

NEW INFORMATION - March 26, 1999

1933 - LEGISLATIVE JOURNAL - HOUSE - PAGE 5759

RESOLUTION No. 75

Mr. WITKIN, Mr. Speaker, I desire at this time to call up Resolution No. 75, Printer's No. 1034.

The Resolution was read by the Clerk as follows:

In the House of Representatives, April 17, 1933.

Many sons and daughters of that proud and handsome race which inspired the architecture of Northern Africa and carried into Spain the influence of its artistic temperaments have become citizens of this Nation.

In the City of Philadelphia there exists a Moorish-American Society made up of Moors who have found here the end of their quest for a home and of the children of those who journeyed here from the plains of Morocco.

This Society has done much to bring about a thorough absorption by these people of those principles which are necessary to make them good American citizens.

These Moorish-Americans have since being here missed the use of the titles and name annexations that were so familiar at home and which are used in accordance with the doctrines of the religious faith to which they are adherents therefore be it,

Resolved That this House commends the Moorish-American Society of Philadelphia for the efficient service it has rendered the Nation in bringing about a speedy and thorough Americanization of these former Moors and that in accordance with the fullest right of religious independence guaranteed every citizen we recognize also the right of these people to use the name affixes El or Bey or any other prefix or suffix to which they have heretofore been accustomed to use or which they may hereafter acquire the right to use.

On the question,

Will the House adopted the resolution?

It was adopted.

I Am, Yumnah Zuel Aguba Bey

NEW INFORMATION - 1/26/99

NOTICE TO: All Moorish American, Etc.

Subject: Moors, "Blacks" and "African-Americans" Real Economic Empowerment through the Express Trust Being Presently Performed.

From: Frank Lewis El Bey, Trustee

Date: January 8, 1999

Islam:

May this notice greet you well and wakeful. For the wakeful die no; whereas those who are heedless are as if dead already. If you are not aware, this notice is to make you aware of the said trust existence, its' benefits to you; and, to invite you to participate in its performance.

1. As Moorish-Americans "Blacks", or "African -Americans", are the primary beneficiary of an extremely extensive fee simple estate conveyed to us in an express trust that was duly created in 1928, by the trustor, Noble Drew Ali, for our economical, political and social redemption and regeneration. The said trust was (duly) created in conjunction with the Statute of Frauds and Perjuries and the Parol Evidence Rule, and the legal requirements of the state of Illinois, pursuant to the laws and Constitution of the United States. That is to say, the said trust was lawfully created and is readily verifiable.

2. The land, or fee simple estate, actually conveyed to us in the express trust is a legacy of our forefathers -- our birthright. According to the deed of conveyance, it comprises the entire continental United States among other territories. It was put in the legal institution known as an express trust to safeguard it, and thereby duly conveyed to us.

3. I am the duly appointed trustee. I have actual possession of the title-deed thereto. And, accordingly, I, as trustee, have initiated the express trust performance. An important legal phase of the trust performance is presently before the (State of) Maryland Court of Special Appeal. Case No. CAL 97-01899.

4. Examine the accompanying pretrial statement filed in the case by the trustee July 22, 1998; therein are described some of the primary issues tried before the court December 17, 1998; issues related directly to you as a Moorish-American, "Black", "African-American", etc.

5. This is important to us; not only because it is our social security for the 21st century; it is who we are; it's our vast estate; our divine destiny; it's GOD'S WILL.

#### CHARACTERISTICS OF OUR VASTE STATE

1. The quantity of the estate the Prophet Noble Drew Ali as trustor put in the express trust he created for the Moors in 1928 is a fee simple estate; sometimes called a fee simple absolute.

2. The term "fee simple" defines the largest estate in land known to the law and necessarily implies absolute dominion over the land. There can be only one estate in fee simple to a particular tract of land.

2a. An estate in fee simple may be had either in corporeal or incorporeal hereditaments. A grant of the fee simple, however, carries with it everything within or belonging to the land, in the absence of exception or reservation.

2b. Since an estate in fee simple implies absolute sovereignty over the land, the power of alienation is necessarily and inseparably incidental thereto, and an unlimited condition of restraint of alienation attached to such an estate is void.

2c. In some jurisdiction the definition of a fee simple estate is statutory. Some of the authorities define the estate from the standpoint of defining the owner or holder thereof, and likewise disclose the unlimited duration of a fee simple interest by stating that a tenant in fee simple is one who has lands or tenements to hold to him and his heirs forever.. 28 Am Jur 2d, Sec. 10, p.82.

