

# U. S. Department of Justice

(MATERIAL MUST NOT BE REMOVED FROM OR ADDED TO THIS FILE)

## FEDERAL BUREAU

# FOIPA

# DO NOT DESTROY

*of*

DO NOT DESTROY  
PRIOR TO

*file 100-26386*  
*2/88*

## INVESTIGATION

Bureau File Number

See also Nos.

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100-26386

Series Volume

# FOIPA

## DO NOT DESTROY

PRIOR TO CONSULTING WITH LEGAL UNIT

DETROIT FILE# : 100 - 26356

REVIEWED ON

6/91

FOR FOIA/PA

FOIPA FILE#

190-DE-62670

251680  
10-21-95 SP12 [REDACTED]  
635

KEEP AS TOP SERIAL

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374

# FOIPA

DO NOT DESTROY

DETROIT FILE # 100-26356

REVIEWED ON 2/18/83

FOR FOIA/PA

FOIPA FILE # 190-390

KEEP AS TOP SERIAL

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-21-95 BY SP12

1980  
  
CS

00003 375

# Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, DETROIT [REDACTED]

DATE: July 31, 1957

FROM : SAC, CHICAGO (100-33683)

SUBJECT: W.D. FARD  
SECURITY MATTER - NOI  
OO: Chicago

*100-5547-30 I*  
*100-5180-1 NI*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP18 [REDACTED] 351980

As a result of a recent inspection of the Chicago Office, it was suggested that a concerted effort be made to determine the whereabouts of W.D. FARD, reportedly the founder of the Nation of Islam (NOI). According to speeches and writings of ELIJAH MUHAMMAD, the National Leader of the NOI, "Allah" came to Detroit, Michigan from Mecca in 1930 in the person of one W.D. FARD and taught him for 3 years concerning Islam. According to MUHAMMAD, FARD was arrested by the Detroit Police Department in 1933, and shortly thereafter was asked to leave Detroit by the police department. MUHAMMAD claims that FARD continued to teach Islam in Chicago until 1934, at which time FARD disappeared and nothing about him has been heard since this time.

The files of the Chicago Office indicate that W.D. FARD, as WALLACE DON FARD, FBI # 56062, was arrested as WALLACE FARAD by the Detroit, Michigan Police Department on May 25, 1933, their number 45138, on a charge of INV. No disposition was given.

The Identification Record for FARD also indicates that he was arrested by the Los Angeles, California Police Department as WALLIE FORD, their number 16448, on November 17, 1918, on a charge of ADW. No disposition was given.

- 2-Detroit [REDACTED] (RM)
- 2-Los Angeles (RM)
- 2-San Francisco (RM)
- 1-Chicago (100-33683)

[REDACTED] Wp

To PD  
8/8/57

100-26356-2

SEARCHED  
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CG 100-33683

This record also indicates that FARD was received at the State Prison, San Quentin, California, as WALLIE D. FORD, their number 42314, on June 26, 1926 on a charge of VIOL, POIS Act. Disposition given 0 to 6 years, May 26, 1933, DISCH.

Other entries on the FBI Identification Record are ~~WALLEI~~<sup>FORD</sup> #16448, Los Angeles, California, WA, sale, \$4.00 or 180 days; WALLEI FORD, #16448, Los Angeles, California, WA, POSS, March 4, 1926, \$1.00 or 1 day, March 4, 1926. Additional aliases listed are WALLACE FORD and W.D. FARAD.

The following is a description as furnished by the Detroit Police Department, their number 45138:

Sex	Male
Race	White
Age	33 years in 1933
Weight	127 pounds
Height	5'6 $\frac{1}{2}$ "
Build	Slim
Hair	Black
Eyes	Maroon
Nationality	Arabian

According to the FBI Identification Record, additional information in the files of the Bureau indicate birth place as Oregon, occupation cook, nationality American, complexion dark, scars and marks, small scar back of left hand, black mole right side of stomach.

Detroit is requested to review the indices of their Office for any pertinent information concerning W.D. FARD or WALLACE DON ~~FARD~~; WALLACE FARAD. Detroit is also requested to review records of the Detroit Police Department, their number 45138, and ascertain circumstances concerning FARD's arrest on May 25, 1933 and disposition thereof, and to furnish Chicago a photograph if available.

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25-174627  
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CG 100-33683

Los Angeles is requested to review Los Angeles Police Department record number 16448, and advise Chicago of the circumstances surrounding the arrest of FARD for ADW and disposition thereof. It is also requested that a photograph, if available, be furnished.

San Francisco is requested to contact officials at San Quentin Prison and review their file #42314, and advise Chicago circumstances surrounding the incarceration of FARD, and if available, furnish a photograph.

It is requested that all Offices receiving copies of this letter ~~be~~ furnish the requested information by letter.

SAC, Chicago (100-33683)

August 29, 1957

*W.D.F.*

SAC, Detroit (100-26356)

W. D. FARD, wa. Wallace Farad  
SM - NOI

Reference is made to your letter of July 31, 1957,  
with respect to captioned Subject.

A review of Detroit Indices reflects that Chicago  
has received all intelligence available in the files of this  
Office.

Investigative Clerk [redacted] on August 9,  
1957, ascertained from Patrolman [redacted] Detroit Police  
Department, that Subject as WALLACE FARAD, Detroit Police  
Department #45138, was arrested May 25, 1933, by that  
Department for investigation at the Fraymore Hotel as chief  
of the Voodoos. FARAD was then described as age 33, 5' 8",  
135 lbs., Arabian ancestry, minister. No disposition  
appeared and no other details were available from the Detroit  
Police Department files. A photograph of Subject obtained  
from the Detroit Police Department is being forwarded as  
an enclosure herewith.

Clerk [redacted] Wayne County Sheriff's Office,  
Detroit, Michigan, on August 9, 1957, advised Investigative  
Clerk [redacted] that the files of that department failed to  
reflect any record identifiable with instant Subject.

RUC -

- 2 - Chicago (Encl-1) (REGISTERED)
- ① - Detroit

[redacted]  
(3)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP1 [redacted]

351980

Searched [redacted]  
Serialized [redacted]  
Indexed [redacted]  
Filed [redacted]

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100-26356-3

DIRECTOR, FBI

8/27/57

SAC, SAN FRANCISCO (100-43165)

W. D. FORD  
SM - NOI  
OO: CHICAGO

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-98 BY SP128  
3519FD

Re Chicago letter to Detroit dated July 31, 1957.

On August 15, 1957, [redacted] Records Section, San Quentin State Prison, San Quentin, California, made available to SA [redacted] information pertaining to WALLIE D. FORD, San Quentin number 42314.

These records reflect that under the name of WALLIE D. FORD, indicated as the true name of the Subject, he was received at San Quentin Penitentiary June 12, 1926, from Los Angeles County, California, where he had been convicted for a violation of the State Poison Act. These records further indicated that FORD was born at Portland, Oregon, on February 25, 1891, his father being ZARED FORD, mother, BEATRICE FORD, both of whom were born in Hawaii. ZARED FORD's occupation was listed as operator of the Ford Bottling Works, Honolulu, Hawaii. The following description was noted relative to WALLIE D. FORD:

Race	White
Occupation	Cook
Height	5' 6 3/8"
Weight	133 pounds
Complexion	Dark
Eyes	Maroon
Hair	Black
Marital Status	Married
Children	One, age 5 - 1926.
Education	Public schools, Portland, Oregon.
Former Address	4401 Mount Eagle Place, Los Angeles, California.

When interviewed by California State Parole Authorities concerning his past, the records indicate that FORD furnished information as follows:

- 2 - Bureau (REG)
- 1 - Chicago (100-33683) (REG)
- ① - Detroit (Info) (REG)
- 1 - Los Angeles (Info) (REG)
- 2 - San Francisco (100-43165) (1 - 25-29163)

100-33683-4

SEARCHED	INDEXED
SERIALIZED	FILED
SEP 3 1957	
FBI - DETROIT	

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He was born in Portland, Oregon, in 1891, and lived in that city until 1913, at which time he moved to the Los Angeles area where he resided until the time of his arrest. He married HAZEL BARTON in Los Angeles and she was 26 years of age at that time. One child resulted from this union.

According to San Quentin records, District Attorney KEYES of Los Angeles County, prosecutor in the Subject's case, made the following statement concerning the crime, "This defendant had in his possession drugs which his partner EDWARD DONALDSON offered to sell to police officers for \$225. They became suspicious when they detected one of the officers' handcuffs and refused to go through with the deal. Officers found the drugs at FORD's place of business."

San Quentin records reflect that while in that institution, letters were received attesting to FORD's good character from the following individuals:

Mrs. HAZEL E. OSBORNE (former wife), who stated in substance that FORD did not drink, smoke, or gamble. He was morally a good man that because he was tempermental, their marriage resulted in divorce.

Mrs. MARY BROWN of Los Angeles, who stated that FORD had been "like one of our family for ten years."

Mrs. PEARL MORTON of Los Angeles, who wrote on May 23, 1927, "I have known him for 11 years; my mother and I have always been very fond of him...always treated him as one of the family..."

While incarcerated at San Quentin, the Subject was employed in the jute mill and as a road worker.

San Quentin records indicate that FORD was released from San Quentin May 27, 1929.

Information copies of this communication are furnished Detroit and Los Angeles for assistance in their investigation of instant case.

It is noted that the records of San Quentin Prison are currently being consolidated with other state

4) SF 100-43165  
[REDACTED]

records at Vacaville, California, and consequently no photograph of the Subject is available at the present time. Efforts will be made in the immediate future to obtain a photograph of FORD from the State Record's Office at Vacaville, California, when these records are filed and made available.

LEAD

SAN FRANCISCO:

AT VACAVILLE, CALIFORNIA

Will obtain a photograph of WALLIE D. FORD, San Quentin number 42314.

OFFICE MEMORANDUM \* UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI (100- )  
FROM : SAC, CHICAGO (100-33683)

DATE: 10-3-57

SUBJECT : W. D. FARD  
SECURITY MATTER - NOI  
O.O.- Chicago

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP12 [REDACTED] 67c

Reference San Francisco letter to Bureau 8/27/57.

For the information of the Honolulu, Portland, and Washington Field Offices, as a result of a recent inspection of the Chicago Office, it was suggested that a concerted effort be made to determine the whereabouts of W. D. FARD, reportedly the founder of the Nation of Islam (NOI).

According to speeches and writings of ELIJAH MUHAMMAD, the National leader of the NOI, "ALLAH" came to Detroit, Michigan, from Mecca in 1930 in the person of one W. D. FARD, who taught him, MUHAMMAD, for three years concerning Islam. MUHAMMAD claims that FARD taught Islam in Detroit, Michigan, from 1930 to 1933, at which time he was asked to leave Detroit by the Detroit Police Department and subsequently came to Chicago, Illinois, FARD taught Islam until 1934, at which time he disappeared and nothing has been heard from him since that time. MUHAMMAD has also indicated that FARD returned to Mecca.

- 2 - Bureau (REGISTERED)
- ② - Detroit (100-26356) (REGISTERED)
- 2 - Honolulu (AIR MAIL-REGISTERED)
- 2 - Los Angeles (105-4805) (REGISTERED)
- 2 - Portland (REGISTERED)
- 2 - San Francisco (100-43165) (REGISTERED)
- 2 - Washington Field Office (REGISTERED)
- 1 - Chicago

67c

RCO  
[REDACTED]  
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SEARCHED [REDACTED]  
SERIALIZED [REDACTED]  
OCT 4 1957  
FBI - DETROIT

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CG 100-33683

Investigation in this matter indicates that W. D. FARD may be identical with one WALLIE FORD, FBI #56062, who was arrested on February 15, 1926, by the Los Angeles Police Department, their number 16448, for violation of the State Poison Act and subsequently received a sentence of one-half to six years at San Quentin Prison, San Quentin, California, their number 42314.

Relet indicates that the records of the San Quentin Prison, their number 42314, for WALLIE D. FORD indicates that the subject was received at San Quentin Penitentiary on June 12, 1926, from Los Angeles, California. These records indicate that FORD was born on February 25, 1891, at Portland, Oregon, and his parents were listed as mother, BEATRICE FORD, and father, ZARED FORD, both of whom were born in Hawaii. Prison records reflect that ZARED FORD's occupation was listed as the operator of the Ford Bottling Works, Honolulu, Hawaii. When interviewed by California State Parole Authorities concerning his past, the prison records indicated that FORD furnished information that he resided in Portland, Oregon, from 1891, to 1913, at which time he moved to Los Angeles until his arrest in 1926. He married HAZEL BARTON, age 26, in Los Angeles during this time and one child, , resulted from this union. FORD was released from San Quentin on May 27, 1929.

The prison records reflect the following description of FORD:

Race:	White
Occupation:	Cook
Height:	5' 6 3/8"
Weight:	133 lbs.
Complexion:	Dark
Eyes:	Maroon
Hair:	Black
Marital Status:	Married
Children:	One, age 5 - 1926
Education:	Public schools, Portland, Oregon
Former Address:	4401 Mount Eagle Place Los Angeles, California

CG 100-33683

The attention of the Detroit Office is called to Detroit letter to Chicago dated October 31, 1955, which enclosed three copies of an article of "The American Journal of Sociology," Volume XLIII, No. 6, May, 1938, entitled, "The Voodoo Cult Among Negro Migrants in Detroit," by one ERDMANN DOANE BENYON. This article was obtained from the Detroit Board of Education and contains information relating to the background of the NOI concerning its origination and beliefs. A review of this article indicates that the author, BENYON, apparently wrote this article in August, 1937, and it is believed that BENYON may have had at that time some connection with the University of Michigan, inasmuch as at the end of the article there appeared the words, "University of Michigan."

All offices receiving copies of this letter are requested to conduct investigation set forth and reply by letter.

DETROIT OFFICE

AT ANN ARBOR, MICHIGAN

Will make inquiry at the University of Michigan to determine if ERDMANN DOANE BENYON was ever enrolled or employed at the University of Michigan. If a record is located, inquiry should be made of BENYON's former associates and at the alumni office to determine if his present whereabouts are known. If BENYON is located in the Detroit Division, he should be interviewed for all information he may possess concerning W. D. FARD and the Nation of Islam. Special attention should be paid to BENYON's sources of the information appearing in his article and to any notes, documents or other research material he may have retained. If BENYON does not now reside within the Detroit Division, a lead should be set for his interview as outlined above.

CG 100-33683

HONOLULU OFFICE

AT HONOLULU, HAWAII

Will determine if there is, or ever was, a Ford Bottling Works located in Honolulu. If so, will determine who the present officers of this company are, and will interview them concerning ZARED and BEATRICE FORD and concerning WALLIE D. FORD. It should be determined whether the FORDs or any of their relatives are still alive and if any information concerning WALLIE D. FORD is known. If any relatives or if WALLIE D. FORD are located, consideration should be given to interviewing them to determine if WALLIE D. FORD is identical with W. D. FARD, and, if so, for any information concerning his founding of the NOI. If Honolulu is not in possession of information concerning W. D. FARD's founding of the NOI and such information is necessary to conduct an interview, Honolulu should request same from Chicago.

Credit and criminal checks concerning ZARED FORD, BEATRICE FORD and WALLIE D. FORD should be conducted, if deemed advisable.

LOS ANGELES OFFICE

AT LOS ANGELES, CALIFORNIA

It is noted that records at San Quentin Prison reflect that WALLIE D. FORD had been married to HAZEL E. OSBORN at Los Angeles, possibly around 1920, and that they were divorced sometime prior to 1926. It is also noted that FORD was the father of one child which would have been five years of age in 1926.

Los Angeles should check marriage records to attempt to locate a record of the marriage of WALLIE D. FORD

CG 100-33683

and HAZEL E. OSBORNE, possibly around the year 1920. Los Angeles should also check birth records for the child born to FORD and should check divorce records for information concerning FORD's divorce from OSBORNE. From these records all background information concerning FORD, OSBORNE and the child should be obtained. Logical investigation should then be conducted to locate OSBORNE and the child. If they can be located, they should be interviewed for all information they can furnish about WALLIE D. FORD.

PORTLAND OFFICE

AT PORTLAND, OREGON

If available, will attempt to locate a birth record for WALLIE D. FORD reportedly born February 25, 1891, at Portland, Oregon.

If available, will review Public School records for any information identifiable with FORD and report information contained therein.

If deemed logical, will conduct credit and criminal checks concerning FORD and his father and mother, ZARED and BEATRICE FORD.

