‘A Glimpse of Heaven’

THE MILLION MAN MARCH

25TH ANNIVERSARY | OCTOBER 16, 2020 | EXTENDED COVERAGE BEGINS PAGE 2

Photo: AP Photo/Mark Wilson
"To God Be The Glory!"

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chronicles 7:14 (KJV)

When the Honorable Minister Louis Farrakhan made the call for a million Black men to come to Washington, D.C., the world was astounded when nearly two million showed up on the Mall. The call and theme for that day on Monday, October 16, 1995 was one of Atonement, Reconciliation and Responsibility and for Black men to accept their roles as leaders and protectors of their families and communities. That day was declared a Holy Day!

The world saw on that day Black men committed to bettering and healing themselves. Though the call was made by God through Min. Farrakhan, a Muslim, those men who responded were from various backgrounds. Christians, Muslims, Hebrews, Agnostics, Atheists, Pan Africanists, Black Nationalists and those with no religious or organizational affiliation joined with countless others that day including members of street organizations (so-called gangs), Black fraternities, and brothers representing a wide variety of ideological and political thought.

“We must accept the responsibility that God has put upon us, not only to be good husbands and fathers and builders of our community, but God is now calling upon the despised and the rejected to become the cornerstone and the builders of a new world," Min. Farrakhan told the men during his message.
Twenty-Five Years Later:

REFLECTIONS ON THE
MILLION MAN MARCH

by the Honorable Minister Louis Farrakhan

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

As-Salaam Alaikum. (Peace Be Unto You)

This year marks the 25th anniversary of the Million Man March and I recently re-read the words that Allah (God) gave me on October 16, 1995. As a student of the Honorable Elijah Muhammad, I marveled at what God gave me to give to the nearly 2 million Black men present on the National Mall and to the world watching via television.

This was unlike any event ever before in the United States of America or in the nations of the earth, especially those countries that have been under the victimization of the Satanic mind that rules this present world.

No nation has assembled this number of men to make Atonement to God, to others we may have offended, to reconcile differences in our families, differences in our communities and to accept responsibility for our actions that have sown division, hurt and pain among us.

October 16 was the beginning of a process of healing. The day represented a high point in our development achieved through the Guidance of God and the fellowship of men and women, brothers and sisters from many different walks of life. We came with different ideologies, religious beliefs, and political aspirations.

We achieved something that set a standard on that day. It fulfilled an ideal and showed the value of the idea behind that day, a day never seen before or since religious leaders gathered in Rankin Chapel at Howard University to anoint a Holy Day. Not a holiday, but a Holy Day where we would make it a Day of Absence from work and school, a Day of Absence from sport and play, a Day of Prayer and Fasting and petitioning the Creator to hear our pain.

The Rev. Willie Wilson of Union Temple Baptist Church and Archbishop G. Augustus Stallings of Imani Temple African American Catholic Congregation led the march of Black religious leaders of different denominations into the chapel carrying the banners of their religious affiliations. There was no feeling of religious division. We saw and shared nothing but love for one another and the religious leaders showed their love for Louis Farrakhan, the man God used to call for the Mil...
The 20th century marked the first century of freedom for Black people in America in 400 years characterized by Black radicalism, nationalism, and visions of freedom. It could be said that dreams of unity and striking blows in the struggle for freedom and self-determination reached a mighty crescendo at the Million Man March on Washington, D.C.

Despite what seemed like overwhelming opposition, political condemnation, fearmongering, anti-March organizing, insults, ridicule, media attacks and efforts to pit Black people and Black men and women against one another, the March overcame all naysayers and critics as Black men stood proud in the sun Oct. 16, 1995.

The March came shortly after the divisive and racially charged O.J. Simpson trial and the Black celebrity’s acquittal through gang violence, drug turf wars were rising at an alarming rate. The conditions in Black America were worsening and many pointed to Black men as the problem.

The March was one of the most historic organizing and mobilizing events in the history of Black people in the United States,” accurately observed the late great Chicago-based activist Dr. Conrad Worrill. He served as longtime chairman for the National Black United Front and was a driving force with the organizing and mobilization of the October 16, 1995 Million Man March.

“The March was a divinely inspired gathering called by God through His servant among us, Min. Louis Farrakhan,” recounted Abdul Arif Muhammad, Nation of Islam general counsel.

At the time, he was the Mid-Atlantic Regional Minister for the Nation of Islam. “You have to understand the underlying spiritual motivation to understand the significance of the March. God called it through Min. Farrakhan. If you miss that point, you miss the whole point. It must be seen from that perspective. Why was it called? It wasn’t about jobs and justice; it was about men atoning to God. On that day, it was a call to God to seek His assistance and His help.”

Min. Arif Muhammad observed that the March had many antecedents. Min. Farrakhan initially made a call to Black men to “Stop the Killing” in the 1980s, he noted. “He came to understand there was a war planned against Libya, but it also had as a counterpart—the war against Black youth in America, the Black male,” Min. Arif Muhammad pointed out.

“Ultimately, those tours led to what became known as the Men Only meetings. Min. Farrakhan convened this first Men Only meeting at the 369th Armory in New York City on January 24, 1994. It launched the beginning of the “Let Us Make Man” tour, which became the springboard and catalyst for the historic 1995 Million Man March. He made the initial call for a million men to come to Washington, D.C., during that meeting,” Min. Arif Muhammad said.

“Over time, the vision for the call crystallized for him to ask Black men to atone for their sins, for not being the husbands, fathers that we should be as men and to atone to God for our failure. Also, the March was for us as men to take charge of our responsibilities in our communities and our families.”

Another critical aspect of the nuts and bolts organizational aspect of the March was establishing the Local Organizing Committees (LOC), Regional Organizing Committees (ROC) and National Organizing Committees (NOC) throughout the country. Min. Farrakhan crisscrossed the country meeting with community leaders, religious leaders, business leaders, activists and political leaders. Among those organizing, leading working and supporting the March were Maulana Karenga, founder of Kwanzaa and the organization Us; Haki Madhabuti of the Black Arts Movement and Third World Press; Dr. Benjamin Chavis, March national director; academic Dr. Cornel West; Dr. Conrad Worrill; and women like Dr. Dorothy Height, a civil rights legend; broadcaster Bev Smith; Atty. E. Faye Williams; Barbara Skinner, community and political activist; Cona Masters Barry, first lady of the District of Columbia; Mayor Marion Barry of Washington, D.C.; George Curry, of the NNPA Black Press of America; Rev. James Bevel, strategist for Dr. Martin Luther King, Jr; Leonard F. Muhammad, Claudette Marie Muhammad, Final Call editor James G. Muhammad, Supreme Captain Abdul Sharrief Muhammad, Student Minister Ishmael Muhammad and Nation of Islam officials and ministers and Believers.

“He (Min. Farrakhan) would speak to the various civic, activist, community leadership and from that grouping of persons was formed the LOC. The group was created to work together in unity to help make the March successful all over the country,” explained Min. Arif Muhammad.

Minneapolis-based activist Spike Moss, who served as National Cultural Affairs Director for the Million Man March, told The Final Call, “The March was the most remarkable thing I have ever participated in. I don’t know a greater time in our history that our people have come together on a positive note on behalf of their people under the call of one man called by God. I’m telling you that this was the greatest event in our history in America; the world thought we were down for the count when Min. Farrakhan called for the March, the world was able to see we were alive and well. We weren’t beat down or at the end of the road. Not only did we show up, but we also went home and did what he said to do.”

Mr. Moss said during his organizing of the historic National Urban Peace and Justice Summit to address fratricidal gang conflict and violence and promote peace he asked Minister Farrakhan to speak at the national summit in 1993. “I was having dinner with

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The story behind an historic day in Black history

by Brian E. Muhammad
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There is no question history was made October 16, 1995 when nearly two million Black men gathered on the National Mall in Washington D.C., for the Million Man March. This year 2020, the “glimpse of heaven,” as some described the day, marks its 25th anniversary.

The march was convened by the Honorable Minister Louis Farrakhan of the Nation of Islam and brought together a plethora of people and organizations from across the Black experience who organized and mobilized to make the day happen.

The seed of the Million Man March can be attributed to a discussion between Minister Farrakhan and his teacher, the Most Honorable Elijah Muhammad, about the 1963 “March on Washington for Jobs and Freedom,” held by the major civil rights leaders of the time. During the course of his talk, the Honorable Elijah Muhammad was critical of the spirit of frivolity and fun at the event and lack of the serious demeanor for a march for jobs and justice. He told Minister Farrakhan, “One day I’m going to lead a march Brother” and “we won’t leave Washington until we get what we go for and that is justice.” Minister Farrakhan has said the comments were embedded in him.

In later years, the Minister came to see that the United States government had embarked on a war on Black people under the pretext of fighting a war on drugs and gangs. The condition of Black life in the 1990s leading up to the march played a large part in calling for it.

The Minister responded by going on a “Stop the Killing” tour where he spoke out against the fratricidal actions permeating Black communities of America.

He saw how the stage was being set against Black people, but men in particular.

There were negative images of Black men as savage, uncivilized, berserk, beasts and used Hollywood movies of the time such as “Boyz in the Hood” and “Menace II Society” which were mass marketed worldwide.

It was during the Stop the Killing tours in New York City, that he raised another initiative to hold “Men Only” meetings throughout the country. He came to New York January 24, 1994, as the first city on the tour. Some 20,000 Black men lined the streets to hear Minister Farrakhan at the 369th Armory in Harlem. That night, Minister Farrakhan first stated his desire to take one million Black men to Washington, DC.

“When the word went out of my mouth,” Minister Farrakhan said later in interviews, “I watched it go out of my mouth … and I had to go catch the words.” He began organizing and planning to make it a reality.

From New York, he spoke in other cities like Washington, D.C., to over 14,000 men; Atlanta drew 19,000 men; Houston drew 35,000 and huge crowds turned up everywhere he went. The lead up to the Million Man March garnered support from various walks of Black life, but not major Black organizations, pastors or politicians.

There was criticism from pastors and civil rights leaders who traditionally engaged marches. Some dismissed the demand that the March be held on a Monday when participants would have to make a sacrifice of work and school in order to attend. Past marches were held on the weekend to make it convenient. Another criticism leveled at the Minister and March organizers was the march did not make demands on the government. There was criticism of the call for men to show up and some said Christians should never march behind a Muslim. The March, however, was not a political call, but one centered around atonement, responsibility and renewed commitment to be better men to God, their families, communities and themselves. The call for the Million Man March was a unifying call, a spiritual call and a call for self-determination, said supporters.

Dr. Cornel West, author, Harvard University professor and professor emeritus at Princeton University, called the march one of the great mo-
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In D.C., the mayor was critical to March success and so was the late Samuel "Sam" Jordan, who was director of the Office of D.C.'s Emergency Preparedness and chairman of the Mayors Special Events Task Force.

He was key to helping organizers navigate the processes of the federal government and logistics on the ground. "We had to come up with a transportation plan for the march and God blessed us to come up with one, the planning committee approved of and the city and government officials approved of," said Ernest W. Muhammad, who headed the Transportation Task Force. It was a monumental task with the goal of getting "the buses and people to arrive between 3 a.m. and 5 a.m."

For Zaheer Ali, who was the assistant to the national director of the March, Dr. Benjamin Chavis, the march holds lessons for today's activists.

"The Million Man March is something that has to be commemorated because we are a generation away from it and many of today's activists can learn a lot about the level of organizing and mobilizing that went into one of the largest mass gatherings of Black people in American history," said Mr. Ali.

Mr. Ali pointed out that the success of the March took "real grassroots organizing" and "word of mouth" in an era before social media and cell phones, when everybody had payers.

The march involved Black organizations, churches, mosques,.

Min. Farrakhan spoke to a capacity crowd at the 369th Armory in Harlem in 1994 where he declared that he wanted to take a million Black men to Washington, D.C.

Call there needs to be a return to the core values of the March.

Reflecting at a time of the Coronavirus pandemic and discussions about America reopening and people resuming a semblance of pre-pandemic life, Mr. Law said Black people cannot afford to reopen, they have to renew.

"We can't afford to reopen the community and go back to the social virus that was destroying us before the Biological virus hit," he said. "The Million Man March ... called on Black people, Black men in particular, to renew their commitment, and to renew their minds...therefore to renew the community," Mr. Law explained.

They came by the plane loads and train loads. Many arrived by buses that lined highways leading to the U.S. Capitol. Organizers in New Jersey brought together 10,000 and 20,000 people through statewide efforts led by state chair Lawrence "Larry" Hamrn of New Jersey's Peoples Organization for Progress and Nation of Islam Minister Abdul Khadir Muhammad, who was assistant state chair and led the Newark mosque. He told The Final Call that LOC's were established in every major city and 21 counties across the state and attracted the support of pastors, politicians, and major support by women like Fredrica Bey and her group, Women in Support of the Million Man March.

Min. Khadir Muhammad recalled politicians like the late New Jersey Congressman Donald Payne, Sr., then chairman of the Congressional Black Caucus, worked with Washington, D.C. Mayor Marion Barry to help "clear paths" for the success of the New Jersey efforts.

"When Brother Farrakhan called for the march, Allah stepped right in, Master Fard Muhammad and the Most Honorable Elijah Muhammad, putting people that were already in places to help and assist in this great effort," he said. "The timing was ripe for the state of New Jersey."

In D.C., the mayor was critical to March success and so was the late Samuel "Sam" Jordan, who was director of the Office of D.C.'s Emergency Preparedness and chairman of the Mayors Special Events Task Force.

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The march involved Black organizations, churches, mosques.
A sisterhood of service was key to a glorious day

Maya Angelou spoke at the 1995 Million Man March. Photo: MGN Online

by Nisa Islam Muhammad
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“Our talking to men may have been seen by some as a threat to women, but most Black women loved the idea of our trying to raise the level of consciousness of Black men. Many mothers brought their sons to the ‘men-only’ meetings; many wives encouraged their husbands to come. When the women at home saw what the men committed themselves to do, they rejoiced. And, in fact, the Million Man March would never have been successful if it were not for the women who stood with us and helped to organize to make the March what it eventually became.”

—the Honorable Minister Louis Farrakhan

WASHINGTON—They are a sisterhood of service that changed the world. These women were the movers and shakers behind the 1995 historic Million Man March, called by the Honorable Minister Louis Farrakhan.

Claudette Marie Muhammad was National Deputy Director second only to the march’s National Director Benjamin Chavis. Washington, D.C.’s first lady in 1995 was Cora Masters Barry and she organized women and the National Voter Registration Drive. Dr. Dorothy Height, head of the National Council of Negro Women, was the first national Black civil rights luminary to support the march publicly and vocally. Fredrica Bey organized the state of New Jersey to send 50,000 men to the march and Charlene Muhammad was the National MGT (Muslim Girls Training) Captain of the Nation of Islam at the time, organizing all of the women in mosques around the country.

A special poem written by Dr. Maya Angelou for the march was recited that Monday, October 16 day by 10-year-old Tiffany Mayo.

The Million Man March, which drew nearly two million men to the Nation’s Capital, would not have been as successful were it not for the Black women who organized, rallied, supported and spoke the months leading up to the tremendous gathering and on that day.

“I worked to have the women involved as much as possible because sisters were feeling very threatened,” Claudette Marie Muhammad told The Final Call. “Many felt excluded because the whole purpose of the Million Man March was to uplift the Black man. The Minister wanted the men to be empowered from the march, go back to their families, join various organizations and do better jobs at taking care of their families,” said Claudette Marie Muhammad, a longtime aide to Min. Farrakhan and who served as National Protocol Director for the Nation of Islam.

“My primary job was to work with Reverend Dr. Benjamin Chavis. I also did a lot of public relations with the Congressional Black Caucus and working with first lady Cora Masters Barry, as we organized the women in support of the March. I worked with Dr. Dorothy Height who unfortunately received a lot of criticism because of her support for the March. She was attacked so badly at one point that she had to be hospitalized,” recalled Claudette Marie Muhammad.

Dr. Height, the legendary activist who was the contemporary of Dr. Martin Luther King Jr., A. Philip Randolph, John Lewis and other civil rights stalwarts was criticized for embracing Min. Farrakhan and his call to Black men when it was an unpopular stance. Min. Farrakhan’s call was mocked, ridiculed, and condemned not only by Whites and Jews but by some prominent and not-so-prominent Black civil rights and religious leaders and women’s groups.

While the media and the world saw the nearly two million men that attended the march and heard the brilliance of Min. Farrakhan’s speech what these women and others did is not as widely known.

“The women were the force behind the momentum of the Million Man March,” Ava Muhammad, national spokesperson of Min. Farrakhan, told The Final Call. “Once the Honorable Minister Louis Farrakhan was guided to call for the March, there was a lapse in time before many Black organizations supported it. The first person to publicly announce their support and endorsement of the Million Man March was the late Dr. Dorothy Height of the National Council of Negro Women and because of her stature it opened a floodgate of support.”

Dr. Dorothy Height was no stranger to controversy when she supported the Million Man March. She had received a scholarship to Barnard College but was rejected when she arrived to register. The school had reached its quota of “two negroes.”

“I couldn’t bear to call home and report that I wasn’t going to college after all—that they didn’t want me,” Dr. Height wrote in her memoir “Open Wide the Freedom Gates.” She rushed to apply to New York University where she was accepted. Even with a scholarship, like many students she needed extra money. She ironed clothes for Broadway performers, wrote obituaries for a Harlem mortician and was a proofreader for Marcus Garvey’s weekly newspaper The Negro World.

She was a co-organizer of the 1963 March on Washington.

When she was told about the Million Man March, supporting it seemed like the right thing to do. However, she was cautioned against it. But that was not the way Dr. Height lived her life. She was guided by principles not the whim of people.

Dr. Height wrote in her memoir, “When I made my decision public (to support Minister Farrakhan), the phone started ringing. People called from all over to express their concern. One call, from some of my closest friends, came from Martha’s Vineyard. ‘We are calling you from a house full of your friends,’ they said. ‘We beg you not to have anything to do with the Million Man March. You have never been tainted. Please don’t do it.’”

“Michelle Cowan, a good friend, did not hesitate to get to the point. ‘Dorothy,’ she said, ‘if you get involved with this march, I will no longer be able to justify Jewish support for the National Council.’

“Well then,” I replied, ‘I guess I’ll just have to find more African-American support.’ I did not feel that my involvement with the march was in any way inconsistent with my beliefs or the positions on issues that I had taken all of my life,” Dr.
Almost two million men attended the Million Man March at the call of the Honorable Minister Louis Farrakhan 25 years ago on October 16, 1995, but behind-the-scenes and out in front, women worked, organized, supported, spoke and women were impacted.

One of the earliest supporters of the Million Man March among Black women leaders was Dr. E. Faye Williams, who today serves as president of the National Congress of Black Women. She was in charge of the weekly organizing meetings and was co-convenor of the Washington, D.C. Local Organizing Committee (LOC) and co-chair for the March.

“Women in Support of the Million Man March.” Ruth Muhammad also attended many of the early organizing meetings for the March. She was a photographer, great helper, planner and organizer for the Nation of Islam’s Mosque No. 4 in D.C.

“I was able to attend one of the first national planning sessions convened by Minister Farrakhan at the Kennedy Street fraternity. It’s the Phi Beta Sigma Fraternity house headquarters that became the headquarters of the Million Man March. And some of those in attendance at that meeting was Cora Masters Barry, the wife of Mayor Marion Barry, Rev. James Bevel, Rev. Al Sharpton as well as national officials of the Nation of Islam,” she said.

Ruth Muhammad attended meetings with the National Park Service which provided park parameters and guidelines to follow. She also assisted Dr. Abdul Alim Muhammad with the health task force for the March, attended meetings held by Dr. Dorothy Height, who was president of the National Council of Negro Women, and attended planning sessions at Union Temple Baptist Church under the leadership of Rev. Willie Wilson and Rev. Mary Wilson and meetings at the Imani Temple African-American Catholic Congregation under the leadership of Archbishop George Augustus Stallings who had previously broken away from the Catholic Church for what he charged was its failure to serve the needs of the Black community.

Outside of the meetings and planning sessions, Ruth Muhammad also assisted Mother Tynnetta Muhammad, wife of the Honorable Elijah Muhammad, patriarch of the Nation of Islam. Mother Tynnetta Muhammad convened a team of sisters to produce a book, “Women in Support of the Million Man March.” Ruth Muhammad brought up a section in the book, which addressed the questions: “What is the role of the woman? What are some ways that we can help?”

When the March started out, there was a thought that it was a march for Black men to bring them together. Min. Farrakhan had crisscrossed the country conducting “Men’s Only” Meetings to encourage them to stand up as husbands, fathers and responsible protectors of their families and communities. “The March was one of the culminations of all of these meetings. But the sisters, the women wanted to know, OK this is great, but what is our role? What can we do? Because these are our brothers, these are our fathers, our sons, and we’re affected by whatever affects them,” she said.

“I remember there was a time when attorney E. Faye Williams asked about that: what can women do? So the Minister said you can support. There’s a way for you to support the men without being a part. We’re not saying the Million Man March is not for women. We’re saying we as men, there’s a unity that we need to forge, first. So, he gave us different ideas of what women can do,” reflected Ruth Muhammad.

Women did much of the planning and organization for the march, including registering people to attend and raising money for donations.

Black women used their voices on radio and television to help promote the Million Man March. Radio talk show host Bev Smith was one of the women who promoted the march. She hosted both a radio show, called “The Bev Smith Show,” and a popular show on BET (Black Entertainment Television), called “Our Voices.” At the time, BET was Black-owned by Bob Johnson.

“Women pretty much agreed to let the men come out front. This is what I talked about on my show, that we needed our Black men to show strength,” she said. She said she felt that was her role because of the way White media outlets portrayed the March and how they predicted it was going to be violent.

“I made my show the voice of the Million Man March.” The Minister gave me permission to do that, and that’s what I did,” she said. “And then I did public service announcements on my own and recorded them, trying to get Black men to pool their resources and get buses and stuff like that. Because it was...
More than a Million, More than a March

by Toure Muhammad
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Twenty five years later, one of the most often repeated questions about the Million Man March is “what are the action steps that happened after the March?”

A plethora of answers pour out about the October 16, 1995 Million Man March: Holy Day of Atonement. Not only was the event a truly inspirational one, but it was one that was filled with organization and mobilization that ignited decades of more of the same.

Despite the murmuring of detractors, there were some sustainable and measurable aftereffects of October 16, 1995.

“The aftermath of the Million Man March was that it could be done,” said Congressman Danny K. Davis, a Black Democrat from Illinois. An alderman at the time, Mr. Davis took three busloads of Black men to the March. “Those of us who were able to participate will always cherish the experience, but we are not doing enough to share the experience with those coming behind us,” he said.

On that day, there were Black men from multiple generations standing shoulder to shoulder many for 10 hours or more—sharing, learning, listening, fasting, hugging, crying, laughing, and praying. Everyone was represented: Christians, Muslims, Hebrews, Agnostics, Nationalists, Pan-Africanists, rich, poor, celebrities and people from nearly every civil rights, fraternal and civic organization, profession and walk of life were present. The day produced a spirit of brotherhood, love, and unity like never experienced among Black men in America. It was a day of atonement, reconciliation and responsibility.

“I made some strong spiritual connections that last to this day. It was a day of unity, a day of reflection, a day of pride,” said media professional David Bass Dancy, reflecting back 25 years.

This was a true display in the realm of Black male possibilities. For the first time, a couple of million Black men gathered in one space and not one argument or fight broke out. Here are some of the measurable things that happened after the March.

Crime rates decreased nationally for at least 20 years.

According to Forbes Magazine, after sporadic rising for 30 years, “crime rates plunged since the mid-’90s.” The article referenced the U.S. Department of Justice which highlighted that “it wasn’t until 1995 that crime’s climb gave way to decades of decline.”

By 2013, the rate of violent crime victimization, as measured by the U.S. National Victimization Survey, was down 71 percent from its peak in 1994. Additionally, over this same period, the rate of violent crime victimizations for 12- to 24-year-olds—the age bracket most likely to commit crime—fell a whopping 78 percent, Forbes explained.

Based on anecdotal stories along with the message conveyed on October 16, 1995, no other event, program, policy, or initiative can claim credit for such dramatic decreases in violent crime. On that day, some two million Black men officially pledged before the world to do better.

Many Black men returned home with a renewed spirit to launch or grow their business.

One such person was Delxino Wilson de Briano, who the year before started TAG TEAM Marketing. He recalls the impact of that day on him as if it had just happened yesterday. “This is the first time in my life where I’m feeling safe and unified with more Black men than I had ever seen in one place in my life. And I’m from New York,” said Mr. Wilson de Briano. “When the Minister gets there, it’s like our father has arrived. He talks to us as men. We became men that day. He raised us that day. He gave us responsibility, he told us who we are and challenged us to do the right thing; to take care of our families and be better men and be more responsible and ethical. We got to hear it from the most powerful Black man who has lived in our lifetime. He challenged us. It changed my life.

“The point where he told us to do something to uplift your community, your people. He told us to either go find an organization that is uplifting our people or create one.”

Mr. Wilson de Briano and his wife Deborah founded TAG TEAM Marketing as a distributor organization in 1994. We built the largest, predominantly Black, network marketing sales team ever with to over 230,000 distributors, he said. Mr. Wilson de Briano earned his first million dollars at 26-years-old and taught thousands of people how to achieve success. The power couple expanded their team all over the world. Mr. Wilson de Briano said he held the number one producer position for seven years straight, producing over $100 million in sales annually.

“For the first time in my life, I could see what unity looked like. I could see what it felt like. And I knew what I had to do. From there we went on to build TAG TEAM to 230,000 and basically mimic what we saw that day,” he said.

The couple is currently leading a worldwide Buy Black movement they launched more than 10 years ago.

The gathering was the first financially transparent public March by Blacks.

Holding true to the principles of accountability expressed by Min. Farrakhan at the Million Man March, it provided an independent financial audit of its operations. The audit was conducted by Bolling & Hill, LLP on May 31, 1996.

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TWENTY-FIVE YEARS LATER, THE MARCH STILL HAS AN IMPACT

by Naba’a Muhammad, Michael Z. Muhammad, J.A. Salaam, Tariqah Shakir Muhammad and Toure Muhammad
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A.T. Mitchell wants just 500 good men from the five boroughs of New York to join him for the 25th anniversary celebration of the Million Man March sponsored by Man Up Inc., a Brooklyn-based anti-gun violence and community-based organization.

“I heard Minister Farrakhan loud and clear on October 16, 1995 when he said to go back into our communities and neighborhoods and join organizations and start organizations and to do the work that needed to be done. So, it was the spirit of being present for that and being a part of that that thrust me even more into doing the work that I do,” said Mr. Mitchell.

“Eventually, I founded this organization, and it is called Man Up, Inc.” he said. The organization is 16 years old and with a bevy of efforts promoting employment and expanded business opportunity, mentoring, and education and personal and community growth and development.

“We are advocates for the voiceless. We help youth get better prepared for opportunities in life. We mentor and have become one of the premier gun violence organizations in the nation,” said Mr. Mitchell.

Their work rests on Eight Pillars: Youth, which includes cultural and summer day camps, an after-school program, career and college prep. Community, which includes peace-building, gun violence awareness, and male and female development. Employment, which includes a job development center, work preparation program, business and entrepreneur training. Anti-Violence with a hospital responder program, anti-gang camp, and other programs. Fatherhood, which includes meetings relating to mothers, parenting, and male to male mentoring. Music and Arts, which includes performance and arts-related programming, and the Man Up! Radio podcast.

“We have been organizing for the last three months to commemorate the 25th anniversary of the Million Man March. The NOI and other grassroots organizations have been a part. We will be encouraging the men on that day to get back involved in the community and pick up their rightful place. We want to demonstrate that many Black men care and are willing to get involved. We want to revisit the spirit that was given to us on October 16th, 1995,” Mr. Mitchell said. The event will be held at Cadman Plaza Park in Brooklyn on Oct. 16th at 10 a.m. EDT.

Anthony Shahid in St. Louis has a long history of activism and is an enthusiastic lover and supporter of Min. Louis Farrakhan. He proudly recounts how St. Louis sold out planes, busses and nearly every rental car in the city to get to D.C. for the march. He is proud that the then-mayors of St. Louis and East St. Louis endorsed the March early and promoted it to others.

And his activism hasn’t slowed over the past 25 years as he connects the Million Man March of yesterday with the struggle called Black Lives Matter today.

He was in Ferguson, Mo., in 2014 after the killing of Mike Brown, Jr., by a White police officer. He aided the young man’s father, led protests, challenged politicians to their faces, shut down streets and highways and his chant, “Hand’s Up, Don’t Shot,” as witnesses say the unarmed Black teen had his hands in the air as the cop pumped bullets into his body, went global. He travels with Mike Brown, Sr., and supports those who have lost loved ones to violence, especially police violence.

The March was successful because at its core, it was a spiritual event, he said, sharing how he and others followed the instruction to fast before the great day in D.C.

“The Minister taught us about atonement and reconciliation. Then, he told us to go back home and apologize to the women for all of the things we had done wrong,” said Mr. Shahid. The Million Man March Pledge had the men commit to being community and world builders, responsible men, join a Black organization, join a place of worship, get involved in the Black struggle, respect women, protect children and be peaceful with one another. It represented the spirit of the March, said Mr. Shahid.

“You’ve got to think about how they’re trying to erase us out of history,” he said. “You know why? Because they purposely are trying to write us out of history because it was Black men, our women and children affected by the March. We answered the question, can Black men get together in a positive way without fighting and killing each other? Allah blessed us to show ‘yes’ we could. So pointing to the Million Man March, it should be something to study in every...
A movement like none other

Mobilizing Black America
Black Summit leaders focus on Million Man March!

by Richard Muhammad
Mobilizing Black America, the theme of the National African American Leadership Summit held recently in Houston, was focused on mobilizing Black America for the Million Man March in Washington on Oct. 16.

The Million Man March, which is scheduled to begin at 11 a.m. and conclude at 8 p.m., will be held on the National Mall in Washington, D.C., and will feature a call to action for millions of Black men to come together to address the issues facing the community.

Dr. Benjamin Mays, left to right Dr. Doris Mays, Dr. Bev Smith, Dr. Dan King, and Dr. Ben Chavis discuss Million Man March.

Min. Farrakhan crisscrossed the country forging alliances with Black organizations.

(From left) Minister Louis Farrakhan, BET-TV host Bev Smith, Dr. Cornel West and Rev. Ben Chavis discuss Million Man March.

Congresswoman Cynthia McKinney with Min. Louis Farrakhan.

Munir Muhammad, founder of CROE (Coalition for the Remembrance of Elijah Muhammad), worked with Min. Farrakhan to build support for The Million Man March.

Black pastors and civic leaders announce their support of The Million Man March.

Congressional Black Caucus endorses Million Man March

Million Man March ENDORSERS

Mrs. Rosa Parks
Queen Mother Moore
Rev. Jesse Jackson
Rev. Joseph Lowery
Dr. Maulana Karenga
Mayor Marion Barry of Washington, D.C.
Mayor Omar Bradley of Compton, Calif.
Mayor Gordon D. Bush of E. St. Louis, Ill.
The Congressional Black Caucus
The Southern Christian Leadership Conference
National Political Congress of Black Women
National Association of Black Political Scientists
The Hartford, Conn. School Board
Detroit City Council
Detroit School Board
City of East St. Louis, Ill.
St. Louis, Mo. City Council
Alpha Phi Alpha fraternity
Kappa Alpha Psi fraternity
The Association of Black Psychologists
The African Methodist Episcopal Alliance of Greater New York and Vicinity
New Orleans City Council
Blacks in Government
National Council of Negro Women
Nation of Islam
National Association of Black Social Workers
National African American Leadership Summit
All African People’s Revolutionary Party
Caribbean American Chamber of Commerce
National Association of Black Veterans
National Black Chamber of Commerce
National Black Police Officers Association
National Conference of Black Lawyers
National Pan-Hellenic Council
National Black United Front
Phi Beta Sigma Fraternity, Inc.
Zeta Phi Beta Sorority, Inc.
World Conference of Mayors
National Society of Black Engineers
Maryland State United Missionary Baptist Convention
District of Columbia Baptist Convention
National Newspaper Publishers’ Association
National Association of Blacks in Criminal Justice
International Association of Black Professional Fire Fighters
National African American Student Leadership Association
African National Rites of Passage United Collective
National Association of Black Political Scientists
As October 16, 1995 neared, bus charters, plane tickets, car pools and even motorcycle caravans were readied to make the trek to Washington, D.C. Photos: Final Call Archives

NOI Director of Protocol Claudette Muhammad with Cathy Hughes, owner of TV One and Radio One. Sis. Claudette played a key role in mobilization efforts.

Civil Rights icon Rosa Parks at The Million Man March.

Black men begin to feel the spirit of The Million Man March.

Rev. James Bevel assisted organization of spiritual and religious processes.

Director Spike Lee presents a poster of his movie “Get on the bus” with NOI Chief of Staff Leonard Muhammad and Rev. Ben Chavis.
Men began assembling pre-dawn, many bearing standards of their respective organizations. Photos: Final Call Archives

Congressman Charles Rangle.


Sheik Ahmed Tijani Ben Omar (right)

Final Call newspaper Editor-in-Chief Naba’a Muhammad.

(L-R) Alfonso Ribeiro, Ricky Bell, Diddy, Will Smith, Mike Bivins, Ron DeVoe and DJ Jazzy Jeff and other celebrities attended the march. Photo: Twitter

Men cheer during Minister Farrakhan’s address at the Million March. Photo: Courtesy of Anthony Shahid

The historic Million Man March.
‘Words Need Not Be Spoken’

Visual of More than a Million Black men on D.C. Mall Speaks for itself

by James G. Muhammad
Contributing Editor @jgm3000

There are two distinct memories etched in my mind about the Million Man March that are seldom talked about. In fact, there are many unspoken aspects of the March that are rarely focused on that have impacted people throughout the world.

The peaceful gathering of nearly two million descendants of slaves for a demonstration of self-reliance and a return to Allah (God) was a sign of significant change in Black America, change that the enemies of the rise of Black men and women in this country could not let go unchecked.

The assembly really wasn’t a march as much as it was a physical and spiritual journey. Every Black man who attended had to take it upon himself to commit to a challenge—to expend time and money to be in Washington on a Monday and it’s not a vacation—and then commit to return home and take control of their homes and communities.

I walked out of a trailer set on the Mall for credentialing journalists just prior to sunrise. I exclaimed “Allahu Akbar” as I approached the staging area from afar to find that the Mall was already filled beyond the Ulysses S. Grant Memorial with Black men. So much so that the walkways behind the Memorial and areas on all sides were so full that the only way to the stage was through the crowd.

In my FOI uniform, I tried to squeeze past brother after brother, saying excuse me as I pushed through what could be compared to walking through a jar of jam. Suddenly, a brother shouted, the minister needs to get to the front.

I was not a minister, but that was when the brothers physically lifted me above their shoulders and passed me along letting me down on the front stage next to the CNN platform that was being finalized to broadcast the event from start to finish.

But the two events that have stuck with me is the reaction of our NOI leadership to the lie that the audience size was 400,000. We have to apply what we learned and the lessons that were given.”—Michael Z. Muhammad.

Those funders didn’t have the best-interest of those Black leaders then, just as the funders of the 1993 anniversary of the 1963 March on Washington for Jobs and Justice that our dear brother, the late Congressman John Lewis, was forced to change his speech at the last minute to appease march funders.

The Million Man March was completely funded by Black America for Black America; therefore, no outside forces were put on leaders of the 1963 “March on Washington for Jobs and Justice” that our dear brother, the late Congressman John Lewis, was forced to change his speech at the last minute to appease march funders.

The other moment of note that no one knows about other than those who were there, was following the march Min. Farrakhan went on a World Friendship Tour to spread the message of atonement to African countries that have been put into ruins since the advent of the Trans-Atlantic Slave Trade. The colonial control and influence in those countries keep them at odds, when their unity could allow Africa to emerge as a developed continent by reclaiming their wealth to empower their own citizens—a thought that frightens the West to no end.

It was a moment in the Sudan when the delegation was meeting with head of state Omar al-Bashir and political leader Hassan Turabi. While watching a video of the march without volume, one of the Sudanese leaders exclaimed that “words need not be spoken” as he defined the magnitude of the gathering.

The mischaracterization of the tour by the government and the media continued to sow more seeds of division among Black leadership, when it was an opportunity for Black leaders to recognize the embrace from Africa for more relationships that are not mediated or defined by White corporate funders, philanthropists or political or religious groups.

The Most Honorable Elijah Muhammad stated that envoy is one of our worst enemies. We in Black America—particularly leadership—must declare freedom first among ourselves so that when one of our stars rises, we realize it just makes the heavens brighter for all of us.

We must not let envy hinder us from adhering to the divine guidance coming through the Honorable Minister Farrakhan as we witness the unraveling of this great nation.

Belief and tenacity key ingredients of Million Man March

In 1995 the one thing the Black community had was belief. Belief it could overcome the scourge of crack cocaine, belief it could beat interpersonal violence, conflict in relationships, increased prostitution, child neglect, and abuse, and family dissolution that the epidemic brought, the belief that it could overcome disunity.

This backdrop gave birth to the Million Man March and one of the unsung heroes, Dr. Benjamin Chavis, at the time disposed head of the NAACP. Dr. Chavis was a brilliant strategist who re-imagined the NAACP during his short time in office.

“There’s a yearning, an outcry for unity,” he said at the time in 1994.

Dr. Chavis called for a broad dialogue of all voices in the Black community—including Nation of Islam Minister Louis Farrakhan. He called for operational unity and accomplished this in 1994 with the NAACP-sponsored National African American Leadership Summit held in Baltimore, frightening White America. He was soon shown the door.

He was a natural choice to be called upon by Minister Farrakhan to head the March with serious street creds, imagination, organizational and tactical skills, and belief.

“I was honored to be chosen by the Honorable Minister Louis Farrakhan to be the National Director for the March, Dr. Chavis said in an exclusive interview with The Final Call.

“I got the call approximately six months before the March. Of course, there was a lot of speculation about if it was even possible to assemble a million Black men in Washington on Oct 16th. I believed it the minute I heard the Minister call for the March. Given my past experience of organizing in the civil rights movement, one of the principals is you don’t try to organize anything you first don’t believe in. So I believed as soon as the Minister uttered those words calling for a Million Man March that it could happen. That’s why I accepted the assignment, the appointment and went right to work,” he said.

Hearing discouragement from naysayers was nothing new for him, given his controversial tenure with the NAACP. “After I got the assignment, there were those who called me and tried to discourage me. Counseling me to decline the offer. I said no, this is going to happen.”

The opposition we faced was fierce, starting with the mainstream media, but we checked them with the Black press, Dr. Chavis said. “Opposition also came from certain law enforcement agencies that were against the March. When we applied for various permits in Washington, D.C., we had to overcome many administrative obstacles. Tribute must be paid to Mayor Marion Barry. He fully supported the March and assigned his director of emergency preparations Sam Jordan to be my assistant. We were able to overcome a lot of the bureaucratic red tape and regulations to pull off something like the Million Man March.”

The major accomplishments of the March included 250,000 people were registered to vote at the March, said Dr. Chavis, who today is president and CEO of the National Newspaper Publishers Association, the Black Press. “We got thousands of children adopted through the NABSW (National Association of Black Social Workers), the men who took pledge went home and cared for their families, paid child support, and became upright in their community.” Dr. Chavis said.

