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Book 13

The Master Issue #13



Hakim Bey

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Islam Moors. I give thanks and praises to Allah for allowing me to resume the publication of the **Journal of the Moorish Paradigm**. The time between the last issue and this issue was well spent. I learnt many new things and resolved many things that needed resolution. Now I am happy to be back doing that which I love and that which is my life calling.

With this issue we plan to resume publishing the **Journal of the Moorish Paradigm** monthly once again. This issue contains very important information, and I have much, much more information to write about. This is a very powerful time we are living in. this is the time of "manifest defect" as we Moors in New York say. This is the time when all defects in oneself, as well as within the present civilization will become manifest. This is the time to "clean one's house", and prepare. The manifesting of defect can be good if you repair any defect n your life. This manifesting of defect can be disastrous if you choose to ignore it, and allow it run its course.

This issue of the Moorish Paradigm is dedicated to our Prophet Noble Drew Ali who appeared to me twice in a dream and gave me his approval in divine measure.

We are now setting the **Journal of the Moorish Paradigm** for nationwide and international distribution. Any individual, store, vendor, organization, website, business, etc., interested in sell the Journal of the Moorish Paradigm can receive up to a 40% discount on the **Journal of the Moorish Paradigm**, books, DVDs, video tape, etc. Simply contact Bro. Hakim Bey at:

We want to thank all of the Brothers and Sisters who have assisted my throughout the years.

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Peace

Prophet Noble Drew Ali

We, descendants of the Lords of planet earth, had descended into gross materialism, and carnal gratification. Because of this, we began to lose the glow of our once noble nature, and our lower self got the upper hand. This ultimately led to our decline and defeat at the hands of the Roman Catholic Church in 1492. Although we have had some shining moments, since 1492, we have generally fallen as a race. Not so much because our Father, God Allah has punished us, but because we reaped what our own hands had sown. Thus certain prophecies in the possession of the Moors began to take on a greater significance, and importance. Below is an example of one of these prophecies that existed among the Moors around the time when we were forced to become Christians (known as Moriscos). It was said that eventually our situation would get so bad that even the Angels would become vexed."

A third prophecy⁶⁵ is attributed to Muhammad himself, and may have formed the basis for other prophecies. It is related that Muhammad was asked about the end of the world and what would happen thereafter to his community. Muhammad replied that the world will come to an end when the most perverse and worst people appear at a time when a part of his community will still be in an island situated in the extreme west which is called Andalusia. The people of his community will be the last of its inhabitants. All calamities will befall them because of their neglect of the religious law and their worldliness, neglecting prayers and indulging in luxury. The minors among them do not respect the elderly, nor do the elderly have compassion for the minors; injustices and false oaths abound among them; merchants purchase and sell with usury and deceit and covet properties. These and other evil things will become manifest, and God will subject them to people worse than they. They will be tormented; cruel governors will rule over them; their property will be confiscated for no reason; they will be captive and subject to killing and conversion and will worship images and idols; they will be obligated to eat bacon, and will endure other oppressions to the point of hopelessness and despair. God will punish their sins, but He will also have pity on them and will forgive them when those evils are eradicated and when they return to the practice of the religious law. The cruelty imposed will be so intense that the angels will become vexed and will appear before Almighty calling His attention to their plight. It is then that God, the Avenger, will send someone to rescue them from their miserable condition. This will take place when the New Year falls on a Saturday. God will then send a sign consisting of a cloud of birds, two of which will represent the angels Gabriel and Michael. The first cloud of birds will be followed by other birds of the earth to announce the coming of the king of East and West, who will take Andalusia. The conflict between Islam and Christianity will end with a return to the law of the Moors. There will be much cloud in that year, scarcity of water, trees bearing extra fruits, and other signs.

[Islam and The West: The Moriscos", by Anwar G. Chejne, p27]

Since 1492, we have suffered defeat, chattel slavery, lynchings, killings, poverty, ignorance, and everything degrading and destructive to a people, even to the point of hopelessness and despair. Thus, the next logical question would be; when will the great God Allah send this "someone to rescue" us from our "miserable condition?" When will this "king of East and West" come and bring about a "return to the law of the Moors?"

A Prophet From Among Us

That question was asked in March 1917, in an editorial in the ***Champion Magazine***, a so-called "Negro" publication. The editorial said:

"The Negro is crying for a Mohammed to come forth and give him the Koran of economic and intellectual welfare. Where is he?"

This was the prayer of our people, and Allah responded by sending us "some one", a "king of the East and West", a "Mohammed" (Prophet) who would bring us a "Koran of economic and intellectual welfare". That one sent to us was none other than the **Prophet Noble Drew Ali** (Right).

Prophet Noble Drew Ali was born Timothy Drew in North Carolina, January 8, 1886. As can be seen, he was a Prophet from among us ("home-grown"), and not a foreigner, speaking a foreign language. Not much is known about his early life, prior to becoming the "Prophet" of Allah. All we have is what has been handed down to us by the Moorish Elders.

The Elders said the Prophet founded the first Temple in Newark New Jersey in 1913. It was during this time, between 1913-1916 and just prior, that the Prophet was said to have learned Islam, and the truth of our Moorish heritage. It was also during this time that he was said to have been put through the test of prophet-hood, and to have received the title "Ali". During this time he was recognized as the Prophet and the one representing our people among the nations of the world. In 1916 he founded the Moorish Divine and National Movement.



Between 1916 and 1919, he stayed with the original Canaanite Temple, but a foreign Islamic teacher came in and began to discredit the Prophet as not teaching true Islam, and for not teaching Arabic. This struggle ultimately divided the membership and the Prophet went to New York City to link up with Marcus Garvey's U.N.I.A. movement. Marcus Garvey is said to be the "John the Baptist" of the Prophet Noble Drew Ali. He came to prepare the descendants of Amexem (original name of Africa, see Koran Chap. XLVII) for the Prophet's coming. Around the circles of the "Garvey Movement", the Prophet was known as "the Prince" and "Professor Drew, the Egyptian Adept." He began to have an influence on Garvey's U.N.I.A. movement, Hebrew movements, and other movements among our people. His influence in the U.N.I.A. can be seen in the quotes below.

Garvey once said; "Mohammed suffered many defeats at certain times," he said, "but Mohammed stuck to his faith and ultimately triumphed and Mohammedism was given to the world. And as Mohammed did in the religious world, so in the political arena we have had men who have paid the price for leading the people toward the great light of liberty." P. 88

[Arnold J. Ford, "The Universal Ethiopian Hymnal"]

"Arnold Josiah Ford, the musical director of the UNIA, utilized the symbols of Islam in several of his musical compositions for the organization. "Allah-Hu-Akbar" was the title of one of his hymns.

Other pieces made similar references: "May our rights proclaim, In that most sacred Name Allah – one God, one Aim, one Destiny";

[NOTE:] Many people are familiar with the phrase "One God, One Aim, One Destiny", but very few know that it was proceeded with "May our rights proclaim, in that most sacred name Allah!"

"Father of all creation, Allah Omnipotent, Supreme o'er every Nation, God bless our President";

"From murd'rous Cain whose vengeful mood, A doctrine curs'd preferr'ed, to spill or drink his brother's blood, When Love is in Allah's word." p.88

"As leader of the Black Jewish movement in the 1920s, Ford was

particularly sensitive to the issue of signification and alternative religious identities in the UNIA." P. 88

"By 1924, Arnold Ford was the rabbi of the Black Jewish congregation Beth B'nai Abraham in Harlem." P. 89
[Arnold J. Ford, "The Universal Ethiopian Hymnal"]

Somewhere between 1919 and 1925, Prophet Noble Drew Ali returned to the South and to North Carolina where he was born. It was during this time that Allah spoke to Noble Drew Ali, and ordained him the Prophet. Allah instructed him to go west to Chicago, announce his prophet-hood, and begin his mission. It was also in December of 1925 that the crescent moon and star was seen hanging low in the western skies, heralding the coming of the Prophet, the return of the Mahdi who would establish a new Caliphate (Divine Government) here in the west, in fulfillment of the prophecies of Islam. Thus it is no coincidence that in 1925, within a year of the after the decaying Islamic Caliphate in Turkey was taken down in the east (1924), Allah ordained a new Prophet and thus the beginning of a new Caliphate here in the west.

The Prophecies of the Mahdi

Muhammad al-Khatam al-Anbiyah has said; "The Sun will Rise from the place of its Setting."

`Abd'ullah ibn Amr reported: I heard the Messenger of Allah say: "The first of the signs that will come out will be the rising of the sun in its place of setting and the coming out of the Beast to the people at forenoon and whichever of these two comes to pass before its companion, the other will be near its footsteps."

[Mishkat-ul-Masibih vol 4, p. 53]

Thus, as the Moslems in the east are even to this day awaiting the Mahdi, little do they realize that he has already come. He has come from a rejected and despised people who they would never have thought would produce their long awaited Mahdi. The same way they (the Arabs) were seen when the Prophet Mohammed came from among them. Thus we are now the portion of the Asiatic family from whom the last Prophet has come from.

"But no! I swear by the Lord of the regions in the East and the West that We can certainly replace them with those better than them. And We cannot be defeated." [Al-Qur'an, Sura 70:40-41]

"And verily We have raised in every nation a Rasul (Messenger), (proclaiming): Serve Allah and shun Taghut (all false deities). Of the people were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth)." [Al-Qur'an, Sura 16:36]

This is the reason why the Arabs and many of the current Moslems of the east have and will oppose us as we rise. It is in the very prophecies of which they themselves hold in their hands.

"When the man of this matter (Al-Qa'im) appears, he will receive (harm) from people worse than what the Prophet has received." [Kitab al-Ghayba, Nu'mani p.421, Hilyat'ul-Abrar, vol.2 p.631, Bihar al-Anwar, vol.52 p.362, Mu'jam Ahadith Al-Imam al-Mahdi, vol.3 p.297]

"When our Qa'im rises he will face so much difficulty from the people, that even An-Nabi during the period of Jahiliyah (Ignorance) did not face."

"When An-Nabi was appointed people worshipped stones and wood. However, when our Qa'im arises people will interpret the ordinances of Allah against his interpretation, and will argue with him and dispute by means of the Qur'an. By Allah, the justice of the Qa'im will enter inside their homes, just as the heat and the cold enter them."

[Ithbat al-hudat, Vol. 7, p. 86]

This was opposition was actually fulfilled by a Moslem named Satti Majid who was so outraged by the Prophet bringing a new "Koran", he wrote the Prophet demanding that he change the name and burn the book. He even tried to get the United States government involved but the government did not get involved and told Satti Majid to go to the "men of knowledge and religion" to seek redress. He then went to the Moslem scholars in Egypt to get them to pronounce a fatwa against the Prophet Noble Drew Ali, which they did. They also however spoke against Saati Majid, and his qualifications.

It was said in the prophecies that the Moslems in the east have, that the Mahdi will invite to a new mission (movement) a new tradition, a new method, yet they will rebel against that which they themselves know.

"He appears with a new method, new principles and new judgments. He will be severe with the `Arabs."

[Ithbat Al-Hudat, vol.3 p. 540, Bihar al-Anwar, vol.52, 349, Mu'jam Ahadith Al-Imam al-Mahdi, vol.3 p.183]

"When the Qa'im emerges he will come with a new Commission, a new Book, a new conduct and a new Judgment, which will be strenuous for the `Arabs. His work is nothing but to fight, and no one will be spared. He will not be afraid of any blame in the execution of his duty."

[Imam Ja'far As-Sadiq]

"When our Qa'im arises he will call people anew to Islam, guiding them to the old thing from which people have turned away. He will be called Mahdi because he will guide people to the thing from which they have been separated. He will be called Qa'im because he will be commanded to establish the truth."

[Kashf al-ghumma, Vol. 3, p. 264; Mufid, Irshad, p. 240, 343.]

"When al-Qa'im appears, he will invite the people to a new mission as the Prophet has invited the people to new mission. Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

[Bihar al-Anwar, vol.52 p.366, Mu'jam Ahadith Al-Imam Al-Mahdi, vol.3 p.319]

Truly blessed are we, the strangers. There is no one else who fulfils all of these prophecies other than Noble Drew Ali.

The prophet did bring us a "Koran" as our people requested in the magazine article:

"The Negro is crying for a Mohammed to come forth and give him the Koran of economic and intellectual welfare. Where is he?"

