuals was launched Monday: The Center for Scholars and Writers at the New York Public Library, where 15 individuals will spend the next nine months researching subjects ranging from maps to architecture to Black Panthers.

"One of our wishes is to turn this building into a new crossroads in the city's intellectual life," said Paul LeClerc, the library president.

The 15 fellows - who include novelist Francine Prose, architecture critic Ada Louise Huxtable, and Kathleen Neal Cleaver, the

first woman on the Black Panthers' central committee - were chosen from over 200 applicants. The winners get \$50,000 each, a computer and office space inside the library's landmarked Fifth Avenue building.

"There wouldn't be a single writer who wouldn't be thrilled by the prospect of an office, time and money. Everyone I know is teaching and freelancing. This is so liberating," said Ms. Prose, who plans a non-fiction book about people who are famous for having been someone else's muse.

"This is the first institution that's backing, in a personal way, people who are doing projects a little out of the ordinary, a little on the edge," said Mrs. Huxtable.

She plans to write a book on "where modern architecture has gone - the kind of experimental, very technologically diversified, aesthetically directed architecture that was not possible when modernism said form had to follow function."

One criteria for the final selection was whether the applicants demonstrated a specific need for something in the library's collection.

D. Graham Burnett will study 16th and 17th century maps for a book about maps and clocks. British journalist Anthony Holden, who is researching the life of the 19th century British poet Leigh Hunt, will use the library's collection of letters and papers from Hunt and his contemporaries.

DAILY CHALLENGE TUESDAY, SEPTEMBER 14, 1999

AFRAM Observation: As a longtime printed media research service, this idea is one who's time has come. Librarians tend to preoccupy themselves with Call #'s and not the content of the books on the shelves. The late Helen E. Brown, Sales-girl/Librarian, National African Memorial Bookstore in Harlem, was the consummate Scholar-Librarian! The proprietor, Lewis Micheaux, left a famous observation with us, "If you want to hide something from a negro, write it down - or put it in a book." His motto for the bookstore: TheHouse of Common Sense, the home of proper propaganda!

AFRAM's collections of News REPRINT Composites, at least, be long in the Special Collections Sections of Harlem-based libraries. The fact that not one Harlem-based library has ordered them attests to the absence of a scholarly perspective among libraries, locally.

AFRAM hopes that the above program will re-shape their perspectives. (9/14/99)

"The ability to READ awoke in me a long dormant craving to be MENTALLY ALIVE" - Malcolm X

Block Associations Make a Difference in Our Quality of Life

Have you noticed that your sidewalk is cleaner? Graffiti gone? Maybe some flowers or trees have been planted on your street recently? Chances are, your local block association had a hand in those improvements.

No one is doing more to improve the quality of life in Central Harlem than members of our local block associations. The *Phoenix* will honor their efforts with ongoing reports, starting with this profile of Neighbors United of West 132nd Street.

Recently, leaders from individual associations have come together to form the Working Group of Block

Associations. They meet monthly at workshops and forums to share common concerns about quality-of-life issues affecting the Central Harlem community and to develop collaborative solutions to address those concerns. The group, which represents fourteen residential blocks from West 126th Street to West 139th Street, has hosted forums focusing on crime, sanitation, parks, transportation, and other quality-of-life concerns.

The Working Group of Block Associations welcomes new members. If you are interested in joining the Working Group or if you would like information about individual block associations, please contact Beverly Smith at 212-368-4471 X102. 

SOURCE: PHOENIX, 1:1, Summer, 1999, p. 8.

Congratulations on the formation of the Working Group of Block Ass'ns! The United Block Association, formerly located at 68-72 East 131 St., Harlem, 10037 established the importance and relevance of collective action on individual blocks and among different blocks. The UBA Cadet Corps could line up cadets from Park Ave. to Fifth Ave on E. 131st St. The UBA produced, How To Form a Block Association. It was an effective organizing tool.

We hope that next summer's publication of *Phoenix* will include a directory of Harlem - based block associations along with a calendar of the schedule of block parties/celebrations, etc.

AFRAMnewservices REPRINTS Series
271 West 125 St., Suite 310
Village of Harlem, N.Y. 10027-4424
(212) 280 - 0996 & FAX.
Email: afram2@aol.com - afram2@hotmail.com
<http://www.eerbook.com/afram.htm>
Sept., 1, 1999

Supplement from page # 1: AFRAM News REPRINT Composites: A Listing. (*)
Malcolm X Webliography
Malcolmemorabilia (**)
Book Review: Cultural & Economic Revitalization
The Meaning & Practise of Community - Based
Services in the Era of Strategic Alliances

(*) AFRAM's premier composite is entitled, Malcolm X As Icon. It documents his local, national and international presence and status.
(**) can be down-loaded. (9/14/99)

AFRAM Associates Inc.

AFRAM is a public service communication agency founded by community leader, historian, and educator Preston Wilcox in 1968. Its primary work is in the compilation, preservation and authentication of the history of Black peoples. Mr. Wilcox maintains one of the world's preminent collections on Malcolm X. The collection includes the complete New York City Police Department files on Malcolm X. AFRAMaterials can be found in at least 24 states and in Africa, Canada, the Caribbean and Great Britain. AFRAM is the publisher of the Directory: National Black Organizations & its supplements. See below some of the collections that AFRAM has available for purchase.

AFRAM Says: Please reproduce/share with others. It's not a secret! Dig it!

- Hank Aaron (38 pages)
- Louis "Satchmo" Armstrong (40 pages)
- Apollo Theatre (200 pages)
- James Baldwin (92 pages)
- Dr. Mary McLeod Bethune (125 pages) -- includes Dorothy Height also.
- The Films of the Civil Rights by Dr. Gerald O'Grady (48 pages)
- John Henrik Clarke (in formation)
- Ruby Dee and Ossie Davis (60 pages)
- W.E.B. DuBois (116 pages)
- Marcus Mosiah Garvey (200 pages)
- Harlem History & Events (120 pages)
- Harlem Landmarks & Namesakes (80 pages)
- Langston Hughes (134 pages)
- Rev. Jesse Louis Jackson (210 pages)
- Martin Luther King, Jr. (200 pages in formation)
- Alice Wragg Kornegay (80 pages)
- *Malcolm X as Icon (100 Pages)*
- *Malcolm X Promotional Graphics and Flyers (100 pages)*
- *Malcolm X's Family (90 pages)*
- *Malcolm X Photos (24 pages)*
- *Malcolm X News Photos (160 pages)*
- *Malcolm X's file from the NYCPD Bureau of Special Services (411 pages)*
- *Remembering Malcolm by Dr. Gerald O'Grady (12 pages)*
- Medgar Evers College/Medgar Evers (200 pages) - includes Miss. COFO also.
- Queen Mother Moore (100 pages)
- Negro Baseball Leagues (80 pages)
- Leroy "Satchel" Paige (36 pages)
- Rosa Parks (50 pages)
- Poetry (120 pages)
- Adam Clayton Powell, Jr. (120 pages)
- Charles B. Rangel (110 pages)
- Reparations (25, 10 page composites @ \$2.00 each + s.a.s.c. (\$.32))
- Rites of Passage (50, 10 page composites @ \$2.00 each + s.a.s.c. (\$.32))
- Jackie Robinson (90 pages)
- The Ghosts of Jackie Robinson (120 pages)

NOTE: The number of pages is continually changing as retrieval is on-going!

Build Your Own Library

NOTE: AFRAM's Files on Malcolm X are comprehensive, historic, episodic and incomparable. AFRAM has easy access to a consortium of Malcolm X scholars, researchers, collectors, artists, photographers, poets, etc.

See Over...

- The Roots of Tap Dancing (90 pages)
- Shabazz, Free Quilbah @ AFRAM files (120 pages) (part of Malcolm X Collection)
- Assatta Shakur (50 pages)
- Special AFRAM Archives (100 pages)
- Showman's Cafe (100 pages)
- Social, Political & Cultural Issues (96 pages)
- Percy E. Sutton (100 pages)
- Kwame Ture (aka Stokely Carmichael) (in formation)
- 369 Veterans Association (100 pages)

This list begins to highlight the vastness of the AFRAM archives. There are many more profiles available. For pricing and additional information, please contact AFRAM at the address listed below:

Email: afram2@hotmail.com
afram2@aol.com

WWW: http://www.africanhistory.com/
afram.htm

Mr. Preston Wilcox
AFRAM

271 West 125th Street — next to The Apollo!
Suite 310

Harlem, NY 10027

212.280.0996

212.280.0996 fax

"You can't be free if someone else lets you be free"

DUPLICATED copies of the above AFRAM News REPRINT Composites are available @ 25¢ per page, payable to "AFRAM". Tables of Contents can be ordered @ \$10.00 each. The latter offers a glimpse into the contents of each composite. Thumbing through them is like scanning a history book on the respective composites.

When such collections are placed in SPECIAL COLLECTIONS sections of libraries, they tend to encourage frequent use and supplementation by users. AFRAM receives reprints from subscribers around the country.

Additional AFRAM News REPRINT Composites

BLACK HISTORY Media reports, 1999. (50 pp.)

Nelson Mandela (70 pp.)

Malcolm X • Commemorative Postal Stamp (50 pp.)

Alice Window Photos - Order Forms (2 pp)

(dashiki photos FREE with s.a.s.e (33¢-
in Ghana) MX Stamp

Spike Lee and the Malcolm X Film (288 pp) +

50 Magazine/Media Supplements

KWANZAA (150 pp.)

REPARATIONS (100 pp.)

Rites of Passage (100 pp.)

Higgins, Robt. (MX's Personal; Photographer (718) 731-2666

NOTE: Write to AFRAM re: your special information needs. AFRAM is frequented by college, masters and doctoral students.

SUBSCRIBE to AFRAM: Personal - \$15.00/yr.; Organizations: \$50.

\$50.00/yr.; Libraries: \$100.00/yr.;

Monthly mailings of 10 pp. each.

22/10/99

Malcolm X Webliography

BIBLIOGRAPHIES

Evanston, Illinois Public Library
UC Berkeley Library
 A selective bibliography of materials (motion picture)
Purdue University Library

ORGANIZATIONS

MXCEC Malcolm X Cultural Education Center, Washington, DC
MXGM Malcolm X Grassroots Movement
Malcolm X Lovers Network Preston Wilcox
<http://www.cerbook.com/afram.htm>

GENERAL INTEREST

Daily Dose of Malcolm X with links
Afrocentric Experience biographical notes with sound, link to bookstore
Encyclopedia

STUDENT PAGES

California Cal Tech
Colorado Colorado State University
Colorado University of Colorado, Boulder From Pimp to Pilgrim by Talal
 Alfaraj
Germany Elke Moritz
New York Our Shining Black Prince by Six Crowns of Malik Sigma Psi
Fifth Grader Tom J

INSTITUTIONS

Indiana Malcolm X Institute, Wabash College
New York X is for Malcolm by John K. Henderson, Ithaca College
 Library



Mr. Preston Wilcox
 271 W. 125th St. Suite 310
 New York, NY 10027-4424



LINK LISTS

Malcolm X Links to pages and text
WWW.Links concerning Malcolm X

WRITTEN about MALCOLM X

El-Hajj Malik al-Shabazz
Malcolm X by Jay Strongman
Malcolm X by Alexander Boese
Defender of Black Rights by Eric Theriault
Black Collegian by K.Kazi-Ferrouillet
Man From Lansing by Jeff Burgess
Examining Black Muslims
Islam in America From African Slaves to Malcolm X by Thomas A. Tweed
The Autobiography by Gale
Inspiration With links
Perspectives on Malcolm X by Horace Coleman
Understanding the Essence of Malcolm X by Ron Daniels
Special Report by Tampabayonline
Malcolm vs Martin
Do you really know Malcolm X? Song: words by Phil Morrison
Still Relevant for Black Students Today by Tim Lemke

MARKET PLACE

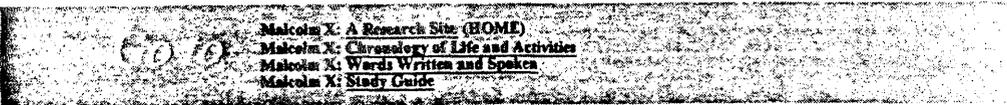
Amvideos Four videos on Malcolm X
Poster
Black Book by Y.N. Kly
Death of a Prophet Video docu drama
Stampsonline

Further Understanding Malcolm X • El Hajj Malik El Shabazz

ISLAM

Koran
Moorish Science Temple of America
NATION OF ISLAM
Messenger Elijah Muhammad
Minister Louis Farrakhan
Brother Levi Karim
5%ers
Sufism
Silas Muhammad

*Looking for links to pages from
 The Malcolm X Work Group • 1987 - 1997
 1989 New York: Studies on Malcolm X*



AFRAM On The Internet: It's web page lists 111 by (50) NEWS REPRINT Composites, some of which extend over 200 pages. They include news episodes, news photos, flyers, promotional literature, etc. Scanning each composite is like reviewing a textbook, compiled by a variety of authors with their differing perspectives. They are also valuable as research resources and sources.

Tables of Content for each composite are available at \$10.00 each; deductible from future purchases of composites @ 25¢ per page. Color copies of news photos, etc. are available @ \$1.00 each; payable to 'AFRAM'.

The composites will make interesting collections for SPECIAL COLLECTIONS. Reprints can be duplicated; supplementation is easy - and a means to urge library users to make their own additions. AFRAM is seeking to introduce Newspaper Research to schools as a means to encourage study about one's own heroes/heroines.

AFRAM's collections on Malcolm X and Harlem are incomparable and vital since many who knew Malcolm X, personally, have made contributions - Harlem Figures in History known to AFRAM are still making contributions.

The Malcolm X: A Research Site is honcho'ed by Abdul Alkalimat, African Studies, University of Toledo. 2100 University Hall, 2801 Bancroft Ave., Toledo, OH 43606; voice (419)530-7253; fax (410) 530-4359.

Check out: Books, by and about: http://brothermalcolm.net/june/books_onmx.html
Bibliographies: <http://brothermalcolm.net/june/bibliography.html>
Biographies: <http://brothermalcolm.net/june/biography.html>
Words: <http://brothermalcolm.net/june/bibwords.html>
Youth: <http://brothermalcolm.net/june/youth.html>
Struggle: <http://brothermalcolm.net/june/struggle.html>
Dissertations: <http://brothermalcolm.net/june/dissertation.html>
Chronology of the Life and Activities of Malcolm X: <http://brothermalcolm.net/mxtimeline.html>
His Words Written And Spoken: <http://brothermalcolm.net/mxwords.html>
Study Guide History: <http://brothermalcolm.net/studyguidehistory.html>
GIF image: <http://brothermalcolm.net/writersandreaders.gif>

NOTE: AFRAM will be supplementing the above categories - and introducing one related to NAM-SAKE streets, buildings, etc. Malcolm - internetters ought to feel free to make additions, etc. AFRAM will be placing information from its extensive Malcolm X Files for downloading at no cost!

SUBSCRIBE to: Malcolm X Lovers Network Series, ISSN: 1044-9116; monthly, 10 pp. each. Individuals - \$15/yr.; Organizations - \$50/yr.; Libraries - \$100/yr.; payable to "AFRAM", this address.

Send \$2.00, payable to "AFRAM", for an AFRAM 'Big Apple' Malcolm X Tour Guide. (9/2/99-PW) Enclose a s.a.s.e. (33¢).

Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

Contact Neil Shoemaker, Harlem Heritage Tours,
(212) 280 - 7888 for a Malcolm X Heritage Walk -
Tour of Harlem.

AFRAM's Planned Supplements to the Malcolm X Research Site:

Malcolm X Webliography Categories -(developing)

Malcolm X As Icon - Table of Contents, Additions
Malcolmemorabilia - See attached
Malcolm X Nuggets - downloaded for community re-distribution!
(Send financial contributions to "AFRAM",
271 West 125 St., # 310, Village of Harlem,
N.Y. 10027 - 4424; (212) 280-0996 & FAX; 1
to 2 pp. statements.

Malcolm X Namesakes: Commemorations: (2/21; 5/19) Schools, Streets,
Programs, Parks, Congressional, Legislative
Resolutions, MX Commemorative Postage Stamp,
etc.

Malcolm In Harlem: - How Malcolm X was impacted By Harlem...

Malcolm X- Bedeviling Questions: Why didn't Malcolm X speak at the
March on Washington, 8/28/63; what would have
been its impact?

Subscriptions to:

Malcolm X Lovers Network

ISSN: 1044 - 9116

c/o AFRAMnewservices REPRINTS

271 West 125 St., Suite 310

Village of Harlem, NY 10027

-4424

INDIVIDUALS - \$15.00/yr.

ORGANIZATIONS - \$50.00/yr.

LIBRARIES - \$100.00/yr.

Monthly Mailings; 10 pp.

AFRAMaterials are in demand

for duplication - and re-sale!

Dig it!

Does anyone have a photo taken of Malcolm X
at the March on Washington?

Supposing that MX and MLK, Jr. could have
presented the violations of our human rights
before the United Nation's Committee on Human
Rights, what would they have emphasized?

Did Malcolm X, totally, submit to the teaching
of the Honorable Elijah Muhammad, PBUH. If so
why; if not, why not?

Did Malcolm X ever become a criminal in char-
acter?

When Malcolm X criticized another, was he,
merely, talking about the subject person or
against the other person?

Flyers - drawing upon the Malcolm aura

Souvenir Malcolm X Flyers

NOTE: AFRAM believes itself to have the largest collection of Malcolm X
printed media reprints in existence. Reprints, news photos, flyers, letters
promotional literature, listings of video and audio tapes, etc. comprise
the collection

AFRAM introduced Malcolmemorabilia and KWANZAA to the Vertical File Index.
VFI serves libraries throughout the nation. When we last surveyed the issue
AFRAMaterials were stored in libraries - public, public school, private
school, college and university in, at least, 24 states. Libraries in
Africa, Canada, the Caribbean, Great Britain, etc. also have their own
AFRAM Files. Many elected officials, subscribers, authors, collectors and
researchers profess to have their own AFRAM Files - in agencies, offices
and homes. AFRAM has over 1,000 10 pp. packets which were prepared for
subscribers.

Subscriptions and donations will be gratefully accepted and graciously re-
ceived. (9/14/99) PW

FRAME THIS!

FREE

6 HOUR HUGE OUTDOOR

FREE

- HARLEM - FREEDOM RALLY

at

7th Avenue at 125th Street

SATURDAY, MAY 28th, 1960

FROM 1 P.M. to 7 P.M.



MINISTER MALCOLM X
of MUHAMMADS
NEW YORK
TEMPLE OF ISLAM

"Harlem needs a united effort by all of Harlem's leaders, religious, business, social, civic and fraternal to voice their solution to the many problems facing OUR COMMUNITY, and the grave racial crisis confronting America . . ."

AFRAMnewservices REPRINTS
Malcolm X Lovers Network

271 West 125 St., Suite 310
Village of Harlem, N.Y. 10027 - 4424

INVITED GUEST SPEAKERS

Adam Powell
Hulan Jack
Jawn Sandifer
Ann Hedgeman
Joseph Overton

Hope Stevens
James Watson
Jackie Robinson
Ray Robinson
James R. Lawson

Rev. James Robinson
Rev. William James
Rev. Gardner C. Taylor
Ralph Bunche
Martin Luther King

A. Phillip Randolph
Roy Wilkins
Lester Granger
Joe Louis
Carlos Cook

TO ALL HARLEM LEADERS:

Let us forget our religious and political differences. We must come together on the same platform in a great display of unity.

SOURCE: NYCPD Bureau of Special Services, Malcolm X File, June, 1993, p. 145.

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St., Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.cerbook.com/afam.htm> -4424
Email: afam2@aol.com

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afam2@hotmail.com
afam2@aol.com

M a l c o l m m e m o r b i l i a # 1.

Check out AFRAM's Malcolm X Curriculum of Liberation,
Email Address: afam2@aol.com or send a s.a.s.e. (32c).

Urge your local libraries/community - based institutions to order AFRAM's News REPRINT COMPOSITE - Malcolm X As Icon. It documents his entitlement to his status!
Send a s.a.s.e. (33¢) to inquire about it.

- Subscriber BONUS, April, 1990, 28 pp. (\$5.00) + s.a.s.e. (78¢).
- A Malcolm X Police Profile (NYCPD), June, 1993, 18 pp. (\$3.00 + s.a.s.e. (78¢).
- What We Can Learn from the Life of Malcolm X?, May, 1967, 10 pp. (\$3.00 + s.a.s.e. (33¢ - MX Stamp, please).
- Working With Malcolm X, Aug., 8, 1992, 10 pp. (\$3.00) + s.a.s.e. (33¢ - MX Stamp).
- From Lenox Ave. to Malcolm X Blvd, April 8, 1988, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Malcolm X's Legacy Is Captured Through The Eyes of Those Who Knew Him, 10 pp. (\$3.00 + s.a.s.e. (33¢).
- Bibliographies On Malcolm X, Aug., 31, 1990, 10 pp. (\$3.00 + s.a.s.e., (33¢).
- The Garveyite Parents of Malcolm X, Aug., 1974 & April, 1989, 12 pp. (\$3.00 + s.a.s. 3. (56¢)
- Transcript: Supreme Court Case To Allow Practice In Prisons, 10/27/90, 24 pp. (\$5.00 + s.a.s.e. (78¢).
- Incorporation Papers - O A A U - copy, June, 1992, 8 pp. (\$3.00 + s.a.s.e. (\$3¢).
- Excerpts from Malcolm X's FBI Records, Nov. + 23, 1990, 10 pp. (\$3.00 + s.a.s.e. (33¢)
- Malcolm X's Birthsite: A Fact Sheet, Jan., 5, 1983. 10 pp. (\$3.00 + s.a.s.e. (33¢).
- The Black Shining Prince/The Devil (Rev. Jim Jones), Nov., 29, 1978, 10 pp. (\$3.00 + s.a.s.e. (33¢).

NOTE: Please make all remittances payable to "AFRAM", this address
Feb., 21, 1999 - 34th anniversary of the century's most tragic execution.

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$52.00 + s.a.s.e. (32c) payable to "AFRAM".

"The Ability to read, awakes in me a long dormant craving to be mentally alive." - Malcolm X
BUILD your own Malcolm X Library. Purchase, store and develop a Discussion or Study Group.

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9110) c/o AFRAMnewservices



271 West 125 St., Suite 310, Harlem, N.Y. 10027 - 4424
Email addresses: afram2@aol.com & afram2@hotmail.com
Website- <http://www.africanhistory.com/afram.htm>

Brother Preston Wilcox
Editor/Curator

Malcolm X on ISMs!
(re: The OAAU)

(212) 280-0996 & FAX:

SS: What will be the political orientation of the organization?
MX: Flexibility. I believe in any ism that advances Africanism.
There are black socialists who become black nationalists to advance socialism. I will adopt socialism as long as it helps Africanism. We seek any kind of ally usable.

SS() Selma Sparks, "Malcolm X Interview" in Challenger, 1:5, July 11, 1964

Malcolm X on HARLEM:

"I always feel more at home in Harlem than anywhere else I've been."

"Signs of the Times" Jackson
Advocate, 8/10-16/1989, p. 5A.

AFRAM's Malcolm X News REPRINT Composites (*)

- Malcolm X Commemorative Postage Stamp (50 pp.)
- Malcolm X's Family (120 pp.)
- Malcolm X Photos (black/white); Graphics (in color) (24 pp.)
- Malcolm X News Photos (180 pp.)
- Malcolm X Promotional Graphics & Flyers (120 pp.)
- Malcolm X: The Passing of Dr. Betty Shabazz (70 pp.)
- Malcolm X Memorial Museum (100 pp.)
- Malcolm X's Personal Photographer - Robert Haggins (718) 731-2666
- Remembering Malcolm by Gerald O'Grady (12 pp.)
- FREE Quibilah Shabazz (120 pp.)
- NYCPD Bureau of Special Services Malcolm X Files (411 pp.)
- Spike Lee & The Malcolm X Film (288 pp.) + 50 Magazine and Media Supplements

NOTE: They are suitable for SPECIAL COLLECTIONS in Libraries - public/private school, universities, colleges, prisons, etc. Most are available in DUPLICATED FORMAT; payable to "AFRAM"; @ 25¢ per page...

2/12/99

Inquire about "Malcolm X Nuggets" and about a potential "Consortium of Scholars". Send id, interests in MX, etc.

"The ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

Email: afram@africanhistory.com

(*) Malcolm X As Icon, exceeding 200 pp., is AFRAM's most comprehensive composite.

ALTERNATIVE
INFORMATION/MARKETING
SERVICE

AFRAM

ORDER the composite dealing with Malcolm X's Major Legacy - the Organization of African American Unity (OAAU).

PREMIER Composite: Malcolm X as Icon (175 pp.)

A Table of Contents is being developed..

An AFRAM Thought Stimulator.

From The AFRAM Files: A View From the Past! (8/18/98)

The Meaning and Practice of Community-Based Services In
the Era of Strategic Alliances.

Nancy Mamis-King

COFFCA Annual Meeting; May 12, 1998

This paradigm really emanates from at least thirty years ago when I was working in Harlem at a community-based agency .(anecdote)

The model below demonstrates some community and CBO perceptions of differences between CBO's and more city-wide and/or 'mainstream' agencies. The differences are often very real; they should always be taken seriously because not understanding and respecting such differences can predict failure for alliance-making; understanding the differences may not ensure success but may advance the possibility of it.

| MAINSTREAM AGENCY | COMMUNITY-BASED/COMMUNITY |
|---|--|
| Colonizer | Indigenous, colonized |
| White, male, dominant culture | Race/gender diverse, minority culture |
| Home office out of community | Home office within community |
| Staff live away from community | Staff live within community |
| Gatekeepers | Teachers/learners |
| Make the rules | Share the rulemaking |
| Accountable to Home Office | Accountable to community |
| Give feedback; do not ask for it | Ask for feedback; give feedback |
| Barriers to entry: prof/non-prof. Little client input | Fewer barriers to entry. client-based management . |
| Us-Them | We |
| Access to power | Little access to power |
| Legitimization is external | Legitimization internal, from community |
| Agency culture distinct from community | Agency culture stems from community |
| Board, trustees distant from community | Board, trustees emanate from community |
| Bestowal of resources expected from external sources | Struggle for resources, usually internal |
| Impose values | Share, explore values |
| Spend outside of community | Spend within community |

| | |
|---|---|
| "Fix" community | Learn from community |
| "Be like us" Do as we do, think as we think, feel as we feel, dress as we dress. Do not be you. | Learn from community, respect differences |
| Not conscious of white privilege, but use white privilege as an instrument of social control | Attempt to share power, diminish social control function. |
| | |

SOURCE: Nancy Mamis-King
 Associate Director
 Neighborhood Youth and Family Services
 601 East Tremont Ave.
 Bronx, NY 10457
 (212) 299 - 234
 Email: myshamba@aol.com

AFRAM is pleased to note that Nancy, who happens to be a white woman, worked at AFRAM from 1970 - 1975 as part of Parent Implementation (Decision - Making) in Follow Through. She contributed to the development of a copyrighted/tested educational model.

The above paradigm exemplifies both the quality of the AFRAM experience and Nancy's ability and interest in the progress of knowledge. It presents a multi-cultural, interdisciplinary approach which is badly needed! Thanks, Nancy!

9/18/98

AFRAM news services REPRINTS Series
 271 West 125 St., Suite 310
 Village of Harlem, NY 10027 - 4424
 (212) 280 - 0996 & FAX
 E-mail: afram@hotmail.com - news column/afram2@aol.com - newsletter
 (212) 281 - 3055 (h) - v-mail

WWW: <http://www.africanhistory.com/afram.htm>

P.S: As I scanned Nancy's paradigm, I was reminded of a presentation which I made at a United Neighborhood Houses, the city-wide federation of settlement houses. (I have not been able to locate it but it dealt with the interface between neighborhood and City planners.) It sought to identify those decisions which were the sole role of the neighbors based on local membership, residence, understanding, commitment and consequences for their families, etc. It turned out to be a revolutionary approach. I was no longer viewed as being a 'house boy' which I never considered myself to be. The next thing I knew, I was invited to teach at Columbia - to get me out of East Harlem where I was organizing parents, tenants, voter registration campaigns, etc. - and, in fact, impacting the local political landscape.

See attached: A Proposal for Pluralistic Decision - Making, 11/17/69,
 1 p.

NOTE: Send \$2.00 + s.a.s.e. (55¢), payable to "AFRAM" for a copy of a REPRINT, entitled Indigenous Self - Direction, 12/11/98, 14 pp. Believers in the will will dig it!

12/11/98

MILLION YOUTH MARCH



Reparations * Economic Development
Police Brutality * Health Crisis...Asthma
People's Militia * Political Prisoners
Education * and Self-Determination

Black Power Organizing Meeting:
Building A Program and Bridge
To The New Millennium

Thursday, September 9, 1999
at 6:30 PM

St. Mary Episcopal Church
521 West 126th Street

The New York Black Power Committee
phone: (212) 234-7788 Fax: (718) 623-1855
E-mail: thecodenv@aol.com

Million Youth March
BLACK POWER INTO THE YEAR 2000!
Malcolm X Blvd, Harlem NY * Sept 4, 1999
Program

Spiritual Ceremony
Ancient Egyptian / Khemetic
Yoruba / African Traditional
Islam
Christian

Moderator - Shaunette Daniels
Chair, N.Y. Black Power Organizing Committee
Hiriam Ashantee
New Black Panther Party For Self-Defense

Speakers
Q Hasani Nubia - The Code Youth Organization
Divine Allah - Nation of Gods & Earths / Youth

Cultural Performance
Quinn - Hip Hop Artist / The Code Youth Organization

Speakers
Elombe Brath - International Ambassador of Harlem
Honorable Carmen Quinones

Cultural Performance
Hector Rivera - Puerto Rican Youth Movement / Pro Libertad

Speakers
Atty. Anthony Mack - Million Youth March Legal Co-Counsel
Atty. Tonya McClary - National Coalition To Abolish The Death Penalty
Representative Dominican Workers Party
Jah Jah Jah - Youth Empowerment Organization

Cultural Performance
Christine "FireStarter" Gilliam / Poet
Aaron Michaels - Founder, New Black Panther Party
Warrior Woman - Indigenous Peoples Movement / "Indian" Nation
Atty Malik Zulu Shabazz - Million Youth March Spokesman - Legal Counsel

Keynote Speaker
"The Role & Responsibility of Black Youth in Preparing for the 21st Century:
Which Way Forward!"
Min. Khalid Abdul Muhammad
MYM National Convenor / Chairman New Black Panther Party for Self-Defense



Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

MILLION YOUTH MARCH

SEPTEMBER 4, 1999, HARLEM

Program of Action

1. End Police Murder, Brutality and harassment of our People.
2. Self Defense of the Black Community
Build the People's Militia!
3. Control of the Politics and Economics in our Communities:
Build independent political, social and financial institutions in our community.
4. Build Independent Schools
Community Controlled Charter Schools.
5. Reparations
For the descendants of African people enslaved inside the United States of America.
6. Free All Political Prisoners & Prisoners of War
7. Self Determination for the Black Nation!
40 Million Africans inside the United States are an Oppressed & Colonized Nation and our struggle is for National Liberation!

For more information contact
NEW YORK CITY BLACK POWER COMMITTEE
phone (212) 234-7788/fax (718) 623-1855 or e-mail: thecodeny@aol.com

No blood on Khallid's march Giuliani's wish unfulfilled

By **HERB BOYD**
Special to the AmNews
With a dramatically reduced police presence and stressing its program of action rather than provocative rhetoric, the Million Youth March came and went without incident last Saturday. Even the rally's prime mover, Khallid Abdul Muhammad, joked to the thousands crowding around the stage on 118th Street and nearby policemen not to get nervous. "Don't worry, I will end on time," he laughed.

And he did, but not after a more than a 90-minute speech that chided Black elected officials and invoked great leaders such as Marcus Garvey, Carlos Cooks, Malcolm X, Elijah Muhammad, and of course, he excoriated Mayor Giuliani.

"You want to know why I called Giuliani a cracker?" Muhammad asked. "Well, on the plantation, the man who carried the whip was the cracker. He got that name from the



KHALLID MUHAMMAD

(Karl Crutfield photo)

sound of his whip. When the slaves saw him coming, they said, 'Here comes the cracker.'" But the core of his speech focused on uniting the Black community, urging Black people to unite for self-determination and empowerment. "We must build a Black united front ... if we are to bring our people together," he roared. He also took time to explain a few of the differences about this year's

march compared to year's, which ended melee.

"The barriers you down the middle of street are for emergency vehicles," he said, "were in marked contrast to the cattle chutes pinned the crowd in year. "And the helicopters you see flying above not the police but not police helicopters buzz the crowd, it was perceived by many as the signal the police to occupy the stage and halt the rally.

None of these tactics were necessary, and Muhammad concluded his remarks by asking the people to go "home to their families in peace."

One of the event's most exciting moments occurred as attorney Malik Zulu Shabazz led the crowd in a call-and-response routine in which he asked them to render a verdict on several charges against

(Continued on Page

A Book Review (*)

Customer Comments

Average Customer Review: ★★★★★ Number of Reviews: 1

candidates@hotmail.com from md, usa , August 25, 1999 ★★★★★
Excellent Read: Historically-factual and Solutions-oriented

This book is a diamond in the rough. The author presents a well researched, factual account of the issues facing people of African descent in America. The theme of the book--that African Americans must return to their own distinct cultural base in order to overcome the critical problems they face today-- is dead on.

Most importantly, the author analyzes in detail the issue of what distinguishes people of African descent and has (in the past at least) strengthened us: a matriarchal view of society where 1)men and women are considered equal both intellectually and spiritually 2)femininity is viewed as a divine strength not as a weakness 3)men and women work together is cooperative harmony and in recognition and respect for their God-given equality.

If people of African descent are to reclaim their position of power, respect and affluence among all other peoples of the world, we must replace the cultural values we have adopted from others with those that will empower us.

Fajor's book outlines what he defines as the "CER model" which BEGINS with African-focused cultural realignment (embracing our traditional matriarchal view of the world and restructuring the African American male/female relationship accordingly) and ENDS with economic empowerment.

This book was particularly profound because it was written by a man who candidly identifies the problems associated with patriarchal, intrinsically sexist views of the world. Because a patriarchal system values men over women, many African American men would prefer to adopt those aspects of European culture which act in their favor. While they are negatively affected by racism, they are positively affected by the effects of sexism. Few understand - or care to admit - that both go hand in hand. We cannot be free from the problems of racism if people of African descent do not re-embrace each other as equal parties and in doing so strengthen their ability to act as a combined, powerful force.

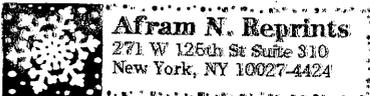
Fajors also does well in highlighting the fact that while racism continues to hinder our success, WE ARE THE ONLY ONES TO BLAME FOR NOT DOING SOMETHING ABOUT OUR CURRENT CONDITION!!

Excuses are a coward's explanation for failure. If we don't help ourselves, no one else will.

Read this book and pass it on! It will positively impact your life. It was an investment well made for me...

SIA

p.s. if you haven't read Diop, John Henri Clark, Asante, Francis Welsing or any of the other resources used in the author's research, I recommend exploring the works of those authors first then reading Fajor's work again. It will take on an added meaning for sure!



(*) Available @ ISIS BOOKS, 236 West 135 St., # 5B (street level) Harlem, N.Y. 10030 (212) 862 - 1026 \$9.95.

AFRAM views this book as being a blueprint for collective active and full freedom!

AFRAM Review to Follow: Medgar Evers College's Special Services Div. is to use the book as a textbook.

Desired Results from the Cultural and Economic Revitalization of African - centered Families.

| | <u>Indicators</u> | <u>Down</u> | <u>Up</u> |
|------|--|-------------|-----------|
| 1 - | Teen Pregnancy | X | |
| 2 - | Drug Use | X | |
| 3 - | Violent Crimes | X | |
| 4 - | Blacks In Prison | X | |
| 5 - | Two Parent Homes | | X |
| 6 -- | Infant Mortality | X | |
| 7 - | Life Expectancy | | X |
| 8 - | Black College Graduates | | X |
| 9 - | Black - owned Businesses | | X |
| 10 - | Creative Ownership (sports, entertainment, etc.) | | X |
| 11 - | City Dominance (N.Y., Atlanta, Chicago, D.C., etc.) | | X |
| 12 - | Cultural Bridges with Africans, (America, Polynesian, Australia, Asia, Africa, etc.) | | X |
| 13 - | Economic Bridges With Africa | | X |
| 14 - | Global Independence and Respect | | x |

SOURCE: Fajors, Nique. Cultural & Economic Revitalization: A Five-Step for Overcoming Black Failure. Chicago: Fajors, (P.O. Box 118148, 60611-8148), 1999, 89 pp. (\$9.95/\$14.00 in Canada). See p. XIV.

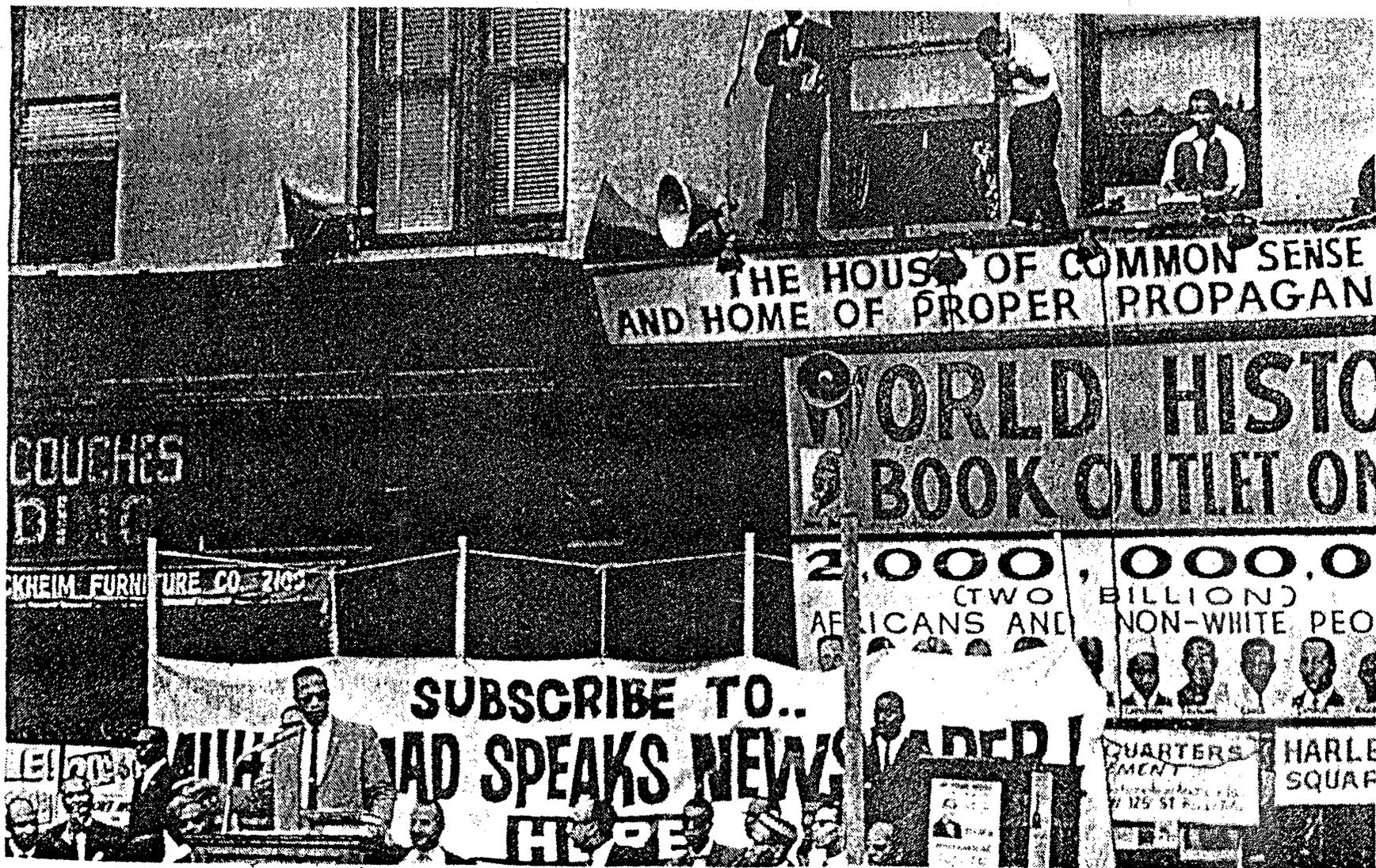
AFRAM Observation: AFRAM has long held the belief that the social pathology and the physical deterioration which exists within our communities are a rather direct consequence of distant, impersonal, bureaucratic and systemic racist decision - making. Most decision - makers make decisions in their own interest, first and foremost. The racist mechanisms of INTEGRATION, i.e, a subterfuge for white supremacy, ALIENATION (under/unemployment, homelessness, etc.), INCARCERATION i.e, preferential arrests, earlier convictions along with longer sentences and delayed paroles and ASSASSINATION!

ting The white American systemic racism fulfills its own prophecy by ensuring/ inducing the indicators above on the left to climb upwardly, while resisting the upward movement of those on the right! The personhood of American Africans is seldom acknowledged in its totality. Racial amnesia - forgett- whom one is and from whence we have come are, usually, required ingredients of progress on their terms. Uncle Tom used his talents to advance our causes. The modern 'Uncle Tom' is a Palace Guard, protecting the tricknology of the master! Hence, the destruction of the concept of white masterhood over our infrastructure and agenda is a major freedom blueprint.

9/9/99
See Over

NOTE: The above book is available in Harlem at ISIS BOOKS, 236/5B West 135 St., Harlem, NY 10030 (212) 862 - 1026.

If you received this mailing and did not PAY for it, someone else did. SUBSCRIBE, sign up others and make a donation to "AFRAM". Our information is powerful. That's why we have to produce it!



Don Charles

Brother Malcolm X raps from in front of the historic National Memorial African Bookstore, owned by the late Lewis Micheaux and located on the northwest corner of what was then Lenox Ave. & West 125th St. The former has since been co-named Malcolm X Blvd; the latter has been co-named Dr. MLK, Jr. Jr. Blvd. The classic photo containing both of the namesakes, shaking hands and smiling, is considered to be the ultimate symbol for many of us for African American UNITY. Why not re-name the subject intersection - UNITY SQUARE?. The intersection of W. 125 St. & Adam Clayton Powell, Jr. Blvd. was re-named African Square on 5/19/83, MX's 58th birthday.

10/5/90
PW

*'Man, if you think Brother Malcolm is dead,
You are out of your cotton pickin' head.
Just get up off your slumbering bed,
And watch his fighting spirit spread.
Every shut eye ain't sleep,
Every goodbye ain't gone.'*

SUBSCRIBE TODAY TO:
Malcolm X Lovers Network
@ \$10.00 per year; monthly;
payable to "AFRAM", same
address as above....

The late Lewis Michaux, former Harlem poet and bookstore owner.

SOURCE: Harney, James and Moore, Keith, "Malcolm X: The Mystery, Legacy of Death Remain (Slain 20 Yrs Ago)" in Daily News, February 21, 1985, p. 7.

** Lewis Michaux was Proprietor. National African Memorial Bookstore, located on what is now the northwest corner of Lenox Ave./Malcolm X Blvd and West 125th St./Rev. Dr. Martin Luther King Blvd. We are interested in seeing the intersection re-named UNITY SQUARE since the photo of MX and MLK, Jr. is frequently used throughout the captive African American nation as the symbol of unity. The intersection of Adam Clayton Powell, Jr. Blvd. and West 125th St./MLK, Jr. Blvd. was re-named AFRICA SQUARE in a ceremony held on May 19, 1983, Malcolm X's 58th birthday!

October 10, 1990

See over..

MALCOLM X LIVES!

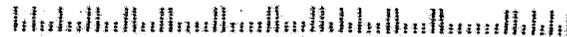
AFRICA Newservice REPRINTS
271 West 126 St., Suite 310
Village of Harlem, NY 10027
(212) 230-0935 & FAX



Political News - share it..

Brother Abdul Alkalimat
Africana Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

43606+3390



Site:
National Action Network
1941 Madison Ave., 2nd fl.
Village of Harlem, NY 10035
Rev. Dr. Wyatt T. Walker, Pres.
Rev. Al Sharpton, Guiding Spirit

—AFRAM Souvenir: 8/23/99—

AFRAM NOTE: It's difficult to understand how one can be opposed to racism, rooted in slave history, and not in favor of REPARATIONS. i.e., the denied 40 Acres & a Mule!

BILL BRADLEY CAMPAIGN STAFF



395 Pleasant Valley Way
West Orange, NJ 07052
Phone: (973) 731-2100
Fax: (973) 731-4995
www.billbradley.com

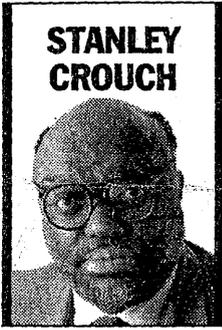
Bill
Bradley
For President

NOTE: This flyer is documentation of the necessity of a Democratic candidate desirous of moving into 1600 Pennsylvania Ave., Colony of Washington, D.C. - the White House, that is - must plan to stop at the House of Justice, first and foremost. Dig it.

August 26, 1999
AFRAM was there! Brother Wilcox had met Bradley, personally, during the summer of 1964 at Princeton University - as Participant - Observer, Princeton Summer Studies Program. It involved 40 inner city youth and was the Pilot Project for the Upward Bound Program. Bradley related comfortably.
cc: House of Justice, Bill Bradley Hdqrs.

Race emerges as can't-avoid political issue

NOW THAT the run for the Oval Office is intensifying, we are faced with the question of whether this election will amount to more than humid clouds of hot air. There are reasons to believe things will be a little bit more interesting than usual because this time certain issues are going to be on the table.



With the emergence of Bill Bradley as a serious contender for the Democratic nomination, the game is already getting thicker. Like Jack Kemp, Bradley is a white man who has had very personal relations with black people. And he is making race a major issue in his campaign. He is the only candidate so far to visit the Rev. Al Sharpton at his Harlem headquarters.

As pro athletes, Bradley and Kemp learned how easily you achieve freedom from stereotypes if you come in close contact with people from a group other than your own. So we can assume Bradley will give us a campaign far more important in terms of policy than we expected only a few months ago.

Faye Anderson of the Douglass Policy Institute observes that Bradley, Al Gore and Steve Forbes are talking about race on a level of engagement we have not heard since the '60s.

With Bradley making it an issue, with Forbes having strong black influence at the top of his campaign team and with Gore joining in, George W. Bush will have to make his own ideas about race clear to the country.

This means the country will learn what these candidates think can be done to bring us closer to realizing the potential of our population across the lines of color.

Anderson makes another very striking point: With all the candidates having to face the nation on the politics and meaning of color, we are going to have the dialogue on race that was promised last year by President Clinton's ill-fated panel on race relations. From her perspective, that panel was no more than an

Oval Office candidates must offer their ideas

echo chamber, a monologue by people who essentially agreed on everything.

In the recent past, as Anderson correctly observes, race has been narrowly defined. As a political issue during the last few years, it has meant affirmative action for blacks. Her hope is that with this campaign we will hear what the candidates think about diversity as it plays itself out in such arenas as public education and the digital divide (the split between haves and have-nots in the high-tech age).

Certainly we have exhausted the old ideas from both sides of the aisle. Government programs alone will not do the trick (Democrats), nor will exhortations to pull one's self up by the bootstraps (Republicans).

We need inventive approaches in which federal, state and local governments, schools and communities, the people and their children, all respond to our problems.

My suggestion is that Jesse Jackson, the Urban League and the NAACP kick off a powerhouse voter registration drive focused on black people.

Jackson, the Urban League's Hugh Price and the NAACP's Kweisi Mfume should be on the road, moving from big city to big city, bringing together clergy and community leaders. This should be sustained until the very last day that anyone can register anywhere in this country.

If this happens, by the spring of 2000 Republicans and Democrats will be after black voters with a level of intensity we have never seen in our time. It couldn't get better than that.

DAILY NEWS

Monday, September 13, 1999



KEN MURRAY DAILY NEWS

MAKING INROADS Bill Bradley (l.) appears with the Rev. Al Sharpton at a rally at Sharpton's Harlem headquarters in August.

Bradley gains on Gore in wooing minorities

More over..

If you received this mailing and did not PAY for it, someone else did. Contribute, subscribe and spread the word to others. Develop local program policies, consistent with local needs, which operate under local management and direction. Bradley wants to be our brother, not our Big Brother. We must develop the machinery to manage our own destinies - and stop waiting for the jailer to hand us the keys. We must develop the ability to pick the jailer's lock. Dig it!

By EDWARD LEWINE
DAILY NEWS STAFF WRITER

After six months of quietly courting New York City's minority voters, presidential hopeful Bill Bradley seems to have made some headway against Vice President Gore.

Bradley formally kicked off his campaign with a speech in his hometown of Crystal City, Mo., that focused on poverty, health care and race. Gore, who enjoys a comfortable 69% to 24% lead over Bradley among Democrats in national polls, chose the same moment to make a major policy speech guaranteeing access to affordable health insurance to every child in the country by 2005.

The pitches to minority voters — a key constituency in the early Democratic primaries early next year — was no coincidence.

"Time and again," Bradley promised, "I will urge Americans to bridge the divide of prejudice so that the America of the new millennium sees deeper than skin color or eye shape."

Bradley has been speaking out about civil rights issues around the country, but he has been making a particular effort in New York, which holds its presidential primary on March 7, a few weeks after New Hampshire.

The former New Jersey senator has held "numerous" meetings with local minority politicians over the past six months.

He has addressed a group representing black elected officials in Brooklyn and a statewide group as well. He meets regularly with influential minority community leaders in New York.

"They asked me if I had made a commitment to any candidate, and if I would be interested in finding out about Bradley," said Charles Johnson, a former Bronx state assemblyman.

The Bradley campaign has forged links with the Rev. Al Sharpton. A top Bradley campaign aide in New York State, Jacques DeGraff, worked on Sharpton's 1997 mayoral campaign. A Bradley rally at Sharpton's Harlem headquarters on Aug. 23 attracted a respectable crowd of 500.

"Bradley has been active in Harlem," said a black Democratic insider. "His campaign does seem to be targeting race."

Bradley has also found support, if not actual endorsements, from a group of Brooklyn state assemblymen, including Al Vann and Roger Green.

The fact remains, however, that most Democratic Party officials in the city have endorsed Gore, including most local black and Latino politicians.

"Bill Bradley's strategy is to expand the electorate," DeGraff said. "He is seeking those who have not been traditionally involved in politics."

Acknowledging Gore's dominance among New York Democrats, Bradley seems to have gone out of his way to find mi-

nority politicians who are less tied to the party's leadership in the city.

"Bradley has shown that he is willing to deal with the new black leadership," said Sharpton, who got a boost from Bradley's appearance at his offices. "Gore has stuck with the establishment."

Said Green, "I think Mr. Bradley has more juice on the streets than in the suites."

Bradley's recent attention to minority voters in New York has at least as much to do with campaign strategy as conviction.

Gore has been running as the centrist Democrat who can beat the Republicans. He also has the support of much of the Democratic hierarchy nationwide. Gore also leads Bradley nationally among blacks by a whopping 85% to 15%.

"Bradley is playing to the romantic sensibilities of the left-wing of the party," said Republican political consultant Jay Severin.

But Bradley also seems intent on positioning himself for strong finishes in New Hampshire and New York. The thinking is that, as an underdog, Bradley only has to stay close to Gore in New Hampshire to be declared a winner by the media.

That may not be so far-fetched. A recent Boston Globe poll had Bradley and Gore in a statistical tie in New Hampshire.

"If Gore doesn't meet the media's expectation of how well he should do in New Hamp-

shire, then New York is going to be a fight," said Democratic consultant Hank Sheinkopf.

A strong showing in New Hampshire could give Bradley a significant boost in New York, where he is well-known from his days playing for the Knicks and from his three terms as a senator from New Jersey.

A recent Quinnipiac College survey shows Bradley only 9 points behind Gore among New York Democrats, up from 18 percentage points a month earlier.

There is also evidence that Bradley's improved polling numbers have come from new support among New York's minority voters.

"Bradley appears to be gaining on Gore in part due to an increase in support among blacks," said Doug Schwartz, who directs the Quinnipiac poll.

Gore's supporters dismiss the Bradley strategy. They say the party organization will get out the vote for the vice president, and they point out that Gore has been in New York 10 times this year.

"Mr. Gore has been to the Bronx this year and before when we needed him," said state Assemblyman Roberto Ramirez. "I think we will have enormous support."

Still, says Keith Wright, the state assemblyman from Harlem, he is grateful for all the attention from both campaigns.

"Finally," said Wright, "someone wants to come and dance with us."

Opinion

The people need Bradley badly

By AMIRI BARAKA

Progressive Americans, the left, radicals, revolutionary Democrats and even Communists must make Bradley their presidential choice as soon as possible. This will not be understandable to the infantile, e.g., the "super revolutionaries" who helped replace New York City's Dinkins with Giuliani.

The question of revolution is the seizure of power. But to political juvenile delinquents, really anarchists, merely calling the state names is politics! Anarchists abhor politics because they think, ultimately, that it is the enemy. Engels and Marx and Lenin and Mao have all pointed out that the state (state power) is an instrument a weapon used by one class against another.

The Bradley candidacy gives revolutionary Democracy its anti-imperialist core, the mass material social base for any revolutionary movement. Since the overthrow of the U.S.S.R., the main revolutionary democratic unity of this period is the People vs. Imperialism. When we say "Revolutionaries Unite!" ... with the workers of all nationalities and oppressed peoples and nations and democratic forces, in an international united front against imperialism, understand that such a vehicle as the U.S. presidential elections, particularly as they are now configured, provides the political campaign we need. The largest political mobilization in the world fuels the U.S. presidential elections. A fake-democratic, real "constitutional monarchist" (i.e. the U.S. Senate) shadow play at even bourgeois democracy by the U.S. imperialist state.

Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

By calling out Bradley, we touch a broad sector of the electorate. Bradley is left of Gore; he should be supported where possible, e.g., where he says he means first to question the masses and then organize his stands on the major issues from this. He has pledged to eschew the "fat cat," crowning that these elections traditionally are by actually building his "war chest" from the smaller campaign contributions, rather than the big corps, in contrast to Bush and Gore, who are the sleek whores of imperialism.

Gore cannot beat Bush, because he cannot mobilize the American people sufficiently to overthrow Bush Bux. In the personality game that these elections basically end up as, Gore is weaponless. Plus he has the sweaty albatross of "Oral Office Bill" the Republicans will use as a media tattoo to muffle whatever actual life Gore might conjure.

The Democratic establishment will back Gore, and that is one important reason to challenge him and them and the "crypto" - republicanism that has characterized "Clintonics" from the jump.

Bradley provides an alternative that must be given some further shaping and motion by the anti-imperialist network that revolutionary Democracy can create. Such a network is also the outline of the mass United Front, which a broad unification of revolutionaries can further. This is the context wherein the minimum program of revolutionary democracy and the motion toward a United Front government, which is people's democracy, can be popularized. The United Front program would provide a force to move Bradley further left, and at a minimum provide obstruction to the general rightward trend.

Jesse Jackson's candidacies, though consistent, were by opportunism and finally diverted to Wall Street, created an organic political presence left of the other candidates. When Jackson withdrew, the Clinton candidacy swept rightward issue by issue, confrontation by confrontation, dragging sycophants, patronage pimps, liberals including the Black Congressional Caucus, further right than they'd been. Remember Bill's Crime Bill, the Negroes supported that ... ditto, the demand for Assata's extradition, the Anti-Welfare Bill, the bombing of Iraq, Afghanistan, Sudan, Kosovo! An anti-imperialist mobilization around Bradley could short stop some of that.

Revolutionary democracy must urge Bradley to go further. We must radicalize his stance on campaign financing and make that one fundamental call of our minimum program. No private monies in elections ... all candidates must have public financing, the same literature and debates. We must hammer out the line that without elimination of private monies from elections actual democracy is impossible.

Bradley's consistent reference to the tragic division in U.S. society based on racism must be raised up with more intensity and sharpened. Our program must detail and energize Bradley's campaign to mobilize the people to oppose and halt the post-Civil Rights drive by the right to roll Sisyphus' rock back down on the peoples' heads, as Mao said, by "reversing correct verdict." The attacks on affirmative Action, public education, employment, unions, welfare, the terrifying blood letting shot throughout the society are not longer limited in Americans eyes to "drive-by murders" in the ghettos, with the rash of mad mass murders in the "quiet" sub-

al and moral culture of U.S. society is the fundamental cause of the madness that traverse the country.

The deterioration of U.S. popular culture, created by the general co-optation of a "people's culture" by the obscene monstrousness of an international imperialist commercial culture, is striking. It is this superstructure, institutions and philosophies

Finance capital also means that the ravages of imperialism once felt with such force only by the Third World (including the domestic "minorities" in the United States are finally coming home to roost). While imperialism runs amok and their pets and stooges rant about how wonderful the economy is, the ubiquitous misery, uncertainty, deterioration of both the materi-

disgruntled youth and frenzied employees for the latest mass murder. We must make all these booming indictments of both wings of the imperialist buzzard.

The transformation of the United States into the single "superpower" and the replacing of its monopoly capitalist ruling class with an imperialist clique wholly directed by international

the re-emergence of Klan, new and old Nazis, and incredibly diverse all-American menu of monsters slobbering, anti-Black, anti-colored, anti-immigrant racism, anti-Semitism, anti-women, anti-gay murders, anti-abortion Frankensteins of the religious right. The United States is a society where serial killers contest with killer cops,

built upon the U.S. imperialist economic base, that must be, in this period, the main target of our insurgency. That is why we speak of cultural revolution, propaganda and agitation in diverse forms, the main tactical weapons, to advance our strategic task of uniting revolutionaries with the broad masses, as an anti-imperialist United Front whose minimum program is revolutionary democracy.

From such a campaign and mobilization the stabilizing core and leadership of revolutionary democracy could take more definite political form as, say, a Revolutionary Democratic Workers Party. As well, given the critically necessary catalyst of Marxists-Leninists uniting around the revolutionary practice and theory of Marx, Lenin, Mao Tse Tsung, we can fuse the Socialist movement with the mass movement, and build the Revolutionary Party of the proletariat.

The need for massive voter registration should see the revolutionary, progressive, radical sector of the electorate building political bases around this certain requirement of the Bradley campaign, and gaining access to the resources and people that such work should bring.

If revolutionary democracy could build such bases in the 27 largest U.S. cities, cities where the whole working class and oppressed nationalities are concentrated, it would provide a practical mass focus for propaganda agitation, the dissemination of the minimum program, as a distinctly more advanced line of democracy, around which such united fronts could develop, educate and provide the

"transportation" ... the raising of political consciousness ... to revolutionary positions, that will strengthen the movement 100-fold and outline the needed quest for organized anti-imperialist network, study circles and circles of revolutionaries. Such a network must work for the creation of a national newspaper of revolutionary democracy, where diverse political lines can be openly discussed in the spirit of unity-criticism-unity.

The importance of moving quickly, at least with a widely inclusive declaration of such intentions could be a pre-emptive counter to the Democrat establishment, Liberals, Black Caucus, union bureaucrats, local

politicians and other opportunists who have more access to the public ear for their almost certain backing of the non-descript Gore.

A move now to come to some fundamental unity around this issue by groups like Black Radical Congress, Communist Party U.S.A., Committees of Correspondence, Democratic Socialist Party, Black Workers for Justice, African Peoples Socialist Party, Free Mumia Campaign, Free Political Prisoners, Green Party, Unions and Labor Caucuses, Progressive Politicians, Nader's People, Unity & Struggle, Black Nia Force, Palante, New Jersey Freedom Organization, RNA, New Afrikan U.F., Front Line & Arts & Cultural Groups, Stop Killer Cops Movement, People Organized for Progress, Black United Front. Students and faculty groups, professional organizations (e.g., journalists, social workers, activists in Black, Chicano, Puerto Rican, Asian national and anti-war movements), publications, small business associations, farm workers, the 60-plus percent who do not vote, and on.

Count on Bradley to activate the old NBA athletes and fans in the cities of their influence. Despite the fact that the left still has not grasped the critical importance of culture and the necessity of cultural revolution in moving the masses to revolutionary positions, Bradley's personal history opens a solid constituency of cultural (historical and contemporary) recognition and provides a charisma to the man that can be utilized for the general good.

A similar thrust in 1976, projected from the Congress of African People which had then just become the Revolutionary Communist League, as "strategy 76," was shot down by the infantile "super-Left" bias of the so called "anti-revisionist movement" and the sickening sectarianism that still flaws the necessary organization of a national wide Anti-Imperialist United Front. But the struggle continues.

AFRAM-analysis:

As a long time (30 yrs) printed media researcher with an incomparable 'town' relationship amongst those who were once apart of the 'gown, this is an important statement. It risks rejection because of its source, not its substance.

We were with Baraka in 1988 in Atlant when Rev. Jesse Jackson thought he had a chance to win the Democratic Party nomination. Rev. Jackson had considered having Baraka on the stage with him. Baraka was not too sure that he wanted to accomodate Jackson. However, as we were awaiting Jackson's arrival in the hotel - on the way to the convention center, we learned the deal was off! Jackson came by with Percy Sutton & Dolores Tucker.

Baraka is one of the American Africans, associated with the gown, who has never relinquished his relationship with the town. Far too many of our scholar - activists have over-identified with the gown, its tenure privileges and retirement benefits.

Some of the groups he has identified as members of an effort at 'fundamental unity', have resisted participation in 'electoral politics' in the past.. This statement may or may not cause them to re-examine their traditional perspectives.

The Bradley campaign has had an unusual presence thus far. Former Knickerball players have appeared - and interested. Democrats are breaking ranks; the issue of race has been slowly uncovered; charges of playing the 'race card' have not been heard; 'Color Blindness' which shelters the shame of being associated with protracted genocide, has not been mentioned.

The main issue relates to our ability to formulate and enact our own program for picking the jailer's lock!

9/15/99

BROOKLYN DEMS BUCK PARTY, BACK BRADLEY

A team of Brooklyn Democrats with grass-roots clout yesterday defied party leaders to back Bill Bradley over Vice President Al Gore — claiming “terminal Clintonitis” is fueling a Bradley boomlet.

The endorsements came the same day that a Post poll found that Bradley has shaved Gore's lead to just 6 points in New York, where the former senator is well-known as an ex-Knick. Polls also were narrowing in New Hampshire, the first primary state.

Brooklyn Councilman Herb Berman, one of the City Council's most powerful members, said he detects “a growing realization that Gore is suffering from terminal Clintonitis.”

The Bradley endorsements from city and state lawmakers defy the efforts of Assembly Speaker Shelly Silver and City Council Speaker Peter Vallone to hold jittery Democrats in line behind Gore.

By Tom Topousis,
Fredric U. Dicker
and Deborah Orin

The endorsements came from lawmakers with clout in black, Jewish and Latino areas in Brooklyn, the state's biggest county.

Among the Bradley backers is Assemblyman Darryl Towns, whose dad, Rep. Ed Towns (Brooklyn), is still backing Gore.

But Rep. Towns but sounded awfully bullish on Bradley.

“I met with Sen. Bradley and talked with him. I like him a lot, and I think he could make a great president. But I made a commitment early on to Al Gore,” said Rep. Towns — who then repeated that Bradley “would make a great president.”

Gore spokeswoman Kiki Moore said: “Al Gore is going to work for the support of every working family in New York. He's going to work hard.”



HOME GAME: Bill Bradley at Mickey Mantle's restaurant yesterday.

Mei Feldman

Others said Bradley is actively courting grass-roots leaders while Gore seems to take them for granted. Councilman Angel Rodriguez, whose base is in Brooklyn's Sunset Park, said Bradley called him four times.

Rodriguez said when he first told friends he was thinking of backing Bradley they asked, “Are you crazy?” — but

he now thinks Bradley has “an excellent shot” at the Democratic nomination.

Bradley's Brooklyn list also includes Assemblymen Al Vann and Roger Green who, like Towns, are key leaders in the African-American community as well as state Sen. Seymour Lachman who, like Berman, is influential in the Jewish community.

Poll shows Bradley cutting into Gore lead

DURHAM, N.H. — Former New Jersey Sen. Bill Bradley has closed much of the once-wide gap enjoyed by Vice President Al Gore among likely Democratic voters in New Hampshire's first-in-the-nation primary, according to a new poll.

The WMUR/CNN poll of 702 people, released late Monday, found 46 percent of likely New Hampshire voters in the state's Democratic primary support Gore and 41 percent favor Bradley, with the remainder favoring another candidate or undecided.

The University of New Hampshire conducted the survey between Sept 5 and 11 and had a 3.7 percent margin of error.

Bradley's support has nearly doubled since a WMUR/CNN poll in May found Gore backed

by 68 percent of likely New Hampshire primary voters, compared with 23 percent backing Bradley.

The new numbers come a week after a Boston Globe/WBZ poll that showed Bradley had climbed into a statistical dead heat with Gore in New Hampshire.

Nationally, Gore still holds a commanding lead in recent polls over his sole Democratic rival for his party's presidential nomination.

The WMUR/CNN poll showed Bradley fares especially well among independents. Among independents planning to vote in New Hampshire's Democratic primary, 44 percent favor Bradley and 42 percent favor Gore, the poll found.