2d. In the United States the common-law rule requiring words of inheritance in a conveyance to pass a fee simple has never been applied to conveyance to a trustee. The estate taken by a trustee is measured by the trust, and not by the presence or absence of words of inheritance. Hence in any particular grant to a trustee if a fee simple title is necessary to the performance of the trust, a fee simple passes, even though the word "heirs" was not used in the conveyance. *DeHaven v. Sherman*, 131 Ill 115, 22 NE 711. Also, see 28 Am Jur 2d, sec. 15, p. 91..

#### IN THE UNITED STATES

3. Except in one or two states, property in the various American jurisdiction, by virtue of state constitutional provision, organic-territorial acts incorporated into the legal systems of states subsequently organized, statutes, and decisions of the courts, is determined to be held as allodial, in absolute and direct dominion, subject only to escheat in the event of failure of successors in ownership. Feudal tenures do not and cannot exist. As the Supreme Court has held: the holding of real property by the owner in fee simple in this country is from the state as chief lord or lord paramount. *United States v. De Repentigny*, 5 Wall US 211, 18 L ed 627. Also, see 28 Am Jur 2d, Sec. 4, p. 74 .

4. After the Prophet created the express trust, he then held the meeting and at that meeting, he told the Moors: "I brought you everything it takes to save a nation, take it and save yourself (in which he was holding up the Moorish Holy Koran" and "Our Authority".) At that time our rights to the land had duly vested in us.

## CONSTITUTIONAL GUARANTIES;

4a. A vested right, within the meaning of the provision that vested rights are within the protection of constitutional guaranties, has been defined as "an immediate fixed right of present enjoyment, or a present fixed right of future enjoyment".

4b. A right is "vested" when there is an ascertained person with a present right to present or future enjoyment.

4c. If a right in property is actually vested, constitutional guaranties protect it from such retrospective legislation as would impair it. 28 Am Jur 2d, Sec. 6, p.76.

5. Inasmuch as ejectment is a possessory action, the plaintiff must show a right of possession that is present or immediate, as well as a legal estate in the property sought to be recovered; and unless both facts are established, the defendant must prevail. Anything which deprives a plaintiff of his present right to possession will deprive him of the remedy of ejectment.

5a. The right of entry, not the entry itself--the right of possession, not actual possession--are the essentials of an action in ejectment. Ewert v. Robinson (CA8) 289 F 740, 35 ALR 219. Also, see 25 Am Jur 2d, sec. 45, p. 572,573.

## EJECTMENT OR POSSESSORY ACTION;

6. Generally speaking, whatever show that the plaintiff is not entitled to the immediate possession of the premises claimed constitutes a good and valid defense in an action to recover possession.

5a. Rightful possession is a defense in ejectment. Bradley v. Lightcap, 195 US 1, 49 L ed 65, 24 S ct 748.

5b. Since the plaintiff in an action of ejectment must, as a general rule, recover, if a recovery may be had, on the strength of his own title, and not from the weakness or want of title of his adversary, the defendant, unless estopped from controverting the plaintiff's title, may rest on his possession and attack the title under which the plaintiff claims. Smith v. McCann (US) 2 How 398, 16 L ed 714. Also, see 25 Am Jur 2d sec. 57, p. 579.

7. The defendant in ejectment can never defend his possession against the plaintiff upon a title in himself by which he could not recover the possession if he was out and the plaintiff in possession. Hickey v. Stewart (US) 3 How 750. 11 L ed 814. Where one in the actual possession of property defends his right of possession upon the ground that the government, state or national, has placed him in possession, he must show that the right of the government is paramount to the right of plaintiff otherwise judgment will go against him. Scranton v. Wheeler, 113 Mich 565, 71 NW 1091, affd 179 US 141, 45 L ed 126, 21 S Ct 48. Also, see 25 Am Jur 2d sec. 22, p. 556.