He fulfilled the Islamic prophecies concerning the Mahdi, as seen in the above quotes. He even fulfilled the Christian prophecies found in the book of Revelations (notice the 7 seal on the Koran):

5:1: And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

5:2: And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

5:3: And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

5:4: And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5:5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [Bible: Revelations]

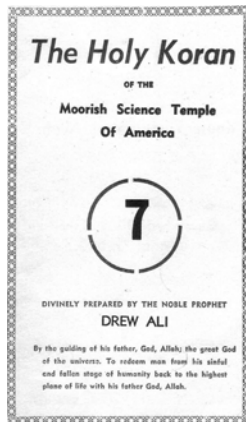
Now that we have a little background on the Prophet Noble Drew Ali and his rise to prophet-hood, let us now look at what exactly did he do to raise and save us as a nation.

A Divine and National Movement for the Uplifting of a Nation

Prophet Noble Drew Ali said to the Moors,

"I brought you everything it takes to save a nation, now take it and save yourselves." [Prophecies and Oral Statements of Prophet Noble Drew Ali]

What was it that Prophet Noble Drew Ali brought to save us as a nation? When he made this statement, it was said that he was holding up the Holy Koran of the MST of A, and the Questionnaire (containing the 1928 charter and laws for the Moorish Science Temple).



The Cover of the "Holy Koran"

The Holy Koran

OF THE

**Moorish Science Temple
Of America**



DIVINELY PREPARED BY THE NOBLE PROPHET

DREW ALI

By the guiding of his father, God, Allah; the great God of the universe. To redeem man from his sinful and fallen stage of humanity back to the highest plane of life with his father God, Allah.

July 20th 1928 Charter

Our Authority

(Copy)

Book 521

Page 579

State of Illinois, Cook County ss. No. 10105905

Filed for Records

Corporation.-Religious-Affidavit of Organization

Form No. 1099

State of Illinois,

County of COOK

s.s.

1928 Aug 1 P.M. 2:52

And Recorded In

Book

Salomes Jasconowskie

Page

Recorder

I NOBLE DREW ALI.....
do solemnly swear that at a meeting of the members of the MOORISH SCIENCE
TEMPLE OF AMERICA..... Held at.....
Chicago.....in the County of Cook..... and the State of Illinois,
on the..... 20th..... day of.....
July..... A.D. 1928, for that purpose, the following persons were
appointed..... SHEIKS..... of the MOORISH SCIENCE TEMPLE
OF AMERICA according to the rules and usages of such MEALY EL, SMALL
BEY, LOVETT BEY, and FOREMAN BEY.

The Moorish Science Temple of America deriving its power and authority from the
Great Koran of Mohammed to propagate the faith and extended the learning and the
truth of the Great Prophet of Ali, in America.

To anoint appoint, and consecrate missionaries of the prophet and to establish the
faith of Mohammed in America.

and said Moorish Science Temple of America adopted as its corporate name the fol-
lowing, Moorish Science Temple of America and at said meeting, This affiant acted as
Presiding Officer.

Subscribed and Sworn to Before me,
.....20th.....day
.....of July.....A.D. 1928

Drew Ali.....

Roberta W. Counill

Notary Public

See Hurd's Rev. Stat, Chap. 32, 36 *Or appointed *Or warden, vestrymen,
or whatever name they may adopt

The Prophet said he brought us ***"everything it takes to save a nation."*** Well first of all, what is a "nation", and how do the above documents (Koran and Charter) play a role in saving a nation.

nation, n. [birth, a race, people, to be born] a stable, historically developed community of people with a territory, economic life, distinctive culture, and a language in common ...the people of a territory united under a single government
[Webster's Unabridged Dictionary]

Nation. A people, or aggregation of men, existing in the form of an organized jural society, usually inhabiting a distinct portion of the earth, speaking the same language, using the same customs, possessing historic continuity, and distinguished from other like groups by their racial origin and characteristics and generally, but not necessarily living under the same government and sovereignty,
[Black's Law Dictionary]

The key things to the existence of a nation, common to both of the above definitions, are:

1. A race or people of common origin
2. Inhabiting a territory or portion of the earth
3. A distinctive and common culture
4. A common language
5. Historic existence and continuity
6. Unity under a single government

If the above 6 items are key to the existence of a nation, to save a nation, you must repair or restore any of these items which that nation has lost or was destroyed. The Prophet Noble Drew Ali brought us every one of these keys to saving us as a people, a nation.

Our Holy Koran brought to us by the Prophet lays out our racial and common origin. The Holy Koran also describes the metes and bounds of the territories given to our ancestors by our Pharaoh in Egypt after the cataclysms of 1500 B.C. The Prophet in the Koran, Moorish Literature, writings and oral statements taught us some of the distinctive and common aspects of Moorish Civilization and culture. Established English as our modern common language. He reconnected us back to the historic legacy of our Moorish ancestors in Mecca and Morocco in the July 20, 1928 charter:

"The Moorish Science Temple of America deriving its power and authority from the Great Koran of Mohammed..."

This is why he said:

"I have mended the broken wires and have connected them with the higher powers."

[Prophecies and Oral Statements of Prophet Noble Drew Ali]

By giving us our nationality of Moorish Americans, he united us under one single government. On the national side he established us as national citizens of the national government of the United States of America (Moorish Americans). On the Divine side he re-established our Divine Government via the Divine Constitution and Laws of the Moorish Science Temple of America, and established a new Caliphate (Divine Government).

A Divine and National Government: Two Governments, Well Involved In One

The reason the Prophet named his movement the Moorish Divine and National Movement is because it is a movement designed to restore us within our own Divine Government and thence within the national government of the United States of America. By establishing our divine birthrights and government, he also established our rights as Moorish American national citizens. Thus our movement teaches us how to function in two spheres of activity, the Divine sphere represented by the Eye and Pyramid on the dollar bill, and the national sphere represented by the eagle. At the head of the national government is the President followed by the Vice President. At the head of the Divine side is Allah, then the Prophet (Nabi), followed by the Supreme Grand Sheik and Chairman of the Moorish Science Temple (Caliph). Divine and national relates to the separation of church and state, thus the two seals. The reason our side is called Divine is because it is headed by Allah, and we have a "Divine" Constitution. The national government has a secular (*saeclorum*, *mundane*, *regnum*) constitution creating republican form of government. Thus we are a nation within a nation. The Moorish Science Temple of America is a Divine Nation, functioning within a national government structure.

The purpose of the Prophet's Divine and National Movement was to make us a nation within this nation by restoring to us all that

was taken from us. This was one of the toughest jobs and greatest feats ever to be attempted. What the Prophet did with no college education shows that he was not guided by the opinions and ideas of men, but that he was in fact divinely guided. To do this, the Prophet had to execute his plan in degrees in stages. In the "Moorish Leader's Historical Message to America," the Prophet lays out the degrees and stages he took the movement through in order to achieve his aim.

"We organized as the Moorish Temple of Science in the year 1925, and were legally incorporated as a civic organization under the laws of the State of Illinois, November 29th. 1926. The name Moorish Temple of Science was changed to the Moorish Science Temple of America, May 1928 in accordance with the legal requirements of the Secretary of State of Illinois. ...

A National organization with a rotarian complexion as it relates to branch Temples ...

Since the work of the Moorish Science Temple of America was largely religious, the organization has been legally changed to a religious corporation and an affidavit to this effect has been properly filed in the Cook County Recorder's office of Illinois."

[P.18-19; Moorish Literature]

Notice how the Prophet's first step was to set up as a civic organization in 1926. However, this civic organization did not fit the category of a nation or government because it was under the secretary of state of Illinois. Also, it would have to be a secular, non-divine government, nation or state, since it is under the classification of civic. The only way a government or state can be formed on the secular, national side is via the Congress and not by the Secretary of State. Thus this civic organization formed by the Prophet did not make us yet a "nation within this nation."

In May of 1928, the name of the civic organization was changed to the Moorish Science Temple of America. This was only a change in name and not in the nature and function of the civic organization. It was still under the Secretary of State of Illinois. Thus, this still did not make us a "nation within this nation." It was not until his next and final move made a few months later, that we became a nation within this nation. Some say that the officials were already anticipating the Prophet's next move, but as

creative fate would have it, they were powerless to stop him. He said the previous "civic organization" has been "**legally changed**" to a "**religious corporation**" this effectively pulled the organization out from under the Secretary of State of Illinois and filing not under the Secretary of State of Illinois but instead filing an "**affidavit**" in the Cook County Recorder's office of Illinois.

This created a form of "religious corporation" that is not the same as the "not for profit," "501c(3)" corporation set up for "religious purposes", which most churches and religious bodies function under today. In Illinois you can file under the "Religious Corporation Act of 1872" (RCA) or under the "Not-for-Profit Corporation Act" (NFPCA, which is under the authority of the Secretary of State for Illinois. The Prophet Noble Drew Ali filed the Moorish Science Temple within the RCA in order that the Moorish Science Temple can function as a Divine Government, a Divine Nation with this nation. The RCA "gives religious corporations a wide discretion as to issues of governance and operations."

In addition to being able to incorporate under the Illinois Not-for-Profit Corporation Act (NFPCA) of 1986, they can incorporate under the Religious Corporation Act. The Religious Corporation Act of 1872 (RCA) provides that "[any] church, congregation or society formed for the purpose of religious worship, may become incorporated . . ." In fact, the choice of law is likely to be determined by the legal counsel engaged by the religious organization. A few Illinois attorneys seem to prefer the RCA, because it is very simple and uncomplicated. It gives religious corporations a wide discretion as to issues of governance and operations."

[Published by Illinois Institute for Continuing Legal Education]

Whereas a corporation under the "Not-for-Profit Corporation Act" (NFPCA) can be "shut down" by the Secretary of State for not making an annual filing of reports, the religious corporation as the Prophet Noble Drew Ali formed the Moorish Science Temple and filed as per the "Religious Corporation Act of 1872" (RCA). The MSTof A cannot be touched by the Secretary of State for Illinois. He has no power or jurisdiction whatsoever over the Moorish Science Temple.

The RCA does not provide for administrative dissolution of a religious corporation, and, therefore, the leadership need not be concerned with being dissolved by the Secretary of State due to a failure to file annual reports or other filing requirements.

[Published by Illinois Institute for Continuing Legal Education]

Once the initial July 20, 1928 Charter was filed by Prophet Noble Drew Ali;

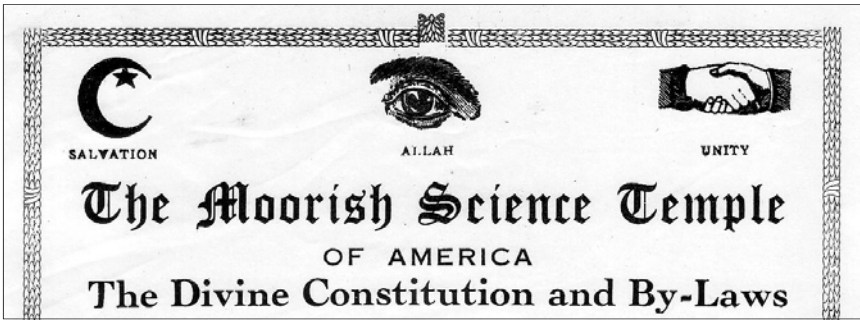
No subsequent reports are required, unless the corporation changes its name or wishes to modify the declarations made in the original affidavit. No agency of the state or local government exercises any discretion over the content of corporate documents, and there are no name restrictions other than the law of protection of names already in use.

The Act provides no guidelines for governance or operation of the corporation, thereby giving the organization the greatest latitude for creating its own system of governance.

[Published by Illinois Institute for Continuing Legal Education]

The Secretary of State and or any "agency of the state or local government" can't "exercise any discretion over the content of corporate documents". If the Secretary of State, or any state or local agency had any authority over the MSTA, the MSTA would not be Divine. The MSTA is under the power and authority of Allah and the "Koran of Mohammed", as can be seen in the July 20th 1928 Charter (Our Authority). Below is the head of our "Divine Constitution." Notice at the very top-center is an eye under which it says "Allah". This is to show that the "Supreme Authority" within our nation is Allah. This means that what we have is Divine Government.

Notice that the eye on our constitution represents the same eye on the Seal on the one dollar bill with the Eye and the Pyramid. The seal with the eye and pyramid represents the Divine Government that the Prophet Noble Drew Ali renewed on July 20th, 1298. This is why this seal was not put on the one dollar bill until after the Prophet re-activated Divine Government (civilization) on July 20th, 1928. The seal with the Phoenix/Eagle represents the National Government formed under the Constitution of the United States of America.