Bradley's support also appears to be more solid than Gore's, the poll found. For Bradley supporters, 43 percent said they are certain to vote for him, while 57 percent said they may change their minds. Just 34 percent of Gore's backers said they are certain to vote for him, while 66 percent said they may change their minds, the poll said.

DAILY CHALLENGE WEDNESDAY, SEPTEMBER 15, 1999

NATIONAL



NY Daily News reporter David Lefer speaking at a podium during the Harlem Youth March. He is wearing a dark suit and tie.

Devils' on a grill

Khalid Abdul Muhammad was not surprised when he called me and asked me to report on the Harlem Youth March. It seemed more a matter of professional pride than personal hatred. Reporters aren't used to being the center of attention, but after an hour-long interview, Muhammad turned the tables on me and myself. He turned to one of us, a black reporter, and interrupted him in the middle of a question. "Are you a white man's nigger?" Muhammad asked in a mock-drawl. "I want to make sure you can go to your boss and say, 'Boss, Ahmed 'im.' Are you a reporter first, or are you black first?" "I mean how was I born?" he repeated.

DAILY NEWS
Sunday, August 29, 1999

"No sir, I don't mean your behind, I mean your mind."
"I don't think it's a fair question."
"I mean your gut, your commitment," Muhammad said. "Are you black or a reporter first? Are you afraid they will report you? Do you have a white wife?"
"If I did, what about it? It's my business," the reporter said.
"Are you black first, brother, or are you a journalist?" Muhammad interrupted again. "And does your blackness at all have any impact on your journalism?"
"It absolutely does. I don't think I'd be in the business otherwise."
I jumped in and asked Muhammad, "Are you black before everything?"
"I was black before I was born," he said and asked for my business card. He looked at it for a moment and smirked, almost in triumph.
"Lefer," he said. "I should have known. That's a Jewish name."
"Actually, it's French," I lied. "Le Fer. Daveed Le Fer."
For the first time all afternoon, Muhammad seemed at a loss for something to say.
"So are you French first or are you a reporter first?" he finally asked.
"I'm a human being."
"What does that mean?" he asked.
David Lefer

The latest 'X' factor

Khalid Abdul Muhammad, 51, is only the latest in a line of fiery, over-the-top black leaders who have tapped into deep wells of resentment in the African-American community. The role of the angry black man preaching black power and separation from white America has a gritty and occasionally bloody history in the last half of the 20th century.



Malcolm X in an undated photo.

It was perfected in the 1950s by Malcolm Little, a petty Boston criminal who changed his name to Malcolm X when he became a black Muslim. Spouting anti-white rhetoric much like Muhammad's, Malcolm X gained power as chief spokesman under Nation of Islam leader Elijah Muhammad. To Malcolm, "white American society was deeply and perhaps irretrievably racist," according to biographer Peter Goldman. Malcolm X is now revered by many, blacks and whites alike, as a prophet whose 1964 defection from the Nation signaled a newly conciliatory stand toward whites. He was murdered on Feb. 21, 1965, under circumstances that remain murky. Three members of the Nation of Islam were convicted of the killing.

In 1975, Louis Farrakhan, a contemporary of Malcolm X's, broke with the late Elijah Muhammad's son and in 1981 formed his own branch of the Nation of Islam.



Farrakhan and violin in 1993.

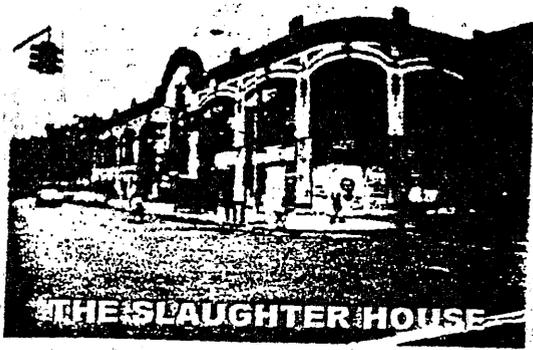
Farrakhan, now 66, gained notoriety when he backed the Rev. Jesse Jackson's presidential bid in 1984 and became infamous for his blatantly anti-Semitic remarks, referring to Judaism as a "gutter religion." Khalid, a lieutenant of Farrakhan in the 1980s, rose to prominence in a 1993 speech at New Jersey's Kean College by declaring that German Jews brought the Holocaust on themselves. "A German in his own country would almost have to go to a Jew to get money," Muhammad said. The speech forced a break with Farrakhan and the Nation of Islam. Since then, Muhammad's anti-white, anti-Jewish and anti-establishment rants, like those of his predecessors, have attracted a core of angry supporters in the black community — and repelled many more.

Edward Lewine

DAILY NEWS
Sunday, August 29, 1999

SOURCE: David Lefer, "Harlem Youth March: Muhammad & That March" in NY Daily News, August 29, 1999, pp. 6 & 7.

NOTE: Efforts of NYC's Mayor Rudolph Giuliani to prevent Harlem-ites - and their guests - from marching inside Harlem is sure to have a national political significance. Many of those who did not come to Harlem on 9/5/98 and 9/4/99 surely would have wanted to visit the Malcolm X Memorial



**THE SLAUGHTER HOUSE
AUDUBON BALLROOM**

Omar Shabazz
169-12 90th Avenue
Jamaica N.Y. 11432



Outside the Audubon Ballroom in Harlem, where Malcolm X was assassinated on February 21, 1965. UPI-Bettman

TO: Palace Gu



OFFICIAL MEMBER OF
THE BLACK
C.I.A

(Crazy, Ignorant and Arrogant)

your crazy-ass signature here. Void if altered
Another Omar Shabazz Production. Give to all traitors and sell-outs among us!

Membership Rules

1. Find a religion to hide behind, so that instead of you confronting the man that is oppressing you, it'll be God's job.
2. Do not under any circumstances speak out against "Racial-profiling", "Police Brutality", or any thing that's hurting our people continue to bury your head in the sand like a ostrich.
3. Keep on purchasing "season tickets" to meaningless BULLSHIT, talk sessions and remember to sit right up front & talk a lot.
4. Continue to walk down the street with that "cool complacent stride", if you can't do that, then BOP down the street & pretend that you are truly free!



BOOT LICKERS L.T.D

"Specializing in rising through the ranks on the job, getting promoted to Supervisor and then harassing once co-workers just like any nigger who forgot where they came from".

WE DO ANYTHING OUR WHITE BOSSES DIRECT US TO DO AGAINST OTHER BLACK PEOPLE WITHOUT ASKING ANY QUESTIONS!!!

"You can spot us by the shoe polish stains on our tongues"
A OMAR SHABAZZ PRODUCTION Hating sell-outs & traitors from day one.



TAP DANCING NIGGERS

"Specializing in acting like tough & bold LIONS around other Black people, but turning into scared to death LAMBS in the presence of white folks". **WHAT A DAMN SHAME!!!**

**DEATH TO ALL TRAITORS IN OUR RACE!
YOUR DAYS ARE NUMBERED SUCKLE!**

ANOTHER OMAR SHABAZZ PRODUCTION

MALCOLM X IS STILL A FIERCE WARRIOR!

Omar Shabazz

169-12 90th Avenue

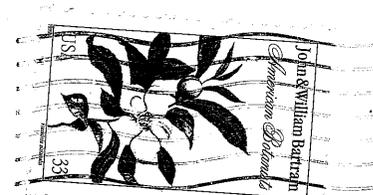
Jamaica N.Y. 11432



Shabazz Productions

Look for the announcement of publication of the INDEPENDENT THINKER; underground kitchen talk, barbershop, beauty parlor themes published brought down front; designed to respect/honor Malcolm X's legacy and example. WE AIN'T Playin' No More. Dig it. Shabazz Productions is now publishing the Charter Publication; you'll want to read it, absorb it and enact its legacy just after reading it. Locate the Malcolm X in you!

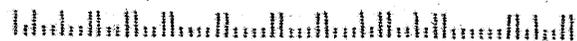
AFRICA News Services REPRINTS
271 West 125 St., Suite 310
Village of Harlem, NY 10027
(212) 230-0933 & FAX



Brother Abdul Alkalimat
Africana Studies
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

Microsoft just gave bread to UNCF.
How about contacting them - for bread and/or marketing strategies?
Last three (6) pp. for down-loading. plus p. 4 - the poster.
Keep your genius fertile!

43606/3322



Malcolm X Webliography

BIBLIOGRAPHIES

Evanston, Illinois Public Library
UC Berkeley Library
A selective bibliography of materials (motion picture)
Purdue University Library

GENERAL INTEREST

Daily Dose of Malcolm X with links
Afrocentric Experience biographical notes with sound, link to bookstore
Encyclopedia

INSTITUTIONS

Indiana Malcolm X Institute, Wabash College
New York X is for Malcolm by John R. Henderson, Ithaca College Library

LINK LISTS

Malcolm X Links to pages and text
WWW.Links concerning Malcolm X

MARKET PLACE

Amvideos Four videos on Malcolm X
Poster
Black Book by Y.N. Kly
Death of a Prophet Video docu drama
Stampsonline

Further Understanding Malcolm X • El Hajj Malik El Shabazz

ISLAM

Koran
Moorish Science Temple of America

NATION OF ISLAM
Messenger Elijah Muhammad
Minister Louis Farrakhan
Brother Levi Karim
4% ters
Solomon
Silas Muhammad

ORGANIZATIONS

MXCEC Malcolm X Cultural Education Center, Washington, DC
MXGM Malcolm X Grassroots Movement
Malcolm X Lovers Network • Preston Wilcox
<http://www.cerbook.com/afram.htm>

STUDENT PAGES

California Cal Tech
Colorado Colorado State University
Colorado University of Colorado, Boulder • From Pimp to Pilgrim by Talal Alfaraj
Germany Elke Moritz
New York Our Shining Black Prince by Six Crowns of Malik Sigma Psi
Fifth Grader Tom J



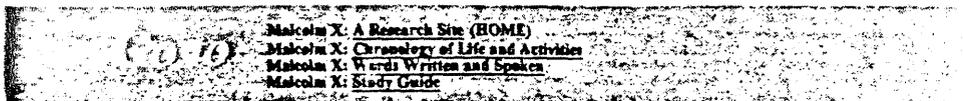
Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424



WRITTEN about MALCOLM X

El-Hajj Malik al-Shabazz
Malcolm X by Jay Strongman
Malcolm X by Alexandra Boese
Defender of Black Rights by Eric Theriault
Black Collegian by K. Kazi-Ferrouillet
Man From Lansing by Jeff Burgess
Examining Black Muslims
Islam in America From African Slaves to Malcolm X by Thomas A. Tweed
The Autobiography by Gale
Inspiration With links
Perspectives on Malcolm X by Horace Coleman
Understanding the Essence of Malcolm X by Ron Daniels
Special Report by Tampabayonline
Malcolm vs Martin
Do you really know Malcolm X? Song: words by Phil Morrison
Still Relevant for Black Students Today by Tim Lemke

*Looking for links to pages from
The Malcolm X Work Group • 1987 - 1997
1989 New York: Studies on Malcolm X*



AFRAM On The Internet: It's web page lists fifty (50) News REPRINT Composites, some of which extend over 200 pages. They include news episodes, news photos, flyers, promotional literature, etc. Scanning each composite is like reviewing a textbook, compiled by a variety of authors with their differing perspectives. They are also valuable as research resources and sources.

Tables of Content for each composite are available at \$10.00 each; deductible from future purchases of composites @ 25¢ per page. Color copies of news photos, etc. are available @ \$1.00 each; payable to 'AFRAM'.

The composites will make interesting collections for SPECIAL COLLECTIONS. Reprints can be duplicated; supplementation is easy - and a means to urge library users to make their own additions. AFRAM is seeking to introduce Newspaper Research to schools as a means to encourage study about one's own heroes/heroines.

AFRAM's collections on Malcolm X and Harlem are incomparable and vital since many who knew Malcolm X, personally, have made contributions - Harlem Figures in History known to AFRAM are still making contributions.

The Malcolm X: A Research Site is honcho'ed by Abdul Alkalimat, African Studies, University of Toledo. 2100 University Hall, 2801 Bancroft Ave., Toledo, OH 43606; voice (419)530-7253; fax (410) 530-4359.

Check out: Books, by and about: http://brothermalcolm.net/june/books_onmx.html
Bibliographies: <http://brothermalcolm.net/june/bibliography.html>
Biographies: <http://brothermalcolm.net/june/biography.html>
Words: <http://brothermalcolm.net/june/bibwords.html>
Youth: <http://brothermalcolm.net/june/youth.html>
Struggle: <http://brothermalcolm.net/june/struggle.html>
Dissertations: <http://brothermalcolm.net/june/dissertation.html>
Chronology of the Life and Activities of Malcolm X: <http://brothermalcolm.net/mxtimeline.html>
His Words Written And Spoken: <http://brothermalcolm.net/mxwords.html>
Study Guide History: <http://brothermalcolm.net/studyguidehistory.html>
GIF image: <http://brothermalcolm.net/writersandreaders.gif>

NOTE: AFRAM will be supplementing the above categories - and introducing one related to NAM-MAKE streets, buildings, etc. Malcolm - internetters ought to feel free to make additions, etc. AFRAM will place information from its extensive Malcolm X Files for downloading at no cost!

SUBSCRIBE to: Malcolm X Lovers Network Series, ISSN: 1044-9116; monthly, 10 pp. each. Individuals - \$15/yr.; Organizations - \$50/yr.; Libraries - \$100/yr.; payable to "AFRAM", this address.

Send \$2.00, payable to "AFRAM", for an AFRAM 'Big Apple' Malcolm X Tour Guide. (9/2/99-PW) Enclose a s.a.s.e. (33¢).

Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

Contact Neil Shoemaker, Harlem Heritage Tours,
(212) 280 - 7888 for a Malcolm X Heritage Walk -
Tour of Harlem.

AFRAM's Planned Supplements to the Malcolm X Research Site:

Malcolm X Webliography Categories -(developing)

Malcolm X As Icon - Table of Contents, Additions

Malcolmemorabilia - See attached

Malcolm X Nuggets - downloaded for community re-distribution!
(Send financial contributions to "AFRAM",
271 West 125 St., # 310, Village of Harlem,
N.Y. 10027 - 4424; (212) 280-0996 & FAX; 1
to 2 pp. statements.

Malcolm X Namesakes: Commemorations: (2/21; 5/19) Schools, Streets,
Programs, Parks, Congressional, Legislative
Resolutions, MX Commemorative Postage Stamp,
etc.

Malcolm In Harlem: - How Malcolm X was impacted By Harlem...

Malcolm X- Bedeviling Questions: Why didn't Malcolm X speak at the
March on Washington, 8/28/63; what would have
been its impact?

Subscriptions to:

Malcolm X Lovers Network

ISSN: 1044 - 9116

c/o AFRAMnewservices REPRINTS

271 West 125 St., Suite 310

Village of Harlem, NY 10027

-4424

INDIVIDUALS - \$15.00/yr.

ORGANIZATIONS - \$50.00/yr.

LIBRARIES - \$100.00/yr.

Monthly Mailings; 10 pp.

AFRAMaterials are in demand

for duplication - and re-sale!

Dig it!

Does anyone have a photo taken of Malcolm X
at the March on Washington?

Supposing that MX and MLK, Jr. could have
presented the violations of our human rights
before the United Nation's Committee on Human
Rights, what would they have emphasized?

Did Malcolm X, totally, submit to the teaching
of the Honorable Elijah Muhammad, PBUH. If so
why; if not, why not?

Did Malcolm X ever become a criminal in char-
acter?

When Malcolm X criticized another, was he,
merely, talking about the subject person or
against the other person?

Flyers - drawing upon the Malcolm X aura

Souvenir Malcolm X Flyers

NOTE: AFRAM believes itself to have the largest collection of Malcolm X
printed media reprints in existence. Reprints, news photos, flyers, letters
promotional literature, listings of video and audio tapes, etc. comprise
the collection

AFRAM introduced Malcolmemorabilia and KWANZAA to the Vertical File Index.
VFI serves libraries throughout the nation. When we last surveyed the issue
AFRAMaterials were stored in libraries - public, public school, private
school, college and university in, at least, 24 states. Libraries in
Africa, Canada, the Caribbean, Great Britain, etc. also have their own
AFRAM Files. Many elected officials, subscribers, authors, collectors and
researchers profess to have their own AFRAM Files - in agencies, offices
and homes. AFRAM has over 1,000 10 pp. packets which were prepared for
subscribers.

Subscriptions and donations will be gratefully accepted and graciously re-
ceived. (9/14/99) PW

FREE

6 HOUR HUGE OUTDOOR

FREE

- HARLEM - FREEDOM RALLY

at

7th Avenue at 125th Street

SATURDAY, MAY 28th, 1960

FROM 1 P.M. to 7 P.M.



"Harlem needs a united effort by all of Harlem's leaders, religious, business, social, civic and fraternal to voice their solution to the many problems facing OUR COMMUNITY, and the grave racial crisis confronting America . . ."

MINISTER MALCOLM X
of MUHAMMADS
NEW YORK
TEMPLE OF ISLAM

AFRAMnewservices REPRINTS
Malcolm X Lovers Network

271 West 125 St., Suite 310
Villager of Harlem, N.Y. 10027 - 4424

INVITED GUEST SPEAKERS (*)

Adam Powell
Hulan Jack
Jawn Sandifer
Ann Hedgeman
Joseph Overton

Hope Stevens
James Watson
Jackie Robinson
Roy Robinson
James R. Lawson

Rev. James Robinson
Rev. William James
Rev. Gardner C. Taylor
Ralph Bunche
Martin Luther King

A. Phillip Randolph
Roy Wilkins
Lester Granger
Joe Louis
Carlos Cook

TO ALL HARLEM LEADERS:

Let us forget our religious and political differences. We must come together on the same platform in a great display of unity.

SOURCE: NYCPD Bureau of Special Services, Malcolm X File, June, 1993, p. 145.

(*) AFRAM wonders how many of the Guests invited Malcolm X to speak before their organizations?? See over..

Desired Results from the Cultural and Economic Revitalization of African - centered Families.

| | <u>Indicators</u> | <u>Down</u> | <u>Up</u> |
|------|---|-------------|-----------|
| 1 - | Teen Pregnancy | X | |
| 2 - | Drug Use | X | |
| 3 - | Violent Crimes | X | |
| 4 - | Blacks In Prison | X | |
| 5 - | Two Parent Homes | | X |
| 6 -- | Infant Mortality | X | |
| 7 - | Life Expectancy | | X |
| 8 - | Black College Graduates | | X |
| 9 - | Black - owned Businesses | | X |
| 10 - | Creative Ownership (sports, entertainment, etc.) | | X |
| 11 - | City Dominance (N.Y., Atlanta, Chicago, D.C., etc.) , | | X |
| 12 - | Cultural Bridges with Africans, (America, Polynesian , Australia, Asia, Africa, etc.) | | X |
| 13 - | Economic Bridges With Africa | | X |
| 14 - | Global Independence and Respect | | x |

SOURCE: Fajors, Nique. Cultural & Economic Revitalization: A Five-Step for Overcoming Black Failure. Chicago: Fajors, (P.O. Box 118148, 60611-8148), 1999, 89 pp. (\$9.95/\$14.00 in Canada). See p. XIV.

AFRAM Observation: AFRAM has long held the belief that the social pathology and the physical deterioration which exists within our communities are a rather direct consequence of distant, impersonal, bureaucratic and systemic racist decision - making. Most decision - makers make decisions in their own interest, first and foremost. The racist mechanisms of INTEGRATION, i.e, a subterfuge for white supremacy, ALIENATION (under/unemployment, homelessness, etc.), INCARCERATION i.e, preferential arrests, earlier convictions along with longer sentences and delayed paroles and ASSASSINATION!

The white American systemic racism fulfills its own prophecy by ensuring/ inducing the indicators above on the left to climb upwardly, while resisting the upward movement of those on the right! The personhood of African Americans is seldom acknowledged in its totality. Racial amnesia - forgetting whom one is and from whence we have come are, usually, required ingredients of progress on their terms. Uncle Tom used his talents to advance our causes. The modern 'Uncle Tom' is a Palace Guard, protecting the tricknology of the master! Hence, the destruction of the concept of white masterhood over our infrastructure and agenda is a major freedom blueprint.

9/9/99
See Over

NOTE: The above book is available in Harlem at ISIS BOOKS, 236/5B West 135 St., Harlem, NY 10030 (212) 862 - 1026.

If you received this mailing and did not PAY for it, someone else did. SUBSCRIBE, sign up others and make a donation to "AFRAM". Our information is powerful. That's why we have to produce it!

ting

A Book Review (*)

Customer Comments

Average Customer Review: ★★★★★ Number of Reviews: 1

candidates@hotmail.com from md, usa , August 25, 1999 ★★★★★
Excellent Read: Historically-factual and Solutions-oriented

This book is a diamond in the rough. The author presents a well researched, factual account of the issues facing people of African descent in America. The theme of the book--that African Americans must return to their own distinct cultural base in order to overcome the critical problems they face today-- is dead on.

Most importantly, the author analyzes in detail the issue of what distinguishes people of African descent and has (in the past at least) strengthened us: a matriarchal view of society where 1)men and women are considered equal both intellectually and spiritually 2)femininity is viewed as a divine strength not as a weakness 3)men and women work together in cooperative harmony and in recognition and respect for their God-given equality.

If people of African descent are to reclaim their position of power, respect and affluence among all other peoples of the world, we must replace the cultural values we have adopted from others with those that will empower us.

Fajor's book outlines what he defines as the "CER model" which BEGINS with African-focused cultural realignment (embracing our traditional matriarchal view of the world and restructuring the African American male/female relationship accordingly) and ENDS with economic empowerment.

This book was particularly profound because it was written by a man who candidly identifies the problems associated with patriarchal, intrinsically sexist views of the world. Because a patriarchal system values men over women, many African American men would prefer to adopt those aspects of European culture which act in their favor. While they are negatively affected by racism, they are positively affected by the effects of sexism. Few understand - or care to admit - that both go hand in hand. We cannot be free from the problems of racism if people of African descent do not re-embrace each other as equal parties and in doing so strengthen their ability to act as a combined, powerful force.

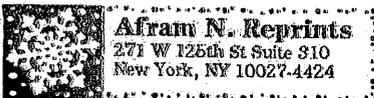
Fajors also does well in highlighting the fact that while racism continues to hinder our success, WE ARE THE ONLY ONES TO BLAME FOR NOT DOING SOMETHING ABOUT OUR CURRENT CONDITION!!

Excuses are a coward's explanation for failure. If we don't help ourselves, no one else will.

Read this book and pass it on! It will positively impact your life. It was an investment well made for me...

SIA

p.s. if you haven't read Diop, John Henri Clark, Asante, Francis Welsing or any of the other resources used in the author's research, I recommend exploring the works of those authors first then reading Fajor's work again. It will take on an added meaning for sure!



(*) Available @ ISIS BOOKS, 236 West 135 St., # 5B (street level) Harlem, N.Y. 10030 (212) 862 - 1026 \$9.95.

AFRAM views this book as being a blueprint for collective active and full freedom!

AFRAM Review to Follow: Medgar Evers College's Special Services Div. is to use the book as a textbook

5/19/83

THE COUNCIL

The City of New York

Int. No. 400

January 5, 1983

Introduced by Council Member Samuel; also Council Members Dryfoos, Foster and Williams—read and referred to the Committee on Parks, Recreation and Cultural Affairs.

A LOCAL LAW

To amend the administrative code of the city of New York, in relation to a street name, African Square, Borough of Manhattan.

Be it enacted by the Council as follows:

Section one. Section B4-5.0 of title B of chapter four of the administrative code of the city of New York is hereby amended by adding thereto a new designation to read as follows:

§ B4-5.0 Manhattan; change certain names.—The following street name is hereby designated as hereinafter indicated:

| New Name | Present name | Limits |
|----------------|--------------|---|
| African Square | None | The intersection of 125th Street and Adam Clayton Powell Jr. Boulevard. |

§ 2. This local law shall take effect immediately.

Note: Matter in *italics* is new; matter in brackets [] to be omitted.

Malcolm X Lovers Network Series
271 West 125 St., Suite 310
Village of Harlem, N.Y. 10027 - 4424
(212) 280 - 0996 & FAX.
Email: afram2@aol.com
afram2@hotmail.com <http://www.cerbook.com/afram.htm>

P.S.: Brother Rev. Charles Kenyatta handed this form to Brother Preston Wilcox in the presence of Gwendolyn Tillman, poetess, today in African Square. It is to be dedicated at 12 noon on May 19, 1983, Malcolm El Hajj Malik Shabazz's 58 birthday. It is requested that participants, including the audience dress in traditional African dress.

May 10, 1983

AFRAM Observation: African Square was originally dedicated, according to James Lawson, in 1959 after it was named by the people. He indicates that he received 250, 000 letters addressed to him at 'African Square, Harlem, U.S.A.' after he had broken the boycott against the Egyptian Ship 'Cleopatra'.

Malcolm X developed his political consciousness in the environment in which the Harlem Orators functioned. They were not mere scholars; they were prepared to go to war. (7/7/99)

At any rate, the corner of West 125th St and Adam Clayton Powell, Jr. Blvd. was officially dedicated as 'African Square' at approximately 5:00 P.M. under the leadership of Rev. Charles (formerly 37X) Kenyatta under the sponsorship of the Annual Black American Heroines/Heroes. The Ecumenical Memorial Service for the Pulpit took place at high noon with Rev. Benjamin Chavis of the Wilmington Ten, now of the United Church of Christs Commissio on Racial Justice.

Edward 'Porkchop' Davis who lectured on the corner for five nights per week for 30 years had himself temporarily discharged from the hospital in order to participate in the dedication services. He is a part of Har - lem's history - and is a well - known Harlem figure.

Others who have educated the masses from the street corner pulpit - a small ladder - were recalled as follows: James Kelly, Arthur Reid, Carlos Cooks, Frances Miner, Sufi Abdul Hamid (1st Black Hitler of Harlem (according to his Jewish antagonists), James Lawson (once labeled as being the second Black Hitler by the NY Post), Charles 37X Kenyatta,, and sporadic speakers such as Adam Clayton Powell, Jr. Malcolm X, Frank

This publication is not FREE. If YOU did not pay for it, someone else did! Subscribe or donate to ensure another mailing.

See City Council Resolution over and the programme attached.

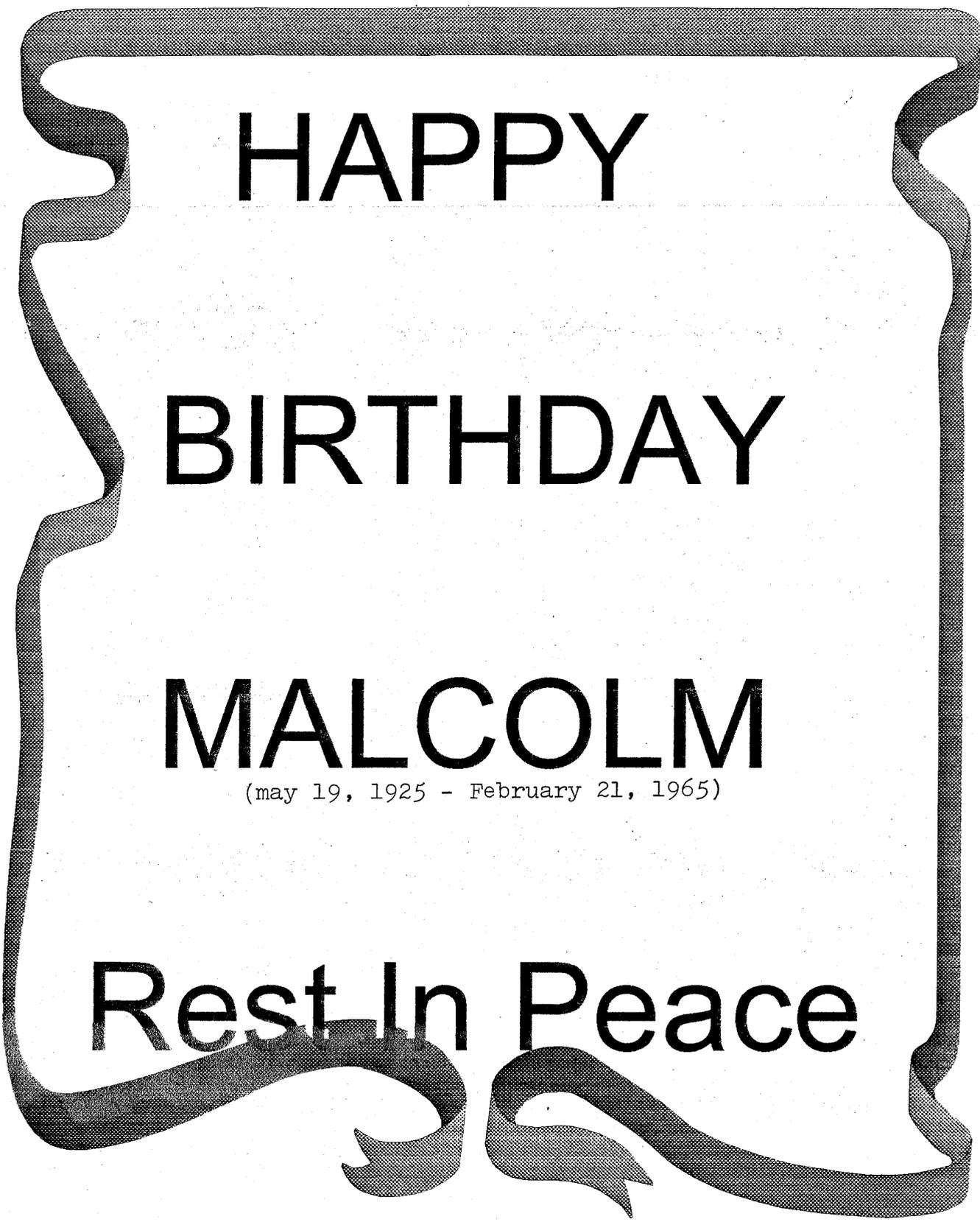
cc: The Rev. Kenyatta, Congressman Charles B. Rangel, Councilman Fred Samuels, Schomburg Center For Research in Black Culture, Smithsonian Institution, Library of Congress, etc., etc.

This is a Collector's Item, if one recognizes Harlem's importance to the world - wide freedom movement.

* Malcolm El Hajj Malik Shabazz was born on 5/19/25 in Omaha, Nebraska and was assassinated on Sunday, February 21, 1965 at the Audubon Ballroom in Harlem.

Special Historical Note: The dedication of African Square took place as near as possible to the former site of the National Memorial African Bookstore, owned/operated by the Lewis Micheaux, located at what was then 2107 Seventh Ave., now known as Adam Clayton Powell, Jr. Blvd. Micheaux operated the store at that address from 1930 to 1968, when it moved to 101 West 125th St., just off Lenox Ave. until its closing in 1975. (See article on History of Harlem Bookstores by Augusta Mann.)

5/29/83
PW



HAPPY

BIRTHDAY

MALCOLM

(may 19, 1925 - February 21, 1965)

Rest In Peace

See Over

AFRAM Souvenir:

**THE APOLLO
THEATER FOUNDATION, INC.**

**WISHES TO PAY TRIBUTE
TO
ONE OF THE GREATEST LEADERS IN HISTORY**

MALCOLM X

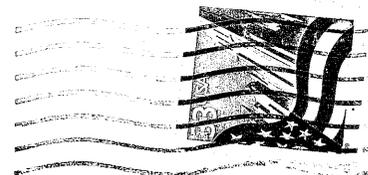
WE MISS YOU!

AFRAM newservice REPR.
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

See Over

5/19/98

Malcolm X Hovers Network
S/C A F R M
271 West 125 St, Suite 310
Village of Harlem, NY 10027



Brother Abdul Alkalimat
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

for downloading
Much more to follow..

43606-3398 22



MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St., Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.cerbook.com/afam.htm>
Email: afam2@aol.com -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afam2@hotmail.com

TO: Distinguished Governmental Officials Listed
in the Attached News Story
FROM: Preston Wilcox, American African
SUBJECT: The Execution of Super Patriots

The impending execution, legal, that is, of MUMIA ABU JAMAL, is as white American as apple pie. So is the FEAR of Black Men by white men! Most white men have never had to compete on level ground with a Black man; and, sometimes, even on the athletic + field. As a pre-NBA professional basketball player, I have first hand knowledge of this racist fact!

Black men who are super patriots, who believe more in the constitutional precepts than those who formulated and ratified them, become the main targets for elimination. Malcolm X, Martin Luther King, Jr. and Medgar Evers are cases in point.

The distinguished Ruby Dee once noted that this nation ought to have hired the three 'M' men above to carry out their missions. They were not merely against their own personal oppression or that of American Africans, but against all oppression, including that of the addressees above!

White leaders, particularly, those who have an overseer relationship with the American Africans enjoy the white skin privilege of being able to make WRONG appear RIGHT without the loss of status or position. Few of them have ever even considered repudiating such advantages.

One of this reporters privileges has been that of knowing some white skin brothers who became just that, my brothers - at great risk from their own white skinned neighbors. Michael Schwerner, Bill Kuntzler, Mitchell Ginsberg, Joe Lovesce, 'Pop' Covello, my Riverside Drive neighbor, Fred Johnson, many of my white and Jewish students who picketed with me at IS@OL in 1966, who traveled to Miss - issippi with me in the Summers of 1963 and 1964 - and a longline of white women who understood

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

that white male oppression was central to the practise of racism!

Check out AFRAM's Malcolm X Curriculum of Liberation,
Email Address: afam2@aol.com or send a s.a.s.e.

s.a.s.e. (32¢);
Tour Guide; \$22.00
"Big Apple"
Malcolm X
AFRAM's
ORDER

payable to "AFRAM".

And I can't forget my white neighbors near 736 Harlem St., Youngstown, O H where I was born to a beautiful Black mother and an independent father. It was like the 'Village of Harlem St.' My classmates and team mates at the Rayen School, who also happened to have white skin. They elected me the first Class Officer - Treasurer - in the city's history - and most popular student, nicknamed 'Si' Wilcox. Whenever I return to Youngstown, they show up - even at Family funerals.

MUMIA Abu Jamal was framed by white police 'Blue Code' power; the power to intimidate their white neighbors, white jurors and the white perspective. The anticipation of another 'legalized murder' of a Black man who refuses to say 'Yassuh, boss' is awaited like a holiday; not unlike KKK'ers celebrated hangings and lynchings in the ante bellum south.

Even as I pen this appeal to human decency, my faith in the righteousness of RIGHTEOUSNESS persists. Malcolm X, MLK, Jr. and Medgar Evers were executed with selected sanctioning by whites. Yet, all three still LIVE as reminders that the struggle for full freedom and justice prevail - until VICTORY IS OURS; i.e, everybody's not just that of the victims of white denigration and debasement!

Permit me to correct an earlier statement about this being an APPEAL. Rather it is an offer to join the human race by repudiating the advantages/privileges of the white skin. Your white neighbors' true colors will probably surface as they seek to have you substitute your life for the one you saved by not supporting the move to execute Mumia Abu Jamal.

MUMIA ABU JAMAL has beaten the impact of long imprisonment by not forgetting the role of justice - and by not submitting - even when locked down in a cell. He needs prison rehabilitation they say. Then, so would Mother Theresa! It will be a waste of governmental resources to take his life. His writings will serve to document the inhumanity of this nation for years to come. It is impossible and improbable that there will be no more Mumia Abu Jamal. Malcolm X LIVES, MLK, Jr. LIVES, Medgar Evers LIVES. They symbolize the inability of this nation and its leaders to deal with the NAKED TRUTH.

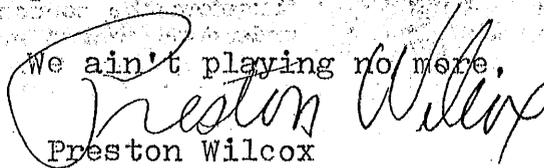
Mumia Abu Jamal belongs to a brotherhood of historic strugglers like Huey Newton, George Jackson, Malcolm X, Martin Sostre, Nelson Mandela, the Puerto Rican strugglers, all of whom shared greater faith in the constitutional precepts than did its drafters and ratifiers.

This offer to you promised to become a 'golden moment' in your life, a moment when you said a LOUD NO to an angry mob, for whom Black death, is, in fact, an orgasmic experience. By the way, Abner Louima was not 'sodomized', he was brutalized in the Bronx on 2/4/99 - unless it is, in fact, a sexual thrill for white men to kill Black men .

Think about it. Let your grandchildren advise you or know that you are agreeing to take a human life!

This is our country, too. We fought in every war in which this nation has been engaged - and disproportionately up front - in WWI, WWII, the Vietnam War, the Korean War and, even, in Desert Storm. (69% of us up front!) When is this nation's Eurocentric leadership going to act to save the nation for everybody - and not just for themselves?

We ain't playing no more,



Preston Wilcox

Freedom for everybody or freedom for nobody, dig it,

Encl:

Malicious intent vs. staunch resistance

Saving Mumia Abu Jamal

By NAYABA ARINDE

'An opportunity to vindicate a well-established right, secured within the Constitution itself, has been squandered,' said Mumia Abu Jamal attorneys Leonard Weinglass and Daniel Williams. "The United States Supreme Court failed to seize an opportunity to do justice and to end a 17-year nightmare."

A wasted opportunity to show that the legal system and its observation of the tenants of the Constitution is genuine, is the way the legal team of incarcerated revolutionary journalist Mumia Abu Jamal is recording Monday's refusal by the U.S. Supreme Court to scrutinize legal inconsistencies and new evidence in the 18 year old case, that has had Abu Jamal on death row for the murder of a Philadelphia policeman.

It is a killing that the former Black Panther has ceaselessly maintained he never committed.

In a statement from his death row cell, Mumia Abu Jamal stated this week, "It was not unexpected that the Supreme Court would deny my appeal," adding that the Supreme Court only hears about 75 out of 7,000 cases in one term of the court, Abu Jamal said. "We have to remember that we are working with a conservative court that has worked decidedly in the Bush and Reagan administrations and now in the Clinton administration to narrow the chances of anyone having had their case heard, not just a prisoner on death row. Even the most charitable observer must agree that by virtue of the court taking such a small fraction of the important cases that are filed before it, it is impossible to ignore the fact that many grave injustices are going unresolved."

"I think given the outright disregard for the Constitution that has been historically inherent in the so-called illicit legal process in Pennsylvania one thing is absolutely clear, they will make every effort possible to satisfy the interests of the police state to execute Mumia," activist Attorney Michael Tariq Warren told the Daily Challenge yesterday, "therefore the community has to understand that it must organize itself into a show of force that is comparable to that of the Fraternal Order of Police and the PBA and all the institutions that promote their message.

"We're in the final stages," Warren declared.

"Their position is that they have the power and they will use that power any way they see fit, even if it means making an example of Mumia. They are saying that if you are defiant and speak out against

before Judge Sabo, and they told the truth about the police intimidation - and Sabo disregarded all of them."

Warren continued that both technical experts and lay witnesses have since testified that Mumia could not have killed the police officer.

"They took a .44 slug out of the police officer's head—not a .38, which the police said Mumia had. Witnesses testified that they saw at least two men running away from the scene where Mumia and the police officer were shot.

"The indication that Mumia did not receive a fair trial stems from the intimidation that occurred during the first trial, the withholding of evidence and the illegal rulings by a corrupt judge, who had a relationship with the Fraternal Order of Police (FOP)."

The Habeas Corpus would seek an evidentiary hearing before a federal court, said Warren. "There is witness testimony that needs to be heard and there is the fact that Mumia's rights were violated during the first trial. Federal judges normally have more flexibility, but it depends who succumbs to the FOP lobby and police pressure. If the judge says no to a hearing or no to a trial if there is a hearing, then the lawyers will appeal to the Third Circuit in Philadelphia. If they say no, then a final Writ of Certiorari will go back up to the Supreme Court."

Since Gov. Thomas Ridge has reportedly declared that he will make an announcement in the next couple of days - widely believed to be about signing the death warrant, asked if Ridge would try and carry out the execution while the appeals were still going through the court system,

Warren stated, "Theoretically he can, but once a case is in the court and a Writ of Habeas Corpus has been filed, Atty. Weinglass would be asking for a stay of the execution."

"We are finalizing our federal Habeas petition and shall file it shortly," Weinglass and Williams said in a statement. "Although disappointed by the Supreme Court's lack of courage and resolve, we are hopeful that the light we see in front of us is the light of justice."

Once Ridge the death warrant is signed, Warren acknowledge that Mumia will be moved into what is called "Phase Two" where access and communication with him will be severely curtailed.

To this end, the attorney, who has campaigned extensively for Mumia Abu Jamal, told the Daily Challenge, "The community must know that demonstrations are extremely important in showing that the people are concerned that Mumia did not receive a fair trial. People must take to the streets and get involved in any way they can. People need to speak out. There need be forums in different venues, in houses of worship, schools and educational institutions injustice. We will fabricate a case against you and will put you to death if need be. They intend to kill Mumia for his eloquence and ideas and the principles that he represents - which serve in interests of oppressed people and people of color.

"They intend at all costs to eliminate a profoundly significant voice of the voiceless."

Weinglass and Williams said that during his trial in 1981, Mumia was unquestionably stripped unjustifiably of his right to represent himself.

He had decided to represent himself after it became apparent that his court-appointed lawyer was unwilling and incapable of representing him adequately. Yet, at the very moment that the trial began, Mumia's right to handle his own case was taken from him and the case placed back into the hands of his incompetent defense counsel who did not even expect that he would be trying the case.

"When Mumia refused to sit in silence as his rights were being abridged, he was forcibly removed from the trial proceedings," they argued.

The legal team said that the Writ of Certiorari denied on Monday had merely been a request for the Supreme Court to put this case on its docket, "so these incontrovertible facts could be evaluated in the light of the Constitution. Unfortunately, the Supreme Court let this golden moment pass, and we must now present these, and other claims concerning Mumia's innocence, to the federal courts."

Warren explained that the petition for a Writ of Certiorari, is a request for the review of a case, but only ten percent of these are usually granted.

"In Mumia's case, specifically the writ related to two Constitutional issues; the denial to give him an attorney of his choice and the expulsion of Mumia from the court, precluding him from assisting in representing himself in his trial. There wasn't a great expectation that the Supreme Court would grant Certiorari given the history of this case, but now his attorneys are filing a Writ of Habeas Corpus.

"It is simply an application that is saying that a client is being held illegally in violation of his/her Constitutional rights - relating to the Sixth Amendment regarding the right to a fair trial; the Fifth Amendment regarding the right to due process; and the 14th Amendment in relation to equal protection under the law. Mumia's lawyers will deal with the corruption of the first trial, the fact that witnesses have now come forward and said that they were intimidated and forced to testify in a false manner or did not testify at all. These witnesses later came forward during the Post Conviction Relief Act Hearings which commenced in 1995

on all levels. Those familiar with the history, the law and the facts of this case need to be available to expound upon this issue and make people aware how profound this case is related to our people. Politicians and preachers need to be lobbied so that this case is addressed."

Warren said that in his last communications with Abu Jamal, although some months ago, the activist is still "strong. His spirit is very, very strong."

In his response to Monday's Supreme Court denial for a new trial, Mumia Abu Jamal concluded, "Still we can't forget the old saying that the truth shall set you free. I still believe that. I'd be a fool not to."

Various Mumia websites and any number of Free Mumia organizations have made available a list of national, local and international protests planned for the day after a death warrant is signed.

New York - the day after a death warrant is signed: 12 Noon - 1 p.m.: Rally in front of PBA Headquarters; 1:00 p.m.: March to Times Square; 2:30 p.m.: Assemble in Times Square for leafletting; 3 p.m.: March to ABC Studios; 3:30 - 6:30 p.m.: Demo at ABC Studios, 77 W. 66th Street; 6:30 p.m.: March to evening event to be announced.

The Free Mumia Abu Jamal Coalition, PO Box 650, New York, NY 10009, meets on the first and third Wednesday of every month, 7-9 P.M. at International Action Center, 39 West 14th Street, RM 206, (between 5th and 6th avenues). Contact Refuse & Resist! 305 Madison Ave., Suite 1166, New York, NY 10165 Phone: 212-713-5657

Willing folk are asked to write, phone, or fax their protest to:
Governor of Pennsylvania
Thomas Ridge
Main Capitol Building, Room 225
Harrisburg, PA 17120
voice: 717-787-2500

Supreme Court of Pennsylvania
Hon John P. Flaherty, Jr. Chief Justice
fax 215-560-1808
voice 412-5655545
Six Gateway Center Suite 616
Pittsburgh, PA 15222

International Concerned
Supreme Court
of the United States
William H. Rehnquist
Chief Justice of the United States
Supreme Court
One First Street, N.E.
Washington, D.C. 20543

U.S. Justice Department
Janet Reno
Main Justice Building
10th and Constitution Avenue
Washington, D.C. 20053
voice: 202-514-2001

AFRAMnewservices REPRINTS
271 West 125 St., Ste 310

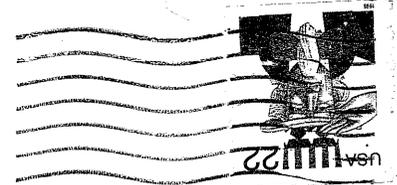
Village of Harlem, NY 10027-
4424

Email: afram2@aol.com

<http://www.cerbook.net/afram.htm>

Oct., 8, 1999

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 370
Village of Harlem, NY 10027

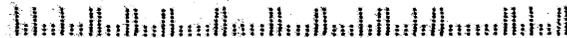


Dr. Abdul Alkalimat
African American Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, OH 43606

More to follow on the Diallo Murder, The Louima Conspiracy, Legislative 'Day of Absence', ETC. BRC is marching to ~~City Hall~~ on 3/11/2000.

Gracie Mansion Mayor's Residence

43606+3328



Open Letter to Mr. Karl Evanzz

Author of *The Rise and Fall of Elijah Muhammad*
(Edited & Printed in Part)

From Minister Najee Muhammad,
CEO Muhammad's Mosque
Washington, DC

Mr. Karl Evanzz
Washington Post
Newsroom
Washington, DC

Dear Mr. Evanzz:

Are you satisfied that you wrote a fair and unbiased article in the November 1999 issue of *Emerge Magazine*? I am a member of the Lost-Found Nation of Islam, under the Leadership of the Honorable Silis Muhammad, the Spiritual son of the Honorable Elijah Muhammad.

I want to inform you that I read your article *The Message & the Messenger*. I understand that you are releasing a new book entitled *The Rise and Fall of Elijah Muhammad*. On page 64 of your article [under the picture of the Honorable Elijah Muhammad] you stated in bold white letters "Elijah Muhammad spun a web of power, excess and adultery at the Nation of Islam."

Mr. Evanzz, you alleged that the Honorable Elijah Muhammad committed adultery. However, I contend that he did not. Now that you have made these allegations, the issue here is whether your allegation will stand the test of truth. My research will prove that he did not commit adultery. The facts will prove that you are mistaken in your belief! When the facts are presented, they will prove that you slandered the Honorable Elijah Muhammad's character. Sir,

"Allah allows the wicked and the leaders of opposition to make their plans and try to carry them out against the Messenger. And then Allah makes them [to about-face], and the planners of evil receive the evil results that they wished for the Messenger." [Holy Quran 8:46]

The facts will show that the Honorable Elijah Muhammad had a divine right to live a polygamous life style. The facts will show that he was a divine Messenger of God. The release of your new book *The Rise and Fall of Elijah Muhammad* indicates that you and others want to benefit financially off the name and personal life of the Honorable Elijah Muhammad.

Mr. Evanzz, are you absolutely sure that you understand the differences between polygamy and adultery? Are you aware that certain prophets and messengers of the past practiced polygamy? Are you aware that the Honorable Elijah Muhammad was one of the Messengers who lived a polygamous life style? Are you aware that he was the Elijah who was prophesied to come?

Prophets and messengers lived polygamous life styles long before America was established as a nation. Did you think the Honorable Elijah Muhammad was going to alter his life style just because the white man controls America? If you did, you are mistaken in your thinking. The references below confirm that a Messenger will be



raised in America. The facts below cannot be disputed, Mr. Evanzz.

Holy Quran references:

- 1). Chapter 16 verse 36 reads: "We raised in EVERY NATION a Messenger."
- 2). Chapter 14 verse 4 reads: "And we sent no Messenger but with the LANGUAGE of the people, so that he might explain to them clearly."
- 3). Chapter 32 verse 2 reads: "Or do they say: He has FORGED it? Nay, it is the truth from thy Lord that thou warn a people to whom no WARNER had come before thee that they may walk aright."
- 4). Malachi 4:5 reads: "Behold, I will send you ELIJAH the prophet before the great and dreadful day of the Lord."

Mr. Evanzz, isn't it true that the United States of America is a Nation? Isn't it true that the so-called African-Americans speak English? Wouldn't it be logical for their Messenger to speak the same language that the people speak? [English] Isn't it true that so-called African-Americans did not have a divine [Warner] Messenger until, Allah commissioned the Honorable Elijah Muhammad? Last but not least, there was not a prophet named Elijah who preceded Jesus 2,000 years ago. Since this is true Mr. Evanzz, then who is the Honorable Elijah Muhammad? It has been concluded that he was the Elijah [Messenger] who was proph-

esied to come. [Read Malachi 4:5] Mr. Evanzz, only a fool will debate with Truth! Rather than explaining in your article that the Honorable Elijah Muhammad was a Messenger of God, YOU chose to side with the devil and mislead the public [Guilty of Hosea 4:6] by publishing misinformation. Contrary to your belief, the Honorable Elijah Muhammad was a divine Messenger of God who practiced polygamy in America. You can accept it or reject it!

As a rule, Islam recognizes only the union of one man and one woman as a valid form of marriage. Under certain exceptional circumstances it allows the man to have more than one wife. In the case of the Honorable Elijah Muhammad, he was a Muslim and a divine Messenger of God. His circumstances were exceptional; they were different from the common Muslim.

The Honorable Elijah Muhammad was given the hardest job on this planet. He was responsible for resurrecting a people who were made spiritually blind, deaf and dumb by their slave masters. He was responsible for resurrecting a people who were stubborn, stiff necked and rebellious. He was responsible for resurrecting a people who were completely robbed of the knowledge of self—including the knowledge of their God, religion, culture and their "mother tongue". Thus, the Honorable Elijah Muhammad fits within the category of a Muslim and a Messenger who could marry more than one wife.

The references below confirm that Messenger Elijah Muhammad could have more than one wife.

"And in that day SEVEN WOMEN SHALL take hold to ONE man saying, we will eat our bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." [See Bible, Isaiah 4:1]

"And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then (marry) only one or that which your right hand possess. This is more proper that you may not do justice." [See the Holy Quran 4:3]

Now that it is well established that the Honorable Elijah Muhammad could practice polygamy, what about those who slandered his reputation? If you recall, Wallace

Muhammad and Malcolm X attacked the Honorable Elijah Muhammad on the issue of adultery. However, the facts clearly show that he could practice polygamy. If you recall when the allegations first arose concerning the Honorable Elijah Muhammad's personal life, Malcolm wanted to defend Him against the allegations. However, after he defected from the Nation in 1964, he accused the Messenger of adultery in the white news media.

The question is why did Malcolm reject the Honorable Elijah Muhammad when the evidence proves that he was a Messenger raised among black people in America? Didn't he know that when he rejected the Honorable Elijah Muhammad, he was rejecting the truth written in the Holy Quran?

The facts show that Malcolm knew that the Honorable Elijah Muhammad had a divine right to practice polygamy. The question is why did Malcolm continue to accuse him of adultery in the white news media? Were Malcolm's allegations true or were they false?

Secondly, why would Malcolm do such a thing when he knew the Honorable Elijah Muhammad was a Muslim and a Messenger?

If we can show that Malcolm had knowledge of information that could have cleared the Honorable Elijah Muhammad of false charges, it will prove that his actions were hypocritical and his conduct unbecoming of a Muslim. Regardless of what you might say, Mr. Evanzz, the principles of truth were not to be deviated from. "O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of people incite you not to act equitably." . . .

While reading the pages 166 and 167 of your other book, *The Judas Factor*, I observed a picture of Malcolm X and King Faisal of Saudi, Arabia. As you know Mr. Evanzz, the Saudi King was neither a prophet nor a messenger. However, he lived a polygamous lifestyle. In 1964, when Malcolm returned from his visit in Saudi, Arabia, he didn't think to charge King Faisal with adultery, instead, he charged Messenger Elijah Muhammad with adultery. If Malcolm were fair and impartial, he would have also charged King Faisal with adultery. However, he did not. Why? [See a list of King Faisal's wives as proof

that he practiced polygamy: www.saudiarab.com/pages/famtree.asp?ID=481]

Malcolm knew that under exceptional circumstances, King Faisal could have more than one wife. However, he chose to betray his Teacher by falsely accusing him of adultery. Many have questioned and condemned the Honorable Elijah Muhammad because of Malcolm's allegations but as the writer wrote, "Polygamy seems both shocking and socially undesirable to many non-Muslim Westerners, the Arabs of Arab find Westerner's promiscuity and open tolerated adultery equally deplorable . . ."

EDITORS NOTE: Minister Muhammad went further in his letter to demonstrate how the U.S. Government's former FBI Director, J. Edgar Hoover, devoted himself to discrediting the Most Honorable Elijah Muhammad. He pointed out that if we truly understand the role that the U.S. Government plays, we will give very little credence to anything sanctioned by the government or by Black writers who may be tools of the government. America's mission is to stop the rise of a Black Messiah any way it can.

Minister Muhammad pointed out also that before passing judgement against the Honorable Elijah Muhammad, we need to look at the character of men like Hoover and other Black leaders who have been highly uplifted by the U.S. Government. Hoover' despicable moral character was depicted in several books on his life. Regardless of the accusations that this government and enemies of Truth waged against the Elijah Muhammad - Elijah Muhammad has done more for the upliftment of the Black race than any man in our 400 year sojourn in the Wilderness of North America. [E]

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. This is essential for ensuring the integrity of the financial statements and for providing a clear audit trail. The records should be kept up-to-date and should be accessible to all relevant parties.

2. The second part of the document outlines the procedures for handling discrepancies. It is important to identify any differences between the recorded amounts and the actual amounts as soon as possible. Once a discrepancy is identified, the responsible party should investigate the cause and take appropriate action to correct the error.

3. The third part of the document describes the process for reconciling the accounts. This involves comparing the recorded amounts with the actual amounts and identifying any differences. The reconciliation process should be completed on a regular basis to ensure that the accounts are accurate and up-to-date.

4. The fourth part of the document discusses the importance of maintaining proper documentation. All transactions should be supported by appropriate evidence, such as invoices, receipts, and bank statements. This documentation is essential for providing a clear audit trail and for ensuring the accuracy of the financial statements.

5. The fifth part of the document outlines the procedures for handling changes to the accounts. Any changes to the recorded amounts should be properly documented and approved by the appropriate authority. This ensures that the financial statements remain accurate and up-to-date.

6. The sixth part of the document discusses the importance of maintaining proper communication. All relevant parties should be kept informed of any changes to the accounts and of any discrepancies that have been identified. This ensures that everyone is working with the most up-to-date information.

7. The seventh part of the document outlines the procedures for handling any issues that arise. It is important to address any problems as soon as possible and to take appropriate action to resolve them. This ensures that the financial statements remain accurate and up-to-date.

HARLEM MAU MAU'S MEMORIALIZE MALCOLM X

On this corner, known then as 125th and 7th Avenue, before the Adam Clayton Powell Building, one year after the assassination of our great leader, Malcolm X, a few of us desired to have a memorial.

Now we elders are so grateful to see the December 12th Movement are carrying out Malcolm's demand on Human Rights.



SOURCE: Arm The Masses, May, 1992, p. 19.

The above memorial for Malcolm X/El Hajj Malik El Shabazz took place of February 21, 1966. It is the first known memorial to the tragic execution of Malcolm X on Sunday, Feb., 21, 1965 at about 3:00 P.M. The memorial took place in front of the ACP, Jr. Harlem Office building othe corner where ACP, Jr. Bkvd. (aka Seventh Ave.) and West 125th St./MLK, Jr. Blvd. intersect. The intersection was re-named AFRICAN SQUARE on 5/19/83, MX's 58th Birthday.

Both of the above efforts were sparked by Rev. Dr. Charles 37X Kenyatta. He was one of MX's bodyguards. The Mau Maus, above, staged the firstt occasion; the Black Heroes/Heroines pulled off the second one. Brother Preston Wilcox was present on 5/19/83.

3/3/2000

17 point program of the OAAU:

Check Out Malcolm X Website:
<http://brothermalcolm.net/webliography.html>

(1964)*

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St. Suite 310
Village of Harlem, NY 10027

1-888-989-6339

1. A substance (drug) abuse clinic.
2. A place (halfway house) for unwed mothers.
3. A home for the aged of Harlem.
4. A guardian system for youth who get in trouble.
5. A cultural center in Harlem.
6. Non-partisan voter registration drives.
7. Independent political clubs.
8. Housing and self-improvement programs.
9. Rent strikes.
10. Ten percent of the schools not included.
11. African-American principals and teachers for these schools.
12. Textbooks written by African-Americans.
13. OAAU run people for local school boards.
14. School strikes when necessary.
15. African-American primary school.
16. African-American cultural revolution based on African-American history and pride.
17. Adult education and job retraining program.



THE REST of the STORY

by Preston Wilcox, *Editor & Curator, AFRAMnewservices*
| E-mail | [AFRAM Associates](#) | [Bulletin Board](#) | [Article One](#) |

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027
(212) 280-0996 & FAX

Organization of Afro-American Unity and African United Front -- Call To Action

Brothers El Hajj Malik El Shabazz (Malcolm X) and Kwame Ture left us with two organizations, the Organization of Afro-American Unity (OAAU) and the African United Front.

Unity remains a far off dream unless the present survivors are prepared to participate in completing their mission as our own absolute obligation. AFRAM plans to disseminate this statement throughout the Harlem Diaspora to plant the seeds for a locally based OAAU branches carrying out the following functions:

1. Developing a non-governmental, non-sectarian, non-partisan coordinating cadre to organize and staff.
2. Monthly town meeting to hear and respond to grievances.
3. Convening periodic public hearing, also involving expert witnesses, to establish community policies on significant issues and concerns.
4. Establishing nominating conventions for the community approval of candidates for public office or appointees to public positions.
5. Election/selection of delegates to state, regional and national levels of the OAAU.
6. Enlist the participation and financial membership support of community-based resident organizations; block associations, public and private housing development resident associations, churches, youth groups, etc.
7. Conduct on-going training seminars, involving public readings of important documents.
8. Purchase and own a regular meeting place/social center – a freedom house.

Distributed at Kwame Ture's Memorial, Sunday, 11/22/98, Great Hall, City College of New York.

Copyright©1998 Preston Wilcox, All Rights Reserved.

Additions (3/9/2000)

- 9 - Class Action Legal Service, funded by the masses @ \$1.00/mo
- 10 - Indigenization of Rights/Responsibilities of consuming masses:
Self-Definitions, Collective Accountability, Sharing In Profits

The first part of the document discusses the importance of maintaining accurate records. It emphasizes that proper record-keeping is essential for ensuring the integrity and reliability of the data collected. This section also outlines the various methods used to collect and analyze the data, highlighting the challenges faced during the process.

In the second part, the focus shifts to the results of the study. The data shows a clear trend in the behavior of the system under investigation, which is consistent with the theoretical predictions. The analysis also identifies several key factors that influence the system's performance, providing valuable insights for future research.

The third part of the document provides a detailed discussion of the implications of the findings. It suggests that the results have significant implications for the field of study, particularly in understanding the underlying mechanisms of the system. The author also discusses the limitations of the study and offers suggestions for further investigation.

Finally, the document concludes with a summary of the main findings and a final thought on the importance of continued research in this area. The author expresses hope that the work presented here will contribute to a deeper understanding of the system and inspire further exploration.

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027-4424

More to follow



Brutha Abdul Alkalimat American African Studies
American African Studies
University of Toledo
21 University Hall (2100)
2801 Bancroft Ave.
Toledo, O H 43606

Haven't forgotten about you.
Brother Malcolm and our plight
won't allow it to happen.

43606+3328



Dearest AFRAMILY MEMBERS:

5/10/00

Many of you had been advised by me that I was to undergo a Biopsy Surgical Exploration re: ~~Prostrate~~ Cancer. I have been on a capsul a day for, perhaps, the past four years.

My only son, David, accompanied me - as is required for Ambulatory Surgery. He aided me psychologically, spiritually ~~and~~, prayed fully in preparing for the future - good news; bad news, etc. As I sat with him, I talked about my childhood of having been raised on Harlem St. in Youngstown, OH and the Village nature of the relationships on that one block long extended family; 7 Blacks, 4 whites. My grandparents on my mother's side resided on the ~~a~~ same block. My grandmother was like the Queen Mother off the block. She could get anybody credit at Greenblat's store even though she didn't have the money to pay, if required. She was Royalty.

We found her dead on the Living Room Couch on Xmas Day, 1936 when we went to invite her to our house for breakfast and festivities. She was Mattie Fitzpatrick Rousseau. Her husband, Bud Rousseau and I spent a great deal of time together. He was watching me practise basketball - using a rubber ball and a bucket - when I looked over and he was having a stroke! I carried his bible to church every Sunday.

I shared much more with David who seemed to have a keen interest in the roots of his today's achievement.

But, after dressing for the surgery, it turns out that I had not taken a Chest X-Ray, a Urine Test, an Electro cardiograph test (Heart) and a Blood Test. Therefore the Surgery - for which I now emotionally, prepared was postponed until 7:30 A.M. Tues., May 30, 2000 - 28 days later - to wait, worry, etc.

Naturally, I was pissed but David stepped in, took over, met my Dr. - while I cooled. The white man would have used an 'Amos n Andy' episode to describe it, particularly, after they discovered that the above traditionally - required tests had not been given.

David was heading off to Orlando, FL to a Black Enterprise Entrepreneurs Conference

He called Gwynne, Liana and Susan on his portable phone to tell them of the delay

Continue to PRAY for yourself and Me! Dig It.

5/10/00

5/30/2000 NEGATIVE

Positive News - Dig It

1/11/75



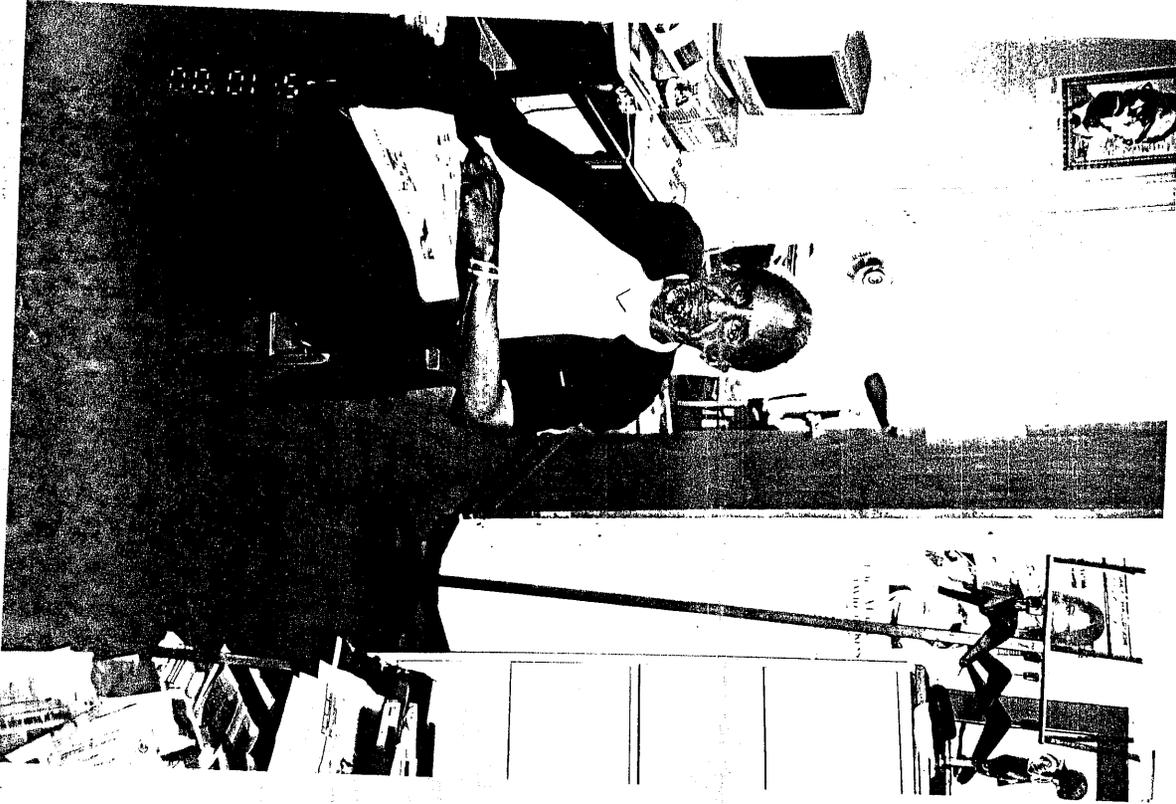
1/11/75

1/11/75

1/11/75

1/11/75

1/11/75



1/11/75

FORTY LIVES FOR FREEDOM

On the Civil Rights Memorial are inscribed the names of 40 people who lost their lives in the struggle for freedom between 1954 and 1968.

They include those who were targeted for death because of their civil rights activities; those who were random victims of vigilantes determined to halt the movement; and

those who, in the sacrifice of their own lives, brought a new awareness of the struggle to people all over the world.

The chronology below briefly describes their lives and lists the key events of the movement.