8. In accordance with the rule that courts of law take no cognizance of equitable estates and deal only with legal titles, it is held that in the absence of statute to the contrary, the plaintiff in an action of ejectment or other similar action must, whenever the action depends upon the title, and not upon some relation or agreement between the parties affecting the right of possession, have a legal title to the property the possession of himself cannot avail as a basis for recovery. If the plaintiff has only equities, they must be presented and considered on the equity side of the court. The legal title is all that is in issue, and such title, when ascertained, whether in the plaintiff or in the defendant, draws to it the judgment of the court. Walton v. Malcolm, 264 Ill 389, 106 NE 211. Also, see 25 Am Jur 2d, sec. 18, p. 552-553..

## JANUARY 11, 1999 MEMORANDUM

FROM: Frank Lewis El Bey, Trustee

SUBJECT: HOW WE BENEFIT FROM THE EXPRESS TRUST PERFORMANCE AND HOW YOU CAN PARTICIPATE IN THE SAID TRUST PERFORMANCE.

1. Performance of the Express Trust benefits you as an individual by empowering us, or the African-American Community, economically. Specifically, the fee simple estate conveyed to us described in the express trust is a

legacy of Your forefather -- our birthright, our sacred heritage. Performance of the said trust gives us, "without protracted delay", the wherewithal to make us a very powerful independent economic and political force within this country and among the nations of the earth.

2. As the trust is performed, that is, as we take the trust property into our actual physical custody and possession, that correspondingly redistributes the country's wealth, concentrating the real wealth into the hands of our people, its true owners; that enhances our economic condition individually and as a community or people. And I assure you, this is an irreversible action; the express trust and its performance discussed herein are profoundly interwoven into the legal and political fabric of America.

3. Although there are many others, the following is just some of the reasons that make the trust performance timely, unique and especially fitting; First, it's a "Black peoples" creation; it has an independent monetary generating capacity that's inestimable in dollar value; in impacting the macro-economy, it doesn't just produce jobs but creates a positive relationship, actually a mutual partnership, with government and industry (the private sector generally) to provide countless business, employment, career, educational and other opportunities for "Blacks" otherwise not only unavailable but presently unimaginable. Think about that!

4. Enriching us, it changes "Blacks", or African-American attitude, perspective, expectation, and accordingly inspires our spiritual and moral regeneration and social elevation as a people, and this dynamic individual and community transformation profoundly impacts the country generally.

5. It cause all people, especially Americans; the Government of the United States; all States Government; all institutions in the United States, etc. to take a new attitude toward "Blacks" and their new economic empowerment.

6. Like no other action or undertaking by "Blacks" up to now, the said trust performance gives us a sound local, national and international foundation for unity, a plan and program to sustain it and the opportunity and means of changing the present course of history by industriously working for economic self-sufficiency on a scale never before attempted by "Blacks".

7. The express trust is a plan and a program that actually redeem, enlighten, empower and invigorate the "Black race", including, ransoming them from their incessant dependence on others which has been the race's standing disgrace, by which we have created the strongest prejudice against ourselves. Simultaneously, it regenerates and strengthens America and bestow great blessing upon mankind for ourselves and posterity.

8. These things are destined to profoundly impact the District and its surrounding communities and other cities and their surrounding communities in countless ways. Think about the career, educational and business opportunities and possibilities this will generate in and for this city. The wealth it will convey and the new political reality it will naturally engendered. As indicated, because of its scope and extent, the ramifications of the trust performance cannot be told in words nevertheless all Americans will be profoundly impacted by its awesome, far reaching effects. This is our divine destiny. Therefore, assist the trustee morally and financially in this great undertaking.

9. As a member or constituency of the community, I (the trustee) am here by applying for your support and participation in the Express Trust performance. If you have race pride and love your race, join in this great cause, I need everyone of you who think conditions can be better. This is a field open to strong men and women to uplift the nation and take your place in the affairs of men. Do something for your people and their advancement.

Concluding, if you have any question(s), I will be delighted to answer. Become a part of this great work. You can contact Frank Lewis El Bey, Trustee at, 1363 Florida Avenue, NE, Washington, D.C., 20002, Telephone (202) 397-1763. Peace.

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Islam!

This board is to notify Moorish Americans that they are Beneficiaries of a Vast Estate in an Express Trust created by Prophet Noble Drew Ali in 1928.

Please leave message for Frank Lewsi El Bey, Trustee of TUT (The Ultimate Trust). Frank Lewis is in the court of appeals to get TUT activated. All Moorish Americans need to be informed of this information for it is their true birth right to their Vast Estate! (Read Chapter 47 of the Holy Koran. Make sure your Holy Koran has a seal inside the front cover, that is your deed to the land!) There is Booklet and is available upon request, ten dollars including a shipping and handling cost. It is currently being updated.

