



GERM-CARRIER



SANITARY

BEARDS

By Elijah Muhammad

Messenger of Allah

There are a lot of people who have a lot of beards. For some reason or another they go around with a bearded face. I do not question the reason why you want these beards. However I do say that they are germ-carriers. They catch germs. When a man drinks water, milk, or any other liquid, he has to be awfully careful that he wipes his mouth and the beard around his mouth. Anytime he tries to drink some liquid out of his glass he cannot get the liquid into his mouth without getting his beard in it.

THE BEARD is no more clean than the surface of your clothes which is exposed to filth of all kind. This is why we wear clothes; it is to clothe our bodies against things that would make our bodies unclean. To cover our face with hair serves the same purpose for the face. The beard catches all that would light upon the face. It is more troublesome to clean a beard than it is to clean the skin of the face from which the beard is grown. We can easily cleanse a clean-shaven face with soap and water.

Some people wear beards to emphasize their holiness. Others wear beards for style or for disguise or because they want to be noticed as a distinguished character. . . noble and what not.

In the past they were worn by the original people who held high sacred offices to disguise themselves from the infidels. The infidel wears his beard to distinguish himself from others or according to some office that he holds.

REGARDLESS to the reason, I want to set forth

in these words, that the beard is unsanitary. People just wear them to be distinguished one from the other. If I were you, I would leave them off and try to keep my face clean.

Imagine your wife, trying to find her way to your mouth, in order to kiss you, through all of that beard. She would be kissing beards before she got to your mouth. Maybe she could pick up a germ, with which you are not acquainted. One that had lodged in your beard. Beards would be fine if you wanted a basket for germ-catching.

IN WINTER . . . in cold frigid zones like the one of Chicago, Illinois and Michigan . . . these are cold zones that we have here in North America, North of the Ohio River, except in the far west . . . which is warmer.

WE are living in cold zones and have zero weather with snow, ice, and sleet. When the least liquid hits these beards they freeze up, without the wearer knowing it. He had better not be a tobacco-chewer trying to expectorate in zero and sub-zero weather.

I AM against wearing beards. I am against men wearing long hair like women. This is also traditional of the time of Moses. When the white man came out of the cave, he was full of hair. Hair covered his whole body and face. He had no barber-shop. They did not have such tools as we have today. But we see how they go today. Most of them are clean-shaven except those who want to distinguish themselves like Rabbi's and priests. However, most priests are clean-shaven . . . even the Pope of Rome.

EVERY now and then we find some who want to wear long beards. They wear them, but that does not

mean that the beard is sanitary. They house germs. I will not wear such germ-catchers and I will not tolerate with my followers wearing such germ-catchers.

HERE OF late there has been a great upsurging of the Black Man . . . old and young men also, coming out with a face covered with beard.

YOUNG BROTHER, it does not make you look modern when you let your hair down on your neck and shoulders. They let their hair grow when there was no barber-shop or barber who could trim people's hair. Cut off that pillow of hair behind your head, at the nape of your neck and trim your hair-line around the back of your neck, like the modern man.

WHEN you let the hair of face and head grow long, you are wearing the style of ancient traditional people and you are not classified with the modern man of today.

IF we desire to look distinct from other people, let us have something that the world will admire and not something which was the tradition of our people before these modern times.

ALLAH (God) even said that He would bring a new heaven and a new earth, Is: 65:17, to get rid of the stale world.

PROPHETS, of the Bible, say He Will make all things new, Bible Rev. 21:1, and that we should love that thing which He made new. I certainly am one who loves it. I do not want to return to a traditional garb of my fathers before four hundred (400) years ago. I am not going to adopt any of those jungle styles of our people.

I ASK you, if you would like to be a modern man, get away from trying to imitate the non-modern man.

How U.S. Trade Aids South African Slave System

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amount to about 150 million pounds.

"THE EFFECT of cutting off trade with South Africa would be to create extensive unemployment in British industry, including the shipping industry, cause a serious loss of trade at a time when it is essential to pursue a major effort to increase British exports, and, in addition to other widespread losses, could immediately worsen the British balance of payments position by something of the order of 300 million pounds a year."

That is it, Britain originally either stole or underwrote the theft of lands under which lay fortunes in diamonds; directly or indirectly accounted for European encroachment and ultimate conquest of the lands of the Gri-

quas, the Zulus, Matabeles, Zim-babwes and Ngunis; alternately utilized and opposed the racist brutalities of the Boers, all the time increasing its investment in the gold and diamond mines that the ruthless Cecil Rhodes had succeeded in grabbing—this Britain, this giver of parliaments, this "civilizer," now pleads to its Black victims to have pity on its "innocent" bankers in London and its bribed white workers in Coventry, Birmingham, Manchester and Liverpool.

BRITISH-SOUTH AFRICAN economic ties "have grown up over a century or more," declared Lord Caradon. But the Republic of South Africa was established only in 1910 when it was already then a racist hell for blacks. And British enterprises used Portuguese colonies as

source of cheap black slave laborers.

The Africans and Asians, however, were not dazzled by Lord Caradon's performance. Ambassador A.B.C. Daniell of Tanzania reminded: "The United Kingdom must act now, by using force, to dislodge Smith and return constitutional government and British authority to the colony . . . The Council would be falling in its duty if it did not call upon the United Kingdom to discharge its responsibilities in Rhodesia." And he asked:

"Is Britain afraid of defeat even if it takes only limited police action against the white Rhodesians?"

Let Britain tell the Council so, if that is the case, Ambassador Daniell said, and the Council and Africa would join assistance. As for the Africans, he declared

that in Rhodesia and elsewhere they "can never commit themselves forever to a policy of peaceful change while the desire to effect changes peacefully is

blocked by those in power in Rhodesia. The course of events in the British colony is therefore headed towards a violent conflict."

Violence A U.S. Tradition Says University Scholar

BALTIMORE—An historian who co-ordinated the National Commission on the Cause and Prevention of Violence said that "continued violence is something we can look for—like it or not."

DR. HUGH DAVIS GRAHAM, a Johns Hopkins University professor and co-director of the report issued by the violence com-

mission, said that American "are a bloody-minded people, both in action and reaction."

He said the violent nature of modern American actions springs from "the vigilante tradition" of this country. Also, he said, the tradition of violence has been reinforced by past public acceptance of violent government actions against groups such as labor unions, students and Blacks.