1954

MAY 17, 1954
SUPREME COURT OUTLAWS SCHOOL SEGREGATION IN BROWN VS. BOARD OF EDUCATION

1955

REV. GEORGE LEE, one of the first black people registered to vote in Humphreys County, used his pulpit and his printing press to urge others to vote. White officials offered Lee protection on the condition he end his voter registration efforts, but Lee refused and was murdered.
MAY 7, 1955
Belzoni, Mississippi

LAMAR SMITH was shot dead on the courthouse lawn by a white man in broad daylight while dozens of people watched. The killer was never indicted because no one would admit they saw a white man shoot a black man. Smith had organized blacks to vote in a recent election.
AUGUST 13, 1955
Brookhaven, Mississippi

EMMETT LOUIS TILL, a 14-year-old boy on vacation from Chicago, reportedly flirted with a white woman in a store. That night, two men took Till from his bed, beat him, shot him, and dumped his body in the Tallahatchie River. An all-white jury found the men innocent of murder.
AUGUST 28, 1955
Money, Mississippi

JOHN EARL REESE, 16, was dancing in a café when white men fired shots into the windows. Reese was killed and two others were wounded. The shootings were part of an attempt by whites to terrorize blacks into giving up plans for a new school.
OCTOBER 22, 1955
Mayflower, Texas

DECEMBER 1, 1955
ROSA PARKS ARRESTED FOR REFUSING TO GIVE UP HER SEAT ON A BUS TO A WHITE MAN - MONTGOMERY, AL

DECEMBER 5, 1955
MONTGOMERY BUS BOYCOTT BEGINS

1956

NOVEMBER 13, 1956
SUPREME COURT BANS SEGREGATED SEATING ON MONTGOMERY BUSES

1957

WILLIE EDWARDS JR., a truck driver, was on his way to work when he was stopped by four Klansmen. The men thought Edwards was another man who they believed was dating a white woman. They forced Edwards at gunpoint to jump off a bridge into the Alabama River. Edwards' body was found three months later.
JANUARY 23, 1957
Montgomery, Alabama

AUGUST 29, 1957
CONGRESS PASSES FIRST CIVIL RIGHTS ACT SINCE RECONSTRUCTION

SEPTEMBER 24, 1957
PRESIDENT EISENHOWER ORDERS FEDERAL TROOPS TO

ENFORCE SCHOOL DESEGREGATION - LITTLE ROCK, AR

1959

MACK CHARLES PARKER, 23, was accused of raping a white woman. Three days before his case was set for trial, a masked mob took him from his jail cell, beat him, shot him, and threw him in the Pearl River.
APRIL 25, 1959
Poplarville, Mississippi

1960

FEBRUARY 1, 1960
BLACK STUDENTS STAGE SIT-IN AT 'WHITES ONLY' LUNCH COUNTER - GREENSBORO, NC

DECEMBER 5, 1960
SUPREME COURT OUTLAWS SEGREGATION IN BUS TERMINALS

1961

MAY 14, 1961
FREEDOM RIDERS ATTACKED IN ALABAMA WHILE TESTING COMPLIANCE WITH BUS DESEGREGATION LAWS

HERBERT LEE, who worked with civil rights leader Bob Moses to help register black voters, was killed by a state legislator who claimed self-defense and was never arrested. Louis Allen, a black man who witnessed the murder, was later also killed.
SEPTEMBER 25, 1961
Liberty, Mississippi

1962

APRIL 1, 1962
CIVIL RIGHTS GROUPS JOIN FORCES TO LAUNCH VOTER REGISTRATION DRIVE

CPL. ROMAN DUCKSWORTH JR., a military police officer stationed in Maryland, was on leave to visit his sick wife when he was ordered off a bus by a police officer and shot dead. The police officer may have mistaken Ducksworth for a "freedom rider" who was testing bus desegregation laws.
APRIL 9, 1962
Taylorsville, Mississippi

SEPTEMBER 30, 1962
RIOTS ERUPT WHEN JAMES MEREDITH, A BLACK STUDENT, ENROLLS AT OLE MISS

PAUL GUIHARD, a reporter for a French news service, was killed by gunfire from a white mob during protests over the admission of James Meredith to the University of Mississippi.
SEPTEMBER 30, 1962
Oxford, Mississippi

1963

WILLIAM LEWIS MOORE, a postman from Baltimore, was shot and killed during a one-man march against segregation. Moore had planned to deliver a letter to the governor of Mississippi urging an end to intolerance.
APRIL 23, 1963
Attalla, Alabama

MAY 3, 1963
BIRMINGHAM POLICE ATTACK MARCHING CHILDREN WITH DOGS AND FIREHOSES

JUNE 11, 1963
ALABAMA GOVERNOR STANDS

IN SCHOOLHOUSE DOOR TO STOP UNIVERSITY INTEGRATION

MEDGAR EVERS, who directed NAACP operations in Mississippi, was leading a campaign for integration in Jackson when he was shot and killed by a sniper at his home.
JUNE 12, 1963
Jackson, Mississippi

AUGUST 28, 1963
250,000 AMERICANS MARCH ON WASHINGTON FOR CIVIL RIGHTS

ADDIE MAE COLLINS, **DENISE McNAIR**, **CAROLE ROBERTSON** and **CYNTHIA WESLEY** were getting ready for church services when a bomb exploded at the Sixteenth Street Baptist Church, killing all four of the school-age girls. The church had been a center for civil rights meetings and marches.
SEPTEMBER 15, 1963
Birmingham, Alabama

VIRGIL LAMAR WARE, 13, was riding on the handlebars of his brother's bicycle when he was fatally shot by white teen-agers. The white youths had come from a segregationist rally held in the aftermath of the Sixteenth Street Baptist Church bombing.
SEPTEMBER 15, 1963
Birmingham, Alabama

1964

JANUARY 23, 1964
POLL TAX OUTLAWED IN FEDERAL ELECTIONS

LOUIS ALLEN, who witnessed the murder of civil rights worker Herbert Lee, endured years of threats, jailings and harassment. He was making final arrangements to move North on the day he was killed.
APRIL 7, 1964
Liberty, Mississippi

REV. BRUCE KLUNDER was among civil rights activists who protested the building of a segregated school by placing their bodies in the way of construction equipment. Klunder was crushed to death when a bulldozer backed over him.
APRIL 7, 1964
Cleveland, Ohio

HENRY HEZEKIAH DEE and **CHARLES EDDIE MOORE** were killed by Klansmen who believed the two were part of a plot to arm blacks in the area. (There was no such plot.) Their bodies were found during a massive search for the missing civil rights workers Chaney, Goodman and Schwerner.
MAY 2, 1964
Meadville, Mississippi

JUNE 20, 1964
FREEDOM SUMMER BRINGS 1,000 YOUNG CIVIL RIGHTS VOLUNTEERS TO MISSISSIPPI

JAMES EARL CHANEY, **ANDREW GOODMAN**, and **MICHAEL HENRY SCHWERNER**, young civil rights workers, were arrested by a deputy sheriff and then released into the hands of Klansmen who had plotted their murders. They were shot, and their bodies were buried in an earthen dam.
JUNE 21, 1964
Philadelphia, Mississippi

JULY 2, 1964
PRESIDENT JOHNSON SIGNS CIVIL RIGHTS ACT OF 1964

LT. COL. LEMUEL PENN., a Washington, D.C., educator, was driving home from U.S. Army Reserves training when he was shot and killed by Klansmen in a passing car.
JULY 11, 1964
Colbert, Georgia

1965

JIMMIE LEE JACKSON was beaten and shot by state troopers as he tried to protect his grandfather and mother from a trooper attack on civil rights marchers. His death led to the Selma-Montgomery march and the eventual passage of the Voting Rights Act.
FEBRUARY 26, 1965
Marion, Alabama

MARCH 7, 1965
STATE TROOPERS BEAT BACK MARCHERS AT EDMUND PETTUS BRIDGE - SELMA, AL

REV. JAMES REEB, a Unitarian minister from Boston, was among many white clergymen who joined the Selma marchers after the attack by state troopers at the Edmund Pettus Bridge. Reeb was beaten to death by white men while he walked down a Selma street.
MARCH 11, 1965
Selma, Alabama

MARCH 25, 1965
CIVIL RIGHTS MARCH FROM SELMA TO MONTGOMERY COMPLETED

VIOLA GREGG LIUZZO, a housewife and mother from Detroit, drove alone to Alabama to help with the Selma march after seeing televised reports of the attack at the Edmund Pettus Bridge. She was driving marchers back to Selma from Montgomery when she was shot and killed by a Klansmen in a passing car.
MARCH 25, 1965
Selma Highway, Alabama

ONEAL MOORE was one of two black deputies hired by white officials in an attempt to appease civil rights demands. Moore and his partner Creed Rogers were on patrol when they were blasted with gunfire from a passing car. Moore was killed and Rogers was wounded.
JUNE 2, 1965
Bogalusa, Louisiana

JULY 9, 1965
CONGRESS PASSES VOTING RIGHTS ACT OF 1965

WILLIE BREWSTER was on his way home from work when he was shot and killed by white men. The men belonged to the National States Rights Party, a violent neo-Nazi group whose members had been involved in church bombings and murders of blacks.
JULY 18, 1965
Anniston, Alabama

JONATHAN MYRICK DANIELS, an Episcopal Seminary student in Boston, had come to Alabama to help with black voter registration in Lowndes County. He was arrested at a demonstration, jailed in Hayneville and then suddenly released. Moments after his release, he was shot to death by a deputy sheriff.
AUGUST 20, 1965
Hayneville, Alabama

1966

SAMUEL LEAMON YOUNGE JR., a student civil rights activist, was fatally shot by a white gas station owner following an argument over segregated restrooms.
JANUARY 3, 1966
Tuskegee, Alabama

VERNON FERDINAND DAHMER, a wealthy businessman, offered to pay poll taxes for those who couldn't afford the fee required to vote. The night after a radio station broadcasted Dahmer's offer, his home was firebombed. Dahmer died later from severe burns.
JANUARY 10, 1966
Hattiesburg, Mississippi

BEN CHESTER WHITE, who had worked most of his life as a caretaker on a plantation, had no involvement in civil rights work. He was murdered by Klansmen who thought they could divert attention from a civil rights march by killing a black person.
JUNE 10, 1966
Natchez, Mississippi

CLARENCE TRIGGS was a brick-layer who had attended civil rights meetings sponsored by the Congress of Racial Equality. He was found dead on a roadside, shot through the head.
JULY 30, 1966
Bogalusa, Louisiana

1967

WHARLEST JACKSON, the treasurer of his local NAACP chapter, was one of many blacks who received threatening Klan notices at his job. After Jackson was promoted to a position previously reserved for whites, a bomb was planted in his car. It exploded minutes after he left work one day, killing him instantly.
FEBRUARY 27, 1967
Natchez, Mississippi

BENJAMIN BROWN, a former civil rights organizer, was watching a student protest from the sidelines when he was hit by stray gunshots from police who fired into the crowd.
MAY 12, 1967
Jackson, Mississippi

OCTOBER 2, 1967
THURGOOD MARSHALL SWORN IN AS FIRST BLACK SUPREME COURT JUSTICE

1968

SAMUEL EPHESIANS HAMMOND JR., **DELANO HERMAN MIDDLETON** and **HENRY EZEKIAL SMITH** were shot and killed by police who fired on student demonstrators at the South Carolina State College campus.
FEBRUARY 8, 1968
Orangeburg, South Carolina

DR. MARTIN LUTHER KING JR., a Baptist minister, was a major architect of the civil rights movement. He led and inspired major non-violent desegregation campaigns, including those in Montgomery and Birmingham. He won the Nobel Peace Prize. He was assassinated as he prepared to lead a demonstration in Memphis.
APRIL 4, 1968
Memphis, Tennessee

Join Our Picket Line

**Help Stop Time Warner's
purchase of EMI Music Group,
which distributes Gangsta
Rap/Porno Music by Master P
and Others**

at

**Time Warner's Stockholders
Meeting**

**Thursday, May 18, 2000 - Begins at 10:00 a.m.
APOLLO THEATRE 253 West 125th Street, New York, New York**

**LET'S PROTECT OUR CHILDREN FROM THIS
MISOGYNISTIC MUSIC THAT GLORIFIES
VIOLENCE, DRUG ABUSE AND PORNOGRAPHY
AGAINST WOMEN AND KEEP THIS DISRESPECT
OFF THE STREETS AND OUT OF OUR HOMES!**

**COME, TOGETHER WE CAN STOP
THE VIOLENCE!!!**

**The National Political Congress of Black
Women, Inc. (NPCBW)**

**PLEASE CALL: 1-(877)-274-1198 or (215)-751-9300
For Transportation Information!**

**Would you like your children or
grandchildren to listen to Gangsta
Rap/Porno Music such as
MASTER P's MUSIC?
Would you like them to
communicate this way?**

"I'ma *kill* just to eat and leave my enemies on the concrete...
Crime pays the bills. ("Master P "Eternity")

".... *Blow'n Shotguns* to me & my homie. I feel like this weed
make a young *Nigga* horny. I stop that *f**kn'* lac, & hollah
they in, I ain't even trippin'. Told tha girl 2 com in, laid her
down steady, cuz you know I', ready, chopp'n up weed like
*Muthaf**k'n* spaghetti. Hoes Down South must know
voodoo...."

"....A buncha, young *niggaz* getting rich with plat
How many, thug *niggaz* still bustin the shot...."

"I'm the *niggah* that *f**ked* all the *hoes*
the first *niggah* on the block to make yo Mama deep throat."
("Hot Boys and Girls")

"If she ain't a gangsta *b**ch*, then I don't want her...I need a
bitch to hold my stash (drugs), a *b**ch* to give me some *as**
(and) hold my clip."

No!!!!!!!!!!!!

*Then Let's Stop Time Warner from purchasing EMI
Music Group (distributors of gangsta rap/porno music)*

(OVER) 

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027-4424



Brother Abdul Alkalimat
American African Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, OH 43606

TOLEDO OH 43606 DCR1 17:42 08/11/00

You're always on my mind!

43606-3398 22



32

IN MALCOLM'S FOOTSTEPS

By KAREN HUNTER-HODGE
Daily News Staff Writer

A SMALL BLACK PLAQUE hangs on the wall of a booth in the 22 West Restaurant and Supper Club on Lenox Ave. in Harlem.

The inscription reads: "El Hajj Malek El Shabazz (Malcolm X) ... Always face the door — Watching my back!" From the rear booth, a diner could easily watch the eatery's front door.

The 22 West was a home away from home for Malcolm X — El-Hajj Malik El-Shabazz — the charismatic and controversial Black Muslim who was then leader of Mosque of Islam Number 7 on 116th St. and Lenox Ave. The restaurant was one of Malcolm's favorite spots, where he allowed friends a rare, relaxed glimpse of a very private and serious man.

Tomorrow marks the 29th anniversary of Malcolm's assassination in a Washington Heights landmark, the now-demolished Audubon Ballroom. Today the Daily News takes a look at the New York City where Malcolm lived, worked and taught before his death on Feb. 21, 1965.

"It was no big deal to see Malcolm X in Harlem," said Imam Luqman Abdush-Shahid, a Sunni Muslim minister who is the director of ministerial services at Rikers Island. "I grew up on 115th St. and Malcolm was a strong part of the community. If you passed by the mosque proper or went into a Muslim restaurant it would be no surprise to see him there talking with a group of brothers."

From the 22 West booth with the red cushions two steps from the back door to the shell of the Audubon Ballroom left behind on Broadway and 166th St. to a tiny storefront church on Amsterdam Ave. — the only sanctuary that would agree to hold his funeral — the memory of the man many knew as Malcolm remains today.

If you walked through Harlem in the '60s you might have seen him heading to the mosque at 116th St. and Lenox Ave., or walking down 125th St. You could catch him buying books at Lewis Michaux's bookstore on 125th St., or dining at Old Frank's Place, 22 West or Shabazz Restaurant, the mosque's restaurant, which was frequented by Muslims and Harlemites with a taste for bean pie or fish sandwiches.

Many of the places no longer exist or have changed names. But 22 West has not changed much. At 3 p.m. today, friends and others will meet at the restaurant to share thoughts and memorabilia of Malcolm.

Former Manhattan Borough President Percy Sutton remembers a particular breakfast he had with Malcolm at 22 West in 1964. Sutton had just been elected to the New York State Assembly largely through the help of Malcolm, who mobilized

mosque members to work in Sutton's campaign.

The day he was to be sworn in, Sutton, Charles Rangel and other politicians met at 22 West for a celebratory breakfast before the trip to Albany.

Much to everyone's surprise, Malcolm came to breakfast and even went to Albany.

"We sat in his favorite booth together," Sutton said. "I even remember what we ate — tomatoes, eggs and biscuits, and those who were not Muslim had bacon, too. It was a special morning."

"Even Albany was buzzing when word got out that Brother Malcolm would be joining us," Sutton said. "They were afraid. But after we arrived and they spent an hour with him, even the most staunch conservative Republicans were lining up to shake his hand and get a photo with him."

Malcolm's picture still hangs on the pale yellow cushion walls of the tiny cafe — directly above the plaque.

Following are other sites significant to Malcolm X:

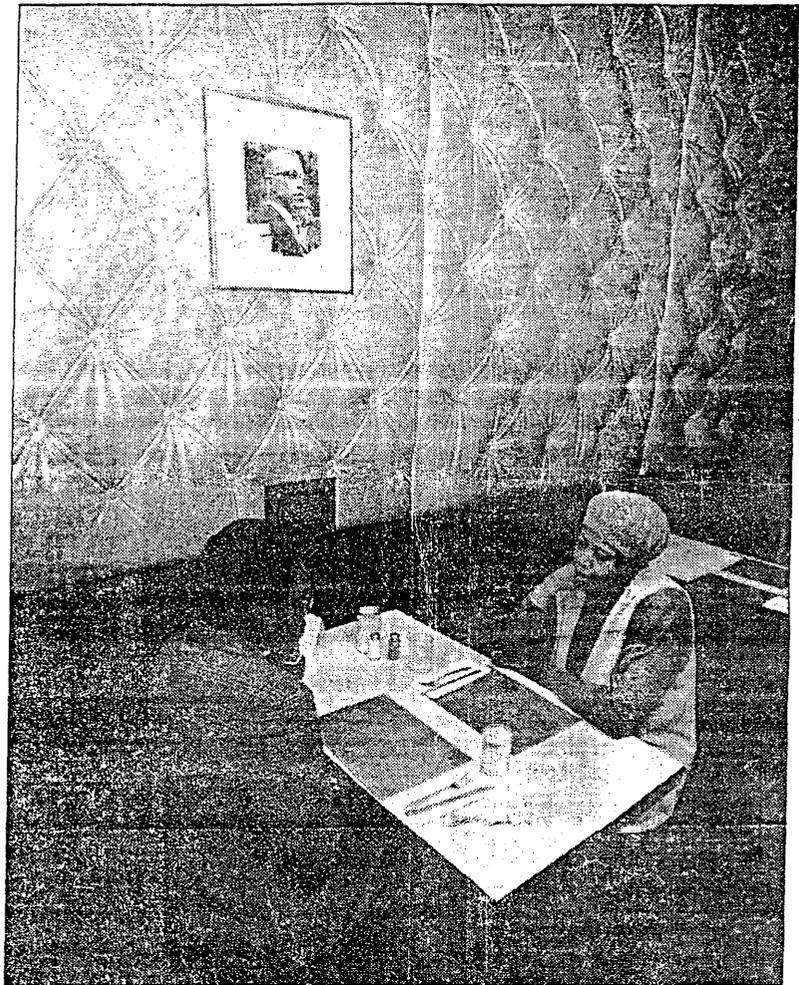
■ **The Liberation Bookstore**, is now at 131st and Malcolm X Blvd. It was once owned by Lewis Michaux and located at 125th St. and Adam Clayton Powell Blvd. Malcolm bought much of his reading material here. Michaux would often guide customers to books about African art or history that he found particularly interesting.

■ **The Hotel Theresa**, at Seventh Ave. near 125th St., was where Malcolm frequently met with his supporters. It has largely been converted to office space.

■ Malcolm would often climb a stepladder or other makeshift platform on several Harlem street corners — at 125th St. and 7th Ave., 115th St. and Lenox Ave., and "The Corner" at 131st St. and 8th Ave.

■ **Masjid Malcolm Shabazz Mosque**, on 116th St. and Lenox Ave. (Malcolm X Blvd.) — formerly Mosque of Islam Number 7 where Malcolm taught in the early '60s. That mosque was firebombed after his death. Later Louis Farrakhan, Nation of Islam leader, moved his followers to Muhammad's Mosque Number 7, currently at 125th St. and 5th Ave.

■ **The Shabazz Restaurant** on 116th St. near the mosque was established under Malcolm X leadership. Today it is under different ownership. But in the early '60s, the Shabazz Restaurant was famous



HARLEM LEGACY: Diners await meal at 22 West restaurant, once frequented by Malcolm X.

BUDD WILLIAMS DAILY NEWS

for its bean pies and health food.

■ Miles from Harlem, the red brick house on 97th St. off 23d Ave. in East Elmhurst, Queens, was where Malcolm lived with his wife, Betty, and their five daughters.

The seven-room, two-story building was firebombed days before his death, reportedly by Muslims loyal to Black Muslim leader Elijah Muhammad. The house was subsequently taken from his family after his death when the Nation of Islam, who held the deed, successfully sued the family in Queens County Court.

■ At the height of the Audubon Ballroom in early 1964, thousands of people jammed the ballroom on 166th St. and Broadway to hear Malcolm, who held rallies there every Sunday after his split with the Nation of Islam. It was also where he was gunned down on Feb. 21, 1965.

The facade of the old structure has been preserved and is currently owned by New York City's Economic Development Corporation. The ballroom will be part of the Audubon biomedical science and technology park — a five-

TODAY: FEBRUARY 20

- 1927 — Actor Sidney Poitier is born in Miami.
- 1937 — Singer Nancy Wilson is born in Chillicothe, Ohio.

BLACK HISTORY MONTH

building facility under construction.

■ Several blocks from 22 West, on Amsterdam Ave. between 147th and 148th Sts., sits a tiny storefront church. In 1965, it was the Faith Temple Church of God and Christ and bore the distinction as the only church in Harlem that would hold Malcolm's funeral.

"People were scared," remembered Charles Kenyatta, a close friend of Malcolm's and currently assistant pastor at the White Rock Baptist Church at W 127th St. between Sixth and Seventh

Aves. "You must remember there were death threats circling during that time and many feared further attacks on Malcolm's family and friends. Not even Abyssinian Baptist Church would take him."

Today a big white cross hangs above the door of the church, which was a converted Harlem movie house. It is now called Child's Memorial Temple, named for the former pastor, Bishop A.A. Childs, who opened his doors to Malcolm's body when no one else would.

The dedication of the booth was sponsored by AFRAM, 2/21/94!

Sunday, February 20, 1994 • DAILY NEWS

LOOK INSIDE FOR MARTIN PAINT CIRCULAR

DAILY NEWS

NEW YORK'S HOMETOWN NEWSPAPER

Sunday, February 20, 1994

\$1.00

Malcolm X Lovers Network
c/o A F R A M
271 West 125 St., Suite 310
Village of Harlem, NY 10027

Malcolm's Harlem

TODAY:
FEBRUARY 20

BLACK
HISTORY
MONTH

A historic look at the
places and faces that
captivated Malcolm X.



Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027



Inside Life

By Vinette K. Pryce

SPEAKING TRUTH - A special tribute to Malcolm X demands a 75th anniversary, birthday celebration at Medgar Evers College. Billed as a spoken word fest, the May 19 event begins at 6:30 p.m. and features performances by Jessica Care More, Wayne Russell, Ngoma, Deeper Lite, Something Positive, Carl Hancock Rux, Second 2 Last, Ibn Illah, Kayo, Kow Teff, Oku Onuora, Sharif Simmons, Osngyefo, Leisa Mummada, Asha Bendele, and Tehut-Nine. For more info call Akeem at (718)270-4902 or (718)659-4314, or Dr. Zala Chandler at (718)270-4943/4948.

Contributions to defray
Research/Handling/
Mailing Costs gratefully
needed/accepted; payable
to "AFRAM", this address.

Sun Kulcha Community Events

5599.

**Brother Minister
Malcolm X Speaks to Rudy
Giuliani:**

The Bread is Rising Poetry Collective and the Kamelian Arts Society present an evening of poetry in honor of the 75th birthday of Malcolm X. Leroy Baylor, host of "The Communicators" on WHCR 90.3 FM Harlem will emcee. Featured poets are Amina Baraka, Askia Murammad Toure & Louis Reyes Rivera. A book signing with Toure follows the performance. 7 p.m. \$7 requested but not required. Winston Unity Auditorium, 235 W. 23rd St., NYC. Carlos, (212)369-3079; Angel, (718)469-3517.

Malcolm X Awards

Program: The 32nd annual Malcolm X Awards will be presented to attorney Rosemary Mealy, author of *Malcolm and Fidel* and Prof. James Smalls, former member of OAAU. The program includes special guest speakers, cultural entertainment, etc. 5-7 p.m. Afrikan Poetry Theatre, 176-03 Jamaica Ave., Jamaica. (718)523-3312.

See attached re: Malcolm X Heri-
tage Walking Tour

The first tour took place on 5/29/97 beginning at 116th St. & Lenox Ave where Mosque # 7, founded by Malcolm X, was originally located. It is now located @ 106-108 West 127 St., across the street from the O-beria Dempsey Meeting Hall. When Guilliani's troops entered it on 1/94, it was located at 2033 Fifth Ave., Uptown, corner W. 125th St.

The last stop on the Walking Tour is the 22 WEST Supper & JAZZ Club, 22 West 135 St., 10037; (212) 862-7770 where the fourth booth - next to the last in the Dining Room - has been enshrined with a plaque - as 'Malcolm X's Home Away From Home!'

Plans are afoot to include the Malcolm X Memorial Museum, containing a life-size statue of Malcolm X @ 3950 Broadway and 166th St in the tour as well as Child's Memorial Temple C.O.G.I.C., 1763 Amsterdam Ave., 10031. Malcolm X was funeralized there in Islamic Rites. It was the only Harlem church which permit the use of its sanctuary.

5/16/00

Contact Brother Neil Shoemaker, a young brother with deep Harlem roots, @ (212) 280 - 7888. The last time I spoke to him, he had already conducted twelve (12) tours.

Alice Windem's 'dashiki' photos of Malcolm X, taken in Ghana, grace the above-mentioned locations.

Experience the **MALCOLM X**

Heritage Walking Tour

Malcolm X Lovers Network Series

ISSN: 1044 - 9116 1-888-989-6339

c/o AFRAMnewservices

271 West 125 St., Suite 310

Village of Harlem, N.Y. 10027 - 4424

(212) 280 - 0996 & FAX. Email: afram2@aol.com

<http://www.cerbook.com/afram.htm>

Tour the Streets of Harlem
and visit historical sites
and locations associated
with the legacy of Brother
Malcolm X.

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

*To Brother Wilcox
Thanks for the
teachings - Neil
Shaw
5/27/99(*)*

For more information contact:

Harlem Heritage Tours

212-280-7888-Phone

loveharlem@aol.com-Email



May 29, 1999 • 1:00PM

See over

Meet at southwest corner of
116th St. & Malcolm X Blvd.

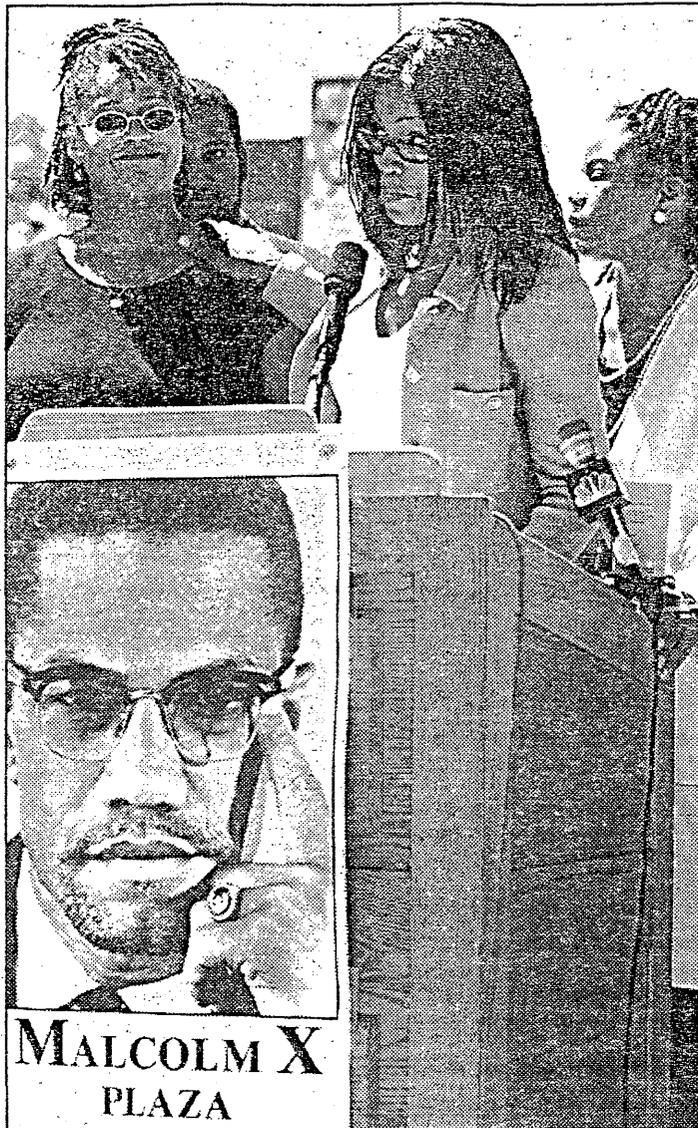
Tour length: 2 hours

\$20.00



(*) Malcolm X As Icon flies

HONORING MALCOLM



MALCOLM X
PLAZA

"My father and mother are looking down and smiling," says Malcolm X's daughter Malaak Shabazz at the unveiling of an Islamic-style garden in Harlem that bears the name of the slain civil-rights leader. Hundreds turned out for the dedication of Malcolm X Plaza at 110th Street, at the intersection of St. Nicholas Avenue and Malcolm X Boulevard.

Helayne Seidman

VIEW ABOVE 6031 211-1247

Harlem Garden Honors Malcolm X

By Marilyn Anderson

STAFF WRITER

Thirty-five years after the assassination of civil rights activist Malcolm X, city officials yesterday dedicated a garden in his memory in Harlem, the neighborhood he used as a pulpit.

The commemorative site, off 110th Street at Lenox and St. Nicholas Avenues, is intended to reflect Malcolm X's faith, with Islamic motifs found in the selection of flowers, and the geometric patterns and colors of the pavement.

New York City Parks Commissioner Henry Stern christened Malcolm X Plaza as "the great gateway to Harlem USA."

Three of Malcolm X's six daughters were among the 250 people who gathered in front of strings of black helium balloons that formed an immense "X," later freed to float into a bright blue sky.

One year before the 39-year-old activist was gunned down in Harlem's Audubon Ballroom on Feb. 21, 1965, he had traveled to Mecca and taken the Muslim name El-Hajj Malik El-Shabazz. Three men later were convicted of his murder.

Malcolm X's third daughter, Ilyasah Shabazz, 38, thanked those involved "for keeping the memory of a true American hero, a true freedom fighter, alive."

"My father lived an honorable life," she said. "He lived a selfless life . . . He fought for all oppressed people."

City Councilman Bill Perkins (D-Harlem) said he used \$500,000 from the council's discretionary fund to supplement the city's \$300,000 budget for the project. He said U.S. Rep. Charles Rangel (D-Manhattan) has pledged funds to sponsor the plaza's upkeep; and that city funds also will be used.

"This will impact businesses in the area," Perkins said. "It sets a standard we would like others to match. We wanted a state-of-the-art plaza to reflect the highest standard of spirituality and excellence."

"I think it's great," said Malcolm X's daughter Malaak Shabazz, 34, who was born seven months after her father was slain. "He was a humanist and we are finally doing this for him. This should have happened a long time ago, but late is better than never."



Newsday Photo / Viorel Florescu

Malcolm X's third daughter, Ilyasah Shabazz, speaks at the dedication of a garden in Malcolm X Plaza in Harlem yesterday.

"More and more people are realizing that he was right," she added, referring to her father's calls for aggressive change to achieve equality. "I wish I had him, but he gave his life."

In the spirit of Malcolm X, a few Harlem residents chose yesterday as an ideal time to protest.

Four tenants emerged from their apartment building at 207 W. 110th St. with banners decrying what they said was substandard housing. The news about the garden was secondary to them.

"I think it's nice, but it's a little too much too late," said Mercedes Green, 58, a lifelong Harlem resident.

Some of the young people who came out focused on the man being honored.

"It's good they're honoring an important figure in African-American history," said Hasan Abdur-Rahim, 15, who came from the Bronx with his father to witness the event. ". . . He was preaching against violence and he had a more peaceful way. I think he's a role model for everybody."

By FRANK LOMBARDI
DAILY NEWS STAFF WRITER

When construction barriers come down today, local people in Harlem and visitors will get a preview of the spanking new \$1 million Malcolm X Plaza.

Built on what used to be a crumbling sidewalk on 110th St., the new plaza is designed as a tribute to the slain civil rights leader.

The plaza will be officially unveiled at a ribbon-cutting ceremony at 11 a.m. tomorrow. A bevy of Harlem officials and community leaders are slated to attend, along with several of Malcolm X's daughters.

"Without a doubt it's going to be a Harlem landmark," said Harlem Councilman Bill Perkins, who spurred the creation of the plaza by obtaining most of the funding for it through the City Council.

Located at the junction of 110th St. with Malcolm X Blvd. and St. Nicholas Ave., the plaza is landscaped in a replica of an Islamic garden, representing Malcolm X's Muslim faith.

A statue or other representation of Malcolm X will be added to the plaza in a second phase of the project, Perkins said.

The plaza will complement the monument to legendary musician Duke Ellington on 110th St. at Fifth Ave. And the plaza

soon will be followed by the erection of a third monument honoring anti-slavery crusader Frederick Douglass, which is slated for farther east on 110th St. at Eighth Ave.

Besides serving as a gateway to Harlem, the Malcolm X Plaza

is intended to be a restful oasis, with custom-designed benches and movable chairs and tables.

Along with shrubbery and plants, the plaza's landscaping includes a large planter containing yellow and white shrub

roses. Large-leafed catalpa trees will shade the plaza.

The plaza was designed and built through a collaboration of the city's Department of Design and Construction with the Cityscape Institute, a not-for-profit urban design organization.

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

Malcolm X in the News!

On his 58th birthday, 5/19/83, Rev. Dr. Charles 37X Kenyatta, presided over the re-naming of Harlem Square to 'African Square'. The late Eddie 'Pork Chop' Davis, a well-known Harlem Orator, who christened the northeast corner for 35 years on Thursday evenings, had himself, temporarily discharged from Harlem Hosp. in order to be present. See City Council Resolution attached.

The Gore-Bradley Debate relative to the Democratic Party's Presidential Nomination, took place at The Apollo on Monday, 2/21/2000, Malcolm X's fatal execution date, the 34th anniversary!

His 'chickens come home to roost' prophecy, a response to a query re: JFK's assassination (11/22/63) at the Manhattan Center on 12/1/63 has been borrowed by a growing number of authors, news reporters/columnists etc. - as wanton violence has increased, particularly, in schools.

DAILY NEWS

Friday, August 4, 2000

8/4/2000

harlem subway
Graffiti, 1971

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St., Suite 310, Harlem, N.Y. 100 27
Malcolm X Webliography: <http://brothermalcolm.net/afram.htm>

Brother Preston Wilcox
Editor/Curator

(212) 280 - 0996

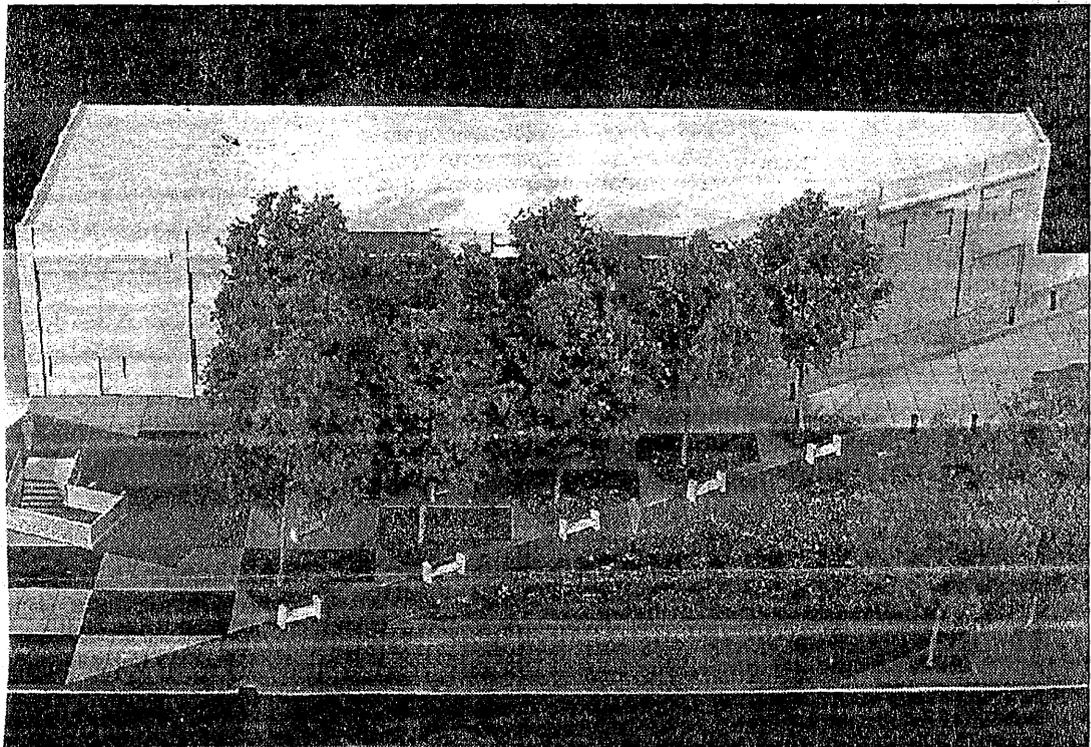
Malcolm On ISns
(re: The OAAU)

SS: What will be the political orientation of the organization?
MX: Flexibility. I believe in any isr that advances Africanism. There are black (sic) socialists who become black national-ists to advance socialism. I will adopt socialism as long as it helps Africanism. We seek any type of ally usable.

Harlem's

Selma Sparks, "Malcolm X Interview" in Challenger, 1:5, July 11, 1964.

Malcolm X Plaza to open



HARLEM'S GATEWAY The new Malcolm X Plaza, shown here in an artist's rendering, will be officially unveiled Saturday but people can get a preview of the landmark today.

8/4/2000 - see over..

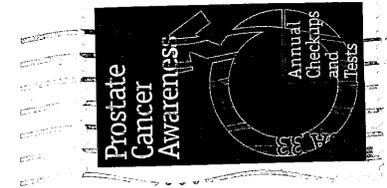
"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

ALTERNATIVE
INFORMATION / MARKETING
SERVICE

AFRAM

ORDER the composite dealing with Malcolm X's Major Legacy
- the Organization of African American Unity (OAAU).

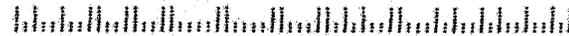
AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027-4424

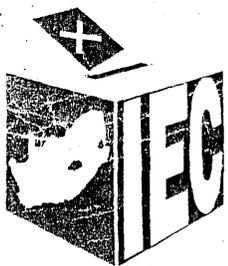


Brother Abdul Alkalimat
American African Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, OH 43606

Please scan this for downloading &
potential sale of COLOR Copies!
Stay wäll. Castro here - 9/5;
Mugabe, 9/7. Dig it..

43806-3390 22





BALLOT PAPER

SAMPLE ONLY

Available in COLOR @

\$3.00, payable to "AFRAM".

Then, frame it....

A collector's item from the
AFRAM-archives!

Available in COLOR @ \$3.00,
payable to "AFRAM", this address.

--esiv je40 ees

Make your mark next to the party you choose.

Etsa letshwao pela mokgatlo oo o o kgethang.

Yenta luphawu ecaleni kwelicembu lolikhetsako.

Endla mfungho ethelo ka vandla leri u ri hlawulaka.

Baya letshwao go lebagana le lekoko la gagd.

Yenza uphawu lakho eduze nehlangano oyikhethako.

Plaas u merk langs die party van u keuse.

Dira leswao la gago go lebana le phathi yeo o e kgethago.

Kha vha ite luswayo phanda ha dzangano line vha khetha.

Yenza uphawu lwakho ecaleni kweqela elo ulikhethayo.

Dweba uphawu esikhaleni esiseduze kwenhlangano oyikhethayo.

| | | | | |
|---|--|--------|--|--|
| PAN AFRICANIST CONGRESS OF AZANIA | | PAC | | |
| SPORTS ORGANISATION FOR COLLECTIVE CONTRIBUTIONS AND EQUAL RIGHTS | | SOCCER | | |
| THE KEEP IT STRAIGHT AND SIMPLE PARTY | | KISS | | |
| VRYHEIDSFRONT - FREEDOM FRONT | | VF-FF | | |
| WOMEN'S RIGHTS PEACE PARTY | | WRPP | | |
| AFRICAN DEMOCRATIC MOVEMENT | | ADM | | |
| AFRICAN MODERATES CONGRESS PARTY | | AMCP | | |
| AFRICAN NATIONAL CONGRESS | | ANC | | |
| DEMOCRATIC PARTY - DEMOKRATIESE PARTY | | DP | | |
| DIKWANKWETLA PARTY OF SOUTH AFRICA | | DPSA | | |
| FEDERAL PARTY | | FP | | |
| LUSO - SOUTH AFRICAN PARTY | | LUSAP | | |
| MINORITY FRONT | | MF | | |
| NATIONAL PARTY - NASIONALE PARTY | | NP | | |
| INKATHA FREEDOM PARTY - IQEMBU LENKATHA YENKULULEKO | | IFP | | |

Please share this with others

Send \$2.00, payable to "AFRAM" for a copy of Mandela's Inaugural Programme plus s.a.s.e. (33¢)

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027
(212) 280-0996 & Fax



SOWETO VOTING SCENE

For miles, it seemed, some lines had stretched,
 While on their faces there were etched
 The marks of new-found dignity,
 Of patient wait, serenity!

The tears which sprang forth from our eyes
 Had sensed their anguished years, where cries
 Of hope were dashed by added fears,
 Prayers felt unanswered through the years.

So would-be voters came. With crutch
 In hand, by wheel chair pushed, this much
 They knew: With years of waiting past,
 Freedom for them had come at last!

These scenes revealed a parable:
 That life, however terrible
 Passing events may seem to be,
 Is measured 'gainst eternity!

We speak here of no future state,
 Which ever seems arriving late,
 But an unending scene where we
 May foretaste life's Reality!

The eyes of faith would tell us this:
 That if we seek for heaven's bliss,
 To live by faith, while constantly
 Life's veil recedes. Lo! Victory!

-- Nathan Wright, Jr. (*)
 4/28/94

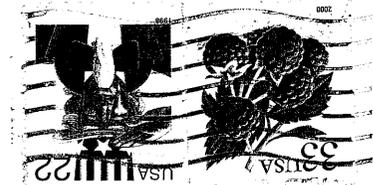
(*) Convenor, National Black Power Conference
 Series. Copies available @ \$15.00.

AFRAMnewservices REPRINTS
 271 West 125 St., # 310
 Village of Harlem, N.Y.
 10027 - 4424
 (212) 280 - 0996
 Email: afram2@aol.com
 http://www.corbook.com/afr
 am.htm



If you received this and did
 not PAY for it, someone else
 SUBSCRIBE @ \$15./\$50. org./
 Librarians-\$100. - or make a
 donation to "AFRAM". Freedom
 ain't Free: Dig it!
 10/27/99

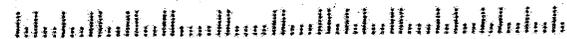
AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027-4424



Brother Abdul Alkalimat
American African Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave.
Toledo, O H 43606

Sales told me he saw you on Channel 13.
How about a copy? (video)

43606-3380 22



FRESDAR Wilcox
AFRAM
271 W 125 ST #310
Village of Harlem, N.Y. 10027 #424



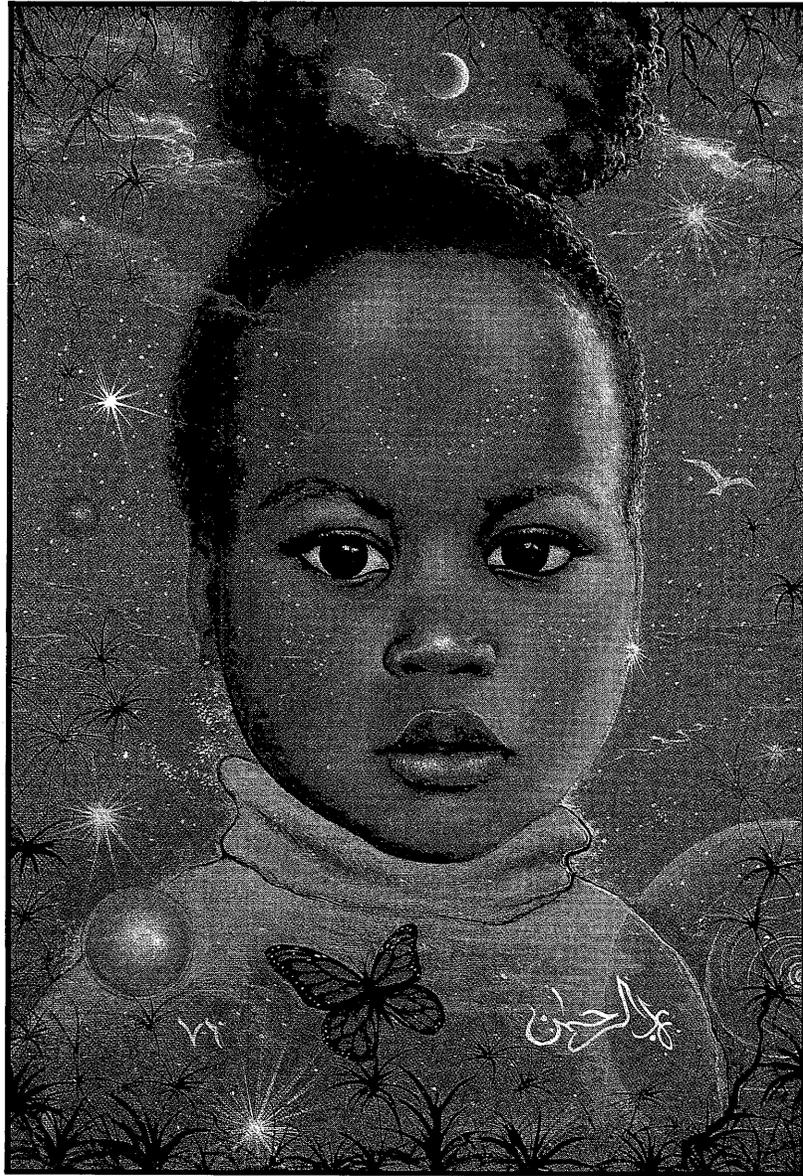
Brother Abdul Alkafar
Host - Malcolm X Website
American African Studies

2100 University Hall
2801 Bancroft Toledo Ave.
University of Toledo

Toledo, OH 43606

- Memo follow
- a) Marable Project @ Columbia
- b) Disunity in Harlem over his 76th Birthday
- c) In dc. for Dan Bradley
- d) Some AFRAM guests are w/ MX.

~~Memo follow!~~



Dear Abdul:

5/25/01

I am sorry that I have not been in contact with you in a knowing way for ym. My thoughts of you are frequent. My intentions pop up regularly. But since you dont know it / experience my reaching out its pure de Bullshit! I'll try to do better.

I'm trying to develop a formula / pro -
posal to reduce Broken Apts. I had two today!

The Don to Murky on 2/4/99 where 4 white "underwear" cops in a Black community suspected the Anniston Diallo was armed. They fired 41 shots; missed 22 times; snatched 19

times only to learn that the victim was UN-ARMED & DEAD - setting the stage for a cover-up. I went up to Albany to the trial & have a stack of ^{Printed} media reprints.

- My only son made his 1st Hajj on 2/24/01
- My baby sister (68 yrs) has been in 2 Nursing Homes & 2 Hospitals; he's now back home

- I'm trying to get all my info organized for marketing/sale
- At age 77, I'm trying to slow down
- The MX community is splintered. Three of Malcolm's daughters were called SELL-OUT publicly on 5/9; more, more _{Reason}

HARLEM ELDERS APPRECIATION SERIES

The Harlem Elders Appreciation Series will work to celebrate our community elders who have made indelible contributions to the social, political, economic and cultural development of Harlem. **The inaugural event will celebrate Preston Wilcox, known in Harlem as the Professor.**

“Been There, Done That” – Learning from some of Preston’s community contributions and experiences:

- Preston would bring his students from Columbia University to participate with him in the Mississippi Freedom Movement of the turbulent 1960’s.
- East Harlem Triangle – Action Research: Preston initiated first Para Professional training program in New York City.
- Converted gang members into a political force – electing a Wilmington Delaware State Representative.
- Organized Little Lakers basketball team at P.S. 68 in 1950’s. Helped these young men become good athletes and great citizens.
- Conducted study at Princeton University in 1964, with 40 students from New Jersey area. This study became the Upward Bound model used on college campuses all over the country to prepare high school students for higher education.

Preston Wilcox has done much more than the above, and is still active fighting for the people and operating Afram News Services.

Help us celebrate a Harlem hero.

July 11th – 6:00 PM-Until

**Showman’s
375 West 125th Street
(212) 864-8941**

**Sponsored by Neal Shoemaker
(212) 280-7888 - loveharlem@aol.com**



Malcolm X Webliography

BIBLIOGRAPHIES

Evanston, Illinois Public Library
UC Berkeley Library
A selective bibliography of materials (motion picture)
Purdue University Library

GENERAL INTEREST

Daily Dose of Malcolm X with links
Afrocentric Experience biographical notes with sound, link to bookstore
Encyclopedia

INSTITUTIONS

Indiana Malcolm X Institute, Wabash College
New York X is for Malcolm by John R. Henderson, Ithaca College Library

LINK LISTS

Malcolm X Links to pages and text
WWW Links concerning Malcolm X

MARKET PLACE

Am videos Four videos on Malcolm X
Poster
Black Book by Y.N. Kly
Death of a Prophet Video docu drama
Stampsonline

Further Understanding Malcolm X • El Hajj Malik El Shabazz

ISLAM

Koran
Moorish Science Temple of America

NATION OF ISLAM
Messenger Elijah Muhammad
Minister Louis Farrakhan
Brother Levi Karim
Sheikers
Schomron
Shay Muhammad

ORGANIZATIONS

MXCEC Malcolm X Cultural Education Center, Washington, DC
MXGM Malcolm X Grassroots Movement
Malcolm X Levers Network • Preston Wilcox

http://www.cerbook.com/afram.htm

STUDENT PAGES

California Cal Tech
Colorado Colorado State University
Colorado University of Colorado, Boulder • From Pimp to Pilgrim by Tala Alifara
Germany Elke Moritz
New York Our Shining Black Prince by Six Crowns of Malik Sigma Psi
Fifth Grader Tom J



Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

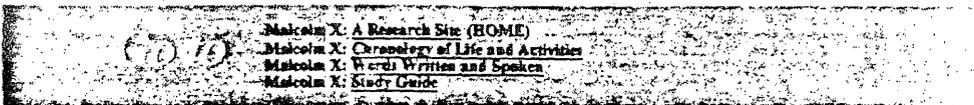


AFRAMnewservices REPRINTS
271 West 125th St. Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

WRITTEN about MALCOLM X

El-Hajj Malik al-Shabazz
Malcolm X by Jay Strongman
Malcolm X by Alexandra Boese
Defender of Black Rights by Eric Theriault
Black Collegian by K. Kazi-Ferrouillet
Man From Lansing by Jeff Burgess
Examining Black Muslims
Islam in America From African Slaves to Malcolm X by Thomas A. Tweed
The Autobiography by Gale
Inspiration With links
Perspectives on Malcolm X by Horace Coleman
Understanding the Essence of Malcolm X by Ron Daniels
Special Report by Tampabayonline
Malcolm vs Martin
Do you really know Malcolm X? Song: words by Phil Morrison
Still Relevant for Black Students Today by Tim Lemke

*Looking for links to pages from
The Malcolm X Work Group • 1987 - 1997
1989 New York Studies on Malcolm X*



AFRAM Says: share this packet with ten (10) activist-oriented scholars, etc.
Encourage 'hits' on the Malcolm X Sites!
Let's move Malcolm X from the Underground into the Mainstream. Look Out!!!

AFRAM On The Internet: It's webpage lists fifty (50) News REPRINT Composites, some of which extend over 200 pages. They include news episodes, news photos, flyers, promotional literature, etc. Scanning each composite is like reviewing a textbook, compiled by a variety of authors with their differing perspectives. They are also valuable as research resources and sources.

Tables of Content for each composite are available at \$10.00 each; deductible from future purchases of composites @ 25¢ per page. Color copies of news photos, etc. are available @ \$1.00 each; payable to 'AFRAM'.

The composites will make interesting collections for SPECIAL COLLECTIONS. Reprints can be duplicated; supplementation is easy - and a means to urge library users to make their own additions. AFRAM is seeking to introduce Newspaper Research to schools as a means to encourage study about one's own heroes/heroines.

AFRAM's collections on Malcolm X and Harlem are incomparable and vital since many who knew Malcolm X, personally, have made contributions - Harlem Figures in History known to AFRAM are still making contributions.

The Malcolm X: A Research Site is honcho'ed by Abdul Alkalimat, African Studies, University of Toledo. 2100 University Hall, 2801 Bancroft Ave., Toledo, O H 43606; voice (419)530-7253; fax (410) 530-4359.

Check out: Books, by and about: <http://brothermalcolm.net/june/books/onmx.html>
Bibliographies: <http://brothermalcolm.net/june/bibliography.html>
Biographies: <http://brothermalcolm.net/june/biography.html>
Words: <http://brothermalcolm.net/june/bibwords.html>
Youth: <http://brothermalcolm.net/june/youth.html>
Struggle: <http://brothermalcolm.net/june/struggle.html>
Dissertations: <http://brothermalcolm.net/june/dissertation.html>
Chronology of the Life and Activities of Malcolm X: <http://brothermalcolm.net/mxtimeline.html>
His Words Written And Spoken: <http://brothermalcolm.net/mxwords.html>
Study Guide History: <http://brothermalcolm.net/studyguidehistory.html>
GIF image: <http://brothermalcolm.net/writersandreaders.gif>

NOTE: AFRAM will be supplementing the above categories - and introducing one related to NAMPSAKE streets, buildings, etc. Malcolm - internetter ought to feel free to make additions, etc. AFRAM will place information from its extensive Malcolm X Files for downloading at no cost!

SUBSCRIBE to: Malcolm X Lovers Network Series, ISSN: 1044-9116; monthly, 10 pp. each. Individuals - \$15/yr.; Organizations - \$50/yr.; Libraries - \$100/yr.; payable to "AFRAM", this address.

Send \$2.00, payable to "AFRAM", for an AFRAM 'Big Apple' Malcolm X Tour Guide. (9/2/99-PW) Enclose a s.a.s.e. (33¢).

Mc Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

Contact Neil Shoemaker, Harlem Heritage Tours,
(212) 280 - 7888 for a Malcolm X Heritage Walk -
Tour of Harlem.

AFRAM's Planned Supplements to the Malcolm X Research Site:

Malcolm X Webliography Categories -(developing)

Malcolm X As Icon - Table of Contents, Additions

Malcolm Memorabilia - See attached

Malcolm X Nuggets - downloaded for community re-distribution!
(Send financial contributions to "AFRAM",
271 West 125 St., # 310, Village of Harlem,
N.Y. 10027 - 4424; (212) 280-0996 & FAX; 1
to 2 pp. statements.

Malcolm X Namesakes: Commemorations: (2/21; 5/19) Schools, Streets,
Programs, Parks, Congressional, Legislative
Resolutions, MX Commemorative Postage Stamp,
etc.

Malcolm In Harlem: - How Malcolm X was impacted By Harlem...

Malcolm X- Bedeviling Questions: Why didn't Malcolm X speak at the
March on Washington, 8/28/63; what would have
been its impact?

Subscriptions to:

Malcolm X Lovers Network

ISSN: 1044 - 9116

c/o AFRAMnewservices REPRINTS
271 West 125 St., Suite 310
Village of Harlem, NY 10027

INDIVIDUALS - \$15.00/yr.

ORGANIZATIONS - \$50.00/yr.

LIBRARIES - \$100.00/yr.

Monthly Mailings; 10 pp.

AFRAMaterials are in demand
for duplication - and re-sale!
Dig it!

Does anyone have a photo taken of Malcolm X
at the March on Washington?
Supposing that MX and MLK, Jr. could have
presented the violations of our human rights
before the United Nation's Committee on Human
Rights, what would they have emphasized?
Did Malcolm X, totally, submit to the teaching
of the Honorable Elijah Muhammad, PBUH. If so
why; if not, why not?
Did Malcolm X ever become a criminal in char-
acter?
When Malcolm X criticized another, was he,
merely, talking about the subject person or
against the other person?

Flyers - drawing upon the Malcolm aura

Souvenir Malcolm X Flyers

NOTE: AFRAM believes itself to have the largest collection of Malcolm X
printed media reprints in existence. Reprints, news photos, flyers, letters
promotional literature, listings of video and audio tapes, etc. comprise
the collection

AFRAM introduced Malcolm Memorabilia and KWANZAA to the Vertical File Index.
VFI serves libraries throughout the nation. When we last surveyed the issue
AFRAMaterials were stored in libraries - public, public school, private
school, college and university in, at least, 24 states. Libraries in
Africa, Canada, the Caribbean, Great Britain, etc. also have their own
AFRAM Files. Many elected officials, subscribers, authors, collectors and
researchers profess to have their own AFRAM Files - in agencies, offices
and homes. AFRAM has over 1,000 10 pp. packets which were prepared for
subscribers.

Subscriptions and donations will be gratefully accepted and graciously re-
ceived. (9/14/99) PW

Insist that your elected officials,

a) Send Lil Malcolm Shabazz back to
his mother;

b) Send MUMIA ABU JAMAL back to our
struggle;

c) Ensure that our PERSONHOOD/INTEGR-
ITY are respected!

FREE

6 HOUR HUGE OUTDOOR

FREE

- HARLEM - FREEDOM RALLY

at

7th Avenue at 125th Street

SATURDAY, MAY 28th, 1960

FROM 1 P.M. to 7 P.M.



"Harlem needs a united effort by all of Harlem's leaders, religious, business, social, civic and fraternal to voice their solution to the many problems facing OUR COMMUNITY, and the grave racial crisis confronting America . . ."

**MINISTER MALCOLM X
of MUHAMMADS
NEW YORK
TEMPLE OF ISLAM**

AFRAMnewservices REPRINTS

Malcolm X Lovers Network

271 West 125 St., Suite 310

Village of Harlem, N.Y. 10027 - 4424

INVITED GUEST SPEAKERS (*)

**Adam Powell
Hulan Jack
Jawn Sandifer
Ann Hedgeman
Joseph Overton**

**Hope Stevens
James Watson
Jackie Robinson
Ray Robinson
James R. Lawson**

**Rev. James Robinson
Rev. William James
Rev. Gardner C. Taylor
Ralph Bunche
Martin Luther King**

**A. Phillip Randolph
Roy Wilkins
Lester Granger
Joe Louis
Carlos Cook**

TO ALL HARLEM LEADERS:

Let us forget our religious and political differences. We must come together on the same platform in a great display of unity.

SOURCE: NYCPD Bureau of Special Services, Malcolm X File, June, 1993, p. 145.

(*) AFRAM wonders how many of the Guests invited Malcolm X to speak before their organizations?? See over..

An AFRAM - analysis of Malcolm X: (5/19/25, Omaha, NE - 2/21/65, Harlem)

- a) He committed crimes but he never became a criminal, in character!
- b) He talked about others, but never against them!
- c) He was anti - racism - the Devil's System - but he was not anti-white!
- d) He appreciated the opportunities provided him by the Honorable Elijah Muhammad, but he was incapable of submitting blindly to any person's teachings, particularly, if they were a violation of his own principles - except Allah.
- e) He suspended more Muslims than any Minister within the Nation of Islam!
- f) He was celibate, by deliberate, personal choice for 12 years.
- g) He's one of a small number of Clergymen who died BROKE! (He always felt that the NOI would take care of his family, should anything happen to him. It didn't do so.)
- h) He was not a womanizer - as a large number of leaders are!
- i) He left here trying to convince us that he was not our messiah! He wanted followers to be in charge of themselves!
- j) He read everything; despite it's source or authorship - including the dictionary.
- k) He is best recalled as being The Black Shepherd! - helping us to find our own way home!
- l) He developed an ability to recall who people were, by name, nickname, etc.
- m) He maintained that he felt better inside Harlem than he did anywhere else in the world.
- n) He was deeply in touch with and knowledgeable about who he was, his mission in life and his purpose for being!
- o) He impacted people, personally; to know him was to know oneself more personally. If he hasn't effected you, personally; you do not really know him - as a means to conceal one's cowardice. Dig it!



p) Finally, the Honorable Elijah Muhammad, Peace Be Unto Him, founded the Nation of Islam. Malcolm X, however, built it from a scattered operation into a national institution.

5/10/00 Send s.a.s.e. (78c) for information on the Malcolm X Web site.
Malcolm X Lovers Network c/o AFRAM, 271 West 125th Street, Suite 310, Village of Harlem, New York, NY 10027-4424, Telephone No: 212-280-0996

AFRAM believes itself to have the most extensive collection of newspaper reprints on Malcolm X. Malcolm X is quoted on a wider range of issues than any figure in American African history. His life exemplifies an incomparable model of self-education. Interestingly, those who study Malcolm experience a degree of self-education themselves.

Subscription information is included in the Malcolm X Web site mailing, cited above.
12/12/00

INSIDE HARLEM

KNOWLEDGE IS TOO
PRECIOUS TO HOARD

PRESTON WILCOX



AFRAMnewservices
REPRINTS Series

AFRAM Communique
ISSN: 1041 - 6854
AFRAM DRUM
ISSN: 1041 - 5076
IN-side Harlem
ISSN: 1050 - 2882
Malcolm X Lovers
Network
ISSN: 1044 - 9116

0
Brother
Preston Wilcox
Editor/Curator

"The Ever Present"
H A R L E M !

With the growing interest and documentation of 'racial profiling', i.e., selecting out those with black skins for:

- a) selective ticketing by Highway Cops
- b) selective searching by Customs Agents
- c) preferential arrests and assault by Street Cops
- d) upfront service in the military
- e) preferential arrests, earlier convictions, longer sentences, delayed paroles

and targeting by racist mechanisms, such as ALIENATION - under & un-employment, INTEGRATION, i.e., a subterfuge for white supremacy, rather than creating a unitary system and ASSASSINATION, it is becoming more obvious that persons being selected out because of their black skins are also, improperly, associated with HARLEM. White folks then have 'Harlem on Their Minds' as an intellectual staple.

Harlem was Malcolm X's 'stomping grounds'! Were he not based inside Harlem, he may not have become the Icon he has become. The Harlem Street Orators, the Garvey-ites, Adam Clayton Powell, Jr., The left-ists - Communists, Marxists, Socialists - The Religious Movements - Father Divine, Daddy Grace and the partisan political movements provided fertile grounds for the nurturing and maturing of ideas and themes. He might have been crushed by the political, non-revolutionary apathy of most inner city communities. Brother Omar Ahmed, a disciple of ACP, Jr. and MX, recently, did a presentation on this issue. Write to him at 40 West 135 St., Harlem, 10037; (212) 281-5946. Video-tapes of his oral presentation in the presence of legitimate Harlem-ites are available!

On this day, the 'ever-present Harlem appeared in the form of Alfie Wade (a Harlem Internetter) and Bill Miles ("I Remember Harlem!" to express an interest in joining with AFRAM, a non - profit TAX Exempt alternative information service, in documenting Harlem's ever-presence in world affairs. I, suddenly, recalled the respose elicited around the world when one shares with one's hosts that one is 'from Harlem', not NYC, not the USA, etc., but 'from Harlem'. All who had ever been to or heard of her wanted to, immediately, converse with one. It was as though it ensured that one was not an agent of COINTELPRO - and its ever-presence in the world, wherever America has any interests.

W.E.B. DuBois in Black Reconstruction, p. 577.

IT IS ONLY THE DISMISSAL IN THE EYES OF AMERICA, and its historians, that can overlook and mis-read so clear and encouraging a chapter of human struggle and human uplift.



ALTERNATIVE
INFORMATION/MARKETING
SERVICE

AFRAMnewservices REPRINTS
IN-side Harlem Series
2322 Third Ave., 2nd Fl.

Hayes already has two web pages on Harlem! The three of us agreed on the spot to form another cooperation, emphasizing Harlem as a source, incomparable as a historic reference and significance. 'Harlem On The Mind' is an international reference for those in search of contributing to the development of a world we can all like; one in which the Human Family has a key role in shaping, transforming and nurturing for the future!

Do not follow where
the path may lead,
Go instead where there
Is no path and
Leave a trail.

