charity, will leave workers in the same position as that in which they were previously, that is, they will receive just sufficient to enable them to continue their existence as wage-slaves. These payments are merely a re-distribution of the poverty of the working class and cannot solve the problems with which working mothers, and the working class in general, are faced.

From an analysis of our social system it should be apparent that it is not concern for the welfare of the children of the working class which decrees whether or not working mothers should stay at home to look after their children. Rather it is that the attitudes and morals of capitalist society must change to fit in with the changing needs of the capitalist class to maintain their profit-seeking system at all costs. And at the cost to the workers of being denied the right to live full and happy lives, the right of individuals to develop freely their artistic and intellectual capabilities and the right to live in harmony, each with the other, whether child or adult.

G. CATT

THE BLACK MUSLIMS

To one content with the superficial, the rumble that emanates today from the American South is the core of the struggle for freedom by the American negroes. What could be more basic, is the typical progressive thinking, than the right of negroes to ride in integrated buses, eat in integrated restaurants, swim at integrated beaches, and so forth? Whatever problems that exist within the negro community, other than the problem of segregation, will more easily be overcome once the general attitude of the population has changed on the question of accepting negroes as social equals. So goes the theory of the National Association for the Advancement of Colored People as their crash program against the old taboos of the South continues to attract headline space in the press of the world.

But because the NAACP is representative, in its thinking of the desires and aspirations of the negro bourgeoisie, it is not at all representative of the interests of the majority of the negroes. It is indeed safe to say that the present struggle that is sponsored and organized by the NAACP, and other such organizations, as well as the liberals of every hue, does not even begin to scratch the surface of the negro problem. And it is also safe to say that the NAACP is not even interested in the main problem of the overwhelming majority of the negro population — the problem of emancipation from wage-slavery, itself, along with the rest of the nation and the world in general.

Within the negro community there are minority movements, which, although terribly confused on the nature of the trouble and the remedy needed, still rebel against the program of the NAACP and offer something quite different. One of the more interesting of these groups is the Black Muslims. The premises and the proposals of this organization of religious-political fanatics are so preposterous, that an examination of them becomes a fascinating pastime.

WHO ARE THE BLACK MUSLIMS?

Religious movements invariably spring from and reflect certain material yearnings and needs, and the Black Muslim religion is no exception. Because of the militant program of this minority within a minority, the sheep-like types of Christianity practiced by the majority of the negro population would never do. Neither pie-in-the-sky nor the qualified and moderate type of "justice" pursued by the negro majority is of interest to these zealots. They require a much headier and militant kind of spiritual theory and the religion of Islam has

been found to be more than satisfactory.

Although the negro Christian churches have been quick to react against this threat to their own interests, and have joined in spreading the word that the Muslims are different from and really not the same as the **Moslems,** and that Moslems are all right but that Muslims are just plain fanatics, there is no question about their belief in Allah and the rest of the Moslem faith. In Vol. 1 No. 6 of their "Militant Monthly Dedicated To Justice For The Black Man," they tell us:

> "But everyone has to admit that the Moslems and the Muslims both serve the same God, Allah...both practice the religion of Islam and both the Holy Quran (Koran). In fact, no one has yet been able to clearly differentiate between Moslem and Muslim."

And in one of their frequent ambiguities, they conclude with the statement:

> "When the confusion is over there is bound to be many red faces...and very few white ones, according to the Black Muslims!!"

And just what is meant by this is anybody's guess. But a letter to the editor in the same issue, signed by Anwar Al Khan, secretary of the Moslem League of America's branch in Sacramento, Calif., answers certain statements of Warden Heinze of Folsom State Prison regarding some imprisoned Black Muslims who had been wrongly accused of fomenting riots and goes into the subject as follows:

> "Why should anyone seek to prohibit these people from accepting Islam whether or not it is preached by Elijah Muhammad or any other Moslem? There is no basis in fact to the charge that the religion preached by this man is in no way related to Islam or to the Holy Koran..."

And Mr. Elijah Muhammad (the "Messenger of Allah") and his loyal following continue to spread the "Word," salting it with occasional phrases out of The Arabian Nights such as: "There is no majesty and there is no might save in Allah..." etc. They announce that their present membership exceeds 200,000 and is growing at the rate of 1000 per day. They further announce, with no equivocation, that by 1970, all 20 million of the American "so-called negroes" will have deserted their churches, joined the mosques, and be ready to take over and operate their promised land!

SEPARATION

Ironically, the Black Muslims are demanding a solution to their problems similar to that once advocated by the Communist Party of America — a separate republic for American "black men"* (the Muslims seem not to like the term "negro" and invariably precede it with the phrase, "so-called"). They are opposed to the program of integration, dividing their world, as they do, into two sets of conflicting interests—Black vs. White and Christian vs. Muslim.

In a press conference held at Los Angeles, Calif., Mr. Muhammad puts it in the following manner:

> ". . . because of the 310 years of free slave labor contributed by the 'ancestors of our people' to build this great American country, America should now give the descendants of the former (unpaid) slaves a portion of this country, and subsidize and help us get started for 20 to 25 years. Then if we can't do something for ourselves during that period, you can bring your armies and shoot us all down, because we won't be worthy of anything We only want a chance to go somewhere and build for ourselves..."

He would not specify to the "white" reporters who quizzed him as to just what section of the country nor how much of it he would like to have but replied: "When the government shows its interest, then I'll make known my plans directly to them."

And when he was asked what he would do if the government refused

*See, e. g. The Communist, Jan. 1934, "Lenin and the American Negro." Lenin regarded the American Negro as a separate nation to be included with all other subject nations in the struggle for national independence.

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