

SF 100-51473

67c

[REDACTED]

67c
7. hand
Penny

[REDACTED]

[REDACTED]

The following investigation, at Sacramento, California, was conducted by SA [REDACTED] 47c

On May 20, 1963, [REDACTED] State Department of Motor Vehicles, advised that she is unable to locate any automobile registered to WALLACE DODD FORD. She explained that auto registration files are purged in the Department of Motor Vehicles two years after the last registration of any particular automobile.

[REDACTED]

67c
The D
Penny

The following investigation, at Vacaville, California, was conducted by SA [REDACTED]

[REDACTED]

SF 100-51473

[REDACTED]

*b7c
Third
Party*

[REDACTED]

[REDACTED]

No further information of value was shown in this file.

No further investigation is being conducted in the San Francisco Division.

[REDACTED]

FBI

Date: 7/30/63

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL _____
(Priority or Method of Mailing)

TO : DIRECTOR, FBI (105-63642)
FROM : SAC, CHICAGO (100-33683)
SUBJECT: WALLACE DODD FORD, aka.
SM - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-21-95 BY SP16 [redacted]
351950

Re Chicago letter to Bureau 5/2/63 captioned
"NOI, IS - NOI", setting forth a lead for Los Angeles to
review records of the Los Angeles PD and Los Angeles County
Sheriff's Office regarding an EDWARD DONALDSON.

On 7/29/63 [redacted] who has furnished reliable
information in the past provided the following information
of interest in the matter of WALLACE DODD FORD the "Allah"
of the Nation of Islam (NOI):

An unidentified sister from Los Angeles and
ELIJAH MOHAMMED discussed an article which appeared in
a Los Angeles daily paper, name and date not mentioned
concerning one "FARRAT" (phonetic). MOHAMMED referred
to the article as a false report which had been published
foolishly by the Los Angeles paper. He added that the
FBI knows "FARRAT" is not in Los Angeles or they would
have given the information themselves. He referred to
a Federal prison being involved and felt that the article
referred to a movement other than the Muslims.

- 4 - Bureau (RM)
 - (1 - 25-330971) (NOI)
- 3 - Los Angeles (100-4805)
 - (1 - 105-2604) (NOI)
- 3 - Chicago (100-33683)
 - (1 - 100-35635 Sub B)
 - (1 - 100-6989) (ELIJAH MOHAMMED)

[redacted] (10)

100-33683-92
[Handwritten signatures and initials]

Approved: [Signature] Special Agent in Charge

Searched _____
Filed _____
Sent _____ M Per _____

00236 710

Subsequently on the same date a female by the name of RA--- SIMMONS of the "California Eagle" and ELIJAH MOHAMMED discussed a story which had appeared in the Hearst Newspapers regarding the founder of the Muslims. Their conversation is set forth verbatim as follows:

"E. It is not the picture of Mr. Farard Mohammed.

R. It is not.

E. It is not, I know the other person well, and it is not his age.

R. Not his age. How old is he?

E. It is not Farard Mohammed. He is 86 years old and he was born in the city of Mecca and he is an Arab. This is not an Arab and he speaks 16 different languages.

R. Then the whole story is false.

E. It is completely false.

R. Speaks how many languages.

E. 16 and writes 10.

R. Speaks 16 and writes 10 and you say the story is entirely false.

E. Completely false. We didn't mention of its libel when we give \$100,000 to prove them a liar. To put such a false statement in this paper they can not do it. We will give them a \$100,000 to prove it.

R. To prove it.

E. To prove this man is Mr. Farard Mohammed. Farard Mohammed is an Arab.

R. Do you have a picture of him.

E. I certainly do. I have lots of them.

CG 100-33683

R. Could I get one from Minister John.

E. Ah, I could send him one if he does not have one.

R. Think that he has one. If he has one, I could get it from him and you would release it.

E. Yes madam. And I also was with Mr. Farard Mohammed for three years and was with him when he was arrested in Detroit, Michigan, there.

R. Good.

E. Not for no such thing as no murder, they arrested him there because he was teaching us. By the teachings and not for no murder or nothing like that.

R. Was he ever in Los Angeles.

E. Pardon me.

R. Was he ever in Los Angeles?

E. I don't know.

R. The story says that he was here and had a son, do you know.

E. He was not married.

R. Was not married.

E. No, he was not married.

R. Has he ever communicated with you since the early days in the thirties.

E. Since the early days in the thirties.

R. Has he communicated with you since then.

E. Yes.

R. How often.

E. How often. Oh I-I-I don't know, well--

R. Has he appeared in person.

E. No, no.

R. How does he communicate with you?

E. Well, he communicates with me just like I am talking with you. I hear him in my ears, just like I am listening to you.

R. I see.

E. I know him perfectly well and we have pictures of him and if they want to prove this why don't they write and get his picture from the Detroit police Court there or send for it from Washington. And also ask him if that was the man, that they have in their paper today. I don't see why the Federal Government would not have told us time again. We are telling them almost daily who he is. They don't throw stuff as that in our face. This is all just propoganda to try to prevent the so-called American Negro from accepting Islam. That is all it is for as far as I can see.

R. Uh huh. Are you going to sue them.

E. Well, I am not saying.

R. Uh huh. Did Mr. Mohammed ever go to New Zealand or come from New Zealand.

E. Never heard nothing about that. He was an Arab and he came from Mecca. I think the California University, I do remember him saying, well that was about forty years ago I guess now, that he went to the California University out there.

R. Uh huh. That was forty years ago.

E. Forty years ago now, I think or more.

R. Do you know where he is now.

E. Well ah-I would not say if I actually knew.

R. You have not seen him since the thirties have you?

E. Ah the-not since the thirties, not since thirty four, personal.

R. When did you hear from him last?

E. Such times a-a-maybe about-a-a-a few days ago.

R. A few days ago. Did he give you advise.

E. I have communication, like I told you.

R. Uh huh. Did he give you advise on the present struggle in this country?

E. Well-a-ah-a well a-that is well no.

R. Does he give you guidance?

E. He has certainly done that and continue to do so.

R. Does he come to you when you are asleep.

E. No.

R. No, while you are awake.

E. That is right.

R. Did you say that you are offering \$100,000.

E. To prove that -- that this New Zealand ---

R. If they can prove this man is Mr. Mohammed.

E. Mr. Farard Mohammed, that we are following.

R. I see. Okay.

E. I would like to have them to ask do we know anything about D. This is all a lot of propaganda and it is not worth our time to even fool with it. Because I think that the Federal Government would certainly like to know it themselves, if that we the man.

CG 100-33683

- R. Okay, thank you very much.
- E. You are perfectly welcome, goodbye.
- R. Goodbye. Thank you."

Los Angeles is requested if not already done so to provide the Bureau and Chicago with newspaper clippings of the original articles appearing in the Hearst Newspapers in this matter. Los Angeles should also alert NOI informants for any pertinent information regarding these articles which might have been discussed at the NOI Temple or by individual members.

FBI

Date: 7/31/63

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL _____
(Priority or Method of Mailing)

TO : DIRECTOR, FBI (105-63642)

FROM : SAC, CHICAGO (100-33683)

SUBJECT: WALLACE DODD FORD, aka
SM - NOI

Re Chicago airtel dated 7/30/63.

On 7/30/63 [redacted] ⁶², who has furnished reliable information in the past, provided the following additional information regarding an article appearing in a Los Angeles paper concerning the subject:

ELIJAH MUHAMMAD, in a discussion with Brother Secretary (JOHN ALI), refers to a call from a Los Angeles paper and instructed the Secretary to see about getting a good lawyer who is "one hundred per cent for us" to sue the paper and prove their story. The discussion between the Secretary and MUHAMMAD indicated that ELIJAH was quite riled up about the story and of implications which he stated had the purpose of stopping the black man from believing in Islam.

The above is furnished as additional information for Los Angeles and the Bureau supplemental to the information contained in referenced airtel.

- 4 - Bureau (RM)
 - 1 - 25-330971 (NOI)
- 3 - Los Angeles (RM) (100-4805)
 - 1 - 100-2604 (NOI)
- ⑤ - Chicago
 - 1 - 100-6989 (ELIJAH MUHAMMAD)
 - 1 - [redacted] ⁶²
 - 1 - 100-35635 (NOI)
 - 1 - 100-35635 (SUB B)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 6/28/95 BY SP12

35798

62

10/11/92
92
93

90
92
93
90
92
93

Searched
Serialized
Indexed
Filed

100-33683

Approved: _____
Special Agent in Charge

Sent _____ M Per _____

00242 7

DIRECTOR, FBI (25-130971)

8/29/63

SAC, LOS ANGELES (105-2604)(RUC) P

NATION OF ISRAEL
IS - MEX

Re Chicago letter to the Bureau dated 5/2/63.

[REDACTED]

[REDACTED]

WC
7 hand
Pamela

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-21-95 BY SP128

357980

- 3-Bureau (REGISTERED)
(1- 105-6362)(WALLACE BOB FORD)
- 1-Chicago (100-3363- sub B)(REGISTERED)
(1- 100-3363)(WALLACE BOB FORD)
- 3-SAN FRANCISCO (100-21473)(REGISTERED)
(1- 100-43165)
- 2-Los Angeles (105-2604)
(1- 105-4805)

KHE:mp
(11)

100-33603-94

SEARCHED	[REDACTED]
SERIALIZED	[REDACTED]
AUG 31 1963	
FBI - [REDACTED]	

62r

[REDACTED]

00243 717

LA 105-2604

62
DONALDSON was arrested by the LAPD with co-defendant, WALLIS B. FORD, on 2/15/26. DONALDSON's address was set forth as 722 West 3rd Street, Los Angeles, and he was described as a 26 year old Indian. Both were charged with violation of the State Poison Act (offering for sale) and they were sentenced to 6 months to 6 years at San Quentin on 5/22/26.

A copy of the fingerprint card maintained by the LAPD was received and it has been exhibited in Los Angeles file 105-2604. It is not deemed necessary to forward this copy to the FBI Identification Division since the San Francisco office, by letter dated 6/17/63 to the Bureau, enclosed 2 copies of fingerprints of DONALDSON which were obtained from the San Francisco Police Department. It is also noted that the Bureau letter dated 7/12/29, to the Warden of Folsom Prison, refers to fingerprints submitted by him for DONALDSON.

62
GSLA 1154-S (Anti-Subversive Detail, LAPD), on 3/14/63, made available the following report:

*FORD, Wallace B.
aka FORD, Wally
FORD, Wally
FARRAD, Wally
FARAD, The Messenger
FORD, Raymond
The Honorable W. B. FORD
DOND, Ford

*Description:

*Male Caucasian of Irish extraction, DOB February 25, 1891 in New Zealand, 5'7", 150 lbs., black hair and brown eyes.

*Allegations

LA 105-2684

"Subject is the FAYD MUHAMMAD who allegedly appeared to ELIJAH POOLE (Muhammad), the leader of the Nation of Islam in 1950. ELIJAH POOLE has been quoted as saying that FAYD MUHAMMAD came directly from Allah to touch him (Elijah). ELIJAH further stated that FAYD has returned to Mecca.

"Information from Los Angeles City Health Dept., Bureau of Vital Statistics:

"Name of child - WALLACE BOND FOND, born September 1, 1940 in the City and County of Los Angeles, Calif. at McDonald Sanitarium, 1521 So. Park St., Los Angeles. Local Registrar's # 7850. Father - WALLACE FOND, 247 So. Flower St. in Los Angeles, white, age 26, born in New Zealand, occupation keeps restaurant. Mother - BAKEL BANTON, 247 So. Flower St., Los Angeles, white, age 25, born in New York, occupation, none.

"On July 1, 1940, BAKEL FOND SWILKINER petitioned to the Department of Public Health to change the name of her son, WALLACE BOND FOND, to WALLACE HAI FOND, and also changed the occupation from none to housewife. This affidavit was also signed by CLIFFORD SWILKINER of 476 1/2 St., Los Angeles.

"Information from Los Angeles Police Dept., Criminal Records:

"WALLY B. FOND, LA # 16448, CII # 1787904, FBI # 96062, San Quentin Prison # 42314.

"Subject was first arrested on November 17, 1918 for assault with a deadly weapon. Subject was alleged to have assaulted F. V. GILLIAND of Santa Barbara, Calif., with a pistol and then struck him with his fists. This took place in a restaurant at 623 E. 3rd St., Los Angeles, which was owned and operated by MR. FOND.

"Note: There is a F.V. Gilliland in the Ventura County telephone directory who resides at 721 Vista Del Rincon in Ventura, Calif. Phone Number, Miller 19545. For further information, see arrest reports of subject.