Motto: Sage Garden Academy
for the Intellectually Gifted,
Bronx, N.Y.; now defunct.
Founded by; the late June Vander Veer.

We hoped that together we could present Harlem from our perspective with her long and lasting contributions; hopefully, to be acknowledged and respected by all who are standing on her shoulders. We recalled the resident contributions of 'Sugar Ray' Robinson, the greatest fighter 'pound for pound', Jackie Robinson. Roy Campanella, etc., who established local business enterprises, Tennis Icon, Althea Gibson, The N.Y. Renaissance Basketball Club, which won the first World Championship in basketball on March 29, 1939 in Chicago Stadium, etc., etc.

AFRAM shared samples of its News REPRINT Composites in which the collection on Malcolm X is the largest and which now has its own webpage: <http://brothermalcolm.net/webliography.html>.

Bill Miles, ~~now~~ Curator, 369th Regiment, shared a small button engraved as follows:

- a) New York National Guard; Harlem Hellfighters.
- b) 369th Corps Support Battallion-'Don't Tread on Me'.

The 369th has the record for the longest stay at the front during WWI-191 days! We have compiled information on the preferential up front service of Blacks during wars. Eighteen per cent (18%) of those who died in Vietnam were us while we represented only 12% of the national population. During Desert Storm, 69% of those up front were us. Maybe we need a legislative decree which would make it illegal to have us represented up front in percentages higher than our ethnic representation within the total population. Dig it.

Our plan, then, is to approach the UMEZDC for funds to carry out the community related efforts in which we have already been involved.

What a beginning together re: the 'Ever Present Harlem'!

11/24/99 - PW
cc: hayes, Miles

AFRAMAILIBRARY

AFRAM has been retrieving, cataloguing, storing and distributing alternative information on the African American aspiration, condition, experience, heritage, history and inheritance of freedom and justice for over 26 years. The largest body of information was retrieved from the Black Press, from the barricades and from information couriers/sources engaged in efforts to carve full freedom and justice out of our oppression by the larger system. AFRAM has, thus, developed a facility for de-coding white racist thought and moving the africentric perspective from the Underground into the mainstream of thought and perspective.

AFRAMaterials are now being sought by doctoral students, social researchers, historians, elected officials, playwrights, filmmakers, college students, authors, collectors, etc. AFRAM's focus on RETRIEVAL & DISTRIBUTION as an inseparable act has increase in AFRAM's services as it relates to the proverbial "AFRAMap and its Harlemap. The former touches, at least, one library in every state, Canada, the West Indies,, England & Africa. The laater reaches the movers and shakers in Harlem, where AFRAM is located, by deliberate choice. It's Editor & Curator is known locally, nationally and internationally. He has traveled to Tanzania, Israel, Libya, etc.

| SUBSCRIPTION RATES: | Individuals(*) | Organizations(*) | Libraries(*) |
|---|------------------|------------------|--------------|
| AFRAM Communique ISSN: 1041 - 6854 | \$15.00 per year | \$50.00 per year | \$100.00/yr. |
| AFRAM DRUM ISSN: 1041 - 5076 | \$15.00 per year | \$50.00 per year | \$100.00/yr. |
| IN-side Harlem ISSN: 1050 - 2882 | \$15.00 per year | \$50.00 per year | \$100.00/yr |
| Malcolm X Lovers Network(**) ISSN: 1044 - 9116 | \$15.00 per year | \$50.00 per year | \$100.00/yr. |

SERVICES: All, except the AFRAM Communique Series, are mailed monthly in composites of ten (10) pages each; usually serialized by date, etc. AFRAM stores the 10 pp. composites within plastic pockets, by date and title, to facilitate easy recover and review. We recommend a similar procedure for our subscribers.

A plan is afoot to develop "AFRAM OnLine, beginning with its Malcolm X FILE. AFRAM has had an unusual body of its information listed in the VERTICAL INFO FILES. WE recommend the VFI as an important source/resource of information relative to AFRAMaterials.

MAKE REMITTANCES payable to "AFRAM", this address.

(*): AFRAMaterials can be found in Conference Kits, cited in books, plays, etc., and duplicated for Student Papers, Community Meemtings or for Underground Activities, the sharing of usually overlooked, misinterpreted, controlled, misconstrued information. AFRAM hopes/anticipates/expects its readers/consumers to share AFRAMaterials since the control over information is a major mechanism of white institutional racism. KNOWLEDGE is too PRECIOUS to HOARD! AFRAM is engaged in the ALTERNATIVE INFORMATION MOVEMENT toward ending all Oppression, not just its own.

If you are not READING AFRAM, you are not reading the future. You have to be a SUBSCRIBER to benefit from AFRAM's offerings! SUBSCRIBE TODAY! AFRAM encourages reproduction/re-distribution/sale 'at costs' of AFRAMaterials. In fact, it anticipates it.

Reprinted by: Malcolm X Lovers Network Series, ISSN: 1044-9116;

*'Man, if you think Brother Malcolm is dead,
 You are out of our cotton pickin' head.
 Just get up off your slumbering bed,
 And watch his fighting spirit spread.
 Every shut eye air.' p,
 Every goodbye ain't gone.'*

SUBSCRIBE TODAY TO:
Malcolm X Lovers Network
 @15.00 per year; monthly;
 payable to "AFRAM", same
 address as above....

See Over also....

The late Lewis Michaux, former Harlem poet and bookstore owner.

SOURCE: Harney, James and Moore, Keith, "Malcolm X: The Mystery, Legacy of Death Remain (Slain 20 Yrs Ago)" in Daily News, February 1988

** Lewis Michaux was Proprietor. National Memorial Bookstore, located on what is now the north west corner of Lenox Ave./Malcolm X Blvd. We are interested in seeing the intersection of Adam Clayton Powell, Jr. Blvd. and MLK, Jr. Blvd. The intersection frequently used throughout the nation as the symbol of unity. The intersection of Adam Clayton Powell, Jr. Blvd. and MLK, Jr. Blvd. was re-named AFRICA SQUARE in a ceremony held on May 19, 1988.

October 10, 1990

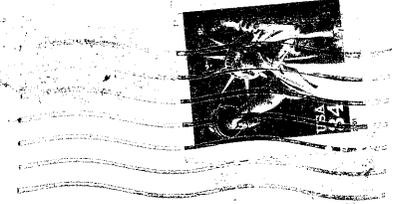
Malcolm X: The Mystery, Legacy of Death Remain (Slain 20 Yrs Ago), p. 7.

National Memorial Bookstore, located on what is now the north west 125th St./Rev. Dr. Martin Luther King Blvd. We are interested in seeing the intersection of Adam Clayton Powell, Jr. Blvd. and MLK, Jr. Blvd. The intersection frequently used throughout the nation as the symbol of unity. The intersection of Adam Clayton Powell, Jr. Blvd. and MLK, Jr. Blvd. was re-named AFRICA SQUARE in a ceremony held on May 19, 1988.

MA... X LIVES!

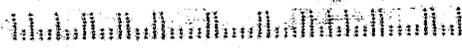
AFRAM newservice REPRINTS
 271 West 125 St. / MLK Blvd., Ste. 310
 HARLEM, NY 10027

Malcolm X Lovers Network
an afriamnewservice
271 West 125 St. #310
Village of Harlem, NY 10027



*More to follow!
Dont spray around
the spiders!*

Professor Abdul Alkalimat
Africana Studies''
University Hall, # 2100
The University of Toledo
Toledo, O H 43606- 3390

43606/3390 

The University of Toledo



July 17, 2001

~~Malcolm-essages~~
by the Toledo Spiders!

Toledo, Ohio 43606-3390

Brutha
Mr. Preston Wilcox
AFRAM
271 West 125th Street, #310
Village of Harlem, NY 10027-4424

rec'd 7/20/01

Africana Studies
2100 University Hall
Phone: (419) 530-7252
FAX: (419) 530-4739
E-Mail: africa@utnet.utoledo.edu
Web Site: <http://www.africa.utoledo.edu>

Dear Mr. Wilcox:

We are proud to announce a new Malcolm X event in cyberspace!

THE VOICE OF MALCOLM X: 24 Selected Speeches

We have had an unprecedented 6 month posting of the 1990 conference Malcolm X: Radical Tradition and Legacy of Struggle. We posted one session every week for 6 months. Now we are announcing a new 6 month program to begin August 1st. We will start "The Voice of Malcolm X" by posting a new speech every week. This is part of a new design for the basic research site we have on Malcolm X.

Enclosed you will find a CD that gives you an advanced copy of all of the speeches we will posting from August through January. We invite you to use these materials in your classes, to share them with colleagues, and to use them for your personal study. This is a project carried out by a team of students, staff, and faculty in Africana Studies at the University of Toledo who have named themselves the "Toledo Spiders." This CD is not being sold, and is being shared as a public service. As these speeches will be available free on the web, everyone can share.

The main request is that we are asking you to spread the word about our web site and new project "The Voice of Malcolm X." We would like for you to link this to any websites you are part of, to spread the word through any listservs you participate in, and to share the site with all high school teachers you are in contact with in your local community. We are also interested in your sharing this website opportunity with people you know in Africa, the Caribbean, South America, and Europe.

Also, and finally, we would very much like to have a comment from you on this project and the work of the Toledo Spiders. We are anxious to get our "propers" so we can motivate others in Black Studies to take up the new mandate to build eBlack Studies, a new offensive for freedom in the realm of cyberspace.

We are anxious to hear from you.

In unity,


Abdul Alkalimat
Director
Africana Studies

AA/ka

Anxious to discuss saving your collection!

See Over

cc: The Schomburg & five (5) Harlem-based Libraries, AFRAMap, etc.

Contact The Spiders re: transcripts.

If you are privileged to receive a copy of this historic action statement, mail it to, at least ten more people. Dig it? #@&%.....

No CD is enclosed in this re-mailing.

The jailer will never willingly give you the key!
We have to pick the lock!
Carlos Cooks

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St., Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://cerbook.com/afram.htm> -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email



M a l c o l m e m o r b i l i a # 1.

Subscriber BONUS, April, 1990, 28 pp. (\$5.00) + s.a.s.e. (78¢).

A Malcolm X Police Profile (NYCPD), June, 1993, 18 pp. (\$3.00 + s.a.s.e. (78¢).

What We Can Learn from the Life of Malcolm X?, May, 1967, 10 pp. (\$3.00 + s.a.s.e. (33¢ - MX Stamp, please).

Working With Malcolm X, Aug., 8, 1992, 10 pp. (\$3.00) + s.a.s.e. (33¢ - MX Stamp).

From Lenox Ave. to Malcolm X Blvd, April 8, 1988, 10 pp. (\$3.00 + s.a.s.e. (33¢).

Malcolm X's Legacy Is Captured Through The Eyes of Those Who Knew Him, 10 pp. (\$3.00 + s.a.s.e. (33¢).

Bibliographies On Malcolm X, Aug., 31, 1990, 10 pp. (\$3.00 + s.a.s.e., (33¢).

The Garveyite Parents of Malcolm X, Aug., 1974 & April, 1989, 12 pp. (\$3.00 + s.a.s. 3. (56¢)

Transcript: Supreme Court Case To Allow Practice In Prisons, 10/27/90, 24 pp. (\$5.00 + s.a.s.e. (78¢).

Incorporation Papers - O A A U - copy, June, 1992, 8 pp. (\$3.00 + s.a.s.e. (\$3¢).

Excerpts from Malcolm X's FBI Records, Nov. 23, 1990, 10 pp. (\$3.00 + s.a.s.e. (33¢)

Malcolm X's Birthsite: A Fact Sheet, Jan., 5, 1983. 10 pp. (\$3.00 + s.a.s.e. (33¢).

The Black Shining Prince/The Devil (Rev. Jim Jones), Nov., 29, 1978, 10 pp. (\$3.00 + s.a.s.e. (33¢).

NOTE: Please make all remittances payable to "AFRAM", this address
Feb., 21, 1999 - 34th anniversary of the century's most tragic execution.

M A I L O R D E R S O N L Y !

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

Collective Communal Economics: AFRAM is donating one (1) copy of each Malcomemorabilia to the Toledo Spiders Malcolm X Library - for re-sale. Dig it!

- Located next to The Apollo; -
one block from the Theresa Hotel

Check out AFRAM's Malcolm X Curriculum of Liberation.

Email Address: afram2@aol.com or send a s.a.s.e. (32¢).

Urge your local libraries/community - based institutions to order AFRAM's News REPRINT COMPOSITE - Malcolm X As Icon. It documents his entitlement to his status!
Send a s.a.s.e. (33¢) to inquire about it.

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027
(212) 280-0996 & FAX

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$52.00 + s.a.s.e. (32¢), payable to "AFRAM".

Malcolm X: An Appeal for UNITY!

AUG 5 1963

AFRAM news services REPRINTS
271 West 125 St, Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

MUHAMMAD'S MOSQUE NO. 7
113 Lenox Avenue
New York 26, New York

July 31, 1963

An AFRAM Collector's Item!

Card

Dr. Martin Luther King
C/O Southern Christian Leadership Conference
334 Auburn Avenue
Atlanta 3, Georgia

Dear Sir:

The present racial crisis in this country carries within it, powerful destructive ingredients that may soon erupt into an uncontrollable explosion. The seriousness of this situation demands that immediate steps must be taken to solve this crucial problem, by those who have genuine concern, before the racial powder keg explodes.

A United Front involving all Negro factions, elements, and their leaders is absolutely necessary.

A racial explosion is more destructive than a nuclear explosion.

If capitalistic Kennedy and communistic Khrushchev can find something in common on which to form a United Front despite their tremendous ideological differences, it is a disgrace for Negro leaders not to be able to submerge our "minor" differences in order to seek a common solution to a common problem posed by a Common Enemy.

On Saturday, August 10th, from 1 - 7 P.M., the Muslims are sponsoring another giant outdoor rally at 116th Street and Lenox Avenue. Two previous rallies this summer at the same location, attracted 5000 to 7000 Harlemites respectively. We expect our largest crowd this time, rain or shine.

We are inviting several Negro leaders to give their analysis of the present race problem and also their solution. We will also explain Mr. Muhammad's solution.

There will be no debating, arguing, criticizing, or condemning. I will moderate the meeting and guarantee order and courtesy for all speakers. This rally is designed not only to reflect the spirit of unity, but it will give you a chance to present your views to the largest and most explosive elements in Metropolitan New York.

If you cannot come, please send your representative. Invitations to participate have been sent to: Dr. Gardner C. Taylor, Dr. Adam C. Powell, James Farmer, Whitney Young, A. Phillip Randolph, Dr. Ralph Bunche, Dr. Joseph H. Jackson, and James Forman.

An immediate reply would be appreciated.

Your Brother,

Malcolm X

Malcolm X, Minister
MUHAMMAD'S NEW YORK MOSQUE NO. 7

MX/ix

46 EMERGE • FEBRUARY 1998

DOCUMENT COURTESY CLAYBORN CARSON

Malcolm wrote Martin and other civil rights leaders in 1963 to call for unity.

"There will be no debating, arguing, criticizing, or condemning. I will moderate the meeting and guarantee order and courtesy for all speakers."

Malcolm X, 7/31/63

AFRAM Says: Teach, Brother Malcolm, Teach!

6/19/01 - Juneteenth Day - 6/19/1865 - 6/19/2001

Dedicated to the Harlem-based Protagonists on the occasion of MX's 76th Birthday Commemoration, 5/19/2001.

READ Malcolm - a self-educated teacher, who read the complete dictionary and exemplified the use of Black English, according to Jimmy Baldwin. It was not necessary to go to your dictionary after hearing him rap on the corner in Harlem!

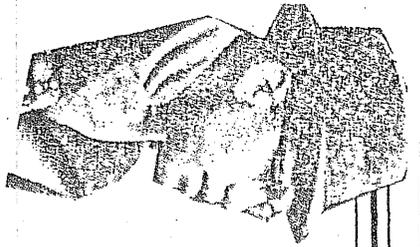
FRAME a photo, conspicuously, in your home! Malcolm X's photos elicit discussion about one's prior knowledge of him, contacts with him, etc. He claimed to feel more at home in Harlem than any where else in the world. He was anti-white racism; not anti-white, as his first trip to mecca revealed.



Help yourself. A Harlem bookstall invokes Malcolm's memory to preach uplift.

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St. - MLK, Jr. Blvd., Ste 310, Harlem, 10027 -4424

Email address: afkam2@aol.com

[www:http://www.cerbook.com](http://www.cerbook.com)

Click on to the Malcolm X Website daily.
[Brother Preston Wilcox
afkam.htm](http://www.cerbook.com/BrotherPrestonWilcox/afkam.htm) (212) 280-0541
*Editor: Surfer
Malcolm X*



The Defining Photograph of
Brother Malcolm!



Malcolm X on HARLEM, his stomping ground:
"I always feel more at home in Harlem than
anywhere else I've been."

"Signs of the Times" in Jackson Advocate
8/10 - 16/1989, p. 5A.

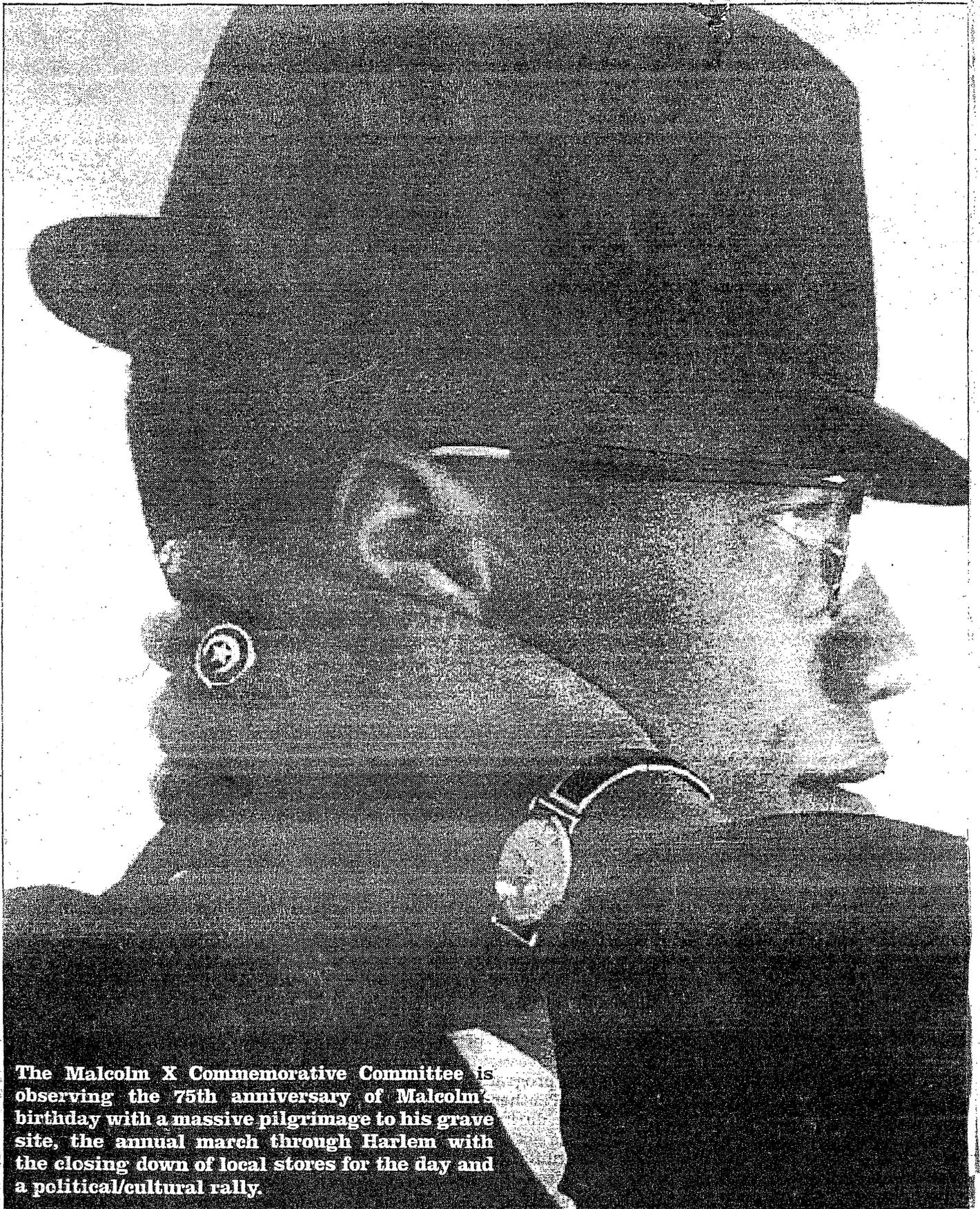
Send a s.a.s.e. (55¢ MX Stamp, please) to obtain a Mail Order
FORM for MX Nuggets (Collector's Items!)

NOTE: This photo appeared in LIFE Magazine and DEFINED Malcolm X for racist-oriented whites and negroes. It heralded his belief in his absolute right to defend us and himself; that he was no COWARD or a SELL-OUT! Genuine Malcolmites display it conspicuously. Dig it. (6/8/01)

"The Ability to read, write in me a long dormant craving to be mentally alive." - Malcolm X

17 point program of the OAAU: (1964)*

- . A substance (drug) abuse clinic.
 - . A place (halfway house) for unwed mothers.
 - . A home for the aged of Harlem.
 - . A guardian system for youth who get in trouble.
 - . A cultural center in Harlem.
 - . Non-partisan voter registration drives.
 - . Independent political clubs.
 - . Housing and self-improvement programs.
 - . Rent strikes.
0. Ten percent of the schools not included.
 1. African-American principals and teachers for these schools.
 2. Textbooks written by African-Americans.
 3. OAAU run people for local school boards.
 4. School strikes when necessary.
 5. African-American primary school.
 6. African-American cultural revolution based on African-American history and pride.
 7. Adult education and job retraining program.



The Malcolm X Commemorative Committee is observing the 75th anniversary of Malcolm's birthday with a massive pilgrimage to his grave site, the annual march through Harlem with the closing down of local stores for the day and a political/cultural rally.

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

See Over (212) 280 - 0996 & FAX..

**HONORING
M
A
L
C
O
L
M
M**

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

AFRAM Says: Subscribe to AFRAM!

Individuals - \$15.00/yr.

Organizations- \$50.00/yr.

LIBRARIES - \$100.00/yr.

Monthly, 10 pp. each; payable to "AFRAM"..

Malcolm X is the most quoted Leader, locally, nationally and internationally, as it relates to Pan-African affairs.

Build your own Home, Agency, Organization, Church Malcolm X Library.

Begin by framing this photo in a conspicuous place. It's a Discussion Piece!

6/14/20000

NOTE: Professor Preston Wilcox, Editor/Curator/Archivist, Malcolm X Lovers Network, ISSN: 1044 - 9116, was privileged to meet Malcolm X at a Human Relations Workshop at the Columbia University School of Social Work, convened by Professor Jim Hackshaw. He rode back to Harlem in Malcolm X's Oldsmobile!
6/29/2000

See Over

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

Contributions to defray
Research/Mailing/
Handling Costs gratefully
needed/accepted; payable
to "AFRAM", this address.

PRINCIPLES FOR ACTION

The Campaign to Remember Malcolm in the 1990's is designed to encourage the militant rebirth of radical consciousness and mass action. These principles should guide us:

1. FOLLOW MALCOLM X'S EXAMPLE

There are more myths than truth about Malcolm X. The first task is to study what Malcolm actually said and what he did. It is important to follow his entire life and not just one part of it. He went through four stages. The challenge for us is to begin where Malcolm X left off; therefore the most important speeches are those he gave in the last 6 months of his life. There are no easy answers, no ready made solutions. We have to be serious, disciplined, and we have to study.

2. SPREAD THE WORD

In order that others will be able to follow Malcolm X's example we have to make sure that his books are available to as many people as possible. We have to make sure his books are in every library, and bookstore. Every home library should have books by Malcolm X, and toward this end his books should be given as gifts on birthdays and holidays. Students should do research on Malcolm X in school.

3. ORGANIZE COMMUNITY SELF DEFENSE

Self respect requires self defense against all forms of attack. Black people are attacked on all fronts, mentally, culturally, socially, politically, and physically. In the USA racist attacks have always threatened the survival of Black people. What we need is the local organization of militant activist study groups. These groups have to be independent, engage in study, use only community based resources, develop collective democratic decision making, and stay away from the news media. The main tactic of self defense is to educate and mobilize the community to arm themselves with knowledge, and then to fight their oppressors by any means necessary to gain freedom and justice.

4. RESPECT AND PROTECT BLACK WOMEN

Black women have the responsibility to build an independent movement to fight for their special rights, and to make a special contribution to building the overall self defense of the community. Special effort should be made to develop women as leaders, mastering the skills of public speaking and political analysis.

5. BUILD INTERNATIONAL SOLIDARITY

Malcolm X directed us to a global analysis, and he stressed unity with friends. It is critical now to unite through concrete acts of solidarity with our friends in South Africa, Eritrea, Palestine, Cuba, El Salvador, and Haiti. Moreover, we must prepare for the overall world struggle against new forms of imperialism and the neo colonial state in Africa, Asia and Latin America.

Discover the 'Malcolm X' in you.... How did his existence impact on yours?

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

Education is an important element in the struggle for human rights. It is the means to help our children and our people rediscover their Identity and thereby increase their self respect. It is our passport to our future, for tomorrow belongs only to the people who prepare for it today."

- El Hajj Malik^{EL} Shabazz (Malcolm X)

May 19, 1925, Omaha, NE- Feb., 21, 1965,
Audubon Ballroom,
Village of Harlem

AFRAM newservice REPRINTS

271 West 125 St. / MLK Blvd., Ste. 310

HARLEM, NY 10027

(212) 280 - 0996 & FAX

Email: afram2@aol.com - afram2@hotmail.com

R E A D Malcolm!

"The ability to read, awoke in me a long dormant craving to be mentally alive."

Malcolm X



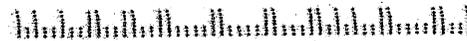
Prof. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

0000000000



Brutha Abdul Alkalimat
(The Toledo Spiders Back Him!)
University of Toledo
Africana Studies-2100 Univ. Hall
Toledo, OH 43606 - 3390

43606+3390



MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St. - MLK, Jr. Blvd., Ste 310, Harler, 10027 - 4424
(212) 280 - 0996 <http://www.cerbook.com/afram.htm>

Brother Preston Wilcox
Editor/Curator

Email; afram2@aol.com



Greene County The Democrat

Wednesday, August 15, 2001 Vol. 110,

50¢

Serving West Alabama Like No other Community Newspaper

Check out AFRAM's Malcolm X Curriculum of Liberation,
Email Address: afram2@aol.com or send a s.a.s.e. (32¢).

Malcolm X birth site tarnished, dumped on

WASHINGTON (NNPA)-At the site where internationally recognized human rights leader and Muslim activist Malcolm X was born there stands a large plaque denoting X's contributions to increasing Black empowerment and self respect. The site is also marred with garbage, discarded wheelchairs, toilets, magazines, clothing, old mattresses and other unsanitary waste, the NNPA has learned.



For more than 20 years the site, near 34th and Evans Street in north Omaha, Neb., has been particularly susceptible to illegal dumping. Despite fines and threatened punishment, it is difficult to apprehend violators.

Charles C. Stephenson Jr., who organizes an annual Malcolm X commemoration in Washington, D.C., is deeply troubled by the current condition of the memorial, seeing it as a great disrespect to the memory of Malcolm X.

"The community has the responsibility to ensure something like that doesn't happen," he said. He felt a need for the community to take more of an active role and be enlightened as to what X stood for and his "lingering effect on African Americans, and all Americans."

Malcolm X was born in May 1925 in Omaha, where he and his family resided for only a few months. Assassinated in 1965, he was an outspoken civil-rights activist who at one point was among the leadership of the Nation of Islam.

The Greene County Democrat
265 Prairie Avenue, P. O. Box 598
Eutaw, AL 35462
205-372-3373; FAX: 205-372-2243

cc: Toledo Spiders, Abdul Alkalimat,
Malcolm X Website Hosts, Ilyasha
Shabazz, Mayor of Omaha, etc.
9/24/01

ORDER AFRAM's Malcolm X
payable to "AFRAM".

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

A Historic Note: AFRAM was aware of the designation of Malcolm X's Homesite for listing in the National Register of Historic Places... as of March 1, 1984 (the date of the passing of Cenie Williams, CEO, National Association of Black Social Workers.) (*)

AFRAM has in its files a letter from the U.S. Dept. of Interior, National Park Service, P.O. Box 37127, Washington, D.C. 20013 - 7127, dated 10/14/88 - outlining the basis for the designation. It contains 9 pp. and is available from AFRAM, including duplication costs and mailing @ \$2.66, payable to "AFRAM", this address. Please include a s.a.s.e. (34¢). It's a Collector's Item for your personal Malcolm X Library!

We will be proposing that a local Omaha group establish a Security Force of Volunteers to discourage/prevent the dumping of garbage on the site. A local fund-raising effort could turn the Homesite into a Tourist Site Harlem Heritage Walking Tours, founded by Brother Neal Shoemaker, has a Malcolm X Walking Tour. Hip Hop groups may be interested also.

We, personally, visited Omaha on 2/21/66, one year after Malcolm X's assassination. We also published "To Be Black & Successful" on ~~the~~ that date. It shifted the concerns of the local educational advocates from a concern with curriculum content to a effort to control the local education.

We had also been invited to the Opening Dedication as a Speaker but we were unable to attend.

Recipients of this message can submit other ideas to AFRAM - and contact Omaha friends for assistance.

9/24/01



THE METCALFE COLLECTION

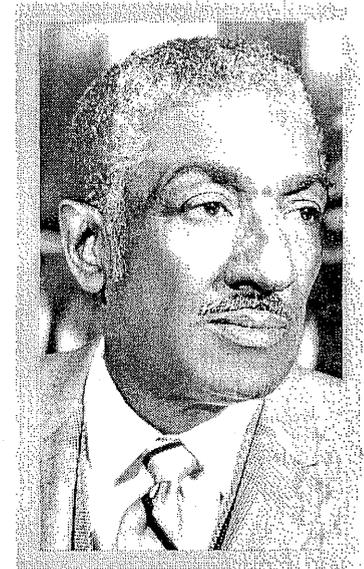


4733 N. TALMAN AVENUE • CHICAGO, IL 60625 • 773.878.4229 • RALPHMET@AOL.COM

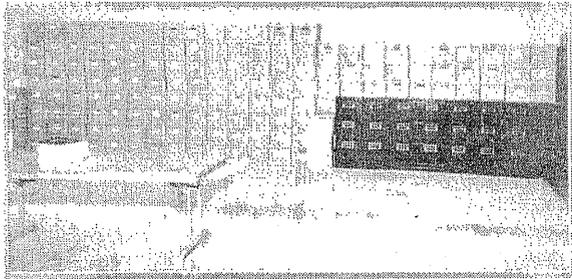
Ralph Metcalfe, Jr., Curator

The Metcalfe Collection consists of more than 300 cartons of documents, photographs, news clips, trophies and memorabilia from the life of Ralph H. Metcalfe, who rose from humble origins to become a world-class sprinter and United States Congressman. Ralph Metcalfe never stopped running and his life raced from one highlight to the next:

- mentor to Chicago's first two black mayors
- co-founded Congressional Black Caucus
- designated Black History Month
- instrumental in negotiating Panama Canal Treaty
- convened first congressional hearings on misuse of police authority
- never lost an election
- Legion of Merit Award
- "World's Fastest Human," *Ripley's Believe It Or Not*
- role model of the legendary Jesse Owens
- broke or tied every world's record from 40 to 220 yards
- won gold, two silver and bronze Olympic medals



RALPH H. METCALFE
1910-1978



THE METCALFE COLLECTION

"I first met Ralph Metcalfe when I was a senior in high school. We were competing in an interscholastic meet – it was an NCAA meet at night. From that point he was our senior statesman at all of the track meets that we attended, and he spoke out against the injustices that the black athlete was experiencing at that time. Besides being a good friend and a great competitor, there was the mutual respect that we had for each other and that respect endured until his death. For twenty-two years we played golf together three days a week, and I don't think any two people, and especially myself, enjoyed a camaraderie as we were able to enjoy it. He was a very rare person indeed, and to say "I miss him" is to put it very mildly."



– Jesse Owens, October 12, 1978



Prof. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

10
9
8
7
6
5
4
3
2
1



THE METCALFE COLLECTION



4733 N. TALMAN AVENUE • CHICAGO, IL 60625 • 773.878.4229 • RALPHMET@AOL.COM

Ralph Metcalfe, Jr., Curator

September 10, 2001

Brother Preston Wilcox
Afram Newservice Reprints
271 W. 125th Street
Suite 310
New York, NY 10027

Dear Brother Preston,

Sorry that Nasser and I missed you when I was in Harlem last week. I just stopped through to see him for a few days on my way home from the Annual Meeting of the Society of American Archivists in Washington, DC. Learned a lot there, made many good connects. Toured behind-the-scenes at the Smithsonian Institution museums, National Archives and Library of Congress.

Had a good time in your city. One highlight was having dinner in Malcolm's booth at 22 West. Started to sit in is customary seat facing the door but decided it was more fun looking at my son there. Another was an excellent meeting with Brother Percy Sutton, where you were fondly remembered by us both.

Nasser is working two jobs which is why he hasn't found time to hook up with you yet. He is reachable at 212.862.0859.

Tried calling you at 212.961.9658 without success. Please stay in touch.
peace,

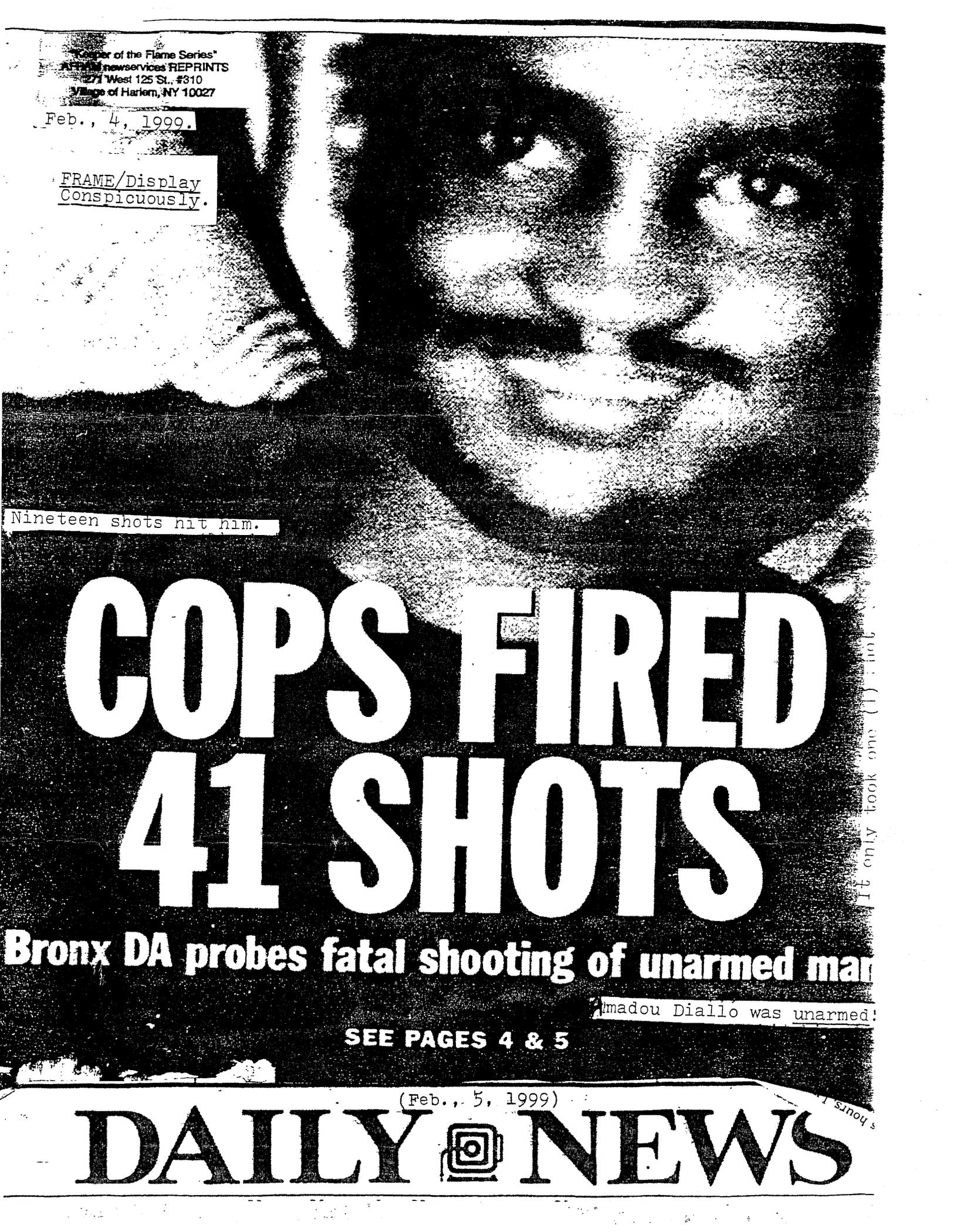
Ralph Metcalfe, Jr.
Curator

Enc.

"Center of the Flame Series"
AP Photo Services REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027

Feb., 4, 1999.

FRAME/Display
Conspicuously.



Nineteen shots hit him.

COPS FIRED 41 SHOTS

Bronx DA probes fatal shooting of unarmed man

Madou Diallo was unarmed!

SEE PAGES 4 & 5

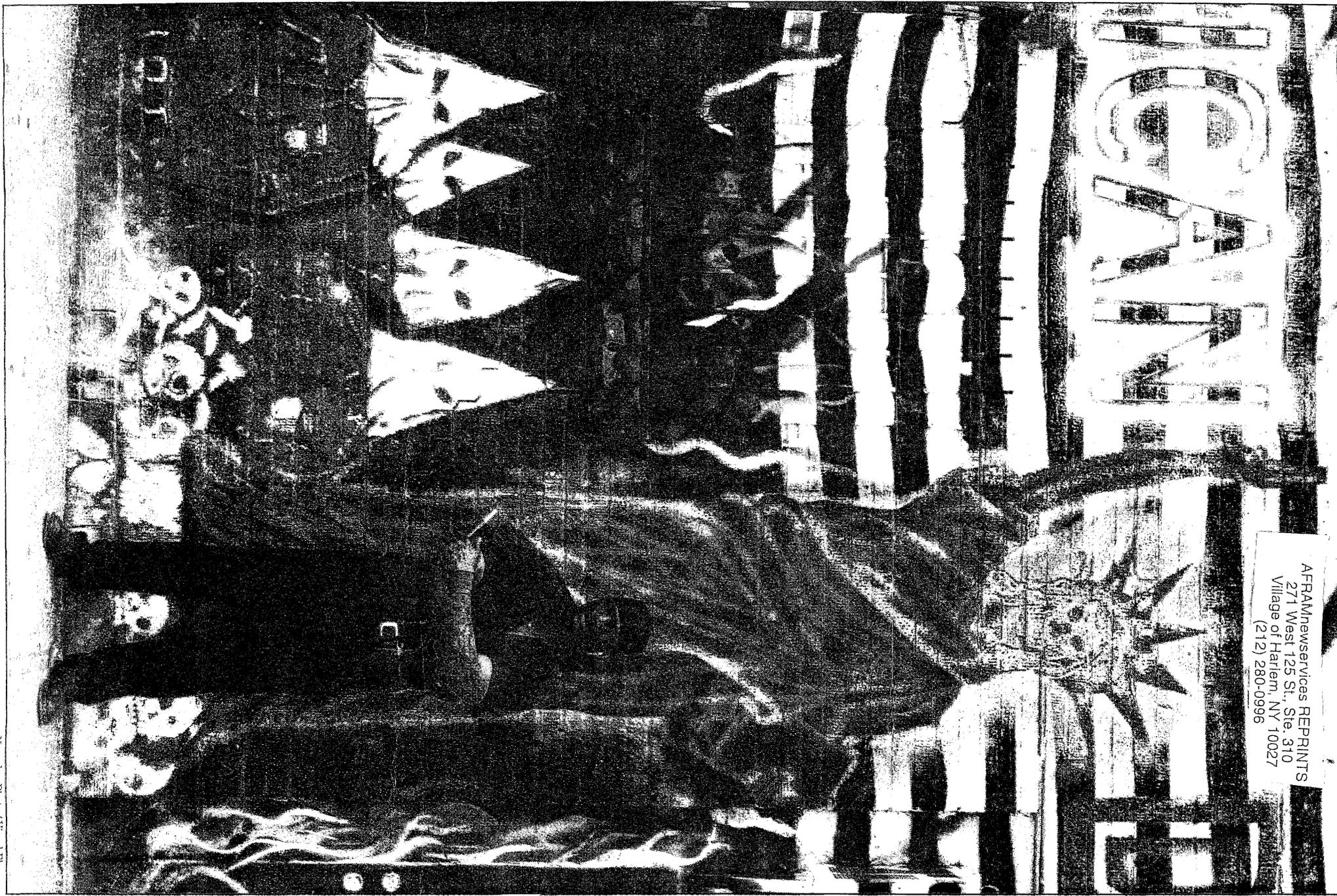
(Feb., 5, 1999)

DAILY NEWS

It only took one (1) shot.

hours

According to Diallo's father: "It only took one shot to kill Amadou!"



AFRAMnewservices REPRINTS
 271 West 125 St., Ste. 310
 Village of Harlem, NY 10027
 (212) 280-0996

AFRAMnewservices REPRINTS
 271 West 125 St., Ste. 310
 Village of Harlem, NY 10027
 (212) 280-0996

The Amadou Diallo Mural, 1117 Wheeler Ave., corner of Westchester Ave, Bronx, 10472, just down the street from 1157 Wheeler Ave, where Diallo was killed on 2/4/99 by four (4) white 'under cover' cops, who fired 41 shots, missed 22 of them; hit Diallo with 19 shots only to, later, discover Diallo both UNARMED & DEAD!

Newsday Photo / Viorad Florescu

FROSTON Wilcox
271 W 125th 310
Harlem, NY 10027-4424

Share with Tol. Spiders!

For MX Website Down Loading and Chronologizing

Brother Abdul Al-Ka Timar
African American Studies
Univ. of Toledo
2100 University Hall
2801 Dan Craft Ave
Toledo Off - 43606



AFRAMnewservices REPP
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

- ① Joyous Kauriza
- ② Share with Abdul!
- ③ Invite me out!

The Toledo Spiders
University of Toledo
African Studies
2100 University Hall
Toledo, OH 43606-3390



Put your
group photo
on the Internet



Malcolm X Lovers Network
an afronewservice
271 West 125 St., #310
Village of Harlem, NY 10027

The Conversion of MALCOLM X ON THE ROAD TO TRUTH

by Dalia Bedair

Al-Talib welcomes and encourages letters from its readers.
Contact us:

118 Kerckhoff Hall
308 Westwood Plaza
Los Angeles, CA 90024

Phone : (310) 206-7877
Fax : (310) 206-0906
altalib@media.ucla.edu

www.al-talib.com

This magazine contains the name of Allah Most High. Please treat it with respect. Jazakum Allahu khayran.

Dad, rec'd 12/14/01

This is a newspaper that is put out by the Muslim Student Association of UCLA.
"See ARTICLE on MALCOLM X"
David

This article presents Malcolm X as a religious figure in history - as he really is.

PW - 12/15/01

"Never have I witnessed such sincere hospitality and overwhelming spirit of true brotherhood as is practiced by people of all colors and races here in this ancient Holy Land, the home of Abraham, Muhammad and all the other Prophets of the Holy Scriptures." Malcolm's letter from Saudi Arabia, in 1964, displayed his religious transformation illustrated by his statement, "The whites as well as the non-whites who accept true Islam become a changed people. I have eaten with people whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white...and I felt the same sincerity in the words and deeds of these 'white' Muslims that I felt among the African Muslims of Nigeriā, Sudan and Ghana. True Islam removes racism, because people of all colors and races who accept its religious principles and bow to the One God, Allah, also automatically accept each other as brothers and sisters, regardless of differences in complexion."

El-Hajj Malik El-Shabazz, or Malcolm X, remains in the hearts and minds of Muslims around the world as the embodiment of the struggle to find truth. As a renowned orator, Malcolm's ideological transformation and intellectual growth were publicly displayed. His controversial steps to self-discovery profoundly influenced a diversity of groups. Although Malcolm's image has been secularized, his religious transformation serves as a more insightful account of his character and maturation. The media has often equated Malcolm X, the Muslim, with his controversial political and social views. He is depicted as a "Black Muslim" correlating the role of Islam in his life as a drive for Black separatist ideology. There exists a plethora of references to Malcolm X as an

Bedair is a freshman studying Physical Science at UCLA

angry preacher of racist rhetoric. Nevertheless, a more holistic and accurate view of Malcolm X can be found through his role as a "religious revolutionist."

Malcolm's life exemplifies the quest to find truth that is shaped by the pursuit of religious ideals.

The road to truth spanned two major conversions, within the Islamic doctrine, which played poignant roles in Malcolm's religious transformation. Many key incidents, people, and appeals to logical arguments framed Malcolm's conversion. Even though Malcolm's short life was filled with turning points, none altered his perspective like the cleansing process of *Hajj* (pilgrimage to Makkah), which served as an embodiment of his complete acceptance of the authentic Islam. Never did the process of religious growth in Malcolm cease, quite the contrary, with every new stage of development, Malcolm's understanding of the authentic Islam was cultivated and strengthened. Malcolm's conversion to Islam epitomizes the universal struggle to find self and purpose. Fueled by questions about God, the oppressed, and redemption, Malcolm's religious growth did not stop at attaining a conceptual view of Islam on a personal level, but it continued to transform his character as an emissary of Allah thereafter.

Towards Islam: First Conversion

At sixteen, Malcolm moved to Harlem and engaged in a life of transgression.

Theft, gangs, and an expensive drug habit encompassed Malcolm's adolescent life of chaos. Malcolm's incarceration would serve as a blessing in disguise, compelling him to reassess his actions and rid himself

Never did the process of religious growth in Malcolm cease, quite the contrary, with every new stage of development Malcolm's understanding of the authentic Islam was cultivated and strengthened.

of his addiction. In prison, Malcolm realized the fact that he had allowed his intellect and soul to plummet to a dark abyss. As a salvation to his intellect and humanity, Malcolm's good fortune allowed him to befriend a

fellow inmate whose charisma and knowledge inspired Malcolm. Reading proved to be an emotional escape from prison.

The seed of Islam was implanted in Malcolm's heart through his pursuit of knowledge. Engaging in a comparative study of religion, Malcolm's voracious reading led him to learn about Christianity, Judaism, Hinduism and Islam. Malcolm was now ready to accept the appeal of his brother to enter into the Nation of Islam. Upon educating himself about the objectives of the Nation, Malcolm attained a sense of identity and belonging. The Nation of Islam served as Malcolm's salvation from a world of despair in prison, instilling an immense

sense of debt to serve the Nation's objective and guide others to his path of newfound truth.

Malcolm instantaneously became an enthusiastic activist, preaching to all his fellow black inmates. He became an extremely influential preacher, and discovered that black inmates were among the easiest converts because of the Nation of Islam's message of black pride and racial separation. In an attempt to attain support for the Nation, Malcolm traveled to Asia and Africa in 1959. Driven by a political objective, Malcolm did not realize that his continual attempts to reconcile the ideology of the Nation of Islam and the "Islam of Makkah"- or authentic Islam- would spark a series of questions about what he as a Muslim believed. Malcolm would now undertake one of the most influential periods of his quest for truth. His transition from the first to the second conversion had now commenced.

Transitional Period of Transformation: Between First and Second Conversion

The root of Malcolm's spiritual change resided in his search for logic. One inconsistency that greatly disturbed Malcolm's faith in the Nation was the fact that the "Black Muslim" rhetoric that he preached isolated the Nation from the Muslim World. Malcolm realized that a major contradiction existed between what he believed and what he preached. Another important factor besides the appeal to logic was the role of those who challenged Malcolm's rhetoric. A Sudanese student by the name of Ahmed Osman challenged Malcolm's ideas about race and explained that statements like "white, blue-eyed devils" contradicted the basic teachings of

see Malcolm, page 18

Malcolm

from page 14

Islam. Malcolm was impressed by Osman's reasonable arguments that appealed to the intellect as opposed to the emotions.

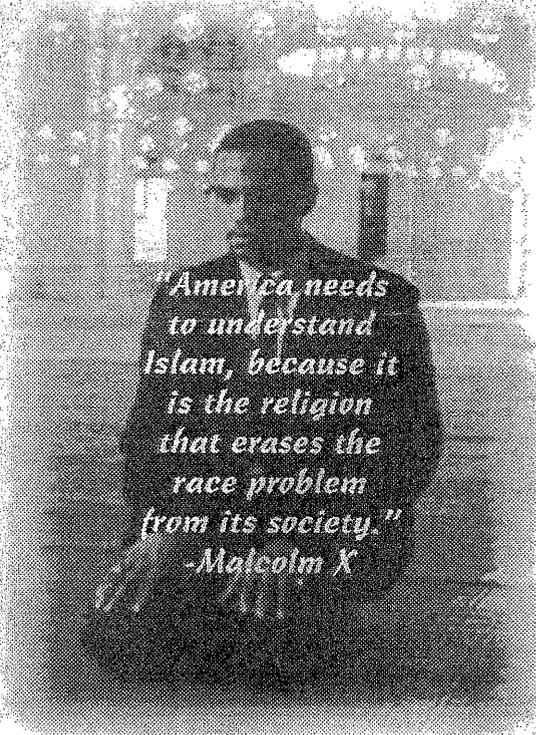
Malcolm experienced an internal struggle to reconcile his deep ties to the Nation and the teachings of authentic Islam. While the Nation had lifted him from the depths of prison, authentic Islam answered his questions about brotherhood and unity. The pivotal incident that caused Malcolm to publicly display his second conversion occurred when he preached to students at Michigan State University in 1963. Malcolm's dissociation with the ideology of the Nation of Islam came through the statement "we are not Black Muslims, we are Muslims. Islam is a religion of brotherhood in which color is not recognized." Malcolm's religious growth surpassed the objectives of the Nation. The dichotomy of thought and schism was now official. The second conversion had now begun.

Second Conversion: Malcolm is a Muslim

Upon leaving the cloak of the Nation of Islam, Malcolm was left disoriented. His new autonomy compelled him to reassess his former beliefs. To understand the authentic Islam, Malcolm deepened his knowledge by questioning eminent Muslim scholars on topics such as the nature of God, the nature of the devil, the role of activism and obliterating injustice in the world. In his solitude, Malcolm was able to continue his quest to find truth, by reassessing the views he had difficulty defending and endeavoring to redefine Islam in his life.

Although an eminent Muslim scholar,

Dr. Mahmoud Youssef Shawarbi, answered Malcolm's questions theoretically, Malcolm's conversion was not complete and he experienced a sense of loss from his



*"America needs to understand Islam, because it is the religion that erases the race problem from its society."
-Malcolm X*

former black separatist ideals. The resolution to Malcolm's sense of disarray and inquietude would be found during Hajj, where he would physically experience the reality of the Islamic tenets of brotherhood and equality. After the long pursuit and ideological transformation that Malcolm had undergone through his first and second conversion, Malcolm would finally prove to himself that he was a Muslim and that his quest would be adorned by the blessing of pilgrimage.

Hajj and the Ultimate Transformation: El Hajj Malik El-Shabazz, the Emissary

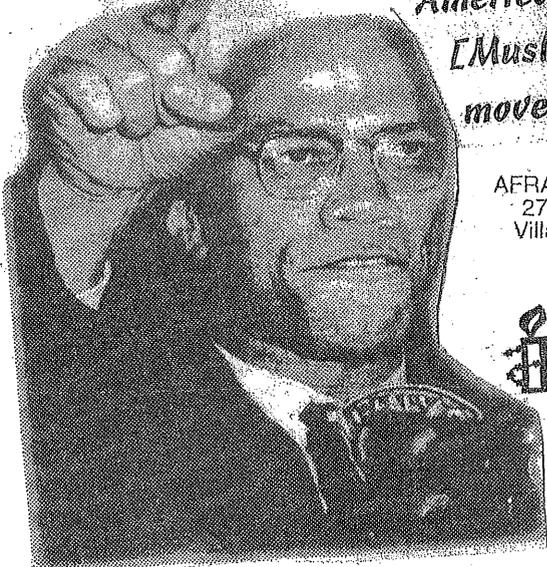
"There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blonds to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that

my experiences in America had led me to believe never could exist between the white and the non-white."

Malcolm's exposure to the orthodox Islam that is devoid of a political, or racial agenda occurred during his pilgrimage to Makkah. Prior to pilgrimage, Malcolm preached an angry message of separation against all whites, which were characterized as "blue-eyed devils" and collectively stereotyped as oppressors. During the cleansing process of Hajj, Muslims from all countries of the world unite and perform the same rituals for the same objective-forgiveness for past sins. Through Hajj, Malcolm ate and lived with white people. All the pilgrims-white, black, old, young- interacted with each other through mutual dignity, support, and love. The irony of Malcolm's interaction with white people proves the change that Malcolm underwent. He no longer hated a certain group of people, quite the contrary; he now loathed and rallied against any form of oppression or injustice against any group of people. The Hajj served as a religious reintegration for Malcolm, broadening his scope.

Returning from pilgrimage, Malcolm was both physically and intellectually different. The turning point of Malcolm's religious objective occurred during Hajj when he stated: "While I was on the top of Mount Arafat I swore to Allah that I would eliminate racism from the American [Muslim] movement. I swore that when I got back to America, I would spread the true message of Islam, and rid its followers from any

"While I was on the top of Mount Arafat I swore to Allah that I would eliminate racism from the American [Muslim] movement."



AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996



Preston Wilcox
271 Dr. M.L.K. Jr Blvd. # 310
New York NY 10027

deviation." Instead of using the black separatist movement to alleviate the injustice against the black community, Malcolm or EL Hajj Malik Shabazz preached Islam as the ultimate equator for all of humanity. He stated, "America needs to understand Islam, because it is the religion that erases the race problem from its society." Malcolm defined himself first and foremost as a Muslim. In all his public addresses, he reminded his audience through his eloquence that he was Muslim and it was Islam that "reached down into the mud of life to [lift him] up, to save [him] from being what [he] inevitably would have been..."

The Legacy of Malcolm X

The life of Malcolm embodies the ideal search for truth through the path of religious conversion. In Malcolm's example, one senses his deep faith and desire for the religion that addresses his intellect and places tranquility in his soul through brotherhood and love. Malcolm's description of why he accepted Islam explains the appeal and the transformation from the darkness of racism to the light of brotherhood. The reason Islam was embedded in his heart was that he "began to think of the secret of Muslim's power. I was eager to find something full of strength and dignity until I discovered it in that religion [Islam]."

Malcolm's quest to find truth, also exhibits one of the major attributes of Islam, forgiveness of past sins. The forbearance of Islam, that treats converts as Muslims with a clean slate and replaces the past sins to good deeds, further beautified Malcolm's conversion. The knowledge of Islam's mercy on all of humanity and forgiveness for those who repent was reiterated in Malcolm's immense confidence in Allah's compassion when he states, "I have so much faith in Allah, and in right, and in my people, that I believe I can come back and start from scratch if it is necessary and as long as I mean right, Allah will bless me with success and our people will help me in this fight. I love all of you and pray Allah will bless all of you." Hence, the struggle against injustice continued, but adopted a different form.

Rather than a political objective, abolishing oppression became an Islamic duty, and the role of Muslims as the "servants of Allah" unites through harmony and love. Malcolm's amazing road to conversion leaves one to reflect on the

guidance in Sura 5:16 where Allah says: "Wherewith Allah guides all who seek His good pleasure to ways of peace an safety, and leads them out of darkness, by His Will, Unto the light, -guids them to a path that is straight." •

SUPPORT MUSLIM BUSINESSES!

PETITION

for

Malcolm Shabazz

Whereas, prosecutors representing the State of New York have declared an intention to prosecute MALCOLM SHABAZZ, the 12-year-old grandson of MALCOLM X, "to the fullest" extent of the law, and

Whereas, evidence has shown that MALCOLM SHABAZZ was in such a fragile state of mind that he did not and could not have foreseen that a fire he allegedly started would cause injury to his grandmother, the Honorable DR. BETTY SHABAZZ, (the widow of MALCOLM X whom MALCOLM SHABAZZ loves dearly), and

Whereas, prosecutors are aware that MALCOLM SHABAZZ needs psychological attention instead of criminal prosecution,

We, the undersigned, are hereby requesting that any and all pending or contemplated criminal charges against MALCOLM SHABAZZ be dropped, and that such prosecution be cancelled on the condition that MALCOLM SHABAZZ gets the emotional and psychological counseling he so direly needs.

PETITIONER'S NAME (PLEASE PRINT) CITY, STATE, & ZIP CODE

MAIL TO: AFRAM, 271 W. 125th Street, Harlem, N.Y. 10027 - 4424

AFRAM sent out 50 of these forms, only 2 were returned; one by Mumia Abu Jamal and another, re-circulated by him! "WE AIN'T READY!" (12/13/01)

Some of the Greatest Minds

Were

Once in Prison....

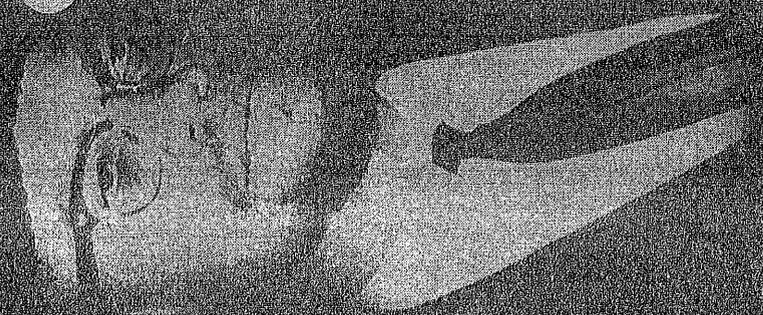
Become part of a ten-year tradition.
Join other volunteers as they tutor at the
Ventury County Youth Facility.

Transportation provided by YTP.
All volunteers must provide
proof of TB-skin test (within past year).

E-mail ytp@ucla.edu for
an application form.
310.825.0747

all site visits are made on Saturdays

incarcerated
youth
tutorial
project
YTP



Malcolm X Lovers Network
an aframnewservice
271 West 125 St. #310
Village of Harlem, NY 10027

TRAITOR IS MOVED FROM BOX TO BRIG

AFRAM suspects that blud brother's, MLK, Jr. and MX, were both perceived as being "TRAITORS", while they lived because they were not perceive PEACE As merely being QUIET.
PW - 12/15/01

By DOUGLAS WIGHT

John Walker, the American traitor who fought for the Taliban, has been moved from his rat box in the desert to a U.S. Navy ship, officials said yesterday.

U.S. officials said he was being well cared for on the USS Peleliu in the Arabian Sea.

Walker, 20, had been held in a shipping container at a remote Marine base in Afghanistan while the Justice Department contemplated what to do with him.

Gen. Tommy Franks, the U.S. war commander, told a news conference that Walker had been flown to the USS Peleliu, where he was "safe and being well cared for."

He will remain there until the Bush administration decides whether to process him in the military or civilian judicial system, Franks said.

"We are hopeful that he is on his way home to the United States," Walker's family said in a statement released through their lawyer, James Brosnahan. "We are still anxious to see him as soon as possible and want very much for John to have an opportunity to speak to his attorney."



JOHN WALKER
Captive on U.S. ship.

The turncoat Californian had been a lone prisoner in the makeshift detention center — a metal box 10 feet high, 10 feet wide and 25 feet long — at Camp Rhino southwest of Kandahar after surrendering at Mazar-e-Sharif on Nov. 24.

He has been recovering from a gunshot wound in his leg, suffered in the prison uprising that cost CIA agent Johnny "Mike" Spann his life.

It was still not clear what the Bush administration intended to do with Walker, who could still face treason charges.

The Defense Depart-

ment said he is still classified as a "battlefield detainee."

Air Force Gen. Richard Myers, chairman of the Joint Chiefs of Staff, said last week Walker has been providing information to U.S. interrogators.

"He's been pretty close to the action, and he has provided, from the Afghan perspective, some useful information," Myers said.

Walker was being interrogated by FBI this week after claiming Osama bin Laden was plotting a biological attack against the United States this weekend at the end of the Muslim celebration of Ramadan tomorrow.

But his claims were dismissed by U.S. officials as Taliban rumors.

Walker, originally from the San Francisco Bay Area, converted to Islam when he was 16, and changed his name to Abdul Hamid after reading the autobiography of Malcolm X.

He eventually ended up in Afghanistan, and first fought for the Taliban this past summer in Kashmir against the Pakistanis.

After Sept. 11 and the U.S. retaliatory airstrikes began, he joined the fight against the Northern Alliance in Konduz before finally ending up in Mazar-e-Sharif.

Kwanzaa

Community Healthcare Network's Helen B. Atkinson Center and DR. Betty Shabazz Center announce a new dental program

The Community Healthcare Network began providing dental services to the residents of Central Harlem and East New York in October 2001. This program is being implemented in an effort to help alleviate the effects of poor oral health that are occurring in minority communities. The two Centers offering comprehensive dental services are the Helen B. Atkinson Center, located at 81 West 115th St. in Manhattan and the Dr. Betty Shabazz Center located at 999 Blake Avenue in Brooklyn. We believe that oral health is integral to the gener-

al health of our patients.

Part of staying healthy is getting regular dental check ups before you have a problem. Because of fear, people may avoid or postpone needed care, thus making oral problems even worse. Oral disorders such as missing teeth may undermine self-image and self-esteem, discourage normal social interaction, and lead to chronic stress and depression. They may also interfere with vital functions such as breathing, eating, swallowing, and speaking and with activities of daily living such as work, school and family interactions.

At Community Healthcare Network, we strive to help our patients enjoy good oral health. We work with patients to provide safe, effective and comfortable measures to

prevent and treat the most common dental diseases. Our dental professionals care about our patients and provide a full range of high quality oral health services.

Dental Services we offer include the following: Oral exams, Cleanings, X-rays, Fillings, Bonding, Prevention & Education, Extractions (removing teeth), Dentures/false teeth, Caps/Crowns, Root Canal treatment, and treatment of gum disease.

The United States Surgeon General recently released a report on Oral Health in America. Among other items in that report, the Surgeon-General says, "the burden of oral diseases is spread unevenly throughout the population. Many more poor people and some racial/ethnic minority groups have untreated oral disease

than does the population as a whole." He went on to say, "there are profound and consequential oral health disparities with the American population." The major message of the report is that oral health means much more than healthy teeth, and is integral to the general health and well-being of all Americans. Oral health must be included in the provision and design of community programs.

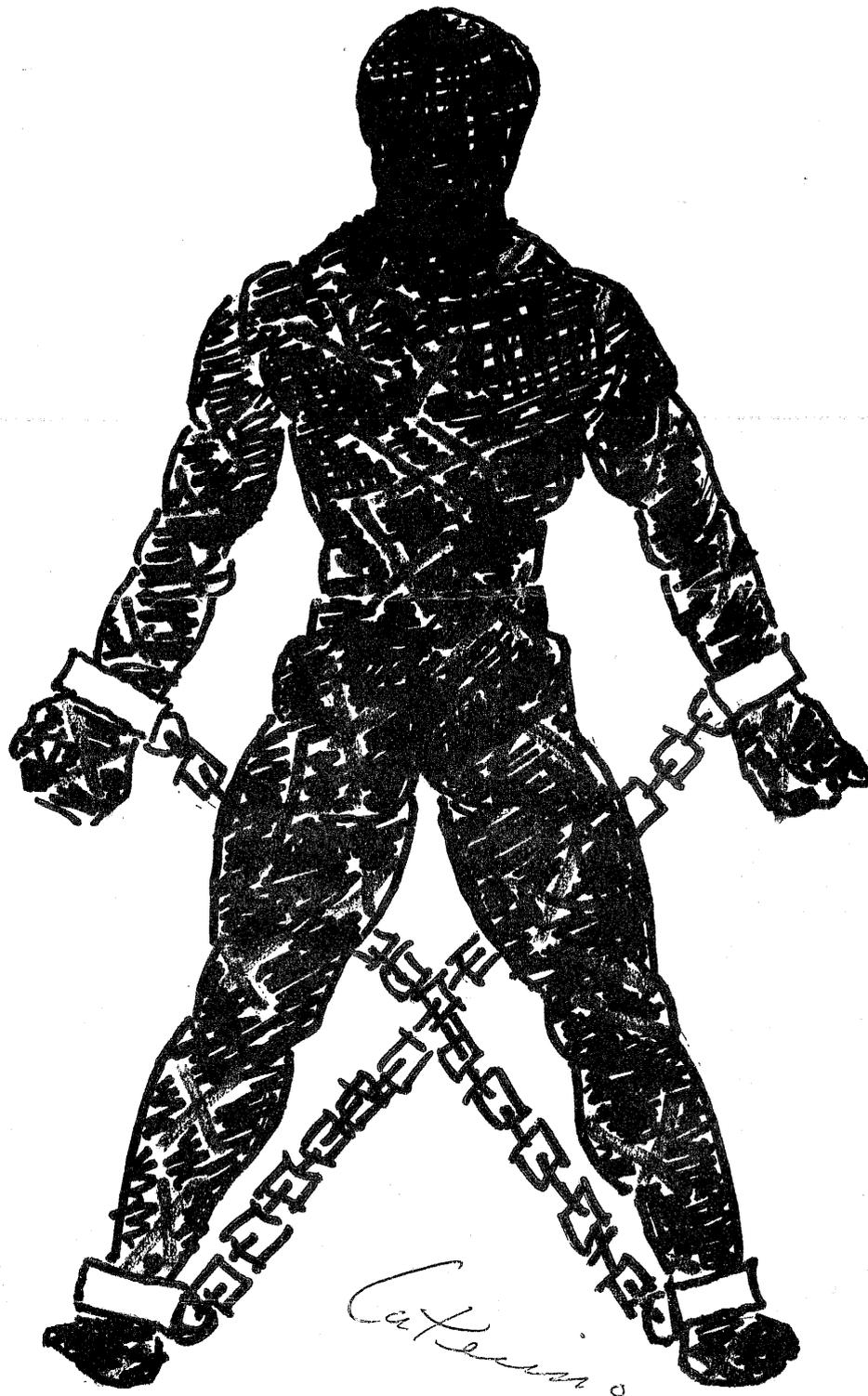
"I am very pleased to have been able to provide funding for the Community Healthcare Network, and to the Helen B. Atkinson Center in particular. Residents of Central Harlem have some of the most profound healthcare needs in the nation, and, unfortunately, not enough healthcare providers. Community Healthcare Network's

HBA Center provides much needed oral health services to the people of Central Harlem, one service that too many people frequently overlook. In fact, oral health is an important way to keep the whole body healthy, and there is a wide disparity in the availability of this

kind of healthcare in too many of our communities. That is why I am particularly pleased that we are helping to close the gap by providing quality care to all New Yorkers," said Borough President Fields. Catherine M. Abate, President and CEO of CHN, said, "The implementation of this new program will go a long way towards lowering the alarmingly high rates of oral disease and disorders among the residents of two New York City communities. We are answering the

call of Surgeon General to provide a coordinated effort to overcome the educational, environmental, social, health systems and financial barriers that have created vulnerable populations whose oral health is at risk. It is a full acknowledgement that oral diseases and disorders in and of themselves affect health and well-being through life."

