

BLACK RAP

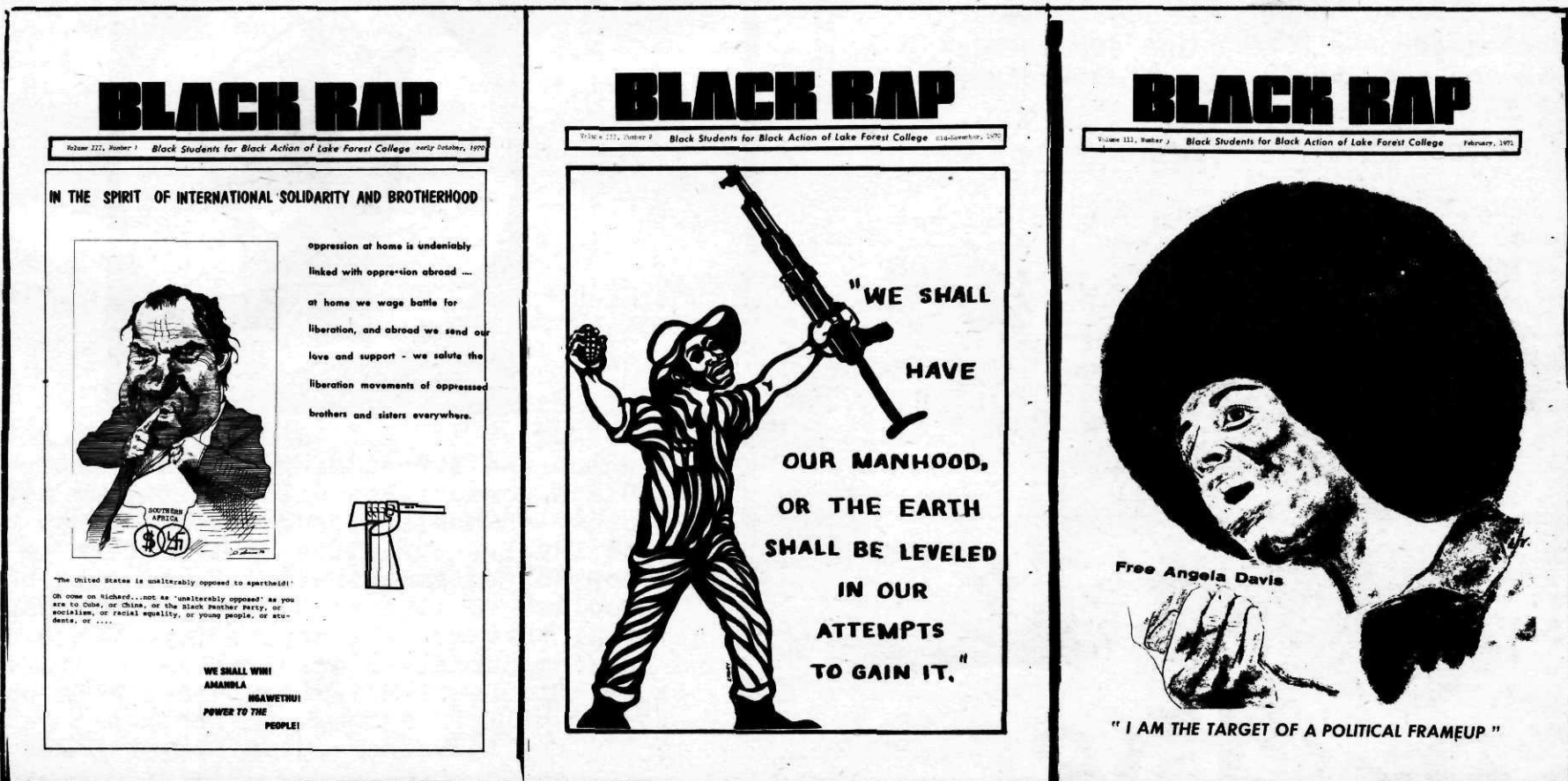
Volume II, Number 4 Black Students for Black Action of Lake Forest College May-June, 1970



ALL POWER TO

BLACK RAP ECHOES AND CHAMPIONS THE CAUSE OF THE OPPRESSED EVERYWHERE. BLACK RAP WAS FOUNDED IN THE HEARTS OF THE PEOPLE AND PULSATES WITH THE PEOPLE'S LIFELOOD. WE WILL NOT FALTER OR HALF-STEP TILL THE YOKES OF OPPRESSION ARE ETERNALLY BURIED WITH THE OPPRESSOR; AND THAT LONG SOUGHT AFTER DAY WILL DAWN WHEN TRIUMPHANTLY THE PEOPLE WILL RAISE UP AND AS ONE SEEK TO DETERMINE THEIR OWN DESTINY.....

THE PEOPLE



THE PEOPLE ARE BEING DEALT ON! WHERE ARE YOU?

FINAL VICTORY BELONGS ONLY TO THE FIGHTING

Lake Forest College ain't sh-t! - a statement that will have little impact on any one who goes to Lake Forest College. However, this very terse rap is much more involved than it appears. First of all, to give Lake Forest College any real credit we should go on to say that it is sh-t!!! But still, we have done naught but to re-iterate the contemporary rhetoric in re the relevance of Lake Forest College to our eventual liberation and development. However, if we are to overcome the rhetoric that is now being voiced by the oppressed and the oppressor alike, then we must delve further into the historic importance of the (pseudo-)life of oppressed people at Lake Forest College (and similar institutions). With such a task before us, we must become very serious-minded, not not temporarily, but permanently(!!!), and deal realistically with a situation that undoubtedly has some absolute relevance to our self survival here (at Lake Forest College) and beyond in our oppressed communities within as well as without the borders of imperialist/fascist USA.

First of all, we must realistically grasp the import of an institution like Lake Forest College which is only one of a vast number of similar Amerikkkan institutions. Institutions in any society (as long as they remain unchallenged by the society as a whole) exist by virtue of continual financial and ideological support, because in part or in toto they contribute to the survival and maintainance of that society over historical time. Thus, by virtue of the traditional (which includes the conservative as well as the "liberal" tradition) mores and values of this institution as translated through the curriculum, faculty, and administrative proceedings, as well as through the select student body, institutions of this sort tend to perpetuate this society's values, mores, and administrative proceedings to the point that it perpetuates, supports, and condones the present (and past) path of this society, which, unquestionably, is leading (and has led) to domination by capitalistic (exploitative) interests, and which in turn fosters special class interests equivalent with suppression/oppression of particular class and ethnic interests, and the eventual pursuance of fascist tactics to preserve the status quo - which all oppressed people here and abroad realize is contrary to their self-interests and survival.