SAN FRANCISCO OFFICE

AT SAN QUENTIN, CALIFORNIA

Will check the subject's record at San Quentin Prison to determine if there were any addresses listed for HAZEL E. OSBORNE, MARY BROWN, PEARL MORTON, all of Los Angeles, California, who corresponded with FORD during his incarceration at San Quentin.

CG 100-33683

WASHINGTON FIELD OFFICE

AT WASHINGTON, D.C.

Will make inquiry at the Passport Division of the State Department for any record identifiable with W. D. FARD or W. D. FARAD or W. FARD MOHAMMED or MUHAMMAD.



# AIRTEL

10/18/57

AIRTEL

AIR MAIL - REGISTERED

TO: DIRECTOR, FBI

FROM: SAC, LOS ANGELES (105-4805)

RE: CHANGED: W. D. FORD, was.  
*Under* Wallace Ford, Wallei Ford,  
W. D. Ford, Fred Dodd  
 SM - NOI  
 (OO: CHICAGO)

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 6-21-95 BY SP12

351980

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Re Chicago letter to Bureau 10/3/57.

The title of this case is being marked "Changed" and the aliases WALLACE FORD, W. D. FORD and FRED DODD, as furnished by his former common-law wife, and the name of WALLEI FORD, as obtained from Los Angeles Police Department records, are being added to the title.

*DC*  
 Records of the Los Angeles County Birth Index were caused to be searched by SE [redacted] on 10/15/57 for the period from 1911 through 1927, and the following birth record was located:

Records 1920, volume 173, page 7850: Birth of one WALLACE DODD FORD, male child, born on 9/1/20 at the MacDonald Sanitarium; father - WALLACE FORD, 347 South Flower Street,

- 3 - Bureau (AM - REGISTERED)
- 2 - Chicago (100-33683) (AM - REGISTERED)
- 1 - Detroit (100-26356) (Info.) (REGISTERED)
- 1 - Honolulu (Info.) (REGISTERED)
- 2 - Portland (AM - REGISTERED)
- 2 - Richmond (Encl. 1) (AM - REGISTERED)
- 1 - San Francisco (100-43165) (Info.) (REGISTERED)
- 2 - Washington Field (AM - REGISTERED)
- 2 - Los Angeles (1 - 105-4805)  
(1 - 105-2604)

[redacted] *DC*

# AIRTEL

*100-26356-6*

SEARCHED	INDEXED
SERIALIZED	FILED
OCT 22 1957	
FBI - DETROIT	

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LA 105-4805

Los Angeles; race white, age 26, born in New Zealand, occupation restaurant keeper; mother - maiden name HAZEL BARTON, 347 South Flower Street, race white, age 25, born state of New York, occupation - none. The birth was certified on 9/2/20 by HARLEY E. MacDONALD, physician, with offices at 1521 South Hope Street, Los Angeles.

Attached to the above birth certificate was an amendment to the certificate dated 7/10/40, filed by HAZEL FORD EVELSIZER of 4776 Hub Street, Los Angeles, mother of WALLACE DODD FORD, who was born in the city of Los Angeles on the first day of September, 1920, as stated in the certificate of birth filed by HARLEY E. MacDONALD on 9/2/20. The amended birth certificate changed the original certificate to read: Full name of child, WALLACE MAX FORD; occupation of mother changed to read housewife. Affiant of the above amended birth certificate was HAZEL FORD EVELSIZER of 4776 Hub Street. It was sworn to on 7/1/40. CLIFFORD EVELSIZER of 4776 Hub Street also subscribed to the above information on 7/1/40 before notary public in and for the County of Los Angeles, State of California.

SE [REDACTED] caused a check to be made on 10/15/57 of the Los Angeles County Marriage Records for the period 1/1/12 through 12/31/26, and of the Los Angeles County Superior Court Divorce Records for 1/1/14 to 12/31/30, and no record of marriage or divorce was found between FARD or FORD and HAZEL BARTON, HAZEL FORD or HAZEL OSBORNE.

67c Mrs. CLIFFORD EVELSIZER, who stated that her full name was HAZEL BARTON FORD OSBORNE EVELSIZER, was interviewed at her residence, 4776 Hub Street, Los Angeles, by SA [REDACTED] on October 17, 1957, at which time she furnished the following information:

Her maiden name was HAZEL BARTON. In 1919 in Los Angeles she met WALLACE FORD who was operating a cafe at 347 South Flower Street, Los Angeles. HAZEL began living with him and their residence was an apartment above the cafe. A male child was born on 9/1/20 in Los Angeles and was named WALLACE DODD FORD. In 1921 or 1922 she moved out on FORD and took the child with her. She continued to live in Los Angeles. Her second "husband" was OSBORNE who lived six months and died, and then she met her third "husband," CLIFFORD EVELSIZER, with whom she is still living. CLIFFORD EVELSIZER is a retired employee of the city of Los Angeles.

LA 105-4805

The child of FORD, WALLACE DODD FORD, later known as WALLACE MAX FORD, was in the U. S. Coast Guard during World War II and was killed at Linhaven Roads, Virginia, on 8/3/42. HAZEL has documentary proof of death of child as set out above.

Information re subject's criminal record under Los Angeles Police Department No. 16447 is set out in Los Angeles letter to Chicago dated 8/26/57. WALLEI FORD was arrested by the LAPD on 11/17/18 for assault with a deadly weapon and was released. He was again arrested on 1/20/26 for violation of the Woolwine Act (California prohibition law), possession and sale. On 3/4/26 he was sentenced to a one dollar fine or one day in jail on count 1 and to a four hundred dollar fine or 180 days in jail on count 2. On 2/15/26 he was arrested for the third time by the LAPD for violation of the State Poison Act - a felony. He was sentenced on 5/28/26 to a term of from six months to six years and was received at San Quentin State Penitentiary on 6/12/26. He was released from San Quentin on 5/27/29.

HAZEL described FORD as male, white, New Zealander, exact age unknown, 5'8", 140 pounds, slender build, black curly hair, black eyes, beautiful even teeth, straight nose, Caucasian features, no visible scars, extremely swarthy complexion, had the appearance of a very dark complected Mexican.

HAZEL advised that FORD had come to Los Angeles from Oregon at least four or five years before she met him in 1919 and had been operating his cafe at 347 South Flower Street, Los Angeles, during that period. FORD never told her anything about his background. He never mentioned his date or place of birth, education, parents, brothers or sisters. On one occasion she found an old letter addressed to him under the name of FRED DODD in Salem, Oregon. By reading the letter she knew without question in her mind that FRED DODD and WALLACE FORD were identical; however, he always used the name WALLACE FORD while she knew him in Los Angeles.

HAZEL recalled that a girl, name unknown, told her in about 1919 or 1920 that she, the girl, had helped FORD write letters to his parents in New Zealand because FORD had very little education and had trouble with his correspondence. According to HAZEL this unknown girl had been a waitress in FORD's cafe and had lived with FORD before HAZEL came along. From this and from the birth certificate on the child HAZEL assumed that FORD came from New Zealand.

LA 105-4805

HAZEL recalled that in 1919 when she first moved in with FORD he mentioned that he had been married, possibly in Oregon; that there had been a bitter separation and FORD had been unable to obtain a divorce, and that was one of the reasons she and FORD were never married. FORD had a boy of this marriage. HAZEL thinks the boy was born sometime prior to 1914 or 1915, possibly in Oregon.

In 1926 FORD, while operating his cafe, was associated with a man who was half Chinese, and the two of them sold narcotics for which they were arrested and both sent to prison. The other person was paroled, but FORD told HAZEL that he would serve out his time and did not want a parole as he wanted to be a free man when he was released.

After his release from San Quentin on 5/27/29 FORD went to Chicago and was in Chicago and Detroit from then until 1932 when FORD visited HAZEL, her present husband and the child in Los Angeles. FORD was driving a 1929 Model A Ford coupe with California license plates. FORD had white sheets over the seats of the car. He left the sheets with HAZEL, saying that he would not need them any more as he was going back to New Zealand. FORD gave no explanation as to why he used white sheets. On this singular visit FORD advised HAZEL and her family that he was only eating one meal a day and that this was his new way of life. HAZEL advised that FORD was wearing his hair long and full in the back. Previously he had always had a short conventional haircut.

FORD said that since his release from San Quentin he had been selling doctors' supplies. During this visit in 1932 FORD gave HAZEL a small box containing self-threading needles. This box was postmarked 4/28/30 from the Marcellene Chemical Company, 1900 West Broad Street, Richmond, Virginia, and was addressed to W. D. FORD, General Delivery, Chicago, Illinois. HAZEL gave the box to the interviewing agent and the same is being retained in the Los Angeles file in instant case.

HAZEL advised she corresponded with FORD from 1929 to 1932. All of her letters were addressed to him care of General Delivery, in either Chicago, Illinois or Detroit, Michigan. She corresponded with FORD on an average of once or twice a year. She tried to get FORD to send money for the support of the child. HAZEL recalls that when FORD did write he said he had no money to send.

LA 105-4805

HAZEL advised that FORD never had any unusual political, economic, social or religious beliefs, and that he had never indicated any interest in such things.

Mr. and Mrs. EVELSIZER are leaving Los Angeles on 10/21/57 for a winter vacation in trailer parks in Florida. They will return to Los Angeles on 4/15/58. In the interim they can be contacted through P.O. Box 42-554, York Station, Los Angeles 42, California.

Enclosed with this airtel to Richmond is a copy of relet.

LEADS

Copies of this airtel are being furnished to Detroit, Honolulu and San Francisco for their information in view of the pending investigation in those offices.

PORTLAND OFFICE

Will check marriage records in an effort to locate a marriage for FORD sometime prior to 1914 or 1915.

RICHMOND OFFICE

Will contact the Marcellene Chemical Company, 1900 West Broad Street, Richmond, Virginia, and obtain any background information they may have concerning the subject, noting that they were in contact with him on 4/28/30 and that he was allegedly selling doctors' supplies during that period.

WASHINGTON FIELD OFFICE

Will check INS records for any information concerning the subject, noting that he allegedly came from New Zealand.

RUC.

DIRECTOR, FBI

10/14/57

SAC, SAN FRANCISCO (100-42165)

W.D. FARD  
SM-NJI  
(OO Chicago)

Re San Francisco letter to Bureau 8/27/57, and  
Chicago letter to Bureau, 10/3/57.

On 10/4/57 [redacted] Identification Officer,  
Guidance and Reception Center, California Medical Facility,  
Vacaville, California made available to SA [redacted] a  
photograph of WALLY D. FORD, SQ #2314, which photo he stated  
was taken in June 1926 when the Subject was received at the  
reception center. *WC*

[redacted] stated that his records indicate that the  
Subject was arrested in Detroit, Michigan, their number 45138  
on 5/25/33 on a charge of Investigation. [redacted] suggested  
that ~~Los Angeles~~ authorities might have a more recent photograph  
of the Subject. The aforementioned photograph is enclosed  
for the Chicago office. *WC*

On 10/9/57, Mr. [redacted] Records Section, San  
Quentin Prison advised that the prison records contain no  
Los Angeles addresses for MARY BROWN or PEARL MORTON. The  
only address contained in the San Quentin file for HAZEL  
OSBORNE, nee BARTON, was listed as 4401 Mount Eagle Place,  
Los Angeles, California. *WC*

LEAD

DETROIT OFFICE

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-85 BY SP1 [redacted]

351980

AT DETROIT, MICHIGAN

Will attempt to locate through the files of the Detroit  
PD under PD #45138 a more recent photograph of the Subject.

- RUC -

- 2 - Bureau
- 1 - Chicago (Encl. 1)
- ② - Detroit
- 1 - Los Angeles
- 2 - San Francisco (100-34156)  
(25-29163)

100-20950-7

SEARCHED [redacted] INDEXED [redacted]  
SERIALIZED [redacted] FILED [redacted]  
OCT 15 1957  
FBI - CHICAGO

00022 1394

Director, FBI

October 22, 1957

*RA* SAC, Detroit (100-26356)

W. D. FARD, was.  
SM - NOI  
OO: CHICAGO

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-9-95 BY SP1 [redacted] 351980

Re San Francisco letter to Bureau instant caption  
10/14/57 and Los Angeles airtel to Bureau instant caption  
10/16/57.

Referenced San Francisco letter sets out a lead for the Detroit Office to locate a file at the Detroit Police Department on captioned individual under Detroit PD No. 45138 in an attempt to obtain a recent photograph of the Subject.

*62*

For the information of the Bureau and San Francisco, on August 9, 1957, IC [redacted] ascertained from Patrolman [redacted] Detroit Police Department, that Subject as WALLACE FARD, Detroit PD No. 45138, was arrested May 25, 1933, by that department for investigation at the Fraymore Hotel as Chief of the Voodoos. FARD was then described as age 33, 5'8", 135 lbs., Arabian ancestry, occupation listed as minister. No disposition appeared and no other details were available from the police department files. A photograph of the Subject was obtained from the Detroit Police Department and was forwarded to the Chicago Office, it being noted that the photograph was one taken of the Subject in 1933.

Therefore, the lead set out in referenced San Francisco letter to locate the above-mentioned file will not be done as it has previously been handled.

- 2 - Bureau (REGISTERED)
- 1 - Chicago (100-33481) (REGISTERED)
- 1 - Los Angeles (105-4805) (REGISTERED)
- 1 - San Francisco (100-43165) (REGISTERED)
- ① - Detroit

[redacted]

100-26356-8

Searched [redacted]  
Serialized [redacted]  
Indexed [redacted]  
Filed [redacted]

00023

395

OFFICE MEMORANDUM

UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI  
FROM : SAC, CHICAGO (100-33683)  
SUBJECT: "CHANGED"

DATE: 10/30/57

WALLACE DON FORD, was.,  
W. D. Ford, "Allah",  
Mohammad Ali, Fred Dodd,  
Wali Farrad, Wallace Farad,  
W. D. Farad, Wallei Ford,  
Wali Mohammad, F. Mohammad-Ali,  
Farrad/Mohammad  
SECURITY MATTER - NOI  
OO - Chicago

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6/21/95 BY SP12

351980

Re Chicago letter to Director dated October 3, 1957, Los Angeles airtel to Director dated October 18, 1957.

The title of this case is being marked "Changed" to list the subject's true name as WALLACE DON FORD and to include all aliases by which he has been known. This name and list of aliases was obtained from a review of the Chicago files, however, documentation for each of the above aliases is not being included in this letter.

The subject shall be referred to hereafter in this letter as W. D. FARD.

- 2 - Bureau (REGISTERED)
- 2 - Baltimore (REGISTERED)
- 2 - Detroit (100-26356) (REGISTERED)
- 2 - Portland (REGISTERED)
- 1 - Richmond (Info) (REGISTERED)
- 2 - Washington Field (REGISTERED)
- 2 - Chicago
- 1 - 25-20607

67c [redacted]

*Index page 2 + changed title lead to*

100-21156-9

SEARCHED INDEXED  
SERIALIZED FILED  
NOV 1 1957  
FBI - DETROIT

396  
0021



CG 100-33683

For the information of Baltimore, the following information concerning the Nation of Islam is being supplied:

According to the speeches and writings of ELIJAH MUHAMMAD, the National leader of the NOI, "Allah" came to Detroit, Michigan, from Mecca in 1930, in the person of one W. D. FARD, and taught MUHAMMAD for three years concerning Islam. MUHAMMAD claims that FARD taught Islam in Detroit, Michigan from 1930 until 1933, at which time he was asked to leave Detroit by the Detroit Police Department. He subsequently came to Chicago, Illinois, where he taught Islam until 1934, at which time he disappeared and nothing has been heard from him since. MUHAMMAD has indicated that FARD returned to Mecca. In the current philosophy of the NOI, W. D. FARD is referred to as the founder of the NOI and the Savior of the "so-called" Negro.

The following information was obtained from a review of Chicago files:

The Moorish Science Temple of America (MSTA) flourished in Chicago in the late 1920's under the leadership of a Negro calling himself NOBLE DREW ALI. During World War II the Bureau conducted extensive investigation of the MSTA because of the possibilities of Japanese influence in that organization.