Christine Reid, Helen B. Atkinson Center Director, said, "We are delighted to have the opportunity to provide this extremely important service to the residents of Central Harlem. We have created a holistic and interactive approach to oral health management and disease prevention. Our goal is to help more people in Harlem to successfully prevent oral disease and to remain healthy."



**They used FORCE to put us in chains;
But they can't chain your mind
without your willing cooperation.
Slavery will never end.**

Brother Preston Wilcox
AFRAMemories
12/13/01

"
... The just man
does not argue for his
rights; it is for others
that he stands &
fights."

Hey Preston,
This card's for you
... the justest man
I know, thanks for
the encouragement

12/13/01

Francis

Cateina

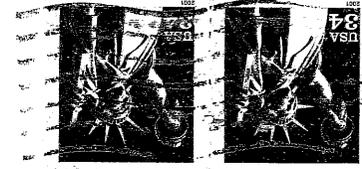
Witcox

271 W 125 #310

Village of Haverhill, N.Y. 10027-4424

(212) 280-0996

More to follow.
Regards to Spider



Profr, Abdul Akhlimat

African American Studies

2100 University Hall

2801 Bancroft Ave

Toledo, OH 43606

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St., Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.cerbook.com/afram.htm>
Email: afram2@aol.com -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afram2@hotmail.com

Adam Clayton Powell, Jr. On:

MALCOLM X

Malcolm X, one of the great minds we black people lost, was a dear friend of mine. As time went on we became extremely close because I was able to give him a better understanding of his religion. At the time we became acquainted he thought that Christianity was the white man's religion and that Islamism, or Muslimism, was the black man's religion. I pointed to the Coptic cross in the Abyssinian Baptist Church and said to him. "This is where Christianity began - in Ethiopia. It wasn't until A.D. 329 that Constantine recognized Christianity, but long before that there was the Coptic Church.

I also taught Malcolm that his concepts of Muslimism were incorrect, and I urged him to go to the Arab countries and if possible to Mecca to find out what Islam really was. This he did. After his return from Mecca he held a press conference at which he stated that he had found outstanding leaders of the Muslim religion who were white, with blue eyes and blond hair, and that he knew he had been wrong in his previous thinking on that point. Evidently his changed attitude did not find favor with all his followers because two months after this Malcolm X was assassinated.²⁰

SOURCE: Alexander, F. Curtis. Adam Clayton Powell, Jr.:
A Black Power Political Educator. New York:
E.C.A. Associates, 1983, p. 91. See over..

11/19/99

Check out AFRAM's Malcolm X Curriculum of Liberation,
Email Address: afram2@aol.com or send a s.a.s.e.

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$2.00 + s.a.s.e. (32¢);
payable to "AFRAM".

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

AFRAM news services REPRINTS
271 West 125 St. Ste. 310
Village of Harlem, NY 10027
(212) 280-0996



ACP, Sr.

ACP, Jr.



ACP, Jr.

Rev. Milton Galaminson,
School Inter-
gration

Jesse Gray,
Rent Strikes

Malcolm X/El Hajj
Malik El Shabazz

SOURCE: Mwadilifu, Mwalimu I. Adam Clayton Powell, Jr
Speaks Out. New York: E.C.A. Associates,
1990, p. 38.

Subscribe at \$15/yr., \$50/yr.
& \$100/yr.; monthly, 10 pp.

Ind., Org., Libraries.
Payable to "AFRAM"

FOR AS LONG AS WE WILL NOT DO FOR SELF -
YOU WILL REMAIN SLAVES IN AN OTHERWISE FREE SOCIETY.



YOU MUST STRIVE TO PROVIDE THE BASICS
THROUGH COMMUNITY CONTROL & SELF DETERMINATION
FOOD, SHELTER, CLOTHING
SCHOOLS - HOUSING - BUSINESS - GROCERY STORES
DAY CARE CENTERS
EACH OF THESE WILL PROVIDE SERVICES AND
EMPLOYMENT WITHIN YOUR COMMUNITY.
YOU HAVE NO CHOICE. WHAT WILL WE PROVIDE FOR
THE FUTURE, OUR CHILDREN?
TOWARDS THE 80's STRIVE ON!

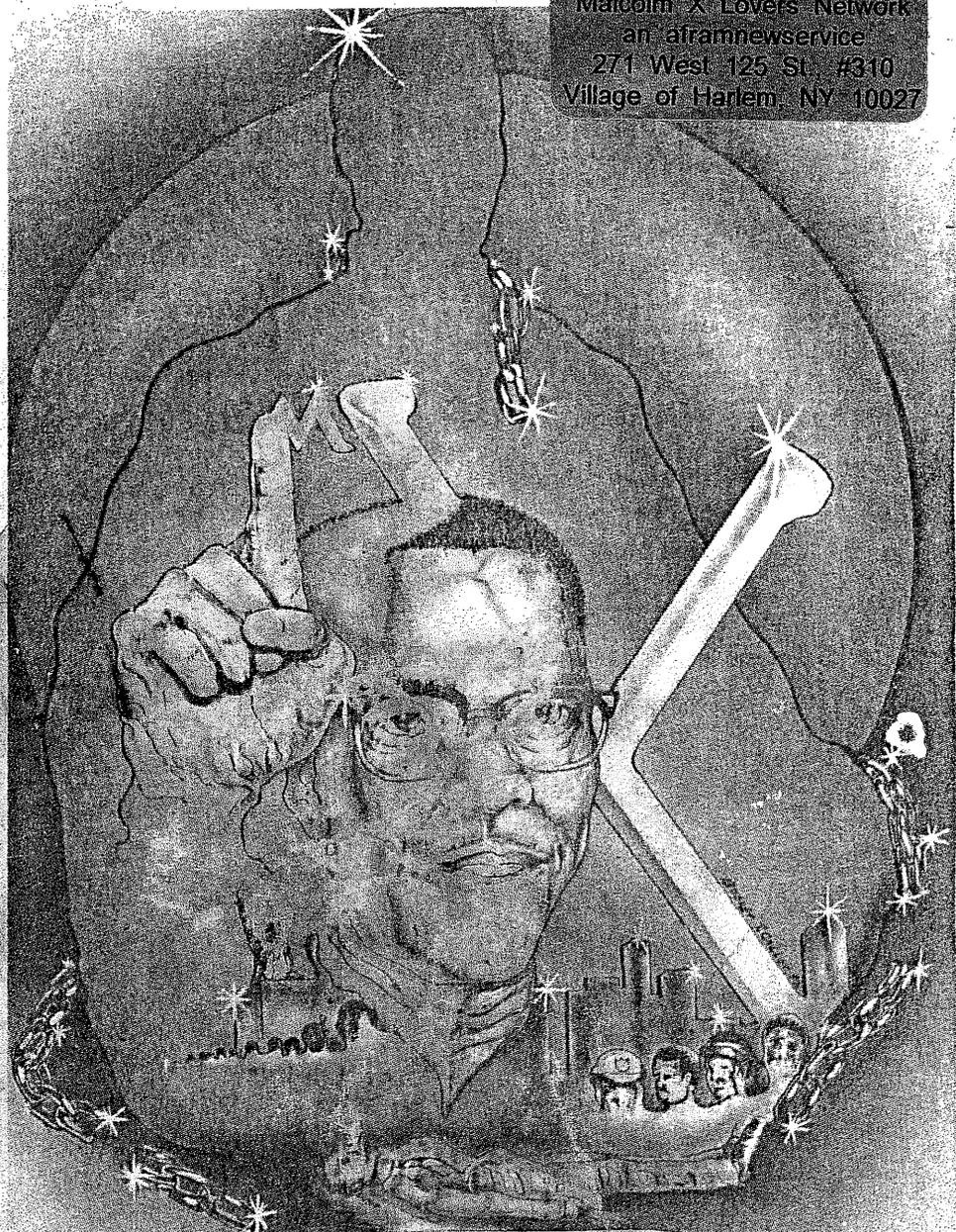
PEACE

MALCOLM X - EL-HAJJ MALIK EL-SHABAZZ

271 West 125 St., # 310 -4424
Village of Harlem, N.Y. 10027

AFRAM's Malcolm X Files

Malcolm X Lovers Network
an aframnewservice
271 West 125 St. #310
Village of Harlem, NY 10027



- 1) OUR PROBLEM HAS TO BE SOLVED BY US.
- 2) WE HAVE TO DO IT OUR SELF
- 3) OUR CONDITION HAS TO BE CORRECTED BY OURSELVES

Lets work together in harmony and unity to in some way
eliminate the evils that are destroying the moral fiber of our
community. Evils like drug addition, drunkenness, illegitimacy,
brought about by loose sexual behavior, fornication and adultery.

1. Prevent the coalition of militant Black Nationalist groups. In unity there is strength; a truth that is no less valid for its bitterness. An effective coalition of Black Nationalist groups might be the first step toward a real Zulu-Nau in America, the beginning of a true Black Revolution.

2. This campaign should be conducted to prevent the rise of a Black Messiah who would unify and direct the militant Black Nationalist movement. Malcolm X might have been such a messiah. He is the martyr of the movement today. King could be a very real contender for this position should he abandon his hip-hopped, chicken-like white liberal doctrines and embrace Black Nationalism.

TO: FBI agents and field officers
FROM: J. Edgar Hoover
April 4, 1969: King assassinated.



Religion

Malcolm: This afternoon it's not our intention to talk religion. We're going to forget religion. If we bring up religion, we'll be in an argument. And the way to keep away from arguments and differences, as I said earlier, is to put your religion at home, in the closet, keep it between you and your God. Because if it hasn't done anything more for you than it has, you need to forget it anyway.

Group on Advanced Leadership meeting, Detroit, April 12, 1964

We want to have just an off-the-cuff chat between you and me, us. We want to talk right down to earth in a language that everybody here can easily understand. We all agree tonight, all of the speakers have agreed, that America has a very serious problem. Not only does America have a very serious problem, but our people have a very serious problem. America's problem is us. We're her problem. The only reason she has a problem is she doesn't want us here. And every time you look at yourself, be you black, brown, red or yellow, a so-called Negro, you represent a person who poses such a serious problem for America because you're not wanted. Once you face this as a fact, then you can start plotting a course that will make you appear intelligent, instead of unintelligent.

What you and I need to do is learn to forget our differences. When we come together, we don't come together as Baptists or Methodists. You don't catch hell because you're a Baptist, and you don't catch hell because you're a Methodist. You don't catch hell because you're a Methodist or Baptist, you don't catch hell because you're a Democrat or a Republican, you don't catch hell because you're a Mason or an Elk, and you sure don't catch hell because you're an American; because if you were an American, you wouldn't catch hell. You catch hell because you're a black man. You catch hell, all of us catch hell, for the same reason.

So we're all black people, so-called Negroes, second-class citizens, ex-slaves. You're nothing but an ex-slave. You don't like to be told that. But what else are you? You are ex-slaves. You didn't come here on the "Mayflower." You came here on a slave ship. In chains, like a horse, or a cow, or a chicken. And you were brought here by the people who came here on the "Mayflower," you were brought here by the so-called Pilgrims, or Founding Fathers. They were the ones who brought you here.

We have a common enemy. We have this in common: We have a common oppressor, a common exploiter, and a common discriminator. But once we all realize that we have a common enemy, then we unite—on the basis of what we have in common. And what we have foremost in common is that enemy—the white man. He's an enemy to all of us. I know some of you all think that some of them aren't enemies. Time will tell.

In Bandung back in, I think, 1954, was the first unity meeting in centuries of black people. And once you study what happened at the Bandung conference, and the results of the Bandung conference, it actually serves as a model for the same procedure you and I can use to get our problems solved. At Bandung all the nations came together, the dark nations from Africa and Asia. Some of them were Buddhists, some of them were Muslims, some of them were Christians, some were Confucianists, some were atheists. Despite their religious differences, they came together. Some were communists, some were socialists, some were capitalists—despite their economic and political differences, they came together. All of them were black, brown, red or yellow.

The number-one thing that was not allowed to attend the Bandung conference was the white man. He couldn't come. Once they excluded the white man, they found that they could get together. Once they kept him out, everybody else fell right in and fell in line. This is the thing that you and I have to understand. And these people who came together didn't have nuclear weapons, they didn't have jet planes, they didn't have all of the heavy armaments that the white man has. But they had unity.

They were able to submerge their little petty differences and agree on one thing: That there one African came from Kenya and was being colonized by the Englishman, and another African came from the Congo and was being colonized by the Belgian, and another African came from Guinea and was being colonized by the French, and another came from Angola and was being colonized by the Portuguese. When they came to the Bandung conference, they looked at the Portuguese, and at the Frenchman, and at the Englishman, and at the Dutchman, and learned or realized the one thing that all of them had in common—they were all from Europe, they were all Europeans, blond, blue-eyed and white skins. They began to recognize who their enemy was. The same man that was colonizing our people in Kenya was colonizing our people in the Congo. The same one in the Congo was colonizing our people in South Africa, and in Southern Rhodesia, and in Burma, and in India, and in Afghanistan, and in Pakistan. They realized all over the world where the dark man was being exploited, he was being exploited by the white man. So they got together on this basis—that they had a common enemy.

have a common enemy, whether he's in Georgia or Michigan, whether he's in California or New York. He's the same man—blue eyes and blond hair and pale skin—the same man. So what we have to do is what they did. They agreed to stop quarreling among themselves. Any little spat that they had, they'd settle it among themselves, go into a huddle—don't let the enemy know that you've got a disagreement.

Instead of airing our differences in public, we have to realize we're all the same family. And when you have a family squabble, you don't get out on the sidewalk. If you do, everybody calls you uncouth, unrefined, uncivilized, savage. If you don't make it at home, you settle it at home; you get in the closet, argue it out behind closed doors, and then when you come out on the street, you pose a common front, a united front. And this is what we need to do in the community, and in the city, and in the state. We need to stop airing our differences in front of the white man, put the white man out of our meetings, and then sit down and talk shop with each other. That's what we've got to do.

I would like to make a few comments concerning the difference between the black revolution and the Negro revolution. Are they both the same? And if they're not, what is the difference? What is the difference between a black revolution and a Negro revolution? First, what is a revolution? Sometimes I'm inclined to believe that many of our people are using this word "revolution" loosely, without taking careful consideration of what this word actually means, and what its historic characteristics are. When you study the historic nature of revolutions, the motive of a revolution, the objective of a revolution, the result of a revolution, and the methods used in a revolution, you may change words. You may devise another program, you may change your goal and you may change your mind.

Look at the American Revolution in 1776. That revolution was for what? For land. Why did they want land? Independence. How was it carried out? Bloodshed. Number one, it was based on land, the basis of independence. And the only way they could get it was bloodshed. The French Revolution—what was it based on? The landless against the landlord. What was it for? Land. How did they get it? Bloodshed. Was no love lost, was no compromise, was no negotiation. I'm telling you—you don't know what a revolution is.

I'm a Field Negro

Malcolm: I have to say this, then I'll sit down. Back during slavery, when people like me talked to the slaves, they didn't kill them, they sent some old house Negro along behind him to undo what he said. You have to read the history of slavery to understand this.

There were two kinds of Negroes. There was that old house Negro and the field Negro. And the house Negro always looked out for his master. When the field Negroes got too much out of line, he held them back in check. He put them back on the plantation.

The house Negro could afford to do that because he lived better than the field Negro. He ate better, he dressed better, and he lived in a better house. He lived right up next to his master—in the attic or the basement. He ate the same food as his master and wore his same clothes. And he could talk just like his master—good diction. And he loved his master more than his master loved himself. That's why he didn't want his master to get hurt.

If the master got hurt, he'd say: "What's the matter, boss, we sick?" When the master's house caught afire, he'd try and put out the fire. He didn't want his master's house burnt. He never wanted his master's property threatened. And he was more defensive of it than his master was. That was the house Negro.

But then you had some field Negroes, who lived in huts, had nothing to lose. They wore the worst kind of clothes. They ate the worst food. And they caught hell. They felt the sting of the lash. They hated this land.

You know what they did? If the master got sick, they'd pray that the master'd die. If the master's house caught afire, they'd pray for a strong wind to come along. This was the difference between the two.

And today you still have house Negroes and field Negroes.

I'm a field Negro. If I can't live in the house as a human being, I'm praying for a wind to come along. If the master won't treat me right and he's sick, I'll call the doctor to go in the other direction. But if all of us are going to live as human beings, then I'm for a society of human beings that can practice brotherhood.

But before I sit down, I want to thank you for listening to me. I hope I haven't put anybody on the spot. I'm not intending to try and stir you up and make you do something that you wouldn't have done anyway.

I pray that God will bless you in everything that you do. I pray that you will grow intellectually, so that you can understand the problems of the world and where you fit into that world picture. And I pray that all the fear that is evident in your heart will be taken out, and when you know that that man—if you know he's nothing but a coward, you won't fear him. If he wasn't a coward, he wouldn't gang up on you. This is how they function: They function in mobs—that's a coward. They put on a sheet so you won't know who they are—that's a coward.

Now the time will come when that sheet will be ripped off. If the federal government doesn't take it off, we'll take it off. Thank you.

Selma, Alabama, February 4, 1965

Right now in New York we have a couple of cases where the police grabbed a brother and beat him unmercifully—and charged him with assaulting them. They used the press to make it look like he is the criminal and they are the victims. This is how they do it, and if you study how they do it here then you'll know how they do it over there. It's the same game going all the time, and if you and I don't awaken and see what this man is doing to us, then it will be too late. They may have the gas ovens built before you realize that they're already hot.

One of the shrewd ways that they project us in the image of a criminal is that they take statistics and with the press feed these statistics to the public, primarily the white public. Because there are some well-meaning persons in the white public as well as bad-meaning persons in the white public. And whatever the government is going to do, it always wants the public on its side—whether it is the local government, state government or federal government. At the local level, they will create an image by feeding statistics to the public through the press showing the high crime rate in the Negro community. As soon as this high crime rate is emphasized through the press, then people begin to look upon the Negro community as a community of criminals.

And then any Negro in the community can be stopped in the street. "Put your hands up," and they pat you down. Might be a doctor, a lawyer, a preacher or some other kind of Uncle Tom, but despite your professional standing, you'll find that you're the same victim as the man who's in the alley. Just because you're black and you live in a black community which has been projected as a community of criminals. And once the public accepts this image, it also paves the way for police-state type of activity in the Negro community— they can use any kind of brutal methods to suppress blacks because they're criminals anyway. And what has given us this image? The press again, by letting the power structure or the racist element in the power structure use them in that way.

And when you and I here in Detroit and in Michigan and in America who have been awakened today look around us, we too realize here in America we all

A Master Hate-Teacher

Malcolm: Somebody's got nerve enough, some whites have the audacity, to refer to me as a hate teacher. If I'm teaching someone to hate, I'm teaching them to hate the Ku Klux Klan. But here and in America they have taught us to hate ourselves. To hate our skin, to hate our hair, to hate our features, hate our blood, hate what we are. Why, Uncle Sam is a master hate-teacher, so much so that he makes someone think he's teaching law when he's teaching hate. When you've made a man hate himself, you've really got it and gone.

London School of Economics, February, 1965

YOU GOT A BAD HABIT
So, since you and I can realize we're all in the same boat catching the same hell from the same man, it's time for you and me to unite, to get together and get this big white ape off our back. You got a bad habit, you're hooked and don't know it. You got what is known as the white disease. You think you can't get along without the white man, you think you can't get some clothes without the white man, you think you can't get a house without the white man, you think you can't even get a job without the white man, you're worse than a man who thinks he can't get along without heroin, you're worse than a man who thinks he can't get along without morphine. You're in worse shape than the junkie because the junkie only have a little monkey on his back and you're running around with a big white ape name Uncle Sam on your back.

"ONE OF THE FIRST THINGS I THINK YOUNG PEOPLE, ESPECIALLY NOWADAYS, SHOULD LEARN IS HOW TO SEE FOR YOURSELF AND LISTEN FOR YOURSELF AND THINK FOR YOURSELF. THEN YOU CAN COME TO AN INTELLIGENT DECISION FOR YOURSELF. IF YOU FORM THE HABIT OF GOING BY WHAT YOU HEAR OTHERS SAY ABOUT SOMEONE, OR GOING BY WHAT OTHERS THINK ABOUT SOMEONE, INSTEAD OF SEARCHING THAT THING OUT FOR YOURSELF AND SEEING FOR YOURSELF, YOU WILL BE WALKING WEST WHEN YOU THINK YOU'RE GOING EAST, AND YOU WILL BE WALKING EAST WHEN YOU THINK YOU'RE GOING WEST. THIS GENERATION, ESPECIALLY OF OUR PEOPLE, HAS A BURDEN, MORE SO THAN ANY OTHER TIME IN HISTORY. THE MOST IMPORTANT THING THAT WE CAN LEARN TO DO TODAY IS THINK FOR OURSELVES."

"IT'S GOOD TO KEEP WIDE-OPEN EARS AND LISTEN TO WHAT EVERYBODY ELSE HAS TO SAY, BUT WHEN YOU COME TO MAKE A DECISION, YOU HAVE TO WEIGH ALL OF WHAT YOU'VE HEARD ON ITS OWN, AND PLACE IT WHERE IT BELONGS, AND COME TO A DECISION FOR YOURSELF; YOU'LL NEVER REGRET IT. BUT IF YOU FORM THE HABIT OF TAKING WHAT SOMEONE ELSE SAYS ABOUT A THING WITHOUT CHECKING IT OUT FOR YOURSELF, YOU'LL FIND THAT OTHER PEOPLE WILL HAVE YOU HATING YOUR FRIENDS AND LOVING YOUR ENEMIES. THIS IS ONE OF THE THINGS THAT OUR PEOPLE ARE BEGINNING TO LEARN TODAY—THAT IT IS VERY IMPORTANT TO THINK OUT A SITUATION FOR YOURSELF. IF YOU DON'T DO IT, YOU'LL ALWAYS BE MANEUVERED INTO A SITUATION WHERE YOU ARE NEVER FIGHTING YOUR ACTUAL ENEMIES, WHERE YOU WILL FIND YOURSELF FIGHTING YOUR OWN SELF."

Haji Malik (Malcolm)

Malcolm: I don't believe in any form of unjustified extremism, but I believe that when a man is exercising extremism, a human being is exercising extremism, in defense of liberty for human beings, it's no vice. And when one is moderate in the pursuit of justice for human beings, I say he's a sinner. And I might add in my conclusion—in fact, America is one of the best examples, when you read its history, about extremism. Old Patrick Henry said "liberty or death"—that's extreme, very extreme.

I read once, passingly, about a man named Shakespeare—I only read about him passingly, but I remember one thing he wrote that kind of moved me. He put it in the mouth of Hamlet, I think it was, who said, "To be or not to be"—he was in doubt about something—"whether it was nobler in the mind to suffer the slings and arrows of outrageous fortune"—moderation—"or to take up arms against a sea of troubles, and by opposing end them." And I go for that. If you take up arms, you'll end it. But if you sit around and wait for the one who's in power to make up his mind that he should end it, you'll be waiting a long time.

And in my opinion the young generation of whites, blacks, browns, whatever else there is, you're living at a time of extremism, a time of revolution, a time when there's got to be a change. People in power have misused it, and now there has to be a change and a better world has to be built, and the only way it's going to be built is with extreme methods. I for one will join in with anyone, I don't care what color you are, as long as you want to change this miserable condition that exists on this earth. Thank you.

Oxford Union Society debate, December 3, 1964

My dear Prince Preston,

It's always great hearing you, an old comrade in struggle, your persistent struggles and commitment for our genuine liberation and self-determination.

I do hope it will be possible for you, Alice Winton & Herman to meet at my home when ^{Kazonga} he is in town to discuss Malcom. If not, we can certainly do something to get together later.

Your recent publication, featuring the Statement To The Press by Malcolm in Cairo at the 2nd African Summit Conference in Aug. 1964, was especially valuable for me. Hence my request that you send a copy of it to the following:

- 1) Rick Clemmons, 4704 East Capitol St. N.E., apt 56, Washington, D.C. 20019
- 2) Jerry Flaughton, 133 Duane St., NYC
- 3) Rev Herbert Daughtry, Church of the Lord, 415 Atlantic Ave, Bklyn, ny 11217
- 4) Dr. James Macintosh, CEMOTAP, P.O. Box 120340, St. Albans Station, St. Albans, ny 11412
- 5) Lenola Bergman, 1516 Santa Clara Avenue, Richmond, Ca. 94804
- 6) Mr. & Mrs. A. Laws, 3223 F 38 Way South, St. Petersburg, Fla. 33711
- 7) Robert Williams, P.O. Box 611 (over) Baldwin, Mich. 49304

If any of them are already on your mailing list please substitute any of the following:

- 1) Hermon Ferguson, 168-40 127 Avenue
Jamaica, NY 11434
- 2) Samori Marksman, Station WBAI
- 3) Uola Plummer, 189-14 117 Road, St. Albans.
NY 11412
- 4) David Moore, 1218 Virginia Park, Detroit
Mich 48202
- 5) Prof. Ronald Bailey, Dept. of African American
Studies, Northeastern University, 132
Tightenale Hall, Boston, Mass. 02115

I assume Dr. John H. Clarke, Prof. L. Jeffries,
Alma Mulzac, Les Payne (Newsday), & Karenga
are already familiar with AFRAM files.

You must accept the enclosed bill to
help defray cost. I can afford it - the least I
can do to help promote dissemination of
your important documents!

Love,

Vicki

P.S. If you wish, you can include a note that your paper
is sent at my suggestion.

To: Recipient: Queen Vickie GARVIN has announced
you as Radical Royalty! FW 10/23/94

ALICE M. WINDOM
P. O. BOX 4846
ST. LOUIS, MISSOURI 63108

2.26.02

Nana Preston,

I've postponed writing although you're so often on my mind, because my life is just no other way to say it - crap. Barely a year ago - mid April - my house caught fire from an overheated extension cord. My library was burnt out and I lost hundreds of books, magazines, documents. I was away and returned the next day. Walking up the street from the bus stop, I smelled smoke several houses down the street, then saw boards at my first and second floor windows. I nearly collapsed, and was grateful my nephew was in his house next door. He had been at home when the fire broke out and prepared me for what I saw on entry. Devastating to see book debris two feet high, the built-in oak bookcases badly scorched and the moveable cases destroyed.

Since I wanted to catalogue the lost items I spent months going through the debris page by page. It took one month to uncover enough of the floor so my brother could cut up the carpet, which was so waterlogged that several floorboards were warped up into rigid Vs (or Λ s, actually). Since so many of my books are irreplaceable, I salvaged as many as possible - taping burnt spines, printing titles on masking tape, stapling and taping. Two other rooms were badly damaged and, top to bottom, the house is blackened by smoke. My brother & sister-in-law, Jack & Charlotte, took me in and I'm still living with them.

Thieves broke in a few nights later and cut out my beautiful stained glass windows - the only two windows the firemen didn't break,

(2)
stole the front room mantelpiece, ripped out the bannisters and took my camcorder. When I finally began the restoration work, one of the electrician's crew went through the house, stealing small items he could tuck in his shirt and pants. He even took a box of his brass circuit breakers.

Well, let me stop before you start crying.

Sometime back I ordered Lumumba photos from you and you didn't know what I wanted. Enclosed is the piece you sent out some years back. That's the glossy photo I want. I don't recall whether I sent money. Do you?

I thought the film "Lumumba" was quite good, considering the subject's complexity. Earl Hunt had told me it's a masterpiece. I still remember where I was when I learned that his murder was confirmed: on a Chicago bus reading the headline over another passenger's shoulder. We had demonstrated for his freedom, and did so again. We knew the Americans were deeply involved in this murder. Forty years later, the Congo is still in desolate condition, the American devils rule/ruin the world with a few Arabs the only challengers.

One thing that impelled me to write was "Ali," the movie. Without a word processor or even a good typewriter, it's hard to get started on any written project. Still I want to straighten out one little moment of history to which I was witness: the only meeting in Accra between Malcolm and Muhammad Ali. Muhammad arrived in Accra the night before Malcolm's departure on May 17. Although both stayed at the Ambassador Hotel, they didn't meet because Malcolm was out until quite late. Early in the morning, a group of us went to convey Malcolm to the airport: Maya, Vicki, Julian, Frank Robinson, Helen Darden and I. As we took photos in front of the hotel, Muhammad

(7)

and his brother (Rahman was his name, I think - but this is a 37-year-old memory) came down the sidewalk, returning to the hotel after an early walk. Not expecting any unpleasantness, we stopped him and introduced ourselves. Malcolm stood back, eventually said just one word: "Hello." Muhammad cut his eyes at Malcolm, turned up his nose and walked into the hotel. Even in the early African morn with no one from the NOI present, he didn't speak one word to Malcolm. We were sorry for the painful moment. We left for the airport - where I took the portrait so many people love. Malcolm didn't go back into the hotel. The rudeness was shocking:

I go into detail about this meeting because people have described a different version from the film and I've seen a similar different version in a couple of articles. Muhammad meets Malcolm (inside or outside) the hotel and chastises him for "betraying" Elijah Muhammad.

People told me that in the film, Muhammad is told by Malcolm "This is Maya Angelou." That should have tipped off knowledgeable people.

Although Maya had been an actress and dancer before she left the states, she did not have a national reputation, and 1965 was several years before "I know why the Caged Bird Sings" catapulted her to national prominence. So there would have been no reason for Malcolm to single her out from the group for an introduction. And he didn't. He expected to be rejected even though we didn't expect it, so his only word was "Hello."

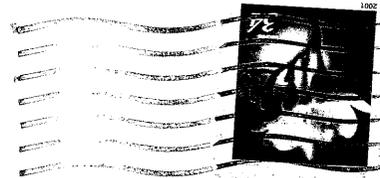
The only way I can explain the other version is that Muhammad, on return to the USA, felt compelled to assure people that he had "set Malcolm straight" so he invented the confrontation. Please use my account anyway you wish. At least see that Malcolm's daughters see it.

Take care of yourself.

Love,
Alice

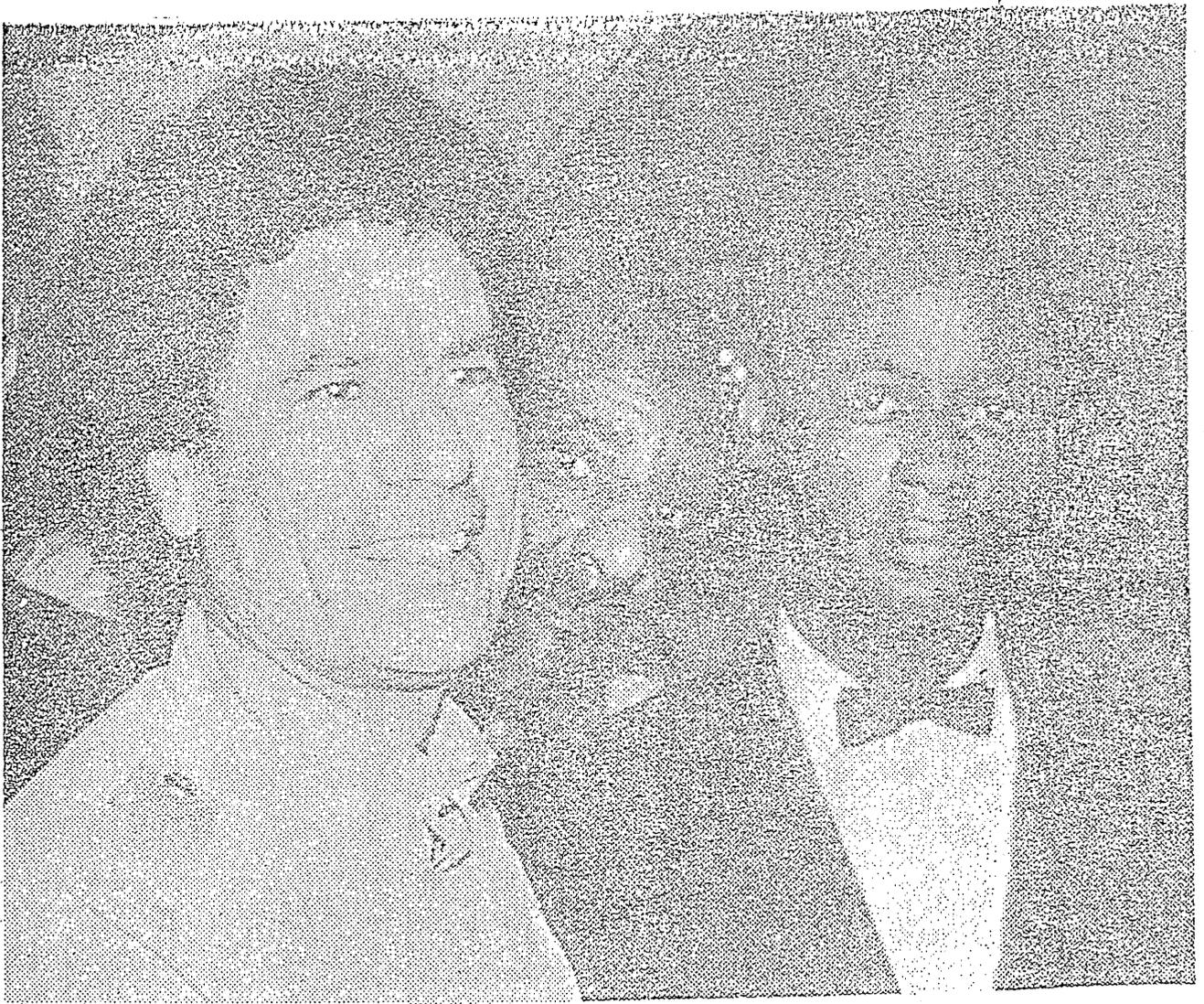


P. Wilcox
271 W. 125th St. Ste. 310
New York, NY 10027



Request to Editors

Dr. Abdul Alkalimat
African American Studies
Univ. of Toledo
2100 University Hall / 2801 Bancroft Ave
Toledo, OH 43606



... in Libya with Muammar Gadhafi.
and Dr. Khalid Muhammad..

You can't be free
if someone ^{else} lets you
be free!

—Harlem Subway Graffiti 1971

AFRAM ASSOCIATES •

Malcolm X Lovers Network
c/o AFRAM
271 West 125 St., Suite 310
Village of Harlem, NY 10027

A-F-R-A-M-E-D-I-A News Service

afram associates, inc., 68 - 72 east 131st street
harlem, n.y. 10037
(212) 281 - 6000

Knowledge is too precious
to be hoarded

AFRAM Souvenir



The African American &
Native American Delegation -
from the U.S.
meet with Colonel Muammar
Khadafy on Friday, April
8, 1983, Benghazi, Libya!

We traveled to
Libya at Libya's
expense & AFRAM
selected the
delegation!



استقبل الاخ قائد الثورة الاخ بشير صالح الرقيبى ممثل رئيس الجمهورية العربية
الصحراوية والسيد كارلوس تينيس عضو مجلس الثورة في نيكاراغوا و وفد الامريكيين
السود الذين يشركون في اعمال المنتدى العالمى الاول حول فكر معمر القذافى - الكتاب
الاخضر نظرية وتطبيقا

AFRAM Information Service Reprint: The above shows Colonel Muammar Khadafy meeting with the African American and Native American delegations from the United States on Friday, April 8, 1983 at an unknown location in a tent in Benghazi, Libya!

Yours truly - Brother Preston Wilcox - is shown only from the elbows and knees down - in white pants sitting in the lower right hand corner of the photo. Facing the reader to Colonel Khadafy's left is Robert F. Williams, formerly of Monroe, N.C., and author, Negroes With Guns.

April 20, 1983

See Over..

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

Malcolm X's letter to Elijah Muhammad

By HERB BOYD

Special to the AmNews

Once again, a piece of memorabilia belonging to Malcolm X (El Hajj Malik El-Shabazz) is the source of controversy. For the last several days, if not weeks, the Internet has been abuzz with the news that Gary Zimet of momentsintime.com has posted a notice asking \$125,000 for a letter Malcolm wrote to Elijah Muhammad. The letter, written on March 25, 1959, is both highly personal and confessional, as Malcolm offers detailed information about his sex life with his wife, Betty Shabazz, along with revelations that Zimet exudes will "change history's view of Malcolm X."

First of all, don't believe the hype! And the hype in the hands of perfidious commentators like those at the *New York Post*, which weighed in with its usual derogatory conclusions about Malcolm, makes it all the more imperative that the letter and its contents be given some historical and political context.

Zimet, it should be noted at the outset, is notorious for his mar-

keting of memorabilia, though he was not involved in the debacle surrounding the auctioning of a trove of Malcolm's personal items by Butterfield's on the eBay Web site several months ago. On Zimet's site, Malcolm's letter is being promoted right along with a letter from Adolph Hitler addressed to a South American president. The asking price of \$3,500 does not compare with the six-figure price placed on Malcolm's letter. Moreover, the site includes for sale a Cuban missile crisis map with annotations by Pres. John F. Kennedy. Back in April, the U.S. government sued Zimet and is seeking the return of Kennedy's papers from 1962, alleging the late president's secretary may have wrongfully sold or given away the documents. It is also seeking the return of papers concerning Kennedy's involvement in events following efforts by James Meredith, an African-American, to enroll in the University of Mississippi. National Guard troops were sent to stop the violence that had broken out after Meredith tried to enroll at

the segregated school.

Whether Malcolm's letter prompts a lawsuit is of no matter for those who contend that the letter was not meant for public dispersal, and to market it in such a way is a violation of Malcolm's privacy. Even so, the question of value for historians and scholars — all of whom by now have seen the letter and downloaded it from the site — or any collector seriously interested in owning the letter is debatable, since much of what it discloses has long been in the public domain.

In terms of context, Malcolm wrote this letter just a few months before his televised interview with Mike Wallace, entitled "The Hate That Hate Produced," which propelled Malcolm into the national spotlight. At that time, Malcolm and Betty had only been married a little over a year, and it is common knowledge that he was not head over heels in love with her at that time. He admitted this in his autobiography. While this is not an attempt to apologize for anything contained in the letter, one should not lose sight of the

long years of imprisonment and the subsequent celibacy Malcolm adopted before marriage, after becoming a member of the Nation of Islam. These factors, as well as the pressure he was under building the organization and running from city to city, all could have had a negative effect on their relationship, sexual and otherwise.

Without going into details, much of what Malcolm discusses has been taken up by writers and researchers before, which should certainly diminish the importance

and value of the letter. Betty Shabazz openly discussed some of the problems she was having with her husband in an essay that is included in "Malcolm X: The Man and His Times," edited by Dr. John Henrik Clarke — particularly his hesitancy about entering matrimony.

"I guess Malcolm was still a little apprehensive about marriage," Shabazz wrote. "He would tell me from time to time that the only thing he could remember about his mother and father's marriage was argument, but I told him that the one thing I wouldn't do is argue."

On several occasions, it has been reported, she left Malcolm because of his dominance and his refusal to allow her to work. (See "Loving and Losing Malcolm," *Essence*, February 1992.) This essay by Shabazz is a mixture of concern and praise, though obviously nothing is said about Malcolm's sexual prowess, save for his ability to produce an offspring whom he loved and adored.

"Malcolm was the greatest thing in my life," she concluded, "and he taught me what every female ought to learn: to live and to love as a woman, to be true to myself and my responsibilities as a mother. And to use my spiritual,

material and intellectual capacities to help build a better human society."

Of course, this was written shortly after Malcolm's assassination in 1965, and to be sure, unlike Malcolm's letter, it was written for public exposure. But even in her last days, Shabazz ~~never said or wrote anything that~~ never said or wrote anything that disclosed. And if we concede everything he said was true, this occurred at the very beginning of their marriage, a marriage that continued until he was killed.

Other than the charge of sexual impotence, which will titillate the prurient among us, Malcolm's letter has nothing that would alter impressions already gathered of him, even by the most critical feminists.

"The letter was confidentially sent to the Honorable Elijah Muhammad, and was no more meant for public exposure than one's confession to a priest," minister Conrad Muhammad said. "It not only shows the respect in which Malcolm held his mentor, but also his need to share something that was very important in his personal life. This is a sacred right between a man and his mentor, like that between a lawyer and client, doctor and patient, and should not be disclosed unless permitted by the author."

It remains unknown how Zimet acquired the letter, though it is rumored an attorney found it among some of Malcolm's possessions and decided not to discard it. Somehow, as with many such items, it made its way to Zimet.

"I ask, sir, that you exercise moral and ethical authority of critical history, along with human responsibility, and consider negotiating the letter to his family," wrote Professor Najee Muhammad of Ohio University in a letter to Zimet. "Indeed, sir, while you see the display of this letter as a boon, I see it as a bane to Malcolm, his legacy and his family."

MALCOLM X PETITION AT UAM

United African Movement, CEMOTAP and other grassroots organizations will assemble at the Oberia Dempsey Center tonight at 7 p.m. to express outrage over a June 4 article in the *New York Post* entitled "Malcolm X's sexual suffering."

According to Alton Maddox, who heads UAM, there will be a strongly worded demand for the *New York Post* to retract the scurrilous and false article and make a public apology.

A petition will be circulated throughout the audience for signatures. "We need to submit a bundle of signatures," Maddox adds.

If the rag fails to address this issue, the Black community must escalate its attack on the *Post*.

The keynote speaker for UAM's weekly, Wednesday evening forum will be Ishakamusa Barashango. His topic will be "666: The Degeneration of the Catholic Church."

Oberia Dempsey Center is located at 127 West 127th Street in Harlem. For further information call UAM at 718-834-9034.

4 June 13-June 19, 2002

A commentary:

THE NEW YORK AMSTERDAM NEWS

PAGE SIX

By RICHARD JOHNSON with PAULA FROELICH and CHRIS WILSON

June 4, 2002 -- Malcolm X's sexual suffering

MALCOLM X was a henpecked husband who couldn't keep up with his wife's sexual demands, he confided to Nation of Islam leader Elijah Muhammad in a heartfelt 1959 letter.

The type-written, single-spaced missive was rescued by a lawyer for Muhammad's family as it was about to be thrown in the trash, and now it is up for sale for \$125,000.

"This will change history's view of Malcom X," said memorabilia dealer Gary Zimet, who is marketing the very personal confession through his momentsintime.com Web site.

The letter begins, "My Dear Holy Apostle, I do not like to burden you with personal troubles of my own, but . . ."

Malcolm, who was assassinated six years later, seems aware that people were talking about his marital troubles. "I in no way said anything at any time to make my wife look bad," he writes. "But in attempting to carry the complete load with no explanation whatsoever of what made me act as I have . . . I would be doing myself some injustice."

The fiery black activist - lionized in Spike Lee's 1992 movie "Malcom X" - then defends himself against accusations of infidelity with other Nation of Islam women: "I have never made love to Sister Lucille, nor to Minister Robert's Sister (Betty Sue) . . . Sister Evelyn is the only one who had a legitimate beef against me."

Malcolm explains he married late on purpose: "I ducked, dodged, twisted, turned and ran from marriage as long as I could."

And he explains why he chose Betty Shabazz as his wife: "She was physically strong, near my height, looked something like me, and seemed to be able to produce children that would be strong and resemble us both . . . and she was the darkest of the three (she, Betty Sue and Evelyn), and I don't go too much for real light women as a wife."

Malcolm complains Betty expected him to drive her to work at 6 a.m., "which I refused to do. She had other luxurious tastes which I immediately began to curb. I really did keep her in 'jail' financially (compared to what she had been used to.)

"But the main source of our trouble was based upon SEX. She placed a great deal more stress upon it than I was physically capable of doing . . . At one time when I was going all out to try to keep her satisfied [sexually], one day she told me . . . I had never given her any real satisfaction."

After six months of abstinence, when she had her first of six daughters, the couple resumed relations. "Again she this time outright told me that . . . even though I could father a child, I was like an old man (not able to engage in the act long enough to satisfy her) . . . her remarks like this were very heartbreaking to me."

Hundreds attend tribute to Malcolm X

By **HERB BOYD**

Special to the AmNews

Dr. Yosef ben Jochannan said it has been 36 years since he had been to the grave site of Malcolm X (El Hajj Malik El-Shabazz). "I had not returned because I thought I wouldn't be able to take it," he said, his voice breaking and tears gathering in his eyes. He recalled that it was raining that day when they buried Malcolm, Feb. 27, 1965, and he watched as they threw dirt upon his coffin.

Jochannan, awash with sorrow and better known as "Dr. Ben," was among hundreds who assembled at Ferncliff Cemetery in Westchester County last Sunday afternoon to celebrate Malcolm's birthday. Malcolm, who was born in Omaha, Neb., would have been 77 years old.

"And he would have been in the forefront of the struggle for reparations," veteran activist

Herman Ferguson related, standing near an empty chair draped in a red-black-and-green flag, where a large picture of Malcolm gazed on the worshipful onlookers: "We must recommit ourselves to his revolutionary, pan-Africanist and Black nationalist legacy. We must leave here regenerated and with our commitment stronger."

Ferguson's appeal was echoed by a number of speakers, including Rodnell Collins, Malcolm's nephew, whose mother, Ella Collins, was a key architect in the annual pilgrimages to the human rights leader's resting place. "Our job is to pass on my uncle's spirit," Collins said. "He was a revolutionary who believed in one God, no matter what you choose to call him."

"We have to live in a spiritual way, like Malcolm, in order to bring about change," Sister Kephra said softly. "Our children

must see us in an African light."

Devout Muslims dressed in white, members of the New Black Panther Party arrayed in black, and a troupe of Native Americans dressed in traditional costumes encircled Malcolm and Betty Shabazz's graves.

During their tribute, the Native Americans, led by Gibran, blew conches and flutes, and danced to the beat of a ceremonial drum. "This is our second time coming here, and I'm glad that Mr. Ferguson came to the school where I teach to remind us of the event and the importance of Malcolm's life to all of us," Gibran said in an earlier interview.

Dr. James Small, who has been responsible for keeping Malcolm's legacy alive in many respects, said the turnout was only 80 to 90 percent of the normal attendance at the tribute. "But this is good, and I'm glad to see so many more younger people here," he said.

Earlier, Small said that our young people must carry on Malcolm's objectives, his unconditional love of the people and his unwavering fight for human rights. "Malcolm was a martyr by choice," he explained.



Joining in a circle of love for Malcolm is (in white) Rodnell Collins, Malcolm X's nephew.

(Herb Boyd photo)

"He chose not to run when endangered because he believed that if he had run, others might have run, too." Malcolm didn't run, he said, but stood his ground.

And many of the people who walked on this sacred ground offered silent salutes to their fallen hero, their lips moving in prayer as an imam chanted sutras from the Qur'an.

Even in death and near his

grave, there are testaments to Malcolm's significance. Not too far from him are the grave sites of Paul and Eslanda Robeson, James Baldwin, Whitney Young, Moms Mabley, Adolph Caesar, Thelonious Monk, Diana Sands and Khallid Abdul Muhammad.

If the dead ever rise up in protest, it will probably originate from this spot, from people who left their mark on the ages and now rest in eternity.

Future Visitations to the Shabazz Gravesites, hopefully, will convert them into Shabazz Family Gravesite visitations – and not merely to focus on Malcolm X's Birthday. A Philadelphia Muslim group visits the gravesite on February 21, 2002, the tragic date of Malcolm X's assassination. Dr. James Smalls deserved to be honored for his consistency and dedication.

(PW, 5/28/02)

The Cosmopolitan Review

By YVONNE
ANNETTE DELANEY

Estelle Noble, Bill and Lillian Kane, Charlie Brown, "Cherry" Rembrandt and Mercedes Murphy, just to name a few. Former club Pres. Roger Daniels had a conflict of schedule, so he couldn't make an appearance; he was sorely missed.

We sometimes take for granted all of the major improvements that have taken place around the community, so let's take a moment to acknowledge the Harlem Gateway Committee, which recently held its annual "spring thing" gala at Bianca's on the Park. The Harlem Gateway Committee is named appropriately, as they are the gatekeepers of Central Park North, 110th Street - the gateway to Central Harlem. Members on hand to make

sure every detail was just right were Pres. Bettjean Miller, Debra Morrishow and Linda Wood Guy, just to name a few of the many. The John Johnson Trio provided entertainment during the reception and cocktail hour, which was followed by acknowledgments and awards to the Lincoln Correctional Facility; Martin Holland, who accepted the award on behalf of Terry C. Lane, John Reddick, vice president, Cityscape; New York City Department of Design and Construction; Manhattan Borough Pres. C. Virginia Fields; and Councilmen William Perkins and Phillip Reed.

We have the Gateway to thank for its endless work beautifying the 110th Street area, which included working with various city and private agencies in upgrading the entire Central Park North corridor (which includes the Lenox Avenue sub-

way stations), creating the M colon X and Duke Ellingt plazas, and repaving the sidewalk walks. Next on the agenda is the reconstruction of Frederick Douglass Circle. For those of you looking to get involved in a productive civic organization, the Gateway can be reached by calling (212) 592-1877.

Speaking of Linda Wood Guy, it is rumored that her husband is about to become president of Community Board 10. Does Stanley Gleaton know about this?

12/10/96
(RM)

From the AFRAM Files: A View From The Past

Driving While Black
Is Not A Crime

© 2000

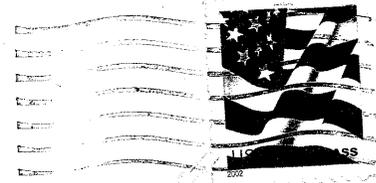
AFRAMnewservices-REPRINTS
271 West 125 St. Ste 310
Village of Harlem, NY 10027
(212) 280-0996

Wilcox

221 W 125 St #370

Harlem Village, NYC 10027-4422
Regards
The Spiders

add to Book listings
or SMART listings of
Indep Librarians! Dig it!



Dr. Abdul Akhbar
Am. African Studies
Univ. of Toledo
210 University Hall
2806 Bancroft Ave
Toledo, OH 43606

The "Roots" piece can be placed on the Internet

Check out F. Douglass 7/4/ speech 7/5/1882

More to follow . I'm speaking at ^{Wesleyan} Harvard, M. 8/9-11/02!

AFRAMovement Museum Files

271 East 125th Street Suite 310 (Black Street America)

Village of Harlem, N.Y. 1002-4424

(212) 280-0996 & Fax; E-mail: afram2@aol.com

website: [http:// www.cerbook.com/afram.htm](http://www.cerbook.com/afram.htm)

Black American Witness

Reports From The Front

By Earl Caldwell

Published by

Lion House Publishing
1119 Staples St., N.E.,
Washington, D.C., 20002

All rights reserved. No part of this book may be reproduced or transmitted in any form, or by any means, electronic or mechanical, including photo copying, recording, or by any information storage and retrieval system without written permission from the author, except for the inclusion of brief quotations in a review.

Editors: Lurma Rackley
Kenneth Walker

Copyright © 1994.

LIBRARY OF CONGRESS CATALOG NUMBER
94-73095

ISBN
1-886446-10-5

Introduction

Earl Caldwell has been a leading journalist for over 30 years.

As a journalist, Caldwell has covered some of the most important events in contemporary American history. There were a number of occasions, such as the assassination of Dr. Martin Luther King Jr., when he was the only journalist present.

So unique was his reporting on the Black Panther Party in the 1960s, that J. Edgar Hoover's FBI, requested, then insisted, that Earl Caldwell serve as a bureau spy on Panther activities. When he refused, the FBI then set about destroying Caldwell's relationship with the Panthers by publicly demanding that he honor a grand jury subpoena to question him about the leaders of the Panthers.

This refusal led to a landmark First Amendment case that, eventually, was decided by the U.S. Supreme Court. His stand also led to the enactment throughout the United States of "shield laws," designed as legal cover for reporters' rights to protect confidential sources.

He began writing a column at *The Washington Star* in the 1970s and continued it at *The New York Daily News* from 1979 until 1994. One of the city's most prolific columnists, Caldwell wrote three times a week.

Before joining *The News*, Mr. Caldwell was a national correspondent on the staff of *The New York Times*. Before joining the national staff there, Mr. Caldwell worked as a local reporter, covering a wide variety of stories in the city.

Earl Caldwell is a product of a small town, who made his name in big-city journalism. He is a native of Clearfield, a town of 10,000 in the mountains of Pennsylvania. He attended public schools there, and later the University of Buffalo. His first job was with his hometown paper, *The Clearfield Progress*. He moved to *The Intelligencer Journal* in Lancaster, Pa.

Earl Caldwell got his start in big-city journalism when Al Neuharth, who went on to found *USA Today*, hired him as a reporter for the *Democrat and Chronicle* in Rochester, N.Y. He left Rochester in 1966 to join *The New York Herald Tribune*. After a brief stint with *The New York Post*, Mr. Caldwell joined *The New York Times*.

Mr. Caldwell was a founding director of the Institute for Journalism Education. The Institute has been the largest single supplier of minority talent to daily newspapers. Mr. Caldwell also is a director of the Reporters Committee for Freedom of the Press.

In his columns, Earl Caldwell continued the reporter's tradition. Rather than merely offer his views on the events of the day, Earl Caldwell continued to report them -- from the front.

His columns illuminated events in the lives of people both ordinary and famous. They constitute the most comprehensive record available of how American cities, children, unions, health care, police and race relations, got to where they are today.

He genuinely is a Black American Witness.

Table of Contents

| | |
|--------------------------------|------------|
| Chapter One | 5 |
| To Serve, Protect And Defend | |
| Chapter Two, Part One | 57 |
| When The Bough Breaks | |
| Chapter Two, Part Two | 81 |
| Chapter Three | 109 |
| The Fruits Of Their Labor | |
| Chapter Four | 139 |
| Do No Harm | |
| Chapter Five, Part One | 171 |
| Friends And Enemies | |
| Chapter Five, Part Two | 197 |
| Chapter Six, Part One | 223 |
| Cain And Abel | |
| Chapter Six, Part Two | 245 |
| Chapter Seven, Part One | 261 |
| The Africans And The Americans | |
| Chapter Seven, Part Two | 295 |
| Chapter Eight, Part One | 325 |
| Hidden Hand | |
| Chapter Eight, Part Two | 343 |
| Chapter Nine | 359 |
| The Shoulders of Giants | |
| Chapter Ten | 407 |
| Second Renaissance | |
| Chapter Eleven | 451 |
| Images | |
| Chapter Twelve | 475 |
| Town Meeting | |

| | | | |
|-----------------------------|------------------|------------------------------|----------------------------------|
| Abourezk, James | 231 | Bruce, Maude | 50 |
| Abrams, Robert | 172, 246 | Bryan, Roberto | 493 |
| Alexander, Fritz | 258 | Bullock, James | 177 |
| Ali, Bilal Sunni | 347 | Bumpurs, Eleanor | 42, 378 |
| Ali, Fulani Sunni | 347, 348 | Burger, Chief Justice Warren | 362, 364 |
| Alter, Susan | 221 | Bush, George | 375 |
| Alton Maddox | 47, 246 | Butler, Jim | 118, 119, 192 |
| Alvarado, Anthony | 69 | Butts, Rev. Calvin | 34, 45, 62, 168, 355 |
| Anderson, Chris | 272 | Byrd, William | 71, 177 |
| Anderson, John | 198 | Byrne, Jane | 182, 202, 209 |
| Anderson, Marian | 383 | Cahill, Kevin | 281 |
| Anderson, Marion | 123, 124 | Caldwell, Pearl | 400 |
| Antonetty, Evelina | 378 | Callan, Paul | 252, 253 |
| Arafat, Yasser | 489 | Callender, Leroy | 20 |
| Ashe, Arthur | 163, 164 | Campanis, Al | 456 |
| Atkins, Frances | 123, 124 | Carson, Sonny | 190, 355 |
| Badillo, Herman | 184 | Carter, Hodding | 462 |
| Bagget, Gene | 95 | Carter, Jimmy | 87, 198, 202, 298, 412, 480 |
| Baker, James A. | 497 | Carter, Robert | 129 |
| Baker, Josephine | 408 | Caruso, Phil | 153 |
| Baldwin, James | 408 | Casey, Bernie | 467 |
| Baraka, Amiri | 25, 26, 411 | Castro, Fidel | 286, 489, 491 |
| Barbaro, Frank | 180, 181 | Cato, Gavin | 240 |
| Barkan, Joseph | 68, 69 | Cawley, Bernard | 56 |
| Barry, Marion | 152, 154 | Cesar Chavez | 112 |
| Bateman, David | 72 | Chaikin, Sol C. | 129 |
| Bell, Camilla | 86, 87 | Chaney, Fannie Lee | 392, 393 |
| Bell, Howard | 60 | Chaney, James | 247, 372, 392 |
| Bell, Jim | 137 | Chavis, Rev. Benjamin | 194 |
| Bellacosa, Joseph | 254 | Cheatham, Doc | 417 |
| Bellamy, Carol | 45 | Chernin, Albert | 231, 232 |
| Bernard Chidzero | 495 | Chesimard, Joanne | 15, 348 |
| Bernard Harleston | 237 | Chisholm, Shirley | 184, 185, 194, 204, 211 |
| Bevel, Jim | 200, 330 | Chokwe Lumumba, Chokwe | 348 |
| Binder, Alvin | 96, 98, 100, 102 | Civiletti, Benjamin | 15 |
| Bishop, Maurice | 484, 492 | Cohen, Stephen | 60, 61 |
| Blake, Eubie | 414 | Coleman, Coleman | 217, 218 |
| Blakey, Art | 413, 416 | Coleman, Zack | 70, 71 |
| Blum, Yehuda | 224 | Collins, Rep. Cardiss | 467 |
| Bolar, Bernice | 378 | Compton, Jack | 120 |
| Bond, Julian | 374 | Connally, John | 331 |
| Bongo, Pascaline | 293, 294 | Connally, T. H. | 103 |
| Boston, Cynthia | 347 | Connor, Bull | 180 |
| Botha, Pik | 264 | Conyers, Rep. John | 36, 43, 45, 204 |
| Bova, Gino | 252, 253 | Cook, Bobby Lee | 105 |
| Bradley, Ed | 155, 156 | Cooper, Douglas | 142 |
| Bradley, Tom | 182, 205, 457 | Cooper, Judge Clarence | 93, 100, 102 |
| Branzburg, Paul | 357 | Cosby, Bill | 247, 396, 449 |
| Brath, Elombe | 304, 305 | Cosby, Camille | 449 |
| Brawley, Tawana | 246, 247, 463 | Cousar, Johnny | 39, 40 |
| Brennan, Justice William J. | 362, 367 | Cronkite, Walter | 281, 298, 462 |
| Brewington, Jack | 82 | Cuomo, Gov. Mario | 50, 182, 188, 189, 246, 256, 257 |
| Brock, Paul | 467 | D'Amato, Sen. Alphonse | 238 |
| Brown, H. Rap | 346, 452 | Daley, Richard | 457 |
| Brown, James | 427, 428 | Daly, Patrick | 80 |
| Brown, Jim | 423 | Dash, Leon | 74, 75 |
| Brown, Malcolm | 27 | Daughtry, Rev. Herbert | 7, 9, 12, 238, 463 |
| Brown, Ron | 186 | Davis, Larry | 55, 258 |
| Brown, Ruth | 418, 419 | Davis, Miles | 408, 411, 412 |
| Bruce, Jimmy Lee | 50, 51 | | |

506 Black American Witness

| | | | |
|----------------------------|---|----------------------------|---------------------------------------|
| Poitier, Sidney | 429 | Smith, Ian | 198, 273, 274, 318 |
| Pomerantz, Mark | 24 | Smith, Lina Brown | 360 |
| Poston, Henry | 95 | Smith, Rita | 145, 146, 148, 226 |
| Powell, Adam Clayton | 62, 176, 211, 376, 435, 457 | Solarz, Stephen | 296 |
| Powell, Justice Liewis F. | 362 | Springer, Ashton | 445, 446 |
| Pratt, Geronimo | 353, 354 | Stein, Andrew | 178, 179, 230 |
| Pratt, Herbert | 94 | Steinbrenner, George | 456, 472 |
| Prinz, Joachim | 232 | Stevens, Justice John Paul | 362 |
| Pryor, Richard | 207, 421-424 | Stewart, Michael | 47, 48, 246, 282 |
| Quinn, John | 459 | Stockwell, John | 286 |
| Quinomes, Raul | 60 | Stuart, Charles | 49 |
| Raleigh Bell | 177 | Sutton, Percy | 172, 179, 180, 183, 185, 463 |
| Ramirez, Peter | 131, 132 | Taylor, Charles | 291, 292 |
| Ramos, Angel | 27 | Terzi, Zehdi | 225, 477 |
| Rangel, Rep. Charles | 167, 276, 493 | Thomas, Franklin | 184 |
| Ray, James Earl | 326-328, 331, 336, 337, 339-341 | Thornburg, Richard | 52 |
| Ray Charles | 304 | Tolbert, William | 291 |
| Reagan, Ronald W. | 31, 70, 76, 80, 133, 136, 168, 195, 198, 199, 207, 208, 220, 223, 247, 251, 298-300, 302, 310, 311, 314, 318, 332, 333, 360, 362, 364, 366, 367, 370, 375-377, 380, 401, 471, 486, 490, 492, 497, 498 | Toote, Gloria E. A. | 199 |
| Rehnquist, Justice William | 370 | Truman, Harry | 366 |
| Reston, James Jr. | 331 | Trump, Donald | 78 |
| Reynolds, William Bradford | 36, 45 | Turks, Willie | 252, 253 |
| Richards, Lloyd | 441 | Turner, Doris | 133 |
| Rivard, Bob | 462 | Tutu, Bishop Desmond | 310, 311, 334, 471 |
| Robinson, Jackie | 390, 425, 431, 454 | Tyler, Joel | 353 |
| Robinson, Max | 454, 455 | Van der Zee, James | 435, 436, 469 |
| Robinson, Randall | 297, 299, 302, 303 | Van Dunem, Pedro de Castro | 288 |
| Rodriguez, Grace | 8, 9 | Vance, Cyrus | 224 |
| Rodriguez, Jay | 468 | Vento, John | 256 |
| Rogers, Larry | 88, 90, 98 | Viera, Ceferino | 148, 149 |
| Ross, David | 26 | Waldheim, Kurt | 300, 477 |
| Rostenkowski, Rep. Dan | 203 | Walker, Kenneth | 152, 313, 462 |
| Rowan, Carl | 366 | Walker, Rev. Wyatt Tee | 181, 228, 262 |
| Rubin, Jerry | 23 | Ward, Haskell | 120, 175 |
| Russell, Gertrude | 145 | Warden, Larry | 191 |
| Russell, Vincent | 116 | Warren, Chief Justice Earl | 369 |
| Rutherford, Stephen | 353, 354 | Warren, Michael | 55, 355 |
| Sadat, Anwar | 482, 483, 495 | Washington, Denzel | 437 |
| Safer, Morley | 461 | Washington, Harold | 182, 190, 202-204, 209, 457, 458, 472 |
| Sankara, Thomas | 284 | Washington, Walter | 154 |
| Savimbi, Jonas | 288, 290, 294 | Waters, Rep. Maxine | 254 |
| Schwerner, Michael | 247, 372, 392 | Wayne B. Williams | 92, 98 |
| Seiden, Fred | 129, 130 | Weaver, Fred | 230 |
| Sembene, Ousane | 287 | Webster, William | 250, 328 |
| Shabazz, Betty | 211 | Weil, Jim | 76 |
| Shakur, Afeni | 85 | Welcome, Mary | 103, 104 |
| Sharpton, Rev. Al | 7, 254 | Weusi, Jitu | 244 |
| Shephard, Betty | 6 | White, Dr. Jack E. | 140 |
| Shriver, Donald | 34 | Wiley, Jean | 484, 485 |
| Siegel, Lewis | 114 | Wilkins, Roy | 153, 194, 374, 376 |
| Simmons, Helen | 174 | Williams, Elowame | 276 |
| Simon, Stanley | 172 | Williams, Franklin | 280 |
| Singleton, Jerome | 7 | Williams, James | 124 |
| Skinner, William | 58, 59 | Williams, Lloyd | 259, 260 |
| Slaton, Lewis | 103, 104 | Wilson, August | 441 |
| Sliwa, Curtis | 27, 28 | Winfrey, Oprah | 447, 448 |
| Smith, Claudia | 64 | Winship, Tom | 462 |
| | | Wisdom, Judge Minor | 364 |
| | | Wise, Janet | 72 |
| | | Wolpe, Rep. Howard | 462 |

| | |
|-----------------------|--|
| Woodward, Bob | 74 |
| Wright, Donald | 37 |
| Wright, Richard | 408 |
| Wurf, Jerry | 118, 119 |
| Young, Andrew | 200, 205, 224-227, 275, 300, 326, 328, 330, 360, 380, 480 |
| Young, Dennison | 9 |
| Zentar, Mehdi | 482 |
| Zvobgo, Eddison | 273 |

Frankly, Brother Preston Wilcox was surprised that his name was not listed in the Index – but he is not unhappy about it. Service to one’s people is more important than a “Photo Opportunity” or public acknowledgement!