In the meantime, there is a written chart of the Express Trust at the end of this message that will show you how this all came into existence. It too will be updated in the week to come.

You may obtain a copy of the Transcript from the Trial of December 17th, 1998, in Upper Marlboro, Md., In the Circuit Court for Prince George's County, Maryland, Case No. CAL 97-01899.

Moorish Science Temple of America, Inc. by R. Love-El, President, 6415 Kipling Parkway, District Heights, Maryland 20747 - Plaintiff versus Frank Lewis El Bey, 2217 First Street, NW, Washington, D.C. 20001 , Defendant

(Transcript is currently being transcribed by the Court, so it is not available as yet.)

This Trial was to dissolve the Interlocutory Injunction issued against Frank Lewis El Bey March 26, 1997. The Plaintiffs claim was that the trust is non existence due to Frank Lewis El Bey not being born yet, and the prophet having made his transition in 1928. Frank Lewis El Bey, Trustee is in court to establish the existence of the Express Trust.

THIS IS OUR SOCIAL SECURITY FOR THE 21ST CENTURY.

I ASK YOU TO READ THE TRUST CHART AND SEE HOW IT UNFOLDS

We need the Unity of the Moors! IT IS TIME!!!  
Calling all, "Bey's, El's, Ali's, and Dey's"! Peace!

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#### The Expressed Trust Written Chart

There are six (6) instruments used by the trustee to establish the legal existence of the Express Trust created by the trustor, Prophet Noble Drew Ali, in 1928 for the benefit of Moorish-Americans. The instruments are :

1. A certified copy of Our Authority, a Torrens System Registration (an abstract of title), made directly from the Recorder of Deeds Office of Cook County, Illinois. (Then see Smith-Hurds Illinois Annotated Statutes, Chap. 32, Sec. 165, 170 and 182.) [ (805 ILCS 110/36 ) (from Ch. 32, par. 165)

Sec. 36. The chairman or secretary of such meeting shall, as soon as may be after such meeting, make and file in the office of the recorder in the county in which such congregation, church or society is organized (which shall be recorded by such recorder) an affidavit, substantially in the following form:

State of Illinois,)

) ss.

..... County.)

I, ....., do solemnly swear (or affirm, as the case may be), that at a meeting of the members of the (here insert the name of the church, society or congregation, as known before incorporation) , held at (here insert place of meeting), in the County of ....., and State of Illinois, on (insert date), for that purpose, the following persons were elected (or appointed) (here insert their names) trustees (or wardens, vestrymen or officers by whatever name they choose to adopt, with powers and duties similar to trustees), according to the rules and usages of such (church, society or congregation). And the (church, society or congregation) adopted as its corporate name (here insert the name). And at the meeting this affiant acted as (chairman or secretary, as the case may be).

Subscribed and sworn to before me on (insert date).

..... (Name of affiant).

Such congregation, church or society may change its name or make other amendment to its original affidavit of incorporation by passing a resolution of such amendment in accordance with the rules and usages of such congregation, church or society and filing an affidavit to that effect in the office of the recorder in the county in

which such congregation, church or society is located.

Such affidavit, or a copy thereof duly certified by the recorder, shall be received as evidence of the due incorporation of such congregation, church or society.

(Source: P.A. 91â€³357, eff. 7â€³29â€³99.)

(805 ILCS 110/41) (from Ch. 32, par. 170)

Sec. 41. Upon the incorporation of any congregation, church or society, all real and personal property held by any person or trustees for the use of the members thereof, shall immediately vest in such corporation and be subject to its control, and may be used, mortgaged, sold and conveyed the same as if it had been conveyed to such corporation by deed; but no such conveyance or mortgage shall be made so as to affect or destroy the intent or effect of any grant, legacy or donation that may be made to such person or trustee for the use of such congregation, church or society. However, this limitation on the disposition of real or personal property does not apply to the extent that a restriction imposed by a donor on the use of an institutional fund may be released by the governing board of an institution under the "Uniform Management of Institutional Funds Act", approved September 15, 1973.

(Source: P.A. 83â€³388.)