The attention of the Detroit Division is drawn to the report of SA [redacted] dated March 16, 1943, at Detroit entitled [redacted] was., ET AL; INTERNAL SECURITY - J; CUSTODIAL DETENTION; SEDITION; OVERTHROW OR DESTRUCTION OF THE GOVERNMENT", Detroit file 100-6603. Page 4 of this report reflects that SA [redacted] interviewed [redacted] Detroit, Michigan, on January 8, 1943. At that time, [redacted] advised [redacted] of the MSTA Temple at [redacted]

100-6603-140

- 2  
Indices Indexed

00025

397

CG 100-33683

60

Pontiac, Michigan. According to [REDACTED] several years previously an individual by the name of FARD (phonetic), whom he believed to be an Algerian, was instrumental in having many members leave the MSTA and affiliate themselves with a group which he referred to as "Mooselems".

Also the Chicago Office is in possession of a G-2 report dated December 30, 1950, at Detroit, Michigan, which reflects that in 1930 a man calling himself W. D. FARD took over a group of Negroes which had been organized by another Negro named NOBLE D. OLLIE. W. D. FARD is reported to be the organizer of both the NOI and an organization known as the "Development of Our Own."

The Chicago Division is also in possession of an ONI report dated October 13, 1942, which lists one ABDUL MUHAMMAD, a "first officer" of the NOI in Detroit, as having been the host of one SATAKATA TAKAHASHI, founder of the Japanese "Black Dragon Society". Apparently, TAKAHASHI and ABDUL MUHAMMAD resided together in Detroit in the early 1930's. In this connection, the attention of the Detroit Division is directed to their file 62-709 on an individual named NAKA NAKANE, wa., Satakata Takahashi. Detroit should further refer to the report of SA [REDACTED] dated March 30, 1940, at Detroit in this case which report reflects that NAKANE was instrumental in the formation of an organization known as the "Development of Our Own". Page 58 in this report reflects that on June 29, 1939, TAKAHASHI was arrested for illegal entry and attempted bribery of United States Immigration inspector. Upon interview by a Bureau Agent following his conviction for bribery, TAKAHASHI stated that in 1930 in Tacoma, Washington, he became acquainted with a Negro Minister, JOHN WHITE. Upon going to Detroit from Tacoma, in the early 1930's, TAKAHASHI contacted one ABDUL MUHAMMAD because MUHAMMAD had written WHITE requesting that a Japanese work among

62

62-709

ser. 64

62-709-24

CG 100-33683

the Negroes in Detroit. TAKAHASHI resided with MUHAMMAD but left because he considered him a fraud. Page 60 of this report reflects that ABDUL MUHAMMAD is deceased, having died in an insane asylum. No source is shown for this information. 100-55777  
62-709-6

*100-67845*  
*67c*  
*100-3703*

The attention of the Detroit Division is further directed to Detroit file number 100-6781 and to the report of SA [redacted] dated October 27, 1942, at Detroit entitled "FOREIGN INSPIRED AGITATION AMONG THE AMERICAN NEGROES IN THE DETROIT DIVISION". Page 5 of this report reflects that on September 9, 1942, one OUSHA APPACANIS was interviewed at Detroit by SAs [redacted] and [redacted] at which time he stated that he was National Executive Secretary of the organization known as the "Development of Our Own". APPACANIS joined the organization in about 1935, when it was under the leadership of one MUHAMMAD, who died in about 1935. APPACANIS stated that MUHAMMAD's wife, after his death, had told him that MUHAMMAD had taken one SATAKATA TAKAHASHI into his home when TAKAHASHI was ill at which time TAKAHASHI learned the principles of MUHAMMAD's organization and when he was well, approached MUHAMMAD, with the thought in mind that the two of them could utilize the organization to make a great deal of money. MUHAMMAD's wife related that MUHAMMAD refused this approach.

A copy of this letter is being directed to the Richmond Division for information inasmuch as investigation is presently pending in that Division.

Request of Bureau

The Bureau is requested to review their indices and furnish Chicago with all information appearing concerning the subject under the known aliases listed in the title of this letter. In view of the implications furnished in this letter that W. D. FARD may possibly have been instrumental

CG 100-33683

in the founding of the organization known as the "Development of Our Own", the Bureau is requested to consider having our Attache at Tokyo determine if NAKANE, who was reported deported from the United States to Japan, is still alive and if so to interview him for any information he might possess concerning W. D. FARD. 100-15357-7

Undeveloped Leads:

The Baltimore Division

Will check the files of G-2 for all information appearing concerning W. D. FARD and especially for any information appearing concerning his founding of the NOI and the "Development of Our Own". If the source of the information appearing in the G-2 report dated December 30, 1950 at Detroit, mentioned above, is shown, should determine if that source is available and be contacted by the Bureau.

The Detroit Division

Will attempt to locate and interview [redacted] who was reported in 1943 to have been [redacted] of the MSTA Temple at Pontiac, Michigan. If [redacted] is located, he should be thoroughly interviewed for all information he possesses concerning the fact that one FARD led a schism from the MSTA. He should be shown a photograph of W. D. FARD, Detroit Police Department Number 45138, to determine if this is the person that led the schism from the MSTA. 5

CG 100-33683

62-709

(2) The Detroit Division should thoroughly review their file on SATAKATA TAKAHASHI to determine if the ABDUL MUHAMMAD mentioned in that file could be identical with W. D. FARD and attempt to identify further this ABDUL MUHAMMAD and to locate the source of the information indicating that ABDUL MUHAMMAD died in an insane asylum.

*unable to determine*

(3) The Detroit Division is requested to attempt to locate the OUSHA APPACANIS mentioned in this letter, and, if they are able to locate him, he should be interviewed for all information he possesses concerning MUHAMMAD. He should be shown a photograph of W. D. FARD to determine if W. D. FARD is identical with MUHAMMAD. In this connection it is noted that the Detroit Office was formerly office of origin in the investigation of the organization known as the "Development of Our Own". Detroit Office should review this file to determine if W. D. FARD was actually instrumental in the founding of this organization as was reported in the above mentioned G-2 report.

*100 611*

*Detroit appears*

The Portland Division

Reference is made to the lead set forth to the Portland Division in referenced Los Angeles airtel. The Portland Division is requested to attempt to locate a marriage for W. D. FARD sometime prior to 1914, and to locate a birth of a male child born to FARD sometime prior to 1914. In this connection, it should be noted that referenced airtel reflects that W. D. FARD may have used the name FRED DODD and may have lived at Salem, Oregon. If any information concerning W. D. FARD's marriage or the birth of his child is located, Portland should conduct logical investigation to locate the former wife and the child and then should interview them for any information they may possess concerning W. D. FARD.

401

00029

CG 100-33683

The Washington Field Division

Will check the records of ONI for any information they may possess concerning W. D. FARD and for any information that might be shown concerning his founding of the NOI and any indication that W. D. FARD might be identical with the ABDUL MUHAMMAD mentioned in the above mentioned ONI report as being a "first officer" with the NOI. The sources of ONI's information should be determined if possible and should be determined if they are available to be contacted by the Bureau.

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, DETROIT (100-26356\*)

DATE: December 11, 1957

FROM : [REDACTED] *WJ*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP12 [REDACTED] *351960*

SUBJECT: WALLACE DON FORD, was.  
SM - NOI

Re Chicago letter to the Bureau, October 30, 1957.

25-3670\*

Photo of WALLACE D. FARD, in 1933, contained in 1-A

Serial 9 *WJ*

Report of SA [REDACTED] June 1, 1942, at Washington, cc Chicago, re WILLIE MOHAMMED, was. WILLIE MOHAMMED stated he was born near Sandersville, Ga., on August 5, 1891 and his slave name was WILLIE POOLE. WILLIE MOHAMMED advised he met "ALLAH" or W. D. FORD in Detroit in 1931.

Serial 10 *WJ*

Report of SA [REDACTED] Chicago, June 13, 1942, re GULAN BOGANS, was. This report states that a teletype was received from WFO on May 11, 1942 stating that GULAN BOGANS had been apprehended. The Chicago Temple of the moslems was located at 104 East 51st Street. This organization (not further described) was founded in 1931 at Detroit, Michigan, by W. D. FARD. FARD was reported to have been arrested on three occasions in Detroit for teaching Islam.

Milwaukee teletype on May 19, 1942, reflect that the report at the Temple in Milwaukee reflect that W. D. FARD was reported to be the "ALLAH" of Islam and in all probability could be located at 6026 Vernon Street, Chicago, Illinois.

[REDACTED] *WJ*

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SEARCHED [REDACTED] INDEXED [REDACTED]  
SERIALIZED [REDACTED]  
*WJ* DEC 16 1957  
FBI - DETROIT

00037

100-26356-11

Serial 14 RC

Report of SA [REDACTED] at Detroit, July 10, 1942,  
re WILLIE MOHAMED.

This report reflects that WILLIE MOHAMED was born August 5, 1891 as WILLIE POOLE. WILLIE MOHAMED was under indictment on two counts because he refused to register for the draft. WILLIE MOHAMED advised he met WALLACE D. FARAD in Detroit in 1931 and FARAD at that time was the leader and organizer of the Islam religion in Detroit. He advised that FARAD left Detroit in 1933 or 1934 and had no idea where he could be located at the present time.

25-17462-3

Fifth Army Report dated November 28, 1950, re the "Moslem Holy Temple of Islam - Detroit Branch.

This report states the "DEVELOPMENT OF OUR OWN" and the Islam Temple cults came in for some intensive investigation by the Detroit Police Department in 1933-35 and the following information was obtained from the Police Department records:

In 1930, a man calling himself W. D. FARAD, took over a group of negroes that had been organized by another negro named Nobie D. Gillie, as a Moslem Islamite group. This group practiced the Moslem religion. Meetings were held at the homes of various members of the group. This group claimed to have been originally set up in 1913. At some time in the year 1932 or 1933 a Major TAKAHASHI became active in the group.

According to a "Handbook of the Detroit Negro", published by the Minority Study Associates, editor ULYSSES BOYKIN, an organization which called itself the "DEVELOPMENT OF OUR OWN" was started by a negro named GEORGE GFINES, a city worker, as a legitimate political organization in 1930. A Japanese named Major TAKAHASHI took over the organization.

W. D. FARAD claimed that he was the originator of the "DEVELOPMENT OF OUR OWN" and the Moslem Temple of Islam Cult and cited as proof a book that had been copyrighted by him in the U.S. Library of Congress titled "5 Guiding Principals". In 1934 W. D. FARAD was given police notice to get out of Detroit and he left.

404  
00038



100-6781-4-2

In Detroit between 1931 to 1934 there were approximately 700 members of an organization called "The Nation of Islam," a pseudo-religious order in which the members of the above organization purported to be allied with the Mohammedan religion. This organization was established by W. D. FORD.

25-4433-1-3

Report of SA [REDACTED] August 6, 1942, at Chicago, re [REDACTED] was.

[REDACTED] a negro was apprehended by the Chicago PD and admitted he refused to register under the Selective Service Act. [REDACTED] advised he was "Muslim" and his religion forbid registration for any purpose.

When questioned as the officials of the organization [REDACTED] advised the prophet and original leader was W. D. FORD but the local leader in Chicago was ELIJAH MUHAMMAD.

RE: NAKA NAKANE, was.

62-709-64

Ac

Report of SA [REDACTED] March 20, 1940, at Detroit,  
re NAKA NAKANE.

NAKANE, a Japanese, emigrated to Canada in approximately 1900 where he married ANNIE GRANDECOCK. In 1921, NAKANE emigrated to Tacoma, Washington, with his wife and family, remaining there until 1926, when he disappeared in financial disgrace. In 1933 he appeared in Detroit, Michigan, using the name of TAKAHASHI where he became active in promoting the negro organization "Development of Our Own." NAKANE married Mrs. PEARL T. SIMMONS, negress, (DE File 100-15357) on February 24, 1934, who was active in above organization. NAKANE was deported to Japan April 20, 1934 by INS without funds. On August 29, 1934, NAKANE arrived at Vancouver, B.C., Canada, in possession of \$2,000., subsequently residing at Vancouver, B.C., Windsor and Toronto, Ontario, Canada, from which points he directed policies of DCOO through his wife. In September, 1938, a marital rift caused NAKANE to appoint C. L. S. BATES, negro, as executive.

Strife within the DCOO caused NAKANE to illegally re-enter the U.S. at Buffalo, N.Y., on January 11, 1939 using the name of KUBO and after coming to Detroit, reorganized his loyal followers into the "Onward Movement of America." On June 27, 1939 NAKANE was arrested for illegal entry and attempted bribery of U.S. Immigration Inspector. On September 28, 1939 NAKANE was convicted for attempted bribery in Federal Court at Detroit, Michigan, sentenced to three years' imprisonment and \$4500. fine.

62-709-64-58

NAKA NAKANE stated that when he first came to Detroit at the insistence of Reverend JOHN WHITE of Tacoma, Washington, he resided with ABDUL MOHAMMED for approximately two weeks. NAKANE stated he left the residence of ABDUL MOHAMMED because he considered MOHAMMED a fraud. Following this he attended several colored churches and frequented the YMCA's in this city and at the insistence of the colored people whom he met was instrumental in organizing the DCCC, which was incorporated in the State of Michigan. He alleges this organization was started in 1930 although throughout the investigation no one could remember its existence before the latter part of 1932 or the early part of 1933. He stated the DCCC had become inactive after his deportation to Japan in 1934.

62-709-64-60

"The speech, 'Japan's Divine Mission' was admittedly written by NAKANE but he states that he did not give this at any of the meetings of either organization sponsored by him. The speech 'The Sinking Ship and the Life Boat', was written by Mrs. CHARLES MC INTIRE and was read at several of the meetings but according to NAKANE was too complicated for the people to understand. ABDUL MOHAMMED mentioned hereinbefore is alleged to be deceased at the present time, having died in an insane hospital."

The foregoing paragraph was set out in the report between two paragraphs setting out information furnished by NAKANE during an interview. It is not known whether or not NAKANE furnished the information re the death of ABDUL MOHAMMED.

100-15357-7

475  
On August 9, 1957, [REDACTED], City of Detroit Housing Commission, 3115 Hastings, Detroit, advised that [REDACTED] resides at [REDACTED] and has resided there since April 27, 1953. He related that her husband NAKA NAKANE, who was a Japanese, has been deceased since March 2, 1954. [REDACTED] further advised that in his opinion [REDACTED]

RE: [REDACTED] 100-3703\*

Report of SA [REDACTED] December 10, 1942, at Detroit, re [REDACTED] was., IS-J; CUSTODIAL RETENTION.

Information was received that [REDACTED] wrote a letter to the Governor of Michigan stating Negro soldiers were mistreated at Fort Oglethorpe, Ga. [REDACTED] stated to his Local Board he would never take the oath to defend the United States.

On September 9, 1942, [REDACTED] was contacted in his home at [REDACTED] and requested to come to the Detroit Field Office for interview.

On September 10, 1942, [REDACTED] came to the Detroit Office and was interviewed by SA [REDACTED] and SA [REDACTED]. [REDACTED] advised he came to Detroit when very young and met a man by the name of ABDUL MOHAMMED, who was very dark and was also a Moslem. [REDACTED] stated that this MOHAMMED founded the Development of Our Own and that he joined it in about 1930. He stated he was [REDACTED] to MOHAMMED and that MOHAMMED died in either 1936 or 1937 and the organization went out of business. He stated the ABDUL MOHAMMED had lived at 1921 Windle. [REDACTED] advised he had heard a man by the name of TAKAHASHI had taken over the DOOO and that MOHAMMED had told him the following story before AB'UL died:

MOHAMMED advised [REDACTED] that TAKAHASHI met him, MOHAMMED, around 1933 or 1934. MOHAMMED had met TAKAHASHI as he, MOHAMMED, was always interested in Orientals who came to this country, and TAKAHASHI, for some reason, knew about MOHAMMED and looked him up upon arrival in the United States. MOHAMMED advised that TAKAHASHI was sick and that he, ABDUL MOHAMMED, and his wife nursed TAKAHASHI back to health. TAKAHASHI told MOHAMMED that MOHAMMED would never make any money on the DOOO and that he should follow TAKAHASHI's ways and they would both make money. MOHAMMED then allegedly told TAKAHASHI that he would not rob the Negro people, as the organization was founded to help the Negroes and that the majority of Negroes were very ignorant. MOHAMMED advised Subject that TAKAHASHI then got quite angry with him and left and that he told MOHAMMED that he would start his own organization. [REDACTED] advised that MOHAMMED told the police department that anyone having one of the DOOO cards with TAKAHASHI's name on it was an outlaw because they were using his, MOHAMMED's, creation, the DOOO.

The 1957 Phone Directory lists the following and it is not known if this is identical with the [REDACTED] in whom you are interested.