It’s been difficult to put this book aside since it covers many people and events known to AFRAM and in particular, The Fiery Sixties, as Queen Mother Moore labeled it.

Caldwell, as a Black Witness news reporter, has destroyed the concept of the historic “Colored People’s” reporter and the “Palace Guard” role played by many of today’s African American Reporters – as experts on us, exonerator’s of white America and false symbols of social progress. (PW 5/26/02)

NOTE: Caldwell and this observer were members of CORE’s Election Monitoring Team to Nigeria is 1996.

506 Black American Witness

| | | | |
|----------------------------|---|----------------------------|---------------------------------------|
| Poitier, Sidney | 429 | Smith, Ian | 198, 273, 274, 318 |
| Pomerantz, Mark | 24 | Smith, Lina Brown | 360 |
| Poston, Henry | 95 | Smith, Rita | 145, 146, 148, 226 |
| Powell, Adam Clayton | 62, 176, 211, 376, 435, 457 | Solarz, Stephen | 296 |
| Powell, Justice Lewis F. | 362 | Springer, Ashton | 445, 446 |
| Pratt, Geronimo | 353, 354 | Stein, Andrew | 178, 179, 230 |
| Pratt, Herbert | 94 | Steinbrenner, George | 456, 472 |
| Prinz, Joachim | 232 | Stevens, Justice John Paul | 362 |
| Pryor, Richard | 207, 421-424 | Stewart, Michael | 47, 48, 246, 282 |
| Quinn, John | 459 | Stockwell, John | 286 |
| Quinomes, Raul | 60 | Stuart, Charles | 49 |
| Raleigh Bell | 177 | Sutton, Percy | 172, 179, 180, 183, 185, 463 |
| Ramirez, Peter | 131, 132 | Taylor, Charles | 291, 292 |
| Ramos, Angel | 27 | Terzi, Zehdi | 225, 477 |
| Rangel, Rep. Charles | 167, 276, 493 | Thomas, Franklin | 184 |
| Ray, James Earl | 326-328, 331, 336, 337, 339-341 | Thornburg, Richard | 52 |
| Ray Charles | 304 | Tolbert, William | 291 |
| Reagan, Ronald W. | 31, 70, 76, 80, 133, 136, 168, 195, 198, 199, 207, 208, 220, 223, 247, 251, 298-300, 302, 310, 311, 314, 318, 332, 333, 360, 362, 364, 366, 367, 370, 375-377, 380, 401, 471, 486, 490, 492, 497, 498 | Toote, Gloria E. A. | 199 |
| Rehnquist, Justice William | 370 | Truman, Harry | 366 |
| Reston, James Jr. | 331 | Trump, Donald | 78 |
| Reynolds, William Bradford | 36, 45 | Turks, Willie | 252, 253 |
| Richards, Lloyd | 441 | Turner, Doris | 133 |
| Rivard, Bob | 462 | Tutu, Bishop Desmond | 310, 311, 334, 471 |
| Robinson, Jackie | 390, 425, 431, 454 | Tyler, Joel | 353 |
| Robinson, Max | 454, 455 | Van der Zee, James | 435, 436, 469 |
| Robinson, Randall | 297, 299, 302, 303 | Van Dunem, Pedro de Castro | 288 |
| Rodriguez, Grace | 8, 9 | Vance, Cyrus | 224 |
| Rodriguez, Jay | 468 | Vento, John | 256 |
| Rogers, Larry | 88, 90, 98 | Viera, Ceferino | 148, 149 |
| Ross, David | 26 | Waldheim, Kurt | 300, 477 |
| Rostenkowski, Rep. Dan | 203 | Walker, Kenneth | 152, 313, 462 |
| Rowan, Carl | 366 | Walker, Rev. Wyatt Tee | 181, 228, 262 |
| Rubin, Jerry | 23 | Ward, Haskell | 120, 175 |
| Russell, Gertrude | 145 | Warden, Larry | 191 |
| Russell, Vincent | 116 | Warren, Chief Justice Earl | 369 |
| Rutherford, Stephen | 353, 354 | Warren, Michael | 55, 355 |
| Sadat, Anwar | 482, 483, 495 | Washington, Denzel | 437 |
| Safer, Morley | 461 | Washington, Harold | 182, 190, 202-204, 209, 457, 458, 472 |
| Sankara, Thomas | 284 | Washington, Walter | 154 |
| Savimbi, Jonas | 288, 290, 294 | Waters, Rep. Maxine | 254 |
| Schwerner, Michael | 247, 372, 392 | Wayne B. Williams | 92, 98 |
| Seiden, Fred | 129, 130 | Weaver, Fred | 230 |
| Sembene, Ousane | 287 | Webster, William | 250, 328 |
| Shabazz, Betty | 211 | Weil, Jim | 76 |
| Shakur, Afeni | 85 | Welcome, Mary | 103, 104 |
| Sharpton, Rev. Al | 7, 254 | Weusi, Jitu | 244 |
| Shephard, Betty | 6 | White, Dr. Jack E. | 140 |
| Shriver, Donald | 34 | Wiley, Jean | 484, 485 |
| Siegel, Lewis | 114 | Wilkins, Roy | 153, 194, 374, 376 |
| Simmons, Helen | 174 | Williams, Elowame | 276 |
| Simon, Stanley | 172 | Williams, Franklin | 280 |
| Singleton, Jerome | 7 | Williams, James | 124 |
| Skinner, William | 58, 59 | Williams, Lloyd | 259, 260 |
| Slaton, Lewis | 103, 104 | Wilson, August | 441 |
| Sliwa, Curtis | 27, 28 | Winfrey, Oprah | 447, 448 |
| Smith, Claudia | 64 | Winship, Tom | 462 |
| | | Wisdom, Judge Minor | 364 |
| | | Wise, Janet | 72 |
| | | Wolpe, Rep. Howard | 462 |

| | |
|-----------------------|--|
| Woodward, Bob | 74 |
| Wright, Donald | 37 |
| Wright, Richard | 408 |
| Wurf, Jerry | 118, 119 |
| Young, Andrew | 200, 205, 224-227, 275, 300, 326, 328, 330, 360, 380, 480 |
| Young, Dennison | 9 |
| Zentar, Mehdi | 482 |
| Zvobgo, Eddison | 273 |

Frankly, Brother Preston Wilcox was surprised that his name was not listed in the Index – but he is not unhappy about it. Service to one’s people is more important than a “Photo Opportunity” or public acknowledgement!

It’s been difficult to put this book aside since it covers many people and events known to AFRAM and in particular, The Fiery Sixties, as Queen Mother Moore labeled it.

Caldwell, as a Black Witness news reporter, has destroyed the concept of the historic “Colored People’s” reporter and the “Palace Guard” role played by many of today’s African American Reporters – as experts on us, exonerator’s of white America and false symbols of social progress. (PW 5/26/02)

NOTE: Caldwell and this observer were members of CORE’s Election Monitoring Team to Nigeria is 1996.

AFRAM-HARLEM

68 - 72 East 131st Street

Preston's Perceptions

Harlem, New York 10037

212/690-7010

From the AFRAM Files:

9/28/99

Brother Preston
Feb., 7, 1977

THE MESSAGES OF ROOTS.....(TV VERSION)

We are an Afrikan people... family - oriented, etc.

You can't kill a heritage!

Never live for yourself alone; and never live in vain.

You can't be free if someone let's you be free!

There is nothing between freedom and slavery.

Be in charge of your own collective self + determination.

Slavery No More! Destroy the concept of masterhood!

Don't be what you isn't
Just be what you is
Cause if you is what you isn't
You isn't what you is.

Black people are still whiteamerica's adopted orphans; they will never become full members in America until they re-establish firmly their legitimate historical ties as (all) members of the Afrikan Diaspora

Not nearly enough of us have died for that in which we claim to believe - our inherent claim for freedom and justice.

To decide to 'stay alive' is to decide to 'die alive' or to live as a dead person.

To never give up on one's search for freedom and justice is to never separate living from dying: to never do anything merely to avoid dying.

Kunta Kinte and Kizzy were everybody's heroes, regardless of one's previous condition of servitude. Kunta never forgot from whence we came; Kizzy fought to protect her own personhood, not just her womanhood. In doing so she fought our fight. Both left a legacy that will be found in the names of future generations whose parents have the faith to commit them to a date with destiny. What will you name your offsprings?

The producers of the eight - day TV show did so as a media act, not as a political act. It was designed to shed some truth on the fact of slavery, not to end it. Those of us who believe in justice for everybody will have to end it ourselves.

The favored white females in the TV story paid a price for submitting to white male supremacy; they were both over - protected and overlooked by their own men.

Kunta Kinte, Chicken George and his son came off stronger as Black men than any celluloid heroes have come off in the current era? Do they know as we know that all Black men have some Kunta Kinte in them?

AFRAMnewservices REPRINTS
Series
271 West 125 St., # 310
Village of Harlem, N.Y.
10027 - 4424
(212) 280 - 0996 & FAX.
Email: afram2@aol.com
9/28/99

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

The abuse of Black women as revealed in the TV story is a continuing challenge to the integrity of Black men.

There is a real question as to whether white people have souls.

Power in whiteamerica is based on skin color - not substance and values

The Black threat to whiteamerica is not in the area of intermarriage or integration; it's got more to do with the internal transformation of this country into a humane America, the latter which includes Black people on human terms, not just those of white people. The transformation will move from mechanization to civilization; from white supremacy to the supremacy of the human spirit; and from cultural assimilation to cultural pluralism.

Whiteamerica cannot begin to free itself until it publicly acknowledges that it has a great deal to learn from Black people; their experiences; their heritage; their heroes; their own definition of their current condition. The Moynihans, Shockleys, Colemans, Silbermans, etc will have to find another group to study; hopefully their own groups.

This society has yet to be able to deal with effective Black men while they live.

Kizzy's dream was to have her son grow up to get the white man who raped her with 'legal' white power. We'll be discussing for years within Blackamerica why Chicken George's son, Tom, didn't kick the white overseer's a good! It would not have been retaliation or revenge; it would have been justice.

Some Memories Re-awakened by Roots

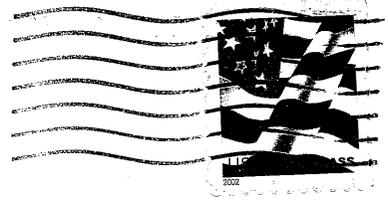
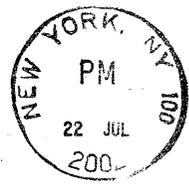
- 1) Slavery was the last time Black people experienced full employment.
- 2) There were no need for foster/adoption homes since we accepted all the children which they did not claim as full members of our families.
- 3) The white man is the original ~~the~~ the and the most sought after john.
- 4) It was against the law to teach us to read until 1865; the legacy still ~~per-~~ per- sists.
- 5) Black people are not, and have never been natural slaves; that's why the probl of race, as defined by Europeans, is the problem of the 20th Century.
- 6) Blacks can never really make it within America until they make it in Blackamerica.
- 7) No person with Black skin can ever make it within whiteamerica - as an authentic Black person, such as Kunta Kinte and Kizzy were.
- 8) White people will never be able to sleep peacefully or will the American Dream ever be fully realized until Black people feel and certify it as being a fact!

AFRAM newsletters

271 W 125 St #310

Harlem Village, NYC 10027 14424

please use NK Internet!

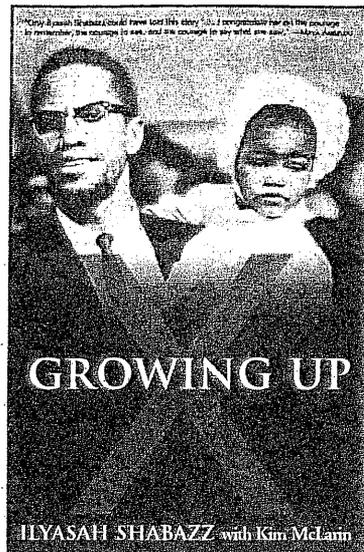


Abdul & The Spiders
Am African Studies
2100 University Hall, Univ of Toledo
2801 Bancroft Ave
Toledo, OH 43606

43606/9999
43606+3809 03

“Destined to become a classic.”

THE NEW YORK AMSTERDAM NEWS



GROWING UP X
Ilyasah Shabazz
with Kim McLarin

A groundbreaking, moving,
and illuminating memoir by
the daughter of Malcolm X.

“Only Ilyasah Shabazz
could have told this story,
and however painful the
memories, I congratulate her
on the courage to remember,
the courage to see, and
the courage to say what
she saw.” —Maya Angelou

ILYASAH SHABAZZ with Kim McLarin

“Ilyasah Shabazz has written
a compelling and
lyrical coming-of-age story
as well as a candid and
heart-warming tribute to her parents.” —Spike Lee

“An intriguing look into the world of a daughter whose
father would be proud.” —*Heart and Soul Magazine*



ONE WORLD

A Division of Ballantine Books
www.oneworldbooks.net

www.ilyasahshabazz.com

June 13-June 19, 2002 31

AFRAMovement Museum Files
271 East 125th Street Suite 310 (Black Street America)
Village of Harlem, N.Y. 1002-4424
(212) 280-0996 & Fax; E-mail: afram2@aol.com
website: [http:// www.cerbook.com/afram.htm](http://www.cerbook.com/afram.htm)

Shabazz, Ilyasah, Growing Up X.
New York; Ballantine Publishing Group,
2002, 235 pp. (\$25.00)

“Here you have someone who took on our entire struggle as a people,
who sacrificed himself to liberate all Africans, in America and beyond,
yet African Americans allowed themselves to be part of his death,
whether they helped to conspire against him or actually pulled the
trigger. African Americans turned their backs on him and his wife,
whether they denied the danger or refused to allow the use of a church
for his funeral service. And African Americans allowed themselves to
be part of the attempted murder of his crusade to free us all.” (P. 116.)

NOTE: ACP, Jr., Pastor, Abyssinian Baptist Church, offered the use of
his facilities but the congregation opposed it. There was a fear of
bombing.



Launching "The S
Conversations" a
Schomburg Cent
Research in Black (C
Dr. Andree
McLaughlin (left), t
Dr. Betty Shabazz
guished chair in soc
tice at Medgar Eves
lege, is joined by
Shabazz, daughter
late Malcolm X a
Betty Shabazz. In a
to Ilyasah, who r
authored "Growing
special guests sup
the social justice
included Grammy-w
writer Walter Most
nell University sch
James Turner, nation
vision news comm
Dr. Julianne Malvea
mer Costa Rican G
Marta Johnson an
Vinie Burrows.

(Tony Ake

A CONFESSION TO MALCOLM X

I killed you Malcolm,
the first time i got locked
inside my shit yellow complexion
& laughed at all my black brothers
who walked through life with glassy do's
& morphine ees.

Malcolm X Lovers Network^{te}
REPRINT
271 West 125St., Suite # 31
Harlem, N.Y. 10027
(212) 281 - 3055 voice mail

I killed you that time
i let sonny boy get his
ass kicked by some white boys
in the junior high school toilet,
while i ran outside to even the odds.

I killed you when shirley
my half sister by my mother's
other husband called me a
bastard black shit-yellow ass
nigger child in front of my other
half sister & brother,
& i cried instead of reciting poetry.

I killed you when augie
went to hustling up on 12th
street for bobo & mother
thought she was at the library.

I murdered you at ford's
when i went to work for this
old honkie foreman who tole me
that my father was a good boy
who had worked hard until the
day he died at his job for
thirty years & hoped i could
do as well.

I lynched you in hudson's dept. store
that xmas when the white clerk talked
to my mother like she was a piece of
black trash because she touched some
costume jewelry to her tired breast
& tarnished the copper, ivory.

I killed you when i reached
for a jar of conk o lean
bleaching out dreams in my veins
with another spoon of shit,
angry because i couldnt join
the elite crowd with a pair of
triple-a cancellation knob toes
& have a coming out party.

Genocide or Fratricide???

I'm for truth no matter who tells it,
I'm for justice, no matter who it is
for or against. I'm a human being
first and foremost, and as such I'm
for whoever and whatever benefits
humanity as a whole.

Malcolm X
Autobio. of MX, p372

See over

I murdered you when they
tied emmet till to the bottom
of the mississippi & shot medgar in the night;
martin is dead, bird's throat cut, trane,
billie, eric gone in the night, another
moat filled with the bodies of black genius.

and then there was pee wee
who died in his mother's stomach,
black & lonely like so many nigger children
whose mothers have to sit in lines at
the county hospital while the hemmorage
fills up her stomach with the lethal liquid.

I killed you the first time
i let them rape me in the cane field
or laid atop some lumpy mattress
with my thighs spread for \$10.00
& a bag of funky chitterlings.

I killed you in college
with a quo-vadis strung tight
around my head like a brain tumor,
performing tricks on the football field
like a lion unleashed in the roman pits.

I murdered you Malcolm
when i let jimmy baldwin
get f-----d by giovanni
to substantiate white religion,

I killed you when
I sanctioned rochester to act
like a fool nigger or lightin to do
imitations of butterfly mcqueen on his knees.

I killed you in bohemian quarters
throughout the world, selling black
for a quick f----k for some flossy job
in a dirty coffee house.

I killed you
when i continued to live
in this denatured racist democracy laugh
the first time i laid foot on this soil
not of my own free will & forgot swahili,
yoruba, bantu, pig latin, the dozens.....

I killed you Malcolm
from that first day
i killed you.

Source: Vallejo, Calif.
Metro Reporter. Imamu
Baraka: The Legend of
Malcolm X and The Coming
of the Black Nation!
Date: July 12, 1973

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)



271 West 125 St., Suite 310, Village of Harlem, N.Y. 10027
WWW: <http://www.cerbook.com/afam.htm>
Email: afam2@aol.com -4424

Brother Preston Wilcox
Editor/Curator
(212) 280 - 0996 (FAX)
Email News Column
afam2@hotmail.com

Adam Clayton Powell, Jr. On:

MALCOLM X

Malcolm X, one of the great minds we black people lost, was a dear friend of mine. As time went on we became extremely close because I was able to give him a better understanding of his religion. At the time we became acquainted he thought that Christianity was the white man's religion and that Islamism, or Muslimism, was the black man's religion. I pointed to the Coptic cross in the Abyssinian Baptist Church and said to him. "This is where Christianity began - in Ethiopia. It wasn't until A.D. 329 that Constantine recognized Christianity, but long before that there was the Coptic Church.

I also taught Malcolm that his concepts of Muslimism were incorrect, and I urged him to go to the Arab countries and if possible to Mecca to find out what Islam really was. This he did. After his return from Mecca he held a press conference at which he stated that he had found outstanding leaders of the Muslim religion who were white, with blue eyes and blond hair, and that he knew he had been wrong in his previous thinking on that point. Evidently his changed attitude did not find favor with all his followers because two months after this Malcolm X was assassinated.²⁰

SOURCE: Alexander, E. Curtis. Adam Clayton Powell, Jr.:
A Black Power Political Educator. New York:
E.C.A. Associates, 1983, p. 91. See over..

11/19/99

Check out AFRAM's Malcolm X Curriculum of Liberation,
Email Address: afam2@aol.com or send a s.a.s.e.

ORDER AFRAM's Malcolm X 'Big Apple' Tour Guide; \$\$2.00 + s.a.s.e. (32¢);
payable to "AFRAM".

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

AFRAM news services REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996



ACP, Sr.

ACP, Jr.



ACP, Jr.

Rev. Milton Galaminson,
School Inter-
gration

Jesse Gray,
Rent Strikes

Malcolm X/El Hajj
Malik El Shabazz

SOURCE: Mwadilifu, Mwalimu I. Adam Clayton Powell, Jr
Speaks Out. New York: E.C.A. Associates,
1990, p. 38.

MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St., Ste 310, Village of Harlem, N.Y. 10027
4424



AFRAMillennium REPRINTS File:
1/14/2000

Brother Preston Wilcox
Editor/Curator
(212) 280-0996 & FAX
Email: afram2@aol.cc

On Having Lunch With Malcolm X.

by Joseph Bernadello, 1991

Note: Brother Preston Wilcox met Joe Bernadello, while both were employed as School Social Workers at Harlem's Langston Hughes - Rafael Hernandez Elementary School. Bernadello found out about Wilcox's interest in Malcolm X - and, then, related the following story to him. He, later, was asked to put it, in writing, since it interested Wilcox. Interestingly enough, Wilcox was also a Guest Speaker at the Encampment for Citizenship, during which time he did the ground work for White Is, subsequently published by Grove Press, which also published The Autobiography of Malcolm X, edited by Ale Haley.

During the summer of 1961, I was employed by the Ethical Culture Society's Encampment For Citizenship. It was held at the Fieldston School, Riverdale, New York. It was a camp for college students from the U.S.A. - and from countries around the world. There were representatives from every continent. My job was to supervise recreational and leisure time activities..

In early August, 1961, the campers arranged two days (Aug., 2 and Aug 3) of educational and recreational activities. They invited Malcolm X to speak and field questions. Malcolm X was invited to present the views of the Black Muslim movement. For many of us who were who were Civil Rights activists and in favor of integration, Malcolm X with his separatist position, was to be opposed.

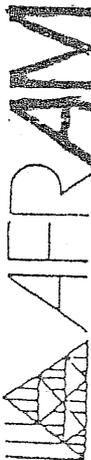
The purpose of the Encampment for Citizenship was to get young adults from around the world to spend six weeks together in order to further mutual understanding and to talk about social issues and forces that were shaping the way people lived and interacted with each other.

In his speech, Malcolm X talked about the injustices which the 'white man' had inflicted upon the 'black man'. He talked about the historic events that led to the conditions existing today (1961). He was armed with facts and historical truths, often citing literature, research and other documentation which was available in public libraries. It was as if he was saying, "If you don't believe me - look it up yourself!" He was a dynamic speaker and he had the audience mesmerized, uncomfortable and fascinated. Here was a man who had done his homework and was prepared for the challenge of those who did not agree with him. He could point the finger of scorn and, then, inject some humor to break the tension he created in those listening to him.

- more -

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X

AFRAM
ALTERNATIVE
INFORMATION/MARKETING
SERVICE



AFRAM's "Man of the Century":
Malcolm X/El Hajj Malik El Shabazz
Jan., 1, 2000

AFRAM newservices REPRINTS
271 West 125 St., #310
Village of Harlem, NY 10027
(212) 280-0996 & FAX

Malcolm X raised historical facts and references many had not been careful enough to extract from the volumes of written documents that abound. Any thinking person could not walk away from a Malcolm X speech without learning something new or having some doubts about ideas they had previously held.

The question and answer period that followed his presentation was lively and provocative. Today, many of the things Malcolm X spoke of are no less true than they were in 1961 - almost 30 years ago!

I was fortunate to be on the Encampment staff that summer and it was the custom to have lunch with the speaker after the session ended. There were about 8 or 9 of us sitting with Malcolm X. Here we saw another side of him. He was warm, friendly and relaxed. He had a good sense of humor as well and exchanged small talk and shared lunch with us. The hard and intense posture was nearly gone.

In the course of my conversation with Malcolm X, he asked me about my ethnic background. I told him that my parents were Italian. He asked me from which part of Italy did my parents come. I answered that they were both from Sicily. I began to wonder why he was asking me these questions when he said, "You know, Hannibal and other Africans conquered Sicily many times through the course of history. Many Italians inter-married with North Africans during these occupations and it could very well be that you have black blood in you." He smiled. I smiled. I really didn't know what to say....it was something to really think about. I never forgot this exchange.

Now, three decades later, it only confirms in me the thought that I've had all along - that we all have more common thread between us than most of us know - that we're all - somewhere in history and pre-history, evolved from the same source.

When Malcolm X was assassinated in 1965, I was saddened and I mourned his no longer being with us. However, he left something with me I am grateful for.

-----0-----

NOTE: Bernadello had attached to the above statement a seeming excerpt from New Columbia Encyclopedia, p. 447, SICILY. He had highlighted the following:

The people. Sicily's location long made it the crossroads for many civilizations. A number of peoples invaded the island, including Greeks, Carthaginians, Romans, and Muslims from North Africa. Today, Sicily has a mixture of these civilizations.

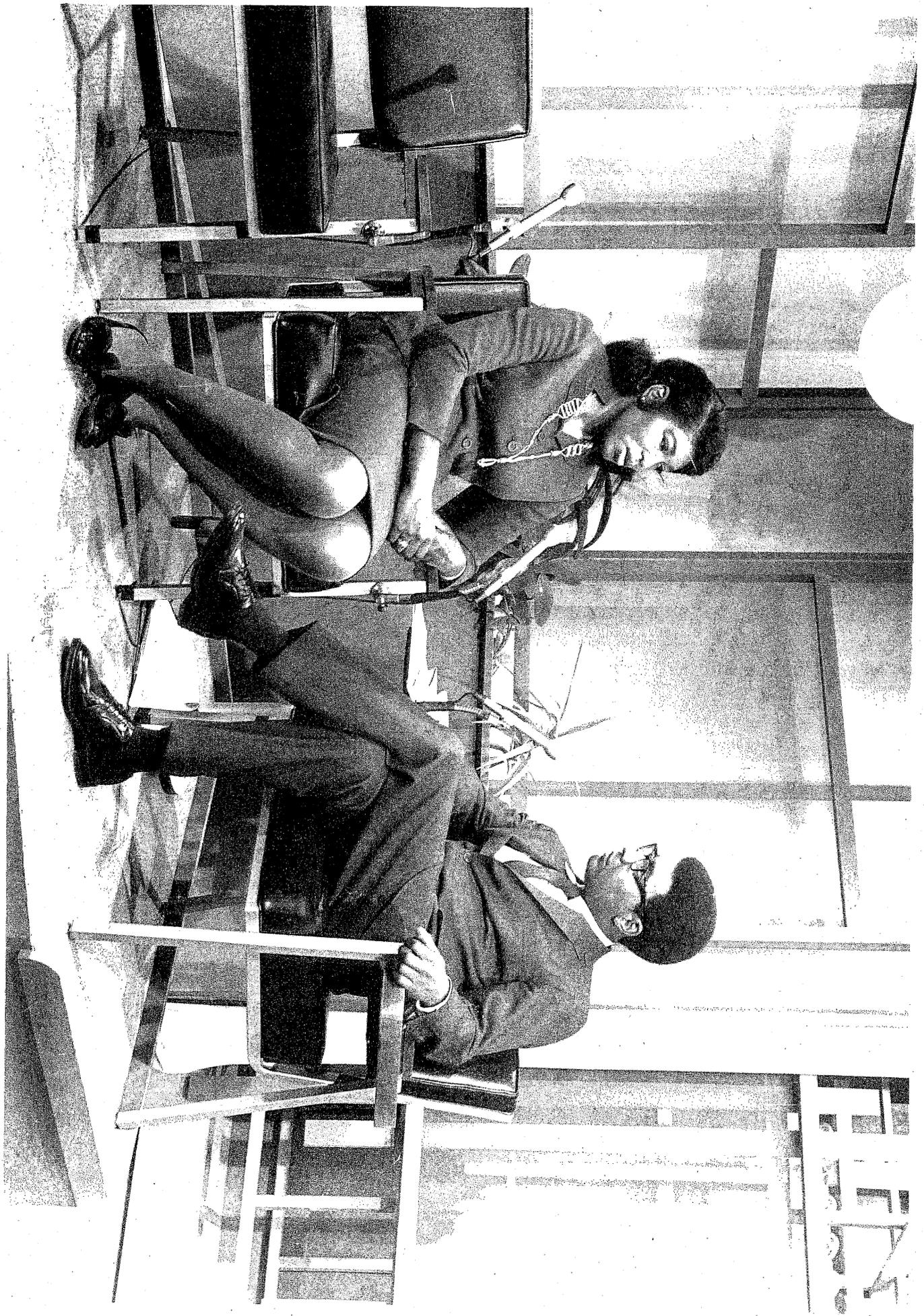
NOTE: This paragraph was excerpted from a staff member's recording as follows:

The Wednesday and Thursday programs were planned by the Encampers. They included such events as a Field Day, a play by Bob Margolin, an Aqua Night show and Malcolm X, one of the top leaders in the Black Muslim movement. I, (name concealed by us), acknowledge the Black Muslim movement and Malcolm.

July 26, 1992

1/14/2000: AFRAM sought to get Spike Lee to consider this episode for inclusion in the Malcolm X film. Lee failed to respond to our mail.

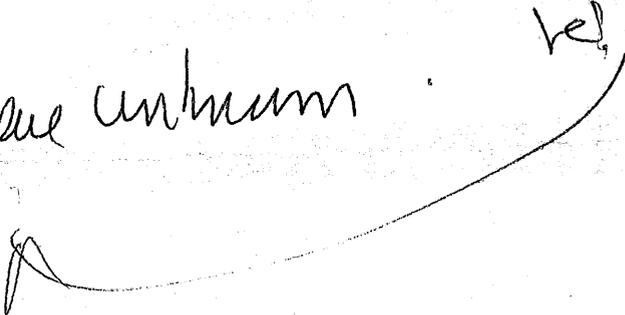
AFRAM NEWS SERVICES REPRINTS
271 West 125 St. Ste. 310
Williamsburg, NY 11206



Alvin Poussant

Harvard Med School (?) check with him

~~Date~~/place unknown



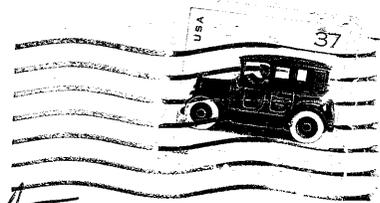
red

P.W. Cox

271 W 125 #310

Harlem Village, NY 10027-4424

Sorry I missed your
Big Apple. Requests to
spiders! see enclosed



Brother Abdul Akmal
Afr. African Studies
2100 University Hall
2801 Bancroft Hall
Toledo, OH 43606

43606/3326



I see you feel for Sam's hype/hustle!

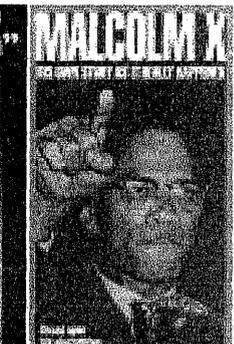
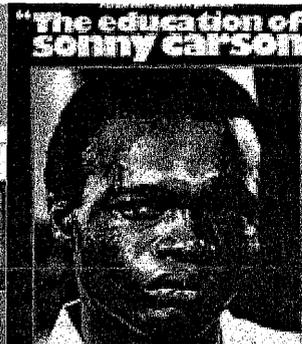
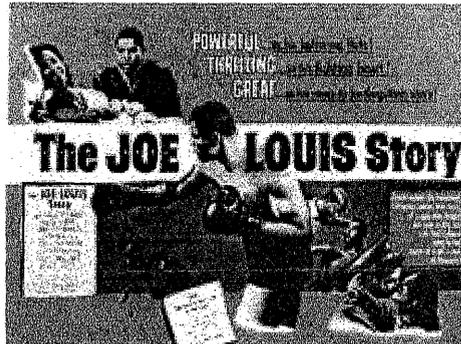
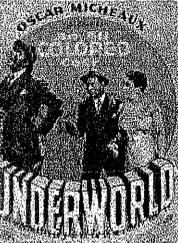
National Museum of African American Cinema, Inc. and the
New York State Black Films/Video Archives, Inc., presents the

Special Holiday RARE VHS/DVD FAIR

600 different titles for sale

RARE • HARD-TO-FIND TITLES
ALL-BLACK CASTS • DOCUMENTARIES
& RECENT RELEASES

Prices Start
At \$2.88



13 Titles in the
Oscar Micheaux
VIDEO COLLECTION



All videos/DVDs are NEW and factory sealed
Save upto 80% off manufacturers suggested retail prices

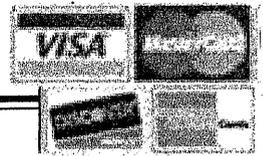
ONE DAY ONLY

Sat., May 24, 2003
10am until 8pm



**FREE
ADMISSION**

Come early for best selection. While supplies last.



Art Gallery (2nd Floor)
Adam Clayton Powell, Jr. State Office Bldg
163 West 125th Street @ 7th Avenue
212-749-5298

You must have photo ID to enter this building. Proceeds to benefit the Building Fund of the Museum of African American Cinema. Provisionally Chartered by the NYS Board of Regents. Sorry, no mail or phone orders!

RARE BLACK VHS/DVD FAIR

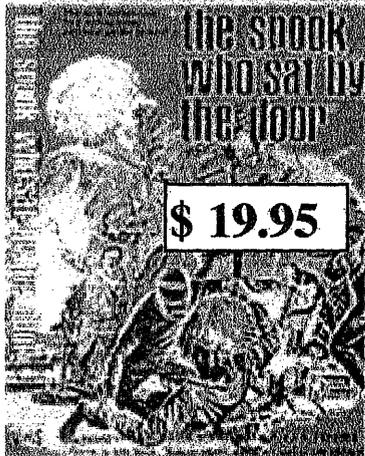
Sat., May 24, 2003 • 10am until 8pm

Over 600 titles • ONE DAY ONLY !!!!

All-Black Cast Films • Hard-To-Find • Documentaries • Recent Releases • and CDs



SPECIALS SPECIALS SPECIALS SPECIALS



Art Gallery (2nd Floor)
 Adam Clayton Powell, Jr. State Office Bldg
 163 West 125th Street
 New York, New York 10027

ONE DAY ONLY FREE ADMISSION

www.aboutharlemarts.org/fair.asp

FARRAKHAN on Malcolm X *in his own words ...*

**FREE QUIBILAH SHABAZZ:
THE RECONCILIATION OF
DR. BETTY SHABAZZ AND
MINISTER FARRAKHAN**
The Apollo Theater
Harlem, NY
May 6, 1995

**THE MALCOLM X MOVIE:
THE TRIAL OF THE
NATION OF ISLAM**
Mosque Maryam
Chicago, IL
November 15, 1992

**A SENSE OF BETRAYAL: THE
DRAMA OF MALCOLM X
AND THE NATION OF ISLAM**
Muhammad Mosque No. 7
Manhattan, NY
May 7, 1995

**THE EVIL WITHIN: THE DAY
OF JUDGMENT AND
THE RESURRECTION**
The Muhammad
University Of Islam
Chicago, IL
November 18, 1992

**THE HONORABLE ELIJAH
MUHAMMAD AND
MALCOLM X
28 YEARS LATER: WHAT
REALLY HAPPENED ?**
The U.I.C. Pavilion
Chicago, IL
February 21, 1993

**OBEDIENCE IS THE HIGHEST
FORM OF SACRIFICE**
The Muhammad
University Of Islam
Chicago, IL
October 28, 1992

**THE HONORABLE ELIJAH
MUHAMMAD AND
MALCOLM X
28 YEARS LATER: WHAT
REALLY HAPPENED ?
(Part Two)**
Mosque Maryam
Chicago, IL
February 28, 1993

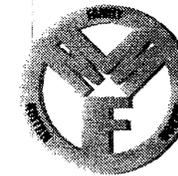
**OPEN THE FILES:
THE PLOT TO KILL
MINISTER FARRAKHAN**
Mosque Maryam
Chicago, IL
January 17, 1995

**THE ATTACK ON MINISTER
FARRAKHAN AND THE
NATION OF ISLAM**
Mosque Maryam
Chicago, IL
March 19, 1995

**THE MURDER OF MALCOLM
X: ITS EFFECT ON
BLACK AMERICA
28 YEARS LATER**
Malcolm X College
Chicago, IL
February 21, 1990

**DIAMONDS AMONG MEN:
THE HONORABLE ELIJAH
MUHAMMAD AND HIS
STUDENT MALCOLM X**
California State University
Los Angeles, CA
May 17, 1979

See page 9 to order



WARNING: Video and audio tapes produced by Final Call, Inc. are the high-quality product you expect, made directly from the video and audio masters. We are not responsible for tapes produced and sold by other than Final Call Inc. or its authorized distributors.

AFRA Malcom X Files
1271 W 125 St #310
Harlem Village NY 10027-4424
(212) 280-0998 & Fax

The Final Call BOOKS & TAPES

Check one: VISA MasterCard Account No. _____ Exp. Date _____

Please make check or money order payable to: *The Final Call* and mail to Final Call Inc, 734 VV. 79th Street, Chicago, IL 60620. Include \$6.00 shipping and handling of first item and add \$.50 for each additional item ordered. Please allow four weeks for delivery. For wholesale order information, call (773) 602-1230.



60 Minutes show featuring Minister Farrakhan draws backlash in Boston

by Janine Fondon

BOSTON—Michael Muhammad, one of Boston's most committed Final Call salesmen, recently was harassed as he sold the Nation of Islam's newspaper in a Roxbury, Mass., train station on the day after a 60 Minutes report on the late Min. Malcolm X featuring Minister Louis Farrakhan and Attalah Shabazz, the slain leader's daughter.

Mr. Muhammad has been selling his papers at this station for over seven years without any major issue or incident, until the day after what would have been the 75th birthday of Min. Malcolm X.

Like every other day, Mr. Muhammad entered the station ready to sell his papers and had no idea that he would be affected by the 60 Minutes interview. 60 Minutes interviewer Mike Wallace aired only a brief excerpt of the full four-hour interview. Many media reports portrayed Min. Farrakhan as admitting "complicity" in Malcolm X's murder.

During the interview, Min. Farrakhan indeed apologized for any words he may have spoken that might have helped to create an atmosphere in which Min. Malcolm could be killed. But he denied any personal responsibility for the murder.

Michael Muhammad, a slender 5 ft. 4 in. man, was harassed by two 200 lb. white males as he was selling his papers in his regular spot

in the busy Roxbury Buggles train station, located in one of Boston's most diverse communities. The two Caucasians, who are allegedly construction workers working in the area, came out of the train station and mumbled something as they passed Mr. Muhammad. He was told by one of the men that "You can take that N_____ paper and shove it up you're a___," even after Mr. Muhammad assured them that *The Final Call* was a national newspaper that everyone can read.

A happily married father of three children and grandfather of five, Mr. Muhammad couldn't believe his ears when one of the men uttered, "You are nothing but a coward. ... You n_____s killed Malcolm."

At the train station entrance, Bro. Michael and one of the men ended up in a physical dispute, and later Bro. Michael was charged with assault, as he defended himself against the two men. Allegedly, the two men drew a weapon.

The incident in the early rush hour drew shocked onlookers who were sure that Bro. Michael, also a local area business owner, was not to be blamed for any trouble. Mr. Muhammad is well known and liked by all vendors and police who are present in the station on a daily basis.

"Brother Michael dressed as a Muslim, works hard and makes a good living," said Min. Don Muhammad, of the Nation of Islam Boston mosque. "They saw someone who is like Min. Farrakhan.

Television is a powerful influence and these weak-minded individuals took at face value what they saw on 60 Minutes and read in the *Boston Globe*. The T (short for Train Station) has given Michael permission to sell the papers in the station and they are supportive of him."

The community has rallied to Bro. Michael's defense and the 60 Minutes broadcast has not changed the minds of Blacks in Boston who love and respect Min. Farrakhan, added Min. Don, who hosts a weekly radio show and talked about the incident. Callers overwhelmingly expressed support for Bro. Michael, he said. Witnesses have said the men walked past other newspaper vendors to confront Bro. Michael, Min. Don noted.

Tom Daas, who works a local hot dog cart, said, "Michael is a good guy. We have worked side by side for years."

Kari Addal, manager of a popular local store in the station, A Nubian Notion, said he was personally outraged that the incident even happened, considering that he has known a very faithful and respectful Bro. Michael for over five years.

"All of a sudden, these two guys come and there is conflict," said Mr. Addal. "I can't see that Michael is at fault."

Currently, the police are investigating the incident and a hearing regarding the case is expected at the end of June. Police were not available to comment on the case.

THE FINAL CALL

MAY 30, 2000

Please feel free to reproduce/re-distribute to others.

Have all of your elected officials agreed to support LEGAL REPARATIONS??
Have you read Congressman Conyers' legislative proposals on LEGAL REPARATIONS?

ORGANIZATIONAL SQUABBLES/COMPETITION:

The problem facing our people here in America is bigger than other personal or organizational differences. Therefore, as leaders, we must stop worrying about the threat that we seem to think we pose to each other's personal prestige, and concentrate our united efforts toward solving the unending hurt that is being done daily to our people here in America.

Malcolm X
"Signs of the Times: Celebrating the Life of Malcolm X" in Jackson Advocate, Aug.,
10 - 16, 1989, p. 5A.

-----0-----

The issue of National and International LEGAL REPARATIONS offers our national, international, regional, state and local organizations an opportunity to engage in a drill that could result in a UNIFIED STAND that brings all of us into a common struggle to achieve a dual goal: the attainment of LEGAL REPARATIONS and the structure and mechanisms through which UNITY in Action can be achieved around a variety of issues.

The recent meetings between the ANC and the Zulu leadership, the historic meeting between ANC and PAC and the cessation of hostilities and a resultant movement toward mass participation in governance and sovereignty in Angola, Ethiopia and Liberia suggest that the time is ripe and now for African Americans to assume their VANGUARD ROLE in bringing the African Diaspora together in order to take its rightful and historic place in the world order. Recall that our forefathers/mothers were brought here in chains against their wills seeking the freedom & justice which still eludes us.

Africa will not be free until Harlem is free. The world will not be free until Africa is free. No justice, no peace. Liberation, then peace. Freedom for everybody or freedom for nobody, as Malcolm X put it. Progress alone is not freedom; it merely heightens the contradictions - and makes continued suffering more unbearable - and oppression more sophisticated. Note the genocidal practises, the COINTELPRO activities, the civil rights DOUBLE TALK - color blindedness (privilege of the white skin), quotas (preferential benefits for whites), affirmative action (hand - picked negroes), etc., etc. D.C. is still not free; the U.S. Senate remains LILY WHITE except for its Shadow (non - voting) Senator Rev. Jesse Jackson. The foxes are still calling the shots for the chickens rather than the chickens speaking for themselves... and voting for themselves. The foxes do not speak as us

We are legally entitled to PROPORTIONATE REPRESENTATION in the MARKETPLACE of IDEAS and PROPORTIONATE REPRESENTATION in the WORKPLACE at all levels of DECISION - MAKING. These goals must be initiated and achieved outside of the machinery of partisan politics and from within the fabric of the African American nation. Nominations must occur from within community - based conventions as was the case when NewArk, N.J. selected Kenneth Gibson. The followers must act collectively to select and define our leaders. (6/1/91- PW).

NOTE: If you are not a subscriber to the AFRAMnewservices - and have not otherwise contributed financially, please send one dollar and twenty - five cents (\$1.25), payable to "AFRAM", to ensure that you receive another mailing.

WORLD BRIEFS

Ethiopia Asks New Aid

The provisional rebel government in Ethiopia appealed yesterday for a new infusion of aid against the threat of famine — as many as 7 million could be at risk — but relief officials said looting and attacks had forced the suspension of aid deliveries to most areas.

Tens of thousands of refugees have fled to neighboring countries to escape famine and continued fighting. An official in neighboring Sudan says 100,000 Ethiopians have fled to his country and that 150,000 more may be on their way.

Yesterday, life in the capital, Addis Ababa, showed signs of returning to normal after two days of demonstrations against the rebels and U.S. support for Tuesday's takeover. Traffic was back on the streets, and businesses and shops were operating as usual.

Italy said it gave refuge to Lt. Gen. Tesfaye Gebre-Kidan, who took over the country after President Mengistu Haile Mariam fled May 21. His whereabouts had been unknown since the takeover. The foreign ministry in Rome said Gebre-Kidan was given shelter in the embassy here "for humanitarian reasons."

Reparations Limited

United Nations Secretary-General Javier Perez de Cuellar announced yesterday that no more than 30 percent of Iraq's future oil revenues may be used to pay compensation to victims of its invasion of Kuwait.

The actual percentage will be set later by the UN Compensation Commission and reviewed periodically. But it is expected to be close to the 30 percent Perez de Cuellar announced, in a report to the Security Council.

The report projected annual Iraqi oil exports at \$21 billion by 1993. Those exports are expected to be closely monitored after the world body lifts its oil embargo and other economic sanctions imposed to punish the Baghdad government for its Aug. 2 invasion of Kuwait.

Reprinted by:

AFRAMnewservices REPRINTS
271 West 125 St. Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

NEW YORK NEWSDAY, SATURDAY, JUNE 1, 1991

AFRAMnewservices Analysis: If any group on the face of the earth is legally and justifiably entitled to REPARATIONS, it's African Americans, who were bartered as slave trade, enslaved legally, denied forty acres and a mule, made second class citizens without their consent and/or participation, subjected to systematic indignities and denials of rights, fought in every war in which this country has been engaged, last experienced FULL EMPLOYMENT during slavery, preferred as non - people, non - Blacks within America by insisting on "COLOR BLINDED" as a racial concept that maintains white supremacy and the privilege of the white skin as the 'unofficial and practical' law of the land, undermines participation in pluralistic decision - making by African Americans while respecting and guarding the rights of white women and gays to speak for and name themselves (recall Moynihan's concept of 'benign neglect' and Mayor Koch's effective exercise of it, etc., etc.)

Do we not need a national Organization of African American Unity (OAAU) as initially formulated by Malcolm X - 5/19/25 - 2/21/65) to:

- formulate, promote the payment of LEGAL REPARATIONS to African Americans
- join with the Organization of African Unity (OAU), 346 East 50th St., New York, N.Y. 10022 to formulate and promote LEGAL REPARATIONS fo African nations,
- demand that African America be granted eminent domain over trade relatiow with the African Continent while equipping younger African Americans to join with their African counterparts in order to build an African INERA-STRUCTURE.

PRESTON WILCOX



System's Goals

- To put you out of gear
- To disable you
- To silence you
- To make you good for nothing
- To make you defenseless
- To make you unfit
- To exhaust you

But You Did This:

- You got stronger
- You got good for something
- You proved them wrong
- You went in gear
- You spoke out
- You became fit
- You got more energy.

Preston Wilcox
 271 Drive M L K Jr Blvd
 # 310
 New York NY 10027

HUMAN RIGHTS WATCH

Copyright 1990 By Robert E. Brooks
 All Rights Reserved

Amsterdam News, 1/6/90, p. 12.

"I learned what it meant to walk in slavery and walk out of slavery and what it is to be human. We are all human, despite having been enslaved."

— Sonia Sanchez

Thursday, April 10, 2003 • BAY STATE BANNER • 17

GUEST EDITORIAL

African-American's story



AED AM

ALTERNATIVE INFORMATION / MARKETING

AFRAM newservices REPRINTS
 271 West 125 St., #310
 Village of Harlem, NY 10027
 (212) 280-0996 & Fax

INSIDE HARLEM

Subscribe to Inside Harlem @ \$10.00 per year, monthly; payable to "AFRAM", this address.

Inside Harlem, U.S.A:

- IS Harlem's hottest internal organ; an alternative source of information; as a window into Harlem and as a mirror to stimulate reflection
- IS an Alarm Clock; to awaken the 'sleeping giant' ; to fuel an internal exchange of information and ideas; to encourage the productive use of time; to promote an appreciation of the concept of timing!
- IS a Single Issue newsletter; focussing attention and interest on an event, a person, a process or a future consideration!
- IS an action - oriented publication; self - examination; group evaluation and community assessment. If we are to change and resurrect Harlem, we will have to make ourselves the target of change first!
- IS a collective, selective, corrective effort to re -take charge of our own lives and community; controlling self, family, block, neighborhood and community!
- IS an ORGANIZING TOOL; putting people and organizations abreast of each other around a variety of indigenous issues; providing feedback and analysis; sharing information about the role and history of participants.
- IS a means to document the work of local organizations and institutions and to disseminate it on the Inside Harlem wire!
- IS a way to serve the informational needs, i.e, knowledge of what's happening, where we came from and how far we still have to go - of the movers and shakers in the community!
- IS not to be read on the subway, etc...in order to fill time; it ought to be absorbed in the privacy of one's home, etc. -- in order to expand one's mind.
- IS a mailibrary in that it lends itself to easy storage within a three - ring notebook for future reference!
- IS destined to become a catalogue of Harlem's history in very specific areas like reading the diary of Harlem written by many contributors with their knowledge and approval!
- IS the expression of an effort to Retrieve alternative information, to Redistribute it to others or to Re - interpret the mass media to its readers.
- IS an opportunity for its readers to share their organizational profiles, etc. with others subscribers to Inside Harlem.
- IS an effort to get us to 'mind our own problems', to 'watch our own store', realize our own dreams, to define our own human nature; to recognize that 'becoming' is superior to 'being' and to do the right thing!

August 24, 1989



AFRAM

ALTERNATIVE
INFORMATION/MARKETING
SERVICE

P. Wilcox
271 W 125th St. Ste. 310
New York, NY 10027



THE REST of the STORY

by Preston Wilcox, *Editor & Curator, AFRAMnewservices*
| E-mail | [AFRAM Associates](#) | [Bulletin Board](#) | [Article One](#) |

Organization of Afro-American Unity and African United Front -- Call To Action

Brothers El Hajj Malik El Shabazz (Malcolm X) and Kwame Ture left us with two organizations, the Organization of Afro-American Unity (OAAU) and the African United Front.

Unity remains a far off dream unless the present survivors are prepared to participate in completing their mission as our own absolute obligation. AFRAM plans to disseminate this statement throughout the Harlem Diaspora to plant the seeds for a locally based OAAU branches carrying out the following functions:

1. Developing a non-governmental, non-sectarian, non-partisan coordinating cadre to organize and staff:
 - a.) Monthly town meeting to hear and respond to grievances.
 - b.) Convening periodic public hearing, also involving expert witnesses, to establish community policies on significant issues and concerns.
 - e.) Establishing nominating conventions for the community approval of candidates for public office or appointees to public positions.
 - d.) Election/selection of delegates to state, regional and national levels of the OAAU. (*)
 - e.) Enlist the participation and financial membership support of community-based resident organizations; block associations, public and private housing development resident associations, churches, youth groups, etc.
- E.) Conduct on-going training seminars, involving public readings of important documents.
- g.) Purchase and own a regular meeting place/social center – a freedom house.

Distributed at Kwame Ture's Memorial, Sunday, 11/22/98, Great Hall, City College of New York.

Copyright©1998 Preston Wilcox. All Rights Reserved.

- (*) All national organizations and the OAAU to have Non-Governmental Observer Staff at UN Sessions.
- Organize a Class Action/Financial Auditing Service @ \$1.00 paid along with rent/mortgage payments.
- Divisions of Labor via committees, etc. to oversee selected functions. 3/16/2000

AFRAMnewservices REPRINTS
271 West 125 St. #310
Village of Harlem, NY 10027
(212) 280-0996 & FAX

3/16/2000

Dear Nique:

Heard that some of your books arrived at the Street Bookseller's stall the other day.

I'm still promoting it - and hoping to get you on Gil Noble and Tony Brown's - and other spots. Your focus on the role of the sistah's is a key millennium hope....

A former student of mine, Ralph Metcalfe, Jr. - son of the track star who was second to Jesse Owens in 1936 - resides in Chicago @ 4800 S. Chicago Beach Drive, # 307, 60615; (723) 373 - 7784. A classmate of his, Bill Sales, heads up Seton Hall's African American Studies Program. Saw him last nite; told him about your book. He's at Seton Hall University (now in the 'Big Dance'), 400 South Orange Ave, South Orange, N.J. 07079. Your book - Cultural & Economic Revitalization: A Five-Step Reference for Overcoming Black Failure is, in my judgement, a blueprint for learning how to participate in collective group actions. Sales understands that we are a separate nation, even when integrated. He did the book on Malcolm X's OAAU.

Last night, we heard Brother Mamadou Chineyu present on his book, Harlem Ain't Nothin' But A Third World Country: The Global Economy: Empowerment Empowerment Zones & Colonial Status of Africans in America. New York: Mustard Seed Press, (P.O. Box 342, 10108), 1999, 190 pp. plus Appendix, Bibliography and Index. (\$15.00). In brief, he proposes that we function as our own self-defined nation, not merely as a Captive Nation, awaiting white accreditation, like a Ph.D.. See Table of Contents attached.

book (88 pp.) has the following Table of Content entries:

- a) Cultural Consistency
- b) Environment of Love
- c) Educational Excellence
- d) Community Empowerment
- e) Economic Development

Your book's references to the premier American African historians and its History Timeline: from 2.5 mm. toll 1999, pp. 63 - 88, makes it a networking tool for continuing additions, revisions, footnotes, inquiries, etc.. Thanks for adding the 1967 entry re: the Community Control Movement in Harlem re: schools. Most book omit it. They don't want us talking about self - control. Dig it.

I'm reminded of Lewis Micheaux's prophetic assessment, "If you want to hide something from a negro, put it in a book or write it down!" He was Proprietor, National African Memorial Bookstore, the Home of Proper Propaganda, the House of Common Sense. Bt ws we move toward nationhood formats, all of us - negroes, Nationalists, Marxists, Socialists will require the consent of the governed. See attached legacy of Malcolm & Ture.

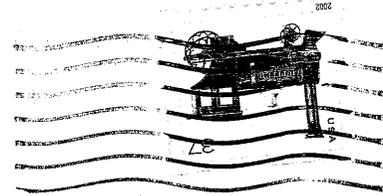
cc: Sales, Metcalfe, Chineyu

Nique Fajors, 1350 N. Lake Shore Drive.
1818, Chi., I L 60610
(312) 560-4482

Stay prepared,
Preston

Millennium Concepts: Racial Honesty/Self-Acceptance, Group Sovereignty..

AFRA/Malcom X Files
271 W 125 St #310
Harlem Village NY 10027-4424
(212) 280-0996 & Fax



Brilha A Kishinat
American African Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave 43606
TOLEDO, OH 43606

This will make a good local theatre fund-raiser
with

"A TRIBUTE TO MALCOLM X"

(EL HAJJ MALIK EL SHABAZZ)

(A PLAY FOR OUR HERO)

Open
Discussion
with Malcolm
Walker.

You met him
during conference



MALCOLM
X

MALCOLM X May 19, 1925 - February 21, 1965

UJAMAA BLACK THEATER
AT THE NEW YORKER HOTEL
ON 34TH STREET AND 8TH AVENUE
9TH FLOOR, SUITE 952
NEW YORK, NY

10001

Malcolm at the Audubon Steven Robinson (*Malcolm X*)
Sandriana Nicoleau-Ngwi, Omar Clayburn,
Renee Michele Breeden, Joel Granville, Eric
Walker, Syene Jasmin

Look What They've Done to Our Prince...Renée M. Breeden

Who Killed Malcolm?Renée Michele Breeden

They Do Not Know What They Have Done...Omar Clayburn
Clyde Fields, & the Men of UJAMAA

The History of Malcolm X

Who Is Malcolm X?Sandriana Nicoleau Ngwi

Malcolm X Pan Africanist..... Clyde Fields

Betty Shabazz, Wife of Malcolm X.....Renee M. Breeden

Brother James & Brother Howard.....Joel Granville &
Omar Clayburn

Where Have Our Heroes Gone Today?Renee M. Breeden

Malcolm Speaks On Nationalism.....Steven Robinson

We Are MalcolmitesEric Walker, Syene Jamin,
Omar Clayburn, Joel Granville

Malcolm X On The War.....Steven Robinson

Malcolm X Debates Expert.....Steven Robinson
Jonathan Brown & Arthur Long

*Street Rally (No Justice, No Peace)..... Omar Clayburn &
& The Men of UJAMAA*

*Malcolm We Need You /
Everything's Gonna Be Okay Today/
We Need A Champion (Medley)..... Renee Michele Breeden*

*Malcolm X Reprise Steven Robinson (Malcolm X)
Sandriana Nicoleau-Ngwi, Omar Clayburn,
Renee Michele Breeden, Joel Granville, Eric
Walker, Syene Jasmin*

***Malcolm X
El Haj Malik Shabazz***

*Born: May 19th, 1925
Died: February 21st, 1965*

“By Any Means Necessary”

*Please Join us For Other
UJAMAA Productions*

*The
UJAMAA
BLACK
THEATRE*

"Where Black Theatre Still Lives..."

*For Tickets & Information Call
212-642-8261*



Prof. Preston Wilcox
271 West 125 St.
Milk Blvd. Ste. 310
Village Of Harlem, NY 10027

FARRAKHAN on Malcolm X

in his own words ...

**FREE QUBILAH SHABAZZ:
THE RECONCILIATION OF
DR. BETTY SHABAZZ AND
MINISTER FARRAKHAN**
The Apollo Theater
Harlem, NY
May 6, 1995

**A SENSE OF BETRAYAL: THE
DRAMA OF MALCOLM X
AND THE NATION OF ISLAM**
Muhammad Mosque No. 7
Manhattan, NY
May 7, 1995

**THE HONORABLE ELIJAH
MUHAMMAD AND
MALCOLM X
28 YEARS LATER: WHAT
REALLY HAPPENED ?**
The U.I.C. Pavilion
Chicago, IL
February 21, 1993

**THE MALCOLM X MOVIE:
THE TRIAL OF THE
NATION OF ISLAM**
Mosque Maryam
Chicago, IL
November 15, 1992

**THE EVIL WITHIN: THE DAY
OF JUDGMENT AND
THE RESURRECTION**
The Muhammad
University Of Islam
Chicago, IL
November 18, 1992

**OBEDIENCE IS THE HIGHEST
FORM OF SACRIFICE**
The Muhammad
University Of Islam
Chicago, IL
October 28, 1992

**THE HONORABLE ELIJAH
MUHAMMAD AND
MALCOLM X
28 YEARS LATER: WHAT
REALLY HAPPENED ?
(Part Two)**
Mosque Maryam
Chicago, IL
February 28, 1993

**OPEN THE FILES:
THE PLOT TO KILL
MINISTER FARRAKHAN**
Mosque Maryam
Chicago, IL
January 17, 1995

**THE ATTACK ON MINISTER
FARRAKHAN AND THE
NATION OF ISLAM**
Mosque Maryam
Chicago, IL
March 19, 1995

**THE MURDER OF MALCOLM
X: ITS EFFECT ON
BLACK AMERICA
28 YEARS LATER**
Malcolm X College
Chicago, IL
February 21, 1990

**DIAMONDS AMONG MEN:
THE HONORABLE ELIJAH
MUHAMMAD AND HIS
STUDENT MALCOLM X**
California State University
Los Angeles, CA
May 17, 1979

See page 9 to order



WARNING: Video and audio tapes produced by Final Call, Inc. are the high-quality product you expect, made directly from the video and audio masters. We are not responsible for tapes produced and sold by other than Final Call Inc. or its authorized distributors.

AFRA Malcom X Files
271 W 125 St #310
Harlem Village NY 10027-4424
(212) 280-0990 & Fax

The Final Call BOOKS & TAPES

Check one: VISA MasterCard Account No. _____ Exp. Date _____

Please make check or money order payable to: *The Final Call* and mail to Final Call Inc, 734 W. 79th Street, Chicago, IL 60620. Include \$6.00 shipping and handling of first item and add \$.50 for each additional item ordered. Please allow four weeks for delivery. For wholesale order information, call (773) 602-1230.

60 Minutes show featuring Minister Farrakhan draws backlash in Boston

by Janine Fondon

BOSTON—Michael Muhammad, one of Boston's most committed Final Call salesmen, recently was harassed as he sold the Nation of Islam's newspaper in a Roxbury, Mass., train station on the day after a 60 Minutes report on the late Min. Malcolm X featuring Minister Louis Farrakhan and Attalah Shabazz, the slain leader's daughter.

Mr. Muhammad has been selling his papers at this station for over seven years without any major issue or incident, until the day after what would have been the 75th birthday of Min. Malcolm X.

Like every other day, Mr. Muhammad entered the station ready to sell his papers and had no idea that he would be affected by the 60 Minutes interview. 60 Minutes interviewer Mike Wallace aired only a brief excerpt of the full four-hour interview. Many media reports portrayed Min. Farrakhan as admitting "complicity" in Malcolm X's murder.

During the interview, Min. Farrakhan indeed apologized for any words he may have spoken that might have helped to create an atmosphere in which Min. Malcolm could be killed. But he denied any personal responsibility for the murder.

Michael Muhammad, a slender 5 ft. 4 in. man, was harassed by two 200 lb. white males as he was selling his papers in his regular spot

in the busy Roxbury Ruggles train station, located in one of Boston's most diverse communities. The two Caucasians, who are allegedly construction workers working in the area, came out of the train station and mumbled something as they passed Mr. Muhammad. He was told by one of the men that "You can take that N_____ paper and shove it up you're a___," even after Mr. Muhammad assured them that *The Final Call* was a national newspaper that everyone can read.

A happily married father of three children and grandfather of five, Mr. Muhammad couldn't believe his ears when one of the men uttered, "You n_____s killed Malcolm."

At the train station entrance, Bro. Michael and one of the men ended up in a physical dispute, and later Bro. Michael was charged with assault, as he defended himself against the two men. Allegedly, the two men drew a weapon.

The incident in the early rush hour drew shocked onlookers who were sure that Bro. Michael, also a local area business owner, was not to be blamed for any trouble. Mr. Muhammad is well known and liked by all vendors and police who are present in the station on a daily basis.

"Brother Michael dressed as a Muslim, works hard and makes a good living," said Min. Don Muhammad, of the Nation of Islam Boston mosque. "They saw someone who is like Min. Farrakhan.

Television is a powerful influence and these weak-minded individuals took at face value what they saw on 60 Minutes and read in the *Boston Globe*. The T (short for Train Station) has given Michael permission to sell the papers in the station and they are supportive of him."

The community has rallied to Bro. Michael's defense and the 60 Minutes broadcast has not changed the minds of Blacks in Boston who love and respect Min. Farrakhan, added Min. Don, who hosts a weekly radio show and talked about the incident. Callers overwhelmingly expressed support for Bro. Michael, he said. Witnesses have said the men walked past other newspaper vendors to confront Bro. Michael, Min. Don noted.

Tom Daas, who works a local hot dog cart, said, "Michael is a good guy. We have worked side by side for years."

Kari Addal, manager of a popular local store in the station, A Nubian Notion, said he was personally outraged that the incident even happened, considering that he has known a very faithful and respectful Bro. Michael for over five years.

"All of a sudden, these two guys come and there is conflict," said Mr. Addal. "I can't see that Michael is at fault."

Currently, the police are investigating the incident and a hearing regarding the case is expected at the end of June. Police were not available to comment on the case.

THE FINAL CALL

MAY 30, 2000

BLACK RIGHTS IN A 'WHITE' NATION

(by Sister Carol Taylor)

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

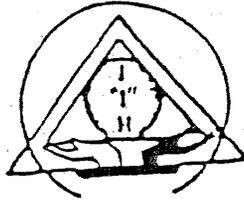
1. The right to life: not to be killed because of color
2. The right to be respected as a human being-(not a monkey)
3. The right not to be labelled by color
4. The right to unfettered travel
5. The right not to be arrested on the basis of observable skin melanin
6. The right in the courts to be presumed innocent until/unless proven guilty by "peers" - (those who've been tested by the Institute for "Interracial" Harmony, Inc. *Racism/Colorism Quotient Test*)
7. The right to Reparations (for the Enslavement and ensuing color discrimination) comprising of (but not limited to) free food, shelter & Alkaline-based medical care
8. The right to earn equal-to-white income
9. The right not to be color-profiled, especially by the police and/or immigration or education ("special ed") departments
10. The right (considering the institutional racism/colorism of this society) not to be subjected to the Death Penalty
11. The right not to be forcibly segregated by color
12. The right to reject military service
13. The right not to be taxed
14. The right to equal-to-whites sanitation-transportation community services
15. The right not to be subjected to environmental racism/colorism (incinerators & toxic dumping)
16. The right not to be used for medical (drug) experimentation
17. The right to be seen in every media representation of "public" life
18. The right in legal cases to judgements based on results, not on "intentions"
19. The right to be raised/adopted-only by individuals resembling us
20. The right to bear arms
21. The right to proportional representation in government
22. The right not to be subjected to decisions by others who have not proved publicly that they are free of pathological responses to color & cultural differences (with the *Racism/Colorism Quotient Test & Follow-up - Discussion*)
23. The right to equal-to-white protection under the law
24. The right to public education which publicly acknowledges that the beginning (cradle) of humanity was in Black Africa & that all human beings have the same (Black) ancestors
25. The right to free speech (see Congressional censure of Dr. Khalid Muhammad)
26. The right not to be called the pejorative expression, "minority"
27. The right to free assembly (including standing on street corners)

(718) 856
1271

SAMPLE

INSTITUTE FOR 'INTERRACIAL' HARMONY, INC.