“Long Live the Spirit of the Million Man March, you remember that chant?” he asked. “We can revive that spirit, but we have to refresh our memory, it is crucial for people to remember what happened 25 years ago. We should learn from our history, we need to revive the memory, we have to apply what we learned and the lessons that were given.”—Dr. Benjamin Chavis
A lesson from the Million Man March

The Million Man March, October 16, 1995, was a day of great joy and a major victory in a world where Black men are denigrated, rejected, targeted, hated and stereotyped.

We live in the world of an enemy who has made us enemies to ourselves and to one another with us not knowing Satan throws a rock and hides his hand, creates circumstances to keep us perpetually in crisis and teaches us to hate ourselves.

But on that marvelous Monday, 25 years ago, there was a new, different and divine image of Black men. Men embraced. Men wept. When men who needed to get off the packed National Mall to get to a restroom, their brothers lifted them and handed them over, one to another to find relief.

Black women whether on the Mall or at home, screamed with joy, cried tears of pride, prayed and sent every ounce of love, energy and support to their men. Many of these women allowed men who had been absent in the lives of their male children to come retrieve their sons and make the pilgrimage to Washington.

Naysayers Black and White condemned the March, media “experts” scoffed and demanded that the March convener, the Honorable Minister Louis Farrakhan, produce one million men—period. They harped on it. They mocked the idea. And, when Allah (God) sent two million to show His approval of His servant, White men could not count. It took a lawsuit and experts out of Boston, using aerial photography, to unbiasedly declare the crowd ranged from just under 900,000 to over 1.1 million men. The National Parks Service had come up with the ludicrous number of 400,000 men in attendance.

It was outrageous but not unexpected.

Black folk have been lied on, not counted, and were initially counted as three-fifths of a human being for the benefit of their slave owners. Our three-fifths’ status did not even accrue anything to those who were declared in the Constitution to be subhuman.

Sadly, the man who called the March was condemned and falsely branded a dark figure. But as the Minister observed in his magnificent message on the Mall: “Now, why have you come today? You came not at the call of Louis Farrakhan, but you have gathered here at the call of God. For it is only the call of Almighty God, no matter through whom that call came, that could generate this kind of outpouring,” he said.

“This a very pregnant moment. Pregnant with the possibility of tremendous change in our status in America and in the world. Although the call was made through me, many have tried to distance the beauty of this idea from the person through whom the idea and the call was made. Some have done it mistakenly. And others have done it in a malicious and vicious manner.”

“So today, whether you like it or not, God brought the idea through me and he didn’t bring it through me because my heart was dark with hatred and anti-Semitism, He didn’t bring it through me because my heart was dark and I’m filled with hatred for White people and for the human family of the planet. If my heart were that dark, how is the message so bright, the message so clear, the response so magnificent?”

Part of our problem comes from behavior described in the “Willie Lynch Letter” ascribed to a slave owner imparting lessons and quoted by Min. Farrakhan. Experts have said the man who is speaking didn’t exist and wouldn’t speak like that in 1712.

Still, read what the letter says and see if you recognize anything:

“In my bag I have a fool proof method of controlling Black slaves. I guarantee every one of you, if installed correctly, it will control the slaves for at least 300 years. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves and I take these differences and I make them bigger. I use fear, distrust, and envy for control purposes.

“I want you to listen. What are those three things? Fear, envy, distrust.” For what purpose? Control. To control who? The slave. Who is the slave? Us. Listen, he said, “These methods have worked on my modest plantation in the West Indies and they will work throughout the South.

“Now, take this simple little list and think about it. On the top of my list is age. But it’s only there because it starts with an ‘A.’ And the second is color or shade. There’s intelligence, sex, size of plantation, status of plantation, attitude of owners, whether the slaves live in the valley or on a hill, North, East, South or West, have fine hair or coarse hair, or is tall or short.

“Now that you have a list of differences, I shall give you an outline of action. But before that, I shall assure you that distrust is stronger than trust. And envy is stronger than adulation, respect, or admiration.

“The Black slave after receiving this indoctrination shall carry it on and will become self-refueling and self-generating for hundreds of years. Maybe thousands of years. Now don’t forget, you must pitch the old Black male against the young Black male. And the young Black male against the old Black male.

“You must use the female against the male. And you must use the male against the female. You must use the dark skinned slave against the light skinned slave. And the light skinned slave against the dark skinned slave.

“You must also have your white servants and overseers distrust all Blacks. But it is necessary that your slaves trust and depend on us. They must love, respect, and trust only us. Gentlemen, these keys are your keys to control. Use them. Never miss an opportunity. And if used intensely for one year, the slaves themselves will remain perpetually distrustful.”

The Million Man March was a day of great unity but many tried to destroy it through division, often because they could not stand up to questions from White people about a man who has devoted his life to defending and protecting Black people.

Min. Farrakhan is our champion. Why should we reject him because our enemies hate him?

That shows we have not overcome our fear of the enemy and hatred of ourselves. It also shows a lack of appreciation for the blessings of Almighty God Allah and His hand on man for our benefit.

Nothing will stop our rise or the success of God’s servant in our midst. But just think, if we fully embraced one another and this special man, we could enjoy the Million Man March every day of our lives.

—Naba’a Muhammad, editor, The Final Call
Against All Odds: Allah (God) Empowers Minister Farrakhan & the Million Man March

by Demetric Muhammad

@brotherdemetric
—Guest Columnist—

According to Gary Fields and Maria Puente of USA Today, the Million Man March called for by the Honorable Minister Louis Farrakhan was an extraordinary and historic success. They noted that some of the March's signature quantifiable achievements include:

- Increased interest among black men in serving their communities; increased child support payments by black fathers; a decrease in black-on-black crime; and up to 15,000 new applicants wanting to adopt black children.

The Million Man March brought together nearly 2 million Black men from all walks of life, various religious orientations, diverse and disparate parts of America and the world. And these men, 80 percent of whom self-identified as believers in Christianity, came at the call of Minister Farrakhan, the Muslim leader and National Representative of the Most Honorable Elijah Muhammad and the Nation of Islam. This was a historic and improbable achievement to say the least.

It is all the more improbably when we reflect upon the strong and formidable opposition faced by our beloved Minister. The success of the Million Man March powerfully proved that in spite of tremendous opposition, Allah (God), the Lord of Creation and Author of Life itself, empowered Minister Farrakhan, protected Minister Farrakhan and guided Minister Farrakhan to navigate a rough and tumultuous political, religious and economic landscape to arrive at the National Mall on October 16, 1995 victorious.

Opposition

Let us not forget that the Honorable Minister Louis Farrakhan had been censured in a 95-0 vote by the U.S. Senate in 1984. This period of time coincided with the beginning of a vicious campaign of anti-Farrakhan propaganda lead by the Anti-Defamation League of B’nai B’rith, the Simon Wiesenthal Center and the Southern Poverty Law Center.

Jewish opposition to Minister Farrakhan dogged the Minister’s trail since the time of the presidential campaign of the Rev. Jesse L. Jackson Sr. And in 1993 Rabbi David Saperstein wrote a letter to Coretta Scott King and Rev. Joseph Lowery chastising these Civil Rights icons because they invited Minister Farrakhan to the 30th anniversary of the March on Washington without getting permission from the Jewish community to do so.

Attempts to derail Minister Farrakhan also included the 1994 controversy involving the daughter of Malcolm X, Qubilah Shabazz, who had been arrested in an FBI sting operation. She had been lured into a “murder plot” against Minister Farrakhan by former childhood companion and FBI informant Michael Fitzpatrick. Minister Farrakhan was guided by Allah (God) to see through the federal government’s machinations and refused to view the daughter of Malcolm X as an enemy. Instead Minister Farrakhan came to her aid and hosted a demonstration of reconciliation with the wife of Malcolm X, Dr. Betty Shabazz. This event had been called to serve as a fundraiser for Qubilah Shabazz, because the Minister maintained she had been “the smallest part” of any plot to assassinate him.

This controversy taking place in 1994, just a year prior to the Million Man March, was no doubt orchestrated by Minister Farrakhan’s enemies to sabotage his efforts.

Through the build-up to the Million Man March, the mainstream media sought to separate the message of the Million Man March from the Messenger of the Million Man March, Minister Farrakhan. Charles Krauthammer in the Washington Post wrote: “In an ironic and tragic turn of the civil rights revolution, there is today a powerful movement within the black community away from Martin Luther King Jr.’s vision of integration toward a new kind of separatism, self-imposed and adversarial. Its most extreme advocate is, of course, Louis Farrakhan, who portrays African Americans as an occupied people in an alien land.”

The Washington Post also carried a negative piece about the Million Man March written by Richard Cohen called “Marching Behind a Bigot.” The New York Times columnist Bob Herbert’s column called “Harmony or Discord” said: “Today there will be another gathering in Washington … It will not be an attempt to bring seemingly disparate elements together … unlike the effort by Dr. King and his colleagues in 1963, it will not be an attempt to transform the jangling discord of our nation’ by celebrating, in blatant and brave defiance of all the odds, the ideal of brotherhood.

“Today’s gathering is the opposite of that. It is the theme of inclusiveness turned upside down. … Instead of unity, it has promoted divisiveness on many fronts. As of white versus blacks were not conflict enough, Louis Farrakhan has succeeded in pitting black against blacks.”

Success

The media’s negative prelude to the March was rendered essentially ineffective in persuading Black men, and some women also, from responding in strong numbers to the Minister’s call to atonement, reconciliation and responsibility.

In fact, news agencies were made to eat their words as reports of a peaceful and tranquil event flowed from all observers. Executives from CNN noted: “2.2 million households tuned in to Mr. Farrakhan’s … speech—meaning that more people watched the two-hour-long address on CNN than any other special this year, including Mr. Clinton’s State of the Union Message and the Pope’s address to the United Nations. ‘We got the kind of numbers that basic cable only sees from the United Nations. ‘We got the kind of numbers that basic cable only sees from first-run movies,’ said Howard Polskin, a vice-president of CNN.”

Michael Marriott of the New York Times wrote: “From dawn to dusk, there was no evidence of drug deals and the drive-by shootings or crack pipes and gang colors. The throng was as good natured as a church meeting … What much of America witnessed on the evening news was the sight of hundreds of thousands of black men, respectable and responsible, in search of solace and solutions.”

Jewish Rabbi Bruce Kahn exclaimed: “I am White. I am a rabbi. I attended the Million Man March where I stood hour after hour in the midst of a sea of excited, highly principled, welcoming Black men. I listened to the speeches and shared in the grandeur of an extraordinary moment in history. Mostly, it was my privilege to bear witness to how important this gathering was to the African Americans who were present.

On that Monday, I was enveloped in an overwhelming sense of joy, pride, responsibility, thoughtfulness, hope and love. Yet, no one seemed to dodge one bit an awareness of what is wrong and what needs repair in Black neighborhoods across America. Speaker after speaker, especially Minister Louis Farrakhan, confronted self-destructive behavior by too many Black males in a hard-hitting, no nonsense, clearly defined and agonizingly descriptive fashion. The people around me did the same. But there was so much more that made this day unique. It was a day of atonement and affirmation. This was a day for recognizing that most Black men in America care about their families, work hard, have a love of God and country, and possess a strong and positive moral code which embraces confession and atonement. That is not a message that is perceived by the media or transmitted by it.”

No Platform Strategy

Allah (God) indeed blessed the Minister with success. He proved that He is with Minister Farrakhan to bring about the mental and spiritual resurrection of the Black man and woman of American and the world.

The Minister’s success and the media’s failure to thwart him produced a shift in their strategy of opposition. They had previously avowed to give nothing but negative coverage of any and all news items surrounding Minister Farrakhan. After the Million Man March proved that Minister Farrakhan would still be successful in attracting large crowds of Black people to hear his message in spite of negative media coverage, mainstream news outlets decided that they would go from negative coverage to no coverage at all.

So from 1996 until 2007, Minister Farrakhan was virtually ignored in the mainstream media. He only was able to escape this media embargo, or “no platform” strategy with the advent of social media. And since social media has become ubiquitous as a means of communications and news content sharing the Minister has become a household name again. And this, in spite of the efforts of his enemies.

Social media has spawned and given rise to the “citizen journalist,” it has given the common man and woman the ability to create their own broadcast stations via their social media accounts. Everyday people are now empowered to share with their friends and family ideas and information that they like and agree with, even when these ideas and information are hidden by the mainstream media.

Currently, however, Minister Farrakhan’s Jewish opponents are working hard to cause the social media companies to adopt “no platform” strategies against Minister Farrakhan’s message. This article is being written one week after social media giant YouTube summarily decided to terminate the Nation of Islam’s main YouTube channels.

It will be interesting to see how this current episode in the fight to establish the truth turns out. With history as our guide, it should be clear to see that Minister Farrakhan is not a man who is alone in his fight against the forces of falsehood and evil in this world. He is supported by men and women who believe in truth, all over the world, who have committed to support him, defend him and to proliferate his message to the ends of the earth. And most importantly, he is supported, anointed and authorized by Allah (God)!

Long Live the Spirit of the Million Man March!

Demetric Muhammad, a Nation of Islam student minister, is based in Memphis and a member of the NOI Research Group. Read more from him at www.researchminister.com.
The Honorable Elijah Muhammad
Books, DVDs & CDs at store.finalcall.com

Saviour’s Day 1974
When The Sun Rises In The West

The Honorable Elijah Muhammad: The Eternal Leader

Theology of Time, Part 1
Theology of Time, Part 2
Theology of Time, Part 3
Theology of Time, Part 4
Theology of Time, Part 5

Message To The Blackman In America
The Fall of America
How To Eat To Live Book 1 & 2
Our Saviour Has Arrived
The Flag of Islam
The unity of 22 million so-called Negroes up from slavery is the answer to our salvation.

We are suffering untold torture and murder at the hands of our enemies (the children of our slave-master) because of the lack of unity. The cause of this lack of unity among us is due to the work and teaching of our enemies, the slave-masters’ children. Our slave-masters’ children have reared our fathers and mothers to be enemies of each other. They have destroyed our love of self and kind. They have educated us to hate and refuse all that goes for Black people.

This lack of love for self and kind keeps us divided, and being divided we are a nation of prey at the hands of our ever open enemies. Whatever the amount of education we receive from our enemies we are still the slaves of our enemies due to this lack of knowledge of self, God and the devil; the true religion; self-pride; self-interest; and self-independence and the desire of a country and of a government of our own under the law of justice and righteousness for every one of our poor Black people throughout the earth.

But let us start first here in America where we are the victims of no freedom, justice and equality, and we know the pains of being divided.

At present, we have hundreds of clubs and organizations; thousands of teachers; hundreds of educators, scholars, scientists, technicians, doctors, lawyers, judges, congressmen, ambassadors, professors, tradesmen of all kinds and engineers of most every kind. We have all kinds of religious believers, teachers, preachers by the thousands, agriculturists, herdsmen and cattlemen and fisherman and hundreds of hunters of wild game.

What more do we need but unity of the whole for the whole? What actually is preventing this unity of 22 million or more of us is the ignorance and foolish love and fear of our enemies in the professional and leadership class of this nation of 22 million Black people up from slavery.

These are disgraceful “Uncle Toms” in a world of freedom, learning an advanced science in every branch of study. How long shall we seek the White men’s education to become their servants instead of becoming builders of a progressive nation of our own on some of this earth that we can call our own?

Why are you so foolish to think it cannot be done? I have Allah (God) and the world of the righteous on my side to accomplish this.

There is no hope for us in Christianity; it is a religion organized by the enemies (the White race) of the Black Nation to enslave us to the White race’s rule. But our unity under the crescent with our Allah’s guidance can get us anything we desire in the way of help and some of this earth that we can call our own.

By the help of Allah, I have and I will still prove to you that Allah (God) has given me the only solution to our problem here under this race of merciless devils. If you can prove to me that you have a better solution for the future of our Nation I will bring my followers and myself and join you. And if the solution given to me from Almighty Allah is best, come you and your followers and join with me.

(Reprinted from “Message To The Blackman In America,” 1965.)
In the Name of Allah, the Beneficent, the Merciful. We thank Him for His prophets, and the scriptures which they brought. We thank Him for Moses and the Torah. We thank Him for Jesus and the Gospel. We thank Him for Muhammad and the Qur’an. Peace be upon these worthy servants of Allah.

We’re standing at the steps of the United States Capitol. I’m looking at the Washington Monument and beyond it to the Lincoln Memorial and beyond that to the Jefferson Memorial. Abraham Lincoln was the 16th President of these United States and he was the man who allegedly freed us.

Abraham Lincoln saw in his day, what President Clinton sees in this day. He saw the great divide between Black and White. Abraham Lincoln and Bill Clinton see what the Kerner Commission saw 30 years ago when they said that this nation was moving toward two Americas—one Black, one White, separate and unequal. And the Kerner Commission revisited their findings 25 years later and saw that America was worse today than it was in the time of Martin Luther King, Jr. There are still two Americas, one Black, one White, separate and unequal.

Abraham Lincoln, when he saw this great divide, he pondered a solution of separation. Abraham Lincoln said he never was in favor of our being jurors or having equal status with the Whites of this nation. Abraham Lincoln said that if there were to be a superior or inferior, he would rather the superior position be assigned to the White race.

In the middle of this Mall is the Washington Monument, 555 feet high. But if we put a 1 in front of that 555 feet, we get 1555, the year that our first fathers landed on the shores of Jamestown, Virginia as slaves. In the background is the Jefferson and Lincoln Memorial, each one of these monuments is 19 feet high. Abraham Lincoln was the sixteenth president. Thomas Jefferson, the third president, and 16 and 3 make 19 again. What is so significant about this number 19? Why are we standing on the Capitol steps today?

That number—when you have a nine, you have a womb that is pregnant, and when you have a one standing by the nine, it means that there’s something secret that has to be unfolded. Right here on this Mall where we are stand-
ing, according to books written on Washington, D.C., slaves used to be brought right here on this Mall in chains to be sold up and down the eastern seaboard. Right along this Mall, going over to the White House, our fathers were sold into slavery. But, George Washington, the first president of the United States, said he feared that before too many years passed over his head, this slave would prove to become a most troublesome species of property. Thomas Jefferson said he trembled for this country when he reflected that God was just and that His justice could not sleep forever.

**The Message and the Messenger**

Now, why have you come today? You came not at the call of Louis Farrakhan, but you have gathered here at the call of God. For it is only the call of Almighty God, no matter through whom that call came, that could generate this kind of outpouring. God called us here to this place, at this time, for a very specific reason.

This is a very pregnant moment. Pregnant with the possibility of tremendous change in our status in America and in the world. Although the call was made through me, many have tried to distance the beauty of this idea from the person through whom the idea and the call was made. Some have done it mistakenly. And others have done it in a malicious and vicious manner.

There is no human being through whom God brings an idea that history doesn’t marry the idea with that human being no matter what defect was in that human being’s character.

You can’t separate (Isaac) Newton from the law that Newton discovered, nor can you separate (Albert) Einstein from the Theory of Relativity. It would be silly to try to separate Moses from the Torah or Jesus from the Gospel, or Muhammad from the Qur’an.

Well you say, “Farrakhan, you ain’t no Moses, you ain’t no Jesus, and you’re not no Muhammad. You have a defect in your character.” Well, that certainly may be so. However, according to the way the Bible reads, there is no prophet of God written of in the Bible that did not have a defect in his character. But, I have never heard any member of the faith of Judaism separate David from the Psalms, because of what happened in David’s life. And you never separated Solomon from the building of the Temple because they say he had a thousand concubines. So today, whether you like it or not, God brought the idea through me and he didn’t bring it through me because my heart was dark with hatred and anti-Semitism; He didn’t bring it through me because my heart was dark and I’m filled with hatred for White people and for the human family of the planet. If my heart were that dark, how is the message so bright, the message so clear, the response so magnificent?

And so, we stand here today at this historic moment. We are standing in the place of those who could not make it here today. We are standing on the blood of our ancestors. We are standing on the blood of those who died in the Middle Passage, who died in the fields and swamps of America, who died hanging from trees in the South, who died in the cells of their jailers, who died on the highways and who died in the fratricidal conflict that rages within our communities. We are standing on the sacrifice of the lives of those heroes, our great men and women that we today may accept the responsibility that life imposes upon each traveler who comes this way. We must accept the responsibility that God has put upon us, not only to be good husbands and fathers and builders of our community, but God is now calling upon the despised and the rejected to become the cornerstone and the builders of a new world. Our brief subject today is taken from the American Constitution in these words: Toward a more perfect union, toward a more perfect union.

When you use the word “more” with “perfect,” you’re saying that what you call is perfect for that stage of development, but not yet complete. When Jefferson said, toward a more perfect union, he was admitting that the union was not perfect, that it was not finished, that work had to be done. We are gathered here today not to bash somebody else; we’re not gathered here to say all of the evils of this nation. But we are gathered here to collect ourselves for a responsibility that God is placing on our shoulders to move this nation toward a more perfect union.

When you look at the word “toward,” it means in the direction of; in furtherance or partial fulfillment of; with the view to obtaining or having; shortly before; coming soon; eminent; going on in progress. Well, that’s right. We’re in progress toward a perfect union. “Union” means bringing elements or components into unity, it is something formed by uniting two or more things; it is a number of persons, states; etc., which are joined or associated together for some common purpose. We’re not here to tear down America. America is tearing itself down. We are here to rebuild the wasted cities.

**Evolution toward God**

What we have in the word toward is motion. The Honorable Elijah Muhammad taught us that motion is the first law of the universe. This motion, which takes us from one point to another, shows that we are evolving, and we are a part of a universe that is ever evolving. We are on an evolutionary course that will bring us to perfection or completion of the process toward a perfect union with God.

In the word “toward,” there is a law and that law is everything that is created is in harmony with the law of evolution, change. Nothing is standing still, it is either moving toward perfection or moving toward disintegration, or under certain circumstances doing both things at the same time. Well, if we are in motion, and we are, motion toward perfection and we are, there can be no motion toward perfection

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Toward a Perfect Union
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without the Lord who created the law of evolution and is the master of the changes. Our first motion then must be toward the Lord, who created the law of the evolution of our being. And if our motion toward him is right and proper, then our motion toward a perfect union with each other and with government and with the peoples of the world will be perfected.

Day of Atonement

The day of atonement is established by God to help us achieve a closer tie with the source of wisdom, knowledge, understanding and power. For it is only through a closer union or tie with Him, who created us all, with Him who has power over all things that we can draw power, knowledge, wisdom and understanding from Him, that we may be enabled to change the realities of our life. A perfect union with God is the idea at the base of atonement.

Atonement demands of us eight steps. In fact, atonement is the fifth step in an eight stage process. But the first stage is the most difficult of all because when we are wrong, and we are not aware of it, someone has to point out the wrong. The most difficult thing is when somebody points it out, do we accept it?

Do we reject it, do we hate the person who pointed out our wrong?

Whoever is entrusted with the task of pointing out wrong, depending on the nature of the circumstances, is not always loved. In fact, more than likely, that person is going to be hated and misrepresented as being wrong, particularly when you’re dealing with governments, with principalities, with powers, with rulers, with administrations. When you’re dealing with forces which have become entrenched in their evil, intractable and unyielding their power, it produces an arrogance that produces a blindness. Out of that evil state of mind, they will do all manner of evil to the person who points out their wrong, even though you’re doing good for them by pointing out where America went wrong.

Martin Luther King, Jr. was probably one of the most patriotic Americans. He was more patriotic than George Washington, more patriotic than Thomas Jefferson, more patriotic than many of the presidents because he had the courage to point out what was wrong in the society. And because he pointed out what was wrong, he was evil spoken of, vilified, maligned, hated and eventually murdered. Brother Malcolm had that same road to travel. He pointed out what was wrong in the society and he had to suffer for pointing out what was wrong and he ultimately died on the altar for pointing out what was wrong in the society and he had to suffer for pointing out what was wrong, and he ultimately died on the altar for pointing out what was wrong inside the nation.

Well, pointing out fault, pointing out our wrongs is the first stage. The second stage is to acknowledge. To acknowledge means to admit the existence, the reality or the truth of some reality. It is to recognize as being valid or having force and power. It is to express thanks, appreciation, or gratitude. So in this context, the word acknowledgement means to be in a state of recognition of the truth of the fact that we have been wrong.

The third stage is that after you know you’re wrong and you acknowledge it to yourself, who else knows it except you confess it. To free the soul or the essence of man from its burden, one must acknowledge one’s wrong, but then one must confess. The Holy Qur’an says it like this: “I’ve been greatly unjust to myself, and I confess my faults. So grant me protection against all my faults, for none grants protection against faults but Thee.” It is only through confession that we can be granted protection from the consequences of our faults, for every deed has a consequence and we can never be granted protection against the faults that we refuse to acknowledge or that we are unwilling to confess. So, who should you confess to? First, you confess to God. Every one of us that are here today, that knows that we have done wrong, we have to go to God and speak to Him in the privacy of our rooms and confess. He already knows, but when you confess, you’re relieving your soul of the burden that it bears.

Confess the fault

The hardest part is to go to the person or persons whom your fault has ill-affected and confess to them. That’s hard, but if we want a perfect union, we have to confess the fault.

Well, what happens after confession? There must be repentance (fourth stage). When you repent, you feel remorse or contrition or shame for the past conduct which was and is wrong and sinful. It means to feel contrition or self-reproach for what one has done or failed to do. And, it is the experiencing of such regret for past conduct that involves the changing of our mind toward that sin. Until we repent and feel sick, sorry over what we have done, we can never, never, change our mind toward that thing; and if you don’t repent, you’ll do it over and over and over again.

Atonement (fifth stage) means satisfaction or reparation for a wrong or injury. It means to make amends; it means pardon, expiation, compensation and recompense made or done for an injury or wrong. Atonement means we must be willing to do something in expiation of our sins. We can’t just have a good time today, and say we made history in Washington; we got to resolve today that we’re going back home to do something about what’s going on in our lives and in our families and in our communities.

If we make atonement it leads to the 6th stage which is forgiveness. Many of us want forgiveness, but we don’t want to go through the process that leads to it. When we say we forgive, we forgive from our lips, but we have never pardoned in the heart, so, the injury still remains. God is always ready to forgive us for our failures. Forgiveness means to grant pardon for, or remission of, an offense or sin; it is to absolve, to clear, to exonerate and to liberate. We are not liberated from the evil effect of our own sin until we can ask God for forgiveness and then forgive others. This is why in the Lord’s Prayer, we say, “forgive us our trespasses as we forgive those who trespass against us.” It means to cease to feel offense and resentment against another for the harm done by an offender. It means to wipe the slate clean. And that leads to the seventh stage.

The seventh stage that leads to the perfect union with God is reconciliation and restoration. After forgiveness we are going to be restored. To what? To our original position. To restore, to reconcile means to become friendly, peaceable again; to put hostile persons into a state of agreement or harmony, to make compatible or to compose or settle what it was that made for division. It means to resolve differences. It can mean to establish or re-establish a close relationship between previously hostile persons. So restoration means the act of returning something to an original or unimpaired condition.

A balm in Gilead

When you’re back to an unimpaired position, you have reached the eighth stage which is perfect union. And when we go through all these steps, there is no difference between us that we can’t heal. There’s a balm in Gilead to heal the sin sick soul, there is a balm in Gilead to make the wounded whole. We are a wounded people but we’re being healed. But President Clinton, America is also wounded. And there’s hostility now in the great divide between the people. Socially, the fabric of America is being torn apart and it’s Black against Black, Black against White, White against White, White against Black, Yellow against Brown, Brown against Yellow. We are being torn apart and we can’t gloss it over with nice speeches, my dear, Mr. President. Sir, with all due respect, that was a great speech you made today. And you
He always sends someone to make that nation or people know their sins, to reflect on it, to acknowledge, to confess, to repent and to atone that they might find forgiveness with God.

Mind of White Supremacy

I want to close this lecture with a special message to our President and to the Congress. There is a great divide, but the real evil in America is not White flesh, or Black flesh. The real evil in America is the idea that undergirds the foundation of the Western world. And that idea is called White supremacy. You (Whites) don’t even know why you behave the way you behave. White supremacy is the enemy of both White people and Black people because the idea of White supremacy means you should rule because you’re White. That makes you sick, and you produce a sick society and a sick world. The Founding Fathers meant well, but they said, “toward a more perfect union.” So, Mr. Clinton, we must do away with the mindset of the Founding Fathers. You don’t have to repudiate them like you’ve asked my brothers to do me. You don’t have to say they were malicious, hate filled people. But you must evolve out of their mindset. Their minds were limited to those six European nations out of which this country was founded.

But you have Asians here, how are you going to handle that? You’ve got children of Africa here, how are you going to handle that? You have Arabs here; you have Hispanics here. I know you call them illegal aliens, but you took Texas from them by flooding Texas with people that have your mindset. And now they (Mexicans) are coming back across the border to what is Northern Mexico—Texas, Arizona, New Mexico, and California. They don’t see themselves as illegal aliens. I think they might see you as an illegal alien. You have to be careful how you talk to people. You have to be careful how you deal with people.

The Native American is suffering today. He’s suffering almost complete extinction. Now he has learned about bingo. You taught him. He learned about blackjack. You taught him. He learned about playing roulette. You taught him. Now, he’s making a lot of money and you’re upset with him because he’s adopted your ways. What makes you like this? You’re like this because you’re not well. You’re not well and in the light of today’s global village, you can never harmonize with the Asians. You can’t harmonize with the islanders of the Pacific. You can’t harmonize with the dark people of the world who outnumber you eleven to one, if you’re going to stay in the mind of White supremacy. White supremacy has to die in order for humanity to live.

Come out of her, my people

White supremacy has poisoned the bloodstream of religion, education, politics, jurisprudence, economics, social ethics and morality. There is no way that we can integrate into White supremacy and hold our dignity as human beings because if we integrate into that, we become subservient to that; and to become subservient to that is to make the slavemaster comfortable with his slave. So we have to come out of her, my people. Come out of a system and a world that is built on the wrong idea, an idea that never can create a perfect union with God. The false idea of White supremacy prevents anyone from becoming one with God. White people have to come out of that idea, which has poisoned them into a false attitude of superiority based on the color of their skin.

The doctrine of White supremacy disallows Whites to grow to their full potential. It forces White people to see themselves as the law or above the law. And that’s why Mark Furman could say that he is like a god. He thinks like that. But that idea is pervasive in police departments across the country. And it’s getting worse and not better because White supremacy is being challenged. I say to all of us who are leaders, all of us who are preachers, we must not shrink from the responsibility of pointing out wrong, so that we can be comfortable and keep White people comfortable in their alienation from God. White folks are having heart attacks today because their world is coming down. And if you look at the Asians, the Asians have the fastest growing economies in the world.

The Asians are not seeing White people. He just relocates the top banks from Wall Street to Tokyo. He doesn’t say, “I’m better than the White man.” He just starts building his world and building his economy and challenging White supremacy.

And, so America, if your conscience is afflicted because God is lashing you, don’t just start with the Constitution. Mr. President, start with the evil of slavery because that’s the root of the problem. And you can’t solve the problem, Mr. President, unless we expose the root, for when you expose the root to the light, then the root will die, the tree will die, and something new can come to birth. To the Whites of this nation, except you be born again, you cannot see the kingdom of God. But can I return back into my mother’s womb for the second time? No, you can’t do that. But this old mind of White supremacy has to die in order that a new mind might come to birth. Black man, you can’t see the kingdom of God unless we be born again. Must I enter back into my mother’s womb for a second time? No, you can’t do that Black man, but the mind of Black inferiority is repulsive to God and any mind of Black supremacy is repulsive to God. The only mind that God will accept is a mind stayed on him and on righteousness.

Join an organization

So, my beloved brothers and sisters, here’s what we would like you to do. We must belong to some organization that is working for and in the interest of the uplift and the liberation of our people. Go back, join the NAACP if you want to, join the Urban league, join the All African People’s Revolutionary Party, join Us, join the Nation of Islam, join PUSH, join the Congress of Racial Equality, join the Southern Christian Leadership Conference. We must become a totally organized people and the only way we can do that is to become a part of some organization that is working for the uplift of our people. We must keep the Local Organizing Committees that made this event possible, we must keep them together. Go back and join the Local Organizing Committee. And then all of us, as leaders, must stay together and make the National African American Leadership Summit inclusive of all of us.

I know that the NAACP did not officially endorse this march, neither did the Urban League, but so what? So what? Many of their members are here anyway. I know that Dr. Henry Lyons, of the National Baptist Association USA did not endorse the march, nor did the Reverend Dr. B.W. Smith, nor did Bishop Chandler Owens, but so what? These are our brothers and we’re not going to stop reaching out for them simply because we feel there was a misunderstanding. We still want to talk to our brothers because we cannot let artificial barriers divide us. Remember the letter of Willie Lynch and let’s not let Willie Lynch lynch our new spirit and our new attitude and our new mind. We must continue to reach out for those that have offended us and make them to see that this was not evil: it was not intended for evil; it was intended for good.
October 16, 1995

(During the historic Million Man March, Black men agreed to accept a request from the Honorable Minister Louis Farrakhan to take a pledge to change and improve their lives, their families, their communities and the world. That special pledge is reprinted below.)

**I PLEDGE** that from this day forward I will strive to love my brother as I love myself. I, from this day forward, will strive to improve myself spiritually, morally, mentally, socially, politically, and economically for the benefit of myself, my family, and my people. I pledge that I will strive to build business, build houses, build hospitals, build factories, and enter into international trade for the good of myself, my family, and my people.

**I pledge** that from this day forward I will never raise my hand with a knife or a gun to beat, cut, or shoot any member of my family or any human being except in self-defense.

**I pledge** from this day forward I will never abuse my wife by striking her, disrespecting her, for she is the mother of my children and the producer of my future.

**I pledge** that from this day forward I will never engage in the abuse of children, little boys or little girls for sexual gratification. For I will let them grow in peace to be strong men and women for the future of our people.

I will never again use the “B word” to describe any female. But particularly my own Black sister.

**I pledge** from this day forward that I will not poison my body with drugs or that which is destructive to my health and my well-being.

**I pledge** from this day forward I will support Black newspapers, Black radio, Black television. I will support Black artists who clean up their acts to show respect for themselves and respect for their people and respect for the ears of the human family. I will do all of this, so help me God.
The Million Man March was an historic gathering that was also declared a Holy Day of Atonement and Reconciliation for and by Black men to convey to the world a different image of Black males so often portrayed by media to the public in images that go around the world. The purpose of the day was to encourage Black men to take a greater role and responsibility for themselves, their families and their communities. There was a Holy Day of Atonement Declaration laying out the spiritual importance of the gathering and a Consecration with words and expressions of support and upliftment from civil rights luminaries and religious leaders.

October 16, 1995 Declared A Holy Day of Atonement

In the presence of God we humbly declare our earnest and sincere commitment to atone to God for our sins and for the sins of our people in our long struggle for liberation.

As religious and spiritual leaders and ministers of faith to our people, we call upon all our people to repent, to atone, and reconcile ourselves to the God of our creation and salvation.

We solemnly declare October 16, 1995 as a “Holy Day of Atonement and Reconciliation.”

We call upon all our people to be in prayer and solidarity on this Holy Day. There is no work, no school, no sport or play, no entertainment, and nothing profane on this Holy Day. For those who are able, there should be fasting from sundown on the day before, until sundown on the day of, this Holy Day.

Let us all be in unity with God and with one another as we recommit and renew our determination to do God’s will and seek justice, freedom, and empowerment for our people.

(Read by 80 religious leaders on Sept. 1, 1995 at Rankin Chapel on Howard University campus.)

Million Man March Consecration

“For too long now, we have been pushed to the back side of the burner. For too long now, other folk have tried to tell us what we ought to do, we are doing this for ourselves. WE are going to pay the dollars, we are going to give the spirit, we are going to walk hand in hand as men and women doing what God has called us to do.”

Rev. Terry Wingate, D.C. Mayor’s Office of Religious Affairs

“This is something that we have prayed for and longed for, and to see it happening today is a great, great inspiration. Since we came from the Creator, since God is our source, and since that source is the only one that we must be connected to in order to know what to do with ourselves, the religious community is calling for all of us to come back to God. And be able then, because of our atoning to God, to atone to each other. The one thing that can bring us all together, is the fact that we come from that one source or one God. If God be for us, who can be against us.”

Rev. Willie Wilson, Union Temple Baptist Church

“The Million Man March in October of this year will be the first effort in my lifetime of that many men getting together. It sends a strong message to our government and our families that men want the responsibility and will accept it to lead us into the next century.”

Rosa Parks, “Mother of the Civil Rights Movement”

“The proposed march has struck a responsive chord in a Black community hurting from assaults from without and frustration from within. It is seen as an appropriate vessel for self-examination, protest and declaration of no retreat. It is time to send a message!”

Rev. Joseph Lowery, Southern Christian Leadership Conference

“We, as a people, can no longer allow our leadership to stand alone. For 400 years we as a people have been oppressed. No one can disagree with the fact that America owes us for 400 years of oppression.”

Mayor Omar Bradley, Compton, Calif.

“This march brings us together. We have to put aside minor differences in order to achieve major goals. There is no goal more important than the liberation of our people.”

Maulana Karenga, founder of Us and creator of Kwanzaa
Analyzing the Million Man March and Minister Farrakhan

[Editor’s Note: This article is a reprint that was published on November 8, 1995.]

The Million Man March, divinely called through the Honorable Louis Farrakhan, was an awesome display of the purpose for which God came to the United States of America. It was an event which has fulfilled a major prophecies, as I’ve mentioned in previous articles, which triggers other aspects of the divine plan.

Throughout this issue of The Final Call there will, no doubt, be several analytical articles about varying aspects of this huge event and of its significance of what it will and ought to lead to.

I’ve asked myself what could I contribute to the “billions” of words being spoken and written which could be of value in this national (and indeed, international) “discussion” about the “Messenger” and the “Message,” as so many have referred to Minister Farrakhan and the message, teachings, lessons, information, etc., conveyed through this wondrous event.

I’ve decided to discuss certain specific statements made against the Honorable Louis Farrakhan, to do it in a way that gets up under the public words used by those persons who used them. I want to contribute to the process of the clarification of thought about a very significant Black man and the event God Himself called through him.

Not everyone will agree that the Divine Supreme Being willed the Million Man March into being through Minister Farrakhan. But He did.

Not everyone will agree that He first made signs (or types) of this event and had them put on the pages of the scriptures, in more than one place, and had its meaning written in of advanced. But He did.

Not everyone will agree that He first put the idea of it in the extraordinary head of the Honorable Elijah Muhammad and made him to drop the germ of it on the mind and in the heart of the Honorable Louis Farrakhan in such a way that at Allah’s right time, this idea would germinate—in the brain of this mighty Minister of God—and that the Almighty God would foster and guide the process of the Minister’s thought to bring about the event through one stage after another until around 1.2 million Black men would come to Washington, D.C., for the best of reasons, at the call of their Brother, Minister Farrakhan, and that untold millions (or billions) internationally would witness it. But He did.

However, to one extent or another all will come to agree on this, and much more, about which they now disagree, concerning Minister Farrakhan and his work of the uplift of fallen humanity.