[REDACTED] Lc

RE: ABDUL MOHAMMED

100-5549-29

This serial is date stamped October 21, 1942.

"MOHAMMED, Abdul (deceased)  
Detroit, Michigan

9ND  
CONFIDENTIAL

Ref: (a) 9ND card, **FARRAD, Wali, Mr.** (with aliases),  
dated 10/13/42;  
(b) 9ND card, Nation of Islam, dated 9/23/42.

Rating "D" report: Subject, negro, a "first officer" of Detroit "Temple" of Nation of Islam, negro-mohammedan cult, was host of Satakata Takahashi, agent of Black Dragon Society of Japan, at time of latter's arrival in Detroit in early 1930s. In 1939 TAKAHASHI advised FBI that he came to Detroit at instance of Rev. John WHITE, colored minister in Tacoma, Washington, who had received communications from Subject, encouraging "some Japanese in that territory to proceed to Detroit to work among the colored people." TAKAHASHI said that he left Subject's home after two week stay because he thought him a "fraud." Thereafter, according to TAKAHASHI, he founded an organization really for the best interest of negroes, called Development of Our Own. Meanwhile it is reported that Subject is opposition to the doctrine of the Nation of Islam (ref. b) that Negro-Mohammedans did not belong to America and that they were citizens of the Holy City of Mecca, with allegiance only to the Moslem flag, seceded and "organized a small Moslem group of his own in which the cardinal principle was loyalty to the Constitution of the United States and to its flag." Subject died prior C. to 1939, allegedly in an insane hospital."

RE: [REDACTED]

100-6603-140

b7c

[REDACTED] WAS residing at [REDACTED]  
Detroit, in January, 1943, when he was interviewed. No  
current address could be located for him.

DIRECTOR, FBI

November 29, 1957

SAC, DETROIT (100-26356)

W. D. FARD  
MM - MOI  
(OO: CHICAGO)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-2-85 BY SP1 [redacted]

351980  
[redacted]  
62

The Chicago letter to the Bureau dated  
October 3, 1957, captioned as above.

Investigation through appropriate sources  
at the University of Michigan, Ann Arbor, Michigan, failed to  
produce any record of an ERDMANN DOANE BEYNON.

A review of University of Michigan Faculty  
and Staff Directories produced the name of an ERDMANN D. BEYNON,  
who in 1934 was employed as a teaching fellow in Sociology for  
the University of Michigan and whose home address at that time  
was listed as 8475 Dearborn Street, Detroit, Michigan.

62 [redacted] Alumni  
Catalog Office, University of Michigan, on November 20, 1957,  
produced an alumni record for ERDMANN D. BEYNON who attended  
the University of Michigan from 1931 through 1933, obtaining a  
PhD Degree in the latter year. He was born August 17, 1892, at  
Thornton, Ontario, Canada. During his enrollment he listed as  
acquaintances who would be aware of his address the following:

J. L. FANGLE  
Room 414  
Federal Building  
Detroit, Michigan

G. E. MOORE  
Same address as above.

The alumni records also carried a 1912  
address for these two named individuals as Room 425 Lafayette  
Building, Detroit, Michigan.

Searched  
Serialized  
Indexed [redacted]


- 2 - Bureau (REGISTERED)
- 1 - Chicago (INFORMATION) (REGISTERED) (100-33685)
- ② - Detroit

100-26356-10  
57

[redacted] 62  
[redacted] 62  
[redacted] 62  
[redacted] 62

DE 100-26356

The University of Michigan alumni records carry as the last known address for BEYNON, 212 Chandler Street, Flint 3, Michigan, which address, according to alumni records, was valid as of March, 1956.

 provided a current Flint, Michigan, Telephone Directory, noting that it failed to carry a listing for ERDMANN D. BEYNON; however, it did contain a listing for a Mrs. ERDMANN D. BEYNON of 212 Chandler Street, Flint, Michigan.

Investigation is continuing in this Division at the Flint and Detroit addresses noted in an attempt to locate and interview BEYNON in accordance with referenced letter.

As will be noted, leads should be set forth for Detroit and Flint, Michigan, to comply with the requested investigation contained in referenced Chicago letter. It is noted that BEYNON is undoubtedly identical with the person mentioned in referenced letter in view of the uncommonness of the two first names of this individual and in view of the fact that BENYON was not located as ever being connected with the University of Michigan.

Inasmuch as there is no additional investigation to be conducted at Ann Arbor, Michigan, it is recommended that this case be reassigned to either the Detroit or Flint Agent handling the leads requested.



Date

10/20/57

TO: CHIEF CLERK

Subject

WALLACE DON FORD, was., W. D. Ford, "Allah", Mohammad Ali,

Aliases

Fred Dodd, Wali Farrad, Wallace Farad, W. D. Feraud, Wallei Ford,  
Wali Mohammad, F. Mohammad-Ali, Farrad Mohammad, W. D. Ford

Address

Birth Date

Birthplace

Exact Spelling

All References

Main Subversive Case Files Only

Subversive References Only

Main Criminal Case Files Only

Criminal References Only

Main Subversive (If no Main, list all Subversive References)

Main Criminal (If no Main, list all Criminal References)

Restrict to Locality of

File & Serial Number	Remarks	File & Serial Number	Remarks
Wallace Hard 100-26356 * I		Ford, W. D. Hard 100-5549-30 (I) 100-26356-1	
Wallace Don Ford 100-26356 * I		W. Wallace Hard 100-4006-999-24 Destroyer	
Wallei Hard 100-26356 * I		W. D. Hard 100-26356 * I	
W. D. Ford GTC [REDACTED] -6751-4 I		-5549-30 (I) 100-26356-1 -5180-1 SR (5)	
W. Hard 100-1334-3944 (1) I		Wallace D. Hard 35-17462-4-3 (Name not in serial) 35-17462-3 I	
		Wallace Don Ford 35-3670 * I	

Requested by

Squad

Extension

File No.

#5

261

100-26356

Searched by

11-21-57  
(date)

Consolidated by

G2

(date)

Reviewed by

11-11-57  
(date)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-21-95 BY SP1 [REDACTED]

2-19-80  
[REDACTED]

Key Symbols

I - Identical  
NI - Not identical

? - Not identifiable  
U - Unavailable reference

00033 413

3

TO: CHIEF CLERK Date

Subject

Aliases

Address Birth Date Birthplace

Exact Spelling  Main Criminal Case Files Only  Restrict to Locality of

All References  Criminal References Only

Main Subversive Case Files Only  Main Subversive (If no Main, list all Subversive References)

Subversive References Only  Main Criminal (If no Main, list all Criminal References)

File & Serial Number	Remarks	File & Serial Number	Remarks
Allah		Fred Todd	
100-26356*	I	100-26356*	I
Ali, FNU		Wali Farrah	
100-6781-126		100-5549-30	I
-6603-42		100-26356*	I
35-16999*		Wallace Farrah	
Mohammad, Ali		100-26356*	I
100-26356*	I	Farrah	
Mohamed Ali		100-5651	unable to locate name
100-23369-2 (NI)		65-308-7 (NI)	in file
Mohammed Ali		above files are masters on	
100-6781-2367-6 (NI)		Technocracy, Inc.	
-5862-6333 (NI)			
61-2199R-23-7 - [redacted]		670	
-23-5- (NI)			

Requested by Squad Extension File No.

Searched by \_\_\_\_\_ (date)

Consolidated by \_\_\_\_\_ (date)

Reviewed by \_\_\_\_\_ (date)

File Review Symbols

I - Identical      ? - Not identifiable

NI - Not identical      U - Unavailable reference

00034 414

3

TO: CHIEF CLERK Date

Subject

Aliases

Address Birth Date Birthplace

- |  |   |  |
|--|---|--|
| <input type="checkbox"/> Exact Spelling                  | <input type="checkbox"/> Main Criminal Case Files Only                                | <input type="checkbox"/> Restrict to Locality of |
| <input type="checkbox"/> All References                  | <input type="checkbox"/> Criminal References Only                                     |  |
| <input type="checkbox"/> Main Subversive Case Files Only | <input type="checkbox"/> Main Subversive (If no Main, list all Subversive References) |  |
| <input type="checkbox"/> Subversive References Only      | <input type="checkbox"/> Main Criminal (If no Main, list all Criminal References)     |  |

File & Serial Number	Remarks	File & Serial Number	Remarks
<i>W. D. Howard</i>		<i>Wahlay Mohammed</i>	
<i>100-26356</i>	<i>I</i>	<i>25-3670-17(?)</i>	
<i>Wali Mohammed</i>		<i>Wahli Mohammed</i>	
<i>100-26356</i>	<i>I</i>	<i>25-3670* (NI)</i>	
<i>5549-370 (NI)</i>		<i>100-11855* (NI)</i>	
<i>Wali Mohammed</i>		<i>35-4433* (NI)</i>	
<i>25-3670* (NI)</i>			
<i>100-6781-4 (NI)</i>		<i>Wahli Mohammed - Ali</i>	
<i>-5549-43 (NI)</i>		<i>100-26356* I</i>	
<i>-46 (?)</i>			
<i>-22998-1131 (?)</i>		<i>Farrad Mohammed</i>	
<i>-5549-114 (?)</i>		<i>100-5549-30 I</i>	
<i>Wallace Mohammed</i>		<i>100-26356* I</i>	
<i>100-5549-46-2 (?)</i>			
<i>-24854-4-6 (NI)</i>			

Requested by Squad Extension File No.

Searched by \_\_\_\_\_ (date)

Consolidated by \_\_\_\_\_ (date)

Reviewed by \_\_\_\_\_ (date)

**File Review Symbols**  
 I - Identical                      ? - Not identifiable  
 NI - Not identical                U - Unavailable reference

00035 415

Date \_\_\_\_\_

TO: CHIEF CLERK

Subject \_\_\_\_\_

Aliases \_\_\_\_\_

Address \_\_\_\_\_ Birth Date \_\_\_\_\_ Birthplace \_\_\_\_\_

Exact Spelling                       Main Criminal Case Files Only                       Restrict to Locality of \_\_\_\_\_  
 All References                       Criminal References Only  
 Main Subversive Case Files Only                       Main Subversive (If no Main, list all Subversive References)  
 Subversive References Only                       Main Criminal (If no Main, list all Criminal References)

File & Serial Number	Remarks	File & Serial Number	Remarks
<i>Abdul Muhammad</i>			
<i>100-5549-471</i>			
<i>Abdul Muhammad</i>			
<i>100-5549-796-1, 2, 3</i>			
<i>W.D.T. Muhammad</i>			
<i>100-5549-Sub D-6-13</i>			

Requested by \_\_\_\_\_ Squad \_\_\_\_\_ Extension \_\_\_\_\_ File No. \_\_\_\_\_

Searched by \_\_\_\_\_ (date) \_\_\_\_\_

Consolidated by \_\_\_\_\_ (date) \_\_\_\_\_

Reviewed by \_\_\_\_\_ (date) \_\_\_\_\_

File Review Symbols  
 I - Identical                      ? - Not identifiable  
 NI - Not identical                      U - Unavailable reference

00036 416

# Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Detroit (100-26356

DATE: 12/18/57

FROM : SA [REDACTED] *WJ*

SUBJECT: W.D. FARD  
SM-NOI  
(OO: Chicago)

Reference is made to Chicago letter to the Director dated 10/3/57 and captioned as above, as well as Detroit letter to the Director in the same matter of 11/29/57.

It is noted that the latter sets out UNDEVELOPED LEADS in this Office at Flint and Detroit, Michigan. A review of the LEADS at Detroit appear to be old addresses and former contacts of some 25 years ago, while it is noted that the LEAD to contact ERDMANN DOANE BENYON at 212 Chandler Street, Flint, 3, Michigan was current as recently as March 1956 from the University of Michigan Alumni Records.

Therefore, it is recommended that a LEAD CARD be prepared to locate and interview BENYON at Flint, Michigan in accordance with the reference letter from the Director. In the interim, no effort will be made at Detroit to locate BENYON at the old addresses.

### UNDEVELOPED LEADS

THE DETROIT OFFICE, At Flint, Michigan: Will forward to

Resident Agency covering serials 5 and 10 of captioned file for appropriate handling to locate and interview BENYON.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP128 [REDACTED]

*351980*  
[REDACTED]  
*WJ*

*Serials 5 and 10 to Flint also.*

*cc [REDACTED]  
pls assign lead to [REDACTED]*

100-26356-12

*WJ* [REDACTED]

[REDACTED]

417

00045

DIRECTOR, FBI

January 17, 1958

LHM SAC, DETROIT (100-26356)

W. D. FARD  
SM - NOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2/95 BY SP12 [redacted]

ReDElet 11/29/57 to Bureau and COlet to Bureau

10/3/57.

On January 9, 1958, Mrs. ERDMANN D. HEYNON, 212 Chandler Street, Flint, Michigan, advised that her husband, ERDMANN D. HEYNON, who was formerly associated with the University of Michigan, had written the article entitled "The Voodoo Cult Among Negro Migrants in Detroit". She advised that he had died in 1943. She advised that he had obtained the material for his article by interviewing members of the group himself. She advised that it was his idea to write the article and that some of the interviews he took either her or his daughter. She related that the notes that he prepared while he was in the process of writing the article were either lost or destroyed. She stated that she could not remember any names, addresses or places mentioned during the interviews when she was present.

She stated that her husband's article was the only one written by him concerning the Nation of Islam (NOI). She stated that her husband was close to a sociology professor at the University of Chicago named LOUIS WIRTH. She stated that WIRTH and her husband were both interested in the NOI at that particular time (1937) and it was her recollection that the leader and founder of the NOI was a white person going under the name FARD and FORD. She stated that as she recalled WIRTH had met this individual and knew that his name was either FARD or FORD. She stated that it was also her recollection that this person was actually of Jewish origin and his real name was a Jewish name, unknown to her, but not similar to either FARD or FORD.

- 2 - Bureau (REGISTERED)
- 2 - Chicago (REGISTERED)
- 1 - 100-3368
- 1 - 25-20607
- ① - Detroit (100-26356)

PLEASE POST

100-26266-13

Searched [redacted]  
 Serialized [redacted]  
 Indexed [redacted]  
 Filed [redacted]

00046

418

On January 10, 1958, Mrs. MARION KIEBER, 609 East Baker, Flint, Michigan, advised that she did accompany her father, ERDMANN BEYNON, on many of the interviews that he conducted relative to the NOI. She stated that she remembers the leader's name as being FARD, but could not remember anything else about him, and she did not know anything about his being of the Jewish nationality and having as a true name a Jewish name. She went on to explain that LOUIS WIRTH had died in 1952. She stated that her father and a detective from the Detroit Police Department who was in charge of the investigation on the group conferred with each other quite frequently and swapped information concerning the group. She advised that to her knowledge her father had gotten all of his information from interviews with NOI members or through the Detroit Police Department. She stated that she had never seen FARD as he had already left Detroit. She stated that she had visited the University of Islam which was located in Paradise Valley in Detroit and had seen a photo of FARD which was hanging on a wall in a room on the second floor. She advised that this house was located close to the police precinct although she could not remember the name of the street.

The Chicago Division should attempt to attempt to locate any notes or material formerly in the possession of the late LOUIS WIRTH, formerly with the Sociology Department of the University of Chicago that might help to identify the man who went under the name of FARD in Detroit, and attempt to locate any close associates of WIRTH who might be in a position to furnish information concerning FARD.

52  
On January 17, 1958, Sergeant [REDACTED] of the Detroit Police Department, Subversive Squad, advised SA [REDACTED] that the records of that agency fail to reflect any such investigation or inquiry with regard to Subject or collaboration with the late Professor BEYNON.

SAC, DETROIT (100-5549)

1/14/58

SAC, CHICAGO (25-20607)

NATION OF ISLAM  
IS - NOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP12

351980  
[Redacted]

62 [Redacted] who has furnished reliable information in the past and who is in close contact with ELIJAH MUHAMMAD, the National Leader of the NOI, on January 4, 1958, furnished the following information:

Informant advised that on January 4, 1958, an individual who identified himself as [Redacted] from Detroit, Michigan, contacted CLARA MUHAMMAD (wife of ELIJAH). He stated that he is an artist and the person who drew the picture "with the jewels and of Brother ELIJAH about ten years ago". He stated, "I am a good Muslim and I have had a whole lot of torment the last few days and something is trying to kill me to keep me from helping him (possibly ELIJAH), and told me that I was supposed to help the temple raise him up because I am a good Muslim and I get messages from W. D. MOHAMMED (ph) (W. D. FARD)."