(805 ILCS 110/46g) (from Ch. 32, par. 182)

Sec. 46g. Any ecclesiastical body, or diocesan, or like ecclesiastical officer, may elect, or nominate, or appoint, according to the usages, customs, rules, regulations, articles of association, constitution, by-laws or canons of such ecclesiastical body, diocesan or like ecclesiastical officer, or any sect or denomination, 2 or more members of such sect, or denomination, residing respectively in any ecclesiastical districts, or dioceses, over which such ecclesiastical body, or diocesan, or like ecclesiastical officer shall have jurisdiction, as trustees, who may become incorporated under Sections 46a to 46k, inclusive, of this Act, and may take, hold, regulate, control and dispose of any real, personal or mixed property in and outside of this State, devoted to eleemosynary, educational, cemetery or religious purposes (not exclusively belonging to, or used by, any particular congregation, church or society which as an organization, incorporated or unincorporated, is in the opinion of its trustees, wardens, vestrymen or other officers whose powers and duties are similar to trustees financially able to own and maintain such property) for the use of all of the members of the sect, or denomination within said districts, or dioceses, or for the use and benefit of such ecclesiastical body, diocesan, or like ecclesiastical officer, or of any parishes, congregations, societies, churches, missions, benevolent, charitable or educational institutions existing under or related to the same, according to Sections 46a to 46k, inclusive, of this Act, according to the "Uniform Management of Institutional Funds Act", approved September 15, 1973, or according to the usages, customs, rules, regulations, articles of association, constitution, by laws or canons of such ecclesiastical body, diocesan, or like ecclesiastical officer. The presiding officer or authorized representative of such ecclesiastical body or diocesan, or like ecclesiastical officer, shall, by virtue of his office, be a trustee of any such corporation and the number, term of office and qualifications of said trustees, their removal and succession and their powers, duties and manner of appointment, shall be regulated in the manner provided in Sections 46a to 46k, inclusive, of this Act. An affidavit showing the appointment of such trustees made and executed by the presiding officer, or duly authorized representative of such ecclesiastical body, or diocesan, or like ecclesiastical officer, or such other person as may be designated by said trustees for such purpose, in substantially the same manner and form as provided in Section 46b of this Act shall be filed in the office of the recorder in the county in which the principal office or place of worship of such corporation is intended to be situated and also a duplicate copy in the office of the Secretary of State, whenever any district or diocese, under the jurisdiction or patronage of such ecclesiastical body, or diocesan, or like ecclesiastical officer, comprises more than any one county of this State or extends outside of the State.

It shall be the duty of the recorder and the Secretary of State to record such affidavits and said affidavits or copies thereof, duly certified by the recorder and Secretary of State, shall be received as evidence of the due incorporation of the organization. No affidavit of appointment after the first need be filed for record.

(Source: P.A. 83â€³358.)

Under Article 4, Section 1 of the Constitution of the United States this instrument must be given full faith and credit by the Circuit Court for Prince George's County, Maryland as official public acts of another sovereign state.

This deed has been on record for over 30 years and coming from a natural and reasonable official custody. Therefore, it comes under the ancient document rule.

2. A sealed copy of the Moorish Holy Koran of the Moorish Science Temple of America prepared by the trustor Prophet Noble Drew Ali. In this sealed instrument, specifically Chapter 47, is the actual Deed of Conveyance.

Chapter 47 is the actual conveyance part of the deed. Sections one (1) through seven (7) contain the premises of the deed; in Section six (6) the original grant is made to the ancestors (Moabites) of the present true owners (Moorish-Americans). In Section seven (7) the trustor gives a description of their estate by metes and bounds; also see Sections ten (10) through seventeen (17). This is unequivocally a fee simple estate.

The trustor Prophet Noble Drew Ali affixing the seal to this instrument constitutes a prima facie showing that the instrument is the act of the Corporation. See seal generally 23 Am Jur 2d, Section 27.

"Due Weight must be given to all words used by the trustor in determining his intention. The object of construing an instrument creating a trust is to ascertain the intent and purpose of the settler, and to effectuate that purpose in so far as it is consistent with rules of law..."

..."If the trustor has clearly expressed one intention, the court cannot impute to him another". Gillespie v Smith, 29 Ill 473; and 76 Am Jur 2d, Section 17 Construction.

3. Act Six (6) of the Divine Constitution and Bylaws of the Moorish Science Temple of America recorded on Page 8 of the Holy Koran questions for Moorish Americans. This instrument and act clearly identify the true owners of the land, or trust property, described in Chapter 47, the actual Deed of Conveyance. These are the words of the trustor, identifying the beneficiaries of the trust property and describing their land and great estate.