An analysis is the product of the process of analyzing. The central idea in analyzing anything is the act of separating into constituent parts for study and later, perhaps, for use; or to separate into parts or basic principles so as to determine the nature of the whole. It is to examine methodically, which includes an effort to see the parts in terms of the whole.

Up to this point, what has been the mental process, which has been used by all of those who have publicly cursed Minister Farrakhan? Can we call the mental process of these persons who have/are publicly speaking and writing against Minister Farrakhan—who otherwise seem so intelligent—a scientific method of studying the nature of something or someone, so as to determine its (his or her) essential features, qualities, their relations to each other and to other aspects of reality?

Some well known and influential men and women have even gone so far as to call Minister Farrakhan insane. By what right or reason do they do so? Why have so many highly intelligent men and women publicly spoken and written about Minister Farrakhan in such a way as to indicate mental instability? I wish to try to explore this matter to the very core or the very root of the ideas they have expressed about my Brother. Hopefully, others will take this up and go deeper and spread it as far and as wide as the public cursing of Minister Farrakhan have gone. For what end? To what purpose? To trade insults? By no means! To enlighten. By all means?

Hopefully such an analysis will help those who now don’t see as clearly as they could see, as they engage in the effort or process of understanding what such persons presently have in the deep recesses of their hearts; even to how such bottomless evil developed in them in the first place. Then the events which are soon to take place in America, for all the world to see, will make better sense to all of us—especially those who make the effort to see into the heart of matters; and ultimately to better appreciate the beauty of the wisdom of Allah in this entire affair.

Let me begin with two aspects of a brief interview I was able to conduct, with a Brother, two nights before the Million Man March.

Brother Robert X: “My son attends a school in Phoenix and his teacher, who is an ex-Catholic nun, is one of his instructors. She was giving her view to her students as to what was the meaning of the Million Man March—before it even occurred. Now, there were four Black children in the class that had to listen to and be impressed with her views. She stated to the class that she sees advertisement of the Million Man March on television and she’s sick and tired of Farrakhan and wishes he was assassinated.

“Now, that type of viewpoint, that type of expression to young impressionable children is intolerable, but yet this is the type of instruction that our young Black children are receiving in public schools.

“My daughter, who also attends this school, has a young White female teacher, who openly in class expressed her disappointment with the O.J. verdict. She said that the fact that the jury was predominately Black was the reason why O.J. was acquitted.

“As she walked out of the classroom one day, my daughter, who is very helpful in all types of administrative things in the school, was assisting her, but was walking behind the instructor. The instructor turns around, looks at my daughter, and says to her, ‘you are stalking me, like O.J. stalked Nicole.’

“Look at the effect that that has. Here we have, all over the media print, as well as television, White people voicing their disappointment over the O.J. decision, painting a negative picture of O.J. So the comment that the teacher gives to my daughter, a young Black child, is that you are stalking me, like O.J. stalked Nicole. These are wicked and negative impressions being put on Black children’s minds; that she’s being now viewed the same way that the public is viewing O.J., in a negative light.”

Later, in the interview, Brother Robert said:

“My foreparents, on in particular, was a slave in Alabama, whose main job for the slavemaster where to plant his crops. The slavemaster would always ask him to go on top of the mountain, look at the field and tell him where to plant his next crops so that they will gain the greatest yield and harvest. And my grandfather would tell me that my great grandfather, an African slave, would go on top of the mountain, and look at the fields and be able to see what plants, what crops needed to be planted, where and how much, and in what quantities, and when they should be harvested, and in what amounts and how to do it.

“This same talent was in my father. He was a brick mason. He could go to a housing construction site and without putting a pencil to the paper, he could tell you how many bricks were to go in that house. He would only only off a brick or two.

“White people were always in amazement as to how he could visualize that type of mathematical application of construction. He was also a seer, and this is in our line; it is in our blood—to see.”

The next day, which was the day before the “March,” I asked this question of Minister Farrakhan’s National Spokesman and the Nation of Islam’s Minister of Health: “What is that statue on top of the capitol?”

Dr. Abdul Alim Muhammad: “That’s a statue of an Indian maiden. It was recently refurbished. I watched them use a helicopter, as they took it off and then they took it somewhere and cleaned it—it was about a year ago—then they brought it back and they set it on top.”

He continued his response to an earlier question I asked him:

“So we’re on our way to the Western side of the capitol building and what we were seeing just a few minutes ago was that the marchers will be facing due East. And this is 180 degrees opposite of the march in 1963, when the marchers were facing West. In fact, they were gathered at the feet of the Lincoln Monument and behind them was the Washington Monument. So those leaders, who led the people between Washington and Lincoln, which is the period of time when we were in physical servitude, and to the feet of the “emancipator.” So now, Minister Farrakhan has turned that all around, and has got us facing East to the rising sun of a brand new day.” I smiled.

How these excerpts from these interviews fit into the analysis, with a ‘positive’ excerpt from another interview, comes next issue, Allah will.
The Handwriting On The Wall

Unveiling the Number 19
by Mother Tynnetta Muhammad

In the Book of Daniel, during the reign of Belshazzar, the son of Nebuchadnezzar, there was great rejoicing in the palace of his father. It was during this festival or period of rejoicing when he brought the golden vessels that were taken out of the temple of the House of God which was at Jerusalem; and the king and his princes, his wives, and his concubines drank in them. At the same hour, there came forth a finger of a man’s hand, and wrote upon the plaster of the wall of the king’s palace. And the king saw the part of the hand that wrote these words: “ME’NE, ME’NE, TE’KEL, U-PHARSIN.” The interpretation of ME’NE is, “God hath numbered thy kingdom and finished it,” TE’KEL is, “Thou art weighed in the balances and art found wanting.” PE’RES is, “Thy kingdom is divided and given to the Medes and Persians. The reward that the king promised to Daniel if he was able to interpret the handwriting on the wall was a scarlet robe to wear, a chain of gold around his neck, and further that he would become the third ruler in the kingdom.

It is also written in the Book of Nehemiah that after he discovered the condition of his people in Jerusalem, that he requested permission to leave from his ancient homeland of Persia to travel to Jerusalem to repair the walls of his people. We have walls in the Book of Nehemiah and we have the handwriting on the wall in the Book of Daniel which I believe can be interpreted with a similar meaning. The walls represent the people and the people were in need of repair and rebuilding. This is the Mission of Minister Louis Farrakhan, the Helpmeet of the Honorable Elijah Muhammad, in the rebuilding of his fallen people.

When Nehemiah came to Jerusalem, he found that the gate had been consumed with fire and that the wall was broken down. And, the narrative continues by describing the gates of the fountain and the king’s pool. We noted that one of the landmarks within the Mall grounds in Washington, D.C., in front of the Lincoln Memorial is the Reflecting Pool. The Reflecting Pool measures 2,000 feet long. This 2,000 foot long Reflecting Pool can be compared to the 2,000 years that it would take for the Master or the Messiah to come who would restore all things, and return the Lost and Found People of God back to their Father’s House.

The Scripture states that the rulers knew not whither Nehemiah went nor what he did because he came alone and neither discussed his plan with the Jews, nor the Priests, nor the nobles, nor the ruler, nor the rest that opposed his work in the resurrection of his people. How do these two Books of the Bible, Nehemiah and Daniel, compare to what happened on October 16th in Washington, D.C. and the day after? Immediately on the next day of October 17th, there was a dispute over numbers and the counting was way below the figure of the actual participants. The number given was 400,000. When we look at the number 400,000 we see that even here, a Judgment in the writing of that figure. For over four hundred years we were enslaved in America before the Master came. And in the 400, we have the number 40. It has been 40 years since the Honorable Minister Louis Farrakhan was raised by Almighty God Allah to help the Honorable Elijah Muhammad in the rebuilding and the resurrection of God’s People in the midst of America. The Nation fell following the departure of the Honorable Elijah Muhammad and only one man was left to do the work of rebuilding, and that man is Minister Louis Farrakhan.

Emphatically no, we cannot separate the Message from the Messenger nor the Messenger from Almighty God. After 440 years of slavery, we have taken this powerful stand in Washington, D.C. on October 16th. Our total population of 4,400,000,000 around the planet have answered to his call for Divine Unity. As we looked out over the millions of people, it was like a sea or a wall of people. It was on this very Mall that our slave parents were bought and sold as merchandise and put into slave pens and bartered in slave markets and owned by the early Presidents of this country and by the Founding Fathers of this Republic at the very site of the Washington Monument which stands at 555 feet. It was in the year 1555, when our first foreparents were captured and tortured on a slave ship named Jesus by the slavetrader, John Hawkins. Now we make our appeal for Justice before the United States Government, before the Congress and the Highest Executive Office in the land for them to respond effectively to the problem facing 40,000,000 ex-slaves of America.

The wise among the American people know that Minister Farrakhan is speaking the truth and they will not argue nor will they debate with a man that is expressing this kind of wisdom. The teachings of the Honorable Elijah Muhammad goes to the root of the Divine Creation so that we as Black people can remaster ourselves and return once again to the top of civilization. So, I say in closing, that this day, October 16th, is a day that will undoubtedly live in history as a memorial to the Freedom Struggle of our people in America taking a stand on the basis of Righteousness and the virtues of Atonement and the Reconciliation of our differences. It was truly the day, “Yaum Al-Furqan,” that God blessed a Chosen Servant from among us, Minister Louis Farrakhan, to make a distinction between Truth and Falsehood.

(Reprinted from “The Final Call newspaper,” November 8, 1995.)
As part of the October 16, 1995 Million Man March and its themes of Atonement, Reconciliation and Responsibility, the Eight Steps in the Atonement process were presented to promote peace and settle differences.

1) **Someone must point out the wrong**

2) **Acknowledgement of wrong**

3) **Confess the fault; first to Allah (God), then to those offended**

4) **Repentance; a feeling of remorse or contrition or shame for the past conduct which was wrong and sinful**

5) **Atonement; meaning to make amends and reparations for the wrong**

6) **Forgiveness by the offended party; to cease to feel offense and resentment against another for the harm done**

7) **Reconciliation and restoration; meaning to become friendly and peaceable again**

8) **Perfect union with Allah (God) and with each other**
Rebroadcast of The Million Man March by VON-TV

VON-TV in conjunction with Midway Broadcasting Corp. will host the rebroadcast of the Million Man March in its entirety on Friday, October 16 as it officially launches its new digital streaming network which is a partnership between WVON-AM 1690 in Chicago and TV One. For more information and broadcast time continue to check, vontv.com. We are encouraging everyone on Friday, October 16 to observe the Day of Atonement / Day of Absence and be with your family in prayer and fasting, practice the 8-Steps of Atonement and to reconcile with your family, community and renew your commitment to the Million Man March Pledge that the men took on the Mall that day.

Final Call Radio and the Million Man March

To mark the 25th anniversary of the 1995 Million Man March and Holy Day of Atonement, Final Call Radio will broadcast the program in its entirety featuring the various speakers and keynote message by the Honorable Minister Louis Farrakhan from that historic day! The broadcast begins at 3 a.m. PDT, 5 a.m. CDT, 6 a.m. EDT.

You can participate by sharing your thoughts, reflections and observations from that day. What did the March mean to you? How did it impact you and your family? Please email a 30 – 60 second audio clip you can record on your mobile device using the script below:

AS SALAAM ALAIKUM! THIS IS FROM___________ AND MY MEMORY FROM/OF THE MILLION MAN MARCH IS ______________________.

LONG LIVE THE SPIRIT OF THE MILLION MAN MARCH!

Email your audio to saundersradio@gmail.com.
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Women did much of the planning and organization for the Million Man March including registering people to attend and raising money donations. Photo: FCN Archives

A sisterhood of service

Heights concluded.

The controversy of the March continued.

Carol Masters Barry, wife of D.C. Mayor Marion Barry, used her influence and invited Black women journalists and other women to a meeting in her home.

“The reporters were from different news outlets. I said let’s have a truce. Even if you don’t support the March, don’t write against it. Then I explained why I was supporting it,” she told The Final Call.

That began organizing the women, she explained. “Next, we told the Minister we wanted to see the mission statement. He sent it. We gathered around the table and we marked it up wherever we had concerns. Rev. Barbara Skinner read where it said it was a Day of Atonement. She added ‘and Reconciliation.’ We added two or three other things and the Minister accepted every one of our edits. That was when I knew he was serious about letting the women be actively involved.”

Mrs. Masters Barry also led the voter registration drive. Minister Farrakhan was impressed with the turnout of voters that led to the reelection of Mayor Marion Barry. Mrs. Barry orchestrated registering 20,000 new voters and was able to get 19,000 of them to the polls to vote for her husband.

When the Minister asked Mrs. Barry to lead the voter registration program she initially turned him down because during his “Men’s Only” meetings around the country he was telling men to register to vote as Independents. The Minister wanted to know why that was a problem.

“I explained to him that if you are registered as an Independent, you can’t vote in the primary. Therefore, they choose who you vote for. It was called the ‘white primary’ where they gave Black folks the right to vote only in the general election because by that time, they would vote for the two choices that they made. If we do that here, then we won’t be able to choose who would be the main people running,” said Mrs. Barry.

She told Min. Farrakhan she would write a paper on the history of the Black vote to illustrate what she was talking about. “I gave him a one pager and he read it on the plane. Next thing I knew he called me and said ‘Cora whatever you want to do, I’m with you. If you want to register them as Republican or Democrat, you make that decision. You are the expert’. I said, okay, and I accepted the position.”

Voter registration took place all over the country. Mrs. Masters Barry assembled a team that included the Coalition of Black Voter Participation and partnered with Melanie Campbell. The group organized people to register on the spot and sent forms around the country.

Some thought it was only the men that should be registering people to vote and prevented some of her team from working. Those were not Mrs. Masters Barry’s instructions.

She reported what was happening to Min. Farrakhan. “The next day the women were registering voters. Rosalyn Styles headed it up and we had about 30-50 people out daily, but the women were running it. The voter registration project increased the voting of Black men considerably the next election cycle as a result of the Million Man March. We registered at least half million people,” she said.

In 1995 Charlene Muhammad was the National Muslim Girls Training (MGT) Captain, responsible for the teaching and training of women and girls of the Nation of Islam. The position was an awesome task and then there was the Million Man March.

“In 1995 Charlene Muhammad was the National Muslim Girls Training (MGT) Captain, responsible for the teaching and training of women and girls of the Nation of Islam. The position was an awesome task and then there was the Million Man March.

“Minister Farrakhan wanted us to be inclusive of all the women in the community in our organizing work. He wanted representation not just from the sisters in the Nation of Islam but from other faiths as well. He wanted us to work with Hebrews, Christians, whatever de-
Black Women
Continued from page 9

something to see. It was something to see. I'll never forget it. To see all these men, and I'm absolutely convinced it was more than a million. It was more than a million men. They have to cut it. It was more than a million men. There were men everywhere. And what I also loved about it is that the women gave the men faith," said Ms. Smith.

On the day of the March, women in the Nation of Islam helped make sure the March was secure. Those who were not doing security stayed home. "It was a day of absence from your jobs as well, because the march was on a Monday, and that was historic in and of itself," Ruth Muhammad said. "So by not being present in the world but being home and being a supporter was very radical for that time, for people to say, 'No, I'm just going to be supportive. I'm going to stay home.'"

The March was a surreal moment for Black women. Many went out of curiosity and to be a witness of so many Black men gathered together.

"The next day, my phone never stopped ringing. They were like, 'Girl, that was something. Didn't those brothers fire?" And they were. Some fine brothers. Tall, marching beside each other, shaking each other's hand, hugging each other," Ms. Smith reflected.

Dr. Williams' best friend was one of the women who attended the march. "Black women were just so excited to see Black men ... stand up and want to do better than the public sometimes viewed Black men," Dr. Williams said. "They wanted to see them in a positive light, and that day offered an opportunity to see all these beautiful Black men out there seeking to do better in our community."

Filmmaker Stacey Muhammad worked at the official Million Man March headquarters on Kennedy Street. She was a part of Dr. Benjamin Chavis' national organizing staff.

"The experience being an organizer for the March is one thing, but to step foot on the National Mall that morning and to see those men and women but mostly the men the Minister asked for there, to be present and responsible and follow the Minister's call was a beautiful life-changing experience. I don't think any of us had ever seen anything like that," she said.

She and others helped Dr. Chavis, who was national director of the March and who today is president and CEO of the National Newspaper Publishers Association, an organization that consists of 200 Black-owned newspapers. Stacy Muhammad also helped Dr. Chavis write his speech for the Million Man March.

"We were helping him write his speech like the night before. I think we hadn't slept in a good 48 hours. And the Minister was in town, of course. It was just so exhausting up to that day, because there had been so much work. We didn't sleep. The anticipation was just that intense," she said. "Of course we trusted the Minister's word, but to actually see that many men early in the morning and even watching the news and see all the buses lining up or all the buses coming in. It was like, oh my God, all these people are actually coming! And I remember getting there probably at three or four in the morning and just being speechless by the number of people that were already on the mall at that time," Stacy Muhammad reflected.

At the 1963 March on Washington during the height of the civil rights movement, Black women were part of the planning, but none spoke that day. Dr. Martin Luther King Jr., John Lewis and other men spoke. But with Black women being so heavily and critically involved in the Million Man March, that day was a day for them to speak to their brothers who had gathered at the Mall. Dr. Cora Masters Barry, Dr. Betty Shabazz, wife of Malcolm X; Mother Tynetta Muhammad; Dr. Dorothy Height; Rosa Parks; Queen Mother Moore and Dr. Maya Angelou spoke that day to the over two million Black men who gathered. Ten-year-old Tiffany Mayo recited a poem by Dr. Angelou.

Dr. Williams didn't know she would speak on the program until the night before.

"When I learned that I was going to be asked to speak at the Million Man March, I imagine my excitement to be able to do that. It was my role to talk about people registering to vote and voting and also calling the names of some of our historic leaders so that we could remember them on that day," she said.

Angela Muhammad, also a filmmaker, used to go to the March headquarters building to help with paperwork and make phone calls. She graduated from film school at Howard University and later on produced a documentary of the March in 2010 for the 50th anniversary.

"I was married at the time, and my husband was. Just being able to be a part of something that captures that and hearing brothers talk about that experience when they were there, it's really exciting. I was able to meet different artists, different people who are known in history. Dr. Dorothy Height. I had the opportunity to interview her," she said. "I met Ice-T, Chuck D from Public Enemy and others. It was just exciting to meet them and hear them talk about it, and then of course the main one was the Minister. We were able to get an interview with the Minister. Words can't even describe that feeling. He definitely makes you feel special. He called what we were doing a noble work."

She said when her husband went that day, he returned home late. "It was real late when he did make it home. But it was like, I don't know, like they were on a cloud nine for, you can't even say days. Maybe weeks. Even months for some brothers. I know some brothers still when they talk about it now, you can see them going to cloud nine when they reminisce about it 25 years later," she said.

Her documentary, "The Million Man March: The Untold Story," was picked up by Kwell TV, founded by DeShuna Spencer. Angela Muhammad is showing it for free via Zoom and YouTube live on October 16.

While she captured the March after it happened, Ruth Muhammad shot many of the historic photos of the October 16, 1995 March. On the morning of the March, she was stationed with the health task force at Imani Temple, and many people would stop by to ask questions on how to get to the March.

"At some point during the morning, some of the VIPS came to that location and required an escort to the Million Man March stage, and a FOL (Fruit of Islam, men of the Nation of Islam) was able to drive us from the temple to the March staging area as close as he could get, but we had to walk the remainder of the way. And as we walked through this crowd, the men attending the march, they just parted the way. It was like the Red Sea parting," she said.

"Once the VIPS were settled on the stage, I got a chance to turn around and look at the crowd. It was so overwhelming. The crowd size, it was so overwhelming. And then I saw Brother Naba'a, who afforded me the opportunity to walk to the top of the Capitol steps in which I was able to turn and I was blessed to take one of the historic photographs of the Million Man March," she reflected.

"It wasn't until I printed the photo that she really looked at and noticed it. I'm like oh my God, look at all these people. They were in the trees. They were on top of buildings. The kids were sitting on their fathers' shoulders. There were older men, younger. I mean, it was just so incredible, and it was something that your eye can't, your heart can't hold but so much," she said.

"It was just an overwhelming event. Even as we can talk about 25 years later, it still holds such a big place in my heart, that because of the Honorable Minister Louis Farrakhan, I was even blessed to be a part of much less have an opportunity to record and to photograph."

The Million Man March had a lasting impact on the Black community. "I know that the March had a lasting impression on a lot of people. For years I could see the difference in many of our brothers in terms of their respect for women, their courtesy, their respect for each other. And we were all calling each other brother and sister," Dr. Williams said. "There are days now, I wish every time I see something negative happen, that all of those people had come to the March, because I think they would have a different view of each other and would never do anyone harm but would always be willing to help, whether it's a brother or a sister. I know that for me, the impact of that day will never go away," she added.

She saw brothers go out and search for their children and start taking better care of their children, and she noticed that other races had a newfound respect for Black people.

She said if young people saw what happened that day, it would resolve some of the challenges they face. "I believe they would change if they saw what happened that day and to know our possibilities of being more positive and supportive of one another," she said.

Bev Smith said for awhile after the march, Black people came together. "They came together, but I have not seen them like that since, except for the murder of George (Floyd) and Breonna (Taylor). It's starting again. But what we need internally, that means Black folks, internally, is we need to call for unity," she said. Ms. Smith said the day after Million Man March, people were still lingering around in D.C.

"A lot of people from out of town didn't leave the next day. They stayed one more day. There was a feeling in the atmosphere. It was so strong. ... It was a love and a respect," she said. "When we went back downtown the next day, there were people still talking about it. 'Were you there? That was the question everyone was asking. 'Were you there? Were you there?' It was wonderful. It was wonderful. And I've marched all my life. And I love Dr. King, and I was a student of his movement. I'm telling you, it was nothing like that Million Man March."

Stacey Muhammad said the energy in D.C. was really high the day after. "My friend ... he's telling us this story about these brothers going into the barbershop the day after the Million Man March, and it took them so long to get in the door because they kept saying 'no you first, no you first,'" she said. "It was just so much consideration of one another. Just simple human things that people have a tendency to overlook. I think that was high amongst Black people, particularly Black men, right after the March."

She said a lot of the Local Organizing Committees turned into non-profit organizations. Angela Muhammad said brothers joined the Nation of Islam as a result of the March, and one brother started an organization where he worked with young Black men on Bowie State University's campus. The organization is still going today. Ruth Muhammad knew a brother who adopted two sons after the Million Man March.

"You know that there is an impact. You don't know their names. You don't know where they went back to, but you can only imagine over a 25-year period where they've gone to and the different impact it's had on their part of the community, on their families," she said.

"For me being able to have those photographs, I was able to make up posters, and I would go to different places and I would see people and I would say, 'Oh, did you attend the Million Man March?' and they're like 'Oh, yes,' and then they would tell me their story about their experience and who they attended with and what it meant to them and I would give them a poster. For me, it was like a continuing gift to us to know that it happened," said Ruth Muhammad.

She attended the Million Woman March two years later in 1997. She described it as an extension of the Million Man March through the voices of women. Some of the women, like Dr. Williams, are still being asked to speak on panels. Ruth Muhammad said she will be on a panel for the 25th anniversary along with Dr. Chavis, Mark Thompson and others.

Many of the interviewees for this article said they wish there could be another Million Man March. "We need a three-million-man march right now. We need Black men out on the streets like they used to be, talking to these young boys," Ms. Smith said. "We need a Million Man March and a Million Woman March, or a unity march where black men and women come together. I like to see our men in a positive role, and that was one of the most positive, encouraging things we've seen in a long time."
FROM ONE MILLION MEN TO MARCHES FOR THE MASSES

The 1995 Million Man March was not only an historic gathering called by Allah (God) through the Honorable Minister Louis Farrakhan, but it was a call to action that inspired subsequent mass gatherings. For decades Min. Farrakhan has been a champion of truth and consistently displays and demonstrates his love and devotion for the Black man and woman and all of humanity.

The Million Man March was a launching pad for mass movements and gatherings conducted and organized by groups, organizations and people inspired to make or force changes in their communities or to call attention to injustices or other critical issues. Any mass gathering that utilizes the term “Million” or “Millions” was directly or indirectly inspired or influenced by the Million Man March. The Million Woman March, Million Moms March, Million Worker March, Million People March, Million Muslim March were just a few gatherings that have taken place over the years in the U.S. and abroad.

However, Min. Farrakhan who is backed by Allah and His Messiah has convened several impactful and life-altering gatherings that have taken place in Washington, D.C. as a direct outgrowth of the 1995 mass gathering. The subsequent marches included: The Million Family March in 2000, Millions More Movement in 2005 and Justice or Else in 2015. Min. Farrakhan is arguably the only Black leader who can issue a call and receive an overwhelming response from people who desire to hear what a Man of God has on his heart to share.

During a previous interview reflecting on the Million Man March, Min. Farrakhan noted the following: “Five years after the success of the Million Man March, we were able to go back to the Mall on Washington for the Million Family March. There were a little over 1.2 or 1.3 million people. Although less than the success of the Million Man March, it was a great success again and it showed the Minister’s impact still with Christians, Muslims, Buddhists, Native Americans and Hebrews.”

The Millions More Movement was historical in that brothers and sisters representing the Latino, Indigenous and Native American communities were prominently featured as organizers and speakers. And Justice or Else which commemorates the 20th anniversary of the Million Man March in 2015 featured young activists and leaders and was extraordinarily successful despite no mainstream media promotion of the event.
Reflections from a faithful witness

by Askia Muhammad
Senior Editor
@askiaphotojourn

For me, the Million Man March was a whole, exhilarating long event, filled with exhilarating highs, and even some disappointing rejections.

Although I had served the Most Honorable Elijah Muhammad personally as Editor of Muhammad Speaks newspaper, meeting with Him in His home, first at 4847 S. Woodlawn, and then at 4855 S. Woodlawn in Chicago’s Hyde Park for two and a half years; and was there at the birth of The Final Call newspaper, working with the Honorable Minister Louis Farrakhan out of his home at 95th and Damen St. in Chicago’s Beverly Hills neighborhood; with his wife and business manager Mother Khadijah Farrakhan; his daughter and chief typesetter Sister Donna Farrakhan; his sons Mustapha and Joshua; Brother Wahid Muhammad, then National Secretary; Brother Abdullah Muhammad, the gardener, who would go on to become the Nation’s Prison Reform Minister; Mother Sumayyah Farrakhan, the Minister’s dear mother who left her substantial real estate holdings in Boston to live with her son and his family; and even Brother Kwame Ture (Stokely Carmichael), who always seemed to be a guest in the home when I was there to work on the paper; even though I was bathed in those deep, personal ties and fond memories, by the early 1990s, I was at an arm’s length from the day-to-day goings on of the Nation of Islam.

But I remembered, and always tried to obey the first instruction given to me by the Most Honorable Elijah Muhammad: “See what’s good. See what’s bad. And look out for the interests of the Nation.” I remained a faithful witness to the good works being done by His Minister in His name.

Like the thousands and thousands of Black men all over the country who were responding to Minister Farrakhan’s call for a rebirth, my spirit was quickened by his Men Only rallies taking place all over the country. It was at one such rally—at the Washington, D.C. Armory—where I realized that the March was going to be Big!

After the Minister’s inspiring lecture, charity was being taken, and the generous donors were being acknowledged. “Thanks to the men from Andrews Air Force Base for a donation of $1,000,” the announcer said.

I was shocked. You see Andrews (now officially Joint Base Andrews) is the super-secure military installation where the U.S. President’s and the official fleet of U.S. diplomatic aircraft is maintained. A delegation of men—all of whom carried the very highest security clearances just to be stationed there—a group of men assigned to that most elite military base in the country, were proud to make a sizeable donation to the cause, and importantly, were not ashamed to announce their affiliation publicly.

I knew then and there that the call for the Million Man March resonated proudly, not only in my heart, but in the hearts of Black men on every level, everywhere in these United States, and that the March was destined to be a crowning success.

Shortly after that, my friend, Imam Ghayth Kashif of Masjid As Shura in Southeast Washington arranged for me to be invited to an Islamic conference somewhere in Michigan. The state of Michigan is home to the largest concentration of Muslims anywhere in the country.

I was honored to accept the invitation. Then, as now, one of the most contentious issues being discussed there was the relationship between the “indigenous” Muslims, those born in this country—primarily Black and from “modest” homes and lifestyles who were converts to the faith—and “immigrant” Muslims, who were generally well educated, financially stable, and generally well versed in Islam from birth.

I thought I knew an answer that might help the sponsors as well as the native-born Blacks in attendance, primarily followers of Imam Warithdean Muhammad, find common ground. At a session on Wednesday of what was to be a weeklong conference, I announced that later that year, in October, there would be a very special event which all the attendees should look forward to and support—the Million Man March, called by Minister Louis Farrakhan.

Well, you could hear a pin drop after my announcement, and after that I was literally shunned for the next three days! At meetings, at Friday’s Salatul-Jumah, it was as though I was invisible.

And so it was with my career in journalism. Officially I was a “freelancer,” which is a euphemism for being unemployed. I barely sustained myself with gigs in non-commercial radio and television and the independent Black Press. I appeared most weeks on Howard University’s WHMM-TV32 (now WHUT-TV) on the popular “Evening Exchange” program. I occasionally did commentaries which appeared on National Public Radio’s (NPR) “All Things Considered.”

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More than a Million
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It established an annual observance and holy day created by Black people.
Not only was it a March but encouraged by Rev. James Bevel, a veteran of the Civil Rights Movement, the Honorable Minister Louis Farrakhan embraced the idea of atonement and the day became known as the Holy Day of Atonement. Today, the Holy Day of Atonement stands alongside Kwanzaa and Juneteenth as special celebrations and observations established by Black people in America.

It mobilized Black men for community involvement and inspired a stronger sense of manhood and mentorship.
“I learned how to be a father, husband, brother, and son. I learned how to give back to a community that I had only taken from,” said Sidney Johnson, who attended the Million Man March and former Club Director at Boys & Girls Clubs of America. “I learned individual responsibility and how it ties into collective accountability. In short, I learned how to conduct myself as a man.”

Truly embracing the spirit of atonement, one couple created the Atonement Memorial Garden in 2019 to help those grieving of murdered family members. “These living memorials are garden-parks constructed by communities as part of our individual and collective atonement for our contributions to the conditions that led to the death of those being remembered,” explained Scott Muhammad, co-director of SEED, Inc, an organization he and his wife, Erica Muhammad, established in Tuskegee, Alabama. “This work and all the other things we have been doing are a direct result of the Holy Day of Atonement.”

Bernard Muhammad decided that day to help Black students get scholarships to college. “I have set up five college scholarships since 1996. Combined, we have given out more than $40,000,” he said. Although Mr. Muhammad was already involved in community uplift as a member of the Nation of Islam, he felt compelled to do more after attending the March.

During his speech, Min. Farrakhan urged the men to return to their homes and join an organization, church or mosque of their choice and get involved. Thus, immediately following the March, organizational memberships skyrocketed—the NAACP, churches and mosques reported huge increases.

It ushered a new wave of Black male political action.
At least 150,000 participants at the Million Man March registered to vote that day. Studies reported that in response to the March some additional 1.7 million Black men voted afterward 1996 national elections—turning back a Republican onslaught in the process. Additionally, the Black turnout rate increased by about 13 percent between 1996 and 2012, according to the U.S. Census. This brought Black voting rates from behind non-Hispanic Whites by about eight percentage points to surpassing them in 2012.

Incidentally, Barack Obama, the first Black president, was elected in 2008 for his first term. He also attended the Million Man March.

Increased adoptions were attributed to the March.
The National Association of Black Social Workers reported thousands of applications to adopt Black children after the Million Man March, which was one of the March action items. Ben Chavis, national director of the March, said over 25,000 Black children were adopted as a result of the gathering.

The March brought a day of peace in Black communities and prisons across the country.
All over Black America, Black on Black crime was down in many places that day. There were no arrests in Washington, D.C., the day of the March. In some federal and state correctional facilities, men were allowed to watch the March program on television, not work, and many had programs that included leaders of rival gangs speaking on unity and working together.

“Many of the administrations in the federal and state prisons allowed brothers to be off work and watch the Holy Day of Atonement,” National Prison Reform Student Minister Abdullah Muhammad told The Final Call. “Some prisons tried to make it difficult, but the brothers in the NOI stood strong and were able to watch. There were no reports of violence between opposing organizations that day,” he added.

Many men who heard the message in prison, became better men and accepted more responsibility for their actions and worked to improve their family relationships.

Prison walls could not keep Gregory Muhammad who was incarcerated at SCI-Mahanoy, located in rural Schuylkill County, Penn., during the Million Man March from participating. A leader of the Nation of Islam prison study group, he shared the message of the Million Man March with his fellow Black and Brown brothers. “We discussed not going to work on the day of the Million Man March regardless of the consequences,” said Gregory Muhammad, who spent 34 years in prison and currently serves as the Nation of Islam Student Prison Reform Minister for the Delaware Valley. Fortunately, most of the supervisors agreed to the day off.

“On the day of the March, you could hear the sounds from the March, on TV sets throughout the cellblock. The day after the March, the Black and Brown inmate population were on the yard expressing love to one another and declaring unity. It was so beautiful.”

The day produced lasting changes among Black men who were in prison. “While residing at FCI-Tallahadega I received a letter from my daughter requesting to reconnect. It was quite overwhelming due to what the Honorable Minister Louis Farrakhan instructed us to do in terms of the Eight Step process of Atonement,” said Zachariah Muhammad, who now serves as the 7th Region Student Prison Reform Minister.

“(That day) gave me a complete and much more fuller perspective of the characteristics of divine manhood that we should be embracing as Black men,” he said.
The story behind an historic day in Black history

Continued from page 7

temples, fraternities and sororities organizing behind the effort. Black media, newspapers, talk radio, the National Newspaper Publishers Association, and media people like Bev Smith, Bob Law, Cathy Hughes and Bob Johnson, then owner of Black Entertainment Television, which provided one of the earliest major media platforms for promoting the march.

“I think that this demonstrates the significant organizing and mobilizing skills that we have always had in our community and that we should continue to draw on,” said Mr. Ali.

In 1995 and today, there are still two Americas: One Black, one White, separate and unequal.

“The Million Man March was one of the highest moments in the history of our people, and when I say history, I mean the totality of our history even before the period of enslavement because we are descendants of a glorious antiquity that goes back to Africa,” said Mark Thompson, host of the SiriusXM progressive radio talk show, “Make It Plain.”

“The Million Man March is a part of that whole continuum of history,” he added.

Mr. Thompson was an emcee at the event and said never on one day, at one time with such a large presence were Black men so elevated and an example before the world.

“Even in the darkest moments we have experienced since the Million Man March, we all can go back and reflect on that day and use that day … to seek and imagine and want to strive for that same higher place of being that we felt on October 16, 1995,” reflected Mr. Thompson.

Besides those who attended, millions more viewed the event live on television and participated in a Day of Absence from work, school and play at part of a Holy Day of Atonement as the March day was declared. It was a day to fast, pray and make peace with one another.

The Million Man March Day of Absence Mission Statement was authored by Dr. Maulana Karenga, professor and chair of Africana Studies at California State University-Long Beach.

In an email to The Final Call, Dr. Karenga said, “The March will always have the meaning we give it. And that will be determined by how we use its principles, policy commitments, and goals in the way we live our lives, do our work, and wage our struggles.”

To achieve this, he added, the closing call of the Million Man March Mission Statement must be kept in mind as it calls Black men and women to stand up and stand together. It says, through historic work and struggle, let us “strive to always know and introduce ourselves to history and humanity as a people who are spiritually and ethically grounded; who speak truth, do justice, respect our ancestors and elders, cherish, support and challenge our children, care for the vulnerable, relate rightfully to the environment, struggle for what is right and resist what is wrong.”

Women played a critical role in the March. A host of women leaders were involved in the planning, success and spoke the day of the March. Women all over the country supported their husbands, sons, fathers, uncles and brothers with hope for a new day for the Black man, his family and community.

“The sadness is that 25 years later, we need the Honorable Minister Farrakhan back on the street again,” said media veteran Bev Smith, who was instrumental in national media exposure for the March.

“What we had at that point was a strong male presence,” Ms. Smith said in a telephone interview.

In today’s volatile time, Blacks are increasingly vulnerable to racially motivated violence and young Black men are killing each other, she said.

Ms. Smith lamented there is a generation of young Black men who have no idea, the sacrifices paid by Minister Farrakhan and people like Jesse Jackson and Al Sharpton. She was saddened that the legacy of “the victory” as she described the March, was not fully carried on.

There is a void of voices today that didn’t exist 25-years-ago and there is a need for organizing and talking to young Black men and women like the Nation of Islam talks with young women about the role they must play in reestablishing strong Black family, she said.

“The Million Man March did all of that, but more than anything it proved that Black men from all over this country can take a bus, a truck, a plane, and come together in one voice,” said Ms. Smith. “And for me to have witnessed that; that’s a blessing from God.”

“I want another Million Man March,” Ms. Smith said emphatically. “I want these young people to be able to see strong African-American man standing up.” Ms. Smith, who has weathered storms for her dedication to Black uplift and uncompromising relationship to Minister Farrakhan over the years, expressed gratitude for being asked to help with media exposure.

“I loved the fact that the Minister trusted me enough to let me be the voice … the one to put them on the radio and the television so that it could be told the right way,” she said.

Since the two million men gathered, there came the Million Woman March; Million Family March; the Million Youth March, and then the Millions More Movement in a quest to organize and mobilize change. Every October through the “Holy Day of Atonement and Reconciliation” the March purpose is recognized.

The Million Man March has inspired many gatherings of the same name worldwide from parts of the Western Hemisphere to the Middle East and Africa, said Abdul Akbar Muhammad, the International Representative of the Nation of Islam.

“Twenty-five years is really history and they’ve tried to marginalize the impact the March had,” he said. “Out of many marches in America, the Million Man March stood out and impacted other marches around the world,” he added.

He pointed out that naysayers and opposers “underestimated the influence that Minister Farrakhan had among strong Black people in America and throughout the world.”

Min. Akbar Muhammad recalled the response of leaders worldwide such as the late Libyan leader Muammar Gadhafi, who called Minister Farrakhan after viewing the March in Libya to express his joy and continued solidarity.

After the March, Min. Farrakhan embarked on what was his second World Friendship Tour where he sought to tie the struggle of Black people in the U.S. with Africa and the Muslim world. The Minister continued to spread the message of atonement, reconciliation, peace and responsibility to nations and leaders.

“The international press was present at the march and carried it throughout the world,” said Min. Akbar Muhammad. “So, the word went around the world and increased the Minister’s stature internationally.”

Among the March wins? Roughly 1.7 million Black men registered and voted in the 1996 national election. The NAACP, other organizations, churches and mosques saw membership increases. The National Association of Black Social Workers reported a flood of applications to adopt Black children. Major documents such as “The National Agenda,” a programmatic plan of action and guide for public policy was produced.

Another important development in the 25 years was the introduction of “Nine Ministries,” which are “building blocks of an independent society” and specialized fields to serve the public.

Dr. Benjamin Chavis, who was the March’s national director, pointed to Local Organizing Committees in 150 cities across the country. In an interview earlier this year, he said the March was embraced because the Minister, the call and message were on time.