This National Government was formed under the coalition of the Moors and the European American Masons. Thus you have a National Government made up of many diverse national citizens (Chinese Americans, Mexican Americans, Nigerian Americans, Irish Americans, etc.), All of these national citizens have a nationality, which is their descent name (Chinese, Mexican, Nigerian, etc.), and a national name which is their descent name joined with word "American" which shows that they are a citizen of the United States of America, the Republic. The National Government is said to be a Republic because it is supposed to be a government of the people, by the people for the people. A republican form or government is representative government. It represents and is made up of many different nations and peoples, thus the phrase "e puribus unum" (out of many peoples and nations, one national government). In the National Government the head is **elected** by the people (republican form of government). In Divine Government, the head is **appointed** by Allah (Divine form of government).

The Prophet gave us our nationality of Moorish Americans. The word "Moorish" is our descent name, and Moorish American is our national name (American). On the national side, we share the national government with many other national citizens of the United States of America. On the Divine side, the seal with the eye and the pyramid represents the Divine Government and Creed of our ancestors. Since our ancestors were the founders of the first Divine Creed designed for the salvation of man on the planet earth, it is only fitting that the pyramid be used. Egypt was once the capitol of our Dominions of Amexem which extended from Egypt and Ethiopia west across, Africa, the Atlantic and America to the shores of the Pacific Ocean. The eye of course represents our father, God Allah.

Thus the MSTA is in fact a Divine Government, and thus we have the right to function as a nation within this nation, the same as the does Catholic Church. In fact the Catholic Church followed the Prophet and filed the same way shortly after the Prophet. Let us see why this act of the Prophet established a Divine Government (Caliphate) and why it has the right under the Constitution of the United States to function as a government over which the national government has no jurisdiction and cannot interfere (separation of church and state).

"The American system of church-state relations presupposes that there are two realms in civil society, the sacerdotum and the regnum. Each is distinct from and independent of the other. Each is its own center of authority, not one derived from or existing at the sufferance of the other. This division of powers is embodied in the opening phrase of the First Amendment to the U.S. Constitution and is enforceable by the judiciary to, inter alia, protect churches from government when the latter exceeds its limited powers.

[THE AMERICAN SYSTEM OF CHURCH-STATE RELATIONS, by CARL H. ESBECK]

This is why the back of the one dollar bill has two seals, one is for Divine Government and one is for the National Government (sacerdotum and regnum).



Divine / Sacerdotum

National Regnum

Corporation = Corpus = Body = Organism =
Organization = Body Politic = Government = Nation

The question may arise; how can the Moorish Science Temple of America which is filed as a "Religious Corporation" be a government? This is a valid question, for there are many who think that a "Religious Corporation" or "Religious Organization" cannot be considered a government. Some may wonder how is an "organization", a nation or government? A nation or government is in fact an organization of powers and authority the same as the word "organism" (body) is an organization of cells and organs. Organization and organism is the same as body. Thus you also have the word "corporation" from the word "corpus" meaning body. This is also why you have the phrase "body politic" when referring to a nation or a government. "Religious Corporation" simply means a "Divine Government", or a Divine organization of powers and authority (Divine Organization, Divine Organism / Body).

Let us understand the definitions of government, nation, state, religion and corporation, using Black's Law, and Webster's dictionaries to further illustrate that religious corporation known as the Moorish Science Temple is in fact Divine Government, making us a Divine Nation within the National Government of the United States of America.

Government

Government. Signifies the instrument, the helm, whereby the ship to which the state was compared, was guided on its course by the "guberbator" or helmsman, and in that view, the government is but the agency of the state... A constitution, either written or unwritten, by which the rights and duties of citizens and public officers are prescribed and defined, as a monarchical government, a republican government, etc. The sovereign or supreme power in a state or nation.

...The whole class or body of officeholders or functionaries considered in the aggregate, upon whom devolves the executive, judicial, legislative, and administrative business of the state.

[Black's Law Dictionary]

government, n. [to govern.] the exercise of authority over an organization, institution, state, district, etc.

[Webster's Unabridged Dictionary]

Nation

Nation. A people, or aggregation of men, existing in the form of an organized jural society, usually inhabiting a distinct portion of the earth, speaking the same language, using the same customs, possessing historic continuity, and distinguished from other like groups by their racial origin and characteristics and generally, but not necessarily living under the same government and sovereignty,
[Black's Law Dictionary]

nation, n. [birth, a race, people, to be born] a stable, historically developed community of people with a territory, economic life, distinctive culture, and a language in common. The people of a territory united under a single government
[Webster's Unabridged Dictionary]

State

State. A people permanently occupying a fixed territory bound together by common-law habits and customs into one body politic exercising, through the medium of an organized government, independent sovereignty and control over all persons and things within its boundaries.
[Black's Law Dictionary]

state, a. of or pertaining to the body politic, government, or state
[Webster's Unabridged Dictionary]

Religion

Religion. Man's relation to divinity, ...Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things.
[Black's Law Dictionary]

religion, n. [from religare, to bind back] belief in a divine or superhuman power or powers to be obeyed and worshipped as the creator and ruler of the universe. Expression of this belief in conduct and ritual. A religious order or state.
[Webster's Unabridged Dictionary]

Corporation

Corporation. An artificial person or legal entity created by or under the authority of the laws of a state. Such entity subsists as a body

politic under a special denomination, which is regarded in law as having a personality and existence distinct from that of its several members, and which is, by the same authority, vested with the capacity of continuous succession, irrespective of changes in its membership, either in perpetuity or for a limited term of years, and of acting as a single individual in matters relating to the common purpose of the association, within the scope of the powers and authorities conferred upon such bodies by law.

[Black's Law Dictionary]

corporation, n. [from L. *corporare*, to form into a body, from corpus, a body.] a group of people who get a charter granting them as a body certain of the legal powers, rights, privileges, and liabilities of an individual, distinct from those of the individuals making up the group: a corporation can buy, sell, and inherit property.

[Webster's Unabridged Dictionary]

corporate, a. united; combined.

[Webster's Unabridged Dictionary]

Body Politic

Body Politic or Corporate. A social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good. Also a term applied to a municipal corporation, school district, county or city. State or nation or public associations.

[Black's Law Dictionary]

Body politic, people constituting a political unit with a government; a state.

[Webster's Unabridged Dictionary]

The Moorish Science Temple of America is filed in Cook County Recorder's office as a Religious Corporation. The Prophet Noble Drew Ali realized that we can exercise self determination under religious freedom if we returned to the practice of our ancestral Divine Principles and Creed.

Religious Freedom. Within the constitution (First amendment) embraces not only the right to worship god according to the dictates of one's conscience, but also the right to do, or forbear to

do, any act, for conscience sake, the doing or forbearing of which is not inimical to the peace, good order, and morals of society.

[Black's Law Dictionary]

We Measure the Circle 7 by the Circle 7



The Friday meetings of the Moorish Science Temple is the ritual of Divine Government in practice. It follows a prescribed formula laid out by the Prophet Noble Drew Ali, the same way Congress and the Senate have their own rituals of government enacted when they convene. Since this ritual of government was handed to us by Allah himself through his holy Prophet Noble

Drew Ali, it should not be changed or altered in anyway. This meeting is not the forum for discussion of all of the subjects, topics, and issues the New Moors would like to learn, discuss and engage in. There will be other forums set up for that. The Sunday school is where the next generation is prepared to carry on the ritual of Divine Government and where the current generation refines their understanding of their government. In these meeting we confine and confirm ourselves using the Circle 7 (the Holy Koran and the Laws of the Prophet), for **"we measure the Circle 7 by the Circle 7."** The Circle 7 is our rule, our guide and our standard by which **we measure and draw**. Our Divine Constitution, our laws and our meetings are free National Standards. Free National Standards are enacted by a nation for it's own salvation and they cannot be infringed upon, influenced or otherwise affected by another nation or agency outside of that nation.

"Money doesn't make the man, it is **free national standards** and power that makes a man and a nation." P.6

[Moorish Literature]

The Only Soul Foundation for the Salvation of Asiatics

First I would like to give thanks and praises to Allah for sending to us a prophet to redeem us in these last days. I give high honor to our Prophet Noble Drew Ali for a job of redemption most excellently done.



* Salvation * Allah * Unity *

Salvation



"Salvation is a ladder reaching from the heart of man to heart of Allah." [Holy Koran of the MSTA, 7:27]

We as a people needed to be redeemed. To think, the greatest became the least and the least became the greatest. I mean to say, the Moors and the Moorish / Islamic Civilization, which "pound for pound" was the highest form of civilization on the planet earth, fell, and now our people (Moors) represent the most fallen of fallen humanity. From the time we fell from the highest plane of spirit life, to physical earth, an institution was set in place. This institution is called by Moors, "The Everlasting Gospel" mission is for mans redemption and salvation on the planet earth. The Prophet Noble Drew Ali said thus:

"our forefathers are the true and divine founders of the first religious creed, for the redemption and salvation of mankind on earth."

[The Holy Koran of the MSTA, p. 59;]

This first religious creed involved a series of Prophets or saviors (some of whom were "crucified saviors), who were sent to get us back on the right path whenever we have strayed down the wrong

path. When we fell from the realm of spirit (fall of man) into the physical flesh we were presented with the dilemma of choice. The choice of following the path of Spirit Man from the plane of spirit (Zion) directing the world of flesh and things made manifest (the matrix). Or the path of the carnal flesh and things made manifest which can attempt to subjugate spirit and Spirit Man, in gratification of the flesh. This is the choice that we as individuals, and as a people, have always faced and still face now.

The role of the Prophet in this institution known by Moors as the "Everlasting Gospel" is to get us to choose the first choice over the second aforementioned choice. In actuality, it is our people's inner longing for self correction (salvation, redemption) that causes us to produce one from among ourselves, who has all of the necessary ingredients to redeem us. The one who chooses who it is that will redeem our nation at a given point in time is called by Moors our "Father God Allah".

Allah



"Allah, the husbandman of every thing that is"

[Holy Koran, chap 1]

Why do Moors refer to the creator as "Allah", or our "Father God Allah?" Because he is the Father of the Universe. The word "father" implies the existence of the word "mother", the same way as the existence of a right hand implies the existence of a left hand. If Allah, the creator is represented as a "Father", then who is the "Mother". In the very first chapter of the Holy Koran of the MSTA it says:

"now, seeds are perfect, yea, as perfect as the source from which they come; but they are not unfolded into life made manifest. The child is as perfect as the mother is. So man must be deeply planted in a soil that he might grow, unfold, as does the bud unfold to show the flower." P.4

"No language can describe a mother's worth" P. 8

"Be grateful to thy father, for he gave thee life and to thy mother,

for she sustained thee" P. 35
[The Holy Koran of the M.S.T. of A.]

Thus the "mother" is shown to be the matter, (mater, matrix) the physical substances both seen and unseen in the physical universe. Matter, matrix, matron, Mother, physical universe represents the womb or soil into which the seed of Allah is cast. This is why we use phrases such as "mother nature" and "mother earth". Thus our Father is God, Allah and our Mother is the physical, material universe, "Mother Nature." On a universal and galactic level the galaxies from a distance look like clouds of sperm, seeds, cast into the dark womb of space to bring forth worlds and solar systems. On a solar level comets look like individual sperm and the planets look like ova, ovum. The comet (sperm cell) carrying genetic material, collides into the planet (ova, ovum) and life comes forth (fertilization). Thus the universe itself demonstrates why the Moors refer to God, Allah, as our "Father" and the material universe, as our "Mother."

The condition of the soil determines to what degree the seed will unfold to reveal all of it's godlike potentialities. The galaxies, comets, etc., all representing aspects of the seeds of Allah are all manifestations of the thoughts of Allah, The thoughts of this great being have the ability to take on physical form (light, galaxies, comets, etc.). The thoughts of Allah cast into the dark wombs (mansions) of the universe, is bringing forth creation. This act of Divine thinking is in fact creation itself.

Like a farmer, Allah prepares the soil (dark womb of space) to receive his seed prior to casting his seed into the earth. He tends to the soil, invests it with nutrients (that which nourishes and sustains life), and pulls out any weeds (that which stifles and inhibits life and growth). He tills the soil (foreplay) in order to prepare the soil to receive his seed. But like any good farmer, Allah does not just leave the seed and soil alone, and just allows whatever happens to just happen. He patiently and laboriously tends to and assists the soil and the seed. This tending to the soil and seed is the reason for the "Everlasting Gospel". It is Allah tending to us (his seeds) and the soil (the earth) via Prophets, to make sure all is growing well according to the Divine Plan (or intention).

The covenant of the great God-Allah: "Honor thy father and thy mother that thy days may be longer upon the earth land, which the Lord thy God, Allah hath given thee!" P.60

[The Holy Koran of the M.S.T. of A.]

Thus Allah is our "Father" and the "Mother" is the physical material universe (matrix, ma). Salvation is the "Everlasting Gospel" or institution whose purpose is salvation and whose aim is deific life (oneness with Allah). Salvation is like a farmer tending his seed, soil and crop to ensure a good harvest or intended result; unity or oneness with Allah.