4

00246

7

LA 105-2604

*On January 20, 1926, subject was arrested for Wright Act possession. (Possession of an alcoholic beverage under the Volstead Act).

*On February 15, 1926, subject was arrested for the State Poison Act, a felony. Location of arrest was 3rd St. and Freeman Place in Los Angeles. At the time of his arrest subject gave his residence address as 722 W. 3rd St., Los Angeles. At this time of arrest, subject stated that his race was Hawaiian and that he was born in Portland, Oregon. Subject was convicted of this offense and sentenced to 0-6 years at San Quentin. Subject served approximately 2 years prior to his release.

620

*Information from [REDACTED] (It is requested that this information remain CONFIDENTIAL.)

*The name WALLACE D. PAHD and his various aliases were checked with the Michigan Police Headquarters and identification bureau. It was noted that he was arrested on 5/15/33 by the Detroit P.D. and charged with investigation of disorderly person. PAHD at that time gave his age as 33 and his color as white. The name on the arrest report is WALLACE D. PARRAD. He gave his address as the TRAYNOR HOTEL, Detroit, Michigan. On May 26, 1933, he was discharged by the superintendent of police at the request of Lieutenant Hoffman of the detective bureau.

*Information from Los Angeles County, Files of the Superior Court:

*File #27328 and 27329

*Defendants WALLY D. PAHD and EDWARD DONALDSON charged with violation of the State Poison Act (three counts). Count 1 - Defendant had in his possession a preparation of morphine containing more than one quarter grain of morphine to the avoirdupois ounce. Count 2 - on or about the 14th of February, 1926, he had in his possession a preparation of heroine containing more than one eighth grain of heroine to the avoirdupois ounce. Count 3 - on or about the 14th of

-5-

00247

721

LA 205-2604

February, 1926, defendant had in his possession a preparation of cocaine containing more than one quarter grain of cocaine to the Swedish case.

"On the hearing of this act, the following facts appeared in evidence:

"A man by the name of DONALDSON (co-defendant) negotiated with a police officer (without the knowledge of the latter's official position) for the sale to him of certain narcotics. At that time, DONALDSON stated to the police officer that the narcotics which he proposed to sell, were in the possession of FORD. Thereafter, DONALDSON and FORD met the police officer for the purpose of concluding the proposed sale, at which time, after the arrangements for the sale had been fully discussed between the parties, FORD discovered that his prospective customer was a police officer who subsequently arrested both FORD and DONALDSON.

"About three hours later, the police officer and two others visited a certain restaurant owned and operated by FORD. In the rear of the restaurant, a package sealed in a newspaper which contained numerous bottles and vials of narcotics, was found. Before the package was opened, FORD stated that it was 'a bundle of old laundry'. Afterward he admitted to the officers that it was the stuff that he wished to sell.

"Subject was found guilty by a jury on May 14, 1926 and was sentenced to San Quentin as prescribed by law. He was received at San Quentin on June 12, 1926. The sentence was set at four years by the State Board of Prison Directors. Subject was released from custody on May 27, 1930.

"Interview with MRS. HAZEL SWILSTEIN, conducted on February 7, 1953 at approximately 10:00 A.M.:

"MRS. SWILSTEIN stated that she and FORD met in Los Angeles, Calif. in the early 1920's. She stated that they

LA 105-2504

lived together for approximately 3 years but were never married. She said that he was very definitely a Caucasian. She first met him at his restaurant which was located at 803 N. 3rd St. She said that during the time they were living together she had occasion to read correspondence which was sent to him in the name of FRED BOND at 803 N. 3rd St. In this correspondence there was a mention of a marriage in Portland, Oregon and of a son which was the result of this marriage. When FRED was arrested, Mrs. SWELSHNER met EARL OSBORNE and later married him in Santa Ana, California. MR. OSBORNE died six months later. Mrs. SWELSHNER met CLIFFORD SWELSHNER in Los Angeles in the late 1920's when they were both working for the same company. She later went with him to New York and married him on September 18, 1930 in Erie, Pennsylvania.

*Information from Portland, Oregon Police Dept., dated September 11, 1952:

*Portland Oregon Police Department was unable to locate any public records concerning WALLACE B. BOND although they were able to locate the record of marriage between FRED BOND and FRANK ALLAN on May 5, 1914. The witnesses to this marriage were J. D. HENNESSY and MARY E. HENNESSY. That department states that a thorough investigation was conducted and no further information was found on subject, his wife, births of any children or a record of any witnesses to this marriage.

*Information from Source [REDACTED] ⁶²₆₃

*CLIFFORD G. SWELSHNER and MABEL E. SWELSHNER, 4776 1st St., Los Angeles. News item - "Funeral services for MR. CLIFFORD G. SWELSHNER, age 70, at 10:00 A.M., Thursday, in the Little Church of the Flowers - - - born in Bloomington, Illinois, MR. SWELSHNER was playground director for the City of Los Angeles Recreation and Parks Department for 14 years. He was a veteran of World War I and had resided in the city for 45 years. He died Sunday at Santa Anita Veterans Hospital."

LA 105-2604

"4/12/56, CLIFFORD EVELKINER, SS # 500-14-2760, was born, receiving government pension of \$70.75 a month, receives city pension of \$83 a month, received a Social Security Pension of \$13 a month, was a 1950 Doctor, Chief.

"Information from Los Angeles City Civil Service Commission, Department of Public and Recreation:

"CLIFFORD G. EVELKINER, born in Bloomington, Ill., on 6/20/1894, was hired by the Department on 8/3/38 as a gardener and caretaker, Maintenance badge # 88. On 12/31/52, he received a disability pension of 75%. His death certificate shows his name as CLIFFORD OLIVER EVELKINER, deceased 2/10/61 at 4:10 A.M. from lung cancer.

"Information from Police Headquarters, Wellington, New Zealand:

"An investigation was conducted by the above source and a search was conducted for WALLACE FORD giving the above aliases. In a letter received December 28, 1952 from that Department, they state that there are very few Fords in New Zealand using the name of FORD. An inquiry was made of those families and no one of the above name or description was found. The above source could furnish no further information on the subject.

"Information from magazine article, THE AMERICAN JOURNAL OF SOCIOLOGY, Vol. XLIII, No. 6, May, 1938, pp 894-907, 'The Venice Suit among Negro Migrants in Detroit' by MARGARET BOASE BIRCH.

"Page 896, 'The Prophet (FORD, Wallace B.)... the prophet lived in Detroit from July 4, 1920 until June 10, 1924...' His very name is uncertain. He was known usually as Mr. WALL FORD or Mr. W. B. FORD, although he used the following names: PROFESSOR FORD, MR. FORD MICHIGAN, MR. F. MICHIGAN ALL. One of the few survivors who heard his first addresses stated that he himself said, 'My name is W. B. FORD and I came from the holy city of Mecca.'

LA 105-2604

"(Page 895). "The Prophet and founder of the cult made his first appearance among the Negroes of Detroit as a peddler. He first came to our houses selling raincoats and then afterwards silks. This way he could get into the people's houses for every woman was eager to see the nice things the peddlers had for sale. ...we asked him to talk us about our own country. If we ask him to eat with us he would eat whatever we had on the table but after the meal he began to talk: 'How don't eat this food. It's poison for you. The people in your own country do not eat it. Since they eat the right kind of foods they have the best of health at all time. If you would live just like the people in your home country, you would never be sick any more.'"

CSLA 3184-S also made available arrest reports on 8/23/63, for the three LAPD arrests recited in his above report. The report for the 11/17/18 arrest for assault states that witnesses E. A. BENNETT and GILLIBRAND went into the restaurant at 803 West 3rd Street and ordered a steak and the cook (MR. FORD) (booked as WALLIE FORD) told them they would have to put up a \$2.00 deposit before he would put the steak on. This started an argument and FORD pulled a gun on them. He finally put the gun away and came out from behind the counter and made a swing at GILLIBRAND. He dodged the blow and backed out on the sidewalk and just as he got to the curb FORD struck at him again; this time GILLIBRAND slipped off the curb and struck his head on the curb. FORD jumped astride him and grabbed him by the throat and beat his head on the street. Officers went to the restaurant to locate FORD but he had gone and they could not locate his home address. WALLIE FORD was subsequently arrested at 212 South Bushnell Street, Los Angeles, and released because the complaining witness would not prosecute.

The report of the 1/20/26 arrest shows he was arrested at 803 West 3rd Street, Los Angeles. An officer went to that address as he had received information that bootlegging was going on in a restaurant there. He told WALLIE B. FORD he wanted to buy some liquor and FORD telephoned an order of 8 pints. FORD was arrested following a sale. The identification sheet dated 1/20/26, contains the following information:

→

00251 725

LA 105-2604

Name: WALLIE B. FORD
Address: 803 West 3rd Street,
Los Angeles, California

Offense: U.A.P. (male)
Occupation: Cook
Time in county: 15 years
Time in state: 15 years
Time in U.S.A.: 30 years
Citizen: Yes
Hair: Black
Eyes: Brown
Height: 5' 7"
Weight: 150 lbs.
Sex: Male
Build: Medium
Teeth: Good
Race: White
Native: Oregon
Descent: American
Marital Status: Married
Marks: No marks, scars, or
amputations visible

Age: 30 years.

The arrest report dated 2/15/26 contains the following information:

Name: WALLIE B. FORD
Address: 847 South Flower Street,
Los Angeles, California

Time in county: 16 years
Time in state: 16 years
Time in U.S.A.: 30 years
Citizen: Yes
Hair: Black
Eyes: Brown
Height: 5' 7"
Weight: 150 lbs.
Sex: Male
Build: Medium
Teeth: Good
Complexion: Dark

LA 103-2604

Age: 30 years
Race: Hawaiian
Native: Oregon
Suspect: Hawaiian

62
GCLA 103-2604-S also made available the reply to a letter dated 7/27/62 which was directed to the Chief Commissioner, State Police, Wellington, New Zealand. The Commissioner wrote on 12/7/62 that all possible inquiries had been made in New Zealand to obtain information on WALLIS B. FORD or PARAD, that the inquiries had not been successful, and that he was attaching the report of Detective [redacted]. The report by [redacted] reads as follows:

*To: The Chief Detective,
C.I. Branch, Wellington

*Subject: Wallis B. FORD, & Wallis FORD,
& Wallace PARAD - alleged to have
been born in New Zealand on the
25.2.1931; interview requested
by the Department of Police, Los
Angeles, U.S.A., concerning FORD's
association with a Negro Hate-Group
known as the MUSLIMS OF ISLAM.

"I have to report that this file deals with correspondence received at the Commissioner's Office on the 2nd August, 1962, from the Intelligence Division of the Department of Police, LOS ANGELES, requesting that inquiries be made in New Zealand with a view to locating and interviewing a 'man' known as Wallis B. FORD, alias Wallis FORD, alias Wallace PARAD in connection with his alleged association with a Negro Hate-Group known in the United States of America as the MUSLIMS OF ISLAM. Attached to the correspondence in question is a photostat copy of FORD's fingerprints; his 'criminal history' in the United States of America; and a photograph which was apparently taken in Los Angeles in 1951. There was no detailed description of this man supplied.

LA 105-0604

"It is revealed in the 'file' that Willie B. FORD founded the Negro Hate-Group in Detroit in 1930; that he married a Hazel BARTON in Los Angeles in 1927 but that they were later divorced. Hazel BARTON was recently interviewed in Los Angeles and she claimed to the authorities that Willie B. FORD was born in New Zealand on the 25th, February, 1891, and that his ancestors were Maori. She also claimed that she last heard of FORD in 1934 when he apparently left Detroit and intimated that he intended returning to New Zealand.

"There is 'no-record' of FORD at the Criminal Registration Section, Headquarters, according to Temp. Det. Sgt. LISSETTE; and similarly at 'Information Section'.

"Inquiries were also made at the office of the Registrar of Births, Deaths and Marriages, as outlined in my attached report dated 5th, September, 1962, with the result that no definite information was elicited which would confirm that this man was in fact born in New Zealand, or that he may have died in New Zealand after 1934. It is explained however, that FORD could have been born in New Zealand as alleged and the birth not registered, because complete registration of Maori or part Maori births was not commenced until 1951. Another alternative of course is that FORD or PARAD is not his correct name, and I should think that this would be very likely.

"Other inquiries were made through the records of various Passport Offices; the Social Security and Inland Revenue Departments, etc., without avail. A point of note arising here is that FORD or PARAD, if born in New Zealand in 1891, and still living here, would be in receipt of the Age Benefit from the Social Security Department, and the fact that they have no record of such a person indicates that he is not a New Zealander, or that his correct name is not known.