Minister Farrakhan called the men to gather—not in protest—but to make a commitment to God, self, family and community. The day was themed a Holy Day of atonement, reconciliation and responsibility.

Chicago’s Reverend Al Sampson said it was clear because of his experience working with Dr. Martin Luther King, Jr., he could see what a prophet in the 20th century “looks like, talks like, and acts like” in Minister Farrakhan.

“I found that in Martin Luther King, but I also found it in Minister Louis Farrakhan. He went around letting everybody know … that we had to love one another, put down our weapons and pick up our responsibilities,” said Rev. Sampson.

“It was very clear in his prophesy and all that we are experiencing at this moment in time grew out of wisdom of Minister Louis Farrakhan and his ability to say to the power structure that you need to be responsible for the words that you speak and the actions that you impose on our people,” said Rev. Sampson.

The Minister gave the prophetic call, two million “brothers” came to Washington D.C. “They dismissed the Congress, the president left the White House, and we talked to them—through the drive, integrity and the prophesy of Minister Farrakhan—about our house,” said Rev. Sampson.

“Since the congressional house was empty and the White House was empty, Minister Farrakhan was able to do a deep seated analysis about our house,” he continued. “And because the powers that think they are did not listen, God is now angry at our behavior and God is angry about our relationships on the principles of violence versus nonviolence, economic responsibility and opportunity,” added Reverend Sampson.

“We thank God for Minister Louis Farrakhan for who he is, who he was, and who he will be down through the pages of human history,” the pastor said of his brother and friend.
Reflections

Continued from page 33

Considered.” Less often I did commentaries which appeared on Christian Science Monitor Radio’s “Early Edition.” I was also featured, producing several documentaries for the national radio series “Soundprint,” including one—The Education of Charles 67X—about some of my experiences with the Nation in Chicago.

My most reliable, though most modest in compensation, was a column I write each week in The Washington Informer, a prize-winning Black newspaper founded by Dr. Calvin Rolark, who also founded the United Black Fund. Rarely, I was able to write an op-ed for some of the more prestigious White, corporate-owned newspapers—The Washington Post, The Baltimore Sun, USA Today, among them.

Shortly after my Michigan rebuke by the Muslim community at-large, I wrote an article “Media Critics can only help Farrakhan,” which appeared in The Chicago Tribune on March 26, 1995.

“What Farrakhan teaches is good for everyone because it literally ‘changes the minds’ of this society’s worst-off and most dangerous members—the descendants of Blacks who were brought to these shores in chains,” I wrote.

“In 132 years since Emancipation, America’s Blacks have progressed from slavery, to life as a permanent underclass, whom no one seemed able to revive to productive participation. No one, that is until Farrakhan resurrected the teachings of Elijah Muhammad,” the Tribune published. “The White press can’t hurt Elijah Muhammad,” and by extension his representative Louis Farrakhan, I wrote.

I felt vindicated in front of the Muslim critics who had scorned me.

Throughout 1995 the build up toward the Million Man March grew. None of the major male Civil Rights leaders signed on, only the hard-core Black militants and scholars—Dr. Maulana Karenga, Dr. Conrad Worrill, Haki Madhubuti, Dr. Ronald Walser—although prominent women, including Dr. Dorothy Height, Dr. Betty Shabazz, Mrs. Rosa Parks, were quick to join on and steadfast in their support for the March.

In September, 1995, Dorothy Leavell, publisher of the Chicago New Crusader newspaper—which had published the Honorable Elijah Muhammad’s “Mr. Muhammad Speaks” columns in the 1950s, before there was a Muhammad Speaks—and president of the National Newspaper Publishers Association, invited me to be a member of a press delegation travelling to troubled Nigeria which was inching toward political chaos under the leadership of Gen. Sani Abacha, who had seized power in 1993.

During a visit in 1994, military forces surrounded a venue in Lagos, preventing Minister Farrakhan from delivering an address. Leading opposition figures were imprisoned, protests in the oil-rich Port Harcourt, Rivers State nearly cut off the country’s main source of income. We were invited to help paint a positive picture for the outside world. We saw. We reported.

As we were leaving the country, I made an impassioned appeal to the government’s diplomatic escorts who had been with my party for the entire trip, that they should pay attention to what was about to happen in the United States, and that if they wanted to put their finger on the pulse of Black America, they should embrace the Million Man March.

The brothers listened politely to my pleas, but seemed unfazed. Our group returned to New York on Oct. 3, 1995, the day the Los Angeles jury acquitted O.J. Simpson of double murder, and for all practical purposes, Nigeria was wiped from the nation’s front-page headlines. But back at home, our attention turned again to the Million Man March.

Perhaps my greatest disappointment was when NPR rejected my commentary about the March. I argued that for the first time in more than 50 years, the “body” of Black discontent at last had a Black “head”—Minister Farrakhan. My editors rejected me. The producer would have none of it. Finally, I was making my case with Ellen Weiss, the executive producer of ATC. The major Black protest marches had never before had a Black “head” I argued. In 1942, my uncle Nate Moreland, a leaguer in California’s Mexicali (Negro baseball) League, arranged a tryout for Jackie Robinson and himself at Pasadena City College with the Cleveland Indians. Neither player made it to the Bigs. Uncle Nate complained publicly that he couldn’t play baseball in this country, but was called to fight in World War II, but he could play in Mexico, where he wasn’t required to fight.

Earlier, A. Phillip Randolph, the genius behind the 1963 March ... Justice was organizing a massive protest in the nation’s capital, until President Franklin Roosevelt and Fiorella La Guardia, the Mayor of New York called him and personally persuaded him to cancel the Black protest because of national security concerns. Because of White influence, the march never happened.

In 1963, I told Weiss, when the March did take place, it was White labor money, and the feelings of president John F. Kennedy which influenced the proceedings more than anything else, even requiring John Lewis to hastily rewrite his speech, backstage at the Lincoln Memorial, so as not to offend the White president.

Then, I said, in 1993, at the 30th anniversary commemoration of the March, Minister Farrakhan—who had spoken in 1983 at the 20th anniversary commemoration—was told he could not speak, after having been invited, because of a letter sent to the Black Civil Rights leaders by Rabbi David Saperstein, of the Religious Action Center for Reform Judaism in a confidential memo on Aug. 13, 1993, just two weeks before the March. “What a devastating blow (a speech by Minister Farrakhan) would be to the solidarity of the coalition supporting the March,” the rabbi wrote.

This I said, was clear evidence that up until 1995, all the major Black protest marches had Whites at the head. “I have to stop you right there,” the executive producer told me. “David is my husband.” It would be nearly six years—after the 9/11 attacks and President George W. Bush’s belligerent saber-rattling in response—before my voice was heard again on NPR.

But I was blessed to trumpet my support for the March a final time in the corporate media. On Oct. 8, 1995, I wrote an op-ed which appeared in The Washington Post. ‘This demonstration for the first time was a ‘Black thing’. It took hold via a new, all-Black infrastructure of financing, organization, and information dissemination,” I wrote.

“Rather than continue to lament that disparity, this march sought to change it by empowering a new grassroots Black leadership. It latched on to the same source of discontent that drove the now-defunct Civil Rights movement: unequal treatment of African Americans. But rather than challenge White leaders for control of the Civil Rights groups that Whites helped found, the Black organizers of this march replaced the integrated head on the Civil Rights movement’s Black body with a Black head.” The stage was set.

And when the sun rose over the U.S. Capitol that Monday, Oct. 16—136 years to the day after John Brown and 21 others, including five Black men and three of his sons attacked the U.S. arsenal at Harper’s Ferry (then Virginia), lighting the fuse of the Civil War which would end in the abolishment of slavery—more than 250,000 men had already assembled there, before dawn, on that brilliant day in Washington, when the fuse was lit, igniting the greatest, peaceful revolution in U.S. history.

It was the beginning of the Third U.S. Reconstruction. It was the beginning of the Third Resurrection of the Nation of Islam. It was the magnificent Million Man March, and I thank Almighty God Allah, that I was there, and that I had seen it coming from a long way off.
Then brothers from the fraternities would come and help us because the Phi Beta Sigma headquarters was headquarters for the Million Man March. Rev. Wilson at his church brothers would help us, the FOI. We were in the streets, in the trenches. The FOI played a major part under the leadership of the Honorable Minister Louis Farrakhan, of course.

After the March, the 10,000 Fearless was formed to make the community a safe and decent place to live. The FOI continued to go out to the streets and spread the word with the mighty Final Call newspaper about the works of the Million Man March.

Also, the March had an impact on Black men in particular. They went back to their cities like the Minister said, they adopted Black children. Those men went back and started adopting Black families. Adoption was real low, that’s real all over the country. They don’t want you to know that but that’s the impact.

Crime went down and they don’t want to give the credit to the Honorable Minister Louis Farrakhan and the Million Man March, but crime went down tremendously if you check it.

The impact on organizations increased, the churches, NAACP, check it.

Families was impacted, when the Minister said go back home and make atonement to your children and your families. That’s real!

Interviewed by J.A. Salaam, contributing writer
OCTOBER 20, 2020

MINISTER FARRAKHAN AND THE GLOBAL IMPACT, PRINCIPLES OF THE MILLION MAN MARCH


Min. Farrakhan and delegation in Ethiopia during World Friendship Tour in January, 1996.


Photos: FCN Archives

AFRICA WATCH
by Jehron Muhammad

“Minister Farrakhan’s delegation included editor of The Final Call at that time James G. Muhammad, now the paper’s contributing editor and former Muhammad Speaks and Final Call editor Askia Muhammad, who at the time was a frequent contributor to the newspaper and also a commentator on NPR and other news outlets. “Not one press release mentioning our work during the tour reporting our actions and work correctly was ever used. It appears there is another plan and another design,” Min. Farrakhan suggested.

While addressing NABJ the Minister discussed his upcoming trip to Libya to receive the “Gadhafi Prize.” “Each year for the last six years there has been a prize offered for the person who has done, in the mind of the Geneva, Switzerland-based committee of nine... the most in their minds for human rights,” he said. “The award is named after a man with infamous reputation like myself. It’s called the Gadhafi Prize,” he said.

Other recipients of the award included: South African leader, Nelson Mandela; former Algerian president Ahmed Ben Bella; the Children of the Intifada and America’s Native Americans due to their struggle.

Min. Farrakhan said during a phone call from Col. Gadhafi congratulating him on the success of the Million Man March the Libyan leader pledged that “he would place the weight of Libya behind the Nation of Islam and our work among our people.”

“At the same time we had requested a license to receive the (monetary) prize we’ve also requested a license to receive a billion dollars or less to aid us in our work in America,” said Min. Farrakhan.

The Million Man March theme went from its 1995 theme of Atonement, Reconciliation and Responsibility to the theme “Justice or Else” in 2015, the 20th anniversary of the original gathering. That theme, which has resonated around the globe, began in February of 2015 at the annual Nation of Islam Saviours’ Day Convention. During Min. Farrakhan’s annual address that year he highlighted European colonial powers and their involvement in the past and current exploitation of Africa and the world’s natural, physical and monetary resources.

The Justice or Else theme, which was initially featured on the cover of a 1960 Muhammad Speaks Newspaper culminated on October 10, where thousands of people again showed up at the Washington Mall. During his Saviours’ Day remarks Min. Farrakhan gave special mention to France and its continued exploitation of the Motherland. Senegalese economist Dr. Ndongo Samba Sylla labeled this exploitation as: “The Invisible Weapon of Franco-African Imperialism.”

After reading off to Black journalists a list of francophone African countries and utilizing France as an example, the Minister read from an article, that mentioned 14-African countries that have been forced by France to “pay a colonial tax.”

“A hoard of cash sits in the Bank of France, billions of dollars in African money held in trust by the French government earning three-quarters of one percent of interest. The African countries under France have got to put 85 percent of their Federal Reserve in the Bank of France and they keep only 15 percent,” Min. Farrakhan read.

This was going on in 2015 and whether this system of exploitation has changed or as Dr. Sylla says just has the “appearance of changing,” is an open debate.

Many who have heard the term “Million” don’t know where it comes from, nor the power the first march represented. The Million March concept has been duplicated in Egypt, Libya, Yemen, Rome, Brazil, India, Argentina, Venezuela and Mexico, Nigeria, Zimbabwe, Sudan, Senegal and South Africa.

Sudanese using the Million Man March theme were returning to the streets to pressure the current transitional authorities and demanding justice for those killed during a massacre, at a camp that promoted peaceful demonstrations outside of the military headquarters. Comedian Desmond Dude, a familiar face on South Africa TV, took on a more serious role as activist in 2008 when he organized the first South African Million Man March against crime in Pretoria. In Zimbabwe in 2016 tens of thousands of youths showed up in support of Robert Mugabe and marched through the streets of Harare. Follow @JehronMuhammad on Twitter.

That (world) trip that I made was the greatest trip made by any Black man in the history of America,” said Minister Louis Farrakhan in 1996 while addressing the National Association of Black Journalists (NABJ). “White folks will not tell that story. Every word I said (while traveling abroad) I got all the film... and we will release it, so you can see how your brothers and sisters all over the world handled me because of the Million Man March and my work in America,” the Minister said, recounting to the Black journalists seated in front of him the impact the massive gathering of Black men in Washington, D.C. had around the globe.

Reflecting on other Black leaders that traveled abroad and had come under the weight of the U.S. government and its intelligence apparatus, Min. Farrakhan said: “When you saw (W.E.B.) Du Bois and they took his passport, and they wanted him to register as a foreign agent…” he said. He also explained similar instances happened to Malcolm X, Marcus Garvey and Paul Robeson. Raising his voice emphatically, Min. Farrakhan said, “call the list!” as he began discussing the price Black leaders, including Martin Luther King, had to pay for efforts to unite the struggles of African Americans with the struggles of oppressed people around the world.

This year marks the 25th anniversary of the historic Million Man March. On that day nearly two million Black men gathered, surpassing the 1963 March on Washington’s estimated 250,000 who gathered to hear Dr. King give his historic “I have a dream” speech. On that day many religious, institutions and national and community-based organizations, celebrities and politicians, across the spectrum of Black America came together not only for a one day affair but to build “what many saw as a movement directed toward a future renaissance of the black race,” noted blacklist.com.

While receiving the National Newspaper Publishers Association (NNPA) 1995 “Newsmaker of the Year Award,” at the National Press Club in Washington, D.C., Min Farrakhan said that he’d continue in his efforts to make connections around the globe and criticized the U.S. government and the media for misrepresenting the nature of his global tour he embarked upon after the October 16, 1995 gathering.

While at the Press Club thanking the Black press, he scolded mainstream media for its lack of reporting, “and because of the ugly things that have been said in the (mainstream) media.” He said to the Black newspaper publishers in the audience that he “personally feel it is my duty to come to you and explain to you my actions and my words.” The Minister continued, “So you may know I never betrayed your confidence, your support, or your love. But to the contrary, I built upon what we did (at the Million Man March) to establish in countries across the earth a worldwide day of atonement, reconciliation, and responsibility,” which was the theme of the March.

Min. Farrakhan’s delegation included editor of The Final Call at that time James G. Muhammad, now the paper’s contributing editor and former Muhammad Speaks and Final Call editor Askia Muhammad, who at the time was a frequent contributor to the newspaper and also a commentator on NPR and other news outlets. “Not one press release mentioning our work during the tour reporting our actions and work correctly was ever used. It appears there is another plan and another design,” Min. Farrakhan suggested.

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Million Man March
Continued from page 11

school history class.”

And, he remains his brother’s
keeper.

Student Minister Abdul Haleem Muhammad, Southern Regional representative of the Nation of Islam, never let the Local Organizing Committee formed to make the March as a success go. He saw a harbinger of the March in April 1994, when he and Muhammad Mosque No. 45 brought the Minister to town to speak. In the end, the “Let Us Make Man” message was delivered at Pleasant Grove Missionary Baptist church, under the leadership of Rev. Charles L. Jackson, he said.

“The Houston Police Department estimated the crowd around the church as 35,000 men; they were all over the streets and the freeway. They were everywhere. And only 15,000 could fit in the building, and there wasn’t one fight or towed car. There wasn’t any pushing and shoving, and we had men stuck in every nook and cranny of the church,” said Mr. Muhammad. Minister Farrakhan’s message was broadcast live over radio station KYOK, and men who were strangers sat in cars listening to the broad-cast. As the men stood in line at the church, women were outside cheering them on with posters, beating drums and tambourines, he recalled.

Since the March, he has completed his Ph.D. in Urban Planning, hosts a radio show and keeps collaborating with others in the battle for Black freedom, justice and equality.

“Operational Unity” connects the National Black United Front, the mosque, Community Center (Self-Help for African People through Education), Ta-Seti African Historical Center, the Houston Shrine of the Black Madonna, and Haitian American Ministries.

“We have to revive that spirit of the Million Man March, but some of us never lost it,” said Min. Haleem Muhammad. “The Minister told me not to let the LOC die, and I never let my LOC (Local Organized Committee) die.”

Houston-based Kofi Taharka, national chairperson of the National Black United Front, remembers and honors the contribution of NBUF “chairman emeritus and holy egun (ancestor) Dr. Conrad Worrill.”

“The National Black United Front (NBUF) played a major role in the organization of and mobilization for the Historic Million Man March. NBUF chapters across the country spent many long hours working with various formations in the Local Organizing Committee structure. Additionally, a number of representatives of their organization contributed to the national planning both in Chicago and Washington, D.C.,” said Mr. Taharka.

“The day of the march was euphoric and gratifying to those like NBUF who really worked our tails off to make it a success. It is extremely important for the true history how this day came about to be told, lest future generations think it happened with a blink of an eye. Brother Minister Farrakhan was the only person with the stature to make that call and get that diverse response. The power structure seeks to white out this gathering from the annals of history. Why? Because the messages and organizing wasn’t sanctioned by them. The Million Man March shows us what is possible when we push towards a common goal. The LOC format remains a viable organizing model in 2020,” he added.

Local Organizing Committees were groups formed in cities and towns to promote, support and build unity for the success of the March and Black progress. They were open regardless of political, religious or other affiliations as part of a wide coalition.

For Shahid Muslim, director of the Chicago-based Coalition for the Remembrance of Elijah Muhammad (CROE), telling the story of the March is core to what the archives and information center does. It broadcasts online and cable systems around the country carrying the message and history of the Hon. Elijah Muhammad, patriarch of the Nation of Islam. CROE also holds classes and screenings of rare videos and events at its headquarters on the city’s South Side.

Everybody came to hear Min. Farrakhan, said Mr. Muslim.

“The Million Man March, it was great. You had never seen as many Black men in your life in one spot. Everybody was just talking, smiling at each other; ‘where you from, brother? ’Where you from, brother?’ he recalled.

Minister Farrakhan’s call and leadership was so powerful that some news channels refused to air it, he added. CROE, formed in 1987 by co-founders the late Munir Muhammad, Shahid Muslim and Halif Muhammad, seeks to fill the void and offer an independent Black voice. Munir Muhammad dedicated over 30 shows, as part of CROE’s television programming, to the Million Man March.

Some took to social media to share their appreciation for the Million Man March and its impact 25 years later, “I was in the military at this time,” wrote Walter Jackson. “Some of my brothers heard of Min. Farrakhan, and others haven’t. Prior to the MMM I would allow those who never heard of Min. Farrakhan listen to the cassettes I had onboard ship. After a year later, many would inquire more about Min. Farrakhan. Right before the MMM I was intrigued to see how many were brothers were able to defy their commanding officers not to participate and about 100 of us went anyways. After the Min. delivered his message at the MMM my brothers were active in doing great works in the Black community, and spreading the teachings of The Most Hon. Elijah Muhammad.”

Dinah Harris wrote on Facebook, “Day of Atonement: This is the origin of Black Lives Matter movement. Though the vision tarry it shall come to pass. The baby is born. I remember the birth all too well. I cried during the labor. I remember the climate. I witnessed nature saying, ‘this is my beloved child whom I am well pleased with.’ I remember my local publication ‘Unity In The Community’ birthed out of the spirit of the Million Man March.”

Others went back home and made life commitments, started businesses, scholarships and even became educators because of the word heard and their word given at the Million Man March.

“I came home with a mission to step up to be a better man to our women, and then proposed to my girlfriend who is now my wife of 23 years and counting,” said Hidden Scroll on Facebook.

“I learned how to be a father, husband, brother, and son. I learned how to give back to a community that I had only taken from. I learned individual responsibility and how it ties into collective accountability. In short, I learned how to conduct myself as a man,” added Sidney Johnson online.

Shuan Lovett posted, “I Was There Bro And Besides All The Celebrities That Was There!!! The Honorable Minister Louis Farrakhan Message Of Being Responsible For Your Actions And #Atonement Has Helped Me Navigate Life!!!! #APDTA.”

David Bass Dancy, shared on Facebook, “I made some strong spiritual connections that last to this day ... it was a day of unity ... a day of reflection ... a day of pride.

Some shared they promised never to call a Black woman the “b-word,” a part of the pledge, and honored their word. The lessons about atonement and reconciliation also remain valuable and useful to many who came to the March.

Abdul Sharrieff Muhammad, who was Supreme Captain of the Nation of Islam in 1995, is the NOI Southern Regional Minister based in Atlanta. Five years ago, the Minister called for 10,000 Fearless to stand between the guns and drugs and make Black communities safe and decent places to live at the Million Man March 20th anniversary in Washington, D.C.

He, and others, went to work and have been pursuing that specific assignment since that call was given. “We have the headquarters of the 10,000 Fearless of the South here in Atlanta. We also opened up The People United for Change, a nonprofit organization we have that we feed the people. Every day we give them clothes, we give them food, shoes. We have those centers set up around the Southern Region and across the country now. We are feeding the people every day, wholesome food. Some of it is cooked but most of it is dry goods. We are feeding the people over a million pounds of food a month,” said Min. Sharrieff Muhammad. “Lastly many men have stepped up and accepted responsibility for their families after the Million Man March. More families are together today because of the March,” he added.

Abdul Rasul Muhammad, general manager for The Final Call newspaper and video ministry, said, “The Million Man March put the Nation of Islam and our beloved Minister on a bigger, international stage than he had already been blessed to be on. The Million Man March opened up the eyes of the people all over the earth who watched this via satellite, via internet by God’s grace and mercy and it is a day I will never forget.”

“Twenty-five years later, we thank Allah (God) for we have grown much, for we have experienced much. We have seen much and many, many, many lives have been saved of our Black brothers and sisters Black, Brown, Red, Yellow and even White as a result of the Honorable Minister Louis Farrakhan standing on that platform in Washington, D.C. delivering a message of atonement, reconciliation and responsibility,” he said.
Twenty-Five Years Later: REFLECTIONS ON THE MILLION MAN MARCH

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lion Man March and Day of Atonement.

Men at the March took a pledge to be better fathers, better men, community and world builders, respectors and protectors of their women and children and non-violent with one another, except in self-defense.

We registered people to vote and studies found an additional 1.7 million Black men participated in 1996 national elections and decided the outcome of that election. They were motivated and inspired by the Million Man March. Black organizations, churches, mosques and synagogues increased membership as I asked the men to go home and join an organization involved in our struggle and a house of worship of their choice. I thought for the whole, acted for the whole of our people and everyone benefitted. In my suite, I was asked by the bishop of the AME Church whether I was going to proselytize my faith. I gave that bishop my word that every church would benefit, every mosque would benefit, every organization would benefit. SCLC had to hire staff because of the increased number of people joining. But the SCLC, the NAACP, the National Urban League, the All African People’s Revolutionary Party, the Nation of Islam and the World Community of Al-Islam under Imam W.D. Muhammad and other groups benefitted.

I thank Allah (God) for the medical students and doctors from Howard University Hospital, who came out under the direction of Dr. Abdul Alim Muhammad and attended to those who needed assistance.

Though it was a gathering of men, never has an event taken place that honored women as women were honored on the day of the Million Man March. Look at those women that were on the rostrum. Look at those women who spoke. Look at the woman who was the mother of that March, Dr. Dorothy Height, a legendary leader in the civil rights struggle. Mrs. Rosa Parks, Dr. Betty Shabazz and daughter Ilyasah Shabazz, humanist and poet Maya Angelou, Coretta Masters Barry, Atty. E. Faye Williams, Mother Khadijah Farrakhan of the Nation of Islam, Mother Tynnetta Muhammad, wife of the Hon. Elijah Muhammad, Mrs. Jesse Jackson, Jr. Rev. Barbara Skinner, C. Delores Tucker, Black nationalist matriarch Queen Mother Moore and Dr. Delois Blakeley and then 10-year-old Tiffany Mayo participated or spoke at the Million Man March. Sen. Carol Moseley Braun, Rep. Cardiss Collins, and Rep. Barbara Rose Collins were among political leaders at the March.

The day was so magnetic, it brought to Washington the top Black politicians in the country, the top preachers in the country, the top artists and the top sports figures. All came with the same mind seeking the rise of our people from a condition 400 years under our enemy had produced.

No one was limited who spoke that day. The Rev. Jackson asked me: “How much time can you give me?” I said to him, “I cannot give you a time limit. Go and speak until you are finished.”

The speeches of others were stopped as the men on the Mall chanted that they wanted to hear Farrakhan.

Some of my words October 16, 1995 were mocked by some. I said the Washington Monument is 555 feet tall and the obelisk is a 1. It represents 1555, marking the time of our entry into this country. All those things I mentioned, using numbers, symbols, scriptures and prophecy, look at them then now. My message is pregnant with even more significance today.

Allah (God) guided me. We closed in prayer and we had our Christian family close in prayer. A brother sang the song, “To God Be the Glory.” He asked me if he should sing a part where it says, “with his blood he has saved me.” I said, “don’t miss a word.” The words in that song refer to Jesus and I knew it was talking about my Father, the Honorable Elijah Muhammad.

People were also moved by my words, words from a man the enemy called a hate teacher. The man they called an anti-Semite. The man they said ugly and false things about was the man that Allah (God) guided to give us the greatest day in our history. We never spoke negatively of any group. I lifted us a people, regardless to our differences, or sexual preferences. This was a day when all of us were lifted.

The Satanic mind was around us but we gave it no quarter. They were ineffective. They were working, but they were ineffective.

But after the March was over, the opposition intensified. Many Black pastors who allowed me in their churches building up the March, when I wanted to come back to their churches and thank them, they would not let me in. The word was out that the Minister was the anti-Christ.

The enemy was now focused on me. It’s 25 years later. I am older, I was poisoned, I was at death’s door three times, but the enemy did not get me. They have had 25 years to do what they wanted to do, to destroy my name, my reputation and attack every thing that I tried to do of good to link us to our struggling people in the world.

The enemy said I went “grubbing from money” when I went on a World Friendship Tour after the March. I never asked anyone for money, but I was treated like a Head of State during my travel. The people of the world had seen what they had never seen before. The late Libyan leader Muammar Gaddafi wanted me to join the Mathaba, which was the revolutionary unit of the Libyan government and people. Brother Gadhafi told his people to leave me alone and that I already had an agenda and didn’t need to be given one.

I had told him from my lips, “I am a revolutionary, but not that kind. I will produce a revolution in America with the Bible and the Qur’an, not with a gun.”

Brother Gaddafi saw the March; he was glued to the television the whole day. He found me in the evening, called me, and offered us a billion dollars to support our rise. Do you think Satan was happy over that? He saw a man that loved his people.

The day was perfect in a spirit exemplified by those present, showing what we could bring into existence as everyday behavior for us as a people. That day frightened our enemies to the degree that Mayor Marion Barry, not out of fright but out of love and his wife and those with him, closed D.C. government down.

Congress, both sides of the aisle, took the day off. They closed the doors of the Supreme Court and the president left the city.

So, on October 16, 1995, the capital of the greatest nation on earth and in the history of the last 6,000 years became the capital of Black America and Black people in the world. It was a day of tranquility, peace and contentment of mind never before seen in America. No crime was reported in the city of Washington that day. And if they checked, crime was down all over the country because Black men were not in the streets. They were at home in front of the television watching their brothers standing strong on the National Mall. That day frightened the enemies of our unity and the enemies of our rise. But it fulfilled the desire of Black men and women to see a day like we had never seen before. It was also a clear sign to those with the mind and mission of the late FBI Director J. Edgar Hoover that the Messiah their Counterintelligence Program was designed to prevent from appearing evidently had appeared, has appeared, and is present. His presence and the spirit of God permeated the crowd.

The federal government spent millions of dollars to prevent the rise of a “Black Messiah,” who could unite the Black nationalist element and movement. They feared the nationalist element, not so much the civil rights groups, but all were present on that day.

That day in Washington, D.C. affected the world and was a sign from God that the One that the world has been looking for is present.

So, the government didn’t have to wonder about who to focus their attention on to destroy. After October 15, 1995, it sharpened its attack on the Nation of Islam, its leadership, Black people in general, and Black Muslims in particular.

The words that God inspired me to say have more value today than 25 years ago, when those words were spoken. They have more meaning, carry more power and more life today because practicing the principles that God brought through us that day will lead to a new and better people, a new and better America, a new and better world. It started from the capital of the United States of America on the Mall where we were once...
sold as slaves.

Four-hundred years later, we were on that Mall offering the highest level of civilization to our people, to America and the world.

The enemy’s aim is to make sure a day like that never happens again. Not to think of such spirit and behavior becoming the modus operandi for all of us every day of our lives. They don’t want to see that again. They said the message was great, but the Messenger was not the right Messenger. Allah (God) says in the Qur’an that He knows best where to place His message. He placed that message in me on that day as a guiding principle to go forward in that spirit. That’s why the cry went out, “Long, live the spirit of the Million Man March!” I thank all who helped make that day possible because it wasn’t made by one man or two men or 10 men. It was made by many who came together to prove that if we could do it for one day, we could do it for one year. We could do it for the rest of our lives without the interference of the Satanic mind. And even though the Satanic mind was looking for an opening that day, the Mind and Spirit of God ruled that day.

As long as we stay in the spirit of Atonement, Reconciliation, and Responsibility, the mind of Satan will die a natural death among us.

I thank Allah (God) for allowing me to live to see a day when what He gave me to speak 25-years-ago would reinvigorate a people who have been beset by Satan on all sides that such a day and such a spirit would never happen again. But not only will it happen again, it will be the order of the day, the week, the year. Not only for us, but for people all over the Earth moved by the Word that God gave me for all human beings.

I didn’t get to experience the Million Man March. I was in a room in the U.S. Capitol as the others spoke. As I came down the stairs to the call of my son Mustapha who introduced me, I felt like a leaf being blown by the wind not knowing where it would land. I was being carried by a spirit and a power so much bigger than me.

I thank those who are honoring that day because they are honoring the best of ourselves. I was motivated by concern about movies that had portrayed Black youth in a very savage state throughout the cinemas of the world so that if and when government attacks came against us, or a genocidal plot was unleashed against us, no one would care. We were being cast as the Achilles’ Heel of a great nation.

I wanted to do something to show Black youth were not what Hollywood said we were. God blessed us to show Black America was not what we had been made out to be on the silver screen.

So, I thank all those who wanted to do something to celebrate the silver anniversary of the Million Man March. I thank Melody Spann Cooper and TV One and who decided to replay the video of that day and all who decided to host events, documentary screenings, activities and meetings to discuss and bring that day back to us. Many people made that day successful and all of us shared in the victory.

I asked the people not to bring weapons on the Mall. I never paid for one Black person to make it to Washington. I said this was a Day of Sacrifice and we had to pay our own way to show God we were sincere in our desire for atonement.

It is a day to celebrate, a day to honor what the children of slaves did for that one day. It is a sign of what we will do every day in the future.
the Minister in Washington following my National Press Club announcement and asked him to speak at the summit,” Mr. Moss continued. “I knew he was the voice of our time. The problem with people today is their failure to recognize that voice. If you don’t open your eyes and ears, see and hear. It’s hard for people if your ego is in the way, if you are jealous and envious, you won’t recognize the greatness of that individual.”

“You can criticize and say whatever you want; God blessed a man to call that many people to come in peace, and they all came on his voice. Only God could have blessed him to do it and then give him everything that he needed, including the vision and army of volunteers to make it happen,” said Mr. Moss, who remains an activist and advocate for young people. “On the way from Minnesota on the road running into lots of brothers and everyone asking, ‘are you on the way to the Million Man March?” It brought tears to your eyes to see the brothers stepping out of all the buses and campers and running into each other. There was only one question, ‘are you on the way to the Million Man March?’

“It is particularly important that we not only remember it but do our very best to revive the spirit of the Million Man March when we consider we were able to do the impossible of bringing together all of the various segments of our community,” said the Rev. Willie Wilson. He was co-chair of the Washington, D.C. Local Organizing Committee. “We had professional associations, fraternities and sororities, Christian and religious denominations, other religions the Nation, orthodox Muslims, labor unions educators some of the mothers of the race, Dr. Dorothy Height, Rosa Parks, Maya Angelou. It was a miracle that once Brother Minister made the call, it was able to come together against stiff opposition.”

“My question is, why did God give us such a miracle? And my answer is He showed us that indeed above and beyond all of the religious differences, organizational differences that we can come together. Reviving that spirit is what we need at this time in our history in this country. We need to unify now more than ever, and I say the Million Man March showed us that it could be done,” added Rev. Wilson, who was also pastor of Union Temple Baptist Church at the time.

“On that day, Monday, October 16, 1995, there was a sea of Black men, many who stood for 10 hours or more, learning, listening, fasting, hugging, crying, laughing, and praying. The day produced a spirit of brotherhood, love, and unity like never before experienced among Black men in America. All creeds and classes were present: Christians, Muslims, Hebrews, Agnostics, nationalists, Pan-Africans, civil rights organizations, fraternal organizations, rich, poor, celebrities, and people from nearly every organization, profession, and walk of life were present. It was a day of atonement, reconciliation, and responsibility. More than a million Black men gathered in Washington, D.C., to declare their right to justice to atone for their failure as men and to accept responsibility as the family head,” said the official Nation of Islam website.

But it wasn’t a walk in the park. Downtown businesses were shuttered, Congress shutdown, President Clinton, who left town the day of the March, joined others in trying to “separate the message from the messenger,” and force rejection of Min. Farrakhan. Neither the NAACP nor the National Urban League endorsed the March. Several other civil rights groups came on board weeks before the March happened, though their members and local chapters had already joined the effort.

There was also White fear about what could happen as the day of the March drew near. The level of organizing and mobilizing leading up to the Million Man March was almost unbelievable said Abdul Sharrieff Muhammad, who was Supreme Captain of the Nation of Islam at the time. He spent six months in Washington, D.C. prior to the March working.

“We didn’t even get the permit until almost the last minute,” Min. Sharrieff Muhammad recalled.

“We had to meet with every level of law enforcement in the United States,” he said. “From police to military, they wanted us to know that the National Guard were deployed underground and were ready to deal with the crowd if things got out of hand.”

Not only were there no reports of violence at the Million Man March, or in the city, the National Mall was left as clean as the men cleaned up as they left.

A lawsuit was filed when the National Parks Service put March attendance at the ridiculously low number of 400,000 people as the official count. A lawsuit from March organizers followed and Farouk El-Baz, director of the Center for Remote Sensing at Boston University, did a study that showed the March had drawn between a little less than 900,000 to 1.1 million people.

Organizing yesterday, lessons for today
Joseph Certaine was managing director of the city of Philadelphia and a vital member of the Philadelphia LOC.

“I think it is important that we recognize the 25th Anniversary. I think a lot was done to push the March from the memory of Black folks, and I think the mainstream media did it,” he said.

“I don’t think the Minister was ever recognized for the event that he mobilized and pulled off, and I really believe a lot of the brothers that attended have honored their pledge, but they haven’t done it publicly. I know that a lot of brothers who took the pledge meant it and have honored the pledge in the 25 years since that great event,” he said.

The Million Man March Pledge was a major part of the day. Repeating words first recited by the Minister, the men assembled thundered out a commitment to be better men, better husbands, community and world builders, peacekeepers and respecters of their women and all women.

“It was one of the most magnificent things to happen in the 20th century for these USA,” said Student Minister Rodney Muhammad of Philadelphia’s Mosque No. 12.

“The character of the March which was to not place demands on anyone but ourselves and not to hold expectations of any favorable outcome beyond ourselves and to present ourselves before our God. I think the character of the March escaped many people about why it was done and why it was done the way it was done,” he said.

The March was held on a Monday, participants were told to sacrifice to get there, not rely on others, to come unarmed, to come with a serious mind and to present their bodies as a willing sacrifice before God. They were to forego school, work and business to participate. Everyone had to give up something and Oct. 16 was declared a Holy Day of Atonement and Day of Absence—no school, no work, no sport, no play—from a society that had devalued and oppressed Black people. Though the March had an important social and political impacts, it was built on a spiritual foundation that called for a reconstruction with God Himself.

“We were not marching because we were outraged, demanding something. Generally, our marches have been designed to go before White rulership to place a demand or level some request,” Minister Rodney Muhammad observed.

“And because none of these were involved, the March was more introspective. That was the beauty of the moment, and once we did it, people experienced something that they had never experienced. This March had a real impact on us looking at ourselves like men.”

He also followed the March outcomes closely: “1.7 million Black men registered to vote. Crime went down; within two weeks, 25,000 applications went in for Black adoptions according to the NABSW (National Association of Black Social Workers).”

On Friday, Oct. 16, the 25th Anniversary will be celebrated, and its impact has not been lost nationwide.

Indeed, the commemoration started in earnest during the pandemic summer of 2020 in Columbia, S.C. Thousands gathered on...
Long live the spirit, and purpose, of the MILLION MAN MARCH!

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Sunday, June 14, for a “Million Man March for Racial Justice.” It was a kind of reenactment of the original March. Participants were asked to come dressed in suits and ties, a style emblematic of the men of the Nation of Islam.

It was organized by ROAN Media Group (Rise of a Nation) member Leo Jones. He told The Final Call coverage of nationwide protests after the killing of George Floyd had, at times, shown Black men in a negative light.

It was time to shift the focus away from rioting and back to the message about justice as Mr. Floyd died in police custody as a Minneapolis police officer, who was later charged with murder, sat with his knee on the Black man’s neck for almost nine minutes.

“So we decided to use the Million Man March as a model to help change the narrative about how we were being perceived in the media,” Mr. Jones said. “We collaborated with the Nation of Islam here in Columbia and received their blessing. We wanted to show who the Black man is; we wanted to register folks to vote and ultimately spread the Black dollar’s importance amongst our community. So at the end of the March, where 4,000 people participated, we raised $10,000 and registered over 1,500 people.”

A protest was held Oct. 3 in Annapolis, Md., to remember Black lives lost to police brutality and mark the 25th anniversary.

Community members seeking change stood as one. The message being sent home with them was simple. “To call on men once again to take their rightful role as leaders in the community to address the issues impacting our community,” organizer Carl Snowden of the Caucus of African American Leaders told the media.

All lives matter has been stated previously, but what’s happening is Black men and women are dying on the streets of America and the reason people have raised the issue Black Lives Matter is to help change America all Americas—regardless of their race, gender, nationality or religion—will be both respected and protected,” Mr. Snowden said.

In Boston, the Union of Minority Neighborhoods for Black Men’s Advocacy Day, State Rep. Bud Williams, and other partners are planning a day of inspiration, brotherhood, and agenda-setting through a virtual event.