LFC DOES NOT EXIST IN A VACUUM

Thus, when we view Lake Forest College in total perspective (as we should do for all things), one finds that though Lake Forest College exists presently as a bull-

sh-t institution which at most stifles, rather than catalyzes a progressive liberal arts education, one begins to realize its import as only one of hundreds of similar societal institutions. And, when one realizes the disaster of this institution impressing its values and attitudes on us, while hundreds of like institutions (pseudo-Black and White) are doing the same to all our brothers and sisters, it then becomes imperative that each of us analyze (check out) the situation and deal with it accordingly. Checking it out is only half of it; though important, checking it out is useless unless some constructive and progressive action follows which is commensurate with the gravity of the problem. (Unfortunately, many of us here at Lake Forest College have checked the sh-t out, but after that we lay back and get high and say that that's some hard sh-t, and never begin to move on our problems - this has got to change; all brothers and sisters must begin to move in some constructive and progressive ways aimed at our total liberation and development, or at least moving so that our actions raise our collective political consciousness; and an aside to those brothers and sisters who want to do something but just can't think of the right things to do - we must cease to use this ploy as a cop-out, and instead we must seriously put our minds to work with our partners and create situations relative to our particular talents, or actively seek advice - then move!, we can't wait and expect blueprints to be brought to us; we as a people will not get over unless it is on our own initiative and creativity! We must move in this fashion or, like the liberal White folks, our awarenesses don't mean sh-t but continual radical stagnation - and history proves that over time that's nothing but conservative bullsh-t - retardation!! We must begin to actively utilize that so-called dialectic which has its foundation in traditional African society. Check it out!.....) So, after checking it out, we must begin to move. Some of the ways are already provided for us: BSBA Tutorial Projects, BLACK RAP, Black Curriculum/Faculty, Pamoja/Political Education, and especially, anything through



We Can Get It Together

which the surrounding and international Black communities will accept our aid; other channels through which we may be able to involve ourselves will be left to your considered imagination - it would be foolish to list such here. It is essential that we realize the importance of engaging ourselves as often as possible with all facets of Black community life while we are still in school, so that when we do finally leave here, our former homes will not be strange to us. Besides, constant contact with the Black community affords



BURDEN OF INJUSTICE—ADEMOLA OLUGBEFOLA

(CONTINUED FROM PAGE)

a certain desirable insulation from the negative propaganda of Lake Forest College type institutions.

WE MUST BEGIN TO INVOLVE OURSELVES

If we don't at least begin to involve ourselves in some of these programs or begin to innovate some others (above-ground and underground), then our four years here or at any such institution will be a complete waste; for we will have had no bridges to keep us abreast with the movements in our Black communities. We must constantly create and involve ourselves in actions geared toward our eventual liberation and development, even though the gains may not always be tangible or writ large in the pages of history (the people's battles are mostly won by hosts of unsung "heroes"). We must take up the cause whether great or small, from supporting BSBA and BLACK RAP to supporting our incarcerated brothers and sisters everywhere, as well as supporting those not yet dead or incarcerated, to constantly raising money and supplies for our embattled brothers and sisters in Cairo and in Africa and elsewhere, to engaging in reading and learning the arts of self-defense, ETC, ETC; depending on the action, it may have to be carried out publicly or in complete privacy, indulged in by the community as one or as a community of small (non-antagonistic) groups. Seize the time! The time is (and has been) here; our tasks are obvious, the only thing left is to check all the sh-t out for what it is and accordingly engage our talents and the talents of those around us in order to effectively deal with our collective problems. BSBA's structure is there it can be most beneficial; then, other things may have to be done outside of such structured organizations. Then, maybe, maybe we (whoever goes that way) can sit back occasionally and really deserve getting high - but for a change and not for a habit which excludes all other progressive activity.

THE LURE OF COMFORT

We should admit to ourselves, regardless of our real or professed socio-economic backgrounds, that life at Lake Forest College and similar institutions is very alluring and comforting - it makes you want to lay back and be a student all your life (talking sh-t, doing nothing)! -cause it's so damn easy!! The contradictions wherein an institution can be so much a part of a destructive society and at the same time alluring to those it oppresses is very dangerous. We should learn and keep what parts of this education which may be useful to us as a people, discard the rest (including its destructive values), and keep on dealin'!

TOGETHER WE BUILD!

WE ARE AN AFRICAN PEOPLE'

SHOULD WE BE "AMERICANS"?

Looking back then, Lake Forest College didn't teach me anything at all - nothing! They tried to teach me that I was just another American (slightly tinted) in the land of opportunity who could/would succeed if I made it through this liberal arts education; they taught me that if I learned the sh-t right (not sucked in), then I too would vote for Nixon, Fagnew, Hoover, and the boys, support "our" struggle in Vietnam, and passively sit by while they attempt to murder Chairman Bobby (the tactic has changed since they murdered Brother Malcolm, ETC, ETC, ETC), and give support to fascist South Africa and other reactionaries in Africa and elsewhere. Well I dug the sh-t (the handwriting is on the wall) from a simple awareness of the histories of oppressed people, and I ain't gon succumb to the sh-t! I might take an "establishment" job, but (like the spook who should sit by the door) my guiding light will be how to exploit (use) it to the benefit of my people. I dig (love) Black folk, which (essentially) means that I love myself, and I realize that the only way that I (and my posterity) can survive is through the power of my people - our people! We all have that power, and the time is heavy upon each and every one of us to use that power for our eventual liberation and development. LONG LIVE THE REVOLUTION (before and after the inevitable insurrection here in the heart of the monster)!!!

ALL POWER TO THE PEOPLE
WE HAVE TO MOVE IN ORDER TO BUILD!!



TUTORIAL PROTECT

PETERS PHOTO

ON BECOMING AN EX-CHAIRMAN

by T. Peters

I have been asked by the Editors of BLACK RAP to comment on my term as chairman of BSRA. First, the organization has gone through a lot of changes in the past year: some good and some bad. The most significant change is that of dwindling enthusiasm and participation. There seems to be only a handful of people actually working in the various projects of the organization.

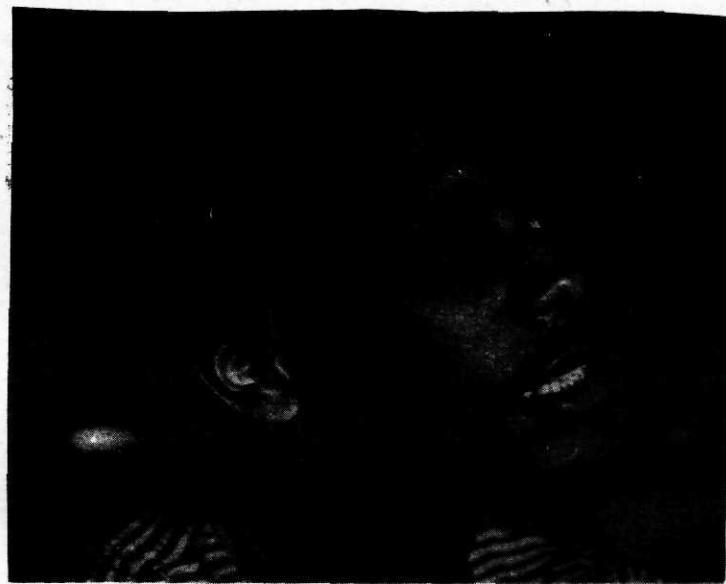
Second, while attendance at meetings has slackened, the meetings have been more efficient and business-like. Still there are those who come to meetings to read, or smoke, or sleep. There are also those who continue to ask, "What are we voting on?", instead of paying attention. Still others continue to make irrelevant comments which only serve to prolong the meeting. The Chairman can do only so much. If people don't come to TCR, then they shouldn't be in the meetings. Our time is very valuable.