"In the course of these inquiries I spoke to a number of men in Wellington concerned with Maori affairs and welfare. One such person - a Mr. Steve WALKER, of PUKI informed me of the fact that it is most unusual to discover a

LA 105-2604

62
According to GSA 1104-2, the Intelligence Division of the San Francisco Police Department interviewed [REDACTED] however, he was gravely ill, and that department failed to develop any pertinent information. It indicated that it intended to recontact [REDACTED], however, the informant has not heard from that department.

Since the results of the submission of fingerprints to the Identification Division are not known to the Los Angeles office, and it is not known what action has been taken on the information in San Francisco letter dated 6/17/63 indicating DONALDSON was born in San Diego and lived his entire life there, leads to locate DONALDSON are being left to the discretion of the office of origin.

LEAD:

SAN FRANCISCO

67c
AT SAN FRANCISCO, CALIFORNIA: Contact the Intelligence Division, San Francisco Police Department to ascertain the results of their interview with [REDACTED]

Also, consider interviewing [REDACTED] to determine the customs of the Harris regarding their names and relate the various names used by FORD in order that he may make suggestion regarding FORD's background.

00256

730

DIRECTOR, FBI (25-330971)

9/10/63

SAC, SAN FRANCISCO (100-51473) (P)

NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/19/85 BY SP1a [redacted] 351980-

Re Los Angeles letter to Director, 8/29/63.

42c

Relet requested San Francisco to contact the Intelligence Unit, San Francisco Police Department, for results of their interview with [redacted] concerning his knowledge of WALLACE D. FORD, aka., founder of the NOI, and also to consider an interview with [redacted] by this office.

42x

It is apparent that the records of CELA 3104-S are in error, inasmuch as inquiry at the Intelligence Unit, San Francisco Police Department, on 9/6/63 reflects this agency has never interviewed [redacted] supra.

42c

On 9/6/63, [redacted] advised that the Intelligence Unit, Oakland Police Department, at the request of the Los Angeles Police Department, Intelligence Unit, made inquiry of [redacted] in late 1962 relative to any knowledge of WALTER D. FORD, aka. at Wellington, New Zealand. Questioning of [redacted] was limited, due to illness and advanced age, and met with negative results.

42x

The source reported that the Intelligence Unit, Oakland Police Department, recontacted [redacted] on 9/6/63 and interviewed him extensively regarding FORD. A photograph of FORD was displayed to [redacted] who advised that he is unable to furnish any information of value to this investigation. He was unable to identify the person in the photograph and stated the only FORD family ever known to him in

- 3 - Bureau (REG.)
 - (1 - 105-63642) (W.D. FORD)
 - ① - Chicago (100-35635) (REG.)
 - ① - 100-33683) (W.D. FORD)
- 2 - Los Angeles (105-2604) (INFO) (REG.)
 - (1 - 105-4805) (W.D. FORD) INFO)
- 2 - San Francisco (100-51473)
 - (1 - 100-43165) (W.D. FORD)

100-51473-9
SEARCHED INDEXED
SERIALIZED FILED
SEP 10 1963

[redacted]

FMC/af
(10)

00257

73

SF 100-51472
TMC/af

67c New Zealand was comprised of two cousins of his, TAU FORD, who died in 1918, and his sister, LENNIE FORD, who is also deceased. As far as [redacted] remembers, TAU FORD never married and had children and although LENNIE FORD married, he cannot recall her married name. [redacted] advised that he is not able to offer any suggestions relative to tracing FORD's presence and activity in New Zealand.

67c 62 [redacted] reported that the results of the re-contact with [redacted] will be furnished to the proper officials at the Los Angeles Police Department.

67c In view of the above, San Francisco feels that an interview with [redacted] would develop no new information regarding FORD and, therefore, will not approach him.

No further action is being taken in this regard at San Francisco.

DIRECTOR, FBI (25-330971)

10/18/63

MP

SAC, CHICAGO (100-35635-Sub B)

NATION OF ISLAM
IS - NOI

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

351980

62

Re Chicago letter to Director 2/19/63; Bulet to Chicago 3/12/63; Chicago letter to Director 5/2/63, copies to Los Angeles and San Francisco; Los Angeles letter to the Director 8/29/63, copies to San Francisco and Chicago; San Francisco letters to Director 6/17/63 and 9/10/63, copies to Los Angeles and Chicago.

For the information of the San Diego Office, the following resume of this matter is being set forth.

Re Chicago letter to the Bureau dated 2/19/63 pointed out to the Bureau that WALLACE DODD FORD, or ALLAH, as he is known in the NOI, was last seen in about September of 1933; that FORD's common-law wife, upon interview by Bureau Agents, stated she had last seen him in the summer of 1932 or 1933, at which time he told her he was going to return to New Zealand. Chicago pointed out that all logical leads within the United States had been covered but that leads attempting to locate FORD in New Zealand had not been covered.

Re Bureau letter to Chicago dated 3/12/63 suggested action be taken to locate EDWARD DONALDSON, Folsom Prison Number 15808, who was arrested with FORD in 1936. The Bureau pointed out that DONALDSON was a business associate of FORD. The Bureau suggested any other logical leads should be set out.

Re Chicago letter to the Bureau dated 5/2/63 set out leads for Los Angeles to review records at the Los Angeles Police Department and the Los Angeles Sheriff's Office in an effort to obtain a fingerprint card for DONALDSON and to also attempt to locate him for an interview in an effort to locate FORD. Bulet also requested San Francisco to review the Folsom

- 3 - Bureau (REGISTERED)
 - (1 - 105-63542) (WALLACE DODD FORD)
- 3 - San Diego (Encl. 2) (REGISTERED)
 - (1 - 100-) (WALLACE DODD FORD)
- 2 - Chicago
 - (1 - 100-33633) (WALLACE DODD FORD)

JRS:mks
(8)

96

Handwritten notes and signatures:
 [Signature]
 100-33633-26
 [Signature]

Searched _____
 Serialized _____
 Indexed _____
 Filed _____

00259 - 73

CG 100-35635 Sub B

Prison and the San Francisco Police Department records for the same reason as regards DONALDSON and to also review automobile registrations to determine if FORD registered a car in California during the years 1932-1935, it being noted FORD was driving a car in California in either 1932 or 1933.

Re San Francisco letter to the Director of 6/17/63, a copy of which is being enclosed herewith for San Diego, sets forth information regarding arrests of EDWARD DONALDSON. The letter noted that the Folsom Prison file revealed DONALDSON was born and lived his entire life at San Diego, California; that he was discharged from Folsom Prison on 9/7/34. San Francisco also advised that California Motor Vehicle registrations were negative as regards FORD. The letter also enclosed fingerprint cards on DONALDSON to the Bureau.

Re Los Angeles letter to the Bureau dated 8/29/63, a copy of which is being forwarded to San Diego, also set forth arrest and background data re DONALDSON, aka EDWARD DONALSON, EDWARD MANN, EDWARD MMAN. This letter also reflects that the Los Angeles Police Department caused an investigation on FORD to be conducted in New Zealand and nothing of pertinence was gained. Set forth below is descriptive data re WALLACE DODD FORD:

He has utilized, or has been referred to, by the following names: FRED DODD, WALLACE DON FORD, WALLIE D. FORD, W. D. FARD, WALI FARRAD, WALLACE PARAD, W. D. FERAUD, WALEI FORD, F. MOHAMMED-ALI, FARRAD MOHAMMAD, MOHAMMED ALI, "ALLAH," "The Great Mahdi." Officers should also be aware MOHAMMED is also spelled MUHAMMAD. Based on information available, FORD is described as follows:

Birth	2/25/91 at Portland, Oregon, or New Zealand; 2/25/77, Mecca, according to NOI teachings
Race	White
Height	5'6 3/8" - 5' 8"
Weight	133 to 140 lbs.
Complexion	Dark, swarthy
Eyes	Maroon, black
Hair	Black
Build	Slender
Characteristic	Beautiful even teeth; straight nose

CG 100-35638 Sub B

The San Diego Office is requested to review indices, credit, criminal and other appropriate records in an effort to locate EDWARD DONALDSON, aka EDWARD DONALSON, EDWARD MANN, EDWARD NNAN. It is noted he was last heard of in September, 1934, and prior to that time had resided all his life in San Diego.

San Diego is also requested to interview DONALDSON, if located, regarding the location of WALLIE D. FORD, his co-defendant on 2/15/28 in Los Angeles, California (See page three of Los Angeles letter to Bureau dated 8/29/63). It is noted WALLIE D. FORD and his partner, EDWARD DONALDSON, were arrested in Los Angeles on 2/15/28 on charges of violation of the State Poison Act. Apparently the two men operated a cafe in Los Angeles at that time.

San Diego is further requested to search its indices regarding WALLACE DODD FORD and aliases used by him as set forth above. It is also requested appropriate credit and criminal checks be made.

This is being requested as FORD was last seen in 1932 or 1933 and DONALDSON was released from prison in September, 1934. The possibility exists DONALDSON returned to San Diego and the possibility also exists that FORD may have gone to San Diego in 1932 or 1933 or at a later date.

The Bureau's attention is directed to the fact that Chicago originally intended to set out a lead for New Zealand authorities in an effort to locate ALLAN. It is noted that referenced Los Angeles letter of 8/29/63 reflected the Los Angeles Police Department had already conducted this lead with the New Zealand authorities.

As noted above, all leads outstanding in this matter, other than the ones being set forth for San Diego, have been covered. There appears to be no need to set out further leads for the New Zealand authorities. It appears now that the only logical leads are ones to attempt to locate and interview DONALDSON. Upon the results of the San Diego investigation, Chicago will, if the results offer no logical leads, recommend no further investigative activity in this matter.

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, CHICAGO (100-35635 Sub B)

DATE: 11/13/63

[Handwritten signature]

FROM : SAC, SAN DIEGO (105-2018) (P)

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

SUBJECT: NATION OF ISLAM
IS - NOI

Re Chicago letter to Bureau dated 10/18/63.

San Diego Office indices were checked against the names EDWARD DONALDSON and WALLACE DODD FORD with all known aliases for both individuals and no pertinent information was located.

WC

On 10/23/63 SA [redacted] checked records of the Merchants Credit Association of San Diego against the names and all known aliases of both FORD and DONALDSON with negative results. On the same date SA [redacted] checked records of the San Diego Police Department and San Diego County Sheriff's Office against the names and all known aliases without developing any pertinent information.

On 10/31/63 [redacted] Bureau of Births and Deaths of the Department of Health, San Diego County, Civic Center, San Diego, checked both birth and death records against the names of DONALDSON and FORD with all known aliases of both men with negative results.

The following informants, all reliable, conversant with matters relating to minority groups in the San Diego area were contacted by SA [redacted] on the dates indicated but were unable to furnish any information regarding FORD and DONALDSON:

- 10/28/63
- 10/30/63
- 10/31/63
- 10/31/63

[redacted] *WC*

- 2 - Chicago (REGISTERED)
- 2 - San Diego

[redacted] *WC*

100-35635-42
[redacted] *WC*

100-33053-97
100-35635 Sub B

SEARCHED [redacted]
SERIALIZED [redacted]
NOV 19 1963

[redacted]

SD 105-2018

675
Detective [REDACTED] San Diego Police Department, who is a lifetime resident of San Diego and is thoroughly familiar with the Logan Heights section of San Diego which is predominantly populated with minority groups, was contacted on 10/23/63 and again on 10/28/63 and advised that he had not been able to determine any information concerning DONALDSON or FORD.

[REDACTED] Intelligence Unit, San Diego Police Department, checked the indices of the Intelligence Unit with negative results and advised that that unit had no pertinent information on either FORD or DONALDSON.

No further investigation regarding FORD or DONALDSON is contemplated by the San Diego Division.

DIRECTOR, FBI (25-330971)

12/5/63

SAC, CHICAGO (100-35335-Sub B)

NATION OF ISLAM
IS - NOI

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

351982
[redacted]
WC

Re Chicago letter, copy to San Diego,
10/18/63, and San Diego letter to Chicago 11/13/63.

Enclosed herewith for the Bureau are
two Xerox copies of referenced San Diego letter.

Referenced Chicago letter which concerns itself
with efforts to locate WALLACE DODD FORD the Allah or God
of the NOI, pointed out that the only logical lead left in this
endeavor was to have San Diego cover leads in an effort to
locate EDWARD DONALDSON, who was arrested with FORD in
1926. Chicago pointed out that if investigation in San Diego
was negative, this phase of the investigation would be closed.