“This year’s event will be in the spirit of the 25th Anniversary of the Million Man March and will be held on Wednesday, October 14 to recommit to making a difference in our communities, our families, and build fraternity amongst ourselves as Black men,” the group said.

Mathew Parker, who helped organize the event, was a teenager at the time of the original March. “We felt it was important to commemorate the March because if you don’t know where you have been, you won’t know where you are going,” Mr. Parker said. “I was 14 at the time of the March, and it had an impact on me through mentors and elders. Now we are at a time where we need strong Black men to stand together. I see the power in us being able to build and work together. The notion of accountability, brotherhood, and speaking for ourselves and the community—that spirit is essential.”

For the past 25 years, the Baltimore, Md., Local Organizing Committee has held a sunrise prayer service and breakfast to commemorate the historic March, said organizer Ertha Harris. This year’s event will be held on Oct. 16 in Druid Hill Park at 6 a.m. “Breakfast will take place at the Arch Social Club at 8 a.m.; then all men will meet and greet for dinner at the Garage 6 W Layette Street,” she said. “Men of the March: Before, During, & After,” a documentary film commemorating the Million Man March, will also premiere on Oct. 16 at Art Social Club, 2426 Pennsylvania Ave. in Baltimore. Doors open at 8 a.m.,” she said.

Created and directed by AmenRa Darby of Black Nerds Production and Ms. Harris, one of the co-chairs of the Baltimore LOC, the film features members of the organizing committees, attendees and supporters dispelling the myths “tainting its legacy and reclaims the agenda of the March by sharing untold stories about their lives before the March, during, and after.”

The annual sunrise prayer honors sunrise on Oct. 16, 1995, as “God revealed the majesty of one million Black men coming to-gether in unity and harmony,” said Ms. Harris.

Ron Moten said of Don’t Mute DC plans to use Oct. 16 to “Crank the Vote,” through collaboration with go-go artists and mark the 25th Anniversary of the Million Man March with the Backyard Band performing on a flatbed truck. “The music is high energy and provocative, so it keeps the people engaged in the protest,” Justin “Yaddiya” Johnson told a D.C. alternative newspaper. His “Long Live GoGo” has organized mobile musical protests. The event begins at D.C.’s Howard Theatre and ends at Black Lives Matter Plaza downtown. “Crank the Vote is educating Black people why they must get out and vote and hold elected officials accountable,” Mr. Moten said. “It’s time for America to atone for its treatment of Black people.”

In Kansas, The Topeka Capital-Journal reported, “Farrakhan’s mission for the Million Man March was clear: he sought to promote community, unity, and family values among African Americans. That historic March was the inspiration for an event being held in Topeka on October 17, just one day after the 25th Anniversary of the Million Man March.”

“The local event is being organized by Topekan Lisa Davis. Since she couldn’t hold it exactly on the March’s 25th Anniversary, she is calling the event ‘Spirit of the Million Man March.’ Ms. Davis has partnered with the NAACP Youth & College Division, IBSA Inc., New Mount Zion Baptist Church, Black MentoUs, and Topeka Family & Friends Juneteenth Celebration to put on the Spirit of the Million Man March. The event will take place from noon to 3 p.m. on October 17.”

Min. Arif Muhammad stressed that the March was based on atonement and reconciliation and the Million Man March Pledge and should not be forgotten. “Remember the men were asked to take a pledge, so the pledge lives going forward, that pledge is still alive today. Now we must redouble our efforts,” he said. “That day was declared a Holy Day. The pledge was action items for us to commit to benefit our community. Of course, the eight steps of atonement came from Rev. James Bevel. He brought the theme of atonement for the March. So, these are the critical action plans that came from the March, and they still resonate today.”

“The March showed that Black people could get together. The March took us to a whole new level,” said Dr. Ray Winbush, a Morgan State University professor. “It showed we could raise our own money; we can do for self. Unity is the primary thing that we need to do now, and the MMM showed us we could do it.”

“I was in Nashville at the time the call was initially made. People scoffed at the idea that one million Black men could get together. They thought it was impossible and insane. We can organize a whole world of Black men to do anything that we want to do. It is now more important than ever, and hopefully, with us looking at the echo of the Million Man March, it will rekindle that thinking for the current and new generations,” Prof. Winbush added.

(J.A. Salaam and Final Call staff contributed to this report.)
With the Lincoln Memorial in the background, West Coast members of the Nation of Islam gather on the Mall in Washington Monday, Oct. 16, 1995, for the Million Man March. Photo: AP Photo/Steve Helber

West Coast members of the Nation of Islam gather on the Mall in Washington, Monday, Oct. 16, 1995, prior to the start of the Million Man March. Photo: AP Photo/Steve Helber

Singer-songwriter Stevie Wonder addresses the Million Man March, Monday Oct. 16, 1995 on Capitol Hill. Photo: AP Photo/Doug Mills

Radio host Donnie Simpson was at the 1995 Million Man March. Photo: Haroon Rajaee

Brother of the Hon Elijah Muhammad at Million Man March. Photo: Ruth Muhammad

Photographer Howard Bingham captures scenes from the 1995 Million Man March. Photo: Haroon Rajaee

Participants in the Million Man March await the speakers in the Million Man March, Monday Oct. 16, 1995 on the Mall in Washington, D.C. Photo: AP Photo/Doug Mills

Singer and actor Isaac Hayes. Photo: Monica Morgan

Black men smile and upbeat at the Million Man March. Photo: Monica Morgan

From left: Minister Ishmael Muhammad, Rev. Jesse Jackson and Leonard F. Muhammad. Photo: Monica Morgan

In this Monday, Oct. 16, 1995 file photo, members of the Nation of Islam march toward the Capitol in Washington. The Washington Monument is at background right. Photo: AP Photo/Greg Gibson

Participants in the Million Man March await the speakers in the Million Man March, Monday Oct. 16, 1995 on the Mall in Washington, D.C. Photo: AP Photo/Doug Mills

Participants in the Million Man March await the speakers in the Million Man March, Monday Oct. 16, 1995 on the Mall in Washington, D.C. Photo: AP Photo/Doug Mills
Black women played a major role in making the 1995 Million Man March a success. The activists and leaders mobilized in cities around the country, encouraging husbands, fathers, brothers, uncles, sons, cousins, nephews, and friends to go to Washington, D.C. Women also spoke and were honored at the Million Man March, seated on stage, starting second from left are Black nationalist matriarch Queen Mother Moore and Dr. Delois Blakeley; a caretaker and Mrs. Rosa Parks; Karriemah Muhammad; Shirley Muhammad and Nation of Islam first lady Khadijah Farrakhan of the Nation of Islam. Among women seated on the second row are Ilyasah Shabazz and her mother, Dr. Betty Shabazz, . Dr. C. Delores Tucker, national chair of the National Political Congress of Black Women. Among prominent Black women who endorsed the March were Dr. Dorothy Height of the National Council of Negro Women; Mother Rosa Parks; Cora Masters Barry, Dr. Maya Angelou, Rev. Barbara Skinner of the Skinner Farm Leadership Institute; Wilma Harvey, president of the District of Columbia School Board; Dr. Louise White, a longtime activist; Marianne Niles a D.C. official; Attorney E. Faye Williams, a March co-convener; Dr. Mabel Phifer, president of the Black College Satellite Network; Dr. Niara Sudarkasa, president of Lincoln University; Nadine Winters, former D.C. council member and Marilyn Merry, president of the D.C. Council of Labor Union of Women. Many of these women spoke and hosted parts of the Million Man March program. Photos: Monica Morgan
From left: Supreme Captain Abdul Sharrieff Muhammad, Min. Farrakhan, D.C. Mayor Marion Barry, Leonard F. Muhammad and Assistant Supreme Captain Mustapha Farrakhan with a framed photo from the Million Man March. Photo: Ruth Muhammad.

Jibril Muhammad, longtime follower of the Honorable Elijah Muhammad and companion and aide to Min. Farrakhan. Photo: Final Call archives

Men at the gathering were so excited and overwhelmed they climbed on light poles just to see. Photo: Andrew Innerarity/AP photo

Photographer Monica Morgan documented the historical gathering and shot many iconic photos from the day.

The Rev. Benjamin Chavis, center, executive director of the Million Man March, talks to reporters during a news conference Oct. 13, 1995 in Washington to discuss the Million Man March. Photo: AP Photo/Tyler Mallory

Throngs of Black men converged on Washington, D.C. at the call of Min. Farrakhan for the Million Man March. Photo: AP Photo/Doug Mills
What The Muslims Want

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

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

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

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

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

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

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

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

8. WE BELIEVE in justice for all, whether in God or not; we believe as others, that we are due equal justice as human beings. We believe in equality—as a nation—of equals. We do not believe that we are equal with our slave masters in the status of “freed slaves.” We recognize and respect American citizens as independent peoples and we respect their laws which govern this nation.

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

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

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

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

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

What The Muslims Believe

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

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

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

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

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

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

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

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

Under such schooling system we believe we will make a better nation of people. The United States government should provide, free, all necessary textbooks and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self-respect.

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

We do not believe that America will ever be able to furnish enough jobs for her own millions of unemployed, in addition to jobs for the 20,000,000 Black people as well.

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

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REIGNITING SPIRIT OF THE MILLION MAN MARCH

On the 25th anniversary of historic gathering of Black men on Capitol Hill, discussions, gatherings, broadcasts retell March story and issue call for renewed action for progress. COVERAGE BEGINS PAGES 2, 3
The National African American Leadership Summit celebrated the 25th Anniversary of the Million Man March with three days of events that highlighted “Why We Marched,” “Organizing the March” and “Living the Pledge.”

“We did this March ourselves and what happened has never been documented properly,” said Rev. Mark Thompson who moderated each evening. The sessions were live-streamed on millionmanmarch25.com.

For viewers, each night was a stroll down memory lane and an intimate look at what happened behind the scenes of the largest gathering of Black men in history. The Honorable Minister Louis Farrakhan of the Nation of Islam called for a million men to come to Washington, D.C. with a theme of atonement, reconciliation, and responsibility. Nearly two million heard the call and responded on October 16, 1995. The three days of reflections aired October 14, 15, and 16 and included March organizers, supporters, and those impacted by the historic gathering.

Min. Farrakhan was a surprise guest, October 16, on the program “Living the Pledge.”

“It was one of the finest examples of community help, leadership help and I don’t know who to single out except to say as the Qur’an always uses the soft pronoun we,” the Minister explained, speaking about the book of scripture, the Holy Qur’an. “Who can say I’ with such a magnificent example of the power of us. So, we say we by God’s grace we gave the world a glimpse of what heaven looks like,” said Min. Farrakhan.

“God gave us a victory that day when Mayor (Marion) Barry closed down the city government, Congress, both houses closed down and the Supreme Court shut its doors. The president of the United States left the city to go to Austin, Texas, to deliver a speech on civil rights. The whole city was in the hands of Black men and women from early the night before to the end of the day on the 16th. Washington, D.C., the capital of the greatest nation in the history of the present world became the capital for Black America and we were in charge,” the Minister continued.

“There was only one arrest that day. We, who they looked at as savage, or uncivilized, the army was placed underground in case something crazy happened. The whole world became shocked at the level of civilization that we as a people displayed to show the entire world.”

Held on a Monday, the Million Man March was a day filled with love and affection for brotherhood and the Black family. It was one of the most diverse gatherings of Black organizations that represented the needs and concerns of every aspect of the Black community.

Unlike other marches, Blacks organized this march. It was held on a Monday, everyone had to pay their own way to D.C. and there were no corporate sponsors to filter what the speakers had to say. They were free to say what they wanted.

“The strength of the Million Man March (MMM) was in the local organizing committees known affectionately as the LOCs,” said Rev. Benjamin Chavis, Jr., National Director of the MMM. “There were over 300 and the sacrifice and courage of the national office of Phi Beta Sigma Fraternity also showed our strength. When we own our own institutions, we have the freedom to fight for freedom,” said Rev. Chavis, who today is president and CEO of the National Newspaper Publishers Association, the Black Press.

“The organizing for the MMM has never been before. We prayed and God answered our prayers. Organization takes structure. This took us reaching the diversity of our community,” he said. “I was the national director, but it took a dedicated staff to make this work.”

One of those dedicated staff members was oral historian Zaheer Ali. He was 22 at the time and came to D.C. to work on the March. He walked into the headquarters and was immediately put to work.

“We had to work to catch up to the spirit of Min. Farrakhan and the people, he told the viewers. “It was really in the spirit of ‘Do for Self.’ This was bootstrap, lift yourself up kind of work knowing that we will win.”

Gradually we were able to catch up with the people’s enthusiasm, explained Mr. Ali. “This was grassroots organizing. The beauty was there was inspiration. We had to get out of the way of the people and co-power them not empower them because they were already empowered. We learned how to work with diverse groups of people. Special thanks to Min. Farrakhan for choosing Dr. Chavis for this job. As young people, we would not have had this opportunity were it not for him.”

The March was the culmination of a series of men’s only speeches by Min. Farrakhan. Masses of Black people became aware of the Muslim leader when he spoke at the 1983 commemoration of the 1963 March on Washington. The Washington Post reported on September 3, 1983, that his remarks, were “praised as perhaps the most significant and stirring of the day, according to march organizers and participants.”

So many were dumbfounded when the Minister was disinvited to the 1993 commemoration.

“The organizers bowed to pressures by not inviting Minister Farrakhan. The only way for a people to win their liberation and demands is through unity,” said Student Minister Ismael Muhammad, national assistant to Min. Farrakhan and son of the Most Honorable Elijah Muhammad. “There were forces that worked against that unity,” Student Min. Ismael Muhammad told viewers.

Dr. Chavis echoed that sentiment, “Not wanting to meet with your people isn’t natural. That’s the imposition from without. It’s the demonization of Black leaders.”

Minister Farrakhan announced the need for a Million Man March on January 24, 1994, in New York. The formal announcement of the

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Remembrance, Redemption and Rebuilding

Sharing an uplifting word from 1995 Men’s March to do a mighty work in 2020 and beyond

by James G. Muhammad
and Toure Muhammad
The Final Call Newspaper
@TheFinalCall

CHICAGO—Celebrations in observance of the 25th anniversary of the 1995 Million Man March culminated at Mosque Maryam with a replaying of the Honorable Minister Louis Farrakhan’s historic speech.

Delivering opening remarks, Student Minister Ishmael Muhammad, the national assistant to Min. Farrakhan, noted the importance that the world knows how the march came about.

“Nearly two million men didn’t just pop up out of nowhere, Min. Ishmael Muhammad said Oct. 18.

On that Oct. 16 day in 1995 on the steps of the U.S. Capitol before the largest assembly of Black men in American history, Min. Farrakhan called the men to atonement, reconciliation and responsibility to Allah (God), their families and communities.

It was a day when Congress took the day off, the president left town and the city shut down because forces and the media painted a picture of possible violence, but it became a day when God gave the world a “glimpse of heaven,” Min. Muhammad said.

“That day was a sign of what we would do every day in the future,” he said.

Reflecting on that day and at times lifting words from an article written by Min. Farrakhan in The Final Call newspaper, Min. Muhammad said the call for a march was first expressed during a 1994 “Men Only” meeting in New York City.

Speaking to 10,000 men at an armory in Harlem, the Minister said he wanted to take a million men to Washington.

“God gave him those words and he then had to catch up with those words and make it happen,” Min. Muhammad said.

But the seed for the March was planted in 1963 when Min. Farrakhan was with the Honorable Elijah Muhammad watching the March on Washington for Jobs and Justice led by civil rights leaders.

The Hon. Elijah Muhammad said he saw too much frivolity, joking and a picnic atmosphere at the 1963 march and that one day he would call for a serious march on Washington.

That seed would further germinate in Min. Farrakhan’s 1985 vision-like experience as he came to realize that the U.S. planned a war—told to him by the Honorable Elijah Muhammad in that vision-like experience—on two fronts. One was against Islamic nations in the East, the other against Black youth and the Nation of Islam in America.

“No one came to Min. Farrakhan with the idea to march nor to take a million men to Washington, D.C. It was given to him by God through the Honorable Elijah Muhammad,” Min. Muhammad said.

“From that 1994 meeting in New York, the Minister worked every day, spending two to three days in a different city … and he didn’t give 20 minute speeches, they were over two hour meetings along with interviews and meetings with leadership,” Min. Muhammad described.

In addition to the theme of atonement, reconciliation and responsibility, the event called for a

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Early voting continues as presidential candidates pitch last-ditch efforts to woo American people

by Askia Muhammad
Senior Editor
@askiaphotojourn

WASHINGTON — The United States has entered the final stage of the 2020 election process and voters—particularly Black voters—are demonstrating in overwhelming numbers that the outcome is important to them. After just the first week of early voting, an unprecedented 22 million people had endured long lines to cast early ballots, according to Sen. Amy Klobuchar (D-Minn.) who spoke to reporters Oct. 18.

Senators Klobuchar, Bernie Sanders (I-Vt.), Tammy Duckworth (D-Ill.), and Charles Schumer (D-N.Y.) insisted that despite claims to the contrary by President Donald J. Trump, the voting process is free and fair. Mr. Trump has falsely claimed repeatedly that the voting system is rigged, unless he wins the election; and that he may not accept the results if he is not declared the winner.

“Almost everybody in America now knows that Donald Trump lies a lot,” Sen. Sanders said. “And one of the worst lies that he is spreading is that there is a massive amount of voter fraud in this country.”

“Let me quote a recent statement from Benjamin Ginsberg,” Sen. Sanders continued, “one of the leading Republican experts on elections, a man who served as the national counsel for the Bush-Cheney presidential campaign. Quote ‘The truth is that after decades of looking for illegal voting, there was no proof of widespread fraud. At most. There are isolated incidents by both Democrats and Republicans. Elections are not rigged.’ End quote. This is the leading Republican expert on elections.”

In the face of the coronavirus pandemic, mail-in voting, and early voting measures can be trusted, he said. “The bottom line here, the American people should not have to risk their health or their lives in order to vote. And that is why so many millions of people are voting to mail in ballots.”

Sen. Duckworth reinforced the point. “Americans should know that they can trust the mail-in voting system. And if that’s the best option for them, especially in the middle of a pandemic. If voting by mail is safe and effective for our troops overseas—I myself voted from Iraq in the middle of the second battle for Fallujah—if it is safe and effective for Americans voting from a combat zone, it is safe and effective for Americans here at home. If mail-in voting by November is good enough for Donald Trump, his family and senior White House officials, then it is good enough for the rest of America, too,” she said.

“I think we’re witnessing a recognition by people that regardless of the efforts by the Republicans to voter suppress their way to victory, that people are not going to take it,” Dr. Clarence Lusane, professor of political science at Howard University told The Final Call. “The danger that people are facing, this is a tremendous motivator. And so, I think we’re going to see a massive turnout, probably the largest election turnout in U.S. history.”

“I think there’s such an urgency felt by people in the country and particularly African Americans, but also we see it with women. We see it with seniors. We see it with other demographics that they want a new administration and likely a new Congress,” he continued. “So, it’s not only Donald Trump in trouble. But the Republicans in Congress and probably in a lot of state houses all around the country.”

This rising tide against the Trump administration and the deteriorating status quo caused by the pandemic and the resulting economic collapse are occurring in the face of aggressive behavior on the part of the president, in defiance of what have been widely accepted political norms.

After being diagnosed with, hospitalized for, and treated with experimental drugs for Covid-19, for example, Mr. Trump balked at the bi-partisan commission on presidential debates changing the format to a virtual one, deciding to balk the debate Oct. 15. One more in-person debate is scheduled for Oct. 22.

Democratic nominee Joe Biden, who was willing to participate in the virtual debate then scheduled a town hall meeting on ABC during the originally scheduled time. Then, true to form, Mr. Trump inserted himself into the picture with his own in-person town hall on NBC.

Mr. Biden’s session was calm and provided him a chance to be seen discussing the campaign issues without the blustery interruptions from Mr. Trump which disrupted their first encounter.

Mr. Trump’s town hall, however, was a typical Trump performance, riddled with what fact checkers called: “misleading,” “false descriptions,” “fantasy,” “false” statements, “hallucinations,” and outright “whoppers.”

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Countries don’t want American travelers, U.S. citizens are being turned away and the U.S. passport has lost its value. This is the consequence of America’s poor response to the Covid-19 virus.

“All over the world, people are recognizing that the United States’ response to Covid has been one of the most insufficient, one of the worst programs in the world. We have more cases. We have more deaths. Our per capita levels are among the highest in the world. And for the wealthiest country in history, the wealthiest country in the world today … to be at the bottom of the list of the ability to take care of its people is shocking,” said Phyllis Bennis, a fellow at the Institute for Policy Studies.

Travel expert Jessica Nabongo said the U.S. passport used to be accepted by over 180 countries, but now, that list has shortened to about 25.

The 26 countries that make up the European Union placed the United States on its banned list, while residents from Canada, New Zealand, and Japan are allowed to enter. Other countries require Covid-19 testing in order for U.S. citizens to be allowed in. The United Kingdom requires a 14-day self-quarantine.

“Prior to Covid, we had the luxury of being able to arrive with either a visa on arrival or a visa for free travel in a vast majority of the world’s countries. … Now, we’re on the flip side of it,” Ms. Nabongo said. “Obviously that’s a huge shift, and one that I don’t think any Americans could ever have imagined, that we go from being able to visit like 90 percent of the world’s countries without a visa to now, we can’t even apply for a visa to enter a country. We’re just simply unable to travel there.”

She is a world traveler, a Black woman and has traveled to every country. She also founded Global Jet Black, a luxury travel firm.

“I think for countries that rely heavily on tourism, it’s had a huge negative impact economically. I think a lot of governments are still scrambling to figure things out to balance reopening their borders with keeping their citizens safe, focusing again on public health,” she said. “We’re seeing hotels that are permanently closing. So many small businesses have had to permanently close. Restaurants. It’s not just an issue here in the United States, but it’s an issue in every country of the world, because many countries, their borders still remain closed today.”

U.S. Covid-19 cases have surpassed eight million, and there have been over 218,000 deaths since the pandemic began. As cases continue to rise, America’s neighbors, Canada and Mexico, have extended border closures limiting non-essential travel to October 21, although U.S. travelers are permitted to fly into Mexico, according to CNN. The total number of countries now open to the U.S., including those with restrictions, is 45.

Ms. Bennis and Ms. Nabongo said this has never been seen before. The closest thing Ms. Bennis could note was during the Cold War when U.S. passport holders had to jump through hoops to get visas to travel to the Soviet Union and to socialist countries and vice versa.

“That was a reality throughout the Cold War, but that was never an absolute. It was just, there was a certain difficulty. It wasn’t impossible, and it wasn’t wholesale. It wasn’t, ‘We don’t want anyone coming from the United States.’”

Bill Fletcher, Jr., an activist and the former president of TransAfrica Forum, said America is the laughingstock of the planet. He commented on the president embracing herd immunity.

“The director of WHO (the World Health Organization) said that this is immoral, it’s unethical and that he doesn’t know, in the history of the planet, anybody consciously using herd immunity in the face of a pandemic,” Mr. Fletcher said. “So in other words, what they’re saying is that there are lunatics running this country that when

Continued on page 34
Public distrust mounts amid pauses in some Covid-19 vaccine trials

by Charlene Muhammad
National Correspondent
@sischarlene

Against a backdrop of more delays over safety issues and despite increased education, awareness and outreach efforts, questions and concerns remain about the safety of any Covid-19 vaccine being developed.

Recent reports revealed intense political strife between the Trump administration and top federal health experts and some political appointees at the Food and Drug Administration (FDA) and Centers for Disease Control and Prevention (CDC).

Johnson & Johnson announced on Oct. 12 that it temporarily paused further dosing in all its clinical trials, including one in Phase 3 due to an unexplained illness in a study participant.

The next day the National Institutes of Health (NIH) put a pin in Eli Lilly’s Phase 3 study of a neutralizing antibody. Only the trial’s Data Safety Monitoring Board had reviewed data from the trial, according to Eli Lilly.

“In the case of Covid-19, there is unprecedented media coverage of the vaccine development. Never have we seen a virus garner so much attention and never has there been so much information and disinformation available to the public. Pauses in the clinical trials due to adverse events are normal. What is not normal is that we are being told about every problem,” stated Nation of Islam Minister Ava Muhammad, national spokesperson of the Honorable Minister Louis Farrakhan.

“This is part of a major propaganda campaign being waged to overcome widespread public distrust in the safety and effectiveness of any vaccine for Covid-19,” said Min. Muhammad, who is an attorney.

She cited the opening language in the Oct. 15 issue of USA Today as an example. The article, titled, “Trial Pauses are proof the system is working,” opens: “Pauses to two large-scale COVID-19 vaccine trials and a treatment study should reassure people, not frighten them. … It demonstrates that the ethical guardrails on vaccine trials are working.”

This viewpoint is to build confidence in the public, argued Min. Muhammad. “Just remember this is the same corporate-controlled White America that puts lead, fluoride and chlorine in our water. What is coming to surface is that in all three companies where there was a pause, the problem was the body’s immune reaction to the virus. We must remember, there has never been a successful vaccine against any of the coronavirus family,” said Min. Muhammad.

Recent data shows that although Black people make up 13 percent of the U.S. population, they account for 21 percent of deaths from Covid-19 but only three percent of enrollees in vaccine trials, according to “Trustworthiness before Trust—Covid-19 Vaccine Trials and the Black Community,” a perspective piece published Oct. 16 in the New England Journal of Medicine.

There is a lot of confusion and questions about coronavirus and the development of a vaccine, said Robert F. Kennedy, Jr., son of U.S. Attorney General Robert Kennedy, Sr. and nephew of President John F. Kennedy.

“For 30 years, we’ve tried to develop a coronavirus vaccine, and nobody’s been able to succeed. Why are we putting $18 billion and a lot of that money is coming from the military, which is suspicious, to develop vaccines and we’re only putting about $1.4 billion into developing therapeutic drugs? In other words, drugs that if you get sick from coronavirus, if they will stop you from getting very sick, they will stop you from dying,” said Mr. Kennedy, who is also an environmental lawyer, activist and author.

He said there are many on the shelf drugs that appear to be very efficacious against coronavirus but are blocked by the governing medical establishment. For instance, he said, it’s important for Blacks to understand that Vitamin D deficiency is a major reason why many people have died from the virus. Blacks who want to protect themselves from Covid-19 should spend time in the sunlight, and take Vitamin D3, D1 and C, he said.

Mr. Kennedy spoke favorably to the use of an effective, safe vaccine, and Blacks participating in the clinical trials as a way to understand disproportionate impacts, and added “But so far, there’s not one of these vaccines that I would go near, because all of them are showing these huge, what they call adverse event rates.”

For example, Mr. Kennedy continued, “In the Moderna vaccine, 21 percent of the people who took that vaccine had class three reactions, that means that they had to be hospitalized or that they had to seek medical attention. One hundred percent of the people who got the low and medium dose got injured, and so for 90 percent of the people who get Covid, there’s no reaction. Why would you take a vaccine where 100 percent of the people get sick?”

He added that he doesn’t see any of the current vaccines he would join a trial for.

“I would tell people be very, very careful and know a lot about the vaccine that they’re going to give you and know what the placebo is and understand what the study is. Don’t just go rushing in and testing them, because these companies have no liability,” continued Mr. Kennedy, noting that federal law has released pharmaceutical companies from liability.

“I mean, my reaction to them would be, listen, if I get hurt, are you gonna pay me? And they passed a law saying, if you get hurt, they have no liability, so why would you take that if the company itself does not have enough faith in that product to say that if we give this to you, you’re gonna be safe and if you get injured, we’re gonna take care? Why would

Continued on page 33
White anger, militias signal dangerous discontent in U.S.

by Brian E. Muhammad
Staff Writer
@globalpeeks

When the Federal Bureau of Investigation foiled a domestic terrorist plot involving 14 men allegedly planning to kidnap and possibly assassinate Michigan Governor Gretchen Whitmer, it propelled White anger and White militias back on the front pages of news and signaled the level of dangerous discontent in America.

Andrew Birge, U.S. Attorney for the Western District of Michigan, called the men “violent extremists” and Detroit U.S. Attorney Matthew Schneider stressed there is no place in Michigan for such violent actions.

“All of us in Michigan can disagree about politics, but those disagreements should never, ever amount to violence,” Detroit U.S. Attorney Matthew Schneider told reporters.

“Violence has been prevented today,” he said on October 8.

Brandon Caserta, Adam Fox, Kaleb Franks, Ty Garbin and Daniel Harris were charged in federal court in a conspiracy to act before the Nov. 3 elections according to a federal complaint. Federal Magistrate Judge Sally Berens said October 16 that there was sufficient evidence of probable cause for five of the six men to stand trial in federal court and ordered them held in custody until the trial.

The Associated Press reported seven others linked to a militia group called the Wolverine Watchmen were charged in state court for allegedly seeking to storm the Michigan Capitol and seek a “civil war.” A seventh suspect, Brian Higgins, 51, of Wisconsin was arrested October 15, and charged with material support of an act of terrorism—a possible 20-year felony. The others were identified as Joseph Morrison, Pete Musico, Paul Bellar, Shawn Fix, William Null, Michael Null, and Eric Molitor.

The two groups trained together and planned “various acts of violence,” according to Michigan state police. Officials said the plots were stopped with the work of undercover agents and informants.

The arrests happened October 7. The six charged in federal court face up to life in prison if convicted. The state terrorism charges back on the front pages of news and signaled the level of dangerous discontent in America.

“Some of those who were arrested today are members of militias that have been active in Michigan and across the country,” Birge said.

The president continued his criticism of the governor during an October 17 campaign rally in Western Michigan and when his supporters began the chant “lock her up,” Mr. Trump responded to the crowd, “lock ‘em all up.”

Gov. Whitmer responded via Twitter stating: “This is exactly the rhetoric that has put me, my family, and other government officials’ lives in danger while we try to save the lives of our fellow Americans,” adding, “It needs to stop.”

This latest case raises questions about White domestic terror, militias and exposes that America is unraveling from deep rooted internal problems.

**Resentment of angry Whites**

Several people spoke to The Final Call about the rise of White militias, White supremacist groups and the socio-political climate in the country.

“Using the term militia to describe these terrorists is a fraud … a misrepresentation,” said Dr. Wilmer Leon, political scientist, and analyst.

“What they are trying to do by calling themselves a militia is give themselves a level of constitutional legitimacy that their hatred does not warrant,” he said. Dr. Leon characterized them as hate groups with guns who are being driven by an anger brought on by a confluence of issues converging on them.

“The major driver is that America has failed them, and they can’t admit it,” said Dr. Leon.

“They, like everybody else in this country was sold this myth of the American dream … American exceptionalism, Manifest Destiny, American internationalism … the Protestant work ethic, that if you work hard enough. That’s fraud,” he said.

Dr. Leon described a situation in America where poor Whites were fed a diet of scapegoating Blacks and other minority groups for their plight. He said historically Whites have struggled with a class dynamic among themselves that must be understood in an historical context.

In the post-slavery Reconstruction era poor White farmers began forming coalitions with formerly enslaved Blacks. The wealthy White industrial class deliberately interfered in the relationship, fearing they could not control and injected racism to justify why it should not happen.

“They convinced those White people; ‘you may be poor…uneducated, but you ain’t no nigger. You are White and simply because you are White, you are superior,’” Dr. Leon explained.

This is at the root of modern-day resentment of angry Whites, he said. “That has been a consistent wedge and they use it to their advantage when it makes sense.”

Although disparities exist between wealthy White power elites and poor working-class Whites, extremists still scapegoat the Black, Brown, and Red populations. White anxiety exists amid a time when America like past empires is falling, which is a sign of why some of the extremist groups are even threatening against a peaceful transition of power if President Donald Trump loses re-election.

“The dog whistle in President Trump’s...
San Francisco activists sue city over ‘illegal dragnet surveillance’ of George Floyd, BLM protests

by Brett Wilkins
CommonDreams.org

A group of activists on Oct. 7 sued the city of San Francisco over its police department’s alleged illegal surveillance of protesters during recent racial justice demonstrations.

The Electronic Frontier Foundation (EFF) and ACLU of Northern California filed the suit in San Francisco Superior Court on behalf of local activists Hope Williams, Nathan Sheard, and Nestor Reyes, Black and Latino activists who organized and participated in Black Lives Matter, Defund SFPD Now, and other protests in the wake of the police killings of George Floyd, Breonna Taylor, and other Black and BIPOC people this year.

Last year, San Francisco became the first major city in the nation to ban the use of facial recognition technology by police and other agencies following an 8-1 vote by the city’s governing Board of Supervisors.

The lawsuit alleges the city violated its Surveillance Technology Ordinance, which also restricts police and other city agencies’ power to “receive information from non-city-owned surveillance technology.”

“San Francisco police have a long and troubling history of targeting Black organizers going back to the 1960s,” said EFF staff attorney Saira Hussain in a statement announcing the lawsuit.

“This new surveillance of Black Lives Matter protesters is exactly the kind of harm that the San Francisco supervisors were trying to prevent when they passed a critical Surveillance Technology Ordinance last year,” added Atty. Hussain. “And still, with all eyes watching, SFPD brazenly decided to break the law.”

Matt Cagle, technology and civil liberties attorney for the ACLU of Northern California, said that “in a democracy, people should be able to freely protest without fearing that police are spying and lying in wait.”

“Illegal, dragnet surveillance of protests is completely at odds with the First Amendment and should never be allowed,” he said.

“That the SFPD flouted the law to spy on activists protesting the abuse and killing of Black people by the police is simply indefensible,” Atty. Cagle added.

Ms. Williams, a community organizer and lead plaintiff in the lawsuit, said in a statement that she “took to the streets to protest police violence and racism and affirm that Black lives matter,” and that “it is an affront to our movement for equity and justice that the SFPD responded by secretly spying on us.”

Ms. Williams said she is suing the city to “defend the rights of protestors and hold the police accountable for breaking the law.”

“I want the SFPD to stop spying on protestors because we have the right to organize, speak out, and march without fear of police surveillance,” she added.

According to the suit—which calls on the city to enforce the Surveillance Technology Ordinance and for the SFPD to behave lawfully—the San Francisco Police Department tapped into a network of downtown business cameras to conduct mass surveillance of protesters in late May and early June.

EFF said in July that SFPD received live access to hundreds of cameras operated by the Union Square Business Improvement District, a special taxation zone created by the city of San Francisco but run by a private nonprofit group.

SFPD also gained access to a “data dump” of camera footage during the protests. The networked high definition cameras can zoom in on a targeted person’s face to capture images that could then be analyzed using facial recognition software in contravention of local law.

Records obtained by EFF showed SFPD repeatedly requested access to footage related to alleged looting and assaults in areas where protests against police violence and racism occurred after the police killings of Floyd, Taylor, and other cases around the nation.

According to EFF, “SFPD has gone beyond simply investigating particular incident reports and instead engaged in indiscriminate surveillance of protesters.”

NEARLY ONE-FOURTH OF AMERICAN HOUSEHOLDS FACING LAYOFFS OR PAY CUTS: CENSUS BUREAU

A new survey shows that almost a quarter of Americans expect someone in their families to lose their employment or take a pay cut before Election Day.

According to the survey conducted Sept. 16-28 through an online questionnaire, 24 percent of Americans expect either themselves or someone they live with to lose their income within four weeks.

The Household Pulse Survey carried out by the U.S. Census Bureau and released on Oct. 7 also found that nearly one-third expect to potentially lose their homes within the next two months.

Approximately 32 percent of respondents said that they might be evicted or foreclosed on within the next 60 days in spite of federal protections meant to prevent a homelessness crisis.

Meanwhile, another 6.8 percent said they were not confident if they would be able to pay their next month’s rent or mortgage payment on time.

The survey results provide new insights into the deep suffering caused by the coronavirus infection, which resulted in the sharpest and quickest economic decline since the Great Depression.

Although the U.S. has gained back nearly half of the more than 20 million jobs lost because of the pandemic, the speed of recovery has slowed markedly since President Donald Trump signed a $2.2 trillion economic relief bill in late March.

Top economists, including Federal Reserve Chairman Jerome Powell, have warned that the failure to provide more fiscal relief could bring about another recession.

Mr. Trump on Oct. 6 said he would stop negotiations with Democrats over another massive aid legislation before expressing an openness to standalone relief measures in a series of tweets later that night.

“The House & Senate should IMMEDIATELY Approve 25 Billion Dollars for Airline Payroll Support, & 135 Billion Dollars for Paycheck Protection Program for Small Business. Both of these will be fully paid for with unused funds from the Cares Act. Have this money. I will sign now!” Mr. Trump tweeted Oct. 6, referring to the coronavirus stimulus package passed in March.

If no deal is reached before the election, millions of Americans could be left struggling to get by and facing financial peril.

Around 32 percent of Americans are currently having a hard time paying basic expenses, according to the survey, and another 10.1 percent live in households where there have been times when food was not enough for the members. (PressTV.com)

Online Black entrepreneurship special features Jamie Foxx, Shaquille O’Neal

Jamie Foxx Photo: MGN Online
Shaquille O’Neal Photo: MGN Online

LOS ANGELES—“Shark Tank” veteran Daymond John will host a live-streamed special aimed at bolstering Black entrepreneurship, with Shaquille O’Neal, Gabrielle Union and Jamie Foxx set to participate.

“Black Entrepreneurs Day” is aimed at providing “guidance and inspiration to the next generation of rising entrepreneurs,” according to an Oct. 5 announcement. It’s scheduled to begin at 7 p.m. EDT Saturday, Oct. 24, on platforms including Facebook, YouTube and Twitter.

While the year has been challenging for many, it’s “also created tremendous opportunities for people throughout this country to rise up to be heard,” Mr. John, the CEO and founder of the lifestyle brand FUBU, said in a statement.

Black entrepreneurs and small business owners are eligible to seek a share of $175,000 in grant money contributed by the special’s business sponsors. Applications for the seven NAACP-administered grants can be filed through Oct. 12 at BlackEntrepreneursDay.com, with recipients to be announced during the live stream.

Mr. John plans one-on-one conversations with his guests, who will also include LL Cool J and media magnate and BET co-founder Robert Johnson.

Musicians Chance The Rapper and Questlove are set to perform. (AP)
Sudan being pressured to normalize ties with Israel

Salva Kiir, President of the Republic of South Sudan, addresses the general debate of the sixty-ninth session of the General Assembly. Photo: UN Photo/Cia Pak

The hot debate around the possibility of a Sudan-Israel “bilateral relationship,” mentioned in an article originally published by United States Institute of Peace and posted on brookings.edu mentions “the fragility of Sudan’s political transition and the risks that premature normalization could pose for the strategic interests of the United States, Israel, and the UAE.”

“Isn’t it time to try something new?”

Mutasim Ali, legal consultant at Project Expedite Justice and a graduate of international and comparative law from George Washington University wrote in the Israeli-based newspaper Haaretz that “assuming there is no economic benefits to a relationship with Israel, what are the economic benefits of boycotting Israel?”

Ali writes that Netanyahu embraces “Africa’s war criminals ... in his high speed quest for normalization,” and that the prime minister also “seems utterly indifferent to the character of the regimes with whom he engages.”