At meetings I have noticed the enthusiasm with which we will refer a particular problem to a committee rather than deal with it. I have also noticed the enthusiasm with which we will criticize the reluctance we show when it comes time to offer positive suggestions. This is somewhat ironic since we are fond of hiding behind the banner: We were all leaders in our high schools. Either we belonged to some five-ass organizations or somebody is lying. Every leader I have ever met could come up with at least one positive suggestion.

Third, too many people still view BSRA as being distinct from themselves. The Freshman class reacted strongly particularly to the fact that we automatically made them members. Well, whether we like it or not, we are a small island in an ocean of white racism. These honkies are certainly not in love with us. Our only strength is in a unified front. Now I know that a lot of us have white friends. But if a directive came down tomorrow that all niggers be killed, where would you be? More importantly, where would your white friends be? We joined together because we are distinct group of people with problems different from those of whites. It would be facetious for us to expect whites to solve our problems. BSRA is our problem solving organ. If it ain't shit, then the black students ain't shit.

Fourth, I still find that we are crisis oriented. To me this is indicative of a lack of perspective, a lack of commitment and colossal bull-shitting. Anyone with an ounce of intelligence knows that our problems won't be solved overnight by a bunch of niggers jumping up and down shouting motherf---er this and motherf---er that. Our struggle is going to be a daily one and involve all of us. Still, we do find other 'good' excuses for not participating in the struggle: "Gotta write a paper". "BSBA doesn't have any ideology". "We have no leadership". "BSRA doesn't have a constitution". What it all boils down to is a lack of commitment. 500 constitutions aren't going to make you anymore committed! By the same token, shouting 'Right On' and spouting a whole lot of intellectual BS won't make you committed either. Until we recognize a lack of commitment as our basic problem, everything we do is going to be meaningless, circular, and hypocritical.

The Chairman can do a lot towards arousing commitment by allowing his charisma and



Brother and Chairman Tony Peters

enthusiasm to infect the entire membership. If the chairman is dull and apathetic, he can't very well expect the membership to be otherwise. Yet, lest we be deceived, commitment comes from the heart. If we acknowledge our objective conditions as a people and understand that whites will continue to regard us as niggers despite all our degrees and achievements, we cannot help but be about the job of liberating our people. Any other course of action would be foolish and suicidal.

Finally, the major problems the organization will face in the future are mobilizing and directing black student activity. In the past, we have been content to rely on a rather amorphous membership. Perhaps the time has come to 'tighten up'. Ten workers will always outweigh 100 some-timers. Also, in the past, we have been content to rely mainly on established, on-campus activities. Perhaps the time has also come for us to have more of our priorities in the Black community.

In conclusion, I definitely see BSBA as a positive force, and thus there is a need for its continued existence. But it is going nowhere if you, the members of BSBA continue to sit on your 'collective and selective' asses. I must say though, you are black/bad/beautiful and you can achieve what you will if you really get up and move. My term as Chairman has brought me a new awareness in regards to our direction in our struggle for liberation. I hope too, that somehow my efforts have similarly aided our organization. Bro. Chairman Willie knows the problems which face us and I trust in his wisdom and commitment to continue to move the organization in progressive directions.

DARE TO STRUGGLE,

DARE TO WIN!

IN DEFENSE OF SELF-DEFENSE

In previous columns we have dealt specifically with handguns and sighting, thus, our next step will be to deal with rifles. Unlike handguns, the high power rifle is for accurate shooting (and good stopping power) at long distances, and is generally not suitable for close range shooting; for instance, the high power .30-06 ("30 odd 6") bullet would penetrate the wall of your house and several walls in your neighbors' house before coming to rest. Also, rifles in general average about 8½ pounds in weight and are usually too long to manage for close range self-defense. Thus, the rifle is basically a long range weapon (a good high power rifle can be very accurate anywhere from 300 to 800 yards and more) mainly used for sniping (shooting from a hidden position at separate individuals of an enemy force).

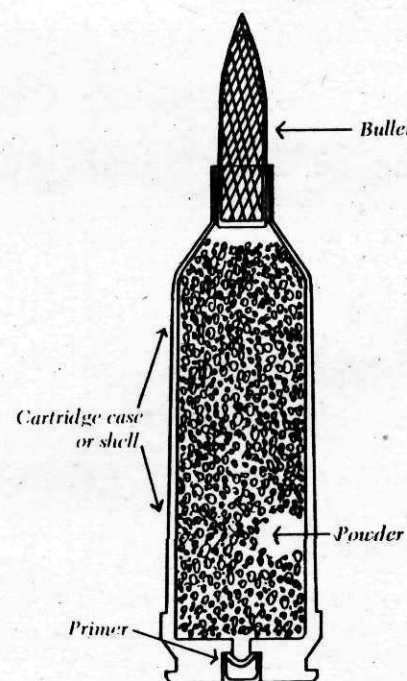
Most rifles are of the "bolt action" type - where the bolt pushes the cartridge (a complete load including shell, primer, powder, and bullet) into the chamber (the section just before the barrel) and aids in ejection of the fired shell from the gun. In operating this type of gun: 1) push the bolt forward; 2) rotate the bolt to close; 3) aim; 4) pull the trigger; 5) rotate the bolt to open; 6) pull the bolt back; and repeat this process as long as there are enough cartridges in the magazine (most of these type magazines hold 5-7 cartridges).

Many bolt action rifles normally operated by hand as outlined above, have been replaced by semi-automatic and automatic rifles. Here, the process described above is carried out automatically (by using some of the energy from the fired cartridge) and all the shooter has to do is manually load the first cartridge in the chamber, aim, and pull the trigger. These types of rifles are more beneficial in that one can shoot more shots much more quickly, and the magazine usually hold more cartridges (up to 30), resulting in more firepower.

The .30-06 rifle is very reliable and is highly recommended. They range in price from \$50-\$250; about \$100-\$125 will purchase a very reliable bolt action rifle - any of which should always have adjustable sights and the possibility for putting on scopes or telescopic sights. Semi-automatic rifles (M-1 Garand or Belgian FN 1949) in .30-06 caliber run about \$100-\$135.