Unity



"If you have race pride and love your race, join the Moorish Science Temple of America and become a part of this Divine Movement. Then you will have power to redeem your race because you will know who you are, and your forefather were, because where there is unity there is strength.

"Together we stand, divided we fall.""

"I love my people and I desire their unity and mine back to their own free national and Divine standard..."

[Moorish Literature, p.6]

Through the national and Divine standards given to us and set up by the Prophet, our right to self determination cannot be denied or infringed upon according to the National Constitution of the United States of America under religious freedom. As aforementioned, under the constitutionally recognized (not granted) religious freedom, we have full rights of self-determination regarding ourselves individually and as a nation.

Religious Freedom. Within the constitution (First amendment) embraces not only the right to worship god according to the dictates of one's conscience, but also the right to do, or forbear to do, any act, for conscience sake, the doing or forbearing of which is not inimical to the peace, good order, and morals of society.

[Black's Law Dictionary]

Our national and Divine standards gives us a set of standards around which we can unite. It is standard or standardized so that every Temple, regardless of where it is located in the nation has the exact same standards. This gives us something in common to unite around. Something in common is the foundation of unity. Some of our Free National Standards are:

1. Our Flag
2. Our Divine Constitution
3. Our Laws, rules and regulations pursuant to our Divine Constitution
4. Our Supreme Grand Council
5. Our Holy Koran
6. Our Friday Meetings and Sunday School

When we unite around these standards, they form a protective umbrella and sanctuary under which we can find protection from all the madness taking place now and sure to come in the near future. Protect and secure yourself and your family now by uniting into your nation and around our free National Standards!

Vine and Fig Tree"



"...all men are one and equal to seek their own destiny; and to worship under their own vine and fig tree. After the principles of the holy and divine laws of their forefathers." P.57
"Every man needs to worship under his own vine and fig tree."

[The Holy Koran, Back]

The Pyramid University System
a.k.a. The "Mystery School"
System

This seal represents the Divine side of the nation. The eagle represents the national side. The reason the pyramid is used on the Divine side is because the pyramid symbolizes the pyramid university system which once formed a belt around the planet earth. In this pyramid university system was taught the first creed of salvation on the planet earth. This system which is sometimes referred to as the "Mystery System" taught fallen humanity how to return to our original godlike state (spirit-man) of perfection and oneness with our Father God Allah.

To Every Nation a Prophet is Sent

Over the millennia, as man spread all over the planet earth, Prophets and teachers were sent to every nation, and thus the pyramid university system formed a belt around the whole planet. As a result of the global cataclysms of 1500 BC (the flood, destruction of Atlantis, etc.), the system was disrupted and this led to confusion of the tongues (Babel). This confusion of the tongues involved not only the formation of various dialects of language, but dialect in the culture or teaching. Each set of Prophets, teaching and teaching adapted to the specific geographic and cultural environments of the people to whom they were sent. Thus you have the different religions and cultures. This is why it says on our nationality cards that "we honor all the Divine Prophets, Jesus, Mohammed, Buddha and Confucius," to name a few. All of these various Prophets and religions fall under Islam, and the crescent moon and star. The crescent moon and star is seen by all peoples and prophets when they look into the heavens, everywhere on this planet earth. This is why under the crescent moon and star on our Divine Constitution it says "Salvation", and on the nationality card it says "Islam". Thus all Divine Prophets and Religions in original and true sense fall under the crescent moon and star and Islam.

The eye and the pyramid thus represents the Divine side of government which was duly re-activated by the Prophet. Prior to the Prophet, true Divine government had fallen represented by the fall of the Ottoman Caliphate in Turkey. As we exercise under the Divine government represented by the All Seeing Eye (Allah) and Pyramid, it will be a sanctuary for all national peoples to worship under their own "vine and fig tree" (religion). Above the Eye and Pyramid it says "Annuit Coeptis" meaning that Allah is the origin and head of Divine government, and has "favored" or commis-

sioned Divine Government who chain of command descends from Allah, to Nabi (Prophet), and from thence to his Kaliphs (successors of the Prophet). The Kaliphs of the Moorish Science Temple of America are known as Supreme Grand Sheiks and Chairmen of the Moorish Science Temple. As we carry out the Prophet law on the Divine side **first**, our divine rights as citizens and birthrights has to be recognized and cannot be infringed upon by the national government of the United States of America due to the separation of



church and state (divine and national) and religious freedom. That is why the Prophet Noble Drew Ali said in the Moorish Literature:

“Seek ye first the kingdom of Heaven and all these things would be added unto you.” P. 8

[Moorish Literature]

Sophia Stewart: Mother of the Matrix



Many of you may not have heard about this, but a sister by the name of Sophia Stewart is the one who wrote the original story which the movie "The Matrix" was stolen from. She is currently involved in a law suit against the Wachowski Brothers, Joel Silver and Warner Brothers. The movie terminator also was stolen from her original work which was called "The Third Eye" copyrighted by her in 1981.

I heard an interview with this sister, and I must truly say, "this sister is deep!" The original work "The Third Eye" is about the eye of Heru as shown on the seal with the eye and the pyramid. She is also adept in numerology. This is why you see all of the green numbers coming down in the beginning of the "Matrix." She says that everything in the universe is governed by the numbers, even the Angels. All must obey except for man who has free will and "choice." Remember, "choice" was the key in the "Matrix."

Below is a news article on her. I included the correction they made as well. She did not "win" the suit in October 2004 as the rumor in our community would have. She won the right for the case to move forward at that time. At the time of this writing she was supposed to have went to court this past July 2005, but something happened in which her lawyers did not file paperwork correctly and/or on time. She has stated that these lawyers have sabotaged her case. I will post an update in next month's issue of the Journal of the Moorish Paradigm.

"Mother of the Matrix" Victorious
Globe Link – Entertainment / Issue: 10/28/04
By Martha Carter

Monday, October 4th 2004 ended a six-year dispute involving Sophia Stewart, the Wachowski Brothers, Joel Silver and Warner Brothers. Stewart's allegations, involving copyright infringement and racketeering, were received and acknowledged by the Central District of California, Judge Margaret Morrow residing.

Stewart, a New Yorker who has resided in Salt Lake City for the past five years, will recover damages from the films, *The Matrix I, II and III*, as well as *The Terminator* and its sequels. She will soon receive one of the biggest payoffs in the history of Hollywood, as the gross receipts of both films and their sequels total over 2.5 billion dollars.

Stewart filed her case in 1999, after viewing the *Matrix*, which she felt had been based on her manuscript, "The Third Eye," copyrighted in 1981. In the mid-eighties Stewart had submitted her manuscript to an ad placed by the Wachowski Brothers, requesting new sci-fi works.

According to court documentation, an FBI investigation discovered that more than thirty minutes had been edited from the original film, in attempt to avoid penalties for copyright infringement. The investigation also stated that "credible witnesses employed at Warner Brothers came forward, claiming that the executives and lawyers had full knowledge that the work in question did not belong to the Wachowski Brothers." These witnesses claimed to have seen Stewart's original work and that it had been "often used during preparation of the motion pictures." The defendants tried, on several occasions, to have Stewart's case dismissed, without success.

Stewart has confronted skepticism on all sides, much of which comes from *Matrix* fans, who are strangely loyal to the Wachowski Brothers. One on-line forum, entitled *Matrix Explained* has an entire section devoted to Stewart. Some who have researched her history and writings are open to her story. Others are suspicious and mocking. "It doesn't bother me," said Stewart in a phone interview last week, "I always knew what was true."

Some fans, are unaware of the case or they question its legitimacy, due to the fact that it has received little to no media coverage. Though the case was not made public until October of 2003, Stewart has her own explanation, as quoted at daghettotymz.com: "The reason you have not seen any of this in the media is because Warner Brothers parent company is AOL-Time Warner... this GIANT owns 95 percent of the media... let me give you a clue as to what they own in the media business... New York Times papers/magazines, LA Times papers/magazines, People Magazine, CNN news, Extra, Celebrity Justice, Entertainment Tonight, HBO, New

Line Cinema, Dreamworks, Newsweek, Village Roadshow... many, many more!... They are not going to report on themselves. They have been suppressing my case for years..."

Fans who have taken Stewart's allegations seriously, have found eerie mythological parallels, which seem significant in a case that revolves around the highly metaphorical and symbolic Matrix series. Sophia, the greek goddess of wisdom has been referenced many times in speculation about Stewart. In one book about the Goddess Sophia, it reads, "The black goddess is the mistress of web creation spun in her divine matrix."

Although there have been outside implications as to racial injustice (Stewart is African American), she does not feel that this is the case. "This is all about the Benjamins," said Stewart. "It's not about money with me. It's about justice."

Stewart's future plans involve a record label, entitled Popsilk Records, and a motion picture production company, All Eyez On Me, in reference to God. "I wrote The Third Eye to wake people up, to remind them why God put them here. There's more to life than money," said Stewart. "My whole message to the world is about God and good and about choice, about spirituality prevailing over 'technocracy'."

If Stewart represents spirituality, then she truly has prevailed over the "technocracy" represented in both the Terminator and the Matrix, and now, ironically, by their supposed creators.

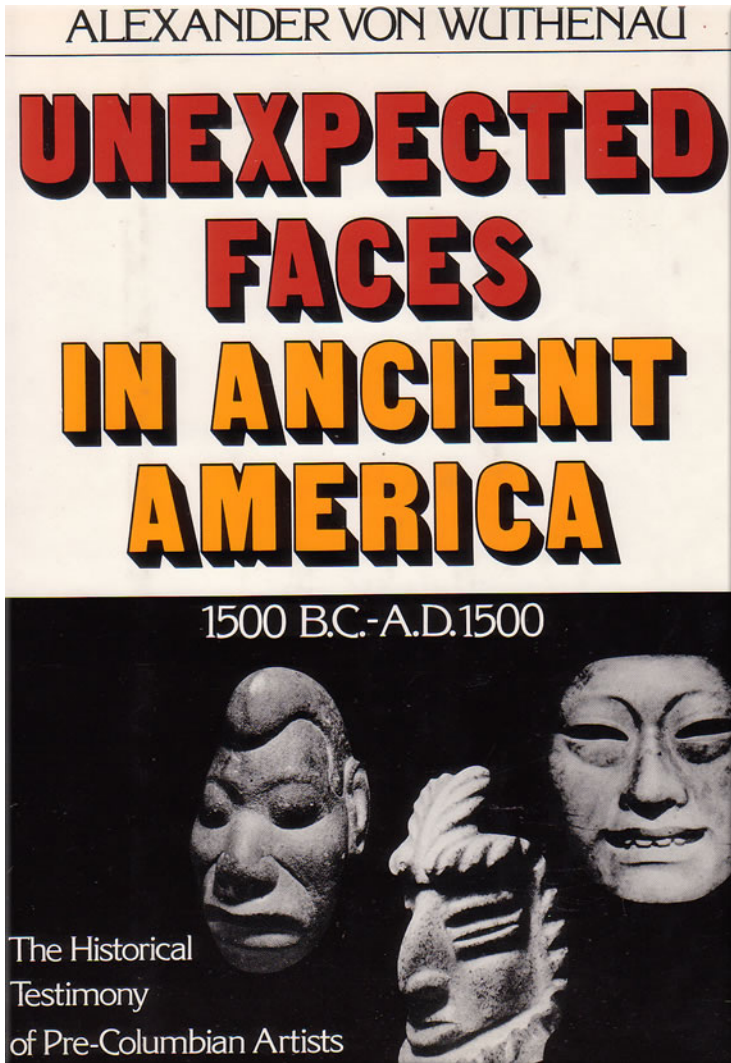
Stewart is currently having discussions with CBS about a possible exclusive story and has several media engagements in the near future to nationally publicize her victory.

CORRECTION REGARDING PREVIOUS STORY

In reference to the recent article entitled "Mother of the Matrix Victorious," some information has been deemed misleading. Ms. Sophia Stewart has not yet won her case against Joel Silver, Time Warner and the Wachowski Bros. The decision on October 4th enabled Ms. Stewart to proceed with her case, as all attempts to have it dismissed were unsuccessful. Ms. Stewart's case will proceed through the Central District Court of California.

A Picture's Worth a Thousand Words!

The following pictures below are from the book, "Unexpected Faces in Ancient America" by Alexander Von Wuthenau (Below). This is one of the source materials used by Ivan Van Sertima in his books on our heritage in the Americas. I never thought I would find this book. I was blessed to find it in a used bookstore in New York City one day. Divine law governs all events!