A case in point, Netanyahu’s administration through its former generals is involved in a very profitable illicit arms trade, which includes the illegal re-export of U.S. defense products. In Southern Sudan, former Defense Forces Major General Israel Ziv used an agricultural company as a “cover” for the sale of $150 million worth of weapons to the government of South Sudan. Then to increase his profits Ziv organized attacks by opposition mercenaries on the country’s oil fields and infrastructure, “in an effort to create a problem that only his company and affiliates could solve,” cited a 2018 press release issued by the U.S. Department of Treasury.

To add to Ziv’s support—proving he was working in consort with South Sudan president Salva Kiir in part of the weapons selling scheme—Calcalist the Israeli business publication reported Kiir wrote Netanyahu just days after U.S. sanctions had been imposed. The South Sudan leader urged the Israeli prime minister to intercede in Ziv’s behalf.

“the fragility of Sudan’s political transition and the risks that premature normalization could pose for the strategic interests of the United States, Israel, and the UAE.”

To add insult to injury, Netanyahu was the first non-African to address the Economic Community of West African States (ECOWAS), in June of 2017. He portrayed Israel’s “generosity” as “tikkum olam: acts of kindness performed to repair the world.”

Privately he made it perfectly clear that Israel wanted something in return.

“In meetings on the sidelines of the summit, (which Egypt didn’t attend and) he warned ECOWAS leaders that Israeli technology would solve their nations’ most urgent issues—as long as they opposed UN resolutions critical of Israel’s occupation of Palestine,” reported the African Independent.

So, what could happen if African states, after benefiting from Israeli largess, fail to side with it at the UN? Senegal and Angola both experienced harsh and swift retribution for defaulting on their Israel provided so-called debt.

In December of 2016, Senegal co-sponsored a UN Security Council resolution condemning Israel’s construction of settlements in the occupied West Bank and East Jerusalem. Angola endorsed the resolution.

Almost immediately Netanyahu cancelled Senegal’s Mashav drip-irrigation projects that were helping farmers increase yields in 12 rural areas in the West African country. Israel’s foreign ministry had promoted Mashav’s Tips project as a major part of Israel’s contribution to the “fight against poverty in Africa,” Israel also recalled its ambassador from Dakar.

Sudan has been run by a transitional military-civilian government, reported The Independent. This was following a pro-democracy uprising that helped topple longtime autocrat Omar al-Bashir. Elections could be held in late 2022. The current prime minister, Abdalla Hamdok, is a former economist with the United Nations.

Sudan has faced obstacle after obstacle, including demands, made primarily by the U.S. The African country normalizes ties with Israel as it tries to get out from under a “state sponsor of terrorism designation.” The designation dates back to its toppled former president Al Bashir and makes it difficult for the new transitional government to access desperately needed debt relief and foreign financing.

The military half of the transitional government headed by General Abdel Fattah al-Burhan and Netanyahu held a surprise meeting earlier this year in Uganda. According to the Hebrew newspaper The Times of Israel, Abu Dhabi arranged the meeting. The source leaked the substance of the meeting said that Burhan agreed to meet with the Israeli prime minister because they thought it would help “accelerate” the process of removing Sudan from the U.S. terrorism list. Netanyahu, according to the Tehran Times, was more interested in isolating Iran than removing Sudan from the terrorism designation.

Normalizing relations with Israel will not leave Sudan exempt from paying off its external debts, a leader in the wide political representations of civilian and rebel coalition of Sudanese groups called Forces of Freedom and Change Alliance (FFC) told the Sudan Tribune. Tijani Hussain said that “the components of the FFC coalition, as well as forces affiliated with the left and right wing, have firmly rejected normalization, while other parties, including the Socialist Republic Party, support it.”

According to the Tehran Times, “Efforts to normalize Arab ties with Israel have one end goal ... the formation of an anti-Iran coalition, which is meant to isolate the Islamic Republic and cause more economic and political uncertainty in the country by waging soft war. The U.S. has been working to resolve the dispute between Qatar and other Persian Gulf states in an effort to strengthen the coalition against Iran.”

With Sudan’s worsening economy and displacement because of the flash floods its anyone’s guess what the future holds. The value of the Sudanese pound plummeted from 45 to one U.S. dollar in August of 2019 to nearly 300 to one U.S. dollar in September and there are severe food insecurities, reported the United States Institute of Peace.

And, despite repeated efforts and appeals from UN Secretary-General António Guterres to remove Sudan from the State Sponsors of Terrorism list and to support the country’s attempt at transition, progress is almost at a standstill. This, reported washintonstitute.org has led a broad segment of the Sudanese people to believe that the U.S. administration has no desire to support the democratic transition in Sudan. If it fails, Sudan and much of the region will have no doubt point the finger at the U.S.—

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The Fruit of Islam (FOI) continue the mission of sharing the teachings of the Most Honorable Elijah Muhammad under the leadership of the Honorable Minister Louis Farrakhan around the country through distribution of The Final Call newspaper, engaging with community residents and demonstrating love and care for our people.

“Our people are a beautiful people; all they need to bring out their true beauty is to be loved; and to be loved means to feed them the knowledge that will remove the blight of ignorance which makes us the playground for the wicked (Satan),” teaches Min. Farrakhan.

“The love that I am referring to is not this emotional feeling that is not accompanied by duty. I am referring to the awesome Power of Allah’s (God’s) Love that is bound up in His Word,” he added.

Due to the Covid-19 pandemic the FOI have made adjustments maintaining safe distances and wearing masks while passing out The Final Call and speaking with the people.

In cities large and small, the Muslim men of the Nation of Islam consistently hit the streets for a righteous mission, working to uplift their brothers and sisters.

Thank you to the FOI for your continued work and soldiering in a righteous mission.
RAPE AND KILLING OF DALIT WOMAN SHOCKS INDIA, DRAWS OUTRAGE

NEW DELHI—The gang rape and death of a woman from the lowest rung of India’s caste system sparked outrage across the country with several politicians and activists demanding justice and protesters rallying in the streets. The attack of the 19-year-old was the latest gruesome case of sexual violence against women to rile India, where reports of rape are hauntingly familiar.

The attack on the 19-year-old was the latest gruesome case of sexual violence against women to rile India, where reports of rape are hauntingly familiar.

The victim, who belonged to the Dalit community, was raped by four men on Sept. 14 in the heartland state of Uttar Pradesh’s Hathras district. The woman’s family told local media that they found her naked, bleeding and paralysed with a slit tongue and a broken spine in a field outside their home. She died two weeks later, after battling serious injuries in a hospital in New Delhi.

Police said the four men, all from an upper caste, have been arrested. Uttar Pradesh’s chief minister, Yogi Adityanath, ordered a special investigation team to handle the case and said it will be tried in a fast-track court.

In New Delhi, police detained several female activists after they tried to march in the street shouting slogans against Mr. Adityanath and Prime Minister Narendra Modi. The demonstrators carried placards that read, “Stop rape culture.”

Maimoona Mullah of the All India Democratic Women’s Association said Uttar Pradesh, which is ruled by Modi’s Bharatiya Janata Party and ranks as the most unsafe state for women in the country, had become the “rape state of India.”

“We do not accept rape culture in the name of new India,” Ms. Mullah said.

Earlier, hundreds of protesters from the Bhim Army, a party championing the rights of Dalits, thronged the hospital premises in New Delhi and shouted with police. Party leader Chandra Shekhar Azad urged Dalits across the country to flood the streets to demand that the perpetrators be hanged.

Dalits — formerly known as “untouchables” and at the bottom of India’s unforgiving Hindu caste hierarchy — are victims of thousands of attacks each year. According to human rights organizations, Dalit women are particularly vulnerable to caste-based discrimination and sexual violence.

According to an article by Soutik Biswas titled, “Hathras case: Dalit women are among the most oppressed in the world,” published on bbc.com, Dalit women in rural India have been victims of sexual violence for a long time. “In these regions, much of the land, resources and social power remain with the upper and middle castes. Despite a 1989 law to prevent atrocities against the community, there was no let-up in violence against Dalit women. They continue to be stalked, abused, molested, raped and murdered with impunity,” wrote Mr. Biswas.

He referenced a 2006 study of 500 Dalit women in four states across India on the forms of violence they had faced. Fifty-four percent had been physically assaulted; 46 percent had been sexually harassed; 43 percent had faced domestic violence; 23 percent had been raped; and 62 percent had been verbally abused,” noted Mr. Biswas.

“And Dalit women bear the brunt of violence of all castes, including their own. The Centre for Dalit Rights group examined 100 incidents of sexual violence against Dalit women and girls across 16 districts in India between 2004 and 2013. It found that 46 percent of the victims were aged below 18 and 85 percent were less than 30 years old. The perpetrators of the violence came from 36 different castes, including Dalit,” wrote Mr. Biswas.

In August, a 13-year-old Dalit girl was raped and killed in Uttar Pradesh. In December last year, a 23-year-old Dalit woman in the same state died after being set ablaze by a gang of men as she made her way to court to press rape charges. Both cases are pending in court.

In India, rape and sexual violence have been under the spotlight since the 2012 gang rape and killing of a 23-year-old student on a New Delhi bus. The attack galvanized massive protests and inspired lawmakers to order the creation of fast-track courts dedicated to rape cases and stiffer penalties for those convicted of the crime.

In March, four men sentenced to death for the 2012 attack were hanged.

Indians often rally for swift justice in a country where a woman is raped every 15 minutes, according to government data, and sentencing is notoriously delayed by backlogged courts.

According to the government, police registered 33,658 cases of rape in 2017 — an average of 92 per day and a 35 percent jump from 2012. About 10,000 of the reported victims were children. The real figure is believed to be far higher due to the stigma of sexual violence.

According to the International Dalit Solidarity Network, “sanctioned impunity on behalf of the offenders is a key problem. Police often neglect or deny the Dalit women of their right to seek legal and judicial aid. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination.” (Associated Press: Final Call staff contributed to this report.)

Transitional president in Mali appoints new prime minister, top UN official tells Security Council

Graphic: MGN Online

Mali’s transitional president has appointed a new prime minister, the UN’s top official in the West African country told the UN Security Council on Oct. 8, detailing the significant events which has ushered in a new political era, since the Aug. 18 coup d’état.

Updating the Council during its first meeting in the historic Council chamber since Covid-19 restrictions were put in place in March, Mahamat Saleh Annadif, special representative and head of the UN Stabilization Mission in Mali (MINUSMA), said former Minister of Foreign Affairs Moctar Ouane, was appointed by Transition President Ba N’Daw, on Sept. 27.

Mr. N’Daw, a retired Colonel Major and former Minister of Defense, was sworn in as President of the Transition on August 25, before the Supreme Court, along with Colonel Assimi Goïta, head of the junta, as vice-president of the Transition in charge of Defense and Security.

Political detainees released

The council briefing comes on the heels of news reports that a dozen political and military figures arrested during the coup—including former Prime Minister Boubou Cissé—were released. An official statement said the former detainees would remain at the disposal of the courts if needed.

On Oct. 5 the transitional government also announced a new cabinet in which members of the junta were handed several key posts including defense, security, territorial administration and national reconciliation.

In addition, reports state that the Economic Community of West African States (ECOWAS) has lifted sanctions on Mali, acknowledging what it called “notable advances towards constitutional normalization.”

Weak institutions, lost confidence

Providing background, Mr. Annadif said the weakening of central institutions, loss of confidence in political actors and the rise of religious leaders demanding change, had led to the Aug. 18 mutiny and consequent resignation of President Ibrahima Boubacar Keïta.

He listed delays in implementing the 2015 Agreement on Peace and Reconciliation and worsening security conditions—particularly in the Center—as other factors.

“This ‘coup de force’ was condemned by the entire international community,” he said, notably ECOWAS, which had suspended Mali from all its institutions and decreed sanctions, including the closure of borders, an air embargo and the suspension of financial transactions until a civil transition is put in place.

Since then, he said days of national consultations were organized from Sept. 10-12 and led to the adoption of a transition charter that complements the current constitution. (UN News)
**NIGERIA GOV’T AGREES TO ‘DEFUND THE POLICE’ AFTER PROTESTS ESCALATE NATIONWIDE**

(GIN)—The Muhammudu Buhari government of Nigeria has bowed to the demands of protestors seeking the “immediate dissolution” of the Special Anti-Robbery Squad (SARS), which has been accused of unlawful arrests, extortion, torture and the murder of many young Nigerians.

The latest round of protests was prompted by footage of officers pulling two men out of a hotel in Lagos into the street and shooting one of them.

The footage, leaked to the media, provoked outrage and led many to share stories of brutality by the unit, which has developed notoriety for unduly profiling young people, the BBC’s Nduka Ojinnma in Abuja says.

The Inspector-General of Police, Mohammed Adamu, announced the dissolution of the dreaded police formation which comes on the heels of the #EndSARS protests nationwide. He said a team of investigators—including neighborhood organizations and human rights bodies—would be set up to investigate alleged abuses by SARS.

Nigerian pop star, Ayodeji Balogun, popularly known as Wizkid, called the action the beginning of a new Nigeria. But there are worrying signs, writes Mayeni Jones, Nigerian correspondent for the BBC. “The dissolution of SARS came with one important specification: the officers from the controversial police unit will be redeployed. It’s unclear where to. That’s crucial because although the protest started off as a call to disband SARS, it has expanded to include the wider Nigerian police force.

Abuses carried out during the protests, including beatings, intimidation and the disproportionate use of force against demonstrators, were all carried out by policemen who did not belong to SARS, activists pointed out.

“For them,” continued Jones, “what’s needed is a total overhaul of policing in Nigeria. It’s also unclear whether any officers will be prosecuted for past abuses, something rights group Amnesty has said is crucial to ensure justice for the alleged victims.”

Speaking to a group of protestors, Wizkid continued. “This is just the beginning!! We won our fight to #ENDSARS .. now Reform the Nigerian police!! We deserve good governance! #Endpolice brutality!”

**Forced ouster of top African banker may spell trouble for the continent**

(credit suisse)—He was a celebrated banker. Euromoney named him Banker of the Year. Credit Suisse, which he briefly headed, saw an incredible turnaround under his leadership—from a troubled bank with billions owed in fines—to a successful one.

But after a few short years at the helm of the Swiss bank, their cold message to the accomplished Senegalese director was: “You’ve cleaned up the mess. Now leave.”

With the departure of Tidjane Thiam, diversity in the key banking sector has taken a major blow. A Financial News analysis of 650 top dealmakers in 11 leading investment banks in the City of London found that just three were Black, exposing the yawning gap in the upper echelons.

Evidence of ingrained racism was apparent early in his tenure when a shareholder at the annual investor meeting raised reservations about Mr. Thiam’s background. “The bank is called Suisse —Credit Suisse,” the shareholder said in German. “I ask this question of Mr. Thiam, if he can understand me: I heard him mention the third world—is that really what we want? That a good, solid, Swiss bank sinks to the level of the Third World?”

A recent New York Times piece titled “The Short Tenure and Abrupt Ouster of Banking’s Sole Black CEO” exposed such racist offenses as a Black performer dressed as a janitor at a party for the bank chairman, to a Studio-54-themed party last November that included bank chairman Urs Rohner’s friends dancing on stage wearing afro wigs.

The banking giant said in a statement: “We are sorry for any offense caused.”

Yet Tidjane Thiam’s story is remarkable for his proven successes despite his racially-based ouster after turning the failing bank around.

Among his achievements was putting the bank’s books in order and settling a controversial $2 billion loan to Mozambique that plunged the country into its worst financial crisis since independence.

In that case, Credit Suisse helped arrange loans to improperly fund Mozambique’s shipping fleet and tuna fishing industry. Three former Credit Suisse bankers pleaded guilty in the case involving $200 million in kickbacks. Loans arranged by Credit Suisse were reportedly hidden from the IMF and other international donors.

Like Mozambique, many poor and heavily indebted African countries such as Angola, Cabo Verde, Congo, Djibouti and Egypt must now, amid a pandemic, borrow heavily to survive. It remains to be seen who will consider their plight in the nearly all-White lending institutions.

**Continued violence strains Colombia peace process, Security Council hears**

Enormous challenges remain on the road to lasting peace in Colombia, where despite ongoing attacks and stigmatization, the vast majority of former FARC-EP fighters who laid down their weapons under a 2016 peace agreement with the government, remain engaged in the re-integration process, the head of the UN mission in the South American country says.

Carlos Ruiz Massieu, presenting the Secretary-General’s latest report on the work of the UN Verification Mission in Colombia, told the Security Council that former combatants are working alongside their families and local communities to withstand the health and economic effects of the Covid-19 pandemic.

“Unfortunately, some of the areas that suffered immensely during the conflict continue to be besieged by violence from other actors who continue attacking social leaders, human rights defenders, former combatants and entire communities,” he told Council members on Oct. 14 meeting via video-teleconference.

**Innocents falling victim**

Recent massacres in various parts of the country are a painful reminder of how innocent civilians—including young people—are falling victim to the actions of these groups, said Mr. Ruiz, who also stressed the need to improve security for women, social leaders and human rights defenders.

According to the Secretary-General’s 90-day report, illegal armed groups and criminal organizations are taking advantage of the Covid-19 pandemic—which has claimed nearly 28,000 lives in Colombia—to strengthen their social and territorial control.

During the reporting period, which ran from June 27 to Sept. 25, the Mission verified a total of 19 killings of former FARC-EP combatants, all of them men, for a total of 50, including two women, since the start of the year.

“Finding ways to curb the violence is imperative to deliver on the promise of the Peace Agreement,” Mr. Ruiz Massieu said, urging Colombia to finalize and implement a public policy to dismantle illegal armed groups, criminal organizations and their support networks.

**Global ceasefire call**

Timely responses to early warning from the national ombudsman’s office could be decisive as well in reducing violence, together with a global ceasefire—as called for by the Secretary-General—that would enable Colombia to focus all efforts on coronavirus relief, he said.

Turning to other challenges, he said that land in rural Colombia remains a pressing issue for the reintegration process, as the Government aims to purchase more plots in former territorial areas by the end of the year.

**Truth and justice will out**

Support for the work of the Comprehensive System for Truth, Justice, Reparations and Non-Repetition remains fundamental, as it brings victims and actors involved in the conflict together in meaningful dialogue.

He concluded by emphasizing the role of women in Colombia’s peace process, two weeks ahead of the twentieth anniversary of the Security Council’s landmark resolution 1325 (1990) on women, peace and security.

“I encourage all actors, including the Government and the FARC party, to take inspiration (from the anniversary) to redouble their efforts to fully implement the gender provisions of the (peace) agreement, together with the leadership of women’s organizations at the national and local levels,” he said. (UN News)
ARMENIA SAYS CATHEDRAL SHELED IN CLASHES WITH AZERBAIJAN

YEREVAN, Armenia—Armenia accused Azerbaijan on Oct. 8 of shelling a historic cathedral in the separatist territory of Nagorno-Karabakh, where nearly two weeks of heavy fighting has killed hundreds of people.

The Holy Saviour Cathedral, also known as the Ghazanchetsots Cathedral, suffered interior and exterior damage, according to the state-run Armenian Unified Infocenter.

Media reports said some children were inside the cathedral in the town of Shusha at the time of the shelling, and although they were not wounded, they suffered from stress after the attack.

Built in the 19th century, the cathedral suffered significant damage during ethnic violence in 1920. It was restored after fighting between Armenian and Azerbaijani forces in the 1990s and is part of the Armenian Apostolic Church.

Azerbaijan’s Defense Ministry denied attacking the cathedral, saying its army “doesn’t target historical, cultural, especially religious buildings and monuments.”

The latest clashes between Azerbaijani and Armenian forces began Sept. 27 and mark the biggest escalation of the decades-old conflict over Nagorno-Karabakh. The region lies in Azerbaijan but has been under control of ethnic Armenian forces backed by Armenia since the end of a separatist war in 1994.

Fighting with heavy artillery, warplanes and drones has continued despite numerous international calls for a cease-fire. Both sides accuse each other of expanding the hostilities beyond Nagorno-Karabakh and of targeting civilians.

According to the Nagorno-Karabakh military, 350 of its servicemen have been killed since Sept. 27. Azerbaijan hasn’t provided details on its military losses. Scores of civilians on both sides also have been killed.

Also on Oct. 8, Azerbaija-ni officials accused Armenian forces of attacking several of its villages and towns, and Nagorno-Karabakh forces said they were “suppressing the activity” of Azerbaijani forces along the line of contact.

Stepanakert, the capital of Nagorno-Karabakh, has been under intense shelling. Residents are staying in shelters, some of which are in the basements of apartment buildings.

A woman who is sheltering with her neighbors in Stepanakert said the fighting killed her two sons in 1992 and now her grandchildren are involved in it.

The woman, who identified herself only by her first name, Zoya, told The Associated Press that “if it is necessary, I am also ready to fight with a weapon in my hands because it is our land, the land of our ancestors,” she said.

Azerbaijan says Armenia’s withdrawal from the region is the main condition for a cease-fire. Armenian officials allege Turkey is involved in the conflict and is sending Syrian mercenaries to fight on Azerbaijan’s side. Turkey has publicly backed Azerbaijan in the conflict but denied sending fighters to the region.

Bill Gates under fire for African Agriculture project disputed by faith leaders

(GIN)—African faith leaders are calling on Bill Gates to reconsider his foundation’s “highly problematic” support of genetically engineered foods, crops and agrochemicals against the interests of non-corporate farmers in countries throughout Africa.

“We write out of grave concern that the Gates Foundation’s support for the expansion of intensive industrial scale agriculture is deepening the human rights crisis,” says the sign-on letter coordinated by the Southern African Faith Communities’ Environment Institute (SAFCEI).

SAFCEI, based in Cape Town, South Africa, is comprised of African traditional healers, members of the Bahai, Buddhist, Hindu, Muslim, Jewish, and Quaker faiths, and a wide range of Christian denominations.

“We appeal to the Gates Foundation and AGRA to stop promoting failed technologies and outdated extension methods and start listening to the farmers who are developing appropriate solutions for their contexts,” they wrote.

Recently, the Gates Foundation awarded $10 million to the controversial Cornell Alliance for Science, a communications initiative housed at Cornell University that “corrects misinformation and counters conspiracy theories and disinformation campaigns that hinder progress in health, climate change, synthetic biology, agricultural innovations, and other key issues.”

The new grant brings the Gates’ foundation support for the group to $22 million.

However, these sums are far outweighed by the over $450 million given by the Bill and Melinda Gates Foundation (BMGF) to the Alliance for a Green Revolution in Africa (AGRA) which supports “improved” varieties of seeds while influencing the revision of seed laws in Africa.

“AGRA’s push to introduce plant diversity and intellectual property rights laws may criminalize the traditional saving, use and exchange of seed varieties that many African farmers rely on for the supply and breeding of adapted varieties, while making farmers dependent on commercial seeds,” writes Anuradha Mittal, founder of the California-based Oakland Institute, a progressive thinktank.

Speaking for AGRA, Kofi A. Annan, former chair of the AGRA Board, described African soils as “among the poorest in the world, and poor soils produce poor crops.” AGRA, he pledged, would revitalize the soil to increase fertility and sustainability of small-scale farms while safeguarding the environment. The new AGRA chair is H.E. Hailemariam Desalegn, former Prime Minister of Ethiopia and an admirer of “China’s rich experience in sustainable intensive agricultural production and climate smart agricultural practices.”

“Our approach focuses on the entire agricultural value chain,” says Gates, “from seeds and soil to farm management and market access. We believe that is the only way to get long-term, sustainable results.”

A copy of the faith leaders’ letter can be found at the website: Safcei.org.

Lebanon’s president refuses to order Beirut blast-related dismissals

Michel Aoun, President of the Lebanonese Republic

President Michel Aoun of Lebanon will not sign a decree that dismisses three officials charged in an investigation into the Beirut port explosion of August 4 that killed more than 190 people.

The Lebanese Presidential Office issued a statement in early October, saying that there will not be such an order unless an official decision is made by a cabinet supported by the majority of ministers.

Judicial experts say a dismissal decree signed by the president, the prime minister and relevant ministers is usually sufficient for an official to be removed.

The director of land and maritime transport, Abdel Hafiz Kaisi, the ports director-general, Hassan Koraytem, and the customs chief, Badri Daher, are in custody over the massive blast.

The investigation has found that the blame rests mostly on Daher regarding a shipment of ammonium nitrate fertilizer that authorities say caught fire and led to the fatal explosion.

The probe has so far yielded the arrest of at least 25 individuals. It has yet to make public any of its findings.

Lebanon has not formed a government since Prime Minister-designate Mustapha Adib announced his resignation in late September amid a deadlock over the government formation in the crisis-hit country.

The resignation came almost a month after Adib was appointed by the president to form a new government.

Lebanon is currently mired in its worst economic and financial crisis in its modern history. (PressTv.com)
HAVANA—Cuba recently relaxed coronavirus restrictions in hopes of boosting its economy, allowing shops and government offices to reopen and welcoming locals and tourists at airports across the island except in Havana.

Face masks and social distancing remain mandatory, although authorities will no longer isolate those who have been in contact with suspected cases as the island returns to a semblance of normality.

The popular beach resort town of Varadero was to open to foreigners Oct. 15, with all tourists coming to Cuba facing mandatory testing and epidemiological monitoring while on the island.

The change comes after officials acknowledged the need to reactivate an economy hit by pandemic restrictions and recent sanctions the U.S. has imposed as President Donald Trump seeks votes from anti-Castro Cuban-Americans ahead of the general election.

“We have never had that dilemma between health and the economy. The first thing is always the health of our people,” Deputy Prime Minister Alejandro Gil said on state television, adding that Cuba’s economic situation is “very tense.”

Mr. Gil said 250,000 entrepreneurs—out of the 600,000 that started businesses under a loosening of controls on the economy—had to suspend their licenses because of the pandemic restrictions while 150,000 state workers were harmed.

The island of more than 11 million people has reported some 6,000 coronavirus cases and more than 120 deaths from Covid-19 since March, with the government credited with swiftly identifying and isolating cases and implementing house-to-house visits.

The pandemic has been largely controlled in most Cuban provinces, with President Miguel Diaz-Canel announcing that some have not reported any new cases in several months. However, some restrictions are still in place in Havana, a city of 2 million people that saw an outbreak in August. Schools in the capital are not expected to reopen until early November, while classes elsewhere on the island resumed in September.

The pandemic had frozen Cuba’s critical $3 billion tourism industry since March, when the first coronavirus cases were reported. Agriculture, transportation and remittances also were hard hit, although public transportation has resumed with limited capacity. Overall, Cuba’s gross domestic product is expected to fall more than 8 percent.

Mr. Gil said in his talk on state TV that officials are working on a plan to boost the economy, including encouraging farmers by removing barriers on their production, providing incentives for exports and making self-employment rules more flexible to help small private entrepreneurs.

Cuban health authorities said they would closely monitor the spread of the coronavirus and deal with any outbreaks as they happen, but they would not reimpose blanket shutdowns used after the pandemic began. (AP)
White anger

Continued from page 7

cry ‘Make America Great Again,’ under it is ‘Make America White Again.’ That is why the White nationalists and those of that mindset are fleeing to his call,” said the Honorable Minister Louis Farrakhan of the Nation of Islam in a July 4 address called The Criterion.

“But the question that we have to answer today is: Are you a hypocrite America because if you did not mean for the Black, the Brown, the Red and even the poor White to enjoy the full rights of citizenship then why call us what we are not?” said Minister Farrakhan.

Experts also note White extremists are not monolithic and are on both the extreme left and right of the political landscape.

Angry and violent Whites are not unfamiliar to America, only now White extremists are exerting themselves bolder and more brazen in their contempt of things socially and politically.

“What people have to understand is since the Ku Klux Klan, immediately following the Civil War, these groups have always been around,” said Ricky Jones, chair of the Department of Pan African Studies at the University of Louisville.

“They’re an American standard, but once we entered a period of time where the country at least wanted to pretend to be more humane, they were pushed into the attic like you would do a crazy uncle,” he said.

Mr. Jones said it is telling how the groups feel it is okay to come out strong during the time of a presidential administration that has shown support to them. “So, the beauty of Donald Trump has been … he has served to expose all of these warts on America that’s been hidden,” Mr. Jones quipped. He added that while people worry about a reckless Mr. Trump, he is an individual; they need to worry about America.

Notoriously racist, these groups are touted as the new Ku Klux Klan and like their predecessors despise Blacks and non-whites but target other Whites. Although many White extremists had historically targeted the U.S. government, this has changed with the advent of Mr. Trump, say observers.

Dr. Wesley Muhammad, scholar, author, and student minister of the Nation of Islam, described the new dynamic as a “rapprochement” with the government because of their support for Mr. Trump. “What we see actually is a new and surprising turn toward government by these White militia groups,” said Dr. Wesley Muhammad.

“The White militia groups have historically been anti-government; that has always been part of their program … it usually involved war with the government,” he explained.

Dr. Muhammad pointed out that there is a “synergy” between Mr. Trump and angry Whites. “Now you have … White militia and racist groups claiming to start a civil war if a particular president of their choosing isn’t elected,” he said.

Increased threats

Experts say with White racial based threats, terrorism has been increasing in America.

A study released in June 2020 by the CSIS-Center of Strategic and International Studies said between 1994 and 2020, there were 893 terrorist attacks and plots in America.

Overall, right-wing terrorists perpetrated the majority—57 percent—of all attacks and plots during this period, compared to 25 percent committed by left-wing terrorists, 15 percent by religious terrorists, 3 percent by ethnonationalists, and 0.7 percent by terrorists with other motives.

The CSIS report defined left-wing terrorism as the threat of violence by sub-national or non-state entities opposing capitalism, imperialism, and colonialism; and supporting a decentralized social and political system such as anarchism.

Right-wing terrorism goals may include racial or ethnic supremacy, opposition to government authority or opposing a particular policy.

A CSIS brief about their findings said a wave of right-wing activity in the 1990s peaked with 43 incidents in 1995 including the Oklahoma City bombing in April 1995 which killed 168 people. The domestic terrorist truck bombing on the Alfred P. Murrah Federal Building there was perpetrated by Timothy McVeigh and Terry Nichols, two White males.

The report said in 2016, 2017, and 2019 the number of right-wing terrorist events matched or exceeded the number in 1995, including a recent high of 53 right-wing terrorist incidents in 2017. Despite a moderate decrease in 2018 to 29 incidents, right-wing activity again increased in 2019 to 44 incidents.

The data suggests right-wing extremists pose the greatest threat based on annual terrorist events and fatalities. It predicts over the next year, the threat of terrorism in the U.S. will likely increase and cited the November 2020 presidential election and the response to the Covid-19 crisis as potential triggers that can “fuel anger” and be “co-opted by a small minority of extremists” as a pretext for violence.

Concerning Whites, Dr. Wesley Muhammad remarked, they are distressed because they see the manifest fall of their world. “These Whites absolutely see themselves as being deprived,” he reasoned.

Lower class, middle-aged White males, in particular, feel disenfranchised—not because they are, but they perceive their decline. “The signs of the fall of White supremacy is everywhere … this is what is traumatizing and angering White folks,” added Dr. Wesley Muhammad.

Analysts attribute the 2008 election of America’s first Black President Barack Obama as the proverbial shock of the hour for White males, and nail in the coffin of White Supremacy causing anxiety tinged with hopelessness. Other factors like a zero-sum birthrate where one is born, and one dies and demographic projections of Whites becoming the minority population in the U.S. by the mid-2040s are also causing White anger. Recent reports are showing an increase of suicide by White males between the ages of 44 and 45.

Using numbers from the Center of Disease Control, a new report by the United States Joint Economic Committee said nearly 80 percent of firearm suicides are carried out by White men. These men are older, uneducated and from impoverished socioeconomic backgrounds.

Known by many labels such as White nationalists, White extremists, White identitarian or names like the Boogaloo Boys, the Proud Boys, and the Wolverine Watchmen implicated in the alleged plot against Governor Whitmer, the common profile reads angry, White and a danger to the United States.

Domestic terrorism experts say there is a deliberate effort by White supremacists to infiltrate law enforcement which imposes a particular danger. In a Brennan Center for Justice report titled Hidden in Plain Sight: Racism, White Supremacy, and Far-Right Militancy in Law Enforcement, the government’s response to known connections of law enforcement officers to violent racist and militant groups has been strikingly insufficient.

It is a relationship that should raise serious concern, said report author Michael German, a fellow with the center’s Liberty and National Security Program and former FBI agent.

The FBI and the Department of Homeland Security have identified White supremacists as the “most lethal domestic terrorist threat” to the United States. In recent years, White supremacists have executed deadly rampages in Charleston, South Carolina, Pittsburgh, Pennsylvania, and El Paso, Texas. The report said narrowly thwarted attempts by neo-Nazis to manufacture radiological “dirty” bombs in Maine in 2009 and Florida in 2017 show their dangerous capability and intent to unleash mass destruction.

These groups also pose a lethal threat to law enforcement, as evidenced by recent attacks against Federal Protective Service officers and sheriff’s deputies in California by far-right militants intent on starting the “Boogaloo”—a euphemism for a new civil war—which killed two and injured several others.

“They have always sought a way to be inconspicuous by joining law enforcement and other government agencies,” said Student Minister Demetric Muhammad, author and researcher with the Nation of Islam Research Department.

Student Minister Demetric Muhammad pointed out that in White Supremacist history, they aspired to become judges, police officers and mayors.

“Their crimes trump anything that Muslim groups or Black groups have done, yet Black groups have been profiled by the FBI as Black Identity Extremists,” said Student Minister Muhammad.

Herein lies the dichotomy wherein one group is organizing and arming themselves to preserve White supremacy, that they fear is on its death bed and other groups—mostly unarméd—are organizing themselves to resist White supremacy.

America is not in a good place; however White supremacists are being made to feel they are in a good place.

“They’re comfortable right now. We haven’t seen this level of comfort for them since the 50s,” said Mr. Jones. (Final Call staff contributed to this report.)
Remembering the Million Man March: Reflections on Memory and Mission

by Dr. Maulana Karenga
—Guest Columnist—

This is in remembrance, reflection and uncompromising reaffirmation of our people and their radically transformative struggle.

There is so much damage done to memory and mission in our lives and to our sense of self by large and small concessions to the constant call to let go and move on regardless of what is lost or left behind. We sacrifice so much in our rush to forget, stay in style or keep in harmony with the official writers and rulers of society. However, whatever we are and will become, we must give appropriate attention to our history, in spite of all the counsel from outside to forget the past, worship the present and forfeit our future for things embraced and enjoyed now.

Thus, on this 25th anniversary of the Million Man March/Day of Absence, October 16, 1995, we must be careful not to forget or diminish the impact and importance of this great event of the 20th century. It was not just the brilliance and timeliness of the idea by Minister Louis Farrakhan, who rightly read the urgency of the historical moment; nor the size of the MMM/DOA in D.C., two million men and women, railed only by President Barack Obama’s inauguration. It was also the exemplary organizing work that went into it by the Nation of Islam and the Local Organizing Committees which activists built in over 318 cities. And it was the important organizing Committees which activists built by the Nation of Islam and the Local Organizing Committees which activists built by the Nation of Islam and the Local Organizing Committees which activists built.

For we argued, central to our practice of responsibility is not only holding ourselves responsible, but also “holding responsible those in power who have oppressed and wronged us.” We criticized the U.S. government for participating in one of the greatest holocausts of human history, the Holocaust of African enslavement and demanded reparations. Moreover, we called for an end to its criminalizing of a whole people, policies destructive to Black leadership and the Black community, unjust imprisonment, war and war mongering, degradation of the environment and reversal of hard-won gains.

And we called for “an economic bill of rights, universal, full and affordable health care, affordable housing, rebuilding the cities, protection of the environment, and a halt to privatization of public wealth and space.”

We concluded the Mission Statement saying, “through this historic work and struggle we strive to always know and introduce ourselves to history and humanity as a people who are spiritually and religiously grounded; who speak truth, do justice; respect our ancestors and elders; cherish, support and challenge our children; care for the vulnerable; relate rightfully to the environment; struggle for what is right and resist what is wrong; honor our past, willingly engage our present and self-consciously plan for and welcome our future.”

Dr. Maulana Karenga, Professor and Chair of Africana Studies, California State University–Long Beach; Executive Director, African American Cultural Center (Us); Creator of Kwanzaa; and author, African American Cultural Center-LA.org; OfficialKwanzaaWebsite.org; www.AfricanAmericanCulturalCenter-LA.org; www.OfficialKwanzaaWebsite.org; www.MaulanaKarenga.org.
The Final Call - 19

The Destruction and Fall

The destruction and fall of the world that we have known is now without a doubt, in process. When we refer to the world, we are referring to the world of the White man, for the world of the Black man has yet to come in.

The world of the Black man, by divine guidance, is now merging in on the old world of the White race. This makes the destruction and fall of the world of the White man imminent.

Here in America we can see nothing but the fall of America. It is no secret. It is obvious to the eyes that are open. If we want to close our eyes and minds and claim that we do not see and understand, then we will be falling ourselves.

This refusal to see is fool-hardy for regardless to how we may desire to see the old world stand, we do not have the power to stave off the destruction that causes the world of the White man to fall.

The destruction and power that is bringing about the fall of the world of the White man is coming from Allah (God). In the past history of the world of the White man, there never was a time of destruction of his world like the present time.

It is useless for you to try to prevent the fall of the White man’s world. There is no checking it. The White race has not tried to do the right thing ... justice. The doing of justice would have checked her fall (Bible, Jeremiah). But America was never willing; and even at this hour she is not willing to do justice by those whom she has mistreated. She has dealt injustice to her Black once-slave for the nearly five hundred years that she has been in the Western Hemisphere.

America has constantly burdened the poor Black slave with every evil that she could imagine. Her evil scientists who have invented more and more evil practices have not been able to invent anymore evil than that which they have already put out. Day and night without a let-up the White man mistreats the poor Black slave. Now since heaven and the God of Peace, Justice, Freedom and Equality has come to the Black slave, the White man is trying to make everyone that recognizes the truth deviate from it.

The White man says, ”Do not accept it.” He makes the Black man a hypocrite against his own salvation. The White man trails the ones who have not as yet accepted the truth of their salvation. and he promises them that which he will never be able to fulfill.

America is falling. She is now losing the power and authority that she was enjoying in foreign lands. Her fall is very visible. Wherever her authority has been exercised the people are now crying out in one voice, “Leave us, leave us; Americans go home to America.” The citizens of other countries are telling the American citizens, “Leave us.” America no longer has friends.

America and England deposited their little brother, Israel, on foreign soil, Palestine, which is Arab land. They deprived the Arabs of their own land and sent them into exile. This injustice against the Arabs is now costing America the power and authority that she once exercised in the East. She is on her way out of the Near East. This means bloodshed and plenty of it.

In the Near East, there stand navies which are neither American nor British ... they are there to drive America out. The skies over there are beginning to thicken with foreign planes, carrying deadly weapons, guns and bombs. They will not be satisfied as long as Israel is in Palestine. The boil has come to a bursting point. We are in a troubled world. We are in a world that is now erupting.

