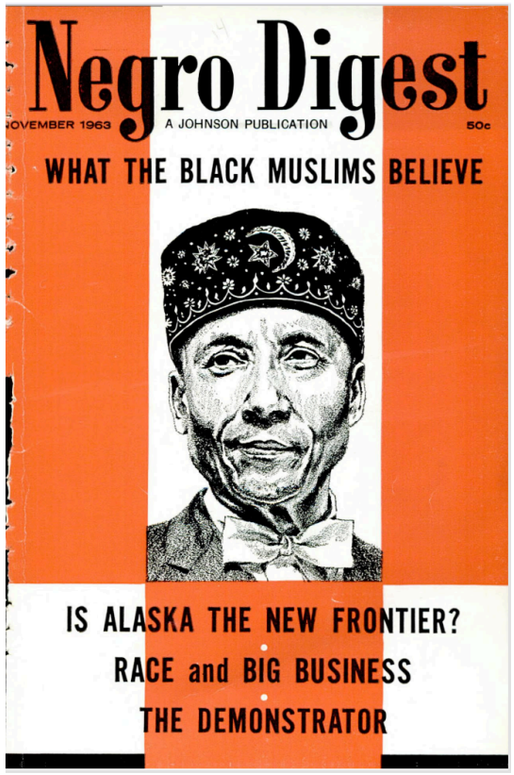
cover of *Negro Digest (Nov 1963)*



excerpt from *Negro Digest (Jan 1963)*

The Black Muslims—growing steadily in power and influence—are telling Negros to beware the nonviolent movement: "Those Negroes and that Martin Luther King are actually forgiving white folks for centuries of sins! They are appeasers ready to settle for integration. Well, we are not! We want black supremacy and are going to get it. Someday, we'll make the whites pay for their sins." But the whites are not listening to the Black Muslims; they are resenting, wasting precious time resenting the firm, quiet offers made by Dr. King and

excerpt from *Ebony (Nov 1962)*

A complicating factor in the Northern protest movement is the presence of post-Garvey black nationalist groups like Elijah Muhammad's "Black Muslims." Muhammad, a slightly-built, Georgia-born organizer and religious exhorter, has fashioned a nationalist movement remarkably similar to Marcus Garvey's movement of the 20's. Like Garvey, Muhammad glorifies blackness and deprecates whiteness. Like Garvey, he has organized a string of cooperative business ventures. Muhammad, like Garvey, says there is no hope of justice for a black man in America. And, like Garvey, he has shrewdly exploited the pessimism, cynicism and despair of the masses in large urban centers. Muhammad champions separateness and a black state—in America. His followers are adherents of the religion of Islam. To indicate their distaste for the traditions of slavery, "Black Muslims" abandon their "slave-given" names (John Jones, Sam Washington) and adopt the letter X (John X, Sam X). The group has attracted national attention and the fiery devotion of an undetermined number of Negroes, principally in the large cities of the North and West.

excerpt from *Ebony (Sep 1964)*

Fired Black Muslim denounces cult, vows to take part in rights revolt

BY HANS J. MASSAQUOI

A HEAVY, dark blue sedan stops at the curb on Seventh Avenue where a small group of men, women and children stand in sullen silence around a pile of shabby furniture—the worldly possessions of a family without a home. The scene is a familiar one for that part of Harlem where poverty has forced thousands of human beings to co-exist with evictions, hunger and rats. It is as familiar and hated as the squads of white rookie cops who casually saunter by, their billy clubs twirling with suggestive ease.

At the sight of the driver, the expressions of hopeless rage on the faces of the little crowd melt into broad, deferential smiles. "Salam aleikum, Brother Malcolm." "Salam aleikum."

With a wide, good-natured grin that bares a flawless set of large teeth, the reddish complexioned, scholarly-looking young man behind the wheel returns the Muslim greeting. With deep-set, penetrating eyes behind a pair of horn-rimmed glasses he surveys the familiar scene. His voice sounds deep and reassuring as he reminds the people to attend "a very important meeting tonight." After another exchange of "salams," he pulls from the curb and is soon swallowed up by the dense traffic and the glare of the sun.

Around the nation, the name Malcolm X triggers mixed emotions, but among the dispossessed masses of Harlem, it inspires devotion and hope. Since his ouster from the Black Muslim cult early this year—ostensibly for calling President Kennedy's assassination a case of "chickens coming home to roost"—he has pitted his own prestige against that of his former chief, Elijah Muhammad, in building a following of his own. In the process, he has ripped the Black Muslim movement into two hostile camps whose bloody encounters have become the order of the day. Purged from the No. 2 spot he used to occupy in the Black Muslim hiarchy, he is now reaching for higher stakes—participation in the Negro revolt.