M-1 Carbine

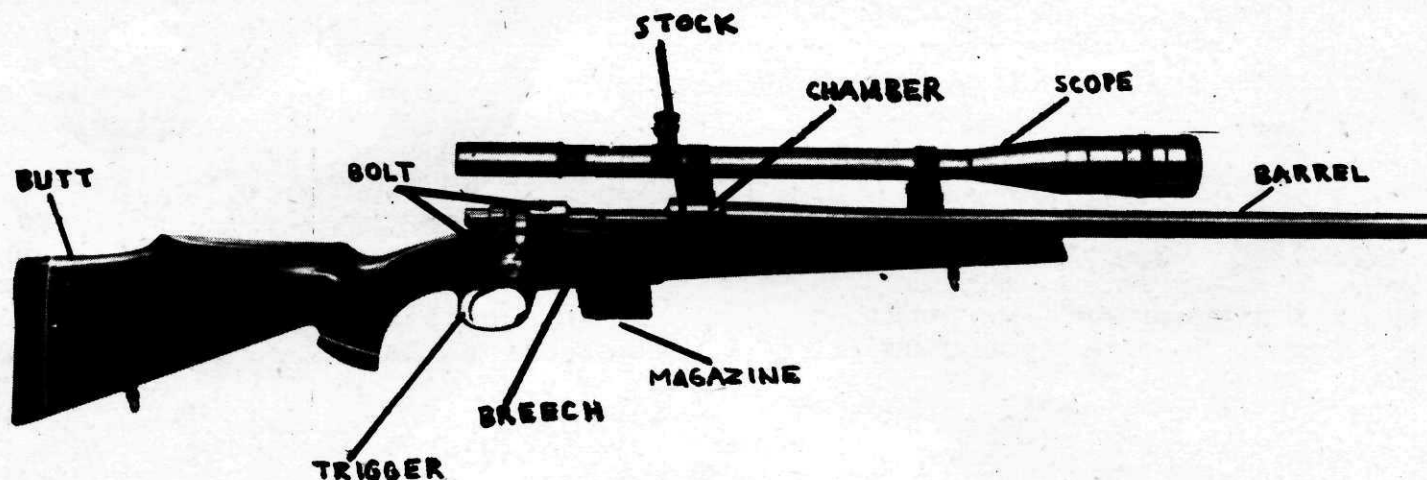
The M-1 carbine is neither a high power rifle or a handgun - it is in a class all by itself. It is small (5½ pounds), short, semi-



Typical rifle cartridge, showing parts.

automatic, and fires a special cartridge much smaller than the .30-06. For these reasons alone, it is an excellent self defense weapon.

While it does not have the accuracy for very long range shooting, it is amply accurate at 100-150 yards. Because it is small and short, it can be handled quickly and easily. It also has removable clips which hold up to 30 rounds. Ammunition for this weapon is available commercially and via surplus, and is fairly cheap. The M-1 can be purchased for \$90-110; Universal and Plainfield make quite reliable models. This .30 caliber weapon is widely used by freedom fighters in Africa and in Vietnam. It is very highly recommended as a weapon for self-defense!



love the people and fight the real enemy

EXPRESSIONS

EXPRESSIONS

I believe I was born not to die in a car wreck. I don't believe
I'm going to die slipping on a piece of ice. I don't believe
I'm going to die because I have a bad heart. I don't believe
I'm going to die of lung cancer.

I believe I'm going to die doing things I was
born for.

I believe I'm going to die "high" off the people. I believe
I will be able to die as a revolutionary in the international
revolutionary struggle.

And I hope to each one of you;

And I think that the struggle as a national proletariat

struggle

Will be able to live in it.

Why don't you live for the people?

Why don't you struggle for the people?

Why don't you die for the people?

If you are asked to make a commitment at the age of 20
and you say you don't want to make a commitment because
of the reason I'm too young to die, you're already dead.

You have to understand you have to pay the price for
peace. If you dare to struggle, you dare to win. If you
dare not to struggle, then goddamn you don't deserve
to win.

-Fred Hampton



EXPRESSIONS

EXPRESSIONS

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Black man;

my man?

Open your doors

to this timeworn clock.

Ignored knocks slapping

against silent doors -

Vocal cords bouncing off

rug-covered floors.

You encased in steel -

cold walls of pride.

Too late now.

It was me outside.

-A. White

To my black people - that I love you

I love you
but it's not complete
until we're free.
I love you
but I'm stifled 'cause
you know nothing
of me,
not I of you.
Relatively.

I love you
but my perceptiveness is
crippingly limited.
I love you
but I can't
be me
all the time.
And you
won't be you
all the time.
Ever in fact.

I love you
and my arms
ache to hold you.
Anytime,
anywhere I love you.
But,
Your love for me is
bounded on all sides
by fear and feelings of inferiority.
And, my love for you
is full of a child-like restlessness,
And, spontaneity.
So limitless...

I love you with a deep and probing passion,
so much it overwhelms me.
And, for all I know
so you may love me, too.

Jimmetta L. Johnson

UNITE

"Ode to Lillian Anthony"

Love of black
insuring
love of self and
love of mankind, giving
incessantly
and
never questioning.

All power,
no power, no difference
to
her
only that you not stop the battle before
you try!