Who would have thought that the big power (America) would suffer such disgrace in this day and time? This is to teach you and me, Black brother, that the great power (America) is becoming weak and she is falling. I say, Black brother, join onto your own kind. Come follow me, for the world that you and I have known, will soon be known no more. (Reprinted from Fall of America, 1973.)
**LET MY PEOPLE GO**

by the Honorable Minister Louis Farrakhan

*Editor's note: The following article contains edited excerpts of a message of the same name delivered by the Honorable Minister Louis Farrakhan at the Shrine Auditorium in Los Angeles, Calif., on January 10, 1982. To order this message in its entirety on DVD, MP3 or CD, please call 1.866.602.1230, ext. 200, or visit https://store.finalcall.com.*

**In The Name of Allah, The Beneficent, The Merciful.**

My task, as I see it, is to properly represent the Honorable Elijah Muhammad to Black people in America and throughout the world. Why must Elijah Muhammad be properly represented? It is because that man and that man alone holds the key to our victory over mental death and our victory over the hell that we have suffered in our 400-year sojourn in America. Since Elijah Muhammad is such an important man to our future and the future of the world, it is necessary, it is proper, that he be properly understood.

It is necessary and vitally important that his word, his teachings, be properly understood by us all that we may act on the good counsel and advice that he gives to us, and save our lives and the lives of our families. It is not in the interest of our enemies that a proper understanding of “The Messianic Figure” among us be properly understood. It is not in the interest of our enemies that we misunderstand our giants! And it is not the fault of the learned as much as it was our fault in the way we represented his message to the learned.

You know, it’s easy to beat on people; it’s easy to say you rejected him—and of course we did, but the hardest thing to do is to take some of the weight of that rejection on ourselves for not properly representing the man and not properly representing his message. You may ask, “Well, why did you improperly represent his message?” The scripture reads in the Holy Qur’an (Moses speaking): “My Lord, expand my breast for me and ease my affair for me and loose the knot from my tongue that they may understand my speech, my word.” The Holy Qur’an teaches us that Moses didn’t speak a “distinct” or “clear language;” the Holy Qur’an teaches us that Moses had an “impediment of speech.” The Bible bears witness to the same.

But what is meant by an “impediment of speech”? Was it that Moses had a slow tongue, and that Moses couldn’t make his points clear that he didn’t express himself well in the language? It could be that. But there is a deeper aspect to the “impediment of speech” than just the fact that Moses had a slowness of tongue—let us look at it from another angle: Every prophet spoke a language, and every prophet brought a scripture which in itself represented the Divine Language for that time. Now as “tongue” could mean the languages of “Arabic” or “Hebrew,” it could also mean the components of that message represents a language.

Jesus spoke a “language”; Moses and Muhammad brought a “language.” The language of these three, Jesus, Moses and Muhammad: Their language was similar, yet different. For example, you can always have birthday celebrations for the great leader or the great teacher, but never concentrate on programmatic steps that would lead us to the goal that that leader had in mind for us.

The need for repetition in teaching a mentally, spiritually dead people of God

Elijah Muhammad was quite a strange man among us, and his word was definitely strange among us. And the impact of his message and what his message produced had a strange effect in the Black community. [One of the definitions of “strange” is “unusual or surprising in a way that is unsettling or hard to understand,” or “not previously visited, seen, or encountered; unfamiliar or alien.”]

Many of us as Black people probably heard of Elijah Muhammad and became acquainted with him through the representation of his teachings by his students. But somehow or another, the learned of our people didn’t feel that the message of Elijah Muhammad had any importance to them; the learned of our people said, “Oh, yes, Muhammad? He’s quite a man for the junkie; he’s quite a man for the prostitute. He’s doing a wonderful job for the prisoners. But I don’t need that, and I don’t need that message.” And it’s not the fault of the learned as much as it was our fault in the way we represented his message to the learned.

But what is meant by an “impediment of speech”? Was it that Moses had a slow tongue, and that Moses couldn’t make his points clear that he didn’t express himself well in the language? It could be that. But there is a deeper aspect to the “impediment of speech” than just the fact that Moses had a slowness of tongue—let us look at it from another angle: Every prophet spoke a language, and every prophet brought a scripture which in itself represented the Divine Language for that time. Now as “tongue” could mean the languages of “Arabic” or “Hebrew,” it could also mean the components of that message represents a language.

Jesus spoke a “language”; Moses and Muhammad brought a “language.” The language of these three, Jesus, Moses and Muhammad: Their language was similar, yet different. For example,
Jesus spoke in “parables.” He spoke in parables because he was in the midst of his enemies, and he himself had not fully grown into the position of power that he was destined to grow to. Therefore he spoke in such a way that those who could hear would understand and those who could not hear would remain deaf; that those who would see, would see and that those who were blind would remain blind. Jesus spoke in symbols; he spoke in parables—but that was “language.”

The Honorable Elijah Muhammad brought us a message from God, and that message constitutes a “language.” In the 1930s, when the Honorable Elijah Muhammad began to teach us, our minds were considered by God and the prophets as being totally dead (“mentally dead”): We were grown in physical manifestation, but we were totally immature in spiritual development. So the same way you approach a baby: You do not give the baby meat, you give the baby milk—but in the milk are particles of the meat, so that the baby’s delicate digestive system can digest the milk and grow to be able to eat the meat.

The scriptures of the Bible talk about the “sincere milk of the word,” and it says we cannot give meat to babies. God’s Word has a “meat capacity” and it has a “milk capacity.” The White people who held our fathers in bondage blinded us spiritually. They never wanted us to come into the reality of The Knowledge of God, The Knowledge of self and The Knowledge of other than our own selves, so they blinded us so thoroughly that The Word, The Revelation that Almighty God Allah brought to the Honorable Elijah Muhammad, had to be put in a way that it would attract a mind that was underdeveloped. It had to be put in a way like stories, but stories that actually contain lessons, and lessons that contain principles, and principles that contain laws.

But if we were wise enough to hear the story and extract the lesson, then go after the principle and carry the principle into practice, then we would have learned the lesson and grown more mature spiritually—and then we would be ready to “eat meat” and put up “the baby bottle.” (All praise is due to Allah.)

Now many people heard the Honorable Elijah Muhammad say certain things “over and over and over and again.” Some misunderstood that, and said: “Well, Elijah Muhammad has run out of knowledge. ... He keeps saying the same thing over and over again.” They never thought [the reason] might be them. They were not getting the message properly, so he kept going over it. And that’s the great way to teach, through repetition.

Well, now, the Honorable Elijah Muhammad is not among us, and all his work, near all of it, has been apparently destroyed. And so now there is a yearning on all of our parts who knew him to understand him more, to know what it was that he was driving at. And so in this Qur’anic passage from Surah 20 (“Ta Ha”), verses 27-28 read (Moses talking): “And loose the knot from my tongue” (That they may understand my word.” “Loose the knot from my tongue”—actually, this is pointing to something very profound: “Loose the knot from my tongue”: “I’m giving them a message, but there’s a ‘knot’ in it—and that knot will not be able to be untied until after I am out of their midst. Something is impeding the people’s understanding of my word.”

If we had understood the word of the Honorable Elijah Muhammad and, if we had acted upon that word, we would be free right now. And then there wouldn’t be anything that would stop us from getting what we wanted. In fact, we would not waste any time talking about White people. ... They would hardly be worthy of a mention. Do you know why? Because in The Message of Muhammad is the mastery of yourself and that which comes from yourself—you do not have to bother with that which you already have mastered.

It is precisely because we didn’t understand the Honorable Elijah Muhammad’s message that we never gained the mastery over ourselves, and so the White man now is still “the big boogy man.” But he’s not “the boogy man” at all; he’s just another man that can be mastered if you understand the principles that The Messenger was teaching, and put those principles in practice.
The Honorable Elijah Muhammad warned you; he said, “Get up from the master’s gate, Black man! Come on and let me show you how to do something for yourself.”

Let My People Go

Continued from previous page

as the economy falls, White people are saying, “Well, we have to lay off,” and I see White people in soup lines now; I see White people at the unemployment office now. I see you in long lines waiting now for other Whites to give you a check, knowing that in a few days the check is going to run out and then you’re going to ask, “What shall we do?”

There is murder and mayhem in the Black community now because we’re beginning to feed on each other. Just look at it: So you’re hating yourself now; because, it’s not the White man robbing you, it’s your own Black brother beating you in the head, taking your wallet, knocking you down; the sister robbing the old lady, robbing the old man. You’re beginning to prey on one another now so there’s no more love in you for your Black self, no more love in you for your own kind. And you’re lying there in the ghetto, having hope now in the only thing you ever had hope in, and that’s the White man. …

So look Black man, Black woman: You are headed right now into death jaws. And I’m sorry to tell you this, but Allah (God) has to do this in order to wake you up. It is written in the Holy Qur’an that Moses prayed to Jehovah to destroy the wealth of Pharaoh because Moses’ people were in love with Pharaoh’s riches. So Allah said to Moses, “Your prayer is answered,” so He destroyed the wealth of Pharaoh because He knew that when Pharaoh had no more wealth, he wouldn’t be attractive to you anymore. And now that the White man’s wealth is diminishing, and it has no real attraction for you because you can’t see what your place is in it tomorrow or the day after, now you’re beginning to think a little bit more about yourself and your future; and you want direction now for your life. “What direction should I go in? What steps should I take? What shall I do?”

I say in a very humble way to the president of the United States of America and to the United States government in the words of the Honorable Elijah Muhammad, The Messenger of Allah: Let this people go. Do not continue to torment Black people; and don’t trick them with false promises of integration and social equality, giving Black people some of your women and girls as a hedge against poverty and want. Pharaoh, let this people—who are The People of Almighty God Allah: Let them go!

It is not Elijah Muhammad, nor Farrakhan, that is bringing this command to you (the government of America). We are speaking In The Name of The Lord of the Worlds. Let The Black man go!
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THE EARTH SWALLOWS THE FLOOD
Minister Farrakhan, Hip-Hop Controversy & End-Times Prophecy

by Demetric Muhammad
—Guest Columnist—
@brothderdemetric

‘THE EARTH SWALLOWS THE FLOOD’
Minister Farrakhan, Hip-Hop Controversy & End-Times Prophecy

‘But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.’—Revelations 12:16-NKJV

“The ultimate aim of this world should be known to everyone; especially the righteous…The (arch-deceivers) ultimate aim is to do as their people have done—try to destroy the preacher of truth and those who believe in him. This was the aim of Cain when he slew his brother, Abel, and the aim of the dragon when he sought to destroy the woman (Messenger), as it is written in Revelations 12:4—Hon. Elijah Muhammad April 30, 1965

The Honorable Minister Louis Farrakhan’s July 4th message, which offered Divine Guidance and pastoral comfort in the midst of a global pandemic to millions of men and women throughout the world, at the same time generated a flood of negative news coverage from various publications within the Jewish community.

Popular YouTube vlogger DJ Vlad joined the Jewish press in attempting to scandalize the Minister’s Divine Message. His insistence that Minister Farrakhan had used his July 4th message to call for violence against Jews was met with scorn and rebuke from many in the Black community, many of whom took to social media to register their condemnation of DJ Vlad’s false statements against our beloved Minister. In reaction to the Black community’s righteous indignation against DJ Vlad for slanderin Minister Farrakhan, the popular YouTuber and member of the Jewish community released the following statement detailing his actions: “On Friday, VladTV posted an interview with D.L. Hughley where I referenced part of Farrakhan’s speech about Jews. After our interview was released, I was made aware that there was a later part in Farrakhan’s speech where he clarified those points. Based on that new info, we removed that part of our interview, changed the title and removed the social media posts. Although I don’t agree with some of Farrakhan’s statements, VladTV has always reported on people accurately and will continue to do so.”

Vlad’s statement however, angered many since it failed to include an apology to Minister Farrakhan. This anger undoubtedly arises from the Black community having taken notice that when Blacks are alleged to have offended the Jewish community, public apologies are required from the offending Black person. They are also expected to allow Jewish organizations to educate them on Jewish suffering. And often times they are expected to donate large sums of money to Jewish institutions and causes. And all of this is done to demonstrate contrition and sincere sorrow for having offended the Jewish community. It is also required so that the Jewish community will refrain from using its influence to ruin the offending Black person’s reputation and entreprenure. The most recent example of this is the talented entertainer Nick Cannon. To put it plainly, many in the Black community feel that if Jews are going to require Nick Cannon et.al. to undergo a step by step process to make amends for offenses to the Jewish community; DJ Vlad should do the same to make amends to the Black community. One of the most vocal voices of condemnation against DJ Vlad has been Detroit-based rapper Royce Da 5’9”. He took to his Instagram account to record a powerful statement in support of Minister Farrakhan. Royce Da 5’9” boldly stated: “I think you need to understand, that as an associate of yours, when you misquoted Minister Farrakhan, that is highly offensive to me…It’s reparable to me, between me and you. But nothing like this can ever happen again. It’s making my brain go somewhere else. I’m starting to get that abused feeling again. We’re being nice. We’re a kind, forgiving people. Minister Farrakhan is a very regal, deep, intellectual, cerebral, great man. My respect love and admiration for him will never waver, ever. So you can’t have a relationship with me, if you don’t respect the Minister.” He has been joined in his stance against DJ Vlad by legendary Hip Hop artist and podcaster Lord Jamar and Comedian Godfrey’s collective stance against DJ Vlad by legendary Hip Hop artists Mysonne the General and Nation of Islam member, the legendary artist West Coast KAM have also used their social media platforms to call out DJ Vlad and issue forth the call to boycott his YouTube podcast. The spiritual intersection that these popular Hip Hop artists are uniting on the occasion of DJ Vlad’s attempt to assassinate the character of Minister Farrakhan is very significant.

It draws our attention to the scriptures of the Bible, particularly the scriptures that use poetic language to detail the End-Times prophecies concerning the last days and years of the present global civilization of the Caucasian or European people. These prophecies include a reference to the presence of a Divine Messenger of God who is symbolically described as a woman who is pregnant with a child of destiny. Commonly referred to as “the woman and the dragon prophecy,” this dramatic passage of scripture includes Satan who is described as a great and powerful dragon. The passage from the Bible’s Revelation’s chapter 12 that leads into this article reveals that the dragon sought to drown the pregnant woman in his attempt to kill the woman and the child she was about to deliver, a child whose destiny it is to rule the nations of the Earth. But instead of being successful in the destruction of the mother and child of destiny in her womb, the dragon’s flood is rendered non-effective because the Earth swallowed the flood and helped the woman escape to a safe place with God.

This poetic and symbolic portrait of one of the Bible’s major end-times events is explained by the Most Honorable Elijah Muhammad and the Honorable Minister Louis Farrakhan. The “woman and the dragon” episode has deep and profound meaning. This “woman” is a symbolic reference to the Most Honorable Elijah Muhammad’s national representative, the Honorable Minister Louis Farrakhan. He is anointed and authorized by Allah (God) through the Most Honorable Elijah Muhammad to deliver the Black man and woman of America from our present state of mental and spiritual death. Our destiny as a people is the same destiny of the child inside the womb of the woman being pursued by the dragon in Revelations 12:16. Our destiny is to replace the old wicked rulership of this present civilization of the White man, with the righteous rulership and civilization of Allah (God) to fill the earth with righteousness and the praises of Allah (God).

A careful study of Minister Farrakhan’s conflict with the Jewish community on behalf of Black people in America reveals that this “woman and the dragon” episode found in Revelation 12:16 is prophetic prediction of the Minister’s conflict. Minister Farrakhan has been unique as a leader of Black people in that his efforts among us are always fueled by his demonstration of an unconditional love for us. For even when other Black leaders have repudiated the Minister, he has forgiven them and refuses to retaliate against them. His love for us is divine. And it is both paternal and maternal. He is therefore a consummate leader. As a father, his love of his people is on display in his long history of sharing guidance and profound knowledge, wisdom and understanding to the Black community. And he has been a great provider for our people in the way he has worked to create a model of solutions to many of the social ills we suffer from in the Black community, solutions that if followed en masse would make the Black people of America one of the healthiest and wealthiest in the world. His unconditional love is like the maternal love of a mother, and it is frequently seen in his ability to defend even the worst among us.

Yet despite Minister Farrakhan’s beneficial impact on Black people, his conflict with the Jewish community causes mainstream media outlets to denigrate him and victimize him with false propaganda. The purpose of their propaganda is character assassination which is itself purpose to incite physical assassination. There is a lot that can be expanded upon and extracted in this passage whereby relevant parallels can be drawn to current events to open up more and more of the scripture’s inner meaning for those who are courageous enough to study it. Royce Da 5’9”, Lord Jamar, West Coast KAM, Mysonne the General and Godfrey’s collective stance against the flood of propaganda aimed at Minister Farrakhan is an encouraging sign of the “earth swallowing up the flood” to help the modern messenger of Allah (God)—Minister Louis Farrakhan.

These strong brothers and their stance signify that Allah (God) is with Minister Farrakhan. While these brothers are standing in support of Minister Farrakhan, other prominent Black celebrities are similarly refusing to repudiate and condemn the Minister even though they are being pressured to do so by Jewish organizations. In recent times Nick Cannon, Stephen Jackson, Ice Cube and others have resisted the evil suggestion by Jewish political organizations to repudiate Minister Farrakhan. Again, these are encouraging signs. They help us to see that Allah (God) is involved in these controversial current events. They are signs that the people, symbolically referenced as the “earth swallowing up the flood,” are willing to help the Messenger of Allah (God) by standing against the modern dragon’s flood of propaganda.

Demetric Muhammad, a Nation of Islam student minister, is based in Memphis and a member of the NOI Research Group. Read more from him at www.researchminister.com.
IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.
AS-SALAAM ALAIKUM.

From the Desk of: Brother Abdullah Muhammad
Nation of Islam Student National Prison Reform Minister

“American people, particularly Blacks, must accept their natural responsibility to get up, unite, and pool their resources and do everything that they can to develop themselves, create institutions that serve their needs and make government responsible to create the atmosphere that will allow all of the citizenry to enjoy the principles of freedom, justice and equality,” by The Honorable Minister Louis Farrakhan, The National Agenda.

Dear Friends and Supporters:

Serving as the Nation of Islam’s Student National Prison Reform Minister, I am truly happy to report that I have identified and begun the purchase of our first male ex-offender re-entry housing facility.

It is the desire of The Nation of Islam’s Prison Reform Ministry to establish housing facilities for both male and female, with emphasis placed on helping ex-offenders with entrepreneurship/economic development programs, job training for employment, continued educational classes, life skills, etc. Our efforts to help acclimate our brothers and sisters back into society requires financial support and your monetary assistance will aid in making this a reality.

Below, you will find the donation form to be used to submit your contribution. I thank each and every one of you, in advance, for your much needed support.

May Allah (God) bless us in this endeavor, and once again, I thank you for your continued support. It is greatly appreciated.

Sincerely,

Abdullah Muhammad
The Honorable Minister Louis Farrakhan’s Student National Prison Reform Minister of The Nation of Islam
Understanding how God uses vessels for His purpose

Every mind of greatness is from God. Every person of greatness in any field, who becomes a standard of measurement of proficiency in that field, must be studied, not from the mind of envy; not from the mind of jealousy; not even from the mind of self-aggrandizement.’

We are into one of the crucial areas of this book—Closing The Gap. The word “crucial” means “vital to the outcome of something.” To me all of the answers the Honorable Minister Louis Farrakhan gave in this book are “crucial.”

From Closing The Gap, pages 124-127, with inserts.

Brother Jabril: Brother Minister, about a week and a half ago I showed you the chapter, titled, Minister Farrakhan’s Magnificent Answer out of the little book, Is It Possible That The Honorable Elijah Muhammad Is Still Physically Alive???

You were somewhat amazed over your own words in it. There have been many instances where you looked back at words that you have spoken to me, in interviews, such as this interview, and in your speeches, etc., with utter and genuine surprise. Please comment.

Minister Farrakhan: I was with the Honorable Elijah Muhammad one day and they were playing a tape of him speaking. He made a point and he applauded. He was excited and he said, “Boy, Allah really gave me something there.”

Well I’m like that too. You give me a question, I give you an answer, but the answer comes as inspiration. Then if I’m blessed to be able to read what I said, sometimes I ask the question, ‘Did I say that?’ Well I didn’t say it. He said it through me, but now I’m fascinated and often overwhelmed by what came out of my mouth.

It just drops me almost to the floor in humility, to know that God would use me in this way to glorify Him and His servant, the Honorable Elijah Muhammad, and to help our people, and the people of the earth, out of the condition that 6,000 years of Satanic rule has put humanity under. I am awed and overwhelmed that Allah saw fit to use me in such a magnificent way. You are right.

To see the end of your faith, meaning to see the flourishing of what your faith has shown you. Although I may not live necessarily to see all of it because there’s so much that the words of the Honorable Elijah Muhammad causes one to see, but at least, to get a glimpse into the Hereafter would be a tremendous blessing.

Brother Jabril: Well honestly I feel, you are going to get more than a glimpse. I earnestly believe that. Of course, many might say, “Well, that’s just you talking, Jabril.” But I believe that. I want that for you, my Brother—and all of us.

Minister Farrakhan: For all the Believers.

Brother Jabril: Right!

I began to ponder over the unique power of speech that Allah blessed Minister Farrakhan with (and us through him) early, while I was still in the hospital, last year February (2007). Then, during the first few weeks, I was hardly able to speak clearly. I could not write one word of anything. But Allah blessed me to be able to think and to observe—not to moan. I was in school.

I do not intend to spend your precious time writing about the condition (aphasia) that Allah is blessing me to overcome. I intend to share this elsewhere, Allah willing. I’ve been writing in this column from the time the newspaper was published up to right now. Its purpose was and is to bear witness to the truth of the person, teachings and the mission of Minister Farrakhan and his relation to his teacher and to Almighty God Allah.

I had an experience that provided me with an a little more insight into what I already know, while I was yet still in the hospital last February. I intend to continue this by the help of Allah, in the next few articles.

Jabril Muhammad: What is the key in the interpretation of anything, especially in what you intend to do in the Beethoven violin concerto on February the 13th in Los Angeles?

Minister Farrakhan: In order to properly interpret anything that has been said or done by another, one has to be harmonic with the mind and the spirit of the one whom he or she desires to interpret.

People that wish to interpret the word of God cannot do so properly without His permission. That person must be in tune with the mind and the spirit of God, as He revealed His word, in order for one to properly interpret that word.

Every mind of greatness is from God. Every person of greatness in any field, who becomes a standard of measurement of proficiency in that field, must be studied, not from the mind of envy; not from the mind of jealousy; not even from the mind of self-aggrandizement.

For example, to study a prophet, whose heart was so humble that he could receive revelation from God, and in order for you to even approach the meaning of that revelation of that prophet, you would have to be in the same spirit of humility of the one who received God’s word, for God to open that revelation up to you. Based upon your capacity to grasp, God gives you.

In upcoming articles, are such questions as, how he (Minister Farrakhan) uses adversity in his life to advance the cause of Allah. He also insightfully answered several other questions, including the divine purpose and place of chaos in the overall divine plan for our perfection and the fundamental spiritual scales, which must be removed from our eyes, if we are to make the progress we can to fulfill the purpose of Allah for our lives.

Meanwhile, study these words of Mother Tynnetta Muhammad’s article, Volume 21 No. 21, part of which reads:

“The Honorable Minister Louis Farrakhan outlined ‘Eight Steps of the Atonement Process’ while delivering to us, and the world, the Redemptive Message that was intended to put us on the road to a high civilization as he addressed nearly two million men gathered for the Million Man March in Washington, D.C., on October 16, 1995.

“It is due to this continual disrespect of the Principles of the Brotherhood to Practice Unconditional Love among us that is leading to distrust, immorality and a decline in our success as a people that is separating us into groups to be judged by God. This lack of discipline in our lives is also separating many from the bright light and example of the Honorable Minister Farrakhan while we are being grouped into ranks, some of whom are revealing themselves as uncongenial company.

“The Prophet was not made totally aware of the mischief-makers and their various machinations; only Allah and His Angels were given charge over them. Those who read these words may take note of their actions and better recognize who they are. Such uncongenial company will soon be removed from among the Believers by Allah, God, Himself, Who is sifting and testing us through trials and tribulation, as the Most Perfect Judge.

“Being guided by Allah’s Spirit, I will only say, All Praise is due to Allah for His Presence and Saving Grace. Without His Abundant Mercy and Forgiveness, none would escape the Divine Chastisement of Allah. The Holy Qur’’an reveals in Surah 8 that the threatened punishment would not come while the Servant of God was still in our midst; but once he was removed, the executioners would come. This is a True Prophetic Picture of our present condition today.”

The Honorable Elijah Muhammad has stated that, “Disagreement is like a lighted fuse.” He also said that “agreement is the basis of love.” Believers should be 100 percent in agreement with Minister Farrakhan’s study guide 13, that he is asking us to study.

More next issue, Allah willing.
[Editor’s Note: This article is a reprint that was published on February 17, 2005; and The Final Call will continue to reprint articles by our late and dear Mother Tynnetta Muhammad.]

“Almighty (God)! By the glorious Qur’an! Nay they wonder that a warner has come to them from among themselves; so the disbelievers say: This is a wonderful thing! When we die and become dust—that is a far return. We know indeed what the earth diminishes of them and with Us is a book that preserves. Nay, they reject the Truth when it comes to them, so they are in a state of confusion. ” —Holy Qur’an, Surah 50, verses 1-5

Far across the Pacific Ocean, in the country of New Zealand or Aotearoa, (meaning land of the long white cloud), as it is called by the Indigenous Maori people, it is already one day ahead of America, as we pass through the international dateline on the other side of the world. The population of New Zealand is estimated at 4,000,000, which includes approximately 800,000 Maoris. I arrived here at the onset of New Zealand’s major National Day Observance centered on the signing of the controversial Treaty of Waitangi.

This treaty came into existence 165 years ago in 1840 as proposed by the British Crown to the Maori Chieftains who signed it. Two versions or interpretations of its contents exist. An English version and the other, that of the Maori people. It was intended to secure the rights of the Maoris as owners of the land, preserving their sovereignty.

During my first visit to New Zealand, nearly 15 years ago, my son, Rasul Muhammad, accompanied me to this beautifully landscaped and scenic place at the time of this same eventful commemorative event. We were exposed, for the first time, to the political struggles of the Maori people, still dominated by the British Crown and the remains of a languishing colonial culture.

This pattern of governance and rule by the former colonial powers and members of the dominant White race is repeated among all nations and peoples who have been subject to their rule.

Now, Mother Earth bewails her children and is reacting to the cruelties of her reign of terror. High sea waters with giant 30 to 50 feet waves are arising from the ocean’s depth with a fury seldom seen, wielding a path of destruction that is devastating coastal zones and populations one after another around our Planet.

Within a few short days of my arrival to New Zealand, it was reported that rather turbulent waters were skirting around the Hawaiian Islands, perhaps giving rise to new lava flows spewing from Kilauea Volcano on the Big Island at Hilo.

While preparing this article for publication, the Cook Islands braced itself for the fiery temperament of Cyclone Ameena and its aftermath of destructive flood waters.

Severe climatic changes are rebounding on several continents, seemingly all at once, bringing record-breaking freezing temperatures while lowering normally hot climates to cooler rainy and windy conditions.

All of these reactions of Mother Nature are coming at a time of great political upheavals with warring nations set in battle array.

Are these not the signs of the end of an Age and the end of a World at Hand? We are truly in the time of a Universal Change!

“And the trumpet is blown. That is the day of threatening. And every soul comes, with it a driver and a witness. Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day.” —Holy Qur’an, Surah 50, verses 20-22

To be continued.
We should not be asking questions about what kind of foods to eat as much as we should be trying to eat one meal a day. This is where good health and the prolongation of life come from. Good health and the prolongation of life come from abstaining from filling our stomachs too frequently with food of any kind—good or bad. Of this I can assure you from self-experience.

If we keep food going into our stomachs only once every 24 hours or 48 hours, and do not get the foolish idea that this cannot be done, then we can train our stomachs to eat once a week and our stomachs will not call for food more than once a week. This has been tried. If we could eat one meal a week, we could live as long as Methuselah.

We can get away from eating animal flesh and all kinds of scavenger sea foods. Do not eat large fish that weigh over 50 pounds—such as canned tuna. Sometimes this canned tuna comes from a fish that weighs nearly a thousand pounds or more. Do not eat halibut, catfish, or carp.

There is a cheap fish called buffalo (white buffalo) that you can eat. But do not eat any stale fish if you can help it.

Even fish is not very good for us, due to their animal-like instincts in the water. But we eat them, and it is not a sin to eat them (edible fish).

Many of the bass fish that are found in lakes, rivers, and running stream water are good to eat. White fish, channel trout (which is better), river trout and most perch are good to eat. You may eat fish that weigh from one and a half to four or five pounds.

We were reared on the animal flesh that was the divinely-prohibited flesh (the hog). We must not eat or put our hands on the carcass of the hog, or sit around a place where it is being slaughtered or cooked. We should not even get the odor of it in our nostrils. It is a sin to deliberately stand and smell it being slaughtered or cooked. The devil did this harm to you and me and to the people all over the earth. Of course, we cannot blame him for doing this, because he was not created to do righteousness, anyway. Do not think hard of them for anything they do or teach you to do, because they are just doing their job. Nature has made them to be as they are. I pray Allah that He will remove them from the planet earth, so they will not deceive and misguide people from the right way.

Eat only one meal a day and do not take food between meals, unless you are sick. A person that is sick and weak is excluded from the above said time of eating.

Remember, do not eat those ugly horse beans that you have been eating (lima beans, field peas, etc.). Eat only small navy beans. They are white and pink in color. There are also large beans of the same color, but do not eat the great big beans—that eat the small ones. Cook them thoroughly. Feed them to your children.

Do not eat freshly baked cakes. Give them a day to dry out, after baking. Do not ever hurry bread to bake, because it is better for us if it has been baked twice.

Stay away from eating fried foods. Do not make a habit of filling your stomach with aged cheese. Eat cream cheese as much as possible, as it is better for your digestive system.

Stay away from eating all meats and vegetables that are canned in metal cans as much as possible. Sometimes we are force to eat them because we do not have any other. Try and get your food canned in jars; or while the food is in season, buy it and can it in glass jars yourself. If you eat a vegetable meal, try to get fresh vegetables, if you can purchase them from a market.

Remember to eat one meal a day, regardless to your type of work. You can live on one meal a day. This will help keep your doctor away from your door. Of course, eating one meal every two days or three days is even better, but you are not going to apply yourself to eating once every two or three days, so try and eat only one meal every 24 hours. Make a habit of this and you will feel better and have fewer ailments.

(Reprinted from “How To Eat To Live,” Book One, 1967.)
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Public distrust
Continued from page 6

anybody take a product like that?” he asked.

On Oct. 16, the Trump administration announced it is partnering under Operation Warp Speed with CVS and Walgreens to provide Covid-19 vaccines to seniors in long-term care facilities once one is developed. Facilities can start opting-in and determine which pharmacy they want on-site starting Oct. 19, according to the U.S. Department of Health and Human Services.

Orlana Gonzalez of Axios reports the nationwide roll out matters because the move could help Mr. Trump advance in the polls with elderly voters.

The announcement came a day after the Associated Press reported that the Trump White House “had installed two political operatives at the nation’s top public health agency to try to control the information it releases about the coronavirus pandemic as the administration seeks to paint a positive outlook, sometimes at odds with the scientific evidence.”

According to AP, the two appointees assigned to the Centers for Disease Control and Prevention’s Atlanta headquarters in June have no public health background, but are there to keep an eye on Dr. Robert Redfield, the agency director, as well as scientists. AP attributes this to a half-dozen CDC and administration officials who spoke to the news agency on the condition of anonymity.

“They’re saying that they’re gonna approve this vaccine if it’s 30 percent effective? Well, I can tell you a vaccine that is more than 99 percent effective. It’s called the human immune system. And, you know, why don’t they tell us how are we going to build the human immune system, boost our immune system with Vitamin C, not drinking sugar drinks, staying away from things that aggravate our diabetes, staying away from chemical foods? Isn’t that the better way to do it than take an experimental drug that they have no liability for?” stated Mr. Kennedy

Recently, the NIH awarded $12 million for outreach and engagement efforts in ethnic and racial minority communities disproportionately affected by the Covid-19 pandemic.

Novavax, Inc. chose Morehouse Medical School for its Covid-19 vaccine trials, in hopes of getting more minority participation, Valerie Montgomery Rice, president and dean of Morehouse School of Medicine said during a recent podcast with the Atlanta Journal Constitution (AJC). Ms. Rice said she expected to begin enrolling participants within a few weeks of her Oct. 2 interview with Crystal Edmonson, AJC’s broadcast editor.

In “Making it Plain: A COVID-19 Vaccine & Clinical Trials Town Hall,” livestreamed Oct. 8 via BlackDoctor.org on Facebook, Ms. Rice and a host of medical expert panelists spoke on the outreach effort by the four historical Black medical schools across the country, and what undergirds their drive to recommend participation in clinical trials. Ms. Rice said their decision is guided by rigorous science carried out under the international rules.

Dr. Gary Gibbons, director of the $3.5 billion National Heart, Lung, and Blood Institute at the NIH, told moderator and veteran journalist Ed Gordon, Blacks are in a position of responsibility, accountability and authority in ways that we were not during the Tuskegee Experiment which “gives assurance” that money and politics won’t overtake health in terms of development of a Covid-19 vaccine. He cited Black CEO Kenneth Frazier of Merck, which is leading a vaccine to be tested as further assurance.

The Final Call asked panelists several questions including how far reaching or impactful is the Black experts’ presence and authority at the table when Mr. Trump pulls authority and says he may override the FDA? How can our Black experts ensure accountability, transparency and safety in that regard?” this reporter asked, but received no answer.

The town hall was made available by Howard University, Morehouse School of Medicine, Meharry Medical College, Charles R. Drew University of Medicine, the National Medical Association, the W. Montague Cobb Institute, National Black Nurses Association, National Urban League, Black Doctors.org, the Black Coalition Against Covid, and through general education grants of NIH, Janssen Pharmaceuticals, Howard University, and the Reed and Marjorie Tuckson Family Foundation.

“A critical factor is the deep and justified lack of trust that many Black Americans have for the health care system in general and clinical research in particular,” wrote lead author Dr. Reuben Warren, executive director of the National Center for Bioethics in Research and Health Care at Tuskegee University, and co-authors of the New England Journal of Medicine perspective. They highlighted their fear that once again, the responsibility for addressing the aftermath of centuries of racism in medicine and science is falling on Black people themselves.

“Our country has yet to comprehend adequately that overcoming racism is not primarily the responsibility of Black people; the racist ideas and practices that constitute today’s ‘structural racism’ were created, and have been sustained, primarily by White people. It would be wrong, as well as ineffective, to ask Black communities to simply be more trusting,” the article continued.

Meanwhile, the FDA has approved the first ever vaccine trial in children as young as 12 by Pfizer, raising further concerns.

“It is an outrage that Big Pharma has so much control over the government. Why stage a medical intervention by injecting the delicate and undisturbed immune system of children for a virus that has virtually zero effect on that demographic?” argued Min. Muhammad.

Statistics indicate there have been 100 deaths of young persons under the age of 18 attributed to Covid—100 deaths in a population of 74 million people in that age group. Eighteen states have had zero fatalities. According to the American Pediatric Association a child has 10 times more the chance of dying from homicide than coronavirus.

“We have already seen the effects of MMR (Measles, Mumps, Rubella) vaccines on children, as well as the polio vaccine and others. All of this traces back to the goal of money, behavioral control and depopulation,” said Min. Muhammad.

“Just a few days ago, Bill Gates was interviewed on NBC’s Meet the Press. Among other appalling statements he made was this: ‘The only way we’ll get completely back to normal is by having, maybe not the first generation of vaccines, but eventually a vaccine that is super-effective and that a lot of the people take, and that we get the disease eliminated on a global basis,’ ” stated Min. Muhammad.

“Look at the word ‘elimination.’ No disease in modern history has been eliminated. There is no such thing as zero Covid,” she added. “We are looking at an unprecedented level of poisoning the human population worldwide as the Honorable Elijah Muhammad wrote about in Our Saviour Has Arrived,” she said, referring to the book by the Nation of Islam patriarch.
Turned away
Continued from page 5

confronted with this pandemic, they haven’t a clue as to what to do, and further, what’s worse is that the solutions they come up with are incomprehensible. That’s how the United States is being viewed.”

Germany is one of the countries still allowing U.S. travelers, but only if its short list of exceptions is met. According to military news organizations, an American woman who visited bars in southern Germany spread the virus to others. In Baumholder, Germany, soldiers were banned from bars and pubs after a bar employee went to work after contracting the virus.

Pew Research did a report on how the U.S. image is plummeting. It reported that across the 13 nations surveyed, a median of just 15 percent say the U.S. has done a good job of dealing with the outbreak, and only nine percent say they have confidence in the U.S. president to do the right thing in world affairs. Pew Research also found that the majority of countries surveyed had an unfavorable opinion of the U.S.

Mike Bradley, the mayor of Sarnia, an industrial city in Ontario, Canada, that borders with Michigan in the U.S., told the New York Times, “Personally, it’s like watching the decline of the Roman Empire.”

“What has happened increasingly is that U.S. citizens are unwelcomed in other countries because of the approach of the United States government towards the pandemic. And this is not an attack on U.S. citizens. This is a criticism of U.S. policy and the recognition of what the U.S. policy has been,” Mr. Fletcher said. “But the other thing that I would add to this is that … the rightwing populace movement that supports Donald Trump overwhelmingly rejects science and rejects, even in the face of Trump himself contracting Covid-19, it rejects the seriousness of this.”

He said the world has been traumatized by the Trump administration. “What it has now seen is an administration that was allowed to come to office and went about rejecting almost all of the norms of international behavior and protocol and diplomacy,” Mr. Fletcher said. “So I think that the long-term impact on the rest of the planet will be that people will look at the United States with a third eye, and even countries that have historically suffered as a result of U.S. involvement, aggression, et cetera, even those countries thought that there was a modicum of sanity in the United States. Not necessarily goodness, but a modicum of sanity, and now they’re seeing that there’s an entire movement that is insane.”

Ms. Bennis noted that immediately after 9/11 happened, the world stood in solidarity with the United States. A French newspaper even printed “We are all Americans now” in French. But she said that empathy and solidarity was squandered in the first 24 hours when then president George Bush announced that the response would be to take the world to war, which resulted in antagonism towards the United States. “The war in Iraq consolidated that opposition, and it’s never really gone away,” she said.

Ms. Bennis said right now, it’s the people of the U.S. who are dangerous. “People in say New Zealand, which is among the best in keeping the virus at bay, keeping down the numbers of cases, keeping down the numbers of deaths, doing really good contact tracing and all of that, really good with masks, really good with all the things that we’re not doing right here. The last thing they want is a bunch of people coming in from the United States who are potentially infected with the virus and have it to start all over again,” she said.

“If we look at the question of U.S. foreign policy, I think the extremism of the Trump administration even before the pandemic had further alienated and antagonized both governments and people around the world, and that includes the xenophobia, it includes the racism, it includes the homophobia … the misogyny, all of those things,” she added. “I think when the United States rejected the World Health Organization in the midst of this pandemic, to say we’re leaving the WHO, we’re going to stop paying our dues, we don’t want to be part of the world’s response, I think there was enormous anger at that for exactly the right reasons. Because other governments understand the degree to which a global pandemic can only be combated by a global response. And here’s the U.S. doing among the worst of all the countries saying we don’t want to be part of the rest of the world,” Ms. Bennis explained.

“It did make the existing antagonism towards U.S. policies worse, and whatever administration comes next is going to have to clean up a lot of the impact of that at the United Nations and elsewhere.”