Terracotta figure from Prov. Guanacaste, Costa Rica.

"Their dominion and inhabitation extended from North-East and South-West Africa, across great Atlantis even unto the present North, South, and Central America and also Mexico and the Atlantis Islands; before the great earthquake, which caused the great Atlantic Ocean."

[The Holy Koran, Chap. 47]



Totonac sun dancer from Veracruz, Classic period.

"The Atlantes of North Africa who gave their name to the Atlas mountains, and whose descendants exist there as yet under the names of Tuarics, Berbers, Shelluh, Showiah, etc., were one of the primitive nation of both continents. They came to America soon after the flood, if not before, colonized and named the ocean and the islands in it, as well as America, which was called the Great Atlantis"

[Atlantic Journal" by C. S. Rafinesque.]



A Tlatlco terracottas, middle Pre-Classic.

"I had always believed that the Atlantes of Africa have partly colonized America, as so many ancient writers have affirmed; this belief led me to search for any preserved fragments of the alphabets of Western Africa, and Lybia, the land of the African Atlantes yet existing under the names of Berbers, Tuarics, Shelluhs, etc."

[Atlantic Journal by C. S. Rafinesque.]

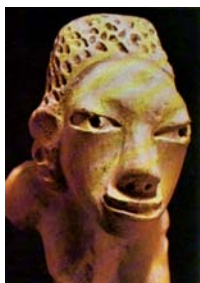


An extremely realistic portrait effigy from Costa Rica.

"To many, this fact of old Black Nations in America will be new, yet it is an important feature of American History."

[Atlantic Journal by C. S. Rafinesque.]

Note: The Moors never use of the term "Negro" or "black" in reference to ourselves. If you see this term used anywhere in this Journal, it is a direct quote of an author.



A Small head from the Huasteca region, Panuco style, later Pre-classic.

"Negro tribes still found in South America are the Aborigines of the Continent and the ancestors of the American Indians of North and South America and the West India Islands."

[Ethiopia, by Sterling M. Means]



Stone fragment, Olmec head from La Venta. Pre-Classic period.

"...it is not improbable, that in the present African black population the descendants of some Atlantean black-skinned tribes still exist."

[The Shadow of Atlantis, by Alexander Braghine]



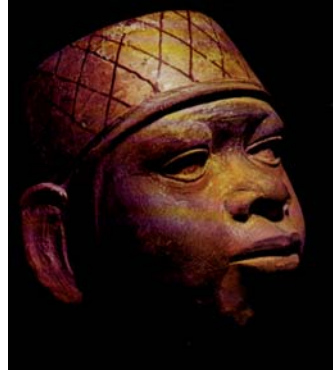
A Classic Teotihuacan pottery head. Notice the large earrings and the Turban on her head.



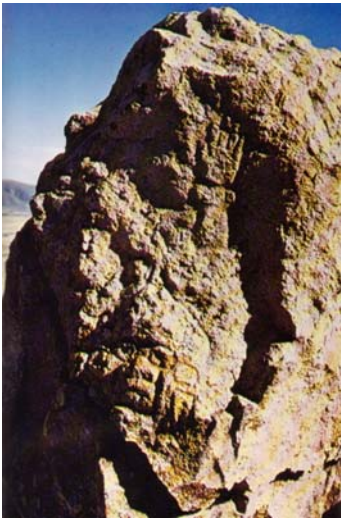
Post-Classic Moorish-looking heads, presumably executed by Mixtec artists in the region of Oaxaca. It looks very much like the Mohica effigy vessels from Peru.



"Superb Moorish looking clay sculpture from Veracruz, Classic period. Notice the Turban with the pointed Fez shown in Previous issues and the scarification tattooing stil practiced in Africa (Amexem) today.



A classic Mohica portrait vessel from Peru circa A.D. 600. This exquisite piece is similar to the two Moorish looking heads. See above.



A rock mask carved in rock is referred to as the "Negro Tlaloc" from the Olmec site of Chalcatzingo, overlooking the plains of Morelos Mexico. Notice the hand holding up the Five Principles of your ancestors above the head. The same as those found in Carthage.



Totoncan stone head in the form of a "palma" (Classic Period). Olmec eyebrow technique

Kamitic (Egyptian) and Phoenician-Babylonian Artifacts Found
in Ecuador



Another presumed Cypriot Phoenician reproduction of Babylonian religious artifacts for sale to barbarian peoples by Carthaginian traders, found in Ecuador and now in the Crespi collection at Santa Maria Auxiliodora. *Replica by Veronica Wilcox after photographs by Paul Cheesman of the original; photo Peter J. Garfall.*



"The elephant that supports the Earth upon the waters and causes it to quake," so reads the Libyan inscription on this votive tablet found at Cuenca, Ecuador, and replicated by Dr. Clyde Keeler. The Libyan script, in the finest style, matching that of King Masinissa's monument at Thougga, Tunisia, dates to the latter half of the third century before Christ. The letters read, from left to right, and from above downwards: A-B-Y G-B S-R-D M-T M Z-D. Aby is the ancient Libyan (and Egyptian) word for the African elephant, depicted above the inscription. Californian tablets, on the other hand, employ the ancient Sanskrit word Gaja, used in India even today for the Asiatic elephant. Thus knowledge of elephants was brought to the New World by voyagers from both east and west. *Clyde Keeler and Malcolm D. Pearson*

Strange Attractor: 911 Is On the Money

In a past issue of the Journal, I discussed the "strange attractor" theory of history which staets that great events casts a shadow before itself. If you picture in your mind all of time and space as a sheet on a bed, a great event is like placing a bowling ball in the middle of the sheet. The bowling ball will create a dent, such that if you place a small ball on the bed (symbolizing small events) it will roll towards the bowling ball in the center of the bed. In this

same way, great events affect smaller events that precede it. This can be seen in the money. The events that took place on "911" is embedded in the money in chronological / denominative order.



Here you can see the world trade center collapse. Here on the \$5 bill you see the two towers before the are hit.



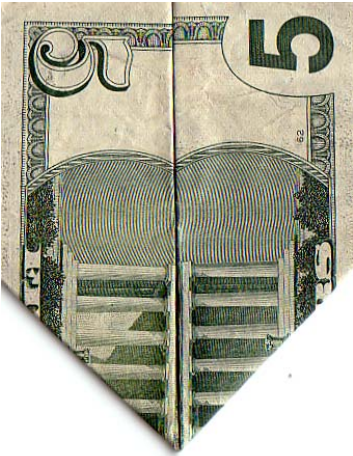
On the \$10 bill you see the first tower being hit on the right side, near the top.



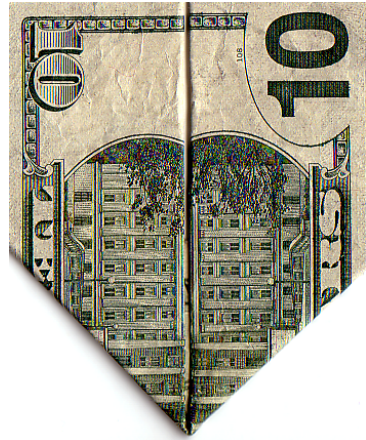
On the \$20 bill you see the second tower being hit. Notice it is slightly further down.



On the \$100 bill you see both towers collapsed and only the smoke rising.



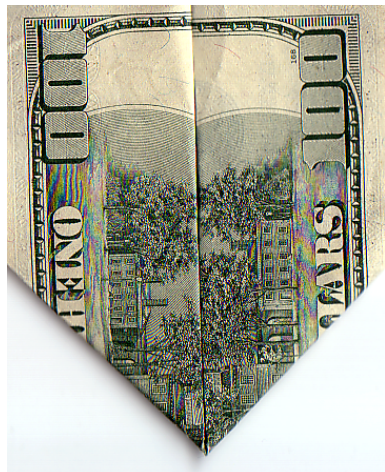
On the newer bills you can see the Pentagon being hit. Here you see the Pentagon before it was hit.



Here you see the Pentagon after it was hit and smoke rising.



Here you see more smoke rising just prior to the collapse.



Here you see the Pentagon after the collapse.

Truly truth is stranger than fiction. Those who were involved in the design of the money unconsciously were affected by this great event to come, and unconsciously embedded this even in their design. Thus the small events happening now are drawing us closer to some big future event to come. Although we as humans have free choice, like it was said in the "Matrix" by the Oracle, the choices have already been made, we are just trying to understand them.

Secret Government Took Shape Based on the United States Relationship with Morocco and Algiers in the 1700s

Many Moors wonder why it is sometimes very hard to find information directly relating to the Moors and this nation's relationship with the Emperor of Morocco and the Moorish Empire. One reason found in the Congressional records was because the relationship with the Moorish Empire was purposely and "officially" kept secret from the American public. The reason that I can see that this happened was because for one, they did not want the American public to know that the United States was secretly still paying tribute to the Moors (see picture of the American Captain delivering tribute money to the Bey of Algiers). They were also paying ransom for Europeans captured and enslaved in the Barbary. The other reason was because the relationship with Morocco could have an effect on the "slaves" and economy of the slave states. A resolution was passed saying that the President must disclose what was going on with Morocco but on Thursday, Dec. 26, 1792 it is said that these communications were "confidential." Before the discussions the galleries were "shut" and the citizens were "excluded." Madison and Mr. Nicholas complained but Mr. Boudinot said it was necessary. It was said :

"secrecy in a Republican government wounds the majesty of the sovereign people; that this Government is in the hands of the people; and that they have a right to know all the transactions relative to their own affairs; this right ought not to be infringed incautiously, for such secrecy tends to injure the confidence of the people in their own Government."

DECEMBER, 1793.]

Treaty with Morocco.

[H. OF R.]

The said Message and papers were read, and ordered to be committed to the Committee of the Whole House, to whom are committed the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines.

The House resolved itself into a Committee of the Whole House on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines; and, after some time spent therein, the Committee rose and asked leave to sit again.

Resolved, That the PRESIDENT OF THE UNITED STATES be requested to cause to be laid before this House the substance of all such laws, decrees, or ordinances, respecting commerce, in any of the Kingdoms or Countries with which the United States have commercial intercourse, and which have been received by the Secretary of State, and not already stated to this House, in his report of the sixteenth instant.

Ordered, That Mr. WINGATE, Mr. NEW, and Mr. ARMSTRONG, be a committee to wait on the PRESIDENT, with the foregoing resolution.

THURSDAY, December 26.

A petition of Abram Trigg, of the State of Virginia, was presented to the House and read, complaining of an undue election and return of Francis Preston, to serve as a member of this House for the said State.

Ordered, That the said petition be referred to the Committee of Elections; that they do examine the matter thereof, and report the same, with their opinion thereon to the House.

The House again resolved itself into a Committee of the Whole House on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines; and, after some time spent therein, the Committee rose and had leave to sit again.

FRIDAY, December 27.

DANIEL HEISTER, from Pennsylvania, appeared, produced his credentials, and took his seat in the House.

Mr. LEE, from the committee appointed, presented a bill providing for destroyed certificates of certain descriptions; which was read the first time.

TREATY WITH MOROCCO.

A motion being made for going into a Committee of the Whole on the subject which was under consideration yesterday—

Mr. NICHOLAS observed, that he hoped the busi-

ness would be kept up without shutting the galleries; for the turn which the discussion took yesterday, he said, it must appear to every member, that excluding the citizens from the gallery was unnecessary.

Mr. BOUNDIKOT was of opinion, that the public business on the present occasion might be essentially injured by a public discussion.

The rule of the House relative to the discussion of confidential communications was called for, and read. This rule provides that the House shall be cleared of all persons but the members and clerk on such occasions.

Several members spoke in terms of great disapprobation of this rule.

Mr. BONDURON observed, that the rule had been adopted after mature consideration, and he did not doubt that, when the reasons on which it was founded were fully known, it would appear to be a wise regulation.

The question recurring for going into a Committee,

Mr. MADISON said if the House voted to go into Committee of the Whole, he supposed it would be moved in the first place, to rescind the above rule. He then stated sundry objections to it; he differed from Mr. BOUNDIKOT, as to its origin; he said it was passed on a particular occasion, and stated sundry circumstances of that occasion; he concluded by moving for a reconsideration of the rule.

The debate was continued on the subject of the rule; in the course of which it was said, that secrecy in a Republican Government wounds the majesty of the sovereign people; that this Government is in the hands of the people; and that they have a right to know all the transactions relative to their own affairs; this right ought not to be infringed incautiously, for such secrecy tends to injure the confidence of the people in their own Government.