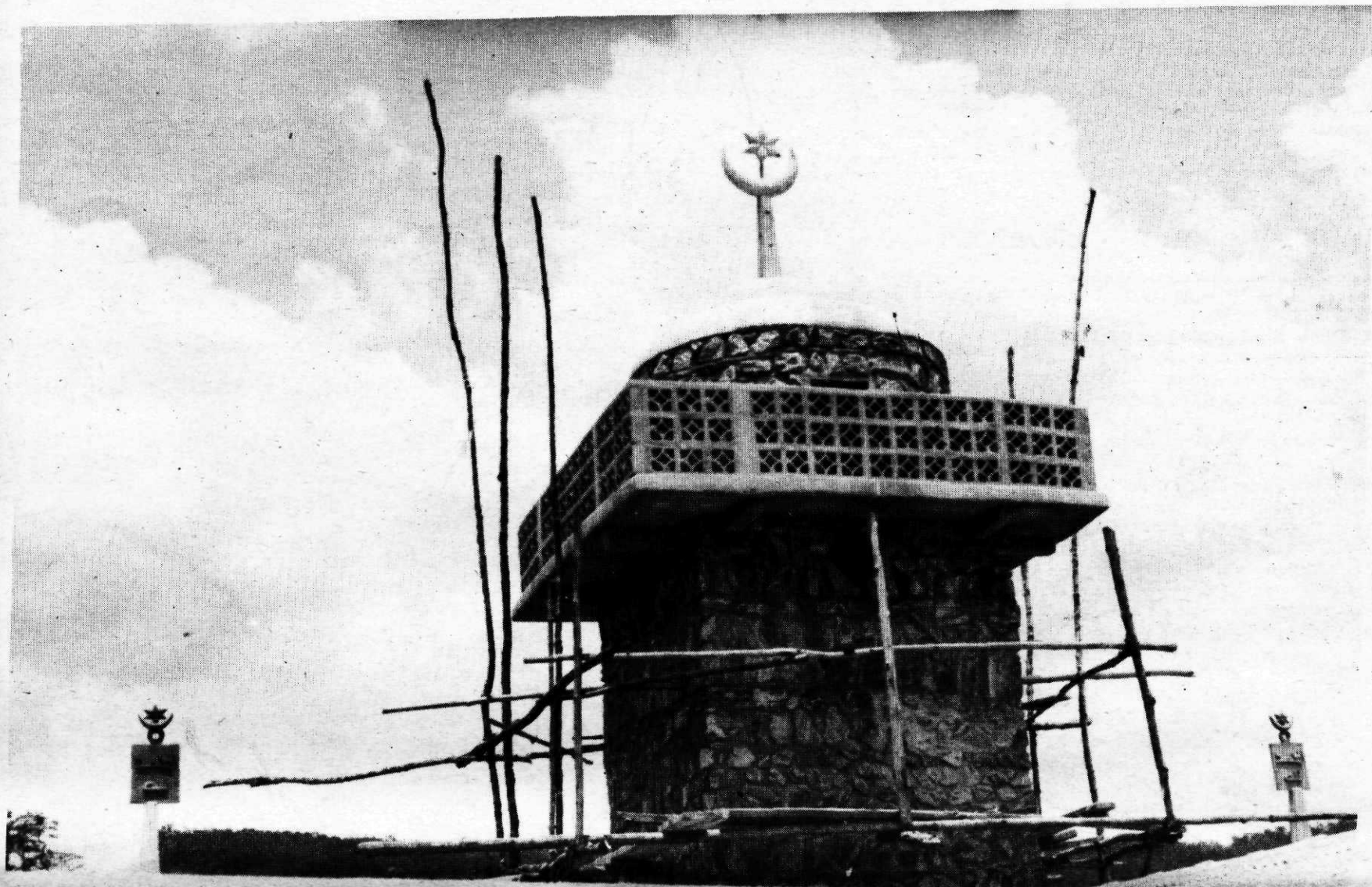
Maurice Tucker

EXPRESSIONS

EXPRESSIONS

EXPRESSIONS

AN AMERICAN MU



MINARET OF A MOSQUE
IRADAN, NIGERIA

by Hasan Hakeem

Four years ago I accepted Islam by joining the Ahmadiyya Movement, a missionary branch of Islam. Through reading about Africa I learned that Islam was spreading rapidly in Africa. I couldn't satisfy my own personal knowledge about Islam and the continent of Africa by reading books. In early March my wife and I packed our bags and gathered up what little money we had and boarded a jet in Chicago non-stop to London. Eventually we landed in Morocco, Nigeria, Ghana and Senegal.

My purpose for going to Africa was to visit the Ahmadiyya Missions in Nigeria and Ghana. I had written these missions earlier expressing my desire to visit their countries. I received replies from both missions stating that they would be happy to have me visit them in Nigeria and Ghana.

The spread of Islam has been very heavy in West Africa because of contact with North African Arabs. In Nigeria the northern states are heavily populated by Muslims, some estimate that there are 90% Muslim in the North. Most of these Muslims are found amongst the Hausa people. In the south Christianity has made gains in Nigerian society, but Muslims are more prominent making up more than 60% of the population. The Muslims of the South belong to the Yourba people.

Our longest stay in Africa was in the southern part of Nigeria, where we lived in the Ahmadiyya Mission House, Lagos, Nigeria. The mission house is located on Idumagbo Avenue, which I thought was the busiest avenue in Nigeria. The Mission house is the center for Islamic missionary work in the South. The only Muslim weekly newspaper in Nigeria is printed in the basement. Besides being the center for missionary work, the mission house also is the home for the chief missionary and his family. The chief missionary Maulvi Fazal Illahi Anweri, a Pakistani who has lived in Nigeria for the last three years with his son, daughter and wife, is very sincere and dedicated to Islam. I was very impressed with the work done by the Nigerian Ahmadi, I've never seen more zealous people in my life. After Fajar (morning) prayer Idumagbo Avenue comes alive with activity. Most of the area around the mission house is market area, the Nigerian people really believe in and practice being self sufficient. The markets are small businesses, selling everything from meat to soap. At first sight these markets appeared to be one gigantic congested urban area. After a couple of days these market areas became identifiable by what they sold in the area. It became very obvious where the meat was and market divisions were found for hardware, fabrics and vegetables.



IDUMAGBO AVE.



LAGOS, NIGERIA

SLIM VISITS AFRICA

Most of the Muslims who live in Lagos are very poor and many of them lack formal education. Until recently there were no government sponsored public schools and locally financed Muslim schools are often without sufficient funds. The Ahmadiyya Movement in Islam, throughout the world has designated huge amounts of money for educational development within the last fifty years. The Muslims prefer to study at non-Christian schools rather than send their children to be educated in Christian schools.

The Christian missions have spent a great deal of money in Nigeria, I was surprised at how feverishly the Christians were erecting modern churches throughout southern Nigeria. It became very obvious that Christianity was exercising a great deal of power because of the monies it could spend on educational and medical facilities in addition to erecting new churches. The power of the dollar plays a major role in the spread of Christianity in West Africa.

While in Nigeria I had the opportunity to visit the Ahmadiyya Medical Clinic at Apapa, an industrial city five miles away from Lagos. I was the guest of Dr. Umar-ud-Din, a retired Pakistani army physician who operated the clinic. Dr. Umar-ud-Din told me that the clinic was open to all Nigerians. The clinic is supported by the Ahmadiyya community throughout the world. The health situation is very bad in Nigeria, a problem in all developing nations. Mostly, the health problems in West Africa are cholera, malaria, yellow fever and gonorrhea.

I left Lagos, Nigeria and traveled to Ibadan which is 90 miles to the north of Lagos. The train from Lagos covered the distance of 90 miles in 5 hours. In Ibadan I stayed at the University of Ibadan with a black American Muslim, Khalil Mahmud, who is the university's head librarian.

The University of Ibadan houses three thousand students on a beautiful campus for graduate and undergraduate students.