Detroit is requested to furnish identifying information concerning [Redacted] 62

Although it appears that [Redacted] may be a psycopath, Detroit is requested to conduct investigation to determine if there is any basis for his statement that he is receiving messages from W. D. MOHAMMED (W. D. FARD).

Detroit reply should be directed to Chicago file 100-33683 (W. D. FARD).

- 4 - Detroit (RM)
- 2 - 100-5549 (NOI) ✓
- 1 - 100- [Redacted] (W. D. FARD) 62
- 3 - Chicago
  - 1 - 25-20607
  - 1 - 100-6989 (ELIJAH MUHAMMAD)
  - 1 - 100-33683 (W. D. FARD)

out case [Redacted] 62

100-26356-14

SEARCHED	INDEXED
SERIALIZED	FILED
JAN 10 1958	
FBI - DETROIT	

[Redacted] 62

00048 420



DIRECTOR, FBI

January 17, 1958

*Rak*  
SAC, DETROIT (100-26356)

W. D. FARD, was.  
SM - NOI  
OO: Chicago

ReCGLet to Bureau 10/30/57 in captioned matter.

*62*  
This is to advise that the Detroit files and references have been carefully reviewed by Correlation Clerk [redacted] and a Correlation Memorandum prepared. An autostatic copy of same is being transmitted herewith for the information of Chicago.

Investigation is continuing in Detroit to cover the remaining leads set forth in relet.

- 2 - Bureau (REGISTERED)
- 2 - Chicago (Enc. 1) (REGISTERED)
  - 1 - 100-33683
  - 1 - 25-20607
- ① - Detroit (100-26356)

[redacted]

*62*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2/25/85 BY SP12 [redacted]

*351980*

[redacted]

*62*  
100-26356-15

00049 421

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Detroit (100-26356)

DATE: 1/16/58

FROM : SA [REDACTED]

SUBJECT: WALLACE DON FORD, WAS.,  
SM - NOI

Re Chicago letter to the Director 10/30/57.

Detroit file 100-6603-140 which is a report of SA [REDACTED] 3/16/43, at Detroit entitled [REDACTED] WAS., ET AL, INTERNAL SECURITY - J; CUSTODIAL DETENTION; SEDITION; OVERTHROW OR DESTRUCTION OF GOVERNMENT. Page 4 of this report reflects that SA [REDACTED] interviewed [REDACTED] Detroit, Michigan on 1/6/43. At that time [REDACTED] advised he was [REDACTED] the MSTA Temple at Pontiac, Michigan. According to [REDACTED] several years previously an individual by the name of FARD (phonetic) whom he believed to be an Algerian, was instrumental in having many members leave the MSTA and affiliate themselves with a group which he refers to as 'MOOSELEMS'.

LEAD AT PONTIAC, MICHIGAN: Will attempt to locate and interview [REDACTED] who as above reported in 1943 was [REDACTED] of the MSTA Temple at Pontiac, Michigan. Interview as to fact that one FARD led a schism from the MSTA. Show [REDACTED] attached photograph of W.D. FARD, Detroit PD #45138 to determine if this is the person that led the schism from the MSTA. (credit + criminal on [REDACTED])

For the information of the Resident Agency at Pontiac:

Investigation to this date at Detroit has failed to locate [REDACTED]

ACTION REQUESTED:

Assign LEAD at Pontiac.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-19-95 BY SP2 [REDACTED] 351980

Enclosure-Photograph of W.D.FARD, Detroit PD 45138.(RETURN PLS.)

SEARCHED [REDACTED]  
SERIAL [REDACTED]  
JAN 15 1958

100-26356-16

00950

422

# Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Detroit (100-26356)

DATE: January 28, 1958

FROM : Director, FBI (105-63642)

SUBJECT: WALLACE DON FARD  
SECURITY MATTER - NOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP12 [redacted] 351980  
[redacted] 62

Reurlets 10-22-57 and 1-17-58.

Relet dated 10-22-57 advised that a photograph of the subject was available to your office. Relet dated 1-17-58 advised that Mrs. Marion Kieber, 609 East Baker, Flint, Michigan, advised she had accompanied her father during the time he conducted many interviews relative to the Nation of Islam (NOI). She also stated that she had observed a photograph of the subject which was hanging on the wall of a building which she apparently visited with her father.

You should exhibit a photograph of the subject to Mrs. Kieber to determine if he is identical with the individual she knew named Farad, who was the leader of the NOI at the time her father was interested in this organization.

1 - Chicago (100-33683) (For information)

LEAD 2/16  
AT [redacted] 62  
FLINT

00051

100-26356-17  
SEARCHED INDEXED  
SERIALIZED  
JAN 29 1958  
FBI - DETROIT  
[redacted] 42  
[redacted] 5  
[redacted] 6  
lead photo

XXXXXX  
XXXXXX  
XXXXXX

### FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

Deletions were made pursuant to the exemptions indicated below with no segregable material available for release to you.

Section 552

Section 552a

(b)(1)

(b)(7)(A)

(d)(5)

(b)(2)

(b)(7)(B)

(j)(2)

(b)(3)

(b)(7)(C)

(k)(1)

(b)(7)(D)

(k)(2)

(b)(7)(E)

(k)(3)

(b)(7)(F)

(k)(4)

(b)(4)

(b)(8)

(k)(5)

(b)(5)

(b)(9)

(k)(6)

(b)(6)

(k)(7)

Information pertained only to a third party with no reference to the subject of your request.

Information pertained only to a third party. The subject of your request is listed in the title only.

Documents originated with another Government agency(ies). These documents were referred to that agency(ies) for review and direct response to you.

Pages contain information furnished by another Government agency(ies). You will be advised by the FBI as to the releasability of this information following our consultation with the other agency(ies).

Page(s) withheld inasmuch as a final release determination has not been made. You will be advised as to the disposition at a later date.

Pages were not considered for release as they are duplicative of \_\_\_\_\_

For your information: This document is missing from the file

The following number is to be used for reference regarding these pages:

DE 100-26356-18

XXXXXX  
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X DELETED PAGE(S) X  
X NO DUPLICATION FEE X  
X FOR THIS PAGE X  
XXXXXXXXXXXXXXXXXXXXXXXXX

DIRECTOR, FBI (105-63642)

February 26, 1958

SAC, DETROIT (100-26356)

M. D. FARD, was.  
SECURITY MATTER - NOI  
OO:Chicago

Re Bureau letter to Detroit dated January 28, 1958.

On February 11, 1958, Mrs. MARION KIEBER, 609 East Baker, Flint, Michigan, was shown a photograph obtained from the Detroit Police Department bearing the date May 26, 1935, and Detroit Police Department Number 45138 by SA [redacted]

62

KIEBER stated that this photograph was identical to the photograph of the person she knew to be named FARD whose picture she had seen on the wall at the University of Islam some twenty years ago while with her father interviewing persons who were Nation of Islam (NOI) members.

KIEBER advised that the photograph of FARD at the University of Islam either a 5" x 8" or a 10" photograph in black and white and was a "glamorized" or touched up picture. She stated that she recalls that the picture was taken from a 45 degree angle instead of a full face or a profile.

RGM

Mrs. KIEBER was asked if she was positive of the identification she had made and she stated that there was no doubt in her mind that the two persons were the same.

RUE

- 2 - Bureau (REGISTERED)
- 2 - Chicago (REGISTERED)
  - (1 - 100-33683)
  - (1 - 25-20607)
- 2 - Detroit
  - (1 - 100-3703)

[redacted] 67c

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 11-9-85 BY SP12 [redacted]

351980

100-26356-19

Searched  
Serialized  
Indexed  
Filed

[redacted]

65c  
425

00052

DIRECTOR, FBI

January 21, 1958

SAC, DETROIT (100-26356)

W. D. FAND, was.  
EM - NOI  
OO: Chicago

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 3-1-95 BY SP1 [redacted]

351980

Re Chicago letter to Bureau, October 30, 1957, and  
Detroit letter to Director, January 17, 1958.

Efforts to locate [redacted] at Pontiac, Michigan,  
were unsuccessful.

On January 20, 1958, SA [redacted] searched the  
records of the Identification Bureau of the Pontiac Police Depart-  
ment through the cooperation of Officer [redacted] with negative  
results. On the same date, no record was found in the Identifica-  
tion Bureau of the Oakland County Sheriff's Office, Pontiac, by  
Officer [redacted]. Also, on that date, [redacted] of  
the Reporting Department of the Pontiac Credit Bureau reported no  
record on [redacted]. Local telephone and street directories at Pontiac  
were negative upon [redacted].

At Detroit, local telephone and street directories  
failed to reflect the present whereabouts of [redacted].

On January 21, 1958, Investigative Clerk [redacted]  
interviewed [redacted] of the Michigan Credit  
Bureau and [redacted] of the Michigan Merchant's  
Credit Association, and caused the records to be searched with  
negative results.

On January 23, 1958, SA [redacted] contacted  
[redacted] of the Bureau of Criminal Identification,  
Detroit Police Department, for a record search on [redacted] and was  
found. On January 27, 1958, he contacted Officer [redacted]  
of the Subversive Squad, Detroit Police Department, with negative  
results. Similarly, on January 22, 1958, [redacted] Steno-  
grapher in the Sheriff's Office, Detroit, found no report in the files  
of that agency on [redacted].

- 2 - Bureau (100-26356)
- 2 - Chicago (100-1000) (1 - 25-20607) (REGISTERED)
- 2 - Detroit (1 - 100-26356) (1 - 100-3702)

100-26356-

Searched  
Serialized  
Ind  
File

1-31-58  
[Handwritten signature]

00053

42

DE 100-26356

On January 17, 1958, SA [redacted] personally interviewed [redacted] and his family of [redacted]. They said that the house is a duplex, with the other half being known as [redacted]. They further stated that they have continuously resided at that address for the past 24 years and to their knowledge no one by the name of [redacted] ever resided there; nor did they know such a person or have any information about him. It was ascertained from these people that the neighborhood is a mixed racial one and that no one in the area had lived there very long, or would know of anyone back as far as 1943.

7c  
On January 22, 24, 1958, SA [redacted] and SA [redacted] interviewed [redacted] under suitable security conditions in the vicinity of his residence. He said that he was born as [redacted] on [redacted]. He said his race was Negro and that his education was to the 11th grade. He said he joined the Development of Our Own around [redacted] in Detroit and immediately became acquainted with ABDUL MOHAMMED, whom he also knew as F. D. ABDUL. He did not know what the letters "F.D." were for in latter's name. He said that ABDUL MOHAMMED was the founder, leader and had of the foregoing organization, and that he himself after a time became [redacted]. He said he worked in such capacity in the home of ABDUL MOHAMMED then located at 9622 Nindle, Detroit.

[redacted] went on to say that he never found out any background information on ABDUL MOHAMMED and is now unable to supply any. He said that about 1938, MOHAMMED became ill with tuberculosis and died in the same year. He said that he was buried by the Strickland Funeral Home of Mitchell and buried in the Detroit Memorial Cemetery. He was unable to supply the exact date of death of ABDUL MOHAMMED. He could not recall ever saying that ABDUL MOHAMMED died in a mental institution.

DE 100-26756

[redacted] was shown the Detroit Police Department Number 15138 of Subject. He said that Subject is not identical with ABDUL MOHAMMED. He said further that he himself had never seen FARD. He did say, however, that he recalled vaguely hearing that FARD tried to join the Development of Our Own but ABDUL MOHAMMED refused to allow it. He said that it is his present recollection that the refusal was predicated upon the fact that FARD was allegedly of a violent and revolutionary mind, where the Development of Our Own was established for the general betterment and uplifting of the Negro race, wholly without any subversive objectives.

7c [redacted] described ABDUL MOHAMMED generally at the time of his hospitalization as Negro; male; age 60 - 70; 5'11" to 6'; 230 pounds; dark complexion; married, wife SARAH (phonetic); no children.

[redacted] in conclusion, indicated that the Development of Our Own in Detroit area numbered around 2,000 members in 1938, but that after MOHAMMED's death that it soon fell apart. He said he had no idea if FARD is alive now had he any information about latter's whereabouts.

[redacted] 21371 Mitchell, Eastman, advised on January 20, 1958, that she has been in that business for 27 years. She searched her records and advised that ABDUL MOHAMMED of 1118 Regan, Detroit, died October 21, 1938, at West Fort Hospital, 3840 West Fort Street, Detroit, Michigan. She said she looked him up in October 21, 1938, at Detroit Memorial Park in Section 5, Grave 112. She said that hospital has been closed for years.

[redacted] in the report by Vital Statistics Department of Health, City and County Building, Detroit, on January 29, 1938, wherein it was stated that ABDUL MOHAMMED, being under 1900, was registered that he died October 21, 1938, in the City of Detroit. His address appeared as 1118 Regan, Detroit. His age was given as about 57. His physical description was 6'0" high and male,



DE 100-26356

Negro, widower wife, SARAH BROWN. No other background information appeared on this Certificate. The cause of death was pulmonary tuberculosis. The Certificate was signed by EDWARD KNOBLOCH, M.D., the Coroner.

RUC.

00056

429

DIRECTOR, FBI (105-63642)

March 10, 1958

SAC, CHICAGO (100-33683)

WALLACE DODD FORD, Was.  
W. D. Fard, "Allah", Mohammad,  
Ali, Fred Dodd, Wali Farrad,  
Wallace Farad, W. D. Ferand,  
Wallace Don Ford, Walei Ford,  
"The Great Mahdi", F. Mohammad -  
Ali, Farrad Mohammad  
SECURITY MATTER - NOI  
OO: CHICAGO

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-19-85 BY SP12

351980

Dr

ReBulet to Chicago January 28, 1958, enclosing a correlation summary prepared at the Seat of Government. For the information of New York, the following information is presented:

According to the speeches and writings of ELIJAH MUHAMMAD, National Leader of the Nation of Islam (NOI), "Allah" came to Detroit, Michigan from Mecca in 1930 in the person of one W. D. FARD who taught MUHAMMAD for three years concerning Islam. FARD taught Islam in Detroit from 1930 to 1933 at which time he was asked to leave Detroit by the Police Department and subsequently came to Chicago, Illinois where he taught Islam until 1934, at which time he disappeared and nothing has been heard from him since. MUHAMMAD has indicated that FARD returned to Mecca.

The philosophy of the NOI teaches that FARD arrived in the United States from Mecca on July 4, 1930, and that he returned to Mecca after bringing the knowledge of their true identity to the lost-found Nation of Islam which had been held in slavery in the United States for 400 years. The philosophy of the NOI ~~is~~ deified FARD and has identified him with the god ALLAH.

Investigation conducted by the FBI has identified FARD as being identical with the subject of FBI Number 56062 whose last known appearance was an arrest in Chicago, Illinois in September, 1933.

- 2 - Bureau (Registered)
- 2 - Detroit (100-26356) (Registered)
- 2 - New York (Registered)
- 1 - Chicago

[Redacted] Dr

100-26356-21

SEARCHED	INDEXED
SERIAL	FILED
MAR 13 1958	

[Redacted]

Dr

00057 430

CG 100-33683

Page 27 of referenced correlation summary reflects information contained in a Detroit report dated November 12, 1942, entitled, [REDACTED] Was. Et al, Morrish Science Temple of America, IS - J; Custodial Detention; Sedition."

67  
This report contained information which was given to the Detroit Office by the Michigan State Police in a memorandum dated June 16, 1942. This memorandum reflected that a W. D. FARD, alias Davis El, 9316 Oakland Avenue, Detroit, was known as the Grand Sheik of the Morrish Science Temple of America and that he was believed to be from Kansas City, Missouri or from Chicago. This memorandum advised that the Moslems were organized in Detroit in 1913 by ROBERT D. OLLIE who was run out of Detroit in 1929. Report reflected E. D. FARD reorganized this group in 1930 but was run out of town by the Police in 1934 and returned in 1936.

Page 34 of referenced correlation summary reflects information appearing in New York report of October 26, 1953, regarding "ELIJAH MUHAMMAD, Was., MCI, aka. Et al, SSA 1948, Conspiracy, IS - C." This report reflected that on August 11, 1953, [REDACTED] a known Moslem, voluntarily appeared in the New York Office. At that time he advised that in 1951 he saw the god ALLAH in New York City at the MCI Temple on 115th Street. He pointed out that he could not describe ALLAH but that he would certainly be able to identify him if he saw him again.