In reply to these remarks, it was said, that because this Government is Republican, it will not be pretended that it can have no secrets. The PRESIDENT OF THE UNITED STATES is the depository of secret transactions; his duty may lead him to delegate those secrets to the members of the House, and the success, safety, and energy of the Government may depend on keeping those secrets inviolably. The people have a right to be well governed; they have interests as well as rights; and it is the duty of the Legislature to take every possible measure to promote those interests. To discuss the secret transactions of the Government publicly, was the ready way to sacrifice the public interest, and to deprive the government of all foreign information, &c.

The motion for going into a Committee of the Whole on the Algerine business being put, was carried; and the galleries were thereupon cleared.

MONDAY, December 30.

Mr. NICHOLAS moved for a reconsideration of the rule of the House, which provides for closing

H. of R.]

Closing of Galleries.

[DECEMBER, 1793.]

the galleries during the discussion of confidential communications from the PRESIDENT OF THE UNITED STATES.

Some debate ensued on this motion. It was urged, in its support, that the rule bore oppressively on the House; that it left no option with them to determine whether it was proper to close the doors on a particular occasion, or not. Every communication denominated "confidential" imposed a necessity on the House for closing the doors. It had been said that the Committee on the Rules might report an alteration in this particular rule. In answer to this, it was urged that the committee might not be ready to report for some time; in the interim, that no necessity existed for the House having their deliberations hampered by this rule, which might be rescinded by a vote of the House. With respect to foreign connexions, it was observed, these are of a commercial nature, and, therefore, communications relative thereto ought to be made as public as possible, for the people at large are generally and immediately concerned. Against the motion, it was said, no inconvenience had resulted from the operation of the rule; that, until the House experienced such inconvenience, to repeal a rule on the spur of a particular occasion, which, in the nature of things, it is evidently founded on propriety, betrays a versatility in the public councils that may be productive of pernicious consequences. The utility of the rule was expatiated on, in a reference to various objects of a secret and confidential nature. It was observed, that so far as respects the United States, independent of all connexion with other countries, the rule was nugatory; but when it is considered that the United States are one of the nations of the earth, and have very important interests to consult in relation to their connexion with foreign countries, it follows, of course, that very important secrets may exist, and the Government may be deprived of the most essential information from their foreign agents, should all security be removed for the safe-keeping of confidential communications. It was observed, that the connexion of this country with foreign nations, involved other considerations than those of a commercial nature.

The motion, after some further remarks, was varied so as to amount to an amendment only of the rule. The purport of this amendment is, that the rule should leave the House at liberty to discuss confidential communications publicly, if they see proper, after they have been privately read. The amendment was agreed to, in the following words:

"Resolved, That it be a standing order of this House, that, whenever confidential communications are received from the President of the United States, the House shall be cleared of all persons except the members and the Clerk, and so continue during the reading of such communications, and (unless otherwise directed by the House) during all debates and proceedings to be had thereon; and that when the Speaker, or any other member, shall inform the House that he has communications to make which he conceives ought to be kept secret, the House shall, in like manner, be cleared, till the communication be made; the House shall then determine whether

the matter communicated requires secrecy, or not, and take order accordingly."

Ordered, That the Committee of the Whole House to whom were referred the confidential communications from the PRESIDENT, respecting the transactions of the Government of the United States with Spain, be discharged from further proceeding on the same.

The House again resolved itself into a Committee of the Whole House on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines; and, after some time spent therein, the Committee rose, and had leave to sit again.

TUESDAY, December 31.

A petition of the Chief Clerks in several of the Executive Departments of the Government of the United States, was presented to the House and read, stating the insufficiency of the salaries allowed them by law, and praying that the same may be increased, and rendered more adequate to their services. Laid on the table.

A message from the Senate informed the House that the Senate have passed the bill, entitled "An act making an alteration in the Flag of the United States;" to which they desire the concurrence of the House.

The said bill was read twice and committed.

The following Message was received from the PRESIDENT OF THE UNITED STATES:

Gentlemen of the House of Representatives:

I now transmit you a Report, by the Secretary of State, of such laws, decrees, and ordinances, or their substance, respecting commerce in the countries with which the United States have commercial intercourse, as he has received, and had not stated in his Report of the 16th instant.

G. WASHINGTON.

UNITED STATES, December 30, 1793.

The said Message and Report were read, and ordered to lie on the table.

The House again resolved itself into a Committee of the Whole House, on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines; and, after some time spent therein, the Committee rose, and had leave to sit again.

The following Message was received from the PRESIDENT OF THE UNITED STATES:

Gentlemen of the Senate, and of the House of Representatives:

I lay before you, for your consideration, a Letter from the Secretary of State, informing me of certain impediments which have arisen to the coinage of the precious metals at the Mint.

As also, a Letter from the same officer, relative to certain advances of money, which have been made on

JANUARY, 1794.]

Proceedings.

[H. OF R.]

public account. Should you think proper to sanction what has been done, or be of opinion that anything more shall be done in the same way, you will judge whether there are not circumstances which would render secrecy expedient. U. WASHINGTON.

UNITED STATES, December 30, 1793.

The said Message and Letters being read,

Ordered, That so much thereof as relates to the impediments which have arisen to the coining of the precious metals at the Mint be referred to Mr. WILLIAM SMITH, Mr. AMES, and Mr. NILES; that they do examine the matter thereof, and report the same, with their opinion thereupon, to the House.

Ordered, That such other parts of the said Message and Letters, as relate to certain advances of money, which have been made on public account, be committed to a Committee of the Whole House on the state of the Union.

WEDNESDAY, January 1, 1794.

URIAH FORREST and THOMAS SPRING, from Maryland, appeared, produced their credentials, and took their seats in the House.

Ordered, That the Message received yesterday from the PRESIDENT of the UNITED STATES, accompanying a Report from the Secretary of State, of the substance of such laws, decrees, and ordinances, respecting commerce in the countries with which the United States have commercial intercourse, as he has received since his Report of the 16th instant, be committed to the Committee of the Whole House, to whom are committed the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines.

A memorial of William Patterson, Samuel Sterrit, and Gustavus Scott, the committee appointed by the Legislature of Maryland to draw for, and distribute the moneys granted by that State for the relief of the French emigrants from the island of St. Domingo, was presented to the House and read, stating that their funds are nearly exhausted, and praying the relief and aid of Congress in the premises.

Ordered, That the said memorial be referred to Mr. SAMUEL SMITH, Mr. RUTHERFORD, and Mr. SMITH; that they do examine the matter thereof, and report the same, with their opinion thereupon, to the House.

The House again resolved itself into a Committee of the Whole House on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and the establishment of peace with the Algerines; and, after some time spent therein, the Committee rose, and had leave to sit again.

THURSDAY, January 2.

ISAAC COLES, from Virginia, and WILLIAM BARRY GROVE, from North Carolina, appeared, pro-

duced their credentials, and took their seats in the House.

The House proceeded to consider the resolutions reported yesterday from the Committee of the Whole House on the confidential communications from the PRESIDENT, respecting the measures which have been pursued for obtaining a recognition of the Treaty between the United States and Morocco, and for the ransom of prisoners, and establishment of peace with the Algerines. Whereupon, the first and second of the said resolutions being severally twice read, were, on the question put thereupon, agreed to by the House, as follow:

Resolved, That a sum not exceeding — dollars be appropriated, in addition to the provision heretofore made, to defray any expense which may be incurred in relation to the intercourse between the United States and foreign nations.

Resolved, That a naval force, adequate to the protection of the commerce of the United States against the Algerine corsairs, ought to be provided.

The third resolution being read in the words following:

Resolved, That a committee be appointed to report to this House the naval force necessary for the purposes aforesaid, together with an estimate of the expense—

A motion was made and seconded to amend the same, by adding to the end thereof, the words "and the ways and means for defraying the same."

And the question being put thereupon, it was resolved in the affirmative—yeas 46, nays 44, as follows:

YEAS.—Theodorus Bailey, Abraham Baldwin, John Beatty, Thomas Blount, Thomas P. Carnes, Gabriel Christie, Abraham Clark, Isaac Coles, William J. Dawson, Henry Dearborn, George Dent, William Findley, William B. Giles, Christopher Greenup, Andrew Gregg, William B. Grove, Carter B. Harrison, John Heath, Daniel Heister, William Irvine, Richard Bland Lee, Matthew Locke, Nathaniel Macon, James Madison, Joseph McDowell, Alexander Mebane, William Montgomery, Andrew Moore, Joseph Neville, Anthony New, John Nicholas, Alexander D. Orr, Josiah Parker, Andrew Pickens, Francis Preston, Robert Rutherford, John S. Sherburne, John Smilie, Israel Smith, Thomas Tredwell, Philip Van Cortlandt, Abraham Venable, Francis Walker, Benjamin Williams, Paine Wingate, and Richard Wynn.

NAYS.—Fisher Ames, James Armstrong, Elias Boudinot, Sheerjashub Bourne, Benjamin Bourne, Lambert Cadwalader, David Cobb, Peleg Coffin, Joshua Coit, Jonathan Dayton, Samuel Dexter, Thomas Fitzsimons, Uriah Forrest, Dwight Foster, Ezekiel Gilbert, Nicholas Gilman, Henry Glenn, Benjamin Goodhue, Samuel Griffin, Thomas Hartley, James Hillhouse, Samuel Holten, John Wilkes Kitters, Amasa Learned, William Lyman, Francis Mathison, Peter Muhlenberg, William Vans Murray, Nathaniel Niles, Thomas Scott, Jeremiah Smith, William Smith, Thomas Spring, Zephaniah Swift, Silas Talbot, George Thatcher, Uriah Tracy, Jonathan Trumbull, John E. Van Allen, Peter Van Gassbeck, Peleg Wadsworth, Jeremiah Wadsworth, Artemas Ward, and John Watts.

And then the main question being put, that the

monies were secretly allocated to the continuing paying of tribute

and ransom. It was disguised using the following language:

“Resolved. That a sum not exceeding __ dollars be appropriated, in addition to the provision heretofore made, to defray any expense which may be incurred in relation to the intercourse between the United States and foreign nations.”

The “expenses which may be incurred” is a secret way of referring to the tribute money and ransoms to be paid. Notice that the amount of dollars is blanked out so as not to be made public how much tribute and ransom was being paid to the Moroccan Empire. The United States Navy and Marines are also a direct result of this paying tribute and ransom as can be seen in the next quote:

“Resolved. That a committee be appointed to report to this house the naval force necessary for the purposes aforesaid, together with an estimate of the expense.”

This is why the Marines motto says “from the halls of Montezuma to the shores of Tripoli (Algeirs).”

Peace

100+ Extended Booklist

1. Sacred Drift: Essays on the Margins of Islam, by Peter Lam-born Wilson, City Lights Books, San Francisco.
2. Larousse Encyclopedia of Archaeology, General Editor: Gilbert Charles - Picard, Hamlyn Publishing Group Limited, NY
3. Spanish Armada, by Winston Graham, Doubleday & Company, Inc., New York.
4. The Two Babylons, by Rev. Alexander Hislop, Loireaux Brothers, New Jersey.
5. The Sign and the Seal, by Graham Hancock, Simon & Schuster Inc., New York.
6. Long Before Columbus, by Hans Holzer, Bear & Company Publishing, New Mexico
7. The Mysterious Maya, by George E. Stuart and Gene S. Stuart, National Geographic Society.
8. The Archaeology of North America, by Dean Snow, the Viking Press, New York.
9. Maya / Atlantis: Queen Moo and the Egyptian Sphinx, by Augustus Leplongeon, Steinerbooks, New York.
10. Herodotus: the Histories, Translated by Aubrey De Selincourt, Penguin Books.
11. Sailing to Paradise, by Jim Bailey, Simon & Schuster, New York
12. The Secret Archives of the Vatican, by Maria Luisa Ambrosini, Barnes & Noble Books, New York
13. Africa and the Discovery of America (Volume I), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., New York.
14. Africa and the Discovery of America (Volume II), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., New York.
15. Africa and the Discovery of America (Volume III), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., New York.
16. Atlantis: the Antediluvian World, by Ignatius Donnelly, Dover Publications, Inc., New York.
17. Worlds in Collision, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.
18. Ages in Chaos, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.
19. Peoples of the Sea, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.
20. Fingerprints of the Gods, by Graham Hancock, Crown Publishers, Inc., New York.
21. The Sirius Mystery, by Robert K. G. Temple, Destiny Books,

Rochester Vermont.

22. Gods with Bronze Swords, by Costa De Loverdo, Doubleday & Company Inc., New York.

23. Hitler: the Occult Messiah, by Gerald Suster, St. Martin's Press, New York.

24. The Six Black Presidents, by Auset Bakhufu, Pik2 Publications, Washington, D.c..

25. Fusang: the Discovery of America by Chinese Buddhist Priests, by Charles G. Leland, Barnes & Noble Books, New York.

26. Lost Cities of Atlantis / Ancient Europe & the Mediterranean, by David Hatcher Childress, Adventures Unlimited Press.