In His monumental book “The Fall of America,” the Most Honorable Elijah Muhammad wrote: “America has not only lost and is still losing friendship all over Asia and Africa ... but she is now losing friendship right here with her next-door neighbors, Central and South America.” The Nation of Islam patriarch for decades warned that America would lose its standing in the world among the other nations. The Honorable Minister Louis Farrakhan, His top student and National Representative, has also cautioned America about her loss of friendship.

“America’s loss of control is a sign of the decline of her world. This fall can be checked, if America would believe in the warnings given by the Honorable Elijah Muhammad, coming through me, warnings that I am not saying of anything that is not written in the Bible that we should expect in this time,” the Minister has warned.

Demetric Muhammad, assistant Student Minister of Muhammad Mosque No. 55 in Memphis, said in a message to The Final Call that the Covid-19 response by the American government is an element in America’s loss of stature abroad.

“America had also banned travel from countries just as she has also been banned. When the Honorable Elijah Muhammad discussed the various calamities plaguing America, he referenced the scripture when it states, “This is the beginning of sorrows,”’” said Demetric Muhammad, a member of the Nation of Islam Research Department.

The Honorable Elijah Muhammad also warned: “America is falling. Her doom has come, and none said the prophets shall help her in the day of her downfall. In the Bible, God pleads with you to fly out of her (America) and seek refuge in Him (Rev. 18:4).”
Despite rain, hundreds of Black men commemorate Million Man March in Brooklyn

BROOKLYN, N.Y.—Heavy rains failed to quell the hundreds of men of color from the five boroughs of New York City as they trekked across the Brooklyn Bridge in unity and solidarity to celebrate the 25th Anniversary of the Million Man March and the formation of a new coalition to help heal the community.

On October 16, as the men gathered in Brooklyn in Cadman Plaza Park at Juneteenth Grove, the skies opened. The rain began to fall hard. Yet rather than dampen the spirit; it seem to live it as those in attendance had taken off work, sacrificed, and were determined to make their mission heard. Following the solidarity walk across the bridge, the program culminated in Manhattan at Foley Square, the site of the 18th century African Burial Ground.

July 13 was a sorrowful day in Brooklyn, said Fruit of Islam Student Captain Richard Muhammad from Mosque No. 7 in Harlem in an interview with The Final Call. On that day, one-year-old Davell Gardner, Jr. was killed, collateral damage from a drive-by while attending a cookout with his mother. “It was out of this tragedy the concept of the 500X5 initiative was born. Initially organized by A.T. Mitchell head of Man UP and Gilly Delgado, Bronx head of PURE and myself,” he said.

“We organized, we started on Zoom, and today’s march represented the first time we all met in person. I’m so proud of the men and leaders who came out regardless of the circumstance and challenges presented today,” added Student Captain Muhammad.

“Our march just like 25 years ago was on a weekday. Men took off from work and came out in the cold and rain, and that is the type of mindset that is needed if we are going to really make an impact in our community. We are going to need that level of dedication, and I take today as a good sign as we move forward,” he explained, speaking about the 1995 Million Man March called by Nation of Islam Minister Louis Farrakhan. Nearly two million men came to Washington, D.C., under the theme of atonement, reconciliation and responsibility.

A.T. Mitchell told The Final Call, the men wanted to coalesce as men of color from different backgrounds, organizations, and religions. “Today we have come together on the same page as we were 25 years ago with an action plan, so our goal is to go back into our neighborhoods to make them safe and build again, focusing on placing men of color on the front line,” said Mr. Mitchell.

“We call for 500 good men from the five boroughs of New York City to come together and make a difference. The men here today answered that challenge,” he added.

“We are calling for Black men to be accountable and give leadership to our young brothers. We are here to say today has to be the day that we say to ourselves collectively that we will begin to organize and provide community leadership and direction,” Malik Calendar from the December 12 Movement told The Final Call.

Max Thomas from Brownsville said he was at the Brooklyn gathering to support the anniversary of the Million Man March representing his organization Elite Learners Inc. “I’m supporting. We are advocating for more resources to benefit the community, stopping the violence. We want it to be known that we are men and want to be treated as such,” said Mr. Thomas.

For Kenny Carter, a member of Fathers Alive in the Hood (FAITH), a Queens-based anti-violence initiative, what was taking place at the anniversary celebration was a supreme act of love. “We are out here to join up with the brothers from Brooklyn, Bronx, Staten Island; part of being a man is having the ability to respond when called, and we are responding, he expressed to The Final Call. “We want to show love, because love is an action word. It’s raining out here, cold and windy, but love conquers all things, and right now, we are showing without fear, and we are here because we love our people and our community. This demonstration is an act of love,” he said.

As the program portion moved to Manhattan and Foley Square, the deluge of rain continued to beat down on the participants. Under a slew of umbrellas, the speakers spoke undeterred with enthusiasm, each embodying the Million Man March spirit from Brooklyn Borough head Eric Adams to 20-year-old Destiny White. The day ended most eloquently by Student Minister Henry Muhammad from Muhammad Mosque No. 7C. “We pledged on that day that we would go back to our communities and organize,” Minister Henry Muhammad told those gathered. “The one thing the enemy is afraid of is our organizing. We have to see each other as the flesh of each other’s flesh and bone of each other’s bone. We have to renew our vows to each other and our community. Everybody out here has been boots on the ground putting that work in. Now we are standing here on our ancestors’ shoulders where they were buried, declaring to God we will not stop. What we showed is we can do this by ourselves. It’s our time!”

March organizer Gilly Delgado told The Final Call, “Given all the obstacles that came our way; this was a success; because if the sun had been shining, we would have had thousands. We made people aware of our movement today. We hit them with a jab and snuck in an overhand right.”

We hope to make the coalition of 500X5 a household name, he explained. “We may pull up on 125th Street a thousand deep and just chill like that. We are not going to stop until we fix our community. The same way you give resources to other countries, give it to us,” Mr. Delgado said.—Michael Z. Muhammad, contributing writer
The need to reinvigorate the spirit of the Million Man March lives but needs to be reinvigorated to address today’s social ills, said many men who attended the historic March.

They also renewed the March pledge to improve themselves, protect their women and children and become world builders and community builders.

Several organizations, including the Nation of Islam, Temple of Mercy Association, Big Mama’s Movement, River Jordan Ministry and others gathered in the historic museum to remember the Million Man March and declare their intention to try harder to help unite and uplift the community.

Speakers and participants talked about the need for operational unity among organizations, community activism and the need to work collective economic development “because it was our obligation and instruction to take what we learned and experienced there and share it with our community,” he said.

Along with preserving and uplifting the work of A. Phillip Randolph and the Brotherhood of Sleeping Car Porters, Mr. Peterson shared with attendees how the museum is work space for initiatives, programs and work that will uplift the Pullman-Roseland neighborhood and other neighborhoods throughout the city.

“This is America’s first and only Black labor history museum. This is a place we can take pride in and ownership in. It helps us preserve our heritage, history and culture, but it also gives us a roadmap and blueprint for the next generation moving forward,” he added.

“We can have millions of people standing around just talking but if we don’t take into consideration what the Minister encouraged us to do 25 years ago, we are disrespecting his vision,” the museum leader continued.

“We heard from the Minister that day and he had us recite the pledge. And I’ve been teaching that pledge to generation and generation ever since that day,” said Minister Rahim Aton, founder of the Temple of Mercy Association. He was 37 years old in 1995.

“We look at the Holy Day of Atonement as a Black holiday. The Temple of Mercy is an all-inclusive, Black conscious organization that works to unite the Black community regardless of religion and economic status for the good of the Black community,” he said.

Youth Minister Taharka J. Shakur of Temple of Mercy was not quite two years old when the Million Man March was held. He’s also one of the young men Min. Aton has shared the March mission and vision with.

“I’ve read the (Million Man March) mission statement and more specifically, the pledge that the men stated,” said Min. Shakur. He said he saw the power of the man who made the call, Minister Farrakhan, and commended the men who attended and took the pledge.

But as a millennial, he expressed some disappointment in the men who attended. “There were some men there who may have dropped the ball. The men who were there who are now 25 years older. Many of them may not have adhered to that call. We can see the way our communities look today. The crime and violence in our community would not be where it is now if the men who attended had stayed the course,” he said.

Just as Black women were a strong voice at the Million Man March, a strong Black woman gave a special message to the men. “Brothers, we need you to love on one another,” said Pastor Victoria Brady, president and CEO of ABJ Community Services and leader of Big Mama’s Movement. She urged Black men to come together in unity to stop the killing of Black youth.

“We care about our children, our babies. ... This is an appeal to our brothers. We need you to do everything you can to stand united. The Big Mama Movement Chicago, we stand ready to support our brothers, our sisters and anybody that is going to do something about a 10 year old being shot in the back (Oct. 7). ... Where is the march for that 10-year-old girl that is fighting for her life?”
Looking ahead

Continued from page 2

March was given by the Minister in February 1995 at the annual Saviour’s Day celebration.

"After that, we went to work and we worked so hard," said Student Min. Ishmael Muhammad. LOC’s also passed out flyers and put up posters in cities around the country. "Over 50,000 men came from Detroit," he said.

"What made the March so successful was the people on the grassroots level made this happen. The leadership of the major faith denominations and organizations were not for it. What made it special was the nearly two million Black men who presented themselves in one space at one time for reconciliation and atonement," added Student Min. Ishmael Muhammad.

The March’s goal was unity for the diversity of Black people. Min. Farrakhan explained how it was achieved in the months leading up to the march. "We came together, 90 preachers of every denomination you can think of marched into Rankin Chapel at Howard University and declared October 16, not a holiday, but a Holy Day of atonement, reconciliation, and responsibility and absence," said the Minister.

"We didn’t go to school, work, or play. On that day, the Black man showed up in Washington, and peace, peace was the order of the day. We can do it. We can have a nation the likes of which they’ve never seen before because under the right spirit and the right guidance look what Allah allowed us to do."

E. Faye Williams was director of the LOC in Washington, D.C., and was one of several Black women who were key organizers, contributors, and supporters of the Million Man March. It’s a myth that women were not involved or included. "I was so excited to come to the March. It’s a myth that women were not contributors, and supporters of the Million Man March. The national level was all about Black women who were key organizers, contributors, and supporters of the Million Man March."

The speakers each night retold their stories, there was a constant theme of the need to duplicate that work and spirit for today. The line up for the three nights included Author, Dr. Michael Eric Dyson, Publisher Haki Madhubuti, Zac McDaniels, Spike Moss of Freedom Now, Erica Ford of Life Camp, Shanduke McPhatter of G-M.A.C.C (Gangstas Making Astronomical

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World 21st Century has a long and celebrated history of organizing. He was on the programming committee for the March. He told the audience, “I’m honored to be a part of this reflection. It’s emotional. It was a very emotional experience,” he said.

"There’s no way we would create a plan to bring 1.5-2 million men to D.C., no way. This was a miracle," said Dr. Daniels.

"God used Minister Farrakhan to bring this about, and he said repeatedly, ‘This is not about me. It’s about us.’ I was in 1963 at that march and I was on the balcony of the Capitol looking at the millions of men coming. We worked so hard and day and night and there were still things that didn’t get done. On that morning when I heard that ad-han (Muslim call to prayer), it pierced me. I was so moved.”

Another key to the success of the March was the Black media. From Min. Farrakhan and Rev. Chavis’ interview by Bev Smith on BET News to the repeated articles in the Black newspapers like the Afro American, the word was spreading and spreading fast.

Lisa Mitchell-Sennaar was the co-chair of the Baltimore LOC and a journalist. "Our voice through Black-owned media helped make the March a success. Thank you, Afro-American Newspaper. So many people worked to make this happen."

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Mysonne


Raheem Jenkins, from the National Center for Juvenile Justice Reform, spoke on the work to get street organizations involved in the March. He told of the invaluable work Dr. Chavis did that started with his trip to Los Angeles to meet with gangs which led to numerous gang summits and truces.

"There were many lessons learned. D.C. was the only city that didn’t have organized street organizations. D.C. became a neutral territory," he said. "There was standing room only at the Gang Summits because the leadership told them to be there and be on their best behavior," he explained.

"Minister Farrakhan gave another level of dignity and pride for the March to happen. Benjamin Chavis was in the room with us at the gang summits every step of the way," said Mr. Jenkins. Min. Farrakhan also strongly backed the urban peace and justice movement and keynoted its major national conference in 1993 in Kansas City.

Each night during the virtual presentation speakers which also included Rev. Willie Wilson, then pastor of Union Temple Baptist Church and co-chair of the MMM Program Committee; Captain Dennis Muhammad from The Peacekeepers and Baltimore’s Bishop Frank Reid, III, spoke on the need to bring back the spirit of the Million Man March. The how was not as clear.

Dr. Maulana Karenga, the creator of Kwanzaa and Professor and Chair Department of Africana Studies, California State University, Long Beach wrote the event’s Mission Statement. He read the beginning, “The Million Man March and Day of Absence can only have lasting value if we continue to work and struggle beyond this day. Thus, our challenge is to take the spirit of this day, the process of mobilization and the possibilities of organizing and turn them into ongoing structures and practices directed toward our liberation and flourishing as a people.”

The mission statement, purpose, and theme of the Million Man March is just as relevant today as it was in 1995. Dr. Karenga continued, “We have to remember that it’s always reaffirming the positive. It’s a renewal of the spirit. It speaks of the need for Rites of Passage Programs and mentoring for our youth,” he added.

Dr. Karenga encouraged the viewers to go back and read the mission of the March and put it into practice in their lives today to see the difference it can make as it did in the men at the March 25 years ago.

Captain Dennis Muhammad founded The Peacekeepers after the Million Man March. The organization has volunteers in cities around the country who work to keep peace and squash tension in communities. "Many people said what came out of the Million Man March? When I formed The Peacekeepers it was because the MMM was not only the most peaceful march, but there was no looting or shooting that day. I wanted to give credit to the men who made that happen, the Fruit of Islam," said Dennis Muhammad, speaking of the men of the Nation of Islam.

“I recognized that after the Million Man March crime dropped. Mayors and police chiefs took credit but we knew it was from the men who took a pledge that day to create a safe and decent place to live for their families. It lasted for a while and then things slipped but I knew the men who were at the Million Man March were still there in the streets. They are The Peacekeepers that I organized.” This work continues today in many cities around the country.

Activist and hip hop artist Mysonne founder of Kings Stop Killing Kings also took the spirit of the Million Man March to serve his community, “I started Kings Stop Killing Kings based on the death of Nipsey Hussle. His passing was something that hit me hard,” he said. "I wanted to create something that called us to our higher selves. I wanted us to evolve. We are all men and if we identify ourselves as men, we can see each other on a higher level. It was done with the spirit of the Million Man March in mind just for today.” He was a teenager at the time of the March.

The speakers each night reflected the diversity and purpose of the march. Zaheer Ali told a funny story of answering the March’s 1-800 number one day.

“This number rang to all of the phones. I just so happened to answer. To my surprise, Minister Farrakhan was on the other end trying to reach Dr. Chavis. It showed just how grassroots we were. The beauty and humbleness of the people who were doing grassroots work,” he reflected.

Gary Foster, national chief of staff said, “Many saw the outcome of that day, but they didn’t see what went into it. They didn’t see the love of self, the love of brother, and faith. We believed in the Minister and we believed in his message. Minister Farrakhan did the impossible. God used him. It was an experience. It brings tears to my eyes just thinking about it.”

Captain Dennis Muhammad and Erica Ford Photo: courtesy of Choice Felton on Facebook

Spike Moss

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The 25th anniversary of the Million Man March brought remembrances, reunions, rallies, protests, breakfasts, documentary screenings and private moments paying homage to the “glimpse of heaven” seen October 16, 1995 on the National Mall and steps of the U.S. Capitol.

But those who came together didn’t just want to recall, most wanted to reignite the spirit, organization, energy, unity, and activity that made the gathering convened by Nation of Islam Minister Louis Farrakhan a success, despite overwhelming opposition from many quarters.

In Detroit, Rev. Wendell Anthony, head of the local NAACP chapter and Fellowship Chapel, and Nation of Islam Student Minister Troy Muhammad were among those remembering and restoring the March spirit and its redemptive and progressive work.

Events included a recommitment to the Million Man March Pledge to rebuild themselves, their families, and communities. As well as respect and protect women and children, act as community and world builders and business leaders, and to curb and not commit violence against their brothers except in self-defense.

Voter registration, like at the original March, was among the Motor City activities. The desire was to bring back the unity, which is needed, in very divisive times, he said. Student leaders took part in the activities and young people were honored for their efforts to make peace and community service.

Student Minister Troy Muhammad of Muhammad Mosque No. 1 in Detroit with members of the Nation of Islam and others participated on Oct. 16, the Million Man March Boys to Men ceremony.

He told The Final Call, “It also made way for men who attended the original March to pass on words of guidance to young men who weren’t even born when the March took place.”

He emphasized the importance of the youth being familiar with one of the most powerful moments in the history of America, where some two million men came together at the call of the Honorable Minister Louis Farrakhan in 1995.

“It’s a beautiful day especially on anniversaries like this where we can come together and then hear those personal stories of men who changed their life during that period,” Min. Muhammad continued.

The awardees included young men who were also college and high school students, good fathers and activists within their communities. Stefan Perez, Troy Lumpkin, Zain Takkwul, Javon Harris, David Sadler, Dewann Robinson, Dorian Hardiman, Jr., Ameer Allah and Davion Floyd were among the recipients of the Boys to Men award.

“We also presented an award in the name of ‘Antonio Dumas’, a great young man murdered in the streets of Detroit,” continued Min. Muhammad. “His mom, Flynn Early, and uncle Shawn Early, were present to see us give the award to State Representative Jewell Jones, one of our state’s young, upcoming politicians.”

Also present to honor the young men were Reverend Wendell Anthony; Lieutenant Governor Garlin Gilchrist; Wayne County Executive Warren Evans; and Wayne County Sheriff Benny Napoleon.

The awardees were also given reading materials and suits.

Thirty-four-year-old Dewann Robinson said that the ceremony was a great encouragement for other youth to get involved in their communities.

“They can see what we can do, it gives you a glimpse of when brothers can just walk together of all ages, coming together to formulate a plan,” he said. “Basing it on those guiding principles, we

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Life lessons from the March

In Birmingham, Ala., political leader John Hilliard told WBMA TV, "The Million Man March was so profound, it pushed me, literally, all over the globe," added Mr. Hilliard. "I was determined to come home, register more African American men to vote, to talk about prison reform, to talk about all of the issues and actually the same issues that were going on then are the ones going on now," the Birmingham city councilor told the local TV station. The March inspired him to keep pushing for change through political office.

WBMA also noted how the March "inspired the start of many community organizations with missions of mentoring, community building, anti-violence, and help with substance abuse."

Writing in the Black weekly Chicago Crusader, writer Vernon A. Williams recalled how he arrived at the March. "Lining both sides of the small neighborhood streets leading to the mall, there were women and children waving and smiling and jumping up and down with messages to greet us. One handwritten sign read, 'Thank You Brothers! Another read, 'Sisters Proud of You!' One in the back of the crowd read, 'Real Men.' And a small boy had apparently been handed a sign as tall as he was by some conscientious mother—held as high overhead as his tiny arms could stretch. It read: 'My Role Models!'” he wrote.

"The Million Man March was more than a 'feel good' event. The day full of compelling speeches addressed critical issues of the day, such as an African-American unemployment rate twice that of Whites; a nationwide poverty rate of 40 percent for Blacks; Congressional cuts of $1.1 billion from the poorest schools in urban America. While White homicides at that time were 9.3 deaths per 100,000, the rate for Blacks was 72 killings for that same number of citizens. There were 200,000 more Blacks in prison than in college. Inner-city hospital closings jeopardized the health of men, women and children throughout the Black community. It was a serious point in history. "And yes, Black men were urged to atone for their personal shortcomings and return to their hometowns with a renewed commitment to excellence. … What is indisputable is that it was a milestone in Black America, comparable to the March on Washington in 1963. And despite the violence in the vitriolic South that followed that momentous occasion, the lasting impact of such a show for unity, strength and moral direction had an impact that has lasted for generations. So did the Million Man March! It was the right thing for the right time. While Bill Clinton and his government cohorts were busy enriching the penal industry with an oppressive 'three strikes' program (for which the former president has since apologized) the Million Man March was there to remind us of our legacy of royalty, define our purpose and direct greater destiny.

"When I attended the Million Man March, as a college student at Southern Illinois University in Carbondale, Ill., we faced threats from the local KKK that was based in the area, along with school administrators who refused to support our efforts to attend," said Enoch Muhammad, founder of Chicago-based Hip Hop Detox. "Our overcoming those obstacles in 1995 and now reconnecting 25 years later with some of our supporters and those who traveled with us to D.C. was very energizing. This is providing the nearly two million Black men who attended an opportunity to recollect, recommit and repent so we can RE-UP our efforts to fulfill the mighty pledge that we as men took on the Holy Day of Atonement."

"The online events we have been doing are important due to the lack of our recent historical successes being taught and popularized to generations who were not present and who need to know the context of what made the MMM happen and the actions that came as a result of the MMM, along with the counter-actions from our open enemies," he added. He has spent almost the last two decades running the program that has taught self-knowledge, self-esteem, manhood training, life skills, and peace making through hip hop music to thousands of young people in Chicago and around the country.

In the Windy City, Student Minister Ishmael Muhammad delivered an introductory message Oct. 18 broadcast from Mosque Maryam, headquarters of the Nation of Islam, before Min. Farrakhan’s words from Oct. 16, 1995 were rebroadcast over www.noi.org.

During a roundtable discussion on WVON-AM radio 1690 simulcast over Von.TV, the radio station’s digital video platform, Final Call editor Na’bua Muhammad, contributing editor James G. Muhammad, staff writer Nisa Islam Muhammad and contributing writer Michael Z. Muhammad talked about the Million Man March and an historic 48-page edition of The Final Call newspaper devoted to the March.

"We don’t just want to reminisce; we want to reignite the spirit of the Million Man March given the challenges we face. We want to look back and take lessons in unity, organizing..."
self-determination and faith, we need today,” said Naba’a Muhammad, who also talked about the March and the special coverage in The Final Call newspaper earlier in the day on WVON-AM’s Perri Small Show.

The next day, Oct. 16, VonTV re-broadcast the 1995 Million Man March.

Besides virtual sessions and March rebroadcasts, an outdoor gathering was held at the National A. Philip Randolph Pullman Porter Museum in the city’s Roseland neighborhood in Chicago.

Organizers in Chicago and speakers said the Million Man March was still important as a teaching tool and point of inspiration to compel action.

Just as Black women were a strong voice at the Million Man March, a strong Black woman gave a special message to the men. “Brothers, we need you to love one another,” said Pastor Victoria Brady, president and CEO of ABJ Community Services and leader of Big Mama’s Movement. She urged Black men to come together in unity to stop the killing of Black youth.

“We care about our children, our babies. . . This is an appeal to our brothers. We need you to do everything you can to stand united. The Big Mama Movement Chicago, we stand ready to support our brothers, our sisters and anybody that is going to do something about a 10-year-old being shot in the back (Oct. 7). . . Where is the march for that 10 year old girl that is fighting for her life?”

Lionel Muhammad, one of the event organizers, said, “This Holy Day of Atonement means reconciliation and responsibility. Those pledges that we took in 1995, we want to enforce that pledge and make a difference in our community and in our world.”

David Peterson, president and executive director of the National A. Philip Randolph Pullman Porter Museum, was 14 years old in 1995. He attended the Million Man March as a high school freshman.

“The reason that it’s important that we convene here today 25 years later is because it was our obligation and instruction to take what we learned and experienced there and share it with our community,” he said.

Memories, motivation to act today

During an Oct. 15 broadcast of the nationally syndicated Carl Nelson Show over the Cathy Hughes-owned Radio One Network, Black men called in and shared how the March impacted the lives and still inspires them today. J.P., calling from the D.C.-area, shared how a Muslim friend encouraged him to sell March paraphernalia and shirts on Oct. 16, 1995. He was successful and the March sparked his ongoing business enterprises.

Others shared how peaceful the day was and one shared how he had preserved fliers, plans, documents, articles and publications from 1995 as part of efforts to preserve the March history.

The Black-owned Washington Informer newspaper captured some of the memories and ongoing commitments for the great day: “During the 1963 March on Washington, local Blacks were warned to stay away but we refused to do the same during the Million Man March. Black men came from everywhere because we understood that no matter where we lived, we were all facing the same challenges as Black men,” said Hicks, 75, whose father, Bob Hicks, was the founder for the local chapter of a group called The Deacons for Defense, who carried guns to protect their community and marchers from angry and often violent Whites.

“Mayor Marion Barry, after hearing me talk about my father’s work and upon the advice of Ben Chavis, put me on the executive board for the March. I was then council president of the American Federation of State, County and Municipal Employees for D.C.’s government employees comprised of 22 locals representing 22,000 employees excluding police, firemen and teachers. None of the major unions nationwide endorsed the March because Farrakhan and the Muslims were spearheading it. But because Chavis was in charge, our union chose to become the host union for union locals. Many locals who were predominantly Black came by the thousands from New York, Chicago, Detroit and California and it made a big difference.”

“Black men identified that this was something for us. The important thing about the March was it brought one million Black men together without the help of Whites. It made us feel like human beings, like men and good about ourselves.”

“I just remember the atmosphere and a calming energy as hundreds of buses filled with Black men of all ages arrived and the love that was being spread. Now, 25 years later, I’m saddened about what has happened since that day. Minister Farrakhan got us to come together without incident. It was all about brotherly love. We need to recapture that spirit again,” said another man who was a D.C. police officer at the time.

“More than 1,000 men from our church attended the Million Man March and it was a life-changing event. There was no crime, in fact the crime rate went down. Gangs put aside their beefs. It impacted every aspect of our lives. It affirmed us as Black men and it was probably the most affirming moment in American history for Black men,” one Christian pastor told the Informer.

KSAT-TV Channel 12 in San Antonio shared the story of two brothers, who worked on a March documentary and finished it just in time for the 25th anniversary. Des Moines, Iowa, saw the “Million-ish (Hu)man March” at the Iowa State Capitol on Oct. 17 calling for unity, ending racial injustice and including Black history in schools. Des Moines Register reported, “The Million-ish (Hu)man March, organized by the nonprofit Des Moines Selma, was modeled off of the historic Million Man March from 1995, where Black men from across the country descended on Washington, D.C. promoting African American unity and family values. . . . This is a spin-off of that march, but we are making it inclusive so everyone’s welcome,” said Justyn Lewis, president of Des Moines Selma. . . . Lewis says he hopes the event will remind Iowans heading into winter that the Black Lives Matter movement is not slowing down.” Other participants included Lauren Clinton of the
Iowa Citizens for Community Improvement; Betty Andrews president of the Iowa-Nebraska NAACP; Abena Imhotep, a Des Moines Selma Board member; and Deidre Dejean, a former 2018 candidate for Iowa Secretary of State, the Des Moines Register said.

“We tell the powers that be what we need, we’re not asking. We have always been on the right side of the struggle,” Ms. Imhotep said. “Fighting for what is right, for what is true, honest, just and fair—don’t let anyone ever tell you that doing that puts you on the wrong side.”

In Memphis, there was a rally at I AM A Man Plaza that focused on voting and Black male participation. The original March registered men to vote and an additional 1.7 million Black men, inspired by the March, voted in 1996 national elections and turned the GOP out of office.

The Topeka Capital-Journal reported the Oct. 17 gathering led by Lisa Davis in the “Spirit of the Million Man March” and was in collaboration with the NAACP Youth & College Division, IBSA Inc., New Mount Zion Baptist Church, Black MentoUrs and Topeka Family & Friends Juneteenth Celebration starting from the Kansas Judicial Center and walking across the street to the State Capitol. Ms. Davis said as the men cross the street, each would have “a piece of paper with someone’s name on it, such as #GeorgeFloyd or somebody here in Topeka that has lost their life to gun violence.”

“I just think that it’s very important for people to see these Black men in another light than from when people have that negative stereotype,” Ms. Davis told the newspaper. The day’s focus is also on encouraging men with messages about how to change their lives. “We’re not marching. We’re not protesting. We’re recognizing and celebrating what was trying to be accomplished on Oct. 16, 1995,” she said.

Despite what seemed like overwhelming opposition, political condemnation, fearmongering, anti-March organizing, insults, ridicule, media attacks and efforts to pit Black people and Black men and women against one another, the March overcame all naysayers and critics as Black men stood proud in the sun Oct. 16, 1995.

The theme of the March was atonement, reconciliation and responsibility.

“The world thought we were down for the count when Min. Farrakhan called for the March, the world was able to see we were alive and well. We weren’t beat down or at the end of the road. Not only did we show up, but we also went home and did what he said to do,” said Minneapolis-based youth and anti-violence activist Spike Moss.

“It is particularly important that we not only remember it but do our very best to revive the spirit of the Million Man March when you consider we were able to do the impossible of bringing together all of the various segments of our community,” added the Rev. Willie Wilson. He was co-chair of the Washington, D.C. Local Organizing Committee. Rev. Wilson was also pastor of Union Temple Baptist Church at the time.

The 1995 March was held on a Monday. Participants were told to sacrifice to get there, not rely on others, to come unarmed, to come with a serious mind and to present their bodies as a willing sacrifice before God. They were to forego school, work and business to participate. October 16 was declared a Holy Day of Atonement and Day of Absence—no school, no work, no sport, no play—from a society that had devalued and oppressed Black people.

Commemoration of the March’s 25th anniversary started in earnest during the pandemic summer of 2020 in Columbia, S.C. Thousands gathered on Sunday, June 14, for a “Million Man March for Racial Justice.” It was a kind of reenactment of the original March. Participants were asked to come dressed in suits and ties, a style emblematic of the men of the Nation of Islam.

It was organized by ROAN Media Group (Rise of a Nation) member Leo Jones. He told The Final Call coverage of nationwide protests after the killing of George Floyd had, at times, shown Black men in a negative light.

Mr. Floyd died in police custody as a Minneapolis police officer, who was later charged with murder, sat with his knee on the Black man’s neck for almost nine minutes.

“So we decided to use the Million Man March as a model to help change the narrative about how we were being perceived in the media,” Mr. Jones said. “We collaborated with the Nation of Islam here in Columbia and received their blessing. We wanted to show who the Black man is; we wanted to register folks to vote and ultimately spread the Black dollar’s importance amongst our community. So at the end of the March, where 4,000 participants raised, we raised $10,000 and registered over 1,500 people.”

A protest was held Oct. 3 in Annapolis, Md., to remember Black lives lost to police brutality and mark the 25th anniversary. In Boston, the Union of Minority Neighborhoods for Black Men’s Advocacy Day, State Rep. Bud Williams, and other partners planned a day of inspiration, brotherhood, and agenda-setting through an Oct. 14 virtual event. Mathew Parker, who helped organize the event, was a teenager at the time of the original March.

For the past 25 years, the Baltimore, Md., Local Organizing Committee has held a sunrise prayer service and breakfast to commemorate the historic March, said organizer Ertha Harris. This year’s event was held on Oct. 16 in Druid Hill Park at 6 a.m. Breakfast took place at the Arch Social Club, then men had a meet and greet for dinner. “Men of the March: Before, During, & After,” a documentary film commemorating the Million Man March premiered at the breakfast.

The March documentary dispels myths “taunting its legacy and reclaims the agenda of the March by sharing untold stories about their lives before the March, during, and after.”

Dr. Maulana Karenga, in a column published Oct. 15, in the Los Angeles Sentinel wrote: “(On this 25th anniversary of the Million Man March) Day of Absence, October 16, 1995, we must be careful not to forget or diminish the impact and importance of this great event of the 20th century. It was not just the brilliance and timeliness of the idea by Min. Louis Farrakhan, who rightly read the urgency of the historical moment; nor the size of the MMM/DOA in D.C., two million men and women, riled only by President Barack Obama’s inauguration. It was also the exemplary organizing work that went into it by the Nation of Islam and the local organizing committees which activists built in over 318 cities. And it was the important role of the National Executive Council and National Organizing Committee formed on the principle of operational unity and to reaffirm the openness to women, especially in the Day of Absence activities, but also in the March itself. And finally, the significance of this moment and Movement in history, was its impact on the men, as well as the women and community, their heightened political consciousness and practice, and their active recommitment to strengthen our families and our people in positive and concrete ways.”

Dr. Karenga, professor and chair of African Studies, California State University-Long Beach, is executive director, African American Cultural Center (Us) and creator of Kwanzaa, the Black American holiday.

A.T. Mitchell called for 500 good men from the five boroughs of New York to join him for the 25th anniversary celebration of the Million Man March sponsored by Man Up Inc., a Brooklyn-based anti-gun violence and community-based organization. The men came and played out their commitment despite a driving rain. Student Minister Henry Muhammad of the Nation of Islam mosque in Brooklyn spoke at the gathering. (See related story this issue.)

“I heard Minister Farrakhan loud and clear on October 16, 1995 when he said to go back into our communities and neighborhoods and join organizations and start organizations and do the work that needed to be done,” said Mr. Mitchell. He founded Man Up, Inc., 16 years ago and with a bevy of efforts promoting employment and expanded business opportunity, mentoring, and education and personal and community growth and development.
Million Man March
PLEDGE
October 16, 1995

(During the historic Million Man March, Black men agreed to accept a request from the Honorable Minister Louis Farrakhan to take a pledge to change and improve their lives, their families, their communities and the world. That special pledge is reprinted.)

I PLEDGE that from this day forward I will strive to love my brother as I love myself. I, from this day forward, will strive to improve myself spiritually, morally, mentally, socially, politically, and economically for the benefit of myself, my family, and my people. I pledge that I will strive to build business, build houses, build hospitals, build factories, and enter into international trade for the good of myself, my family, and my people.

I PLEDGE that from this day forward I will never raise my hand with a knife or a gun to beat, cut, or shoot any member of my family or any human being except in self-defense.

I PLEDGE from this day forward I will never abuse my wife by striking her, disrespecting her, for she is the mother of my children and the producer of my future.

I PLEDGE from this day forward that I will not poison my body with drugs or that which is destructive to my health and my well-being.

I PLEDGE from this day forward I will support Black newspapers, Black radio, Black television. I will support Black artists who clean up their acts to show respect for themselves and respect for their people and respect for the ears of the human family. I will do all of this, so help me God.

A PLEDGE, A PROMISE AND PRODUCING YOUNG ENTREPRENEURS

In commemoration of the twenty-fifth anniversary of the Holy Day of Atonement of the historic Million Man March on October 16, 1995, organizations and individuals across America hosted live events and, due to the Covid-19 pandemic, held virtual forums.

It was a weekend of remembrance from Friday, Oct. 16 through Monday, Oct. 19. Some two million people answered the call of Nation of Islam Minister Louis Farrakhan to gather, atone, first to God, reconcile their differences with each other and to take responsibility for their families and actions.

After growing up on the streets of New Orleans in a life of crime and drugs, Roosevelt Muhammad, now a member of the Nation of Islam, struggled before the Million Man March. More struggles to survive came after the March with the devastation of Hurricane Katrina.

Like many youngsters, crime once seemed his only option to survive the streets of New Orleans.

The March played a major role in inspiring him to change and help others change. After the March, he founded the Young Professionals Movement in New Orleans, an entrepreneur club for boys and girls.

Before he came to the Nation as a 23 year old, he was illiterate, unable to read or write. He said he was involved heavily in the city’s drug trade.

But over two years, men in the Nation taught him to read. “I remember brother Minister Har-old (Muhammad) giving me a cassette tape of the Minister Farrakhan saying to marry the dictionary. So, I did and I studied Minister Farrakhan’s study guides for two years prior to the March,” he continued. “I know what our youth are going through out here. So, I was inspired to help them and do something for them, that’s why I started the boys and girls club.”

He also felt obligated to go back home from the March to undo death and destruction he helped create. “After taking the pledge given by the Honorable Minister Farrakhan at the March, it is what has kept my spirit going. It gave birth to our youth program, and it wouldn’t exist without the March and it’s been in existence ever since the March. I dedicated 25 years to that,” he added. The pledge included a promise to rebuild themselves, their families, and communities. As well as respect and protect women and children, act as community and world builders and business leaders, and to curb and not commit violence against their brothers except in self-defense.

“I came into the Nation of Islam at 23 years old. I’m 50 years old, and the peace of the Honor-able Elijah Muhammad is all I lean on, and it is all thanks to the March,” he said. “I was made a man in the Nation.”

So, every youngster that joins the youth club gets a copy of “Message to the Black Man,” by the Hon. Elijah Muhammad, patriarch of the Nation of Islam.

“If you don’t want that man, you don’t want me,” he said.

On Oct. 19, in honor of the March, Roosevelt Muhammad hosted an all-male meeting with the theme, “Real Men of New Orleans, Brothers Can We Talk?” Men who attended the March and others that were not able to go participated. Roosevelt Muhammad invited the men to celebrate the March anniversary and to recommit themselves to the pledge they took 25 years ago—or take the pledge today. Dinner was served after listening to an hour from Minister Farrakhan’s message at the Million Man March. Then the men read the pledge from the March, discussed its meaning and how it can be implemented now.

“I’m asking the brothers to commit, now it’s time to stick to the blueprint. All we need is about 1,000 brothers to agree to buy just basic products from our youth. Toilet paper, lotion, and soap at wholesale. These are the products that our youth distribute every week throughout the city of New Orleans,” he said.

In 2005, ten years after the Million Man March, there came pain and loss after Hurricane Katrina hit the Gulf of Mexico and swept through New Orleans. “Hurricane Katrina wiped out my factories, and enter into international trade for the good of myself, my family, and my people.” He said the Life Link program was inspired by Minister Farrakhan’s Exodus Program, years ago, built on a similar concept. “So, everything that I do with my youth and our organization is the blueprint of everything that Minister Farrakhan advised me to do,” he said.

The Young Professionals Movement can be found on Instagram @yp_movement and Facebook at Young Professionals Movement.

—J.A. Sakaam, contributing writer
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“During his final hours, Malcolm spoke of plans for explaining to the general public how hasty and mistaken he had been in accusing Black Muslims of bombing his home. He said, “You won’t find a single instance where Muslim men ever moved to attack women and children. I know their tactics and their limitations. And I’m telling you things happening to me these past weeks go beyond the realm of the Muslims.” Malcolm was convinced that a conspired maneuver was already in motion whereby, if anything happened to him, Elijah and his organization would be blamed…”

~Sarah Mitchell, Secretary of Malcolm X Revealing The Contents of Malcolm’s Last Conversation

“But Didn’t You Kill MALCOLM?”

Myth-busting the Propaganda Against the Nation of Islam

by Demetric Muhammad

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

1. We want freedom. We want a full and complete freedom.
2. We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or color.
3. We want equal opportunity. We want equal membership in society with the best in civilized society.
4. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own—either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and mineral rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years—until we are able to produce and supply our own needs.

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

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

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

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

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

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

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

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

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

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

Under such schooling system we believe we will make a better nation of people. The United States government should provide, free, all necessary textbooks and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self-respect.

10. We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression. These are some of the things that we, the Muslims, want for our people in North America.

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

We do not believe that America will ever be able to furnish enough jobs for her own millions of unemployed, in addition to jobs for the 20,000,000 Black people as well.

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

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

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

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