As can be noted in referenced San Diego letter
all investigative leads covered by that office met with
negative results.

Accordingly, Chicago is recommending no
further investigation be conducted at this time regarding
WALLACE DODD FORD. UACB, the case on FORD is being
closed.

- 3 - Bureau (Encs. 2) (RM)
 - (1 - 105-63642) (WALLACE DODD FORD)
- 2 - Chicago
 - (1 - 100-33683) (WALLACE DODD FORD)

JRS/bap
(5)

[Handwritten signature]

cc: close
[Handwritten signature]

Searched _____
Serialized _____
Indexed _____
Filed _____

100-33683-98

00264



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

Chicago, Illinois
August 12, 1964



NATION OF ISLAM
INTERNAL SECURITY - NOI

The following organizations have not been designated pursuant to Executive Order 10450 and are characterized in later pages:

- Nation of Islam
- Fruit of Islam
- Muslim Girls Training
- Muslim Mosque, Inc.
- Nation of Islam, Mosque #7, New York City

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/21/95 BY SP12A [redacted] 351980
632

~~CONFIDENTIAL~~
GROUP 1
Excluded from automatic
downgrading and
declassification

100-33613-99 45

6855
5-16-77
Bu R/S 5-19-77

SEARCHED [redacted]
SERIAL [redacted]
INDEXED [redacted]
FILED [redacted]

F B I

Date: 8/12/64

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL _____
(Priority or Method of Mailing)

TO : DIRECTOR, FBI (25-330971)
FROM : SAC, CHICAGO (100-35635)
SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/21/95 BY SPW [redacted] 351980
B

Re Chicago airtel to Director, copies to Dallas, Houston, New York, Phoenix, San Antonio, 7/23/64; Buairtel to SAC, Chicago 7/31/64; Chicago airtel and LHM, copies to New York and Philadelphia, 7/23/64.

- 8 - Bureau (Enc. 13) (RM)
 - 1 - 100-441765 (MUSLIM MOSQUE, INC.)
 - 1 - 100- [redacted]
 - 1 - 100- [redacted] (MALCOLM LITTLE)
 - 1 - [redacted]
- 4 - Boston (Enc. 4) (97-145) (RM)
 - 1 - 100- [redacted]
 - 1 - 100- [redacted]
 - 1 - 100- [redacted]
- 1 - Dallas (Enc. 1) (105-525) (Info) (RM)
- 2 - Los Angeles (Enc. 2) (Info) (RM)
 - 1 - 100- [redacted]
 - 1 - 100- [redacted]
- 3 - New York (Enc. 3) (105-7809) (RM)
 - 1 - 100-152759 (MMI)
 - 1 - 105-8999 (MALCOLM LITTLE)
- 2 - Philadelphia (25-26094) (Enc. 2) (RM)
 - 1 - 100- [redacted]

60c

(Copies continued on page 2)

SEARCHED: [redacted] 3263-100
SERIALIZED: [redacted]
INDEXED: [redacted]
FILED: [redacted] d)

[redacted] 60c

00266

74

CG 100-35635

54 - Chicago

1 - 100-6989 (ELIJAH MUHAMMAD)

1 - 100-41040 (MMI)

1 - 100-

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

[REDACTED]

1 - 100-33683 (W.D. FARD (ALLAH))

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

[REDACTED]

1 - 100-35357 (WEST SIDE BRANCH)

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

1 -

[REDACTED]

630

(Copies continued on page 3)

FARO next
mentioned

CG 100-35635

Enclosed herewith for the Bureau, Boston, Dallas, Los Angeles, New York, and Philadelphia are 13, 4, 1, 3, and 2 copies respectively of a LHM setting forth interviews of [redacted] and [redacted] on 8/4/64.

On 8/4/64, SAs [redacted] and [redacted] went to the residence of [redacted]

[redacted] The door was answered by [redacted] who was advised of the identity of the agents and told they would like to talk with [redacted]. [redacted] was cordial and invited the agents in. In a few moments [redacted] entered the room and the agents identified themselves to him. [redacted]

62

[redacted] submitted to [redacted].

As noted [redacted] was in the apartment as was [redacted] was told the agents would like to talk to him in private [redacted] remained in the kitchen and dining area. [redacted] was interviewed in private in the living room. It is doubtful the others could hear the conversation.

[redacted] was also interviewed.

During the interview of [redacted]

CG 100-35635

Mention was also made to him of the fact the

[REDACTED]

[REDACTED] didn't enter into the interview but was cordial when seen.

Attention is directed to the 4 page typewritten document titled [REDACTED]. He offered same to agents for copying but indicated he did hesitate to let same out of his possession adding he had typed it himself. He said he or [REDACTED] would bring it to the Office on 8/6/64 for copying. On 8/5/64, [REDACTED] telephonically contacted SA [REDACTED] stating he wanted to bring in the document. He did this during the afternoon of 8/5/64. He was most cordial at this time and even asked about the qualifications needed to become an agent.

62

During the interview both [REDACTED] and [REDACTED] were most cooperative and friendly. They exhibited no animosity and readily answered all questions asked of them with the exception of those about ELIJAH MUHAMMAD's paternity suit. They also stated and emphasized that they would be most willing to talk to the above agents anytime the agents so desired.

The enclosure is being classified as confidential based on the desires of both [REDACTED] and [REDACTED] to talk to the agents in strictest confidence. It is also anticipated UACB, [REDACTED]

[REDACTED]

7-23-64
LHM

CG 100-35635

[REDACTED]

UACB, Chicago is not at this time instituting an active investigation of [REDACTED]. As stated earlier both [REDACTED] and [REDACTED] emphatically stated they would cooperate with the Bureau in any way at any time. It is intended that the group will be followed through reinterviews of both [REDACTED] as well as those sources close to MUHAMMAD's Temple No. 2 who will be in a position to furnish data re NOI reaction to [REDACTED].

In the event information is developed [REDACTED]

[REDACTED] Chicago will immediately advise the Bureau and institute appropriate investigation.

The Bureau's attention in this regard is also directed to re airtel and LHM of 7/23/64 setting forth data re [REDACTED]

~~CONFIDENTIAL~~

Date 8/7/64

1.

[REDACTED] after being advised of the identity of the Agents and being advised by SA [REDACTED] he did not have to make a statement, that any statement he did make could be used against him in court and that he had the right to legal counsel, voluntarily furnished the following:

[REDACTED]

[REDACTED] believes in Mr. FARD.

He started to question whether FARD was, in fact, Allah

[REDACTED] He had felt

On 8/4/64 at Chicago, Illinois

File # CG 100-32090

by [REDACTED] *GA*

Date dictated 8/7/64

~~CONFIDENTIAL~~

2.
CG 100-32090

FARD was a man who was directed by God similar to the Christians as regards Jesus Christ, not as you would think of a prophet. He had felt ELIJAH MUHAMMAD was selected by this man to be his messenger.

Handwritten notes:
2/21/74
2/21/74
2/21/74

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

~~CONFIDENTIAL~~

3.
CG 100-32090

17C
-20
127

[REDACTED]

57C

[REDACTED] and had also
begun to question the teachings of FARD,
or Allah?" [REDACTED] make FARD God
disappeared, [REDACTED] when FARD
[REDACTED] FARD God

67C

He also concluded that FARD [REDACTED]
[REDACTED] and came to the conclusion
also that FARD [REDACTED]
[REDACTED] he recalled
reading where such might have been the case during World War
II. In reading teachings of FARD, as left behind by him,
he noted FARD taught that the reward for bringing in the heads
of four "devils" would be a button for one's coat lapel. It
occurred to him that, at one time, it would have been possible
for him to comply with such teachings and to possibly go out and
actually try to bring in four such heads.

[REDACTED]

He came to
the conclusion that possibly FARD was sacrificing "us" for his
own personal cause. He concluded that it is possible that
FARD basically was a good man as he had tried in some ways to
help the black people.

[REDACTED]

~~CONFIDENTIAL~~

4.
CG 100-32090

Regarding the appointment by FARD on ELIJAH MUHAMMAD as his messenger, he recalled that FARD himself wrote that he was the "Messenger of Allah" and in books he left behind when he disappeared, he stated he was sent over here by the "twelve men of Mecca."

12

[REDACTED] FARD [REDACTED] FARD had said, "I am God, myself."

[REDACTED] FARD, [REDACTED] admitted he was God.

There were no witnesses to FARD. He himself has never seen FARD to his recollection.

[REDACTED]

Paternity Involvements of ELIJAH MUHAMMAD

Handwritten notes:
Fard
had
intended

[REDACTED]

Use of Arms

[REDACTED]

~~CONFIDENTIAL~~

XXXXXX
XXXXXX
XXXXXX

FEDERAL BUREAU OF INVESTIGATION
FOIPA DELETED PAGE INFORMATION SHEET

12 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: FARD IS NOT MENTIONED ON THESE PAGES.

The following number is to be used for reference regarding these pages:
CA 100 - 336 83 - 100

XXXXXX
XXXXXX
XXXXXX

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

XXXXXX
XXXXXX
XXXXXX

FEDERAL BUREAU OF INVESTIGATION
FOIPA DELETED PAGE INFORMATION SHEET

3 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: FARD NOT MENTIONED ON THESE PAGES

The following number is to be used for reference regarding these pages: CA 100 - 33683 - 100

XXXXXX
XXXXXX
XXXXXX

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

NATION OF ISLAM, Formerly Referred to
as the Muslim Cult of Islam, Aka.
Muhammad's Temples of Islam

In January, 1957, a source advised ELIJAH MUHAMMAD has described his organization on a nationwide basis as the "Nation of Islam" and "Muhammad's Temples of Islam."

On May 8, 1964, a second source advised ELIJAH MUHAMMAD is the national leader of the Nation of Islam (NOI); Muhammad's Temple of Islam No. 2, 5335 South Greenwood Avenue, Chicago, Illinois, is the national headquarters of the NOI; and in mid-1960 MUHAMMAD and other NOI officials, when referring to MUHAMMAD's organization on a nationwide basis, commenced using either "Mosque" or "Temple" when mentioning one of "Muhammad's Temples of Islam."

The NOI is an all-Negro organization which was originally organized in 1930 in Detroit, Michigan. MUHAMMAD claims to have been selected by Allah, the Supreme Being, to lead the so-called Negro race out of slavery in the wilderness of North America by establishing an independent black nation in the United States. Members following MUHAMMAD's teachings and his interpretation of the "Koran" believe there is no such thing as a Negro; that the so-called Negroes are slaves of the white race, referred to as "white devils," in the United States; and that the white race, because of its exploitation of the so-called Negroes, must and will be destroyed in the approaching "War of Armageddon."

In the past, officials and members of the NOI, including MUHAMMAD, have refused to register under the provisions of the Selective Service Acts and have declared that members owe no allegiance to the United States.

On May 5, 1958, the first source advised MUHAMMAD had, upon advice of legal counsel, tempered his personal statements and instructions to his ministers concerning the principles of his organization in order to avoid possible prosecution by the United States Government; however, he did not indicate any fundamental changes in the teachings of his organization.

On May 7, 1964, a third source advised MUHAMMAD had, early in July, 1958, decided to de-emphasize the religious aspects of the teachings of Islam and to stress the economic benefits to be derived by those Negroes who joined the NOI. This policy change, according to MUHAMMAD, would help him acquire additional followers and create more interest in his programs.

~~CONFIDENTIAL~~

1

APPENDIX

FRUIT OF ISLAM

On May 8, 1964, a source advised that the Fruit of Islam (FOI) is a group within the Nation of Islam (NOI) composed of male members of the NOI. The purpose of the FOI is to protect officials and property of the NOI, assure compliance of members with NOI teachings, and to prepare for the "War of Armageddon." Members of the FOI are required to participate in military drill and are afforded the opportunity to engage in judo training. The FOI is governed by a military system wherein the members are controlled by general orders similar to those issued by regular military organizations.

APPENDIX

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

1

APPENDIX

MUSLIM GIRLS TRAINING

On May 19, 1960, a source advised that the Muslim Girls Training (MGT) is a group within the Nation of Islam (NOI) and is composed of all female members of the NOI. The MGT is similar in structure to the Fruit of Islam (FOI), which is composed of male members of the NOI, in that the MGT has officers similar to military organizations to whom other female members are accountable. MGT members receive instructions in homemaking, hygiene, calisthenics, and other subjects such as Muslim history and the English language. There also exists a Junior MGT, which is composed of female members of the NOI who are between the ages of 15 and 19 and who are afforded military-type drill.