27. Africans and Native Americans, by Jack D. Forbes, University of Illinois Press, Chicago.

28. Lost Cities of North America, by David Hatcher Childress, Adventures Unlimited Press, Illinois.

29. African Prescence in Early America, Edited by Ivan Van Sertima, Transaction Publishers, New Brunswick (U.s.a.).

30. Mysteries of the Mexican Pyramids, by Peter Tomkins, Harper & Row Publishers, New York.

31. The World of the Ancient Maya, by John S. Henderson, Cornell University Press, New York.

32. The World of the Olmecs, by Ignacio Bernal, University of California Press, California.

33. Reader's Digest's; Mysteries of the Ancient Americas, Reader's Digest Association Inc., New York.

34. Shakespeare, by Anthony Burgess, Penguin Books, New York.

35. Banking: an Illustrated History, by Edwin Green, Rizzoli, New York.

36. 500 Nations, by Alvin M. Josephy Jr., Alfred A. Knopf, New York.

37. The Azetcs: Gods and Fate in Ancient Mexico, by Cottie Burland and Werner Forman, Orbis London.

38. The George Washington Masonic National Memorial Association (Brochure), Alexandria Virgina.

39. The Black Prescence in the Era of the American Revolution, by Sidney Kaplan and Emma Nogrady Kaplan, University of Massechusets Press, Amherst.

40. Golden Age of the Moor, Edited by Ivan Van Sertima, Transaction Publishers, New Brunswick (U.s.a.).

41. The Life of Benjamin Banneker, by Silvio A. Bedini, Charles Scribner's Sons, New York.

42. Ancient and Modern Britains (Volume I), by David Macritchie, Pine Hill Press Inc., South Dakota.

43. Ancient and Modern Britains (Volume Ii), by David Macritchie, Pine Hill Press Inc., South Dakota.
44. The Ethiopian's Place in History, Rev. John William Norris, G.k. Osei, New York.
45. The Cushite: or Children of Ham, Rev. Rufus L. Perry, Literary Union, Brooklyn.
46. The Influence of Ancient Egyptian Civilization in the East and in America, by G. Elliot Smith, G.k. Osei, New York.
47. Moroccan - American Relations: Translation of Excerpts from a Lecture Delivered in Arabic by Ambassador Abdelhadi Tazi, Ministry of Information, Morocco.
48. African Presence in Early Asia, Edited by Ivan Van Sertima, Transaction Books, New Brunswick (U.s.a.)
49. The Origins of the Egyptians, by Augustus Leplongeon, Philosophical Research Society Inc., Los Angeles, California.
50. Earth in Upheaval, by Immanuel Velikovsky, Pocket Books, New York.
51. The Supreme Wisdom Volume 2, Elijah Muhammad.
52. Genesis Revisited, Zecharia Sitchin, Avon Books, New York.
53. Egyptian Civilization, It's Sumerian Origin & Real Chronology, L. A. Waddell, Christian Book Club, Hawthorne California.
54. The Dead Sea Scrolls, Robert H. Eiseman and Michael Wise, Barnes & Noble Books, New York.
55. The Martian Enigmas: a Closer Look, Mark J. Carlotto, North Atlantic Books, California.
56. When America Was Afrikaa, Excerpted From: Moor Sense 2000 Journal:, Vol. 1, No. 2, Spring 1992.
57. The First Book of Ancient Mesopotamia and Persia, by Charles Alexander Robinson Jr., Franklin Watts Inc., New York.
58. Fake: the Art of Deception, Edited by Mark Jones, University of California Press, California.
59. A History of Civilization: Volume One, Brinton / Christopher / Wolff, Prentice-hall, New Jersey.
60. Heraldic Symbols: Islamic and Western Heraldry, William Leaf and Sally Purcell, Victoria and Albert Museum, London.
61. The Cult of the Black Virgin, by Ean Begg, Arkana, New York.
62. Sex and Race Volume I, J. A. Rogers, Helga M. Rogers, Florida.
63. Sex and Race Volume Ii, J. A. Rogers, Helga M. Rogers, Florida
64. Sex and Race Volume Iii, J. A. Rogers, Helga M. Rogers, Florida
65. Nature Knows No Color Line, J. A. Rogers, Helga M. Rogers,

Florida

66. Africa's Gift to America, J. A. Rogers, Helga M. Rogers, Florida
67. Black Britannia: a History of Blacks in Britain, Edward Scobie, Johnson Publishing Company, Chicago.
68. Royal Art of Benin, editor in Chief: John O'Neill, Metropolitan-museum of Art, New York.
69. Nile River Valley, Robert Caputo, Thomassen-grant Inc., Virginia.
70. The People of Kau, by Leni Riefenstahl, Harper & Row Publishers Inc., New York
71. The Mound - Builders, Henry Clyde Shetrone, D. Appleton and Company, New York.
72. The Only Way to Learn Astrology: Volume 1, by Marion D. March & Joan McEvers, Acs Publications Inc., California.
73. Kabbalah: Tradition of Hidden Knowledge, Z'ev Ben Shimon Halevi, Thames and Hudson, New York.
74. The Magic of Obelisks, Peter Tompkins, Harper & Row Publishers Inc., New York.
75. Biblia Cabalistica: or the Cabalistic Bible, Rev. Walter Begley, Kessinger Publishing Co., Montana.
76. The Secret Teachings of All Ages, by Manly Palmer Hall, the Philosophical Research Society Inc., California.
77. The Secret Doctrine of the Rosicrucians, by Magnus Incognito, Barnes & Noble Books, New York.
78. The Social Contract, Jean-Jaques Rousseau, Barnes & Noble Books, New York.
79. Richardson's Monitor of Free-masonry, by Jabez Richardson, Barnes & Noble Books, New York.
80. Holy Blood Holy Grail, Michael Baigent / Richard Leigh / Henry Lincoln, Dell Publishing, New York.
81. America's Assignment with Destiny, by Manly Palmer Hall, the Philosophical Research Society Inc., California.
82. The Secret Destiny of America, by Manly Palmer Hall, the Philosophical Research Society Inc., California.
83. America's Secret Destiny, by Robert Hieronimus, Destiny Books, Rochester Vermont.
84. Secret Societies, by Nesta H. Webster, AGb Books Publishers, New York.
85. Magna Carta and the Tradition of Liberty, Produced by the American Revolution Bicentennial Administration, Wash. D.C..
86. Handbook of the Law of Trusts, by George Gleason Bogert and George Taylor Bogert, West Publishing Co., St. Paul Minn..
87. A Treatise on the Law of Property, by William F. Walsh, Baker,

Voorhis & Co., New York.

88. Black's Law Dictionary, by Campbell Black, West Publishing Co., St. Paul Minn..

89. Webster's New Twentieth Century Dictionary, Simon & Schuster, New York.

90. The Timetables of History, by Bernard Grun, a Touchstone Book, Simon & Schuster, New York.

91. Ancient Mexico, by Henri Stierlin and Benedikt Taschen, Compagnie du Livre D'art, Germany.

92. Francis Bacon and His Secret Society, by Mrs. Henry Pott, Robert Banks & Son, England.

93. Clock of Destiny, Volume 1, by C. M. Bey.

94. Clock of Destiny, Volume 2. By C. M. Bey.

95. Circle of Life, by C. M. Bey.

96. Oral Statements and Prophecies of Prophet Noble Drew Ali, Compiled by Bro. R. Love El.

95. Holy Koran of the Moorish Science Temple of America, by Drew Ali.

96. The Mayan Factor, by Jose Arguelles, Bear ^ Company, Santa Fe , New Mexico.

97. Atlantis, by Geoffrey Ashe, Thames and Hudson Ltd., London.

98. The Mound-builders, by Henry Clyde Shetrone, D. Appleton and Company, New York.

99. The Moors, by Budgett Meakin, the Macmillan Company, New York.

100. The Land of the Moors, by Budgett Meakin, the Macmillan Company, New York.

101. The Diplomatic Relations with the Barbary Powers 1176-1816, by Ray W. Irwin, Russell & Russell, New York.

102. The Ethnic Frontier: the Ben Ishmael Tribe: a Fugitive "Nation" of the Old Northwest, by Hugo P. Leaming.

103. Magic Medicines of the Indians, by C. A. Weslager, Middle Atlantic Press, Somerset, N.j..

104. The Twelve Prince, by John R. Tucker, New Infinity Research 166-11 89th Ave, Suite #177., Jamaica, New York 11432-4255

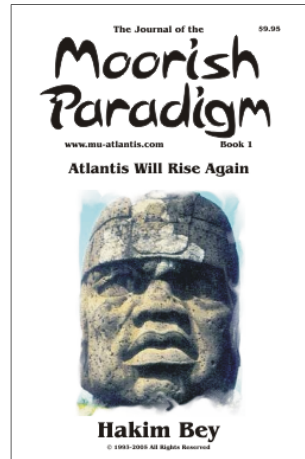
105. Corpus of early Arabic Sources for the West African History, Translated by J. F. P. Hopkins edited and annotated by N. Lev-tzion & J. F. P. Hopkins, Cambridge University Press, New York 1981

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Contents

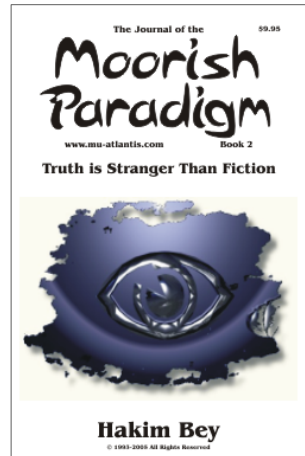
Greatest Unknown Man: Prophet noble Drew Ali	3
Atlantis is Code For Our Ancient Civilization	4
The Destruction of Atlantis	4
We are Aboriginal by Birthright	7
Ancient Olmec Artifacts of Our Ancestor in America	7
Ancient Mayan Artifacts of Our Ancestor in America	13
The Original Arawaks, Californians, Andeans	18
The First Americans Red or Black Archeology Article	20
Canaanite in Mexico (Eckchuah)	21
Largest Pyramid is found in Mexico	22
Mound Builder Artifacts of Our Ancestor in America	23
The Ben-Ishmael Tribe of North America (Indians?)	27
Our Aboriginal Relatives in the N.E. United States	28
Document from the Moroccan Mission in New York	29
Europeans Enslaved by Moors, Women in Harems	30
An American Captain Deliver Tribute to the Moors	30
A treaty Between Morocco and United States 1787	31
Moors Recognized as "Citizens" in Dred Scott Case	32



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Contents

The Ramapo Mountain People our Aboriginal	3
Our Aboriginal Heritage	4
Nanticoke and "Moor" Folk Medicine on East Coast	5
Original Vikings were Moors (Vick Kings)	6
Ancient and Modern Britain Moors, Danes, Normans	7
Indians Called "Moors" by British in New England	9
Did the Slave Trade Really Happen as Taught	11
Records of Our Ancestors Here Found in China	13
Vatican Secret Archive & Queen of Sheba in America	13
Columbus Send Arabic Interpreters to King of Cuba	14
Moorish Queen of California Fights in Crusades	14
Mystery Moor: Sir Francis Bacon = Shakespeare	15
The Inquisition was Really Against Moorish Science	16
Francis bacon, "Shake Spear" and the King James Bible	18
Benjamin Bannciar and the Secret Layout of Was. D.C.	20
Moors in the George Washington Masonic Museum	22
Fezzes Found in "Grotto Room" w/ Moorish Names	23
El and Bey Found on Pillars of the "Grotto Room"	24
Secret Ritual "Court of Mokanna", Moor Canaanites	24
George Washington Was Not The First President	26
Big Brother and The Beast System of Revelations	27
Ascended Masters and the Initiation of Man (Mind)	28
A Petition Presented by Moors in 1789-1790	33
Muley Arsheid and General Bassa	34
Letter From George Washington to Emperor Morocco	35
The Prophet, the Great Depression and the New Deal	36