"CHRISTIANITY HAS" FAILED IN AFRICA



KHALIL MAHMUD

In Ibadan I met Alhaji B. Ola Obisesan, the Secretariat at the Military Governors office. He is a parliamentary head in charge of the Muslim Welfare Board. The Alhaji is responsible for the health and transportation arrangements of Nigerian

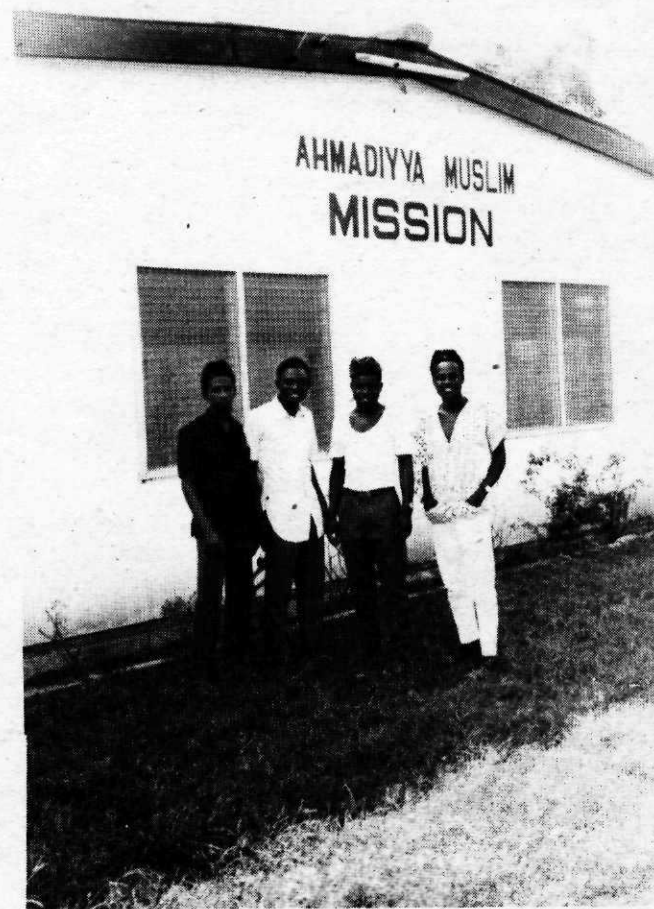
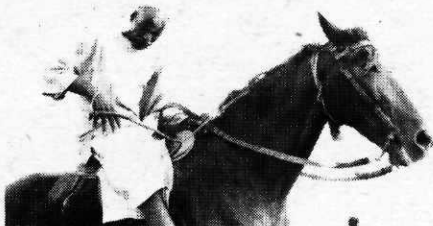
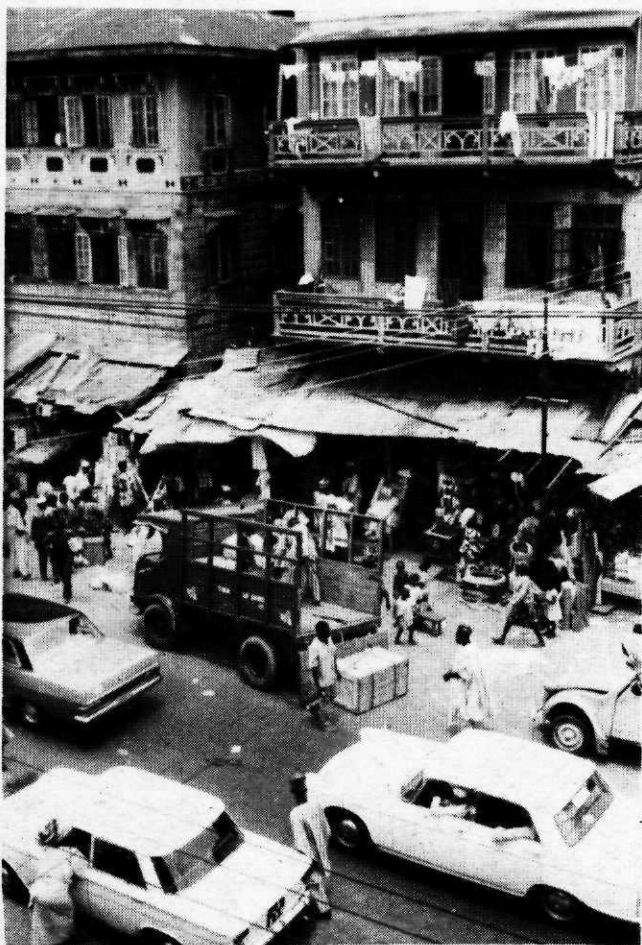
Muslims making the pilgrimage to Mecca. He informed me that 35,000 Nigerians had safely made the long journey to Mecca. I was impressed by the sincerity of the Alhaji towards furthering Islam throughout the world. The Alhaji felt that "truth will prevail," he pointed out how Christianity was failing in Nigeria. The Alhaji emphatically stated that he had read his Bible "carefully and thoroughly," and "was proud to be a Muslim."

As I was visiting the Military Governor's office I noticed that those who were in official positions were all very young people. Everywhere I went I saw no one who appeared to be over 40 in an official position. The head of state in Nigeria, Yakubu Gowon, is only 35. As I toured

the Nigerian T.V. station the same was true, the directors, cameramen and technical workers were all very young. Most of the T.V. programs in Nigeria were cultural programs depicting Yoruba comedy, poetry and drama.

As I was leaving West Africa I realized how powerful Islam could be in bringing continents together. As I was traveling through countries I wasn't just an American. I was an American Muslim. My brothers in Islam in every country accepted me as they would have accepted their own brother from the same womb. My experiences in Nigeria were very enlightening and invaluable. I have stronger hopes than ever of seeing Islam as the uniting force between mankind.

"All praise is due to Allah, Lord of all the worlds, Master of the Day of Judgement"



DAMN

THE



PUSHER

MAN

COLD TURKEY

It seems that all of a sudden there is a "big drive" to halt the influx of hard drugs into our communities, as well as a drive to rehabilitate those already strung out. We of the Black and oppressed communities know that dope is not new. We also realize that these so-called big drives are shams, because the man has a definite interest in maintaining drugs in our communities. These drugs and sham rehabilitation programs mis-direct the energies of our people away from the real oppression, and forces us to turn inward for relief which is temporary, illusory, and ultimately destructive. We realize the phenomenal importance of protecting our youth and other members of our communities from the man's attempt to destroy our human resources (and meanwhile make astronomical profits), and as such, we must move concertedly to deal with this problem. During the Algerian liberation struggle (and otherwheres), known dope users were publicly dealt with as a deterrent to further abuses. Here we can not afford to stop with users, we must seek out and ruthlessly strangle the roots of dangerous drugs in our communities; -we must off the pushers and the suppliers, and ultimayely this entails all-out war with the Mafia and their Establishment (Government) collaborators. We urge you to support and cooperate with all progressive/revolutionary forces in our communities (Panthers, Muslims, etc.) to crush this attempt to destroy our youth. The man attempts to destroy us on all fronts - we must meet the challenge and crush him and his lackeys. ALL POWER BELONGS ONLY TO THE AWARE AND THE DEALIN'!!!