Since 1957, various officers and "sisters" of the MGT have, at meetings of the MGT, used the term MGT so that it also means General Civilization Class. General Civilization Class refers to classes conducted within the MGT,

The above refers to activities of the MGT at Muhammad's Temple of Islam No. 2., 5335 South Greenwood, Chicago, Illinois.

On May 7, 1964, another source advised that the MGT is a group within the NOI which is composed of all female members of the NOI. The MGT is similar in structure to the FOI, which is composed of male members of the NOI. In theory, the MGT exists in all Temples of the NOI and is patterned after the MGT at Muhammad's Temple of Islam No. 2, Chicago. General Civilization Class refers to the collective group of classes held within the MGT.

APPENDIX

~~CONFIDENTIAL~~

MUSLIM MOSQUE, INCORPORATED

The March 13, 1964, edition of "The New York Times", a daily newspaper published in New York, New York, contained an article on page 20 which indicated that MALCOLM X (LITTLE), former national official of the Nation of Islam (NOI) and Minister of NOI Mosque #7, New York, who broke with the NOI on March 8, 1964, publicly announced in New York City on March 12, 1964, that he had formed the Muslim Mosque, Incorporated (MMI). The MMI, according to the article, would be a broadly based politically oriented black nationalist movement for Negroes only, financed by voluntary contributions. In this public statement MALCOLM X urged Negroes to abandon the doctrine of non-violence when it is necessary to defend themselves in the civil rights struggle, and he also suggested that Negroes form rifle clubs to protect their lives and property in times of emergencies in areas where the government is unable or unwilling to protect them.

Incorporation papers of the MMI filed on March 16, 1964, with the Business Section, Clerk of Courts, New York County, New York, New York, reflect that the MMI was incorporated under the Religious Corporation Law of the State of New York to work for the imparting of the Islamic Faith and Islamic Religion in accordance with "accepted Islamic principals". The principal place of worship to be located in the Borough of Manhattan, New York, New York.

During an appearance over KYW - Television, Cleveland, Ohio, on April 7, 1964, MALCOLM X stated that the MMI does not stand for integration, but for complete freedom, justice, and equality for Negroes. He stated that Islam was the religious philosophy of the MMI, while the political, economic and social philosophy was black nationalism.

On May 15, 1964, a confidential source advised that the headquarters of the MMI are located in Suite 128, Hotel Theresa, 2090 Seventh Avenue, New York City, where they were established on March 16, 1964.

NATION OF ISLAM, MOSQUE #7,
NEW YORK CITY

On May 3, 1963, a source advised that the Nation of Islam (NOI) affiliate in New York City is known as Mosque #7, also known as Temple #7, and is located at 102 West 116th Street, New York City. Mosque #7 is a part of the NOI headed by ELIJAH MUHAMMAD, with headquarters in Chicago, Illinois. Mosque #7 follows the policies and programs as set forth by ELIJAH MUHAMMAD.

The date Mosque #7 originated in New York City is not known.

However, in connection with the origin of Mosque #7, it should be noted that in 1953, a second source advised that there was a temple of the NOI (known to source then as the Muslim Cult of Islam) in New York City located at 135th Street and Seventh Avenue, as far back as 1947.

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

Chicago, Illinois
August 12, 1964

Title	NATION OF ISLAM
Character	INTERNAL SECURITY - NOI
Reference	memorandum of Special Agent [REDACTED] [REDACTED] dated and captioned as above.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

(29)

00282

UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, SAN FRANCISCO (100-51473)
FROM : SAC, CHICAGO (100-35635)
SUBJECT: NATION OF ISLAM
IS - NOI

DATE: 6/24/65

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 02/25/95 BY SP12

351980
[Redacted]

The information set forth hereinafter was made available on the dates indicated by [Redacted] who has furnished reliable information in the past.

May 31, 1965

[Redacted] spoke of the trouble they had been having with the boys. She stated [Redacted] would be 17 in July of this year and he had graduated from high school and plans to go to college. She added [Redacted] tells them they have to be in by 10:00. She added [Redacted] does not talk to the boys at all and if he wants to say anything to [Redacted] he tells her and asks her to tell him. [Redacted] continued that [Redacted] comes over to the house and holds his Daddy's hand (ELIJAH MUHAMMAD) when he should be home talking to his children. [Redacted] stated [Redacted] would be 16 in July, [Redacted] would be 15 in December, another one would be 13 in February and there were also two younger ones.

- 3 - San Francisco (RM)
 - (1 - 100- [Redacted])
 - (1 - 100- [Redacted])
- 1 - Atlanta (100- [Redacted]) (Info) (RM)
- 1 - Buffalo (105-468) (Info) (RM)
- 1 - Detroit (100- [Redacted]) (Info) (RM)
- 1 - Louisville (100- [Redacted]) (Info) (RM)
- 1 - New Haven (100- [Redacted]) (Info) (RM)
- 8 - Chicago
 - (1 - 100-6989) (ELIJAH MUHAMMAD)
 - (1 - [Redacted])
 - (1 - [Redacted])
 - (1 - [Redacted])
 - (1 - [Redacted])
 - (1 - 100-33683) (ADJAH)
 - (1 - 100- [Redacted])
 - (1 - [Redacted])

100-33683-101

[Redacted]

CG 100-35635

June 1, 1965

[REDACTED] of Atlanta) was in contact with ELIJAH MUHAMMAD and stated he was told he should get the material in. MUHAMMAD replied: I have studied that material from every angle. You know at one time I have not thought of many things, with the other party that I have not with you, and what would be the aftermath in the future. We are making history and I don't want anything to go down in history that the scholars and scientists of Islam can laugh at me and this would cause them to laugh at me. Because I am already out here with them and every wish I am battling with them and they have everything anyway. And this particular special thing would just only be in accord with our whole affair that I have here. And I gave them total history to put in the library in New York and they have everything in that. They want to make a book and I guess they are on it now. That has been 8 or 9 months ago and they want to put all of this in a book and have it so people can read it in the library. And this is what I have done, and I am writing every week to my followers in the world and they have it. And I have in their magazine once or twice and I would not care to do so.

Nothing further of pertinence was developed from the above.

June 1, 1965

[REDACTED] told ELIJAH MUHAMMAD that a man apparently CASSIUS CLAY was on his way back over there. MUHAMMAD stated he wanted CLAY by his side until he was straight on one course or another.

June 3, 1965

[REDACTED] in speaking about taking medicine stated she had recalled that "God himself" had had his

CG 100-35635

tonsils taken out and had gone to the hospital when he had gotten food poisoning and she then felt they should take care of themselves and take the medicine as told to.

June 3, 1965

[REDACTED] (of Hartford, Connecticut) tearfully told ELIJAH MUHAMMAD she had been out of the Mosque for 90 days since she was separated from her husband and when she tried to go back to the Mosque on this date they would not let her in. MUHAMMAD stated he would look into the matter with [REDACTED]

June 4, 1965

[REDACTED] in San Francisco, California, was in contact with ELIJAH MUHAMMAD and asked if there had been any word on his case. MUHAMMAD stated he had been too busy to listen to the tape. [REDACTED] replied that his family and himself were starving to death. MUHAMMAD instructed [REDACTED] to keep going until he could find a place where he could make progress. He instructed [REDACTED] to talk to [REDACTED] and added he could help [REDACTED]

June 4, 1965

Brother Minister [REDACTED] of Detroit, told ELIJAH MUHAMMAD the date was open out there for August 8 and MUHAMMAD told him to go ahead and take it. [REDACTED] also added he had been asked to go to Buffalo on the 13th. MUHAMMAD gave approval.

No further details was given.

June 5, 1965

WESLEY SOUTH (moderator of the program "Hot Line" which appears on radio station WVON in Chicago) was in contact with ELIJAH MUHAMMAD and MUHAMMAD stated he had a

CG 100-35635

number of questions he would like to have SOUTH ask him on his program. MUHAMMAD stated he would prepare the questions and answers and have the two of them on the program and the public could then ask the questions and he could answer them later. MUHAMMAD stated he would contact SOUTH when he was ready.

TO : SAC, CHICAGO
FROM : SAC, NEW YORK (105-7809)
SUBJECT: NATION OF ISLAM
IS-NOI

Date prepared
5/7/68

Date received 4/9/68
Received from (name or symbol number) [REDACTED]
Received by SA [REDACTED]

Method of delivery (check appropriate blocks)
 in person by telephone by mail orally recording device written by Informant

If orally furnished and reduced to writing by Agent:
Date _____
Dictated _____ to _____
Transcribed _____
Authenticated by Informant _____

Date of Report
4/9/68

Date(s) of activity
4/7/68

Brief description of activity or material
Mass Meeting Held at Muhammad's
Mosque, Brooklyn, NY, on 4/7/68

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-19-95 BY SP12 [REDACTED] 35198
File # [REDACTED] attached

Remarks:

1 - NY _____ (43)

SUBJECT _____

Above individual was in attendance at instant meeting.

102

100-3-113-
SEARCHED [REDACTED]
SERIALIZED [REDACTED]
MAY 1 1968
FBI - NEW YORK

- ① - Chicago (100- [REDACTED]) (RM)
- 1 - [REDACTED] (INV) (CI)
- 1 - Each individual mentioned herein (cover sheet and details on)
- 1 - NY 105-7809 (NOI) (43)

Searched _____ Indexed _____
Serialized _____ Filed _____
MAY 7 1968
FBI - NEW YORK

NY 105-7809

Mass Meeting
Muhammad's Mosque
120 Madison Street
Brooklyn, New York
4/7/68

This was not like a regular Sunday afternoon meeting. This was a mass meeting of all the Mosques in New York City, held at the Brooklyn Mosque at 2:00 PM, Sunday afternoon. About one thousand were present. About four hundred were visitors. MOHAMMAD ALI was the guest speaker. After MOHAMMAD spoke, Minister FARRAKHAN spoke. He stated that MARTIN LUTHER KING died because he had no vision. He was a brother and I'm not against him, but the Bible told him the white man is our enemy. I do not get mad at a white man because of what he does because I know it is his nature to be unrighteous. There was no need for Mr. KING to die if he had vision.

The Brooklyn Mosque was so packed with visitors that mostly all of the Muslims were in a part of the Sony Ballroom where speakers were put up so they could hear the speaker. After all visitors were dismissed, a meeting was held for Muslims only, but all could not attend for they were selling dinners in the Sony Ballroom and also MOHAMMAD ALI was there signing autographs. Some brothers were there to keep everything orderly - ADAM 4X, EDWARD 30X, THOMAS 26X, CURTIS 3X. Two brothers were on Minister Security - LEROY 22X and another brother. These brothers and a few others did not attend the mass meeting.

Date 5/13/68

To:

Director

FILE

NY 105-7809

Att.:

SAC CHICAGO (RM)

Title

NATION OF ISLAM
IS-NOI

ASAC

Supv.

Agent

SE

IC

CC

Steno

Clerk

RE:

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

351980

Rotor #:

ACTION DESIRED

- Acknowledge
- Assign Reassign
- Bring file
- Call me
- Correct
- Deadline
- Deadline passed
- Delinquent
- Discontinue
- Expedite
- File
- For information
- Handle
- Initial & return
- Leads need attention
- Return with explanation or notation as to
- Open Case
- Prepare lead cards
- Prepare tickler
- Return assignment card
- Return file
- Search and return
- See me
- Serial #
- Post Recharge Return
- Send to
- Submit new charge out
- Submit report by
- Type

SEARCHED	INDEXED
SERIALIZED	FILED
MAY 13 1968	
FBI - CHICAGO	

(RM)

See reverse side

~~SAC-ADIC JOHN F. MALONE~~

Office New York

00289

765

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, CHICAGO (100-33683)

DATE: 6/2/71

FROM : SA [REDACTED] 62

SUBJECT: WALLACE D. FARR, AKA
SM - NCI

In conjunction with the Destruction Project, Volume _____ was reviewed for information prior to 1961.

No serials were destroyed where:

1. Original recording.
2. Serial one of the file.
3. Serials showing indexing, opening, closing, reassigning, etc.

In re 1-A file, only one photo and/or negative was retained of photos prior to 1961.

Duplicate serials of reports, letters, LHMS, Airtels, teletypes and memos, prior to 1961, were destroyed.

Channelizing memos prior to 1961 were destroyed and serial number and original location is set forth below. Where serial number of original information was not shown, file of original location and the date information was furnished by the source is set forth.