IF YOU'D LIKE A COPY OF
THIS POPULAR TOOL, THE R.Q. TEST,
SEND A STAMPED, SELF-ADDRESSED
ENVELOPE (#10) & \$10-S&H&POSTAGE,
TO "CAROL TAYLOR, 590 FLATBUSH AV
STE. #11A BK NY 11225



✓ The quotes are around "interracial" because we have learned that there is only one race-the human race- equally meaningless are 'bi, trans & multi'-racial.

Racism Quotient Test

Kindly do not mark this question sheet. Thank you.

Concept: Carol Taylor R.N.
Test: Mari P. Saunders Ph.d.

1. The Native people have been considered the most economically deprived group in our country. You feel that:
 - A. Most Native people want to preserve their culture and history, much of which is not taught in our educational system, which is discouraging and makes it more difficult for them to assimilate into our system.
 - B. Every ethnic group has had to start out as low man on the totem pole and work their way up the economic ladder and the Native people have a head start in that they live on reservations and don't have to pay for their land.
 - C. Since the Native people were forcefully deprived of their land, it seems only fair that there be compensatory programs or projects to maintain our Native populace as productive members of society.
 - D. Native people would be better off economically if they would consider capitalizing on their field of expertise in the creation and production of their native arts and crafts.

2. At a social gathering of 30-40 people, you enter a room where you appear to be the only member of your ethnic group, you would most likely:

- A. Leave the room in search of members of your own ethnic group.
- B. Stand around and hope someone would talk to you.
- C. Open a conversation with whoever looks interesting.
- D. Feel bored or uncomfortable and wish you hadn't come.

(The RQ Test Program is not a panacea: it is a catalytic tool, formulated to foment public discussion of racism/colorism in a non-threatening arena and in an effort to heal dysfunctional responses to color & cultural differences.)

(718) 856 1271



CARTER G. WOODSON
1875 - 1950
HISTORIAN, AUTHOR, EDUCATOR

THE MIS-EDUCATION OF THE NEGRO

BY
CARTER GODWIN WOODSON

Edited with an Introduction by Charles H. Wesley
and Thelma D. Perry

THE ASSOCIATED PUBLISHERS, INC.

1538 NINTH STREET, N. W.

WASHINGTON, D. C.

COPYRIGHT © 1933, 1969

BY THE ASSOCIATED PUBLISHERS, INC.

First Published in 1933
By the Associated Publishers, Inc.
Under the Direction of the Association for
the Study of Negro Life and History, Inc.
Reissued, 1969 By the Associated Publishers, Inc.
L. C. Catalogue Card no: 71 - 841 - 85
Printed in the United States of America

SEVEN COMMENTS ON THE MIS-EDUCATION OF THE NEGRO

- I. Here we have a Negro's presentation of the problems which attend the education of the colored people at the careless or misguided hands of white men. Here is one who has found that his degrees earned from leading white universities have ill-fitted him for leading his people out of ignorance and prejudice to a place in the sun to which they may be ultimately entitled by virtue of inherent, altho undeveloped capacity.—*The Syracuse Post-Standard*
- II. Mr. Woodson's book is deserving of much commendation because it is fearless and constructive and directed toward a closer understanding of the one problem that America has been unable successfully to solve.—*Sunday Times-Advertiser (Trenton)*
- III. This is a challenging book. It throws down the gauntlet to those who have had anything to do with Negro education, whether of white or black race, and it bids the Negro to come forward in pride of race and heritage and, standing on the basis of his own racial personality, demand an education that will develop that personality and its gifts rather than seek merely to imitate the white.—*The New York Times*
- V. The course of study as outlined by the ruling class preaches the inferiority of the Negro and dismisses any achievement with a shrug of shoulders or a wave of the hand. In the economic classes one learns that the Negro cannot be successful as a business man; in the history class he is pictured as a human being of the lowest order; and likewise in all other subjects he is belittled or omitted. Therefore, contends Dr. Woodson, the entire system must be reconstructed if it is to be of any use to Negroes in their process of development.—*The Amsterdam News*
- V. Not only has the white American been educated to regard the Negro as inferior, but the thinking of the Negro himself has been influenced through school and college so that he regards himself as inferior. His racial virtues and achievements and possibilities are disregarded, and not known or understood as they should be by either white or Negro educators or educated. This book is a challenge and a protest against the white American tradition and system of education, with all its hypocrisy and prejudice, its injustice and inadequacy. It also reminds us

(SEE INSIDE BACK COVER)

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

AFRAM'S Preston Wilcox, an educational practioner, highly recommends this book as a required reading with a written report and participation in staff meeting discussions for all teachers within less chance communities.

It's a wake up call; a keeper of the flame!

that the Negro who thinks today is in revolt, as he should be.—
The Congregationalist

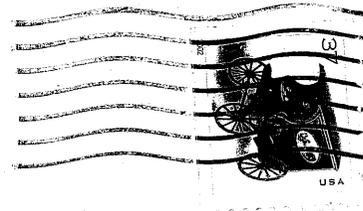
- VI. He sounds a protest against the type of instruction received by the Negro, by calling attention to the old culture, literature and art of the native Africans. He tells of Negro empires rivaling Rome in their power. Yet such matters are omitted from all our textbooks, both for whites and blacks. Instead, they pass by Africa and its inhabitants and leave a negative impression in the mind of the student. Woodson argues that the universities founded for his race breed contempt for the blacks. More often than not, these schools are run by white men, who by various actions impress upon the students a feeling of racial inequality.—*Columbia Missourian*
- VII. This mis-education of the Negro teaches him to slavishly imitate the white rather than to develop his racial gifts, forgetting that "History does not furnish a case of the elevation of a people by ignoring the thought and aspiration of a people thus served."—*The Salt Lake Tribune*

Mis-education OF THE NEGRO



Carter G. Woodson

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996



Marked way later
Invite me out to
hang with Spiders

Bratha Abdul Alkhalimat & the Spiders
Toledo University
AM African Studies
2100 University Hall
2801 Bancroft Hall, Toledo, OH 43606

Hey Abdul. How's the spiders? 10/12/02

An Idea - A MX postcard with

ID about the Website
for Toledo Ch., Tourists,
etc. book stores, etc.

In vite Website Devotes to send
materials for scanning, etc.

In vite Ilyasha to Toledo. I was
in L.A. at my daughter's graduation
when she did a book signing - She
easily sold 200 books - and signed
them! Her book summarized MX to
a degree that many of us forgot
mind. We were her father, not her
merch 1

How about Conference appearances with our little
screen, etc. Wahid and us store
ourselves; not to rely on any one else!

Freston

Write .. And Write .. And Write

Jackie Robinson Again Writes To Malcolm X

(The following letter to Malcolm X, written by Jackie Robinson, was written by Mr. Robinson before Mr. X was censured by his spiritual leader, Elijah Muhammad and forbidden to make any public statements. It is expected that Mr. X will answer Robinson when and if Mr. Muhammad lifts the ban on his making public statements. The Editors)

By JACKIE ROBINSON

Dear Malcolm: Frankly, your front-page letter to me in THE NEW YORK AMSTERDAM NEWS, is one of the things I shall cherish. Coming from you, an attack is a tribute. I am also honored to have been placed in the distinguished company of Dr. Ralph Bunche whom you have also attacked.

I am proud of my associations with the men you choose to call my "white bosses" — Mr. Branch Rickey, my boss at Chock Full O' Nuts, Mr. William Black and Governor Nelson Rockefeller. I am also proud that so many others whom you would undoubtedly label as "white bosses," marched with us to Washington and have been and are now working with our leaders to help achieve equality here in America.



I will not dignify your attempted slur against my appearance before the House Un-American Activities Committee some years back. All I can

(Continued on Page 53)

Home Plate Jackie Robinson Answers Malcolm X

(Continued from Page One)

... is that if I were called upon to defend my country today, I would gladly do so. Nor do I hide behind any coat-tails as you do when caught in one of your numerous outlandish statements. Your usual "out" is to duck responsibility by stating: "The Honorable Elijah Muhammad says."

Personally, I reject your racist views. I reject your dream of a separate state. I believe that many Americans, black and white, are committed to fight for those freedoms for which Medgar Evers, William Moore, the Birmingham children and President John F. Kennedy died.

Those of us who are so committed have no intention of supporting the idea of a separate black state where the Honorable Muhammad can be the ruler and you, his immediate successor — and all because you, Malcolm, hate white people. Too many of our young people have gone to jail and too many millions of dollars have been invested in our fight for equality for us to pay serious heed to your advice. Whether you like this country or not is of little concern to me. America is not perfect, by a long shot, but I happen to like it here and will do all I can to help make it the kind of place where my children and theirs can live in dignity.

As for Governor Rockefeller, I sincerely hope that whatever contribution I can make to his campaign for nomination and election will be meaningful. I don't know where you went to school, Malcolm. If you attended virtually any Negro college, I venture to say that a Rockefeller helped make your education possible. Neither do I apologize for my support of Mr. Nixon.

If conditions were the same today as they were in 1960, I would still support him. I do not do things to please "white bosses" or "black agitators" unless they are the things which please me. I respect Governor Rockefeller's leadership of the present and what his family has meant to us in the past. I fully intend to do all I can to aid him.

The fact that I am supporting him does not mean you should. Rest assured, I am not doing so in the hope that you will come aboard.

You say I have never shown my appreciation to the Negro masses. I assume that is why NAACP branches all over the country constantly invite me to address them. I guess this is the reason the NAACP gave me its highest award, the Spingarn Medal and why Dr. Martin King has consistently invited me to participate in the Southern Freedom Fight and invited me to co-chair with him the drive to raise funds to re-build the burned churches in Georgia. By the way, Malcolm, I don't remember our receiving your contribution.

Negroes are not fooled by your vicious theories that they are dying for freedom to please the white man. Negroes are fighting for freedom and rejecting your racism because we feel our stake in America is worth fighting for. Whom do you think you are kidding, Malcolm, when you say that Negro leaders ought to be "thankful" that you were not personally present in Birmingham or Mississippi after racial atrocities had been committed there? The inference seems to be that you would have played some dramatic, avenging role. I don't think you would have.

I think you would have done exactly what you did after your own Muslim brothers were shot and killed in Los Angeles. You left it to the law to take its course.

You mouth a big and bitter battle, Malcolm, but it is noticeable that your militancy is mainly expressed in Harlem where it is safe.

I have always contended for your right — as for that of every American — to say and think and believe what you choose. I just happen to believe you are supporting and advocating policies which could not possibly interest the masses. Thank God for our Dr. Bunche, our Roy Wilkins, our Dr. King and Mr. Randolph. I am also grateful for those people you consider "white bosses."

I am glad that I have been able to come through for the people at whom you sneer. I am glad that Negroes spent so many millions for paid admissions to baseball. I am glad that we have sold an awful lot of Chock Full O' Nuts Coffee. I am hopeful that we will be able to help get a great many votes for Governor Rockefeller.

I shall always be happy to associate myself with decent Americans of either race who believe in justice for all. I hate to think of where we would be if we followed your leadership. Strictly in my personal opinion, it is a sick leadership which should rightfully be rejected by the vast majority of Americans.

SOURCE: AMSTERDAM NEWS, 12/16/63

A COLLECTOR'S ITEM!
See over also

SUBSCRIBE to MALCOLM X LOVERS NETWORK, ISSN: 1044 - 9116.

- Individuals - \$15.00 per year
- Organizations \$50.00 per year
- Libraries \$100.00 per year.

Malcolm X's Letter

malcolmemorabilia

Check out AFRAM's Extensive Files

Dear Good Friend, Jackie Roosevelt Robinson:

You became a great baseball player after your White Boss (Mr. Rickoy) lifted you to the Major Leagues. You proved that your White Boss had chosen the "right" Negro by getting plenty of hits, stealing plenty of bases, winning many games and bringing much money through the gates and into the pockets of your White Boss.

In those days I was one of your many ardent fans, your speed and shifty base running used to make me spellbound... and, according to the attack leveled against me and Congressman Powell in your recent column, I must confess that even today you still display the same old "speed," the same "running," and "shiftiness,"... and you are still trying to win "The Big Game" for your White Boss.

Shortly after the White Man lifted you from poverty and obscurity to the Major Leagues, Paul Robeson was condemning America for her injustices against American Negroes. Mr. Robeson questioned

the intelligence of Negroes fighting to defend a country that treated them with such open contempt and bestial brutality.

Robeson's Stand
Robeson's brilliant stand in behalf of our people left the guilty American whites speechless; they had no defense.

They sought desperately to find another Negro who would be dumb enough to champion their bankrupt "white" cause against Paul Robeson.

It was you who let yourself be used by the whites, even in those days against your own kind. You let them sic you on Paul Robeson.

You let them use you to destroy Paul Robeson. You let

your White Boss send you before a congressional hearing in Washington, D. C. (the capitol of Segregationville) to dispute and condemn Paul Robeson, because he had these guilty American whites frightened silly.

Your White Boss sent you to Washington to assure all the worried white folks that Negroes were still thankful to the Great White Father for bringing us to America, that Negroes were grateful to America despite our not being treated as full citizens, and that Negroes would still lay down our lives to defend this white country (though this same white government wasn't ready nor willing to

destroy Paul Robeson. You let
(Continued on Page 3)

SOURCE: AMSTERDAM NEWS, 11/30/63.

N. Y. AMSTERDAM NEWS, Sat. Nov. 30, 1963

Jackie Robinson May Still Get That State Position

Denying published reports, high Republican sources told the Amsterdam News this week that Gov. Nelson A. Rockefeller is still planning to name Jackie Robinson as State Athletic Commissioner as soon as a new state post can be found for Gen. Melvin L. Krulwich, the present chairman.

The Governor conferred with Robinson in his New York offices last Wednesday where he reportedly surveyed the whole situation and informed Robinson that he still plans to make the appointment. State that Robinson was being ruled ineligible for the job because of conflict of interest, pointing out that Robinson and former heavyweight boxing champ Floyd Patterson are partners in an upstate housing project. Sources said that the Governor completely rejected these contentions and indicated to Robinson that he hoped to make the appointment before the first of the year.

Rejected By Rocky

Published reports in local daily newspapers last week sought to

SPORTS

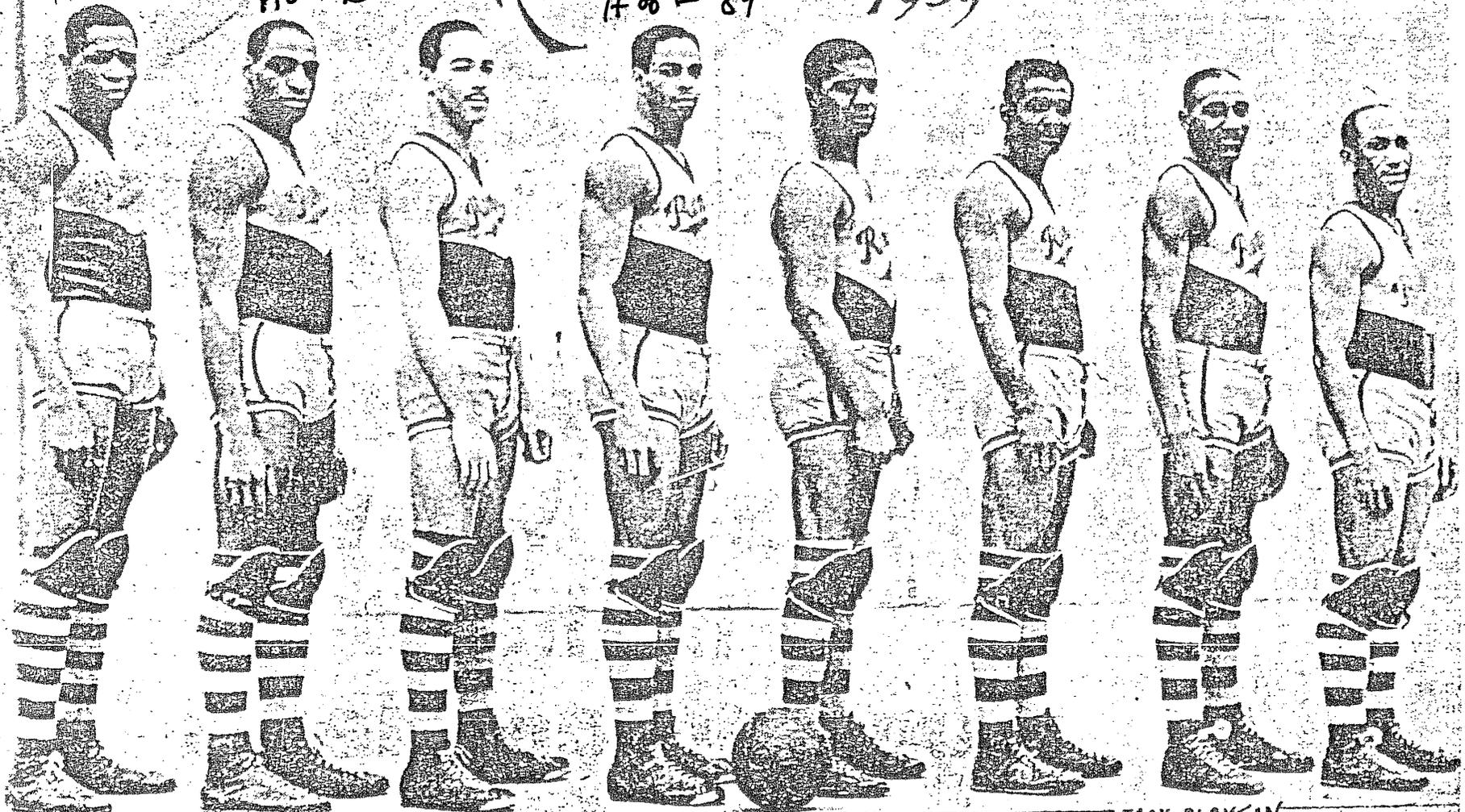
I.A.R. # 573:
Bob Douglas Hall of Fame

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

A Slice of Black Sporting History

1st World Champions,
3/29/39, Chicago Stadium
HoF '73

Renaissance
HoF '89 1939



WILLIAM SMITH * TARIE COOPER * JOHN ISBAC * WILLIAM GATES * PUGGY BELL * EYRE SAITCH * ZACK CLAYTON * FATS JENKINS

WORLD CHAMPIONS

The World Champion Renaissance basketball team of 1939. (From left to right) William Smith, Tarzie Cooper, John Isaac, William Gates, Puggy Bell, Eyre Saitch, Zack Clayton, and Fats Jenkins.

last summer

The RENAISSANCE Basketball Team
of
New York City

- Inducted into the Hall of Fame as a unit on July 21, 1963!
- The unit won 88 games without a defeat; 1932 - 1933.
- Members: "Fappy" Ricks, Willie Smith, Eyre Saitch, Charles "Tait" Cooper, "Tats" Jenkins, Capt., Bill Yancey and John Holt.
Robert J. Douglas, Owner - Coach; Eric Illidge, Treas./Secy.
- 1st World Champions, March, 1939.
- Bob Douglas coached for 22 years and, then, turned over the coaching duties to the team captain.

Team Record:

| <u>Years</u> | <u>Wins</u> | <u>Losses</u> |
|---------------|--------------|---------------|
| 1922 - 23 | 28 | 10 |
| 1923 - 24 | 61 | 15 |
| 1924 - 25 | 71 | 18 |
| 1925 - 26 | 81 | 17 |
| 1926 - 27 | 89 | 19 |
| 1927 - 28 | 111 | 20 |
| 1928 - 29 | 107 | 19 |
| 1929 - 30 | 112 | 30 |
| 1930 - 31 | 114 | 22 |
| 1931 - 32 | 115 | 23 |
| 1932 - 33 | 127 | 8* |
| 1933 - 34 | 121 | 19 |
| 1934 - 35 | 128 | 11 |
| 1935 - 36 | 121 | 15 |
| 1936 - 37 | 122 | 16 |
| 1937 - 38 | 120 | 18 |
| 1938 - 39 | 111 | 22 |
| 1939 - 40 | 112 | 19 |
| 1940 - 41 | 110 | 14 |
| 1941 - 42 | 118 | 13 |
| 1942 - 46 | World War II | - - - - - ** |
| 1946 - 47 | 116 | 14 |
| 1947 - 48 | 113 | 19 |
| 1948 - 49 | 111 | 22 |
| Totals | 2,429 | 403 |

Legend: This information is available in a photographic montage located at the Boys of Yesteryear, 203 West 139th St., Harlem, U.S.A., 10030, where Charlie Isles and Lew Badger were honored on Saturday, March 8, 1986 at 7:00 P.M. under the leadership of Ollie Edinboro & Archie Jones.

* This was the season in which 88 straight victories occurred!

** Not included in the montage.

cc: Ollie Edinboro, Archie Jones, "Owner Joe" (Arthur Joseph), Bob Douglas Hall of Fame, Basketball Hall of Fame, Schomburg Center For Research In Black Culture, Library of Congress, Moorland - Spingarn Research Center, Smithsonian Institution, Lew Badger, Charlie Isles, Boys of Yesteryear, etc.

Retrieved/reproduced by:

Brother Preston Wilcox

AFRAM Alternative Information/Marketing Service

68 - 72 East 131 St.

Harlem, U.S.A., 10037 - (212) 281 - 6000 - messages only.

March 9, 1986

See Over...

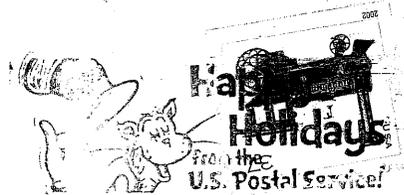
AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

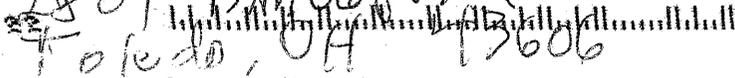
M X Lovers Network
27 (W) 125 St #310
Harlem
For damn-Village, NY 10027-4424

loading spiders!
Regards to
Aunt Labe for
Thank u to spiders

Brother Abdul AlKalam
American African Studies
University of Toledo
2100 University Hall
2801 Bancroft Ave
Toledo, OH 43606



43606+3325



MALCOLM X LOVERS NETWORK SERIES

(ISSN:1044-9116)

271 West 125 St./MLK, Jr. Blvd., Suite 310
Harlem, N. Y. 10027

Brother Preston Wilcox
Editor/Curator

- A MXLN Series SPECIAL -

AFRAMnewservices REPRINTS

AFRA Malcolm X Files
271 W 125 St #310
Harlem Village NY 10027-4424
(212) 280-0986 & Fax

109^D CONGRESS
2^D SESSION

H. J. RES. 323

Declaring May 19 a national holiday and day of prayer and remembrance honoring Malcolm X (Al Hajj Malik Al-Shabazz).

IN THE HOUSE OF REPRESENTATIVES

FEBRUARY 10, 1994

Mr. RANGEL introduced the following joint resolution; which was referred to the Committee on Post Office and Civil Service

JOINT RESOLUTION

Declaring May 19 a national holiday and day of prayer and remembrance honoring Malcolm X (Al Hajj Malik Al-Shabazz).

Whereas Malcolm X was born Malcolm Little on May 19, 1925, in Omaha, Nebraska;

Whereas his father, a Baptist Minister and adherent of the Black nationalist teachings of Marcus Garvey, was persecuted by the Ku Klux Klan and, some believe, murdered due to his outspokenness regarding those beliefs;

Whereas Malcolm X was a bright young student who left school after the 8th grade, when his interest in eventually

"The Ability to read, awoke in me a long dormant craving to be mentally alive." - Malcolm X



ALTERNATIVE
INFORMATION/MARKETING
SERVICE



Living 'Malcolm - like' lends purpose to one's existence.
ORGANIZE a Malcolm X Study/Action Group in order to promote this legislation with local, state and organizational RESOLUTIONS and PETITIONS of support!

Malcolm X LIVES. Don't Get Caught Doing NOTHING!
Information is too Precious to Hoard! share it...

Become the people Malcolm X wanted us to become.
BECOMING IS SUPERIOR TO BEING. (Klee)

May 19 is X mas. (The late Gregory Macharia Simms)

What is your favorite Malcolm X quotation?

Do you have a framed photo of Brother Malcolm displayed conspicuously in your office and home? It's extremely difficult to "TOM" when he is staring down on you. Check out his eyes - even as an infant. AFRAM maintains that Malcolm X was born a revolutionary.

Studying the law was ridiculed and discouraged by teachers;

Whereas he spent a part of his formative years in foster homes after the illness of his mother;

Whereas while in prison after falling into a life of crime, he was introduced to the teachings of the Black Muslim religion and transformed his life to a study of history and philosophy;

Whereas he became the organization's preeminent spokesman and organizer, and went on to found Black Muslim mosques in Philadelphia, Boston, and New York;

Whereas he was a spokesman for a modern-day philosophy of Black Nationalism, earlier espoused by Marcus Garvey, encompassing economic and political independence, self-reliance, and self-defense;

Whereas he was an eloquent speaker, recognized around the world for articulating the concerns of the masses of Black America;

Whereas his growing popularity, controversial statements, and criticism of the Black Muslim leadership led to his suspension, and later, resignation from the organization;

Whereas he went on to found the Organization of Afro-American Unity;

Whereas the Organization of Afro-American Unity espoused a philosophy of unity with Black people around the world and argued the case for exploited people of all races;

Whereas following a pilgrimage to Mecca, he adopted the traditional Muslim religion and modified his views to a philosophy of universal brotherhood;

What were you doing at about 3:00 P.M. on Sunday, February 21, 1965, one of the most tragic days in all history? What have been doing since then; lately, that is?

THE LOCAL, NATIONAL INTERNATIONAL AFRICAN COMMUNITY SHARING INFORMATION BY FOR & ABOUT ITSELF

THE NATIONAL NEWPORT NEWS & COMMENTATOR

50¢

VOLUME 8 NUMBER 46

"THE PAPER WITH GUTTS"

MAY/JUNE 1989

MAY 19 MALCOLM X BIRTHDAY TO BE SECOND UNIVERSAL AFRICAN HOLIDAY

BY THE NEWPORT NEWSERVICE

If all goes as expected, one of the most eloquent, courageous and loyal African leaders in history (anyplace) will be honored with the 2nd "recognized" universal African holiday next May 19. The date is the birthdate of one, Minister Malcolm X (as he was known when he contributed his longest; and made his most indelible imprint on the African Liberation Struggle). Of course he adopted the righteous name El-Hajj Malik El Shabazz after making his pilgrimage in 1964.

If all goes as planned, this will be the first Holiday that will be taken and observed by African people that is to honor an individual. It is being spear-headed by some of the more important elements in the so-called, intelligence in the National African Community (Dr. James Turner & Ron Daniels), neither of whom share (on record) either of Minister Malcolm's most personal & important philosophies: Revolutionary African nationalism (whose objective is to establish an independent nation, a sovereign homeland for African people in the U.S.A.); and the Religion of Al-Islam (the declared intention to submit ones will to the Will Creator of All Things). Which really only proves the case of how deserving and far reaching the message of the Brother was. Example: No less a publication than Ebony Magazine has a factual account of "The Legacy of Malcolm X" in its current issue. They did not endorse the holiday.

Like the observation of the present standing "Universal African Holiday" (Black Solidarity Day) & the one proposed by Khalifah to honor The Messenger, The Honorable Elijah Muhammad, the promoters of MX Day declares, "we don't even want any legislation to make this a holiday. It is to be a day that African people take for ourselves."

Following is a letter from The Most consistent preserver of the memory and legacy of Malcolm X (that we know about, Bro. Preston Wilcox). It is written to Ron Daniels, who is credited with the founding of MX DAY. It helps to tell much of the story.

Dear Homie:

I imagine that our respective fathers would be pleased that we were again combining forces; this time to mobilize a national act of self determination among us, African Americans, to establish on our own a national African American holiday - Malcolm X Day - to be inaugurated effective May 19, 1990! That's a run-on sentence but the idea for the holiday has been a long time coming, too!

Permit me to express the solidarity of the international AFRAM-ily for the African American holiday which you have proposed. Beyond this action we will suggest that you be invited to speak on the issue - and that their plans for implementing the idea be shared with Dr. James Turner, Africana Studies and research Center, Cornell University, 310 triphammer Rd., Ithaca, N.Y. 14850; (607) 255-4625. Finally, we will disseminate the idea to our AFRAM Communique Series, AFRAM DRUM and Inside Harlem subscribers as well as to the devotees of Malcolm X included within the Malcolm X Lovers Network.

Please give my family and friends in Youngstown my love and regards. It was their nurturing, love and support that has propelled me into the middle of our fight for full freedom and justice - as a way of life. Tell them that I've carried their nurturing with me everywhere I have gone and that 736 Harlem Street, my birthsite, is always on my mind. It functions to remind me never to forget from whence we came - and how far we have yet to go.

It's comforting to have you still on the case.

Never regret that we were born African in America and remember:

WE ARE WINNING, Brother Preston Wilcox

**Convenor-Archivist-harlem Lover; coordinator, MX Lovers Network
68-72 East 131st Street, Harlem, N. Y. 10037**

Brothers Malcolm and Martin, revolutionary blood brothers, who singly benefited from their joint existence - they both left us at age 39 - , agreed that the violations of our human rights ought be presented by African Heads of State to the United Nations. Had they given up on this nation's ability and willingness to honor, respect and guard our human rights? By the way, who is America's counterpart to Apartheid South Africa's LeKlerk?

Whereas he came to believe that progress for Black Americans could be assisted by Black and White organizations around the world, particularly the United Nations;

Whereas he was a distinguished participant in the summit of African heads of State, held in Cairo in November 1964;

Whereas he was inspired by the belief, as he said, that "education is our passport to the future, for tomorrow belongs to the people who prepare for it today";

Whereas from humble beginnings his dedication to education and struggle resulted in an extraordinary transformation into a figure of international renown;

Whereas Malcolm X, a highly controversial figure in his lifetime, has emerged as a symbol of strength, and is a hero to today's Black youth and millions of people around the world;

Whereas his unrelenting stance on questions of justice, equality, and freedom appeals to their longing for relief from hopelessness born of economic deprivation;

Whereas he was assassinated in the Audubon Ballroom in New York City on February 21, 1965, at the age of 39; Now, therefore, be it

- 1 *Resolved by the Senate and House of Representatives*
- 2 *of the United States of America in Congress assembled,*
- 3 That May 19 be commemorated as a day of prayer, re-
- 4 membrance, and reflection on the life of Malcolm X, and
- 5 be designated "Malcolm X Day", a national holiday.

Towns led charge to grant CBC award to Malcolm X

By SEKOU ASANTE
Special to the AmNews

The 22nd Congressional Black Caucus's (CBC) Annual Legislative Weekend (ALW) was a momentous celebration. The Caucus is chaired by Brooklyn Congressman Edolphus "Ed" Towns, who recently won the Democratic primary in his reelection bid to represent the 10th Congressional District of Brooklyn.

The Caucus celebrated past and present achievements, and optimistically looked to the addition of at least 13 new members. The new members will increase Caucus memberships to the unprecedented total of at least 39 Black U.S. Representatives in Congress.

The centerpiece of the celebration for many of the attendees at the dinner was the presentation of the Chair's Award to Malcolm X (El Hajj Malik El Shabazz). The

first award was presented posthumously to Fannie Lou Hamer.

The award was fitting and consistent with the theme of the weekend, "Evolution of a People: To Dream, To Fight, To Win." However, unbeknownst to many, efforts to generate support for the award to Malcolm X in prior years had been met with resistance.

Apparently, some members of the Caucus were reluctant to see the CBC chair bestow the award posthumously, because of the controversial nature of Malcolm's nationalist and Pan-Africanist ideals.

The Caucus, as a body, has never been known as a progressive institution. In the face of dissent, Towns decided that the historic legacy of the slain Orthodox Muslim leader deserved long overdue public honor and recognition for his monumental efforts to dra-

(Continued on Page 37)

CBC award

(Continued from Page 9)

matize and improve the plight of African-Americans and oppressed people.

Malcolm X, the man whose name and rhetoric still resonate in the hearts and minds of people of color, is once again the subject of discussion and controversy as a direct result of Spike Lee's upcoming movie, "Malcolm X."

Towns, in a bold step, decided to acknowledge Malcolm X's political and religious activist efforts by honoring him with the Chairman's Award as one of Black America's slain heroes.

According to informed sources, Towns approached the other three

Black New York members of the CBC, Congressman Floyd Flake, Major Owens and Charles Rangel about the idea of supporting an award to Black America's "Shining Black Prince." Each of them agreed that the honor was deserved and appropriate.

Towns then went to the Congressional Black Caucus Foundation dinner chairman Mike Espy (D-MS) and presented the proposal for the award. Towns prevailed in his efforts, and the award was presented before 4500 guests at the dinner held at the Washington, D.C. Convention Center.

The bestowal of the award posthumously to Malcolm X pleasantly surprised many in the audience, and shocked others.

AFRAMnewservices REPRINT
2322 Third Avenue, 2nd Floor
Harlem, N.Y. 10035
(212) 289 - 9155 - messages only
FAX (212) 289 - 9155

Oct., 16, 1992

Dear Congressman Towns:

Congratulations for not forgetting - and please forgive me for the format of this communication.

Honoring Malcolm X posthumously was almost like inviting him in person, which, probably, would not have been the case. For the CBC (Congressional Black Caucus) to publicly associate itself with Malcolm X represents a new beginning, i.e., maybe it is coming out of the closet as Congresspersons, first and foremost, and recalling that its stands on the shoulders of a long list of African American figures. These figures have, indeed, translated the 'Original White Position Paper, i.e., the U.S. Constitution, almost into a viable document of HUMAN RIGHTS.

Malcolm X is no doubt smiling down upon you. You deserve it.

Finally, it seems to me appropriate to read the citation on the plaque to him and a description of the occasion into the Congressional Record to ensure that the MEMORY SYSTEM of this nation is re - shaped so as to include our contribution - and, particularly, Malcolm X's inclination to tell the NAKED TRUTH!

AFRAM Malcolm X Files
271 W 125 St #310
Harlem Village NY 10027-4424
(212) 280-0996 & Fax
212-280-1000

Brother to brother,
Preston Wilcox
Brother Preston Wilcox
Editor/Curator

cc: Congresspersons Rangel, Flake and Owens
Special Note: AFRAM has been on the ALTERNATIVE INFORMATION retrieval/storage/dissemination case for over 25 years. It's self - shaped AFRAMap reaches freedom -seeking minds and souls throughout America, Africa, the West Indies, Canada and England. The AFRAM Alternative information Super-highway can be accessed shortly by computer, telephone, mails, spiritually and even by drum. Send \$1.00, payable to "AFRAM" + a s.a.s.e. (29¢) in order to obtain a copy of AFRAMap # 1 - a description of its various components.

Organization of Afro-American Unity.

A Statement of Basic Aims and Objectives

The Organization of Afro-American Unity, organized and structured by a cross section of the Afro-American people living in the United States of America, has been patterned after the letter and spirit of the Organization of African Unity established at Addis Ababa, Ethiopia, May 1963.

We, the members of the Organization of Afro-American Unity gathered together in Harlem, New York;

CONVINCED that it is the inalienable right of all people to control their own destiny;

CONSCIOUS of the fact that freedom, equality, justice, and dignity are essential objectives for the achievement of the legitimate aspirations of the people of African descent here in the Western Hemisphere, we will endeavor to build a bridge of understanding and create the basis for Afro-American Unity;

CONSCIOUS of our responsibility to harness the natural and human resources of our people for their total advancement in all spheres of human endeavor;

INSPIRED by a common determination to promote understanding among our people and cooperation in all matters pertaining to their survival and advancement, we will support the aspirations of our people for brotherhood and solidarity in a larger unity transcending all organizational differences;

CONVINCED that, in order to translate this determination into a dynamic force in the cause of human progress, conditions of peace and security must be established and maintained;

DETERMINED to unify the Americans of African descent in their fight for Human Rights and Dignity, and being fully aware that this is not possible in the present atmosphere and condition of oppression, we dedicate ourselves to the building of a political, economic and social system of justice and peace;

DEDICATED to the unification of all people of African descent in this hemisphere and to the utilization of that unity to bring into being the organizational structure that will project the Black people's contributions to the world;

PERSUADED that the Charter of the United Nations, the Universal Declaration of Human Rights, the Constitution of the United States of America, and the Bill of Rights are the principles in which we believe and these documents if put into practice represent the essence of mankind's hopes and good intentions;

DESIROUS that all Afro-American people and organizations should henceforth unite so that the welfare and well-being of our people will be assured;

RESOLVED to reinforce the common bond of purpose between our people by submerging all of our differences and establishing a non-religious and non-sectarian constructive program for Human Rights; DO hereby present this Charter.

I. ESTABLISHMENT

The Organization of Afro-American Unity shall include all people of African descent in the Western Hemisphere, as well as our brothers and sisters of the African continent.

II. SELF-DEFENSE

Since self-preservation is the first law of nature, we assert the Afro-American's right of self-defense. The Constitution of the United States of America clearly affirms the right of every American citizen to bear arms. And as Americans, we will not give up a single right guaranteed under the Constitution. The history of unpunished violence against our people clearly indicates that we must be prepared to defend ourselves or we will continue to be a defenseless people at the mercy of a ruthless and violent racist mob.

We assert that in those areas where the government is either unable or unwilling to protect the lives and property of our people, that our people are within their rights to protect themselves by whatever means necessary. A man with a rifle or club can only be stopped by a person who defends himself with a rifle or club.

Tactics based solely on morality can only succeed when you are dealing with basically moral people or a moral system. A man or system which oppresses a man because of his color is not moral. It is the duty of every Afro-American and every Afro-American community throughout this country to protect its people against mass murderers, bombers, lynchers, floggers, brutalizers, and exploiters.

III. EDUCATION

Education is an important element in the struggle for Human Rights. It is the means to help our children and people rediscover their identity and thereby increase self-respect. Education is our passport to the future, for tomorrow belongs to the people who prepare for it today.

Our children are being criminally short-changed in the public schools of America. The Afro-American schools are the poorest-run schools in New York City. Principals and teachers fail to understand the nature of the problems with which they work and as a result they cannot do the job of teaching our children. The textbooks tell our children nothing about the great contributions of Afro-Americans to the growth and development of this country. The Board of Education's integration plan is expensive and unworkable; and the organization of principals and supervisors in the New York City school system has refused to support the Board's plan to integrate the schools, thus dooming it to failure.

The Board of Education has said that even with its plan there are 10 per cent of the schools in the Harlem-Bedford-Stuyvesant community they cannot improve. This means that the Organization of Afro-American Unity must make the Afro-American community a more potent force for educational self-improvement.

A first step in the program to end the existing system of racist education is to demand that the 10 percent of the schools the Board of Education will not include in its plan be turned over to and run by the Afro-American community. We want Afro-American principals to head these schools. We want Afro-American teachers in these schools. We want textbooks written by Afro-Americans that are acceptable to us to be used in these schools.

The Organization of Afro-American Unity will select and recommend people to serve on local school boards where school policy is made and passed on to the Board of Education.

Through these steps we will make the 10 percent of schools we take over educational showplaces that will attract the attention of people all over the nation.

If these proposals are not met, we will ask Afro-American parents to keep their children out of the present inferior schools they attend. When these schools in our neighborhood are controlled by Afro-Americans, we will return to them.

The Organization of Afro-American Unity recognizes the tremendous importance of the complete involvement of Afro-American parents in every phase of school life. Afro-American parents must be

willing and be able to go into the schools and see that the job of educating our children is done properly.

We call on all Afro-Americans around the nation to be aware that the conditions that exist in the New York City public school system are as deplorable in their cities as they are here. We must unite our efforts and spread our program of self-improvement through education to every Afro-American community in America.

We must establish all over the country schools of our own to train our children to become scientists and mathematicians. We must realize the need for adult education and for job retraining programs that will emphasize a changing society in which automation plays the key role. We intend to use the tools of education to help raise our people to an unprecedented level of excellence and self-respect through their own efforts.

IV. POLITICS — ECONOMICS

Basically, there are two kinds of power that count in America: economic and political, with social power deriving from the two. In order for the Afro-Americans to control their destiny, they must be able to control and affect the decisions which control their destiny: economic, political, and social. This can only be done through organization.

The Organization of Afro-American Unity will organize the Afro-American community block by block to make the community aware of its power and potential; we will start immediately a voter-registration drive to make every unregistered voter in the Afro-American community an Independent voter; we propose to support and/or organize political clubs, to run independent candidates for office, and to support any Afro-American already in office who answers to and is responsible to the Afro-American community.

Economic exploitation in the Afro-American community is the most vicious form practiced on any people in America: twice as much rent for rat-infested, roach-crawling, rotting tenements; the Afro-American pays more for foods, clothing, insurance rates and so forth. The Organization of Afro-American Unity will wage an unrelenting struggle against these evils in our community. There will be organizers to work with the people to solve these problems, and start a housing self-improvement program. We propose to support rent strikes and other activities designed to better the community.

V. SOCIAL

This organization is responsible only to the Afro-American people and community and will function only with their support, both financially and numerically. We believe that our communities must be the sources of their own strength politically, economically, intellectually and culturally in the struggle for Human Rights and Dignity.

The community must reinforce its moral responsibility to rid itself of the effects of years of exploitation, neglect, and apathy, and wage an unrelenting struggle against police brutality.

The Afro-American community must accept the responsibility for regaining our people who have lost their place in society. We must declare an all-out war on organized crime in our community; a vice that is controlled by policemen who accept bribes and graft, and who must be exposed. We must establish a clinic, whereby one can get aid and care for drug addiction and create meaningful, creative, useful activities for those who were led astray down the avenues of vice.

The people of the Afro-American community must be prepared to help each other in all ways possible; we must establish a place where unwed mothers can get help and advice; a home for the aged in Harlem and an orphanage in Harlem.

We must set up a guardian system that will help our youth who get into trouble and also provide constructive activities for our children. We must set a good example for our children and must teach them to always be ready to accept the responsibilities that are necessary for building good communities and nations. We must teach them that their greatest responsibilities are to themselves, to their families, and to their communities.

The Organization of Afro-American Unity believes that the Afro-American community must endeavor to do the major part of all charity work from within the community. Charity, however, does not mean that to which we are legally entitled in the form of government benefits. The Afro-American veteran must be made aware of all the benefits due him and the procedure for obtaining them. These veterans must be encouraged to go into business together, using GI loans, etc.

Afro-Americans must unite and work together. We must take pride in the Afro-American community, for it is home and it is power.

What we do here in regaining our Self-Respect, Manhood, Dignity, and Freedom helps all people everywhere who are fighting against oppression.

VI. CULTURE

"A race of people is like an individual man; until it uses its own talent, takes pride in its own history, expresses its own culture, affirms its own selfhood, it can never fulfill itself."

Our history and our culture were completely destroyed when we were forcibly brought to America in chains. And now it is important for us to know that our history did not begin with slavery's scars. We come from Africa, a great continent and a proud and varied people, a land which is the new world and was the cradle of civilization. Our culture and our history are as old as man himself and yet we know almost nothing of it. We must recapture our heritage and our identity if we are ever to liberate ourselves from the bonds of White supremacy. We must launch a cultural revolution to unbrainwash an entire people.

Our cultural revolution must be the means of bringing us closer to our African brothers and sisters. It must begin in the community and be based on community participation. Afro-Americans will be free to create only when they depend on the Afro-American community. Afro-American artists must realize that they depend on the Afro-American for inspiration. We must work toward the establishment of a cultural center in Harlem which will include people of all ages, and will conduct workshops in all of the arts, such as film, creative writing, painting, theater, music, Afro-American history, etc.

This cultural revolution will be the journey of our rediscovery of ourselves. History is a people's memory, and without a memory man is demoted to the lower animals.

Armed with the knowledge of our past, we can with confidence charter a course for our future. Culture is an indispensable weapon in the freedom struggle. We must take hold of it and forge the future with the past.

When the battle is won, let history be able to say of each one of us:

"He was a dedicated patriot; Dignity was his country, Manhood was his government, and Freedom was his land."

REMEMBERING
MALCOLM

Malcolm, Martin & Adam on INDEPENDENT POLITICS: From the AFRAM FILES

OAAU: Politics & Economics -

The Organization of Afro-American Unity will organize the Afro-American community block by block to make the community aware of its power and potential; we will start immediately a voter-registration drive to make every unregistered voter in the Afro - American community an independent voter; we propose to support and - or organize political clubs, to run independent candidates for office, and to support any Afro - American already in office who answers to and is responsible to the Afro - American community.

Economic exploitation in the Afro - American community is the most vicious for practised on any people in America; twice as much rent for rat - infested, roach crawling, rotting tenements; the Afro-American pays more for food, clothing, insurance rates and so forth:

"Aims & Objectives of the Organization of Afro-American Unity" in Africa for the Africans. Kent, Ohio: Africa American Affairs, Kent State University, 4:3, Spring, 1991, p. 71. (Mailing address - POB 5190, Kent, OH 44242 - 0001. (Underlines mine.) (March, 1964)

Why Become a Registered Voter?;

Every Black man who considers himself an American must become a registered voter. Freedom in a democracy rests on a free electorate. A free election only survives when people vote. Learn to vote for those who are your friends, against those who are your enemies. No Black person over 21 must be permitted to walk a picket line or participate in any demonstration unless he or she is a registered voter.

Powell, Adam Clayton, Jr. My Black Position Paper, 89th Congress, # 17.

Action - Orientation:

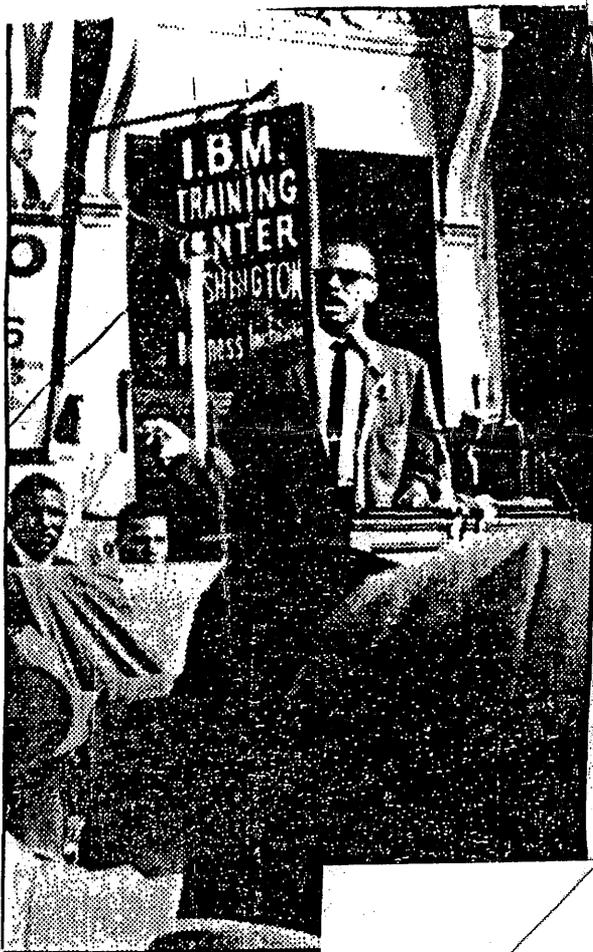
It (Muslim Mosque, Inc.) will be the working base for an action program designed to eliminate the political oppression, the economic exploitation, and the social degradation suffered daily by twenty - two million Afro-Americans (March 8, 1964)

Malcolm X in City Sun, March 6 - 12, 1991, p. 10

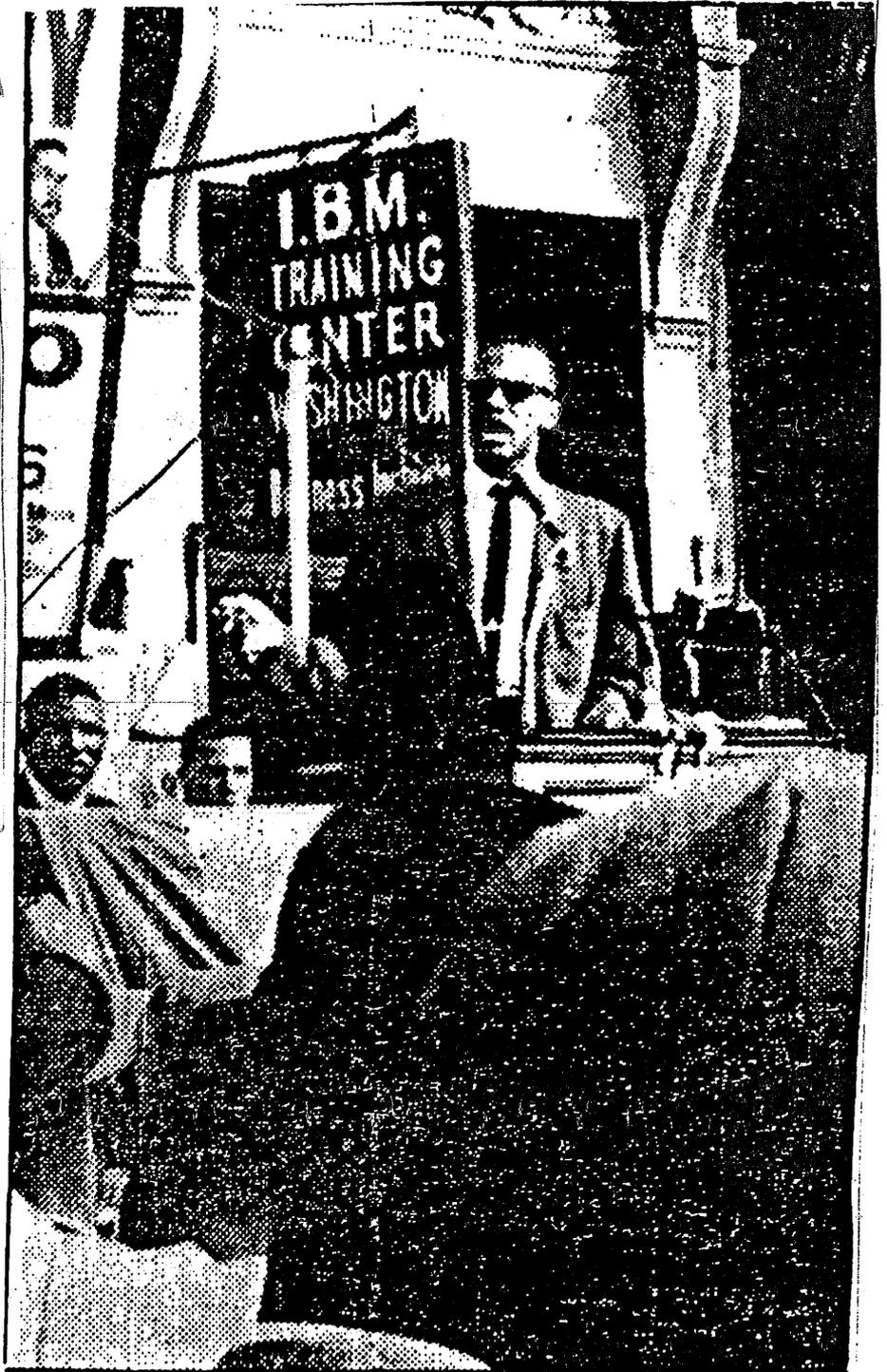
Malcolm & Martin & the UN:

According to a transcript of FBI telephone taps, the Rev. MLK, Jr. had tried to reach Malcolm before he left on that last visit to Cairo. Dr. King expressed his desire to speak with Malcolm about his plan to recruit African support for a UN resolution condemning the United States government's violation of black human rights.

Carol Berger, "In Cairo, an Expatriate Black American Recalls Malcolm X" in Christian Science Monitor 2-10-92



MALCOLM
Malcolm X, the fiery orator, thralls the crowd at Harlem Square.



MALCOLM SPEAKS:
Malcolm X, the fiery orator enthalls the crowd at Harlem Square.

Rangel asks Congress to recognize Malcolm X

U.S. Rep. Charles Rangel (D-NY), announcing the introduction of a House resolution designating May 19 as Malcolm X Day, described the Muslim leader as a symbol of strength.

"Malcolm X was a highly controversial figure in his lifetime," Rangel said, "and he has emerged as a symbol of strength and a hero to today's Black youth and millions of people around the world."

Rangel said he introduced the resolution out of respect to the slain leader and his family but also as a reminder to African-Americans of his legacy. Malcolm X was assassinated on February 21, 1965, in the Audubon Ballroom in Manhattan at the age of 39.

"Malcolm, after falling into a life of crime, spent some of his formative

years in prison," Rangel said. "It was in jail that he decided to transform his life, immersing himself in the study of history, philosophy and the Black Muslim religion."

"He went on to become a spokesman for the philosophy of Black Nationalism, economic independence, self reliance as well as self defense," Rangel said. "His unrelenting stance on questions of justice, equality and freedom has lasting appeal to, and can uplift, people from the depths of hopelessness and despair."

Rangel, who worked closely with Dr. Betty Shabazz, widow of Malcolm X, in drafting the resolution, said he hoped that Malcolm's birthday would someday be celebrated as a national holiday.

Malcolm X Mural Gone

A mural honoring Malcolm X was painted over early yesterday on orders from the president of San Francisco State University, who decried the mural's depictions of Judaism as "utterly abhorrent."

Corrigan had given the artist, Senay Dennis, two choices Tuesday: paint out the offending symbols—including Stars of David connected to dollar signs and the phrase "African blood"—or the entire 10-foot mural would be obliterated.

Local leaders help Newark group celebrate Malcolm X's birthday

By LAURA ANDREWS
Special to the AmNews

At the Malcolm X birthday commemoration and celebration of People's Victory in South Africa event at the Robert Treat Hotel in Newark, Dr. Betty Shabazz, widow of the slain leader Malcolm X, encouraged individuals to celebrate May 19 as Malcolm X Day.

Shabazz said, "We are celebrating Malcolm again and I am so delighted. I would like for people to take May 19 from this day on as Malcolm X Day."

According to Shabazz, "When they had burned everything and they had said nothing good could happen in Babylon, there rose up Malcolm—Malcolm came from the people."

In the wake of negative rumors circulated about Malcolm X, who is referred to by many as "our shining prince," Shabazz dismissed these allegations in her statement by indicating that "it really doesn't matter if people talk negatively about Malcolm because what we know is that people who talk negatively about Malcolm did not like themselves or did not like Black people."

Insecure people

She described these bearers of bad news as insecure and said that their conduct reminded her of a passage in the Bible which states, "What does it profit a man or woman to gain the whole world

and to lose their soul?"

Shabazz, who is director of communications at Medgar Evers College in Brooklyn, noted pointedly that May 19 should be "a day of meditation and reflection to think about the direction you should be taking and the best direction for you to deal with your self-determination—so that when your children are born and as they grow up, they will love themselves naturally."

"Celebrating Malcolm," she said, "is a celebration of yourself, expanding your conceptual framework."

She emphatically noted that "Everybody in Europe, Africa and Asia is celebrating him, but he

(Continued on Page 34)

Malcolm X's Birthday, May 19th - as a Legal Public Holiday:

If anyone, regardless of ethnicity and/or previous condition of servitude, doubts that Malcolm X/El Hajj Malik El Shabazz qualifies for such an honor, please send a s.a.s.e. (29¢) + \$1.00 pay - able to "AFRAM", this address in order to obtain a copy of the Table of Contents of AFRAM's Collection, entitled Malcolm X As Icon, May, 1994, 160 pp.

Others are urged to write to their Congresspersons, c/o House of Representatives, Colony of Washington, D.C. 20515 (It lacks Statehood; it remains a plantation!) for a copy of H.J. Res. 323, 2/10/94, 3 pp. See over... 5/31/94

NEW YORK NEWSDAY, THURSDAY

26, 1994

AFRAM Malcolm X Files
271 W 125 St. #310
Harlem Village NY 10027-4424
(212) 280-0896 & Fax

Malcolm X

(Continued from Page 33)

came from us. And we need to claim him."

Malcolm's warning

Quoting her late husband, Shabazz stated that, "What we need to do now is what Malcolm said, 'Be aware of the pupil of the eye that looks onto all things but

to thyself.' We need to look at ourselves today."

Acknowledging the evening's event as a dual celebration of Malcolm X's birthday and a new South Africa, Shabazz credited South African president-elect Nelson Mandela for preventing his mind from deteriorating while in solitary confinement.

"Nelson Mandela is the baddest thing that walked this earth," she said, "He kept his mind together (while incarcerated for 27 years). He developed a psychology and an agenda to rule his people, and he did not do it by himself. My sister (Winnie Mandela) helped him, and they see fit to think that she is a political liability now." Shabazz added, "I do not know why every celebration can forget this woman."

Concluding, Shabazz told the presence of an estimated 1,000

people, "Remember Malcolm X, because he remembered you—he remembered us."

Sonny Carson's prediction

Activist Sonny Carson viewed the celebration as nice but predicted that following the host of celebratory events, recognizing Malcolm X's birthday, "crackhouses will open and our people will still be afraid because the gun fires will start tonight."

Producer of the WABC program "Like It Is," Gil Noble stated that "Malcolm prepared himself to be the great warrior that he was." Specifying that he was a supporter of Dr. Martin Luther King at the time of Malcolm's assassination, Noble indicated he has made a commitment to tell "his (Malcolm X's) story."

Historian John Henrik Clarke said, "If we understood Malcolm, we would not have thought that with the grand charade of an election in South Africa Mandela came to power. If no one shares with you in Europe, why are you sharing with them in Africa," he questioned. Clarke stipulated that the actual power in South Africa is in the same control and that Mandela's election to the position of president in South Africa is a "ceremony without substance."

A primary organizer of the event, People's Organization for Progress (POP) chair Lawrence Hamm pointed out at this second annual event that there are great leaders such as Malcolm X and Nelson Mandela. However, Hamm stated that "history is not made by great men but by the masses."

AFRAM news services REPRINTS
Malcolm X Lovers Network
2322 Third Ave., 2nd Fl.
Harlem, NY 10035

Continued from other side of page...

Send a letter of support to your Congressperson with a copy to Congressman Rangel and the Congressional Black Caucus, same address as listed above.

Send copies of your letter to the FBI, C/o Dept. of Justice since the government had Malcolm X under surveillance until the moment of his assassination. Why, then, wasn't his assassination prevented by the government?

Develop a PETITION CAMPAIGN calling for the establishment of a Legal Public Holiday for Malcolm X? El Hajj Malik El Shabazz, the formation of a National Organization for African American Unity and support for Legal Reparations.

Send copies of your completed petitions to Congressman Charles B. Rangel, Congressman John Conyers, Jr. (re: Reparations), N'COBRA, P.O. Box 62622, Colony of Washington, D.C. 20029, etc., etc.

May 31, 1994

SUBSCRIBE TODAY: Individuals @ \$15.00/yr.; Organizations @ \$50.00/yr. Twelve mailings of 10 pp. each, consisting of news reprints, flyers, letters, manuscripts, etc. **BONUS to New Subscribers:** A 32 pp. collection of Malcolm memorabilia. It's a **COLLECTOR'S** Item

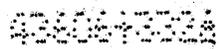
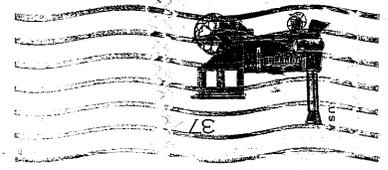
BUILD YOUR OWN MALCOLM X LIBRARY/ARCHIVE. It's an investment! Make remittances payable to "AFRAM", this address.

ORDER: The Malcolm X Profile, excerpted from the NYCPD Bureau of Special Services (BOSS) Malcolm X File, June, 1993, 356 pp. + a 50 pp. Supplement from the Malcolm Files of AFRAM's. Cost: \$3.00 + s.a.s.e. (52¢). It's also a **COLLECTOR'S ITEM!**

AFRAMnewservices RE INT
271 West 125th St.
Village of Harlem, N.Y.
(212) 280-09

More & more to follow. Regards to spiders
Write me out for
Video discussion on MXs
Executives - More to follow

Brother Abdul A. Kalimat
Africana Studies
University of Toledo
2100 University (FAU)
2801 Bmcraff Ave
Toledo OH 43606



Please share with Nurudin & the Spiders!

Malcolm X Speaks to the Organization of African Unity (Cairo, 1964)

This edition of IN-side Harlem is designed to introduce its subscribers to the Malcolm X Lovers Network Series and its content - and to the work of the Committee to Preserve the Works & Image of Malcolm X, 105 Gates Ave., 4th fl., Brooklyn, N.Y. 11238, Attn: Brother Howard Wright, Founder/CEO; (718) 622 - 4981.

The Committee's main thrust is to retrieve and store, at least, one copy of every news article, book, pamphlet, film video and audio tape, poster, photo and memorabilia on Malcolm X within a single repository. The material will be displayed but not loaned, with a few minor exceptions.

It's first major effort was to purchase 3,000 pages of records from the FBI and the U.S. State Dept. on Malcolm X's surveillance by the government. These files are currently being catalogued; copies will become available to the public when the task is completed. Copies will be sold to begin to finance the work of the Committee.

The publication cited herein is being utilized to plant the seeds of interest in the Committee's plans for the celebration of Malcolm X's 66th Birthday on Sunday, May 19, 1991 at CCNY. The Committee hopes to release for the first time the resolution which Malcolm X was planning to reveal to the Organization of African American Unity (OAAU) in terms of his plans to present it before the United Nations.

The information included herein was excerpted from the OAAU BLACKLASH, 1964. It's editor, Peter Bailey, POB 27551, Richmond, V A 23261; (804) 782 - 9836, is selling the entire remaining collection of copies of OAAU Blacklash for \$30.00. It is a COLLECTOR'S ITEM, a piece of memorabilia; the only remaining documentation of Malcolm X's functioning from inside Harlem as a full member while not active with the Nation of Islam. It's the kind of collection which one would pass onto one's offsprings, increasing its ultimate value by protecting and preserving it.

We also believe that, if the IN-side Harlem and Malcolm X Lovers Editions are stored within plastic covers within three - ring notebooks, in years to come, they, too, will have value as archives. Few others have documented the Harlem story and Malcolm X's legacy as have AFRAMnewservices.

We hope, then, that you will seize this opportunity to subscribe to the Malcolm X Lovers Network @ \$15.00 per year; 12 issues; payable to "AFRAM", this address, to order the OAAU Blacklash and to introduce your friends to these valuable educational, cultural resources.

"If you are not READING "AFRAM", you may not be reading at all!" Dig it?

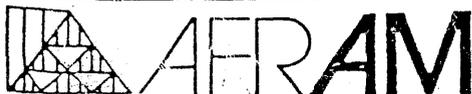
March 30, 1991

AFRAMotto: You can't be free
if someone else lets you be
free.

Harlem Subway Graffiti
1971

New Mailing Address:

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996



Malcolm X Said It:

No one knows the master better than his servant. We have been servants in America for over 300 years. We have a thorough, inside knowledge of this man who calls himself "Uncle Sam". Therefore, we must heed our warning: Don't escape from European Colonialism only to become more enslaved by deceitful, "friendly" American dollarism. Salaam Alaikum. *

Our problem is your problem. It's not a Negro problem. This is a world problem; a problem for humanity. It's not a problem of civil rights but a problem of human rights. *

* Malcolm X's Statement to the OAU, Cairo, 1964. He was a participant in the "Assembly of Heads of State and Government" meeting in its First Ordinary Session, Cairo, U.A.R., July 17 - 21, 1964. See below - inside - for the source.

3/30/91

"In 1963, Mao Tse-Tung, issued at the suggestion of Robert F. Williams, a statement on racial discrimination in the U.S. The key sentence said.*

'I call upon the workers, peasants and revolutionary intellectuals, enlightened elements of the bourgeoisie, and other enlightened persons of all colors, white, black, yellow, brown, etc. to unite to oppose racial discrimination practised by U.S. imperialists and to support the American Negroes in their struggle against racial discrimination'.

SOURCE: Breitman, George. Malcolm X: The Man and His Ideas. New York: Pathfinder Press, March, 1965, pp. 10 & 11.

*Brother Preston Wilcox, Editor/Curator, Malcolm X Lovers Network, was in contact with Brother Williams on Thursday, March 28, 1991. The above-mentioned statement by Mao Tse-Tung will be mailed to Brother Wilcox.

NOTE: Everytime we have the occasion to engage in library research of Malcolm X's contributions to us all, we feel a compelling need to foster a nation - wide chain/network of "Malcolm X Study Groups", built around group discussions, etc.

April 3, 1991

IN-side Harlem subscribers are urged to consider subscribing also to the Malcolm X Lovers Network Series @ \$15.00 per year; 12 issues; payable to "AFRAM". 2322 Third Ave., 2nd fl., Harlem, N.Y. 10035. AFRAM's extensive files, newspaper research, etc. permits it to be able to produce 10 pp. composites on a continuing basis. Subscribers thus far have received almost 24 editions; we have 74 completed already. If properly stored, they will increase in value over the years!

OAHU NEWSLETTER

VOLUME 1 No. 2

NEW YORK, NEW YORK

AUGUST 3, 1964

MALCOLM X'S STATEMENTS TO THE OAU

Our problems are your problems. We have lived for over 300 years in that American den of racist-wolves in constant fear of losing life and limb. Recently three students from Kenya were mistaken for American Negroes and were brutally beaten by the New York Police. Shortly after that two diplomats from Uganda were also beaten by the New York Police who mistook them for American Negroes.

If Africans are brutally beaten while only visiting in America, imagine the physical and psychological suffering received by your brothers and sisters who have lived there for over 300 years.