FINAL VICTORY BELONGS ~ TO THE FIGHTING ~

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All Power to the People!

"Any people anywhere, be-
ing inclined and having the
power, have the right to rise
up and shake off the existing
government and form a new one
that suits them better. This
is a most valuable and sacred
right-a right we hope and be-
lieve is to liberate the
world."

Abraham Lincoln



ON THE PERSONHOOD OF SISTER LILLIAN ANTHONY

When one is speaking of Sister Lillian Anthony, one is unavoidably handicapped because words seem so inappropriate to justly describe the total impact of her as a person. Sister Anthony is certainly a remarkable person in that she possesses a special gift of being able to relate effectively to numerous people on all different levels regardless of their political perspective. She exemplifies this peculiar genius as she identifies and relates to the various divergent political tactics and human perspectives within the movement of Black people for their liberation. While at the same time Sister Anthony can also deal effectively with whites without alienating them from the struggle and plight of Black people, and the entire concept of Blackness. This dynamite



PHOTO: PAUL LEE

specimen of humanity moves people by touching the hearts of her listeners while at the same she awakens and stirs their minds. When she speaks, or should I say elocutes, she seems to radiate an atmosphere of love, warmth and sensuality that affects the souls of her listeners, although it may be temporary in some cases. One can't help but feel love, or a special closeness to Sister Anthony, because you know that regardless of what you say, do, or feel she yet loves you right on. She represents, coupled with all of her vitality and spirituality, one of the most vivacious energizing forces of Black people that will be necessary for change. Africanisms are definitely dominant within Sister Anthony for she "can hold in fruitful tension contradictory things that other minds cannot." -- All due praise, love, honor and respect to this great warrior who stands pulsating humanity as she symbolizes one of God's greatest gifts to mankind.

Preston K. Garrett

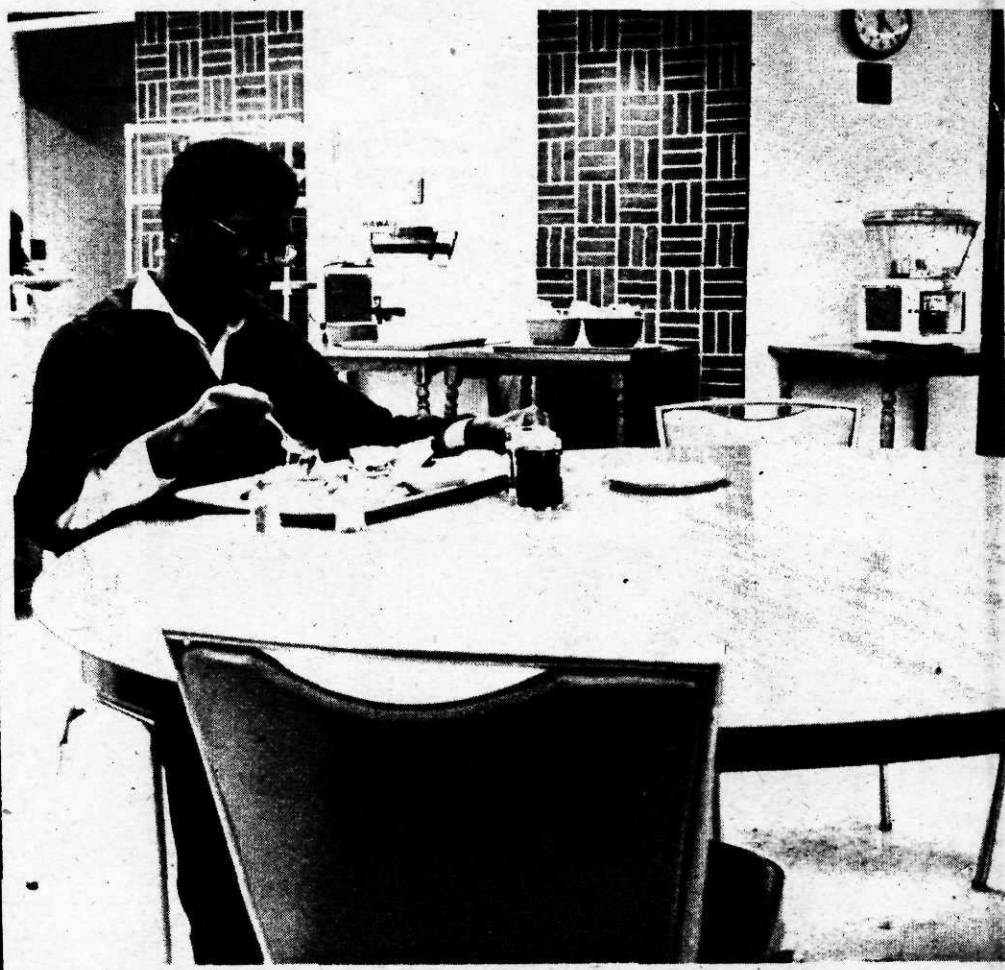
BEWARE OF PORK

Year after year, for many decades, consumers have been warned not to eat undercooked pork because of the risk of trichinosis - a serious and occasionally fatal disease caused by very small parasitic worms called trichinella. Recent cases indicate that trichinosis may also be acquired by what is assumed to be beef; if the beef has been mixed with contaminated pork shreds. Even running the beef through a meat grinder, which was previously used for pork but not cleaned thoroughly, may be sufficient to produce the disease.