<u>Serial</u>	<u>Original Location</u>
---------------	--------------------------

FIRST PAGE OF CHANNELIZING MEMOS RETAINED

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

351980 6



DIRECTOR, FBI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
EXCEPT WHERE SHOWN
OTHERWISE

7/1/76

LEGAT, MANILA (157-16) (P)

~~CONFIDENTIAL~~

NATION OF ISLAM (NOI)
EM

ENCLOSURES

Classified by SP12 [redacted]
Declassify on: OADR 351980

[redacted]

61

REQUEST OF THE JOURNAL

[redacted]

[redacted]

[redacted]

3 - Bureau (Enc. G)
(Reference Liaison Unit)
1 - Manila

[redacted] 62

11/10/76
100-33683
S-5
[Handwritten signatures and notes]

Heidi - see
100-33683-1A4 (Booklet)
P177-183
set out
ready as you
need except background.

CONFIDENTIAL MATERIAL ATTACHED

CONFIDENTIAL

SEARCHED
SERIAL [redacted]

[redacted]

00291767

XXXXXX
XXXXXX
XXXXXX

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

2

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:
CG 100-33683-103 enclosures

XXXXXX
XXXXXX
XXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXX
X DELETED PAGE(S) X
XNO DUPLICATION FEE X
X FOR THIS PAGE X
XXXXXXXXXXXXXXXXXXXXXXXXX

Routing Slip
0-7 (Rev. 12-17-73)

(Copies to Office Checked)

TO: SAC:

- Albany
- Albuquerque
- Alexandria
- Anchorage
- Atlanta
- Baltimore
- Birmingham
- Boston
- Buffalo
- Butte
- Charlotte
- Chicago
- Cincinnati
- Cleveland
- Columbia
- Dallas
- Denver
- Detroit
- El Paso
- Honolulu
- Houston
- Indianapolis
- Jackson
- Jacksonville
- Kansas City
- Knoxville
- Las Vegas
- Little Rock
- Los Angeles
- Louisville
- Memphis
- Miami
- Milwaukee
- Minneapolis
- Mobile
- Newark
- New Haven
- New Orleans
- New York City
- Norfolk

- Oklahoma City
- Omaha
- Philadelphia
- Phoenix
- Pittsburgh
- Portland
- Richmond
- Sacramento
- St. Louis
- Salt Lake City
- San Antonio
- San Diego
- San Francisco
- San Juan
- Savannah
- Seattle
- Springfield
- Tampa
- Washington Field
- Quantico

TO LEGAT:

- Beirut
- Bern
- Bonn
- Brasilia
- Buenos Aires
- Caracas
- Hong Kong
- London
- Madrid
- Manila
- Mexico City
- Ottawa
- Paris
- Rome
- Singapore
- Tel Aviv
- Tokyo

Date 7/17/74

RE: NATION OF ISLAM
NY - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7/12/95 BY SP [redacted]

351980

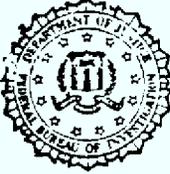
- For information Retention optional For appropriate action Surep. by _____
- The enclosed is for your information. If used in a future report, conceal all sources, paraphrase contents.
- Enclosed are corrected pages from report of SA _____ dated _____

Remarks: Chicago should promptly forward communication suitable for dissemination containing pertinent information from file review regarding Wallace Farad, founder of NOI.

As is possible, attempt to limit information in this communication to public source type data; however, provide data clearly portraying Farad, as known, as well as the current NOI status.

Enc. 6
Bufile 25-336971
Urfile 157-5375

SEARCHED _____	INDEXED _____
SERIALIZED _____	FILED _____
JUL 23 1974 FBI - CHICAGO	



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

Chicago, Illinois 60604

August 12, 1974

In Reply, Please Refer to
File No.

NATION OF ISLAM

The July 23, 1963, issue of the Los Angeles, California Herald-Examiner, a daily newspaper published in Los Angeles, California, contained the following newspaper articles:

"Black Muslim Founder Exposed
As A White"

"Dodd served time in Quentin as dope peddler.

"Black Muslims by the thousands pay homage to Wallace Farad, their "Prophet from Mecca," in the mistaken belief that as founder of the black supremacy cult he is one of their own.

"It was Farad who composed the tenets of the Black Muslim faith. He is the "holy man and divine person" who must be remembered in one or more of the Black Muslims' seven daily prayers.

"Yet Wallace Farad is, admittedly, an enterprising, racketeering fake.

"He is not a Negro. He is a white man masquerading as a Negro.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

[Redacted] 62c

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

35980
62

100-3363-104

Searched [Redacted]
Serialized [Redacted]
Indexed [Redacted]
Filed [Redacted]

00293 77

NATION OF ISLAM

"His true name is Wallace Dodd.

"He was born in New Zealand, on February 26, 1891.

"His father was British - arriving in New Zealand via Australia on a sailing schooner. His mother was a Polynesian native.

"Dodd's police "rap sheet" includes a conviction for bootlegging and a San Quentin Prison term for the sale of narcotics.

"To the FBI he is No. 56062 - and a man of many aliases. The California Bureau of Identification and Investigation lists him as Wallace Ford, No. 1797924. At San Quentin, as Ford, he was No. 42314. With the Michigan State Police he is Wallace Farad, No. 98076.

"Although the names and numbers vary, the fingerprints are always the same, be it Los Angeles, San Quentin, or Detroit, birthplace of the Black Muslim movement.

"A huge doctored portrait of Dodd, alias Farad, adorns the wall behind the desk of Elijah Muhammad, present titular head of the Black Muslim cult.

"Elijah Muhammad, (true name Elijah Poole, alias Gulan Bogans, 65-year old native of Georgia) in referring to Farad as a holy man and a divine person, observes:

"He is God himself. He is the one we have been looking forth for the past 2000 years to come. He is the one and his word bears witness to the fact that he is the one."

NATION OF ISLAM

"Asked if he personally knew Farad, Elijah Muhammad said that he did. He volunteered that, although Farad had gone back to Mecca, he was in constant touch with him spiritually, pending his return.

"Indeed Elijah knows Farad. He first met him on a street corner in Detroit in 1931.

"At that time Dodd, under the alias Ford (the names Fard and Farad came later), was a turban-wearing, door-to-door silk salesman).

"Abandons Family

"Dodd arrived in the United States from New Zealand in 1913 and settled in Portland, Oregon. He married, but soon abandoned his wife and infant son.

"He lingered in the Seattle area, under the name of Fred Dodd, for a few months before going to Los Angeles. There he opened a restaurant at 803 West Third St. under the name of Wallace D. Ford.

"At 26, Dodd took as his common-law wife a 25-year-old waitress employe who on September 1, 1920, bore him a son, Wallace Dodd Ford.

"On the son's birth certificate, Dodd listed himself as "white" and a native of New Zealand.

"(In 1940 the boy's mother, aware of Dodd's identity and his role as founder of the Black Muslims, had her son's name changed legally from Wallace Dodd Ford to Wallace Max Ford. Two years later the youth drowned while in the service of the U.S. Coast Guard).

NATION OF ISLAM

'Muslim Founder Admits:
'I'm a Fake'

"Under the alias Wallace D. Ford, Dodd was arrested for bootlegging in January, 1926. Once more he identified himself for the record as a member of the white race. He drew a brief jail sentence.

"On June 12, 1926, Dodd, under the alias of Ford, was sentenced to San Quentin Prison for the sale of narcotics over his restaurant counter. He drew a term of from six months to six years.

"Released from San Quentin on May 27, 1929, he paused briefly in Los Angeles before walking out on his common-law wife and son. Dodd made his way to Chicago and then to Detroit to become a Bible-toting itinerant peddler of silks.

"Dodd posed as a Negro and prided himself as something of a Biblical authority and mathematician. He had a tremendous gift for gab and soon attracted a depression-following of Negroes.

"Dodd had no difficulty in convincing his followers they were descendants of the original man, that their forebears were of Islam and that they were Allah's chosen people.

"A Good Racket

"Realizing he had a good thing going, Dodd began emphasizing Islam and black supremacy. Gradually he turned away from the Bible, eventually denouncing it outright through interpretations twisted to suit his

NATION OF ISLAM

purpose. He adopted the Koran as his cult's official religion text. He established a temple and conducted classes.

"During this period he met Elijah Poole, whom he eventually ordained as minister of the Black Muslim faith under the name of Elijah Muhammad, "Apostle of Allah."

"By now Dodd was passing himself off as The Savior, born in the Holy City of Mecca. He claimed to have arrived in America on July 4, 1930.

"To excite interest among his followers and gain new adherents, Dodd published a crudely printed tract, the preface of which reads:

"This book teaches the Lost Found Nation of Islam. A thorough knowledge of our miserable state of condition in a mathematical way, when we were found by our Savior, W. D. Fard."

"The fly leaf reads: "By Prophet W. D. Fard."

"The book poses such problems as these:

'A sheep contains 14 square feet. One-tenth of a square inch contains 10,000 hairs. How many will the 14 square feet contain? \$15.50 for the person who works this problem. (Qualified Members Only).

"Through contributions and expanding commercial endeavors, including the sale of "official" note paper, Dodd had what constituted a tidy financial racket.

NATION OF ISLAM

"Detroit Ousted Him
For Human Sacrifice

"A Sacrifice

"But the potential dangerousness and the primitive instincts of some of his followers became evident on November 21, 1932, with an act of human sacrifice which rocked the populace of Detroit.

"Cult member Robert Harris induced member John J. Smith to present himself as a human sacrifice so that he might become "The Saviour of the World" Harris plunged a knife into Smith's heart as he lay prone on an improvised altar.

"To their dismay, police learned that two additional members were slated as volunteer victims of sacrifice. That marked the beginning of the end for Dodd.

"He was arrested by Detroit police on May 25, 1933, under the name of Wallace Don Fard, alias W. D. Fard, Prophet W. D. Fard, W. D. Foard, Wallace Farad, Wali Farrad, Professor Ford, Farrad Mohammed and F. Mohammed Ali, founder of the Nation of Islam.

"The official report cites Dodd as being "the leader of a Voo-Doo cult with the following of several thousand Negro men and women."

"It states that Dodd admitted his teachings "were strictly a racket" and that he was "getting all the money out of it he could".

"Dodd was ordered out of Detroit.

NATION OF ISLAM

"According to his former common-law wife, Dodd went from there to Chicago and became a traveling salesman for a mail order tailor.

"Working his way through the Midwest, Dodd arrived in Los Angeles in the spring of 1934.

"White Robes

"He was driving a new car and was garbed in flowing white robes.

"Dodd's attempt at a reconciliation with his wife failed. He remained for two weeks, visiting daily with his son, to whom he had been sending sizable sums of money from time to time.

"Finally he sold his car and boarded a ship for New Zealand with the announcement he was going back to visit his relatives, including an uncle who had paid the fare for his trip to America in 1913.

"Thus the revered holy man to whom Black Muslims pray and whose February 26 birthday marks the opening of each annual convention of the black supremacy cult, returned to the land of his birth - as close to Mecca as he has ever been.

"Says Elijah Muhammad of Farad's prophesied return from Mecca:

"He is just waiting for his proper time to deliver speeches."

NATION OF ISLAM

In response to the above newspaper article, the August 16, 1953 issue of Muhammad Speaks, a newspaper published by the NOI contained the following newspaper article written by Elijah Muhammad, leader of the NOI.

"Beware of Phony Claims

"I, Elijah Muhammad, Messenger of Allah, told the Los Angeles "Herald-Examiner" Office on Monday, July 29, 1963, that my followers and I will pay the Los Angeles "Herald-Examiner" Newspaper \$100,000.00 (one hundred thousand dollars) to prove the headline charge ("Black Muslim Founder Exposed As A White") made against us; that we are following one Wallace Dodd with many aliases including the name, Fard; that he is the man that I am representing to my people as being Master Fard Muhammad (Allah in Person) who appeared among us in Detroit, Michigan, in 1931 and is the same person (Wallace Dodd).

"The Los Angeles "Herald-Examiner" also printed his prison history in San Quentin Federal Penitentiary on a charge of peddling dope, and that he admitted he was teaching us.

"If he (Dodd) was teaching for money in those panic days in Detroit, he did not get it from us. Mr. Dodd, undoubtedly, must have been teaching the white people if he received any money at all, because we did not have any.

"We did not pay Mr. Fard any money to teach us and there are many who will verify this statement who are yet alive. We could hardly pay the rent of a hall in those days.

NATION OF ISLAM

"Sometimes they (the Believers) would give Him (Master Fard Muhammad) gifts such as topcoats, overcoats, ties, shirts, or a few packages of handkerchiefs - but money was so scarce in those days that we just did not have any. Just about everyone who believes was on the "Relief" in Detroit including myself.