[REDACTED] further stated that ALLAH always appeared under the name of W. D. FARAD. When [REDACTED] was shown a photograph of FARD, he was visibly startled and stated that he would not positively identify it as ALLAH or FARD but did indicate that it quite possibly was a photograph of him. [REDACTED] advised that ALLAH resided in the Holy city of Mecca where he always had lived and where he would continue to live forever.

#### LEADS

The Detroit Division: From the information reported in this letter it would appear that the Michigan State Police had confused the Morrish Science Temple of America with the Nation of Islam; however, Detroit is requested to contact the Michigan State Police and determine the source of the information appearing in their memorandum of June 16, 1942, which reflected that W. D. FARD alias DAVIS EL, 9316 Oakland Avenue was Grand Sheik of the Morrish Science Temple of America.

CG 100-33683

Detroit should attempt to resolve whether or not the DAVIS EL alleged to be an alias of W. D. FARD is identical with the subject of this investigation. If it is determined that that individual is identical with the subject of this investigation, logical investigation should be conducted to follow his movements since that date and to determine his present location.

*L2c*  
The New York Division is requested to attempt to reinterview [REDACTED] and determine from him all information concerning the appearance of ALLAH or W. D. FARD at the MCI Temple in New York in 1951.

New York should advise if the photograph shown to [REDACTED] was the photograph of the subject of Detroit Police Department number 45138. New York should conduct all logical investigation to verify or disprove [REDACTED] statement that FARD or ALLAH appeared at the New York Temple in 1951. If this information is verified, New York should conduct all investigation necessary to locate FARD or any information concerning him.

SAC, Chicago (100-33683)

March 12, 1958

**CONFIDENTIAL**

Director, FBI (105-63642)

Classified by **SP-3**.....**10/5/79**  
Exempt from GDS, Category **3**.....  
Date of Declassification **10/5/79**

WALLACE DODD FORD  
SECURITY MATTER - NOI

Re Chicago letters 2-3-58 and 2-28-58 and  
Detroit letter 1-31-58. **4**

Re Chicago letter 2-28-58 requested Bureau  
consider requesting investigation be conducted in this  
matter in New Zealand.

A review of subject's Bufile reflects when  
interviewed by the California State parole authorities,  
as a result of his arrest in Los Angeles in 1926, the  
subject advised he was born 2-25-1891 at Portland, Oregon,  
where he resided until 1913. The only information in the  
possession of the Bureau indicating subject was a  
New Zealander is that furnished by subject's former  
common-law wife, Hazel Evelsizer. She admitted she knew  
nothing about subject's background and considered him a  
New Zealander from hearsay. Further, she advised the  
subject visited her either in the Summer of 1932 or 1933  
at which time he made the remark he was returning to  
New Zealand. In this connection it is noted the subject  
was arrested 5-25-33 at Detroit, Michigan, at which time  
he was described as being of Arabian ancestry. After  
leaving Detroit he was alleged to have taught Islam in  
Chicago until some time in 1934 when he disappeared.  
Actually, it is not definitely known if Ford or Dodd is  
subject's true name. As yet, his birth has not been  
verified. Therefore, the Bureau feels investigation in  
New Zealand should be held in abeyance pending further  
investigation in this matter, especially investigation  
requested by the Portland division by re Chicago letter  
2-3-58.

Re Detroit letter 1-31-58 reflects interview  
with [redacted] also known as [redacted]  
[redacted] advised he vaguely recalled hearing that the  
subject was interested in the Negro cults of Detroit in **4**

- 2 - Portland (105-544) (Information)
- 2 - Detroit (100-26356)
- 1 - Los Angeles (105-4805) (Information)

160-26356-22

SEARCHED	INDEXED
SERIALIZED	FILED
MAR 13 1958	
FBI - CHICAGO	

**CONFIDENTIAL**

00060 433

62 [redacted]

62 [redacted]

62 [redacted]

DECLASSIFIED BY SP-11/2/85  
6/2/85  
357980

Letter to Chicago  
Re: WALLACE DODD FORD  
105-63642

~~CONFIDENTIAL~~ 2

the early 1930's. The Bureau feels that [redacted] should be reinterviewed for names of individuals who were members of the "Development of Our Own" cult during the early 1930's and any additional information he can possibly furnish regarding subject's activities in Detroit during that period. U

Further, Bufiles fail to reflect what investigation, if any, has been conducted to locate Edward Donaldson, who was arrested with the subject in Los Angeles in 1926. San Francisco letter dated 8-27-57 reflected Donaldson as subject's "partner." This individual could possibly furnish background information concerning the subject.

The Bureau should be advised of the results of investigation conducted by the Honolulu Office as requested by Chicago letter dated 10-3-57 concerning subject's family.

The Bureau realizes that investigation in this matter calls for imagination, initiative, and resourcefulness. Agents handling this matter should not be content to merely cover suggested leads, but should thoroughly and logically examine this case and pursue every logical lead. In this connection, the Bureau is closely following this investigation.

-2-

~~CONFIDENTIAL~~

434

00061

DIRECTOR, FBI (105-43642)

April 18, 1958

SAC, CHICAGO (100-33683)

WALLACE DOUG FORD  
SECURITY MATTER - NOI

ReBulet, 4/15/58.

The Bureau feels that continued expenditure of investigative time in this matter is not warranted.

The Detroit, Los Angeles, New York Divisions and the Washington Field Office should discontinue investigation.

This is to advise the Bureau that this case is being placed in a closed status in the Chicago Office, and no report will be submitted.

- 2 - Bureau (RM)
- ② - Detroit (100-26356) (RM)
- 2 - Los Angeles (105-4505) (RM)
- 2 - New York (RM)
- 2 - Washington Field (100-34329) (RM)
- 1 - Chicago

[Redacted] 67  
(11)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP/2

351980

*C. C. [Signature]*  
[Redacted] 67  
4/22/58

*Low.  
Review file  
for my lead & advise  
other Divs to discontinue  
or R/S to discontinue  
#5*

100-26356-23

SEARCHED	INDEXED
SERIALIZED	[Redacted]
APR 19 1958	
FBI - DETROIT	

[Redacted]

00062 435

# Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Detroit (100-26356)

DATE: 4/18/58

FROM : SA [REDACTED] *67c*

SUBJECT: WALLACE BODD FORD, was.  
SI-MOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 4-21-95 BY SP18 [REDACTED] *67c*

Re Chicago letter to Director, dated 3/10/58.

The following investigation was conducted at East Lansing, Michigan, by SA [REDACTED] on 4/8/58: *67c*

Referenced letter requested that the Detroit Division contact the MSP to determine the original source of the information appearing in their memorandum of June 16, 1942, which reflected that W. D. FORD, alias, Davis El, 9316 Oakland Ave., was Grand Shiek of the Lochrish Science Temple of America, and in an attempt to resolve whether or not the DAVIS EL, alleged to be an alias of W. D. FORD, is identical with the Subject of this investigation.

On 4/8/58, [REDACTED] Michigan State Police, Security Investigation Squad, East Lansing, Mich., (whose identity must be protected in any subsequent report or communication at her request) advised that the files of the Michigan State Police contain no additional information regarding W. D. FORD, having the alias of Davis El, other than that contained in the report dated June 16, 1942, a copy of which is in the possession of the Detroit FBI Office. *67c*

[REDACTED] advised that according to the report which was written by [REDACTED], then a Michigan State Police Detective, and now a Trooper stationed to Station 11 in East Lansing, that the original complainant in this matter, was [REDACTED] advised that [REDACTED] is presently retired from the MSP and is a patient at [REDACTED] *67c*

*67c*  
[REDACTED]  
(2) *Serial*  
*23 info*  
*action*  
*5/6/58*  
*Newly*  
*attach file*

100-26356-24

5 [REDACTED] [REDACTED] *67c*

00063 436



DE 100-26356

62x [REDACTED]  
[REDACTED] According to [REDACTED] the  
Approving Officer was Captain of Detective MULAR, who  
is deceased.

LEADS

DETROIT:

At Dearborn, Michigan:

Will, if [REDACTED] 62x  
allow, interview [REDACTED] relative to the information  
appearing in the report dated June 16, 1942. It is  
recommended that a copy of the report be made available  
to [REDACTED] to refresh his recollection inasmuch as that  
report is available in the Detroit Office.

DE 100-5549

[REDACTED]

b2

[REDACTED]

[REDACTED]

100-26356 (WALLACE FARM)

TO: SAC, Detroit DATE: 11/6/59

FROM: SA [REDACTED]

SUBJECT: NOI  
IS - NOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY [REDACTED]

INFORMANT <sup>b2</sup> [REDACTED] <sub>b2</sub> who has furnished reliable information  
in the past, protect

ACTIVITY: October 24, 1959

RECEIVED: October 27, 1959 b7c

RECEIVED BY: SA [REDACTED], personally

LOCATION: [REDACTED]

100-26356-25  
Searched [REDACTED] Indexed [REDACTED]  
Serialized [REDACTED] Filed [REDACTED]

11/6/59 b7c

FBI - DETROIT

00065

438

DE 100-5549

SYNOPSIS:

Meeting of Twelve Tribes Committee at Temple 1, Detroit, Mich., 10/24/59. Background of [REDACTED]

DETAILS:

The report is dated October 24, 1959, concerning a meeting of the Twelve Tribes Committee held at MUHAMMAD's Temple #1, 11529 Linwood, Detroit, Michigan, the same date.

The various tribes met and discussed ways and means of raising funds. Inasmuch as all groups intend to keep their plans secret, no legislation was made as to the nature of the tribe meetings. [REDACTED]

[REDACTED] She reported she was one of the earliest believers and was in the temple during the days of WALLACE FARD, the alleged Messiah.

67x

[REDACTED] She came to Detroit in [REDACTED] and has been in continuous residence, she said. [REDACTED] indicated she was first a follower of MARCUS GARVEY. After he was run out of Detroit, WALLACE FARD appeared, according to her report. She claims there was once 25,000 holy names on the roll of the temple. She said the first temple was located on Hastings Street near Wilkins Street. For a while things went well, she said. She indicated the turn came when the killing occurred and the blame attributed to the Muslims.

[REDACTED] reports there were a few Muslims in Detroit prior to the teachings of WALLACE FARD. She states they were Moorish Americans, a distinct group. [REDACTED]

DE 100-5549

b7c [REDACTED] reported WALLACE FARD and ELIJAH POOLE were arrested and tried as leaders of the Muslims shortly after the slaying. FARD was told to get out of Detroit, she said. Prior to leaving FARD designated ELIJAH POOLE minister of the group. She said there had been many ministers prior to this time but they all seemed to fail. She states WALLACE FARD departed Detroit a few days later and as far as she knows he has never been seen in Detroit since. [REDACTED] says she believes FARD is alive but indicates she does not know where he is. She said she doubted if any of the Muslims know where FARD is. She strongly believes FARD was a foreigner and came to America from Saudi Arabia. She says she follows ELIJAH POOLE because she was present when WALLACE FARD designated him minister and leader of the Muslims. She says there are hundreds of old Muslims in Detroit but they do not recognize ELIJAH as the leader and, therefore, refuse to follow him.

ROSCOE MAPPS, SR., spoke to the group and suggested he had been in the presence of ELIJAH POOLE during dinner the previous day. Apparently ELIJAH sneaked in for a brief visit.

#### RECOMMENDATION

It is recommended that a copy of the above memo be disseminated to the organizational file and to the files of the above individuals who were noted by the Informant as being present at instant meeting for use and possible consideration in the next investigative report submitted in each case.

SAC, DETROIT (100-5549)

February 17, 1960

SUPERVISOR [REDACTED] *62c*

NOI  
IS - NOI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2-19-95 BY SP1 [REDACTED]

*351980*  
[REDACTED]

On February 11, 1960, Sergeant [REDACTED] *62c* SIS, MSP, East Lansing, Michigan, telephonically advised that New York State Troopers [REDACTED] and [REDACTED] were in contact with Michigan State Police and Michigan State prison officials in regard to captioned organization. The troopers had been sent to Illinois and Michigan to discuss police problems in handling members of NOI, particularly while confined to state prisons. They were also interested in information which would assist the New York Attorney General's Office in handling petitions to have their "religion" recognized by the State in order that they could hold meetings within the New York state prisons.

*62c* Troopers [REDACTED] and [REDACTED] contacted the Writer on February 12, 1960, and reiterated the above information. They also stated that, if possible, they would like to have any information which would establish the whereabouts of W.D. FARD, the originator of the NOI. The troopers advised that they realized the confidential nature of our records but requested any public source information or other items that would be of assistance to them. They were furnished with the FBI number and Detroit Police Department number of FARD inasmuch as the initial check with the Detroit Police Department had failed to reveal a police record for FARD.

It is to be noted that extensive investigation has been previously conducted without establishing the whereabouts of FARD at any time since he left Detroit in 1934.

Above for information only.

1 - 100-26356 (W.D. FARD)

(2) [REDACTED] *62c*

*100-26356-26*

SEARCHED	INDEXED
SERIALIZED	FILED
FEB 17 1960	
FBI - DETROIT	

*62c*

00068 441

12/12/57

Photograph of W. D. Ford, Detroit, Michigan

and Criminal checks on [redacted] in Detroit, Michigan

SI [redacted]  
[redacted]  
[redacted]  
[redacted]

[redacted]  
[redacted]  
[redacted]  
[redacted]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 11-13-2001 BY [redacted]

00069

442

Date Received 12/12/57

From Detroit PD  
(Name of contributor)

Detroit Mich  
(Address of contributor)

By [Redacted]  
(Name of Special Agent)

To Be Returned Yes ( )  
No (X)

**Description.**

DE  
File No. 100-26356-1A-1

1- original fingerprint set  
of Wallace Farah, wa Wallace Far  
Detroit PD # 45138  
FBI # 56062

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP128

[Redacted]  
357980

00070

443

LEAVE THIS SPACE BLANK

Name \_\_\_\_\_











Alias \_\_\_\_\_



No 45138 Colcr W Sex \_\_\_\_\_

Classification \_\_\_\_\_

Ref. \_\_\_\_\_

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-93 BY SP12 [redacted]  
351980

1.—Right Thumb 	2.—R. Index Finger 	3.—R. Middle Finger 	4.—R. Ring Finger 	5.—R. Little Finger 
6.—Left Thumb 	7.—L. Index Finger 	8.—L. Middle Finger 	9.—L. Ring Finger 	10.—L. Little Finger 

Four fingers taken simultaneously Left hand 	Amputations.....  Left Thumb   Right Thumb	Four fingers taken simultaneously Right hand 
--	--	--

Impressions taken by \_\_\_\_\_  
Classified by \_\_\_\_\_  
Verified by \_\_\_\_\_

Principal signature \_\_\_\_\_

PLEASE DO NOT FOLD THIS CARD

100-26356-17

00071 444



DEPT. OF POLICE, Detroit, Michigan



Bureau of Identification

Crime

Date of Arrest

Time

Prec. No.

Officers

Where Arrested

Residence

Associates

Age		Hair
Height		Color of Eyes
Weight		Complexion
Nationality		Teeth
Born		Upper
Build		Lower
Occupation		Chin

DETAILS OF ARREST

00072

445

Date Received 1/17/58

From Detroit PD  
(Name of contributor)

(Address of contributor)

By [Redacted]  
(Name of Special Agent)

To Be Returned Yes ( )  
No (X)

Description:

DE  
File No. 100-26356-1A-2

b7c

Photograph of W.D. Fair  
Detroit PD #45138

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 2-21-95 BY SP12 [Redacted]

351980

b7c

00073  
446



00074

447

W. H. L. M. C. 100-26356-1H-2

WALLACE FORD

Age 30; born 1947

5'6 1/2"

121

Maroon eyes

Dark complexion

slim build

black hair

Brown eyes

Detroit PD 45138

Resided - Paymore Hotel,  
Jefferson, Detroit

FBI # 50002

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP10

351980

LXC

100-26356-1H-2

00075

448

00076  
449

Date received 1/29/58

From \_\_\_\_\_  
(Name of contributor)

By \_\_\_\_\_ <sup>b2c</sup>

To Be Returned Yes ( )  
No (X)

Description:

Credit and criminal checks  
on \_\_\_\_\_ at Pontiac  
and Detroit

De 100-26356-1A-3

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2/95 BY SP12 \_\_\_\_\_ <sup>b2c</sup>

XXXXXX  
XXXXXX  
XXXXXX

**FEDERAL BUREAU OF INVESTIGATION  
FOIPA DELETED PAGE INFORMATION SHEET**

10 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

Deletions were made pursuant to the exemptions indicated below with no segregable material available for release to you.