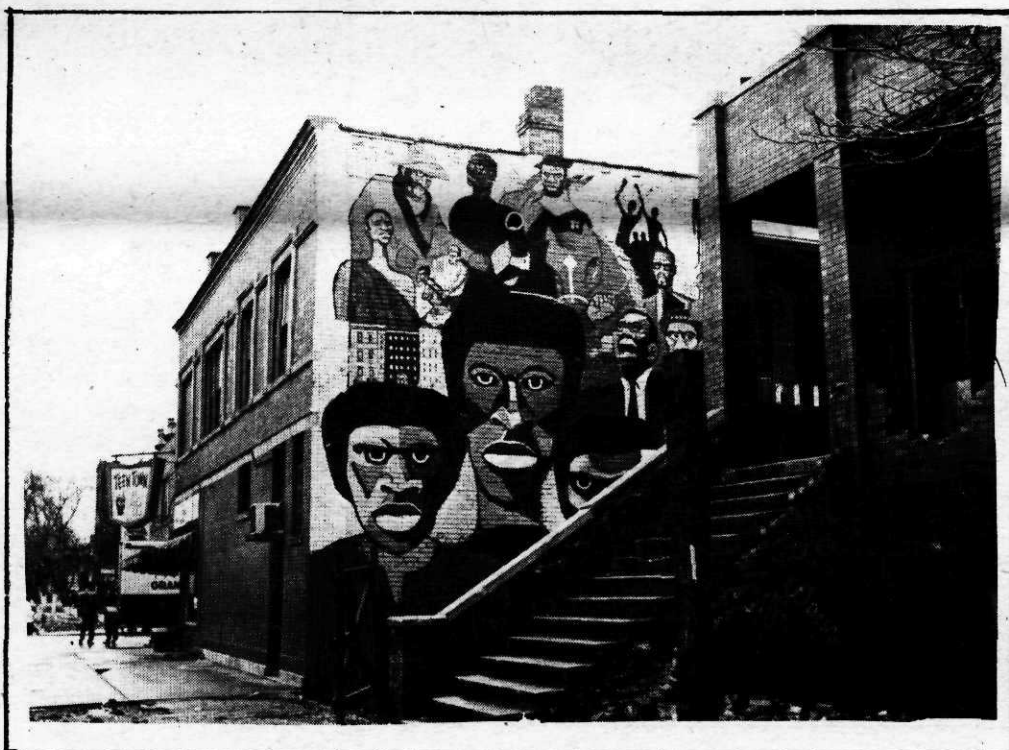
Trichinosis is an insidious disease in several respects. When meat containing the larvae of the parasite trichinella spiralis is eaten; the minute round worm reproduces larvae in the intestines, which then invades the blood stream; and settles in the muscles, heart, and even the brain. Mild cases have been mistaken for a "cold" or "upset stomach"; more serious cases may disable a patient for weeks, affect heart and brain, and occasionally cause death. Experts estimate that some 23,000,000 Americans harbor the parasite in their muscles after a mild disabling illness.

Trichinosis is especially common on the East Coast, and in the Far West, where raw garbage is fed to the hogs . . . Even raw pork which bears the "U.S. Government Inspected" stamp may harbor TRICHINELLA SPIRALIS, through pork products; such as cold cuts, sausage, and other pork products.

THE MUSLIM SUNRISE
first quarter, 1952



WHAT HAPPENED TO SZABO?



PHOTOS: PAUL LEE

PHILOSOPHY OF EGO

Physically as well as spiritually man is a self-contained centre, but he is not yet a complete individual. The greater his distance from God the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the other hand he absorbs God into himself. The true person not only absorbs the world of matter, by mastering it he absorbs God himself into his ego. Life is a forward assimilative movement. It removes all abstractions in its march by assimilating them. Its essence is the continual creation of desires and ideals, and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments, e.g., senses, intellect, etc., which helps to assimilate obstructions. The greatest obstacle in the way of life is matter, Nature; yet Nature is not evil, since it enables the inner powers of life to unfold themselves. The ego attains to freedom by the removal of all obstructions in its way. It is partly free, partly determinate, and reaches full freedom by approaching the individual who is most free---God.

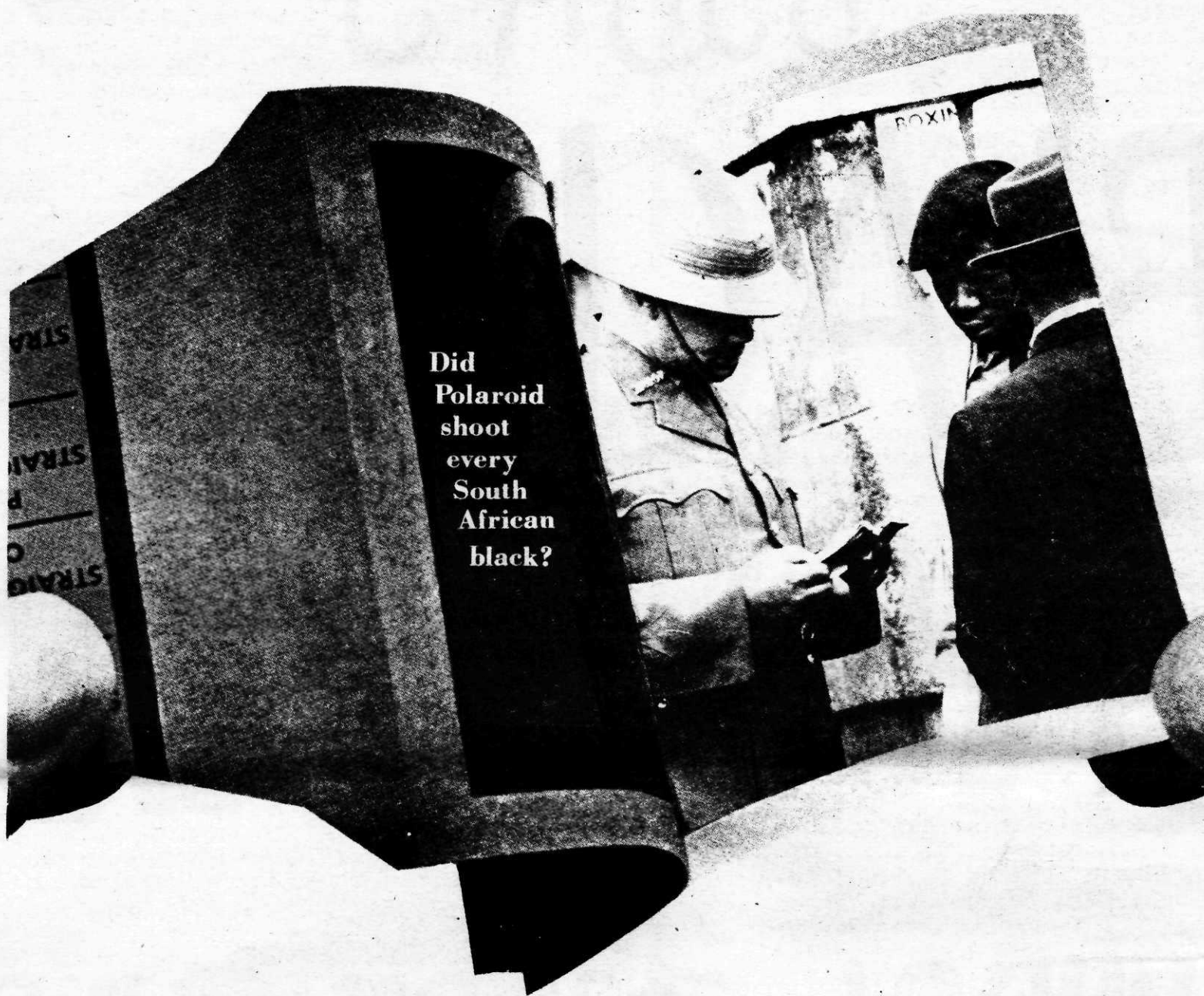
Muhammad Iqbal

BSBA'S
BLACK
ENSEMBLE

SUNDAY 7:30PM JUNE 6

Lake
Bluff UNION CHURCH

PROCEEDS GO TO
WAUKEGAN
OUTREACH UNLIMITED



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Polaroid
shoot
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black?

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Boycott

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Polaroid

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