Our problem is your problem. No matter how much independence Africans get here on the Mother Continent, unless you wear your National dress at all times when you visit America, you may be mistaken for one of us and suffer the same psychological humiliation and physical mutilation that is an everyday occurrence in our lives.

Your problems will never be fully solved until and unless ours are solved. You will never be fully respected until and unless we are also respected. You will never be recognized as free human beings until and unless we are also recognized and treated as human beings.

Our problem is your problem. It is not a Negroe problem, nor an American problem. This is a world problem; a problem for humanity. It is not a problem of civil rights but a problem of human rights.

(cont'd on Page 3, Col. 1)

(cont'd from Page 1)

If the United States Supreme Court Justice, Arthur Goldberg, a few weeks ago, could find legal grounds to threaten to bring Russia before the United Nations and charge her with violating the human rights of less than three million Russian Jews, what makes our African brothers hesitate to bring the United States Government before the United Nations, and charge her with violating the human rights of twenty-two million African-Americans?

We pray that our African brothers have not freed themselves of European colonialism only to be overcome and held in check now by American dollarism.

America is worse than South Africa, because not only is America racist, but she is also deceitful and hypocritical. South Africa preaches segregation and practices segregation. She, at least, practices what she preaches, America preaches integration and practices segregation. She preaches one thing while deceitfully practicing another.

South Africa is like a vicious wolf, openly hostile towards black humanity. But America is cunning like a fox, friendly and smiling, but even more deadly than the wolf. If South Africa is guilty of violating the human rights of Africans here on the Mother Continent, then America is guilty of worse violations of the twenty-two million Africans on the American continent. And if South African racism is not a domestic issue, American racism also is not a domestic issue.

(cont'd, next issue)

See over.

AFRAM... Services REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

SOURCE: Bailey, Peter, BACKLASH, 1:2, Aug., 3, 1964, pp. 1 & 3. Available via Peter Bailey, P.O. Box 27551, Richmond, V A 23261 @ \$30.00 per copy. It's a COLLECTOR'S ITEM!

REPRINTED BY PERMISSION

OAAU NEWSLETTER

VOLUME 1 No. 3

NEW YORK, NEW YORK

AUGUST 24, 1964

PART 2: MALCOLM X'S SPEECH TO OAAU IN AFRICA

Many of you have been led to believe that the much publicized, recently passed Civil Rights Bill is a sign that America is making a sincere effort to correct the injustices we have suffered there. This propaganda maneuver is part of her deceit and trickery to keep the African Nations from condemning her racist practices before the United Nations, as you are now doing as regards the same practices of South Africa.

The United States Supreme Court passed a law ten years ago making America's segregated school system illegal. But, the Federal Government has yet to enforce this law even in the North. If the Federal Government cannot enforce the law of the highest court in the land, when it comes to nothing but equal rights to education for African-Americans, how can anyone be so naive as to think all the additional laws brought into being by the Civil Rights Bill will be enforced? These are nothing but tricks of this Century's leading neo-colonialist power. Surely, our intellectually mature African brothers will not fall for this trickery?

The Organization of Afro-American Unity, in cooperation with a coalition of other Negro leaders and organizations, have decided to elevate our freedom struggle above the domestic level of civil rights. We intend to "internationalize" it by placing it at the level of human rights. Our freedom struggle for human dignity is no longer confined to the domestic jurisdiction of the United States Government. We beseech the Independent African States to help us bring our problem before the United Nations, on the grounds that the United States Government is

(cont'd on Page 3, Col. 1)

(cont'd from Page 1)

morally incapable of protecting the lives and the property of twenty-two million African-Americans. And, on the grounds that our deteriorating plight is definitely becoming a threat to world peace.

Out of frustration and hopelessness our young people have reached the point of no return. We no longer endorse patience and turning-the-other-cheek. We assert the right of self-defense by whatever means necessary, and reserve the right of maximum retaliation against our racist oppressors, no matter what the odds against us are. From here on in, if we must die anyway, we will die fighting back, and we will not die alone. We intend to see that our racist oppressors also get a taste of death.

We are well aware that our future efforts to defend ourselves by retaliating-- by meeting violence with violence, eye for eye and tooth for tooth-- could create the type of racial conflict in America that could easily escalate into a violent, worldwide, bloody race war.

In the interest of world peace and security, we beseech the Heads of the Independent African States to recommend an immediate investigation into our problem by the United Nations Commission on Human Rights. If this humble plea that I am voicing at this Conference is not properly worded, then let our Elder Brothers, who know the legal language, come to our aid and word our plea in the proper language necessary for it to be heard.

No one knows the master better than his servant. We have been servants in America for over 300 years. We have a thorough, inside knowledge of this man who calls
(Continued, next column)

ly to become even more enslaved by deceitful, "friendly" American dollarism. Salaam Alaikum.

himself "Uncle Sam". Therefore, you must heed our warning: Don't escape from European Colonialism on

U.N. AND HUMAN RIGHTS

Sheikh Babu Speaks At Rally

The United Nations Commission on Human Rights was set up to provide a platform from which oppressed people anywhere in the world could present their case to a world audience. Many groups around the world have made use of this very valuable commission. Therefore, it is almost unbelievable that the Afro-Americans, who constitute an oppressed minority, have never made use of this ready made platform. The Afro-Americans have never made Uncle Sam defend his racial policies before the world court. They also have not publicized the fact that the U.S. government is one of the few in the entire world which has not signed the United Nation Charter on Human Rights. The U.S. has always insisted that its treatment of its black minority is a domestic affair, and not the business of the world.

Well, the Organization of Afro-American Unity feels that the racial problems in this country are of international concern and could be a threat to the peace of the world. Believing this, the OAAU is making an effort to take the case of the Afro-Americans before the United Nations. Uncle Sam will have to explain to a world audience why he can interfere all over the world, while insisting that he cannot protect the lives and property of black people in Mississippi and other areas. He will have to explain why the U.S. is one of the few countries on earth where a person can still be killed solely because of race.

The Commission on Human Rights is there; the OAAU plans to use it.

F. Bailey

Harlem was honored last week with the presence of the Honorable Mohammed Babu, Minister of Commerce and Cooperatives in the Tanzania government. Sheikh Babu is a true revolutionary leader and in two speeches he explained to the people of Harlem the reasons for the Zanzibar revolution and why it was successful. In his speeches, Sheikh Babu continuously stressed the need for UNITY and DISCIPLINE. He said that hundreds of people were involved in the revolution and not one word was leaked to the oppressors. This was the essence of unity and discipline. Sheikh Babu said that the entire spy ring of the British intelligence and the CIA was upset because the revolution caught them by surprise. It caused some top people in both spy rings to lose their jobs.

He also stressed the need for leadership which can't be bought off and which is isolated from their own people. Sheikh Babu provided Zanzibar with that kind of leadership.

Sheikh Babu said that before the revolution Zanzibar existed under the double-decked system of slavery and colonialism. Now they plan to build a country that will provide for all of the people of the country.

On the Congo question, Sheikh Babu was certain that the hypocrisy of the American and Belgian positions will be exposed. He also said that the so-called liberals, Spaak of Belgium and Stevenson of the United States really showed their true colors in the Security Council debate. He said that the imperialist country just don't seem to understand that the African countries are determined to plan their own destinies. The imperialist countries were surprised at the challenge that they received in the Security Council. Sheikh Babu feels that the Congo Crisis is a test for the Organization of African Unity. If the U.S. and her allies succeed in the Congo venture, then no African country will be safe.

Sheikh Babu ended by saying that any renegade who sells out on the Congo issue will be opposed by the African people. He said "we will fight and fight until Africa is free and she will remain free."

P. Bailey

REPRINTED BY PERMISSION -

SOURCE: Bailey, Peter, OAAU BLACKLASH, 1:9, Dec., 22, 1964, p. 4.

AWAKEN a SLEEPING Friend by gift - subscribing him/her to: IN-side Harlem @ \$15.00 per year; 12 issues; payable to "AFRAM", 2322 Third Ave., 2nd fl., Harlem, N.Y. 10035.

Embodied in these statements are probably the basis for which this government, implicated in the assassination of Malcolm X, probably decided that the dastardly plan had to be put in action on Sunday, February 21, 1965 - just as Malcolm X planned to announce plans for the OAAU to pass on a Resolution to the OAU for presentation to the UN:

OAAU NEWSLETTER

Page 3

Reprinted by:
Malcolm X Lovers Network
ISSN: 1044 - 9116
2322 Third Ave., 2nd fl.
Harlem, N.Y. 10035

3/29/91

MALCOLM X BLASTS U.S. PRESS

Brother Malcolm X performed a great service for two groups of people in Harlem last week. With great detail and blunt clarity, he exposed the hypocrisy of the U.S. press. In language that was bristling with sharpness and sarcasm, he told the youth of Haryou and the people at the Audobon Ballroom rally that the U.S. press is a willing tool being used by the federal government to promote images of people and events which is in line with the government's current foreign and domestic policies. He said that the press cooperates with the FBI to intimidate and smear people and events on the national level and does the same with the CIA on the international level. Bro. Malcolm explained how the press can make the victim seem like the criminal and the criminal seem like the victim.

The Congo Crisis is a perfect example of what the press is capable of doing when the word is given. The entire press is ranting, raving and foaming at the mouth about the killing of a few whites by the Congolese Nationalists, but no mention is made of the killing of hundreds of black men and women by those hired killers, the white mercenaries. Bro. Malcolm called the mercenaries nothing but hired killers. They aren't fighting for patriotism, ideals or principles; they are fighting only for money. For so much money per month, they will kill as many Congolese people as they are paid to. Despite their knowledge of the odious background of these mercenaries, the press continues to play them up as great heroes, while picturing the Simbas as wild savages. The press exhibit many pictures of people killed by the Simbas, but none showing the people being slaughtered by the mercenaries. Very little mention is made of the fact that there are American soldiers, including black soldiers, in the Congo posing as advisors. The press also doesn't mention the real reason that the U.S. is interfering in African Affairs. They are there to protect the extensive business interests of the American and Belgian businessmen. They want to keep the fabulous mineral wealth of the Congo in the hands of the neo-colonialist powers and their black lackeys and out of the hands of Congolese Nationalists. This is the

(cont'd on Page 5, col. 2)

MALCOLM X

(cont'd from page 4)

real issue in the Congo and the press knows it.

Brother Malcolm's speech on the hypocrisy and dishonesty of U.S. press should be heard by every black man in this country and every anti-oppressor person in Africa, Asia and Latin America. The U.S. press is an arm of the federal government and is used by the government to suit its own purposes. This not only means the small-town newspapers, it means especially the press here in New York City and the national magazines. Anyone in doubt should go back and read the accounts of the Congo Crisis in the newspapers and magazines. Watch the adjectives and nouns they use in denouncing the Simbas. You will see how they differ from the words used to describe the white mercenaries.

P. Bailey

SOURCE: Bailey, Peter, OAAU BLACKLASH, 1:9, 12/22/64, pp. 4 & 5.

ORDER This COLLECTOR'S ITEM from:
Peter Bailey, Former Editor
OAAU BLACKLASH
P.O. Box 27551
Richmond, V A 23261
\$30.00

3/29/91

PAGE 5

OAAU BLACKLASH

DECEMBER 22, 1964

RACIST AMER. BLASTED BY AFRICA

The following resolution was passed at the Cairo African Summit Conference in July, 1964. Brother Malcolm X attended the conference and urged the passing of this resolution.

- REPRINTED
BY PERMISSION--

RACIAL DISCRIMINATION IN THE UNITED STATES OF AMERICA

The Assembly of Heads of State and Government meeting in its First Ordinary Session in Cairo, U.A.R., from 17 to 21 July 1964:

Recalling Resolution 1904 (XVIII) of the General Assembly of the United Nations adopted on 20 November 1963: The Declaration of the Elimination of all Forms of Racial Discrimination.

Recalling other Resolutions of the General Assembly and Specialized Agencies of the United Nations calling for the elimination of all forms of racial discrimination.

Taking into account the Resolution adopted at the Conference of Heads of State and Government in Addis Ababa in May 1963 condemning racial discrimination in all its forms in Africa and in all parts of the world.

Considering that one hundred years have passed since the Emancipation Proclamation was signed in the United States of America.

Noting with satisfaction the recent enactment of the Civil Rights Act designed to secure for American Negroes their basic human rights.

Deeply disturbed, however, by continuing manifestations of racial bigotry and racial oppression against Negro citizens of the United States of America,

1. Reaffirms its belief that the existence of discriminatory practices is a matter of deep concern to Member States of the Organization of African Unity;
2. Urges the Government authorities in the United States of America to intensify their efforts to ensure the total elimination of all forms of discrimination based on race, colour, or ethnic origin.

SOURCE: OAAU Blacklash 1:7, Nov., 9, 1964, p. 3.

ORDER BLACKLASH from Peter Bailey, its former editor, P.O. Box 27551, Richmond, V A 23261 2 \$30.00 a copy. It's a Collector's Item, it's the only known documentation of Malcolm X's day - to - day participation in the affairs of Harlem as a private citizen and as a full member of the Harlem community. It's the kind of document which one ought to want to pass onto one's offsprings.

We are grateful to Peter Bailey for having preserved this important body of our story - and that he is now prepared to share it selectively with others.

Reprinted by: Malcolm X Lovers Network Series

ISSN: 1044 - 9116

2322 Third Ave., 2nd fl.

Harlem, N.Y. 10035

SUBSCRIPTION: \$15.00 per year; 12 issues; payable to "AFRAM", this address.

ch 29, 1991 - 27 years later.....

BAILEY, ALLEN, LIVINGSTON, SMITH

Did You Know That

The Adam Clayton Powell Museum

The Paul Robeson Museum

The Grange,
Alexander Hamilton's Home

Langston Hughes Home

Jumel Mansion
Washington's N.Y.
Headquarters During
the Revolutionary War

A. Peter Bailey
P.O. Box 27551
Richmond, VA 23261
(by insertion)

Are Located In

HARLEM USA

Preston: Hevels on

of the special

limited editions

of The Blacklash.

I am autographing

only 1000. Very few

people have a complete

set of all nine

issues published.

Thanks.

Peter

804 782-9886



The Schomburg Center for Research in Black Culture

The New York Public Library 515 Malcolm X Boulevard New York, NY 10037-1801 212/491-2200 Fax 212/491-6760

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

October 26, 2004

Preston Wilcox
AFRAM News Services
271 West 125th Street
Suite 310
New York NY 10027

10/29/04
(Black Solidarity Day)
- 11/1/04 -

Dear Preston:

First, let me say on behalf of the Schomburg Center, how pleased we are that you want to place your papers and other materials that represent your life's work at the Center. You are as much a Harlem "institution" as the Center is, so it is, indeed, fitting that your papers should be housed here.

Regarding an earlier conversation, it is my understanding that the papers are housed in four locations: your apartment, the basement of the building on Madison Avenue, your former home in upstate New York, and the AFRAM offices. Once we agree on the terms of the acquisition of the papers, I would like to arrange to go to each of these locations, survey and pack the materials that we determine represent and document your work as a community activist, scholar-researcher. The staff of the Schomburg Center would do the packing and transportation of the boxes.

The next step would be to arrange to meet with you and, if appropriate, AFRAM board members, here at the Center, to discuss the details and conditions of the acquisition of the papers so that all parties are clear on what is involved. Please give me a call (212 491 2225) to set up an appointment.

Once again, we are honored that you have chosen the Schomburg Center as the caretaker of this important collection.

I look forward to hearing from you soon.

Sincerely,

Diana Lachatanere
Curator
Manuscripts, Archives and Rare Books Division

DL/aa

cc: AFRAM Board

concerned parents, teachers & educators
OF DISTRICT 5

harlem, u.s.a.

YOU ARE INVITED TO A COMMUNITY MEETING CONCERNING THE CRISIS OF

the loss of educational services to be held at

arthur a. schomburg
intermediate school 201M
2005 madison avenue, NYC

on saturday, sept. 20, 1975
at 10 a.m. sharp

issues to be discussed:

SHORTER SCHOOL DAY FOR CHILDREN

LESS INSTRUCTIONAL TIME

**URGE OUR LOCAL SCHOOL BOARD TO SEEK AN INJUNCTION TO
TO STOP ALL LAY OFFS.**

**ASK THAT THE TYLER DECISION BE EXTENDED TO INCLUDE ALL
BLACK AND HISPANIC EDUCATORS.**

(The Tyler Decision guarantees that the proportion of
Black and Hispanic Supervisors remain the same.)

URGE OUR LOCAL SCHOOL BOARD NOT TO HONOR THE UFT.

**TRANSFER SENIORITY PLAN. (No intra-district staff
transfers based solely on SENIORITY.)**

Your Elected Officials have been invited to appear and speak on
these issues.

Boro. Pres. Sutton

Assemblyman A. Del Toro

Congressman C. Rangel

Assemblyman H. Farrel

State Sen. McCall

Councilman Samuels

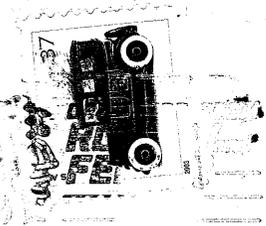
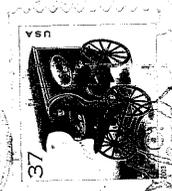
Assemblyman G. Miller

471 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

9/17/75 abwb

Reproduced by AFRAM Printers
and Publishing Service

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996



Regards to
the Spiders!
Mailed LATE!
Have Yussuf call me!

Brother Abdul Atka MAT
American African Studies
Univ of Toledo
2100 University Hall / 2801 Bancroft Ave
Toledo, OH 43606

Freedom Hall invites you to a
Special Black History Month Event~

An Evening's Dialogue with

Preston Wilcox

"Experience is the Best Teacher"



Bring your questions and join in open discussion with longtime Harlem organizer Preston Wilcox. His rich grassroots history stretches from the Freedom Schools in Mississippi, to neighborhood after-school programs, to working with street gangs, to voter registration drives and tenant organizing. Mr. Wilcox is eager to share his lifetime's experience, especially with young people of color.

Saturday, February 28, 2004

Southern Supper 7pm • Program 8pm

Freedom Hall, 113 W. 128th Street, Harlem ♿

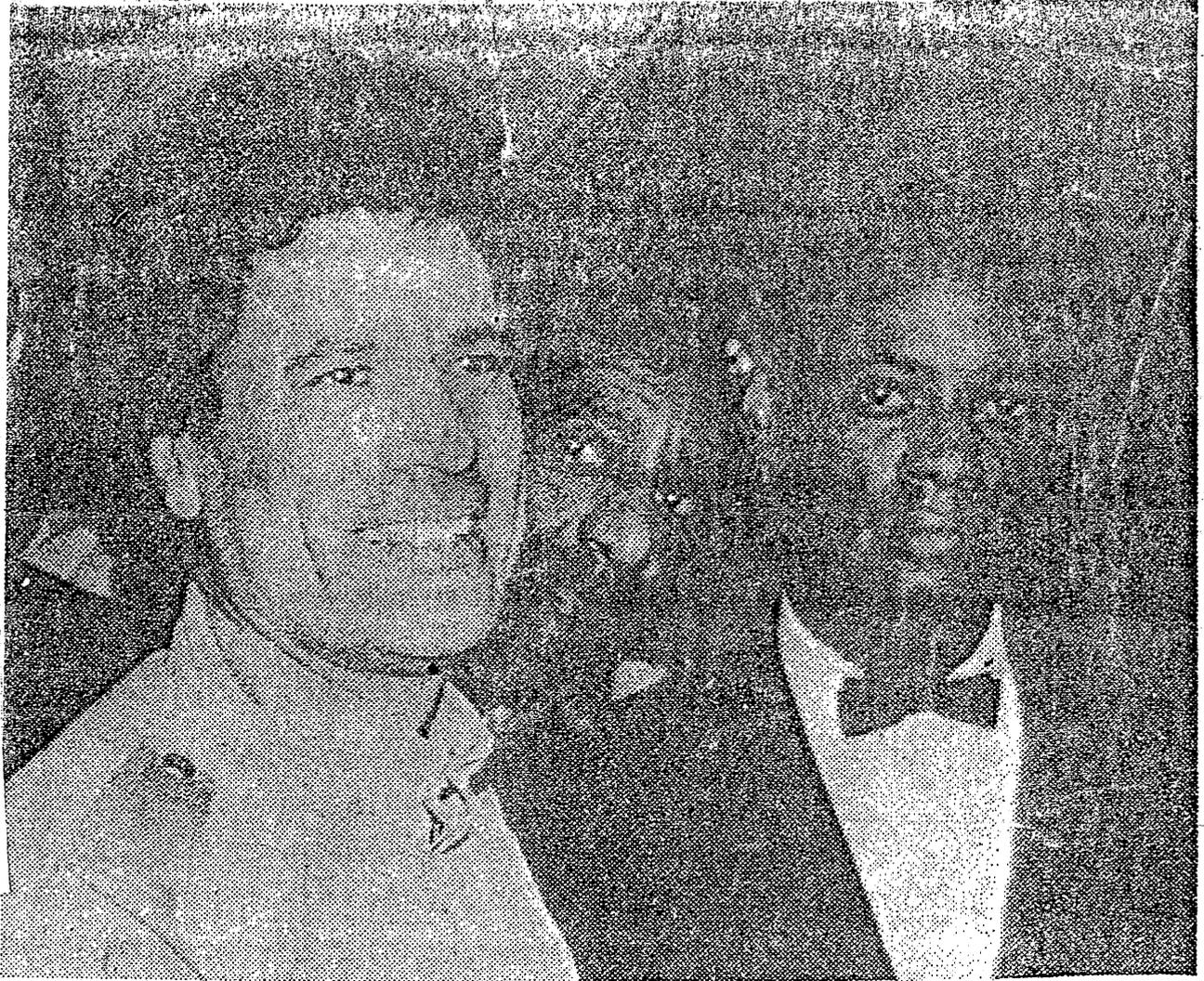
Between Malcolm X/Lenox Blvd. & 7th Ave.; Subways #2 or 3 to 125th St.;
4, 5, or 6 to 125th St. & walk west 4 blocks;
A, B, C or D to 125th St. & walk east 3 blocks

Door donation \$3.00 • Dinner \$7.00

Childcare provided • Work exchanges available • Call one week ahead
Tel: (212) 222-0633 • Email fsprw@nyct.net • www.socialism.com

Auspices: **Freedom Socialist Party & Radical Women**

An AFRAM Collector's Item!



... in Libya with Muammar Gadhafi.

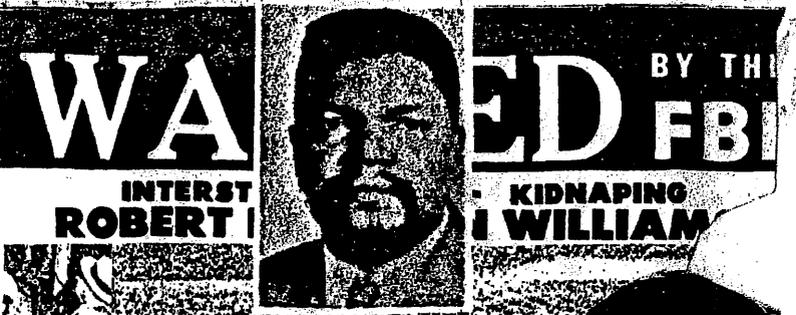
AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

You can't be free
if someone ^{else} lets you
be free!

—Harlem Subway Graffiti 1971

AFRAMotto: You can't be free if someone else lets you be free.
Harlem Subway Graffiti, 1971

Photograph taken May, 1961



Brother Robert Williams
P. O. Box 611
Baldwin, M I 49304
(616) 745 - 4769

Photo Credits:
Patrice Lumumba Coalition



Support an ALTERNATIVE INFORMATION SERVICE by SUBSCRIBING TO:

IN-side Harlem Series
ISSN: 1050 - 2882
2322 Third Ave., 2nd Fl.
Harlem, N.Y. 10035
\$15.00/yr. for INDIVIDUALS;
\$50.00/yr. for ORGANIZATIONS;
12 issues; payable to "AFRAM".

AFRAM is pleased to welcome Brother Robert Williams back to Harlem. He is uniquely qualified to discuss the subject, The Question of African Manhood; he exemplifies it by being one!

(Fri., 10/18/91, Harriet Tubman School)

I a) "In his article, MATTHEWS reports that some think WILLIAMS to be the most logical successor to the late Malcolm X as the voice of the colored American underground, while others deem him a true revolutionary, who, unlike MALCOLM, matched deeds with words."

Ralph Matthews, Jr., Washington/Baltimore Afro - American, April 20, 1969, excerpted from an FBI report, Aug., 26, 1991, p. 21.

b) ORDER Malcolm X Lovers Network Issue, April 9, 1991 entitled, "STATEMENT SUPPORTING THE AMERICAN NEGROES IN THEIR STRUGGLE AGAINST RACIAL DISCRIMINATION BY U.S. IMPERIALISM", August 8, 1963 by Mao Tse-tung. It contains ten (10) pp. and costs \$1.25 + s.a.s.e. (29¢); payable to "AFRAM", 2322 Third Ave., 2nd Fl., Harlem, N.Y. 10035. (Mail order only). It includes the FBI excerpt in a) above.

NOTE: AFRAM has been on the case for 23 years seeking to retrieve, store and disseminate ALTERNATIVE INFORMATION relative to the African American aspiration, condition, experience, heritage, history and inheritance of freedom and justice. Few activists, scholars, elected officials, policy and opinion-makers have failed to bereached by AFRAM's mission. Most, however, have never relied on themselves to help finance AFRAM's services. THERE IS NO SUCH THING AS FREE LUNCH! FREEDOM AIN'T FREE, either.

Oct., 17, 1991
See over
cc: Bro. Robt. Williams

REMEMBER: WE ARE WINNING,
Never lose touch with your own soul,
Liberation, then peace,
Don't ever get caught doing NOTHING,
Culture is indestructible,
All human beings are of African descent,



ALTERNATIVE INFORMATION/MARKETING SERVICE

2322 Third Ave., 2nd Floor
Harlem, N.Y. 10035
(212) 289 - 9155 - messages only

Post Office Box 611
Baldwin, Michigan 49204
April 3, 1991

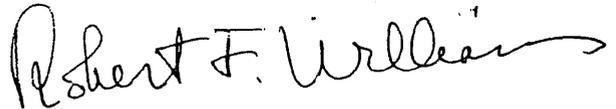
Brother Preston Wilcox
68-72 East 131 Street
Harlem, New York 10037

Dear Brother Wilcox:

It was a pleasant surprise receiving a call from you. I am enclosing the Mao Statement you requested and some things from the 32 volumes I have pryed loose from the U.S. (In)Justice Department through the Freedom of Information Act.

The world will find it hard to believe to what extent they worked against me. It gives some indication of how they conspire to allow only "safe" Black leaders to rise to leadership positions.

Sincerely,



Robert F. Williams

MXLN Note: Brother Robert Williams and Brother Preston Wilcox were apart of a contingent of ten African Americans and two Native Americans who attended the Green Book Conference in Benghazi, Libya. Williams and Wilcox shared a room and, hence, were able to talk into the late hours of the night. We had met on several occasions earlier as co - guests at Saviour's Day, Nation of Islam in Chicago. See over...

May 29, 1991

P.S.: (10/20/91) Brother Robert Williams, author/implemntor, Negroes With Guns, was the KEYNOTER at the TEACH - IN at Harriet Tubman School on Friday, 11/18/91.

You can't be free if someone else lets you be free.

Harlem Subway Graffiti

A-F-R-A-M-E-D-I-A

Newservices

afram associates, inc., 68 - 72 east 131st street
harlem, n.y. 10037
(212) 281 - 6000

Knowledge is too precious
to be hoarded

AFRAM Souvenir



The African American &
Native American Delegation
from the U.S.
meet with Colonel Muammar
Khadafy on Friday, April
8, 1983, Benghazi, Libya!



استقبل الاخ قائد الثورة الاخ بشير صالح الرقيبي ممثل رئيس الجمهورية العربية
الصحراوية والسيد كارلوس نبتيس عضو مجلس الثورة في نيكاراغوا و وفد الامريكيين
السود الذين يشركون في اعمال الملتقى العالمي الاول حول فكر معمر القذافي - الكتاب
الاخضر نظرية وتطبيقا .

AFRAM Information Service Reprint: The above shows Colonel Muammar Khadafy meeting with the African American and Native American delegations from the United States on Friday, April 8, 1983 at an unknown location in a tent in Benghazi, Libya!

Yours truly - Brother Preston Wilcox - is shown only from the elbows and knees down - in white pants sitting in the lower right hand corner of the photo. Facing the reader to Colonel Khadafy's left is Robert F. Williams, formerly of Monroe, N.C., and author, Negroes With Guns.

Memorandum

W. R. Wilson
J. Walter Yeagley

TO : Will R. Wilson
Assistant Attorney General
Criminal Division

DATE: August 26, 1969

W. R. Wilson

J. Walter Yeagley
Assistant Attorney General
Internal Security Division

SUBJECT: Robert F. Williams

Dec 17 251
2/18/83
George W. Calhoun

~~SECRET~~

Robert F. Williams as reported by his attorney, Milton Henry, plans to return to Detroit, Michigan on Saturday, August 30, 1969 directly from London, England. Williams is a fugitive from justice who fled the United States in 1961 to avoid trial on a North Carolina indictment charging him and four other individuals with kidnapping a white couple in Monroe, North Carolina. (u)

Williams is a very vocal, militant black nationalist who was elected president of the black nationalist Republic of New Africa and who also was a director of activities for the Revolutionary Action Movement (RAM) when he was taking refuge in Cuba. The black extremists at the present time are suffering from lack of leadership and many of the better-known exponents of black nationalism are either in jail, out of the country or under court restrictions. It might be that Williams could be the person to fill the role of national leader of the black extremists and we should offset attempts by him to assume such position. (u)

The four individuals who were indicted with Williams in 1961 were tried on the kidnapping charge and convicted in North Carolina in 1964 but the Supreme Court of North Carolina reversed the conviction because the grand jury which indicted them excluded Negroes. In May 1965 new kidnapping indictments were returned by a grand jury against all five suspects, including Williams. When the case was called for the second trial in 1965, none of the defendants appeared and the bails of the four were forfeited. Williams, at the time was reported in Peking, China. (u)

*Noted
CS*

file

~~SECRET~~

| | |
|-----------------------|-------------|
| 146-1-55- | |
| DEPARTMENT OF JUSTICE | |
| 10 | SEP 16 1969 |
| R.A.D. | |

2. (U) SOKA GAKKAI

For present Department of the Army policy guidance on SOKA GAKKAI see Inclosure #1 attached.

3. Negro Press Reports on Robert WILLIAMS (U)

(U) The 20 April edition of both the Baltimore and Washington AFRO-AMERICAN, a Negro newspaper published twice each week, carried an article in the Magazine Section by Ralph MATTHEWS, Jr., entitled "THE FUGITIVE: Robert Williams - can he win unity sought by Malcolm X?" A small heading under the title described WILLIAMS as a Monroe, N.C. civil rights leader chased out of this country, who now works with Afro-Asians to topple world jim-crow.

b. (U) Pictured on the first page of the Magazine Section is WILLIAMS shaking hands with Mao Tse-Tung, leader of the Chinese Communists. Other pictures show WILLIAMS, his wife, Mabel, and son, John, at various locations in China, and one shows him among foreign guests on the viewing stand during a parade in celebration of Red China's 15th anniversary.

c. (U) In his article, MATTHEWS reports that some think WILLIAMS to be the most logical successor to the late MALCOLM X as the voice of the colored American underground, while others deem him a true revolutionary, who unlike MALCOLM, matched deeds with words. MATTHEWS then describes WILLIAMS as a former leader of the Monroe (N.C.) NAACP and states that WILLIAMS had urged his fellow townspeople to fight fire with fire. The writer continues by stating that WILLIAMS and some companions were charged with kidnapping a white couple and holding them as hostages during a civil rights demonstration in Monroe in 1961, and of WILLIAMS' subsequent flight to Cuba to avoid prosecution. According to MATTHEWS, the kidnapping charges were brought by white law officers and their validity has always been in doubt. MATTHEWS then states that a court trial for all the Monroe defendants, save WILLIAMS, found them innocent, and that WILLIAMS' innocence, perhaps assumed, is still in doubt because he ended up in Cuba as a political exile.

d. (U) Throughout the article, the writer compares WILLIAMS and MALCOLM, but states that WILLIAMS, in urging "self-defense" for colored Americans, was far ahead of MALCOLM who began this "hard line" policy after his break with the Muslims. WILLIAMS and the late MALCOLM according to the writer, were both convinced that the Africans and Asians could and would supply the diplomatic, economic and military pressure, if necessary, to back the U.S. civil rights movement. MATTHEWS says that since WILLIAMS ended up in Cuba he has been termed a revolutionary Marxist, a totally-committed Communist, but "friends back home

REGRADED UNCLASSIFIED
ON NOV 8 1979
BY DEP CDR USAINSCOM FOIC
LATH Para 1-603 DODS200

21

~~CONFIDENTIAL~~

09 MAY 1966

Mission of the
Palestine Liberation Organization
to the United Nations

مهمة التحرير الفلسطينية
لدى الأمم المتحدة

AFRAMnewservices REPRINTS
271 West 125 St., Ste. 310
Village of Harlem, NY 10027
(212) 280-0996

An AFRAM Collector's Item!

8 October 1982

Brother Preston Wilcox
68-72 East 131 Street
Harlem, New York 10037

Dear Brother Wilcox:

My apologies for not acknowledging receipt of a photocopy of your letter to President Reagan dated 3 September * 1982, but due to the terrible events over the past few months in Beirut, we have been inundated with work. I thank you most sincerely for your firm expression of solidarity for the Palestinian people and for the elimination of racism in all its forms, wherever it raises its ugly head.

I am enclosing some information which I hope you will find interesting and informative.

The humanistic struggle for the liberation and rights of the Palestinian people must be made a universal imperative. We as a people are determined to pursue our struggle, supported by the community of nations, until we return to our homes to live in peace, to live in dignity, to exercise our rights, foremost amongst which is our right to self-determination and national independence.

Thank you again Brother Wilcox. May I wish you every success in your work on behalf of your people.

In solidarity,
Yours sincerely,

Zuhdi Labib Terzi
Permanent Observer



*published in Jackson Advocate, Sept., 16 - 22, 1982, p.4A. See over
cc: Jackson Advocate/PLO Mission to the United Nations. AFRAMEDIA - 1982

Mr. President:

I am writing in order to request a copy of the statement you made on TV on Sept. 1, 1982 relative to a proposal for the solution of the crisis in North Africa between Israel and the Palestinians.

I must say that I was not proud of my American heritage as this country gave Israel the backup and support it probably lacked on its own to terrorize the Lebanese people by violating their boundaries and their lives. I share the same feelings about this nation's support of South Africa's apartheid.

Having been forced by the white power system in America to submit our agenda and infrastructure - education, health, foster care, adoption, prison reform and rehabilitation, drug treatment, housing rehabilitation, public housing management, information retrieval, etc. - as Africans, born in America and the Caribbean against our natural will, to white and impersonal experimentation and control, ... I have long maintained that the pathology in our community is a direct result of white control and oppression; the presumptive right of eminent domain which many whites feel that they have over our lives.

We, as Africans, born in America, have a unique understanding of oppression in all of its forms - from that which occurs in prisons to that which occurs on white college campuses and in white churches.

Hence, I do not feel that the PLO can ever accept anything but an independent nation, no matter what the Israeli contradictions are. Israel wants nationhood for itself on Palestinian land even as it denies nationhood to PLO'ers and violates the boundaries of other nations - Argentina (re: Eichmann), Uganda (re: the hijackers) and now Lebanon - in the name of law and order, but surely not international justice. We, as Africans, born in America, recall how the so-called white humanists 'legally enslaved' us while labeling us as inhuman. All men are born free - as were our ancestors on the African Continent.

May I please hear from you in this matter.

Freedom for everybody or freedom for nobody.

Brother Preston Wilcox

Page Four Section A

September 16-22, 1982

Jackson Advocate, Inc.

Founded 1938



Individuals of good will must concern themselves with and act to curb repression, and to defend human rights. The ordinary individual can make a difference.

Charles Tisdale, Publisher

Raymond E. Yancey, Editor-in-Chief

Contributing Editors

Jerry Ward, Jr.

Tom Dent

Acklyn Lynch

Ivory Phillips

Published Weekly at Jackson, Mississippi

P. O. Box 3708, Jackson, MS 39207

Telephone: 948-2368

Second Class Postage Paid at Jackson, Mississippi, May 17, 1979.
(ISSN 0047-1704)



Member NNPA and PACIFIC NEWS SERVICE

Unsolicited articles, pictures, etc. should be addressed to:
Editor: JACKSON ADVOCATE, P.O. Box 3708, Jackson MS 39207

AFRAMarchives

271 West 125th Street, #310

Harlem Village, NY 10026-4424

Tel. & Fax : 212/280-0996

e-mail : afram(2)@aol.com

Brother Preston Wilcox, archivist, community resident/

Member by choice; practitioner

cc: Schomburg Library

2/1/84

of the Ku Klux Klan and other racists. About half the American Negroes are concentrated in eleven southern states, where the discrimination and persecution they suffer are especially shocking.

The American Negroes are awakening and their resistance is growing stronger and stronger. Recent years have witnessed a continuous expansion of their mass struggle against racial discrimination and for freedom and equal rights.

In 1957 the Negro people in Little Rock, Arkansas, waged a fierce struggle against the barring of their children from public schools. The authorities used armed force against them, creating the Little Rock incident which shocked the world.

In 1960 Negroes in more than twenty states held "sit-in" demonstrations protesting against racial segregation in local restaurants, shops and other public places.

In 1961 the Negroes launched the "freedom riders" campaign to oppose racial segregation in public transportation, a campaign which rapidly spread to many states.

In 1962 the Negroes in Mississippi fought for the equal right to enroll in colleges and met with bloody suppression by the authorities.

This year, the American Negroes started their struggle early in April in Birmingham, Alabama. Unarmed and bare-handed Negro people were arrested en masse and most barbarously suppressed merely for holding meetings and parades against racial discrimination. On June 12 Mr. Medgar Evers, a leader of the Negro people in Mississippi, was murdered in cold blood. Defying brutality and violence, the indignant Negro masses waged their struggle even more heroically and quickly won the support of Negroes and other people of various strata throughout the United States. A gigantic and vigorous nationwide struggle is going on in nearly every city and state, and the struggle is mounting. American Negro organizations have decided to start a "freedom march" on Washington on August 28, in which 250,000 people will take part.

The speedy development of the struggle of the American Negroes is a manifestation of sharpening

class struggle and sharpening national struggle within the United States; it has been causing increasing anxiety among U.S. ruling circles. The Kennedy Administration is insidiously using dual tactics. On the one hand, it continues to connive at and take part in discrimination against Negroes and their persecution, and it even sends troops to suppress them. On the other hand, in the attempt to numb the fighting will of the Negro people and deceive the masses of the country, the Kennedy Administration is parading as an advocate of "the defence of human rights" and "the protection of the civil rights of Negroes," calling upon the Negro people to exercise "restraint" and proposing the "civil rights legislation" to Congress. But more and more Negroes are seeing through these tactics of the Kennedy Administration. The fascist atrocities of the U.S. imperialists against the Negro people have exposed the true nature of so-called American democracy and freedom and revealed the inner link between the reactionary policies pursued by the U.S. Government at home and its policies of aggression abroad.

I call on the workers, peasants, revolutionary intellectuals, enlightened elements of the bourgeoisie and other enlightened persons of all colours in the world, whether white, black, yellow or brown, to unite to oppose the racial discrimination practised by U.S. imperialism and support the American Negroes in their struggle against racial discrimination. In the final analysis, national struggle is a matter of class struggle. Among the whites in the United States, it is only the reactionary ruling circles who oppress the Negro people. They can in no way represent the workers, farmers, revolutionary intellectuals and other enlightened persons who comprise the overwhelming majority of the white people. At present, it is the handful of imperialists headed by the United States, and their supporters, the reactionaries in the different countries, who are oppressing, committing aggression against and menacing the overwhelming majority of the nations and peoples of the world. We are in the majority and they are in the minority. At most, they make up less than 10 per cent of the 3,000 million

population of the world. I am firmly convinced that, with the support of more than 90 per cent of the people of the world, the American Negroes will be victorious in their just struggle. The evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the black people.

NOTE: We reprint this statement in commemoration of the third anniversary of the day Chairman Mao made it.—Peking Review Ed.

Received from: Robert F. Williams, 4/9/91

Reprinted by: Malcolm X Lovers Network

Jiang was convicted with three associates in 1981 at a show trial in Beijing of instigating the Cultural Revolution that brought China to the brink of chaos from 1966 to 1976.

Jiang was a well-known actress before her marriage to the hero of the Communist Party's resurgence in the late 1930s, which resulted in the ousting of Generalissimo Chiang Kai-shek's Nationalist government in 1949.

She was a major player in China's power politics until 1976, when her husband died after 27 years as chairman of the Chinese Communist Party.

After his death, her enemies, including political and military leaders and police, moved swiftly to bring about her downfall and disgrace. The

Gang of Four was purged and she was condemned to death, but the sentence was commuted to life in prison.

Out of respect for the memory of Mao, she was not sent to prison but was kept under house arrest. Jiang's Communist Party membership was suspended.



JIANG QING
Gang of Four leader.

Report: Mao's widow kills self

Jiang Qing, widow of China's Chairman Mao Zedong and ringleader of the infamous Gang of Four, reportedly hanged herself last month in the suburban Beijing villa where she had been under house arrest for the past 10 years ago, Time magazine reported yesterday.

The magazine said Mrs. Mao, 77, also known by her professional stage name of Jiang Qing, was known to have throat cancer.

"Her death comes at an awkward time for the Beijing government, concerned just now with the anniversary of the June 1989 massacre in Tiananmen Square," the report said.

In Beijing, officials at the Ministry of Justice, which oversees China's prisons and inmates, declined immediate comment on the Time report.

Malcolm X Lovers Network

ISSN: 1044 - 9116

April 9, 1991

STATEMENT SUPPORTING THE AMERICAN NEGROES IN THEIR JUST STRUGGLE AGAINST RACIAL DISCRIMINATION BY U.S. IMPERIALISM

August 8, 1963

Mao Tse-tung

An American Negro leader now taking refuge in Cuba, Mr. Robert Williams, the former President of the Monroe, North Carolina, Chapter of the National Association for the Advancement of Coloured People, has twice this year asked me for a statement in support of the American Negroes' struggle against racial discrimination. On behalf of the Chinese people, I wish to take this opportunity to express our resolute support for the American Negroes in their struggle against racial discrimination and for freedom and equal rights.

There are more than 19 million Negroes in the United States, or about 11 per cent of the total population. They are enslaved, oppressed and discriminated against—such is their position in society. The overwhelming majority are deprived of their right to vote. In general, only the most backbreaking and despised jobs are open to them. Their average wages are barely a third or a half those of the white people. The proportion of unemployment among the Negroes is the highest. In many states they are forbidden to go to the same school, eat at the same table, or travel in the same section of a bus or train as the white people. Negroes are often arrested, beaten up or murdered at will by the U.S. authorities at various levels and by members

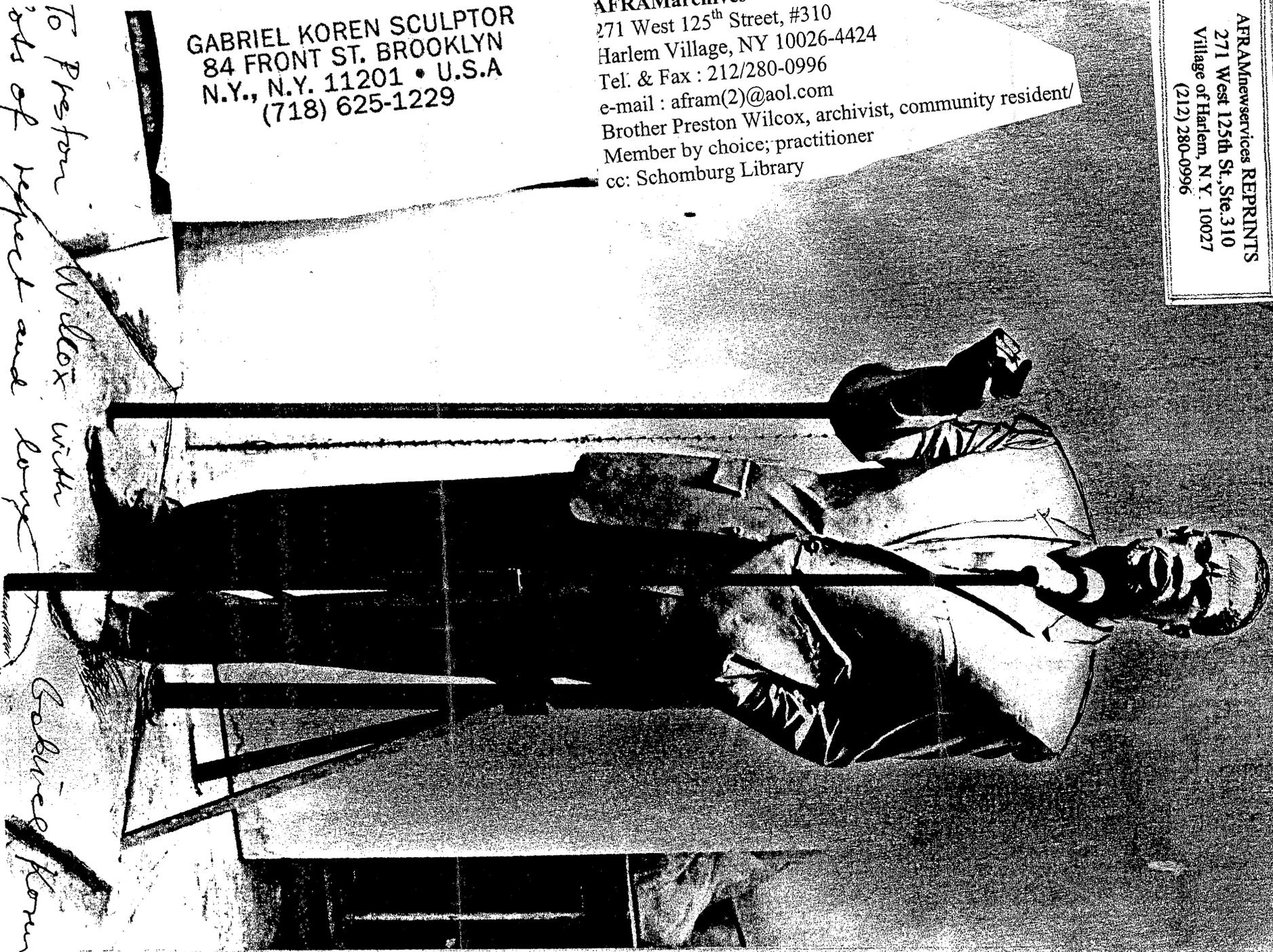
— A COLLECTOR'S ITEM —

GABRIEL KOREN SCULPTOR
84 FRONT ST. BROOKLYN
N.Y., N.Y. 11201 • U.S.A
(718) 625-1229

AFRAMarchives
271 West 125th Street, #310
Harlem Village, NY 10026-4424
Tel. & Fax : 212/280-0996
e-mail : afram(2)@aol.com
Brother Preston Wilcox, archivist, community resident/
Member by choice; practitioner
cc: Schomburg Library

AFRAMnewservices REPRINTS
271 West 125th St. Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

This is the model for a bronze
statue of Malcolm X @ Audubon!



To Preston Wilcox with
lots of respect and love
Gabriel Koren

Please come and visit to see the sculpture

Experience the

MALCOLM X

Heritage Walking Tour

Malcolm X Lovers Network Series

ISSN: 1044 - 9116

c/o AFRAMnewservices

271 West 125 St., Suite 310

Village of Harlem, N.Y. 10027 - 4424

(212) 280 - 0996 & FAX. Email: afram2@aol.com

**Tour the Streets of Harlem
and visit historical sites
and locations associated
with the legacy of Brother
Malcolm X.**

*To Brother Wilco
Thanks for the
teaching - Neil
Shaw
5/27/99(*)*

For more information contact:

Harlem Heritage Tours

212-280-7888-Phone

loveharlem@aol.com-Email

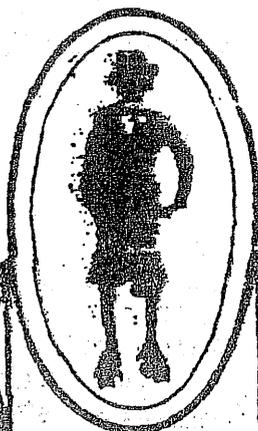


May 29, 1999 • 1:00PM

Meet at southwest corner of
116th St. & Malcolm X Blvd.

Tour length: 2 hours

\$20.00



HARLEM HERITAGE TOURS

(*) Malcolm X As Icon Files

23-11 97th St.
E. Elmhurst 69, N.Y.
November 2, 1962

(MX's home address!)

(*)

- A Collector's Item!

reprinted by: Malcolm X Lovers Network
c/o AFRAMnewservices
REPRINT SERIES
271 West 125 St., # 310
Village of Harlem, N.Y.
10027 - 4424
(212) 280 - 0996

Mr. Leroy McLean
1270 Park Pl.
Brooklyn 13, N.Y.

My dear brother,

I was very happy to receive your letter dated October 17, 1962 and regret that my busy schedule made it impossible for me to answer sooner. I feel honored that you have taken the time to follow the various radio and television discussions that we have been involved in and I'm always open to any criticisms and suggestions that our people have to offer that will enable us to give a clearer picture of the real problem that confronts us. I deeply regret that it appeared like I was absolving the white man of the blame for the condition of our people when I was last on the Barry Gray show. As you know, Mr. Muhammad teaches us that the white man is not a devil but the Devil, which means besides the white man there is no other Devil. The white man is the root cause and source of all our troubles today. Nothing that I say could ever even imply that the white man (the root cause) can be forgiven for what he has done to our people. I hope you will understand this; it is impossible to make our men stand us today without laying before them the raw challenge to do so. Our women can not do anything other than what our men permit them to do. Our women can never be any stronger than the strength displayed by the black man, and they will never be right morally any more so than the restrictions that we as men place upon them.

Every thing you said in your letter about our women is true. But if I were to say these things probably in front of white people, I actually would be condemning the black man. The only way we can rise today is to take complete control over our women, but we can't criticize or chastize them in public without criticizing or chastizing our own self. Any criticism we level against our women should be done in private not in public. Again I repeat that everything you said in your letter about our women was true. But I do say they can never do or get away with anything other than what the black man permits. I don't believe that the woman makes the man but rather that the man makes the woman. The first step the slave-master took was to destroy the power and authority of the black man. This enabled the black woman to get loose and since

- more -

(*) ISSN: 1044 - 9116

then, she has been producing loose children. The authority and strength of the black man must be restored. Then we will control and make them produce a righteous and intelligent generation. I hope you will visit our Mosque. I would like to meet you and further explain what I'm saying.

Very sincerely yours,

Malcolm X
Bro. Malcolm X.

MEX:MX

AFRAM newservice **REPRINTS**
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

Email: afram2@aol.com - afram2@hotmail.com
<http://www.cerbook.com/afram.htm>

FAX & #: (212) 280 - 0996

Email#:

Sept., 3, 1997

Subscribe to: Malcolm X Lovers Network Series

Monthly; 10 pp. each with occasional special editions;
Memorial Day (2/21); Birthday (5/19).

INDIVIDUALS: \$15.00 per year

ORGANIZATIONS: \$50.00 per year

Libraries: \$100.00 per year.

NOTE: AFRAMaterials are in demand by scholars, authors, doctoral students, elected officials, etc., etc. AFRAMaterials are reproduced/re-sold and stored!

Make remittances - including contributions - payable to "A F R A M"

CHECK OUT: Malcolm X: A Research Site

- a) <http://brothermalcolm.net/mxtimeline.html> (now 10 pp.)
- b) <http://brothermalcolm.net/june/booksonmx.html> (1 p.)
- c) <http://brothermalcolm.net/june/bibliography.html> (3 pp.)
- d) <http://brothermalcolm.net/june/bibwords.html> (1 p.)
- e) <http://brothermalcolm.net/june/youth.html> (1 p.)
- f) <http://brothermalcolm.net/june/struggle.html> (1 p.)
- g) <http://brothermalcolm.net/june/dissertations.html> (2 p.)
- h) <http://brothermalcolm.net/studyguide.html> (5 pp.)
- i) <http://brothermalcolm.net/studyguidehistory.html> (2 p.)
- j) <http://brothermalcolm.net/webibliography.html> (1 p.)

NOTE: Please feel free to submit additions. AFRAM is compiling NAMESAKES - streets, schools, buildings, programs, etc.

Contact: Abdul.Alkalimat@UToledo.edu; Africana Studies, University of Toledo, 2100 University Hall, 2801 Bancroft Ave., Toledo, OH 42606 (419) 530-7253; FAX (419) 530 - 4359

AFRAM On The Internet: It's web page lists fifty (50) News REPRINT Composites, some of which extend over 200 pages. They include news episodes, news photos, flyers, promotional literature, etc. Scanning each composite is like reviewing a textbook, compiled by a variety of authors with their differing perspectives. They are also valuable as research resources and sources.

Tables of Content for each composite are available at \$10.00 each; deductible from future purchases of composites @ 25¢ per page. Color copies of news photos, etc. are available @ \$1.00 each; payable to 'AFRAM'.

The composites will make interesting collections for SPECIAL COLLECTIONS. Reprints can be duplicated; supplementation is easy - and a means to urge library users to make their own additions. AFRAM is seeking to introduce Newspaper Research to schools as a means to encourage study about one's own heroes/heroines.

AFRAM's collections on Malcolm X and Harlem are incomparable and vital since many who knew Malcolm X, personally, have made contributions - Harlem Figures in History known to AFRAM are still making contributions.

The Malcolm X: A Research Site is honcho'ed by Abdul Alkalimat, Africana Studies, University of Toledo, 2100 University Hall, 2801 Bancroft Ave., Toledo, OH 43606; voice (419)530-7253; fax (410) 530-4359.

Check out: Books, by and about: http://brothermalcolm.net/june/books_onmx.html
Bibliographies: <http://brothermalcolm.net/june/bibliography.html>
Biographies: <http://brothermalcolm.net/june/biography.html>
Words: <http://brothermalcolm.net/june/bibwords.html>
Youth: <http://brothermalcolm.net/june/youth.html>
Struggle: <http://brothermalcolm.net/june/struggle.html>
Dissertations: <http://brothermalcolm.net/june/dissertation.html>
Chronology of the Life and Activities of Malcolm X: <http://brothermalcolm.net/mxtimeline.html>
His Words Written And Spoken: <http://brothermalcolm.net/mxwords.html>
Study Guide History: <http://brothermalcolm.net/studyguidehistory.html>
GIF image: <http://brothermalcolm.net/writersandreaders.gif>

NOTE: AFRAM will be supplementing the above categories - and introducing one related to NAMESAKE streets, buildings, etc. Malcolm - internetters ought to feel free to make additions, etc. AFRAM will be placing information from its extensive Malcolm X Files for downloading at no cost!

SUBSCRIBE to: Malcolm X Lovers Network Series, ISSN: 1044-9116; monthly, 10 pp. each. Individuals - \$15/yr.; Organizations - \$50/yr.; Libraries - \$100/yr.; payable to "AFRAM", this address.

Send \$2.00, payable to "AFRAM", for an AFRAM 'Big Apple' Malcolm X Tour Guide. (9/2/99-PW) Enclose a s.a.s.e. (33¢).

Mr. Preston Wilcox
271 W. 125th St. Suite 310
New York, NY 10027-4424

Contact Neil Shoemaker, Harlem Heritage Tours,
(212) 280 - 7888 for a Malcolm X Heritage Walk-
Tour of Harlem.

Malcolm X Webliography

BIBLIOGRAPHIES

Evanston, Illinois Public Library
UC Berkeley Library
 A selective bibliography of materials (motion picture).
Purdue University Library

GENERAL INTEREST

Daily Dose of Malcolm X with links
Afrocentric Experience biographical notes with sound, link to bookstore
Encyclopedia

INSTITUTIONS

Indiana Malcolm X Institute, Wabash College
New York X is for Malcolm by John R. Henderson, Ithaca College
 Library

LINK LISTS

Malcolm X Links to pages and text
WWW Links concerning Malcolm X

MARKET PLACE

Amvideos Four videos on Malcolm X
Poster
Black Book by Y.N. Kly
Death of a Prophet Video docu drama
Stampsonline

Further Understanding Malcolm X • El Hajj Malik El Shabazz

ISLAM

Koran
Moorish Science Temple of America

NATION OF ISLAM
Messenger Elijah Muhammad
Minister Louis Farrakhan
Brother Levi Karim
5% 'ers
Solomon
Silas Muhammad

ORGANIZATIONS

MXCEC Malcolm X Cultural Education Center, Washington, DC
MXGM Malcolm X Grassroots Movement
Malcolm X Lovers Network • Preston Wilcox
<http://www.cerbook.com/afram.htm>

STUDENT PAGES

California Cal Tech
Colorado Colorado State University
Colorado University of Colorado, Boulder • From Pimp to Pilgrim by Talal
 Alfaraj
Germany Elke Moritz
New York Our Shining Black Prince by Six Crowns of Malik Sigma Psi
Fifth Grader Tom J



Mr. Preston Wilcox
 271 W. 125th St. Suite 310
 New York, NY 10027-4424



WRITTEN about MALCOLM X

El-Hajj Malik al-Shabazz
Malcolm X by Jay Strongman
Malcolm X by Alexander Boese
Defender of Black Rights by Eric Theriault
Black Collegian by K.Kazi-Ferrouillet
Man From Lansing by Jeff Burgess
Examining Black Muslims
Islam in America From African Slaves to Malcolm X by Thomas A. Tweed
The Autobiography by Gale
Inspiration with links
Perspectives on Malcolm X by Horace Coleman
Understanding the Essence of Malcolm X by Ron Daniels
Special Report by Tampabayonline
Malcolm vs Martin
Do you really know Malcolm X? Song: words by Phil
Morrison
Still Relevant for Black Students Today by Tim Lemke

*Looking for links to pages from
 The Malcolm X Work Group • 1987 - 1997
 1989 New York: Studies on Malcolm X*

Go to

Malcolm X: A Research Site (HOME)
 Malcolm X: Chronology of Life and Activities
 Malcolm X: Words Written and Spoken
 Malcolm X: Study Guide

*Note: Harlem CORE sponsored a conference for Harlem
 activists on Sat. 2/20/65, developing their own agenda.
 Many of those present at the Audubon on 2/21/65 were
 there to learn about Malcolm X's program. He really
 preferred self-directed followers, not number stamps! 2/18/04*

AFRAM News Reprint

AFRAMEDI News Service
68-72 East 131 St.
Harlem, NY 10037
(212) 281-6000

A Slice of AFRAM History

New Address: 2922 Third Ave., 2nd Floor
Harlem, N.Y. 10035
2/17/93

Mujahid A. Halim
aka Thomas Hagan 66A58
Box 338
Napanoch, New York 12458
1/18/82

Hon. Hugh L. Cary
Governor of New York State
State Office Bldg.
Albany, New York 12224

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

My Dear Sir:

It is with great remorse that I write this letter to you. I am writing in behalf of Norman Butler and Thomas Johnson. Both of these men have been convicted and sentenced to life in prison for a crime they did not commit.

In 1956, before an open court, I stated that these two men are innocent of the charges of killing Malcolm X, and since that time, I have tried many times to exonerate these men of the charges against them.

I have submitted affidavits to the courts naming those who are co-conspirators in the killing of Malcolm X. However, my efforts have been of no avail.

I am asking you to please use the powers of your office to right this great travesty of justice in the matter stated in this letter.

I pray that God continue to bless you in the leadership of the people of New York State.

Truly Yours

Thomas Hagan 66 A 58
aka Mujahid A. Halim

AFRAM Note: Norman Butler has been released, Thomas Johnson remains in jail - INNOCENT of any crime. Word has it that neither Butler or Johnson would have been ADMITTED TO THE Audubon Ballroom on 2/21/65 since they were known locally.

6/30/90

SUBSCRIBE to the Malcolm X Lovers Network Series to keep ALTERNATIVE Information flowing. BUILD your own MALCOLM X HOME LIBRARY as an investment INDIVIDUALS - \$15.00 per year; ORGANIZATIONS - \$50.00 per year. 12 issues per year; 10 pp. each; payable to "AFRAM", this address. (2/17/

NO
MORE
BULLSHIT[®]

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

(210 104)

AFRAM FARM
R.D. #2-Altay-Six Corners Rd.
Dundee, New York 14837
607/243-7368

AFRAM'S "B.S." Rubber Stamp
wore out from excessive use!

See over

In Commemoration of the 39th Anniversary of the Assassination of Malcolm X
The Malcolm X Museum Invites You to a Forum:

Note: This photo was taken by Alice Windham, now a St. Louis resident



Brother El Hajj Malik El Shabbaz
with Shirley Graham Du bis In Ghana 1964

Malcolm X, Women & The Black Liberation Movement

AFRAMnewservices REPRINTS
271 West 125th St., Ste. 310
Village of Harlem, N.Y. 10027
(212) 280-0996

At **The Schomburg Center** for
the Study of Black Culture--
Malcolm X Blvd & 135th Street
Harlem, NY

Saturday February 21st, 2004

from 4pm to 7pm - Free Admission

What Was It Like-- as a Woman-- to work with Brother Malcolm? What Impact Did Brother Malcolm Have on Women in the Black Liberation Movement? In Other Movements Around the World? How Was He Transformed from Being an Abuser of Women into Being a Strong, Loving and Respectful Family Man and a Supporter of Women's Rights?

HEAR FROM:

- Cheryl Greene-- Editor of "Malcolm X-- Make It Plain" and Chief Editor of the Malcolm X Biography Project, Columbia University
- Rosa Clemente-- Activist/Poet with The Malcolm X Grassroots Movement
- Rashma Beig-- Activist/Writer with Women In Islam
- **Special Videotaped interview with Yuri Kochiyama-- Japanese American Friend of Malcolm X**

Malcolm X Museum- 175 W. 137th St. Harlem, NY

See over re: MX Memorial Museum



HARLEM-HEIGHTS HISTORICAL SOCIETY INC.

MALCOLM X MEMORIAL MUSEUM — AUDUBON CULTURAL CENTER

An AFRAM Collector's Item!

MALCOLM X MEMORIAL MUSEUM

The Audubon Ballroom, 3950 Broadway, Second Floor (between 165 & 166 Street)
New York, New York 10032

On Permanent Display Ground Floor

Located in the foyer are six 6½' x 7' etched glass panels, designed by Colin Chase, and based on the X motif. Four panels are found above the doors and one to the left and right of the doors. The artist explored the X as it was used symbolically, a symbol of inversion (as above, so below), the hourglass and its reference to time, as well as the X being the symbol of the unknown factor.

The upper left and right panels were further combined with the target or bull's eye as well as geometric subdivision that emphasizes the flow of the hourglass. The two center panels combine the X with an arch made of kufic calligraphy that illustrates an Islamic prayer. The lower glass panels contain the X motif combined with words, a testimony to El-Hajj Malik El-Shabazz's (commonly referred to as Malcolm X) legacy as an inspirational orator.

Sculptor Gabriel Koren used bronze to create the 6' 4" life size statue of civil rights leader Malcolm X, located in the lobby of the Ballroom. Ms. Koren is a figurative sculptor who works in clay and plaster, later casting her pieces in bronze. Her works depict both everyday people and the great leaders, artists and thinkers of the African Diaspora whose lives and works have impacted contemporary life at national and international levels.

On Permanent Display Second Floor

Homage to Malcolm X the 13' x 63' mural by Daniel Galvez depicting aspects of Malcolm X's life. *Homage*, an oil enamel painting on canvas, will be installed on the second floor east wall (left of stage) of the Ballroom. Utilizing images from print, film and television, the mural reflects significant events in the life of Malcolm X and likewise, his effect on American society. To provide a greater understanding of Malcolm X's thoughts and ideas, quotes from his writings will be included at eye level on a twisting golden parchment. The mural was created with a black and white under painting and overlaid with muted hues of bronzes and oranges, warm yellows, deep purples and subtle greens and blues.

All three works of art were commissioned by the *Percent for Art Program* through the City of New York, Department of Cultural Affairs.

Harlem-Heights Historical Society

The Harlem-Heights Historical Society, the designated operating body of the Malcolm X Memorial Museum (MXM), is a non-profit organization founded to enlighten and educate the general public of the historical significance of the Harlem-Heights community, located north of 100th Street through the northern tip of Manhattan, the present day sites of Harlem, Hamilton Heights, Morningside Heights, Washington Heights and Inwood.

Tax deductible contributions to the Malcolm X Memorial Museum can be made payable to: *Harlem-Heights Historical Society/MXM*, 3960 Broadway, New York, NY 10032. For additional information please contact the Harlem-Heights Historical Society at 212.795.3475.

###

Dr. Michael Mowatt-Wynn
Director
Malcolm X Memorial Museum
Harlem Heights Historical Society
3960 Broadway
Village of Harlem, N.Y. 10032
(212) 795 - 3475

AFRAM newservice REPRINTS
271 West 125 St. / MLK Blvd., Ste. 310
HARLEM, NY 10027

Color Copy of 9th Statue 2.00 +
- S.A.S.E. (\$59) to "AFRAM"