"Muhammad, Followers Will Pay \$100,000 -
If Paper Can Prove Charge!

"I would like the Los Angeles "Herald-Examiner" to prove that this man (Dodd) was my teacher by bringing him to this country at our expense.

"Mr. Wallace Fard Muhammad, Whom Praises are due forever, the Finder and Life-Giver to we, the Lost Found Members of that Great Asiatic Black Nation from the Tribe of Shabazz, speaks 16 different languages. Can Mr. Wallace Dodd speak 16 different languages?

"Mr. Wallace Fard Muhammad also writes 10 of the languages He speaks fluently. His native language is Arabic (Does Mr. Dodd speak Arabic?) of which we have in His handwriting and it is the best writing or penmanship in the Arab world.

"Let Mr. Dodd prove that he was among us; prove that he gave us our names. Let Mr. Dodd prove who was his secretary and where were the identification cards printed, of which we have with us today and did he write the Arabic on them himself?

"If Mr. Dodd was The Mr. Wallace Fard Muhammad, why did not the F.B.I. arrest him for this teaching of truth? Let this paper prove these things before it headlines us as liars and worshippers of white devils.

NATION OF ISLAM

"I would like to ask the Herald-Examiner to give us a minute closeup of this fake (Mr. Dodd) who they would like to make the public believe is our Saviour. Even the description of this man's height and weight does not correspond to Master Fard Muhammad's, (to Whom Praises are due forever) measurements. I know His height, His weight, the size of clothes and shoes.

"When Master Fard Muhammad left us, it was in 1934. Again, let Mr. Dodd prove that he and I were together and that the lessons that I am teaching to my followers are from him, and where were they given to me and did he ever examine me on what he gave me, and where?

"There are many questions that I could ask this Mr. Dodd about, that would prove to the world that this man is a fake that the Los Angeles Herald-Examiner has published. We believe this by the reasoning of such unfounded truth.

"Let the Herald-Examiner Newspaper put us in contact with this Mr. Wallace Dodd. We will show the world that the entire statement is false; that this Mr. Wallace Dodd is not Master Fard Muhammad, To Whom Praises are due forever.

"I have warned you against allowing the devils to trick you into believing their false propaganda which they are spreading all over the world. And especially among the so-called Negroes who have been the perfect model-slaves for 400 years and yet do not have freedom, justice, and equality from the slave masters.

NATION OF ISLAM

"And now these smart, scientific tricksters are trying to prevent them from enjoying a permanent salvation that Allah, (God) under the name of Master Fard Muhammad to Whom all Praises are due, has offered us.

"We who believe in him are a living proof of this offer that we are now being blessed with, even though we are afflicted with persecution and death.

"You have those whom the Prophets prophesied of in Washington and in Rome (the Catholics) to deceive the whole world and especially the so-called Negroes. Look in your poison book, the Bible: Revelation 12:9- 13:4, 8, 14- 14:11-20:10- and 21:8.

The Nation of Islam (NOI) is an all-black nationwide organization headquartered at Muhammad's Temple 2, 7351 South Stony Island Avenue, Chicago, Illinois, under the guidance of Elijah Muhammad, self-styled "Messenger of Allah" and alleged divinely appointed leader of the black race in the United States. Its purpose is separation of the black man from the "devil" (white race) through establishment of a black nation. Followers are instructed to obey the laws of the land if they do not conflict with NOI laws and not to carry weapons but are to defend NOI officials, their property, women and themselves if attacked at all costs and are to take weapons away from their attackers and use same on the attacker.

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI(25-330971)

DATE: 8/12/74

FROM : SAC, CHICAGO (157-5375)

SUBJECT: NATION OF ISLAM (NOI)-
EM-NOI

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

Re Legat Manila letter to Director dated 7/1/74.

Enclosed for the Bureau are 11 copies of an LHM captioned and titled as above.

A review of Chicago files indicate that the newspaper article enclosed in referenced letter is based on July 28, 1963 newspaper article in the Los Angeles, California Herald-Examiner. That newspaper article is set out in the enclosed LHM. Also set out is ELIJAH MUHAMMAD's answer to that newspaper article.

As the Bureau is aware, efforts were made in 1963 to verify the birth and identity of WALLACE FARAD or WALLACE DODD, these attempts met with negative results.

As it appears that the enclosed article in the Manila letter is based on these newspaper articles, UACB, Chicago conducting no further investigation in this matter.

- 4 - Bureau (Encls. 11) (RM)
- (2 - 105-63642)
- ④ - Chicago
- ② - 100-33683)

[redacted] bx

[Handwritten signature and scribbles]

100-33683-105

Searched _____

Serialized _____

Indexed _____

Filed _____



5010-110

Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

00304

781

Chicago, Illinois
March 1, 1976

The Annual Muslim Convention was held by Muhammad's Temple 2, Chicago, on February 29, 1976. Attendance at Temple 2 was about 1,100.

Naim Akbar acted as Master of Ceremonies.

Louis Farrarhan, National Spokesman, spoke on his travels to Jamaica, Honduras, Africa, Trinidad, and Barbados. He urged those listening to throw away the prejudice, color, racism, and hangups and come walk to the light.

Minister Allah Basheeba from New York City was supposed to speak by satellite, but they could not get him through.

Naim Akbar spoke on the struggle in the Nation of Islam for 46 years. He said they were today reaching people by hookup in 80 major cities and 50 hookups in prison.

A film on the Fruit of Islam was shown. It took about ten minutes.

Angelo Shabazz, Minister of Prisons from Chicago spoke briefly stating he had been preaching in prisons and during the last 12 months had covered 180 prisons.

A film was shown on the Muslim Women Development Class.

Sister Ameenah Aquah (ph), who is over the women in prison program of the NOI spoke briefly.

A film was then shown on business enterprises operated by Muhammad's Temple 2.

Dr. Abdul Salaam, President of Businesses, spoke on on creative evaluation.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 4/21/95 BY SP12

357980

00306

783

Minister Abdul from New York City, who is Minister for Spanish speaking people spoke on the history of the Spanish speaking people until Chief Minister Wallace D. Muhammad taught them about Islam.

Naim Akbar introduced Wallace D. Muhammad who spoke on the subject "Self Government in New World." In essence he stated -

They are broke. Elijah Muhammad left them 4½ million dollars in debt. He did this because if he had left a lot of money to them the "niggers" would have been taking vacations, etc., and come back with nothing. Elijah Muhammad did not leave \$80,000,000. Elijah Muhammad did not know how to keep a business out of debt.

Kevin 2X Dixon is going to take care of taxes for the Nation.

Raymond Sharrieff has been removed as Chief Captain of the FOI and is the Captain of Justice. The Chief Captain is Elijah Muhammad II.

If another Temple wants to be established in the NOI, they will have to sign up for 1 to 5 years or 5 to 10 years.

They are opening up a business in Trinidad, something like a shopping mall.

"Bitalian News" fell off but is now back up to 500,000 copies weekly.

If you are a Minister, you will remove yourself from the businesses.

You don't have W.D. Fard or Elijah Muhammad. They are gone. Wallace is alive.

They have gone to some black churches and are going into more. He hopes the churches will come with them.

00307-78

They have bought lots at 73rd and Stoney Island to make playgrounds. If the FOI molests the kids on the playgrounds, they will have to answer to him.

He spoke briefly of the history of the struggle of the NOI in Detroit and Chicago.

They went by satellite to the West Coast for a report from Los Angeles.

Wallace made no mention of threats on his life.

There were no incidents observed.

Wallace also stated that when they go to prisons teaching and giving classes and prisoners agree to follow, when the prisoners come out on parole, that in selected instances the parolees will be put in custody of the NOI.

Wallace also commented W.D. Fard was alive and he had his phone number and can talk to him.

00308

78

~~_____~~
February 29, 1976
Chicago, Illinois

On February 29, 1976, the Muslims Annual Savior's Day Convention was held at Outlet Auditorium at 50 East Congress, on closed circuit television. The following persons spoke.

Louis Farrakann Minister, Temple No. 7 New York National spokesman. His theme of speech, the getting together of Blacks under Islam to get ahead in life.

Another minister name unknown introduced all other speakers but was said to be the minister who spoke at different jails all over America and that this television program was being carried to every major city in America and so different lab jails also. He also showed a slide of different muslim business and children, that introduced the National Secretary and President a Abdul Kream, who spoke about muslims joining up, with different organizations such, N.A.A.C.P., Push, and any other group that was sincere in helping or black, brothers and sisters that they had formed different groups three in all, to go out in the fields, who had been sitting and listening to Elijah, now we have made teachers out of them. And wanted more mechanics, teachers, lawyers, etc. Even if you can't spell or write we want you, and you can't be refused you'll find a place believe me.

Then a Puerto Rican Minister spoke from New York. Then Wallace D. Muhammad was introduced and spoke as follows. He gave muslim financial report, saying that contrary to popular belief, some of the papers had misprinted that we muslims were worth about 75 million dollars. This is not true in fact as of January of 1974 we were 9½ million in debt, but we are coming out of today we're only 4½ million in rears. Thereafter or shortly before his father took sick, there was wholesale mismanagement, in the whole system. So from now on there will be a special committee, thats been sat up to handle them an all ministers will not interfere, or they will no longer be ministers, that his father lost his health and life trying to run them by himself. But they became so large and confusing and none of the people we had, were'nt equipped to run them. so we had to seek outside help, that he was properly the only person in the world, but his father taught him something, that his father planned it this way, not to leave a

CONTAINED
DECLASSIFIED
10/6/95 BY SP12
~~_____~~ ~~_____~~
351980 67c

00310

[REDACTED]

lot of money, so that these loose, excuse, my expression, but loose hand niggers, would steal everything in sight, go on vacation and there would not be a dam thing left when they came back that he had appointed his brother Elijah, Jr., Muhammad Supreme Captain. That William Fard was alive and that he had his telephone number and had and could talk to him any time he planned, was alive and doing fine plus getting around pretty good. That we needed 18 months to put the whole Muslim program on a paying basis. Not to get rich, we've not here for that but to get out of the red. He talked about Jacob Crafeted Devils, that ~~Blacks~~ Blacks were the original man etc., and dismissed the meeting.

Observed on closed circuit television:

Captain Raymond Sharreiff
Min. Samuells (Indiana)
Muhammad Ali
Min. James Shabazz

[REDACTED]

[REDACTED]

00311

788

TO: SAC, CHICAGO (157-5378*) G2
FROM: SA [REDACTED]
SUBJECT: ANNUAL MUSLIM CONVENTION
EM-NOI

Date prepared
MAR 24 1976

Date received
3/3/76

Received from (name or symbol number)
[REDACTED] 62 G2

Received by
SA [REDACTED] JP

Method of delivery (check appropriate blocks)

in person by telephone by mail orally recording device written by Informant

If orally furnished and reduced to writing by Agent:
Date

Date of Report

Dictated _____ to _____

2/29/76

Transcribed _____

Date(s) of activity

Authenticated
by Informant _____

2/29/76

Brief description of activity or material

Annual Muslim Convention

File where original is located if not attached

A [REDACTED] JP

* INDIVIDUALS DESIGNATED BY AN ASTERISK (*) ONLY ATTENDED A MEETING AND DID NOT ACTIVELY PARTICIPATE. VIOLENCE OR REVOLUTIONARY ACTIVITIES WERE NOT DISCUSSED.

Information recorded on a card index by _____ on date _____

Remarks:

- 1 - Los Angeles [REDACTED] (Info) (RM)
- 1 - New York (157-5139) (Info) (RM)
- 7 - Chicago [REDACTED] G2
- 1 - [REDACTED] G2
- 1 - [REDACTED] (W.D. FARD)
- 1 - [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 4/21/95 BY SP12 [REDACTED]

351980

G2 - 105

Block Stamp

SEARCHED _____ INDEXED _____
SERIALIZED _____
MAR 24 1976
FBI - CHICAGO

February 29, 1976
Chicago, Illinois

On February 29, 1976, Savior's Day at the Auditorium 50 East Congress on closed circuit T.V.

Min. Louis Farrakann spoke saying the Black man must unite together under Islam thats the only way we will get ahead and on our feet.

Another Min. told how many different places you could see todays meeting. Also in the jails. He also showed pictures of the Temple Business and children. Then the National Secretary and President Abdul Kream talked about Muslims helping other groups that are trying the help the Black man set ahead so they don't do it just they way you think but so good will come out of it. Also brothers and sisters that Elijah had taught how were teaching and how many more Bros. and sisters that are needed in all walks of life there is a place for everyone. Then a Puerto Rican Min. from N.Y. spoke.