Section 552

Section 552a

(b)(1)

(b)(7)(A)

(d)(5)

(b)(2)

(b)(7)(B)

(j)(2)

(b)(3)

(b)(7)(C)

(k)(1)

(b)(7)(D)

(k)(2)

(b)(7)(E)

(k)(3)

(b)(7)(F)

(k)(4)

(b)(4)

(b)(8)

(k)(5)

(b)(5)

(b)(9)

(k)(6)

(b)(6)

(k)(7)

Information pertained only to a third party with no reference to the subject of your request.

Information pertained only to a third party. The subject of your request is listed in the title only.

Documents originated with another Government agency(ies). These documents were referred to that agency(ies) for review and direct response to you.

Pages contain information furnished by another Government agency(ies). You will be advised by the FBI as to the releasability of this information following our consultation with the other agency(ies).

Page(s) withheld inasmuch as a final release determination has not been made. You will be advised as to the disposition at a later date.

Pages were not considered for release as they are duplicative of \_\_\_\_\_

For your information: \_\_\_\_\_

The following number is to be used for reference regarding these pages:

DE 100-26356-1A3

XXXXXX  
XXXXXX  
XXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXX  
X DELETED PAGE(S) X  
X NO DUPLICATION FEE X  
X FOR THIS PAGE X  
XXXXXXXXXXXXXXXXXXXXXXXXX

00077

451

Date received 1/29/58

From \_\_\_\_\_  
(Name of contributor)

\_\_\_\_\_  
(Address of contributor)

By \_\_\_\_\_  
(Name of Special Agent)

To Be Returned Yes ( )  
No (X)

Description.

File No. 100-26356-1A-4

b7c

Notes of SA \_\_\_\_\_  
on various interviews  
b7c

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-95 BY SP12 \_\_\_\_\_  
351980

LSC

with [redacted]  
1/22/24 [redacted]

Employed [redacted]  
DATE [redacted]

residence in Nairo - with grade education

started to join it in [redacted] Abdul  
Muhammad's background unknown.  
Died in Detroit from TB - Confined  
in Veteran's Hospital <sup>at time of</sup>  
death - was around 1938-8-96  
Faruk was <sup>never</sup> active <sup>member</sup>  
in D000 - would not let him  
in that because he was too  
revolutionary. Heard that  
he had been deported, <sup>that's first</sup>  
Recalls Takahashi too & he  
was never active in D000.  
Worked for Muhammad in spare  
time - no salary. He was  
married & his wife is dead.  
He was believed to be a veteran  
of WW I. First met M. in NYC. He  
was real dark person.  
D000 was forbidden to improve status  
of the Negro. In early 20's - approved by FBR

00078

452



1/17  
100-26356

Re: W.D. Fard

Re: [REDACTED]

Polk's Detroit Directory 1956 - neg  
" " " 1954 - neg

Bresser's X Index 1957 - neg

L7c

[REDACTED]

1/17  
100-26356

[REDACTED]

Lived on premises 24 yrs;  
never heard of any [REDACTED]

00079

45

1/23  
100-26356

att'y. V.A., Detroit

V.A. Hosp. in Dearborn opened  
in 1939 - no installation before  
that time in the area. No  
record of death of Abdul  
Muhammad in that place.  
No record in office on Abdul  
Muhammad.

1/28  
100-26356

[REDACTED]

No record of funeral or burial  
of Abdul Muhammad.

62

1/28  
100-26356

[REDACTED]

Sturtevant Funeral Home - 27400  
Record kept: (Buried him) [unclear] member  
10/29/38 - 1430 [unclear]  
Abdul Mohammed at [unclear]  
Died 10/23/38 at West Fort  
Hosp. 3840 W. Fort St. TB [unclear]

1/29  
100-26356

Record #10980  
Abdul Mohammed - 1408  
M-N - [unclear] - [unclear]  
[unclear] - [unclear] - [unclear]  
[unclear] - [unclear] - [unclear]

buried by Mr. and Mrs. Strickland, funeral home  
on Mitchell St. Campau Burial  
Detroit Memorial Cemetery (11331 Mitchell)  
Believes DooD only active in  
Detroit. Was not striving to  
overthrow or hurt the gov't  
of the U.S.

Muhammad was in US  
Veteran's Hosp. when he died.

DooD had about 200 members  
in city of Detroit - confined  
to Negro race entirely.

has no info as to F's  
present whereabouts. never saw  
him.

L75

AM's name was "F.D. Abdul"  
the Muhammad (meaning leader was  
added after his name). Wife's first  
name believed to have been Sara.

Formerly had name of [redacted]  
[redacted] & was born as such.  
Took over present name when  
he joined DooD & was given by  
AM.

at time of death AM was between  
60-70; 5'11 to 6'0; 230; dark  
complexion. No children.

Can't recall that AM died in a  
mental institution - but did die  
in some place. Found [redacted]  
lived at 4623 Hurdle with AM.  
time he went to hospital.

00081

455

STREET WORK

**Done** Locate + interview [redacted]  
(address as of 1943) (see Pgs. 2, 3)  
(Duedou negative) - [redacted] in Detroit Directory

2. Locate + interview [redacted] (see pg 4)  
[redacted]

(Off Warren on W. side)

62

- a) all info re Abdul Muhammad.
- b) show photo of [redacted] - is he identical with Muhammad?
- c) Was former [redacted] of DOOO. joined in [redacted]. Then it was under the leadership of one Muhammad who died in '35. [redacted] Muhammad took in one Satakatō Takahashi & latter tried to get former to have the organization make money. Muhammad allegedly refused this approach.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 11-25-85 BY SP6 [redacted] 3/5/98

67

100-26356

FILE REVIEWS

KC-5549-1E1 ←

1. Results on Noble D. CHIE (1913)

2. Results on Abdul Muhammad and Satakata Takahashi  
was Naka Nakane (founder of Jap. Black Dragon Society)  
"1st oppen, Nat in Detroit"

5.  
4-5  
3  
2  
1  
QUESTIONS

- a) Lived together in Detroit in early 1930's -- where
- b) Was Nakane founder of "Development of Cur Cur"
- c) Is Abdul Muhammad dead - (died in insane asylum)
- d) Could Abdul Muhammad be identical with W.D. Fad
- e) ~~Is~~ Fad one of the founders of "Development of Cur Cur"
- f) Is Nakane dead

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 12-21-95 BY SP12

351980 L2C

Date Received 1/9/58

From [Redacted]  
(Name of contributor)

Flint, Michigan  
(Address of contributor) L2C

By [Redacted]  
(Name of special agent)

To Be Returned Yes ( )  
No (X)

Description:

2 copies (autostats) of  
booklet by Edmund Doane  
Raynon entitled "The Voodoo  
Cult Among Negro Migrants  
in Detroit."

De ~~100~~  
File No. 100-26356-1A-5

3-12/58  
-cc destroyed  
for us

00084  
458

Reprinted for private circulation from  
THE AMERICAN JOURNAL OF SOCIOLOGY, Vol. XLIII, No. 6, May, 1938  
PRINTED IN THE U.S.A.

ERDMANN DOANE BEYNON

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 2/25/85 BY SP12

357980  
[Redacted]

67c

## THE VOODOO CULT AMONG NEGRO MIGRANTS IN DETROIT

ERDMANN DOANE BEYNON

### ABSTRACT

The "Nation of Islam," usually known as the "Voodoo Cult," belongs to a chain of movements arising out of the growing disillusionment and race consciousness of recent Negro migrants to northern industrial cities. The attention of the general public has been directed to sensational episodes in the history of this cult, such as the occurrence of human sacrifice, but the reorientation of the personality of its members has been ignored. The members of the cult have been isolated from the social organization of the community in which they lived, but they have maintained their functional relationship in the metropolitan economy from which they derive their means of livelihood and in which they have been able to make more satisfactory adjustments. As a result of the teaching of this cult, they have gained a new conception of themselves and regard themselves as superior, rather than inferior, to other people.

The Negro sect known to its members as the "Nation of Islam" or the "Muslims," but to the police as the Voodoo Cult,<sup>1</sup> has significance for social science research partly because of its synthesis of heterogeneous cultural elements and partly because of its unique expression of race consciousness. If the movement be viewed as the life-cycle of a cult, however, its various phases tend to show an orderly progression through which the attitudes of its devotees were molded to a common pattern. There developed among them a way of living which isolated them to a certain extent from all persons not members of their cult, even though they themselves remained scattered among an urban population of their own race and color. In their trade relations the members of this cult have continued to live, like other Negroes, within the ecological organization of the Negro community of Detroit. Their principal occupational adjustment has been factory labor, and thus the cult members have maintained a functional relationship with the metropolitan economy outside of the Negro community. At the same time, however, they

<sup>1</sup> Spelling: "Moslem"; pronounced: "Muslim." This is one of the changed pronunciations by which initiates recognize each other. The Moorish-Americans also are "Moslems," but pronounce the word as spelled.

<sup>2</sup> No effort is made in this paper to trace relationship between this cult and Voodooism in Haiti and other West Indian islands. The cult received the name "Voodoo" solely because of cases of human sacrifice.



have severed contacts with the social organization of the community in which they live, so that they have gained isolation almost as effectively as did the members of agricultural religious communities who migrated to new homes.

#### THE BEGINNING OF THE MOVEMENT

The prophet and founder of the cult made his first appearance among the Negroes of Detroit as a peddler. Like other Arab and Syrian peddlers, he went from house to house carrying his wares.

He came first to our houses selling raincoats, and then afterwards silks. In this way he could get into the people's houses, for every woman was eager to see the nice things the peddlars had for sale. He told us that the silks he carried were the same kind that our people used in their home country and that he had come from there. So we all asked him to tell us about our own country. If we asked him to eat with us, he would eat whatever we had on the table, but after the meal he began to talk: "Now don't eat this food. It is poison for you. The people in your own country do not eat it. Since they eat the right kind of food they have the best health all the time. If you would live just like the people in your home country, you would never be sick any more." So we all wanted him to tell us more about ourselves and about our home country and about how we could be free from rheumatism, aches and pains.

At the stranger's suggestion a group of people was invited to one of the houses visited by him, so that on a particular evening they all might hear the story in which all alike were so much interested. Accustomed as these people were to the cottage prayer meetings of the Negro Methodist and Baptist churches they found no difficulty in holding informal meetings in their homes.

The former peddler now assumed the role of prophet. During the early period of his ministry he used the Bible as his textbook, since it was the only religious book with which the majority of his hearers were familiar. With growing prestige over a constantly increasing group, the prophet became bolder in his denunciation of the Caucasians and began to attack the teachings of the Bible in such a way as to shock his hearers and bring them to an emotional crisis. Brother Challar Sharrieff told of the crisis through which he himself passed after hearing the prophet's message:

Sister Denke Majied, formerly, Mrs. Lawrence Adams.

The very first time I went to a meeting I heard him say: "The Bible tells you that the sun rises and sets. That is not so. The sun stands still. All your lives you have been thinking that the earth never moved. Stand and look toward the sun and know that it is the earth you are standing on which is moving." Up to that day I always went to the Baptist church. After I heard that sermon from the prophet, I was turned around completely. When I went home and heard that dinner was ready, I said: "I don't want to eat dinner. I just want to go back to the meetings." I wouldn't eat my meals but I goes back that night and I goes to every meeting after that. Just to think that the sun above me never moved at all and that the earth we are on was doing all the moving. That changed everything for me.<sup>4</sup>

The report of the prophet's message spread through the Negro community. Many of those who heard him invited their friends and relatives to come to the meetings, appealing either to their curiosity or to deeper interests. The attendance at the house meetings increased so much that the prophet was compelled to divide his hearers into several groups, the members of each of which were permitted to hear his message only at the time assigned to their group. The inconvenience was so obvious that the prophet's followers readily contributed money sufficient to hire a hall which was fitted up as the Temple.

#### THE PROPHET

Although the prophet lived in Detroit from July 4, 1930, until June 30, 1934, virtually nothing is known about him, save that he "came from the East" and that he "called" the Negroes of North America to enter the Nation of Islam. His very name is uncertain. He was known usually as Mr. Wali Farrad or Mr. W. D. Fard, though he used also the following names: Professor Ford, Mr. Farrad Mohammed, Mr. F. Mohammed Ali. One of the few survivors who heard his first addresses states that he himself said: "My name is W. D. Fard and I came from the Holy City of Mecca. More about myself I will not tell you yet, for the time has not yet come. I am your brother. You have not yet seen me in my royal robes."<sup>5</sup> Legends soon sprang up about this mysterious personality. Many members of the cult hold that the prophet was born in Mecca, the son of wealthy parents of the tribe of the Koreish, the tribe from which

<sup>4</sup> Brother Challa Sharrieff, formerly, Mr. Charles Peoples.

<sup>5</sup> Interview with Mrs. Carrie Peoples (Sister Carrie Mohammed).

Mohammed the Prophet sprang, and that he was closely related by blood to the dynasty of the Hashimide sheriffs of Mecca who became kings of the Hejaz. He is said to have been educated at a college in England,<sup>6</sup> in preparation for a diplomatic career in the service of the kingdom of the Hejaz, but to have abandoned every thing to bring "freedom, justice and equality," to "his uncle"<sup>7</sup> living "in the wilderness of North America, surrounded and robbed completely by the Cave Man."<sup>8</sup>

There has grown, however, among the members of the cult a belief that the prophet was more than man, as Brother Yussuf Mohammed claimed: "When the police asked him who he was, he said: 'I am the Supreme Ruler of the Universe.' He told those police more about himself than he would ever tell us."

#### THE NEGROES WHO HEARD THE "CALL"

Not all who attended the meetings and heard the stranger's message accepted him as a prophet. Many ridiculed his attacks against the Caucasians and were angered by his criticisms of the churches and the preachers. During the four years of his ministry, however, approximately eight thousand Negroes<sup>9</sup> in Detroit "heard the call" and became members of the Nation of Islam. Interviews with more than two hundred Moslem families showed that with less than half-a-dozen exceptions all were recent migrants from the rural South, the majority having come to Detroit from small communities in Virginia, South Carolina, Georgia, Alabama, and Mississippi. Investigations of cult members by the Wayne County Prosecutor's office also indicated the same origin. The interviews disclosed that

<sup>6</sup> Sister Carrie Mohammed and certain others claim that the prophet graduated from the University of Southern California in Los Angeles.

<sup>7</sup> Symbolized by the letters F J E on the Muslim flag hanging in the home of every cult member.

<sup>8</sup> The American Negroes—"the black men in the wilderness of North America"—are referred to symbolically in the cult ritual as "the uncle of Mr. W. D. Fard." Moslems of the East—Syrians, Turks and others—are referred to as "the second uncle of Mr. W. D. Fard."

<sup>9</sup> Prophet W. D. Fard, *Teaching for the Lost Found Nation of Islam in a Mathematical Way*, Problem No. 30.

<sup>10</sup> Estimated by officials of the cult. Detectives of the Special Investigation Squad of the Detroit Police Department estimate 5,000.

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the Moslems not only had migrated recently from the South, but also had visited their old homes in the South one or more times after their migration and before they had come into contact with the Nation of Islam. Through these visits they had become more conscious of race discrimination on the part of the Caucasians. After their brief sojourn in the North they tended to reinterpret with sinister implications incidents of race contact in the South. They began to realize that lynchings and the indignities of the Jim Crow system were perpetrated by Caucasians who worshiped the same God as they did and worshiped Him in the same way. In many of its parts the Secret Ritual of the cult reflects the aroused feelings with which these Negroes returned from their visits to the South. "Me and my people who have been lost from home for 370 years have tried this so-called mystery God for bread, clothing and a home. And we receive nothing but hard times, hunger, naked and out of doors. Also was beat and killed by the ones that advocated that kind of God."<sup>13</sup>

The illiteracy of the southern Negroes now seemed due to Caucasian "tricknology."<sup>14</sup> "Why does the devil keep our people illiterate? So that he can use them for a tool and also a slave. He keeps them blind to themselves so that he can master them."<sup>15</sup>

Awakened already to a consciousness of race discrimination, these migrants from the South came into contact with militant movements among northern Negroes. Practically none of them had been in the North prior to the collapse of the Marcus Garvey movement. A few of them had come under the influence of the Moorish-American cult which succeeded it. The effect of both these movements upon the future members of the Nation of Islam was largely indirect. Garvey taught the Negroes that their homeland was Ethiopia. The Noble Drew Ali, the prophet of the Moorish-Americans, proclaimed that these people were "descendants of Morrocans."<sup>16</sup> The newer migrants entered a social milieu in which the atmosphere was filled

<sup>13</sup> W. P. Fard, *Secret Ritual of the Nation of Islam*, Part II, sec. 11. This has been preserved as an oral tradition, memorized verbatim by the pupils at the University of Islam. Only a few manuscript copies are extant.