This act and instrument identify one of the primary terms of the trust:

"With us all members must proclaim their nationality and as mentioned above, it positively identifies the beneficiaries".

4. The trustor's edict (recorded in the Moorish Literature pamphlet, Page 11) he issued at the 1928 convention announcing his authority and power. In the first clause of the second paragraph is where the trustee derives his authority and power and it is directly from the trustor Prophet Noble Drew Ali. Specifically, he said: "All authority and power of the Moorish Science Temple of America is vested in the Prophet Noble Drew Ali and those who he appoints to act as in the Supreme Body" . This is positive law.

Although the trustor had to repose the legal title in the trustee, the trustee did not have to be named. Notwithstanding, Frank Lewis El Bey was designated trustee in accordance with the manner in which the said trust was created. In other words, "a trustee may be indicated and assume responsibility as such without the express designation". 76 Am Jur 2d, Sec. 119, p. 362. That is one of the advantages of the trust institution, technical or particular words or phrases are not required or essential to the manifestation of an intention of a settler to create a trust. 76 Am Jur 2d, sec. 41, p. 287.

Knowledge of the Express Trust existence was reposed in the trustee (Frank Lewis El Bey) enabling him through study, revelation and action to discover it in 1978. In 1981, he was delivered a certified copy of the trust instrument with muniments of title and accepted them, thus the legal title vested in him. However, under Illinois's law, legal delivery and vesting the legal title in the trustee in this particular case relates back to August 1, 1928 the date the instrument was deposited.. Clark v. Clark, 183 Ill 448, 56 NE 82. See 23 Am Jur 2d, sec. 284, p. 318

("Where a deed is placed in the hands of a third person who is agent for the grantor alone, the delivery dates from delivery to the grantee, not from delivery to the agent, especially as between the grantee and a claimant of immediate right. On the other hand, where the deed was irrevocably deposited, ultimate delivery to the grantee relates back to the time of the original delivery") Also see 23 Am Jur 2d, sec. 131, pp. 179-180.

("Where the grantor delivers the deed to a third person with the intention that the title thereby pass to the grantee, but the recipient has no authority to receive the deed in behalf of the grantee, the grantee may ratify what was done in his behalf, and the imperfect delivery thereupon becomes complete and perfected").

Therefore, by judicial interpretation, the vesting of the legal title in Frank Lewis El Bey, as Trustee, not only relates back to the date the Trustor, Prophet Noble Drew Ali, recorded the deed August 1, 1928, but his appointment is made thereby by the Trustor himself. This is how Frank Lewis El Bey received his appointment as trustee directly from the Trustor, Prophet Noble Drew Ali, even though he wasn't born at that time nor was he born before the

Trustor passed.

That appointment makes Frank Lewis El Bey "today" the only living appointee of the Founder of the Moorish Science Temple of America and Trustor, Prophet Noble Drew Ali.

The trustor Prophet Noble Drew Ali recorded the deed August 1, 1928; after, that he called a meeting with the Moors; at that meeting he held up the Holy Koran and Our Authority and said, "Take these and save yourself". See Oral Statement No. 1, in instrument 6 (Oral Statements of Prophet Noble Drew Ali). Thereby, the trustor as Prophet Noble Drew Ali manually passed the titles, legal and equitable, to the Moors. By divesting himself and giving up control, the legal titled vested in the trustee and the equitable interest in the beneficiaries although their real enjoyment was to take place in the future.

The trustor Prophet Noble Drew Ali said: "It will take 50 years to find out what I brought you".

Knowledge of the Express Trust existence was reposed in the trustee (Frank Lewis El Bey) enabling him to discover it in 1978. In 1981, he was delivered a certified copy of the instrument and muniments of title and accepted..

5. Acts four (4) and five (5) of the Divine Constitution of the Moorish Science Temple of America:

ACT 4. All members must preserve these holy and divine laws, and all members must obey the laws of the government, because by being a Moorish American, you are a part and partial of the government, and must live the life accordingly.

ACT 5. This organization of the Moorish Science Temple of America is not to cause any confusion or to overthrow the laws and constitution of the said government but to obey hereby.