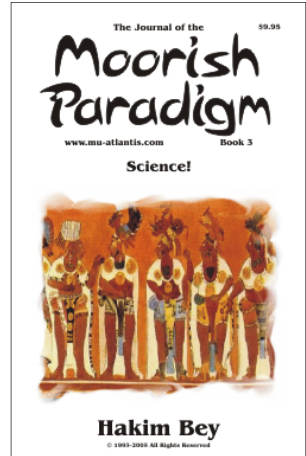


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Contents

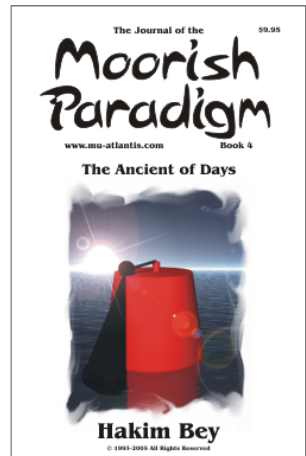
Moorish Science of Mathematics, Zodiac, and Astro-logics	3
Cosmology	5
Moorish Science Key To Unlocking the Bible's Code	6
"We Measure Time By Cycle Ages": Procession Equinoxes	12
Science of dollar bill, masonry, gematria table, & Ben Bey	18
The Fez - National headdress of the Moors	22
Duse Muhammad (one of Marcus Garvey's teachers)	23
Hon. Elijah Muhammad	23
The Fez in ancient Egypt, Mesopotamia, India	24
Fez in Aegean, Europe, and America.	25
Nazis Wearing Fezzes	28
J. Edgar Hoover Wearing a Fez	28
Great Red Dragon & the Child to Rule With a Rod of Iron	29
Connections: Dominions of Amexem, Both sides of Atlantic	30
The Klu Klux Kloran ?	34
Court documents dating from 1630-1692 Involving Moors	35
Treaties involving Morocco & Britain Prior Moroc. Treaty	36
The Deewan, Royal/ Military Council of the Moors	37
The Moorish Origin of Bungi Jumping (smile)	38
A Petition Presented by Moors in 1789-1790	33
Muley Arsheid and General Bassa	34
Letter From George Washington to Emperor Morocco	35
The Prophet, the Great Depression and the New Deal	36



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Contents

The Destruction of Atlantis: Why?	3
Moorish Origin of the Tarot Cards and the "Tower"	5
Atlantis, The Flood. Ancestors in China Before Flood	6
Queesn Moo (Mu) and the Egyptian Sphinx	7
The 10 Sons of Poesidon and 10 Pre Flood Patriarchs	8
Nimrod, the Mighty Hunter before the Lord	9
Ham/, Shem & the Table of Nations in Genesis	10
Japhet and the Asiatics of China	12
Nimrod and the Legends of the Jews	13
Ham, Cush Canaan, the Phoenicians, etc.,	14
Mohawk, West African Connection	18
Ancient Moorish Inhabitants of Italy (Etruscans)	21
Ancient Moors of the Aegean, Minoans With Afros	22
Hair Like Unto Lamb's Wool in Ancient Artworks	24
Portrayal of "Jews" With Wooly "Nappy" Hair	27

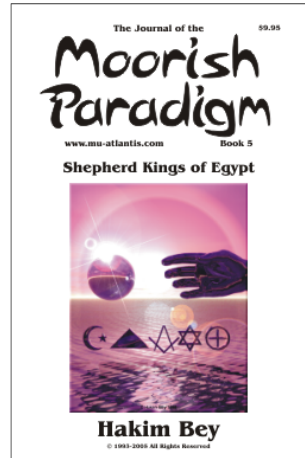


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Contents

Mysterious Hyksos Shepherd Kings Who Ruled Egypt	4
Hkysos, Amalekites, Canaanites, Founders of Mecca	7
Ad, Thamud and the Ancient Moors of Arabia	8
Pharaohs With Moorish Names and Titles (Yakub, El)	14
Ancient Sumerian & Egyptian Kingship	15
Carthaginian Coins Showing Hannibal W/Wooly Hair	17
Memnon, Amenhotep, Trojan War, Conqueror of Asia	18
Angelo Soliman: Moorish Grandmaster of Vienna	20
Ancient Greeks With Kango type Hat and Locks	21
Astronaut Gordon Cooper and the Olmecs High Science	22
Continental Currency	24
Jesus Described w/ Dark Skin On Rome Wanted Poster	26
China's Secret Pyramids & Ancient Asiatic of China	28
Letter From Washington to Emperor of Morocco	32
Resolution No. 75 Moors right To Our Use El or Bey	35



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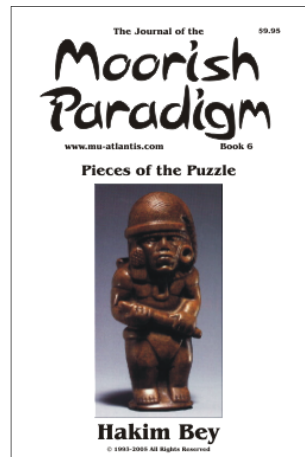
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Contents

Moorish History From The Original Islamic Sources	3
Ibn Qutayba	7
Al Ya'Qubi	9
Genesis of Holy Grail Kings	10
Al Ma'Sudi	12
Akbar Al' Zaman	13
Ishaq b. al-Husayn / "The Land of the Sudan"	14
Ibn Hawqal	15
Al-Bakri / "Ghana and the customs of its inhabitants"	16
The Book of Routes and Realms",	17
Human Genome Project: Opening the Book of Life	18
Cosmic Serpent: DNA and Hallucenagenic Plants	23
Tree of the Knowledge of Good and Evil	24
"Europeans Descended From a Handful of Africans"	28
Science Proves We Can Change World W/ Our Minds	30
New Olmec and Rarely Seen Olmec Artifacts	31

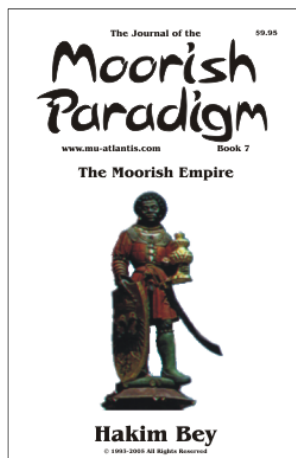


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Contents

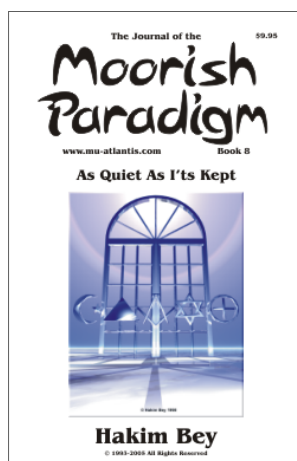
Connection Between Africa and America	3
Sudanic Political, Social and Economic Structure	4
Mande People & Their Connection to America	9
Mexican god Quetzalcoatl With Afro and Fez	13
Africa and the Discovery of America	14
The Dogon, Sufi, Mexico Connection	17
Muley Arscheid, Muley Ishmael & the Moorish Empire	22
The Deewan: Famous Samurais of the Moorish Empire	23
Moorish Origins of Hockey	28
Moorish Architecture: Oldest Synagogue in NYC	28
Appendix: Speech by Moroccan Ambassador Mr. Jorio	29



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Contents

Moorish Civilization in England, Ireland and Scotland	3
Indians Are referred to As Eastern Ethiopians	4
First Inhabitants of Briton Were Australoid	5
Ancient Moorish Maegalithic Builders of Stonehenge	6
The Science of Nature, God and the Universe	9
Holographic Model of Universe, Nature and the Mind	12
The Science of the Ethers	18
As Quiet As It's Kept: Urine Therapy	20
The Science of "African" Traditional Religion	29
The Science of Trance Possession	31
Appendix: 1: Orisha-Zodiac Correspondences Table	33
Appendix 2: Proper Affidavit Format	35

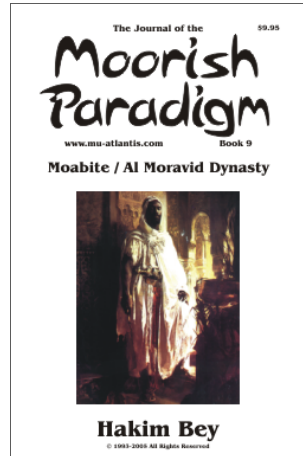


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Contents

Moorish Civilization: The Moabite or Almoravid Dynasty	3
Zainab, Wise Woman Co-founder of the Almoravid Dynasty	6
The Moorish Military - The Deewan of the Bokhara	5
Moorish Coins and European Imitations	9
Coats of Arms of Moorish Families in Europe	11
Selected Quotes on Muley Ishmael and the "Black Guard"	15
The Dance of the Soldiers	17
Moorish Sisters Playing Music	18
Beautiful Moorish Sisters their Clothing & Style Gallery	20
Universal Flux: Change, Nothing Stays the Same	23
"Know Thyself": The Science of Blood Type and Diet	25
Atlantis Off the Coast of Cuba 2,200 Feet Beneath the Sea	31
Appendix 1: Moorish Hospitality	33



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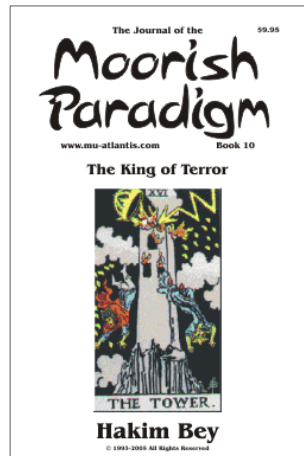
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Contents

The World Trade Center & Pentagon Attack:	4
New Crusade War?	7
Taliban Chief Urges Rich Muslims to Fund Defense	8
Financial and Investment Opportunities	11
Production Opportunities	12
Selling Opportunities	12
Minding Our Business	13
Illuminati, Skull and Bones, Afghanistan Connection	15
History of the "Skull and Bones"	16
Illuminati: Afghanistan "Roshiniya" Connection	20
Hasan Sabah and the Assassins	24
Moorish Picture Gallery	25
Universal Flux: Strange Attractor Paradigm of History	29
Transcendental Meditation	31
Nostradamus Prophecy	32

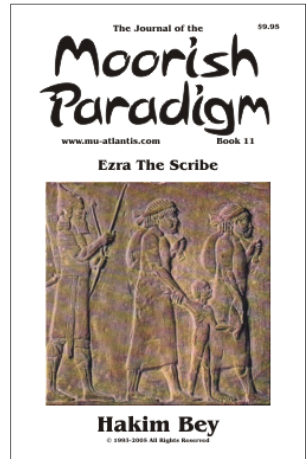


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Contents

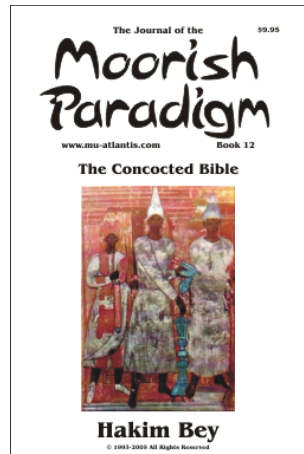
The Bible Deception: Part 1	3
Yaqub	5
Critical Bible Commentary	9
Creation Story #1 (Genesis 1:1-2:3)	11
Creation Story #2 (Genesis 2:4-2:25)	12
The Tree of the "Knowledge of Good and Evil"	16
Ezra The Scribe	18
Delineation of Ezra's Main Source Materials	22
Ancient Place Names in United States that still exist	23
Moorish Artifacts found in Illinois	25
Appendix 1: Complete Moroccan Treaty of 1787	27
Picture of Sidi Muhammad : The Moroccan Treaty	27



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Contents

The Bible Deception Part 2: The Judgement	3
The Concocted History and Paradigm of the Bible	4
The Stakes Are High	16
Picture Gallery: A Picture is Worth 1,000 Words	17
D.M.T. Produced by Pineal Gland: Key to Spirituality	21
Dr. Paschal Beverly Randolph 1825-1875:	26
Supreme Grand Master of Rosicrucians of the World	27
Unknown Father of the "New Age Movement"	27
What is a Paradigm?	34
We Should Be More Tolerant of One Another	36
New Moors Must Prepare to Birth A New Civilization	36
Appendix 1: Ant Colony Nearly 4,000 Mile Long!	37
Appendix 2: Ethiopian Jews Face Racism in Israel	39



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Contents

Prophet Noble Drew Ali	2
A Prophet From Among Us	3
The Prophecies of the Mahdi	5
Divine and National Movement	8
The Keys to a Nation	11
Two realms Comprising Divine and National	12
Corporation = Corpus = Body = Organism	18
We Measure the Circle 7 by the Circle 7	21
The Only Soul Foundation for Asiatics	22
Salvation * Allah * Unity	22
"Vine and Fig Tree"	26
To Every Nation a Prophet is Sent	27
Sophia Stewart: Mother of the Matrix	28
"Unexpected Faces in Ancient America"	31
Egyptian, Phoenician-Babylonian in Ecuador	35
Strange Attractor: 911 Is On the Money	37
Secret Government Morocco and Algiers	41



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