<sup>14</sup> A cult term pronounced "trickenology."

<sup>15</sup> Fard, *Secret Ritual*, Part I, sec. 6.

<sup>16</sup> *Koran Questions for Moorish Americans* (Chicago, 1928), p. 1, quest. 14

with questions about the origin of their people. Long before their new prophet appeared among them they were wondering who they were and whence they had come.

The migrants did not find life in the North as pleasant as they had expected it to be, when first they came to the "land of hope," as the North was known in Negro poetry and song. The depression deprived them of their means of livelihood, and they suffered their first experience of urban destitution. Though public relief came to their rescue, the attitudes shown by the welfare agents increased their hatred of the Caucasian civilization. Forced to stand waiting for hours to receive their dole, these people began to believe that race discrimination was evident in the North as well as in the South. The welfare workers—including those even of their own race—became symbolic of all that these people hated.

An Asiatic trend among Negro dole recipients of the Elmwood district, noted at the time as a passing whim, to-day came back with horror to two women welfare workers on learning that the fanatical Robert Harris had intended them for human sacrifices as infidels . . . Harris stated to the police that each of these was a "no good Christian," and that they would have been sacrificed if he knew where he could have found them.<sup>15</sup>

A further disillusionment came from their own physical discomfort resulting from life in crowded quarters in a northern city. Unaccustomed to the climate of the North, and especially to its winters, these people soon developed many bodily ailments. Their condition is described by the Prophet Fard in his teaching:

He had fever, headaches, chills, grippe, hay fever, regular fever, rheumatism, also pains in all joints. He was disturbed with foot ailment and toothaches. His pulse beat more than eighty-eight times per minute: therefore he goes to the doctor every day and gets medicine for every day in the year: one after each meal and three times a day, also one at bedtime.<sup>16</sup>

The migrants realized that they suffered much more physical pain than they had in their old homes. They connected this suffering with the civilization of the white man to whose cities they had come. Even before they met the prophet, they had begun to blame the Caucasian for their aches and pains.

<sup>15</sup> *Detroit Times*, November 22, 1932.

<sup>16</sup> *Teaching for the Lost Found Nation of Islam in a Mathematical Way*, Problem No. 6.

## THE ORGANIZED CULT

Maladjusted migrant Negroes came into contact with the prophet at the informal meetings in their own homes. With the change to temple services the movement took on a more formal character. The teaching became systematized. Membership was recognized and "registered." The movement itself became organized in a hierarchical manner.

The prophet's message was characterized by his ability to utilize to the fullest measure the environment of his followers. Their physical and economic difficulties alike were used to illustrate the new teaching. Similarly, biblical prophecies and the teaching of Marcus Garvey and Noble Drew Ali were cited as foretelling the coming of the new prophet. As additional proofs of his message, the prophet referred his followers to the writings of Judge Rutherford, of Jehovah's Witnesses, to a miscellaneous collection of books on Freemasonry and its symbolism, and to some well-known works, such as Breasted's *Conquest of Civilization* and Hendrik van Loon's *Story of Mankind*. Since many of these people were illiterate, it became necessary to organize classes in English so that they might be able to read "the proofs about themselves." They were also instructed to purchase radios in order that they might listen to the addresses of Judge Rutherford, Frank Norris, the Baptist fundamentalist, and others. The prophet explained to the people that the recommended books and addresses were symbolic and could be understood only through the interpretation which he himself would give at the temple services. The Koran itself was soon introduced as the most authoritative of all texts for the study of the new faith. The prophet, however, used only the Arabic text which he translated and explained to the believers. Here too they were completely dependent upon his interpretation.

To give more systematic character to his teaching, the prophet himself prepared certain texts which served as authoritative manuals of the religion and were memorized verbatim by all who became members of the Nation of Islam.

The prophet's teaching was in substance as follows:

The black men in North America are not Negroes, but members of the lost tribe of Shebazz, stolen by traders from the Holy City of Mecca 379 years ago.

The prophet came to America to find and to bring back to life his long lost brethren, from whom the Caucasians had taken away their language, their nation and their religion. Here in America they were living other than themselves. They must learn that they are the original people, noblest of the nations of the earth. The Caucasians are the colored people, since they have lost their original color. The original people must regain their religion, which is Islam, their language, which is Arabic, and their culture, which is astronomy and higher mathematics, especially calculus. They must live according to the law of Allah, avoiding all meat of "poison animals," hogs, ducks, geese, 'possums and catfish. They must give up completely the use of stimulants, especially liquor. They must clean themselves up—both their bodies and their houses. If in this way they obeyed Allah, he would take them back to the Paradise from which they had been stolen—the Holy City of Mecca.<sup>17</sup>

Those who accepted this teaching became new men and women, or, as the prophet expressed it, were restored to their original and true selves. As a mark of this restoration the prophet gave them back their original names which the Caucasians had taken from them. Since a sum of money—usually ten dollars—was required to secure the original name, this work must have been extremely profitable to the prophet. Each new believer wrote a separate letter asking for his original name, which the prophet was supposed to know through the Spirit of Allah within him. Examples of the changed names are:

Joseph Shepard became Jam Sharrieff  
 Lindsey Garrett became Hazziez Allah  
 Henry Wells became Anwar Pasha  
 William Blunt became Sharrieff Allah.

Apparent mistakes sometimes occurred when three or more brothers applied for new names, neglecting to mention in their letters that they were blood brothers. Thus, despite his omniscience, the prophet once gave the surnames of Sharrieff, Karriem, and Mohammed to the three Poole brothers. The prophet explained this seeming mistake as due to his divine knowledge of the different paternity of the three brothers.

<sup>17</sup> Compiled from the three texts issued by the prophet: *Teaching for the Lost Found Nation of Islam in a Mathematical Way*, consisting of 34 problems. This text was printed, but given only to registered Moslems. *Secret Ritual of the Nation of Islam*, Part I, in 14 secs.; *ibid.*, Part II, in 40 secs.

The *Secret Ritual* was, and still is, transmitted orally. The entire teaching is symbolic and can be understood only by the initiates.

The people who secured the new names value them as their greatest treasure. "I wouldn't give up my righteous name. That name is my life."<sup>18</sup> They became so ashamed of their old slave names that they considered that they could suffer no greater insult than to be addressed by the old name. They sought to live in conformity with the Law of Islam as revealed to them by the prophet, so that they might be worthy of their original names. Gluttony, drunkenness, idleness, and extra-marital sex relations, except with ministers of Islam, were prohibited completely. They bathed at least once a day and kept their houses scrupulously clean, so that they might put away all marks of the slavery from which the restoration of the original name had set them free.

The rapid increase in membership made necessary the development of a formal organization. Subsidiary organizations had been established as the need for them arose. Chief of these was the University of Islam to which the children of Moslem families were sent rather than to the public schools. Here they were taught the "knowledge of our own," rather than the "civilization of the Caucasian devils." Courses were given in "higher mathematics," astronomy, and the "general knowledge and ending of the spook civilization." That women might keep their houses clean and cook food properly, there was established the Moslem Girls' Training and General Civilization Class. Fear of trouble with the unbelievers, especially with the police, led to the founding of the Fruit of Islam—a military organization for the men who were drilled by captains and taught tactics and the use of firearms. Each of these organizations was under the control of a group of officers trained specially by the prophet for their task. Finally the entire movement was placed under a Minister of Islam and a corps of assistant ministers, all of whom had been selected and trained by the prophet. Within three years the prophet not only began the movement but organized it so well that he himself was able to recede into the background, appearing almost never to his followers during the final months of his residence in Detroit. This was undoubtedly an important factor in the cult's survival after the prophet's departure.

<sup>18</sup> Mrs. William McCoy, renamed Sister Rosa Karriem.



## SCHISMS AND PERSECUTIONS

Inherent apparently in the prophet's message were certain teachings which, from the very beginning of the movement, led to schisms within the membership of the cult and to persecution from without.

The prophet proclaimed that his followers did not belong to America. They were citizens of the Holy City of Mecca and their only allegiance was to the Moslem flag. Their children must be removed from the public schools and sent to the University of Islam. In revolt against this position, Abdul Mohammed, one of the first officers in the temple, seceded and organized a small Moslem group of his own in which the cardinal principle was loyalty to the Constitution of the United States and to its flag. The attendance officers of the Board of Education and the police attempted to break up the University of Islam and to compel the children to return to the public schools. This led to a severe riot in which the members of the cult tried to storm the police headquarters. Fearful of race riots, the judges of the recorder's court released with suspended sentence almost all of the rioters. Since that time the University of Islam has continued its classes.

More serious difficulties arose over the question of human sacrifice. The prophet's position on this question was never made clear. He taught explicitly that it was the duty of every Moslem to offer as sacrifice four Caucasian devils in order that he might return to his home in Mecca.<sup>10</sup> The prophet also taught that Allah demands obedience unto death from his followers. No Moslem dare refuse the sacrifice of himself or of his loved ones if Allah requires it. On November 21, 1932, the people of Detroit became conscious of the presence of the cult through its first widely publicized human sacrifice. A prominent member, Robert Harris, renamed Robert Kariem, erected an altar in his home at 1249 Dubois Street and invited his roomer, John J. Smith, to present himself as a human sacrifice, so that he might become, as Harris said, "the Saviour of the world." Smith agreed, and at the hour appointed for the sacrifice—9:00 A.M.—Harris plunged a knife into Smith's heart. After constant recurrences of rumors of human sacrifice or attempted sacrifice, on January 20, 1937, Verlene McQueen, renamed Verlene Ali, brother

<sup>10</sup> Fard, *Secret Rituals*, Part I, ch. 10.

of one of the assistant ministers, was arrested as he prepared for the ceremonial slaying and cooking of his wife and daughter. This sacrifice was, as he said, to have "cleansed him from all sin."

These cases of human sacrifice have directed to the cult much attention from the Police Department so that the cult has been forced to pursue many of its activities in secret. The question of sacrifice has led also to serious internal clashes. "Rebels against the Will of Allah," as they are called, have left the Temple and organized another Temple of Islam, desiring to remain within the framework of the cult but to avoid human sacrifice, the necessity of which as an expiation of sin forms one of the most hotly debated subjects among the cult members.

Persecutions and schisms alike have tended to increase the cultural isolation of the members of this group. The effect of the schisms was selective, leaving within the parent organization those who were bound together by common attitudes and common loyalties. Attacks made on the cult by the Police Department have been instigated usually by the leaders of Negro organizations. These persecutions have led naturally to a greater solidarity among the cult members and to a constantly increasing isolation of the Moslems from the other residents of the Detroit Negro community.

#### EFFORTS TO EXPLOIT THE MOVEMENT

The solidarity and cultural isolation of the Moslems have rendered ineffectual the various attempts made by interested parties to redirect the activities of the cult in order to further their own particular purposes. The first of these efforts was made by the Communists in 1932, but the cult members rebuffed their appeal. Then came Major Takahashi, a reserve Japanese officer, who sought to lead the Moslems to swear allegiance to the Mikado. Only a small minority of the members followed him into the new movement he organized—The Development of Our Own. With his deportation, this schismatic movement came to nought. An Ethiopian, Wyzewixard S. J. Challouehlicziczese, sought in June, 1934, to reorganize the movement as a means of sending financial support to Ethiopia. This too, was unsuccessful. At present the members of the cult have come under the influence of certain anti-Union inter-

ests and talk violently of the war of the C.I.O. against Allah, and the need of removing from the Planet Earth all Union organizers. While this trend seems very pronounced at present, it is unlikely to leave any permanent impression upon the movement, and still less likely to detach from the Nation of Islam any of its members.

#### ADJUSTMENTS OF CULT MEMBERS IN THE URBAN ECONOMY

At the time of their first contact with the prophet, practically all the members of the cult were recipients of public welfare, unemployed, and living in the most deteriorated areas of Negro settlement in Detroit. At the present time\* there is no known case of unemployment among these people. Practically all of them are working in the automobile and other factories. They live no longer in the slum section around Hastings Street, but rent homes in some of the best economic areas in which Negroes have settled. They tend to purchase more expensive furniture, automobiles, and clothes than do their neighbors even in these areas of higher-class residence. This improved economic adjustment is due, doubtless, partly to post-depression conditions of employment and to the increased hiring of Negroes as a result of recent labor troubles. The members of the cult, however, claim that they have secured work much more easily than have other Negroes. They offer thanks to Allah for this evidence of his favor. To some extent their claim appears to be justified, though no statistical study has yet been made of comparative unemployment of cult members and other recent Negro migrants. Through the Nation of Islam they have gained a new status and a new confidence in themselves. When they meet Caucasians, they rejoice in the knowledge that they themselves are superiors meeting members of an inferior race. Employment managers tend to accept more readily persons whose appearance gives evidence of clean living and self-reliance, than those who show the marks of debauchery, defeat, and despair.

The ascetic manner of life of the Moslems also has contributed to their economic improvement. No money whatever is spent by them on liquor, tobacco, or pork. Their one meal of the day consists al-

\* Written in August, 1937.

most entirely of vegetables and fruits. Consequently their expenditure on food is significantly smaller than is that of other Negroes in Detroit. This economy in consumption, however, is not extended to visible marks of status, such as houses, automobiles, and clothes. The prophet taught them that they are the descendants of nobles in the Holy City of Mecca. To show their escape from slavery and their restoration to their original high status, they feel obliged to live in good houses and to wear good clothes. Despite their expenditure on these items, members of the cult constantly declare that they are ashamed that they have not been able to purchase better commodities or to rent finer homes. "This furniture is the best we could afford to buy here in the wilderness of North America, where we have to live other than ourselves. When we go home to Mecca, we will be able to get really good furniture, just like all our people who live there use."

#### RELATION TO OTHER NEGRO CULTS

The story of the Nation of Islam cannot be considered as complete in itself. Militant and cultist movements among migrant Negroes in the cities of the North have formed a sort of tree. After one branch has grown, flourished, and begun to decay, another shoots up to begin over again the same cycle, though always with an increasing degree of race-consciousness and anti-Caucasian prejudice.

Out of the wreck of the Marcus Garvey movement, there sprang Phoenix-like the Moorish-American cult of which the prophet was Noble Drew Ali. After this prophet's disappearance and the stabilization of the movement as a formally organized denomination, there sprang up the Nation of Islam. Although the cultural isolation of the members of this cult has not declined during the three years of their prophet's absence, there are many evidences of the loss of militant aggressiveness which once characterized this group. The organization also is tending to become more amorphous. From among the larger group of Moslems there has sprung recently an even more militant branch than the Nation of Islam itself. This new movement, known as the Temple People, identifies the prophet, Mr. W. D. Fard, with the god Allah. To Mr. Fard alone do they offer prayer and sacrifice. Since Mr. Fard has been deified, the

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Temple People raise to the rank of prophet the former Minister of Islam, Rlijah Mohammed,<sup>21</sup> now a resident of Chicago. He is always referred to reverently as the "Prophet Elijah in Chicago." A former assistant of his, the Haitian Theodore Rozier,<sup>22</sup> has become the minister and director of the new movement.

Thus continues the chain of these movements, each running through its cycle of growth and decay and all of them interwoven as strands of a web. Fundamental to them all is the effort of migrant Negroes to secure a status satisfactory to themselves after their escape from the old southern accommodation of white and Negro.

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<sup>21</sup> His slave name was Elijah Poole. The prophet conferred on him the name of "Elijah Karriem." The Temple People claim that Mr. W. D. Fard himself changed this name later to "Elijah Mohammed" to indicate the higher status to which the minister was called. Moslems opposed to the Temple People deny this and continue to speak of "Brother Elijah Karriem."

<sup>22</sup> One of the newer converts, Brother Theodore Rozier, admits that he never saw the "Savior," Mr. W. D. Fard, and that he learned of Islam solely through his contact with the "Prophet Elijah Mohammed." Opponents of the Temple People contend that Brother Theodore Rozier is not qualified to be minister of Islam since he received the revelation "second-hand."