6. The Oral Statements and Prophecies of Prophet Noble Drew Ali, Founder of the Moorish Science Temple of America, Inc., and trustor of the Express Trust was created in 1928 for Moorish Americans. Especially see: Oral Statements 1, 120, and 230.

Statement by Frank Lewis El Bey:

In understanding the Express Trust described above, one must understand, under Illinois' law, no particular form of words is necessary to create trust, when writings makes clear the existence of trust. In re Estate of Zukerman, 161 Ill. Dec. 121, 578 N.E. 2d 248, 218 Ill. App 3d 325, appeal denied 164 Ill. Dec. 929, 584 N.E. 2d 141, 142 Ill. 2d 654.

Wherever intention to create trust can be fairly collected from language of instrument and terms employed, such intention will be supported by courts.--id.

It is not necessary to the validity of the trust that every required element be so clearly expressed in detail that nothing can be left to inference or implication.--id.

Email Address: VastEstate@aol.com

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To understand how the Founder and Trustor, Prophet Noble Drew Ali, made the appointment requires some insight into how the Express Trust was created and used in conjunction with the legal institution known as a religious corporation. Therefore:

"While the intention to create a trust may be, and usually is, manifested by employment by the trustor of express or explicit language, such intention may also be manifested by inference from those things which a trustor has said or done, from the nature of a transaction, or from the circumstances surrounding creation of the purported trust... A Trust based upon a determination of intention to create it by construction and inference is an express trust...

An inference of intention to create a trust may be made generally from any manner of writing or writings, from writing in connection with other circumstances proper to be considered, from oral statements exclusively, or in connection with transactions, and circumstances, or from conduct, transactions, and circumstances, subject to the



requirements of the statute of frauds or the parole evidence rule ..." 76 Am Jur 2d. Sec 55, pp. 302.

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What Shall We Call Him  
by Prophet Noble Drew Ali

So Often our various journalist find trouble in selecting the proper name for the Moorish American. Some say "Negro", another will brand him "Race Man", still another will call him "Afro-American", and then come "Colored", "Dark American", "Coon", "Shine", "The Brethren", and your "Folks". It is indeed a hard matter to find something suitable for the various occasions where a title needs to be used. Is it that these people have no proper name? Did they have a National name when first brought to these shores in the early part of the Seventeenth Century? If so, what was it? Did not the land from which they were forced have a name? It now appears a good idea for those whose duty it is to write for the various journals to find out what the National Name of the forefathers of these people was. Also look into the history of the founders of civilization and see who they were and where they stood in the building of the present civilization. Probably two hours in an up-to-date library would serve to relieve the strain on our men of letters. When the occasion presents itself for a title for these people. The matter of the various names given to these twenty-two million people with all colors of every race of the globe was an act of European psychology. They gave him a name, then defined it as something inferior to theirs. "White", they defined as a color of purity; "Black", they say represents everything of evil. The "Negro", as they were called in this nation, have no nation to which they might look with pride. Their history starts with the close of the Civil War or more properly with his being forced to serve some one else. Thus he is separated from the illustrious history of his forefathers who were founders of the first civilization of the Old World. This matter should be looked into with a hope of correcting it!

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What can you do? Share this website with as many as you can. Print it off and share it with as many as you can. Learn your rights as Beneficiary of a trust. Support Frank Lewis El Bey in his efforts for all of us. Invite him to speak in your area, that you may learn first hand the existence of the Express Trust. Help to get radio spots, media, videos, seminars, meetings. We must reach as many as possible.

If you have an email listing or distribution listing of Moors that you would like to share with me, I would greatly appreciate it.

Ask questions (only after you have read the Trust Chart) and we will get you answers. However, asking questions without reading the Trust Chart is in of no value. A lot of people have opinions about this and have yet to read the Express Trust Documents to understand how this came about and the laws that pertain to it that make it so.

This is a Divine and National Movement guided by Allah!

Please for more information:  
Email: VastEstate@AOL.Com

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## SHARING INFORMATION

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When we restore our body to a state of balance and wholeness our physical bodies can do what they are meant to do - restore themselves and maintain themselves in a state of well being. At TriStar Wellness the power of the products speak for themselves. They are "One-of-a Kind" products and not available anywhere else. They are unique in their efficacy in helping the body in its ability to maximize greater health and become its own best healer as intended.

<https://www.tristarwellness.com/yumnahagubael>

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Healing by Nature: Aloe

[www.aloe1.com](http://www.aloe1.com)