Next Wallace D. Muhammad saying he would give a financial report he s.m. said many people think we are rich this is not true in fact we have been in the red since 1974, about 9½ million today its only about 4½ million behind. They got behind just before or after Elijah got sick. Every was taking money for what they wanted to do with it. Now it will be different we have set up a committee that will put a stop to this. The Ministers will have nothing to do with this or they will not be ministers. He said that Elijah had runed his health and lost his life trying to build a do by himself. But things got so big that the people couldn't handle it, so now we have outside help that would know how to take care of things. He said Elijah had taught him not to leave a lot of money around so that people would take it. Also he had made Elijah Jr., Supreme Captain also Fard was still alive and could talk to him anytime and that Fard was doing good. Then he talked about Jacob making the devile and the original man.

67C
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/2/95 BY SP10
351980

00313

790

8-5-57 de 1) 2 photos of Wallie D Ford.

9-6-57 pl 2) Photograph of Wallie D Ford.

10-24-57 3) one photo of Willie D. Ford taken June 1920
Da
Agent to Portland 213158
WFO

1-23-57 4) Photostat copy of Chapter VIII, Page 162 to 186 of the
my
book, My Sick City, by Anna Bontemps & Jack
Conroy, Published in 1945 by Doubleday, Doran
& Co. Inc. Library of Congress Catalogue # 32626

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

351950

[Redacted]

6X

100-33683-1A

SEARCHED [Redacted]
SERIAL [Redacted]

Aug 5 1951

00314

6X

79

File No. 100-33683-1A'

Date Received 7-29-57

From Bureau
(Name of contributor)

(Address of contributor)

By Mil
(Name of Special Agent)

To Be Returned Yes No

Description: 2 photos of
Wallie D. Ford

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6-21-95 BY SP128 351980
6x

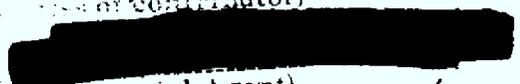


00316

793

Date Received 8/9/57

City of contributor
PD
Detroit, Mich
(City of contributor)

Em: 
Special Agent)
Yes ()
No (X) dx

Description:

Chic file No. 100-33683-1a2

Photograph of
Wallace Farnd
Detroit PD #45138
5/26/33.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6-21-95 BY SP12/... 
351980 625

00317

794



00318

795

62-95 SP 128 351980

67

File No. 100-33683-1a3
Date Received 10/21/57
From San Francisco
(Name of contributor)

(Address of contributor)

By mail
(Name of special Agent)
To Be Returned Yes
No

Description: Photographs of
Wallace Ford taken
in June, 1926.

Sent Portland
2/3/58

[Redacted]

67

00319 796

File No. 100-33683 - #3 1A⁴

Date Received 1/10/58

From Chicago Public Library
(Name of contributor)

(Address of contributor)

By SA [REDACTED]
(Name of Special Agent)

To Be Returned Yes ()
No ()

Description: Photostatic copy of Chapter XIII, Pages
162 to 186 of the Book, They Seek a City, by
Anna Bontemps and Jack Conroy, Published
in 1945 by Doubleday, Doran, and Co, Inc.
Library of Congress Catalogue # 326 B644

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

6x

00320 797

unanimous decision voided the Georgia debt law. The Elberton (Georgia) *Star* had complained that the "two worthy citizens" of Georgia would be railroaded in a "Negrophile locality" like Chicago. The "worthy citizens" did at last engineer a change of venue, and a benevolent Georgia court soon exonerated them.

CHAPTER XIII

BELOVED AND SCATTERED MILLIONS

ON A WINDY DAY late in March 1916 a young Negro from Jamaica, destined some years afterward to captivate hundreds of thousands of his racial brethren with his proud assertion that he was a "full-blooded black man," made an inconspicuous entry into New York Harlem. Marcus Garvey was not prepossessing at first glance. He was short and squat, with a heavy head set close to his shoulder. He had been in correspondence with Booker T. Washington on problems of common interest to them both, and Washington, it is said, had urged him to come to the United States. But now Washington was dead at Tuskegee, and Garvey was alone and all but penniless in a strange land. Previously, he had worked in London for Fuse Mohammed Effendi, half-Negro and half-Egyptian writer and scholar. Garvey must have derived some of his "Africa for the Africans" philosophy from Effendi.

It is said that Garvey had been denied admittance to Wolmer College in Jamaica because of the darkness of his skin, the impression being that only upper-class and light-lined mulattoes were eligible. The caste system of Jamaica, with the light-skinned mulattoes at the top of the heap, incensed him, and he resolved never to apologize for his color, but to glory in it.

In London, however, he found it possible to attend classes at the University of London. After leaving Fuse Mohammed Effendi's employ, he worked his way around the world. Everywhere he saw his people in subjection and poverty. He said:

I read *Up from Slavery* by Booker T. Washington, and then my doom—if I may call it—of being a race leader dawned upon me. . . . I asked: "Where is the black man's government? Where is his king and his kingdom? Where is his president, his country, and his ambassador, his army, his navy, his men of big affairs?" I could not find them. I declared: "I will help to make them."

Garvey came home to Jamaica in 1914, began the publication of a paper, and established the Universal Negro Improvement Association, the purpose of which was to "take Africa, organize it, develop it, arm it, and make it the defender of Negroes the world over." In 1915 Garvey made a short trip to New York to explore the possibilities of expanding the influence of his association, but immediately encountered the hostility of Negro leaders such as Robert Russa Moten, who had succeeded Booker T. Washington at Tuskegee, and W. E. B. Du Bois, influential Negro scholar and editor of the *Crisis*. Discouraged, he returned to Jamaica, but decided to fight it out with his adversaries in the United States. In 1917 he was back.

Four years passed before Garvey, as president-general of the Universal Negro Improvement Association, issued his eloquent call to "The Beloved and Scattered Millions of the Negro Race." One of the association's principal projects was to incorporate a Black Star steamship line for the dual purpose of returning race leaders and American Negroes to their homeland and of opening commercial relations with the African continent. Garvey contended that Negro scholars, scientists, and industrialists should match wits on Africa's soil with white interlopers and thus regain supremacy.

Return of Negroes to their homeland was not new as a proposed solution for the racial question of color. Both white men and black men, slave and free, had often advocated it, for various reasons. As early as 1850 the Legislature of Virginia, alarmed at Gabriel Prosser's abortive slave rebellion, had authorized the governor of the state to confer with the President of the United States on the possibility of colonization of malefactors "dangerous to the peace of society." Free men of color were increasing in number, and, in the opinion of the slaveholders, setting a bad example for Negroes still in bondage. Their insubordination and independent attitudes were irksome to those in power and authority, and it was thought

that they would be much less dangerous if settled at a safe distance in Africa. From time to time slaveowners were assailed by qualms of conscience or became convinced that the institution of slavery was economically unsound, and released their bondsmen. Usually, the owners preferred that those freed be sent as far away as possible.

Thomas Jefferson in 1811 indicated his belief in the desirability of settling American Negroes on the coast of Africa, and in 1814 wrote a letter to Governor Edward Coles of Illinois in which he discussed colonization of Negroes in the West Indies, and particularly in the Negro republic of Santo Domingo. Jefferson was convinced that members of the colored race eventually would drive all white people from the Caribbean Islands.

British foes of the slave traffic, such as William Wilberforce, Thomas Clarkson, and Granville Sharp, took practical steps toward colonization in Africa, and it was mainly due to their effort that four hundred Negroes, principally soldiers and sailors who had fought on the British side in the Revolutionary War, and sixty Europeans were settled on the Sierra Leone peninsula in 1787. The Europeans have been described as "mostly women of abandoned character," white prostitutes rounded up in the slums of English cities and deported by force—or given a choice between deportation as mates for the Negro colonists and prison sentences. Some fugitive slaves who had sought refuge in London were included in the number, and these were joined later by freed slaves from Canada and the West Indies.

Paul Cuffee, a New England Negro sailor who had attained some wealth and had embraced the Quaker faith, was the first American to supplement theory with action. In 1815 he sent, at his own expense, thirty-eight Negro colonists to Africa. Cuffee's feat is believed to have inspired the formation of the American Colonization Society in 1816, with Henry Clay and Francis Scott Key as officers. This organization established settlements which were bound together in the independent Republic of Liberia in 1847. Joseph Jenkins Roberts, an ex-slave, arrived in the colony in 1829, assembled and trained a force of militiamen, and was appointed governor in 1841. Upon the establishment of the republic, Roberts became its first president.

The colonization scheme was opposed by various forces. Not

many slaveowners were willing to part with their black chattels, and the colonization enthusiasts dared not compel free Negroes to quit the United States in the face of the abolitionists' rising protest against the expatriation. Most free men of color were as firmly rooted in the national life of America as any other citizens, and they called mass indignation meetings throughout the North in opposition to the African venture. A majority of the emigrants, therefore, were manumitted slaves who had no choice in the matter, their masters for one reason or another desiring to be rid of them.

The British had freed their West Indian slaves in 1838, and there followed considerable emigration to Haiti, Trinidad, and British Guiana. Despite the general unpopularity and seeming ineffectuality of the American Colonization Society, interest in colonization did not die. In 1827 a conclave of Negro leaders took up the problem of emigration and divided into three factions favoring respectively the Niger Valley in Africa, Central America, and Haiti. Martin R. Delaney, foremost proponent of the first group, journeyed to Africa, and negotiated agreements with eight African kings to accept American Negroes. The Haiti faction is credited with directing two thousand settlers to that country, but only a third of them established permanent residence.

The Civil War halted all emigration or even consideration of it for a time. Abraham Lincoln had entertained the idea of sending freedmen to Liberia, but little official action in that direction actually was taken. A legend persists among poor whites of the South to the effect that Lincoln would have had all the Negroes out of the country had he been permitted to live.

The American Colonization Society celebrated its fiftieth anniversary in 1867, and announced that it had dispatched during that period one hundred and forty seven ships carrying nearly 7,000 African colonists. Free born among these numbered about 2,500, while approximately 4,500 had been freed on condition that they go to Liberia. A minority of three hundred and forty-four had freed themselves by self-purchase. The society was not the only one sending colonists to Africa. The Maryland State Colonization Society in 1821 had founded the "Maryland in-Africa" colony, which maintained its independence until 1858, when it was incorporated in the governmental structure of Liberia as Maryland

County. The Maryland State Colonization Society had transported 1,221 colonists while the United States Government had returned to their native land 6,772 Africans who had been smuggled into America, depositing them in Liberia.

The bark *Azor*, chartered by the Liberia Exodus Association, set sail from Charleston, South Carolina, on April 22, 1878, with two hundred and fifty passengers bound for the Negro republic.

Their destination was Bopora, near Monrovia, the capital city. Bopora had been founded by a freedman from Charleston, whose reported success story was in the tradition later to be made famous by Horatio Alger. Coming to Liberia penniless, this colonist, it was said, had soon acquired a flourishing plantation bringing him a clear income of three thousand dollars each year. The Liberian Congress had granted the head of each emigrant family aboard the *Azor* a free grant of twenty-five acres of land with the privilege of occupying as much more as he desired at fifty cents per acre.

Negroes had good reason to get out of the South as the Democrats returned to power. Some of the freedmen, who saw ominous portents of a return to slavery just as onerous as that of ante-bellum days, answered the call of "Pap" Singleton, and headed for Kansas. Others, sick of it all, thought of Africa feeling some nostalgic urge for that hot, rich land with its copper sun, luscious fruits, and bright green vegetation.

Before long charges of swindling were being brought against some of the emigration societies, and no doubt some of them were justified. The fees were not excessive—could not be, for the prospective emigrants would have found it impossible to raise large amounts. The Emigration Society of Raleigh collected from each of seven hundred Negro families (averaging six people to the family) the sum of twenty-five dollars. It was expected that further aid would be forthcoming from benevolent societies formed for the purpose of aiding emigrants. Atlanta newspapers complained in January 1891 that two thousand Negroes from Texas and Mississippi, induced by the United States and Congo National Emigration Steamship Company to set out for Savannah and thence to Liberia, were stranded in the city. It was in the midst of a cold snap, and the municipality was forced to feed and shelter the hungry and shivering emigrants. No arrangements had been made in At-

lanta for transportation to Savannah or beyond, and many of the prospective colonists loudly cried that they had been swindled. Since each one had paid such a small sum and most of the victims were penniless, it was impossible to interest any lawyer in taking the matter to court.

Bishop H. M. Turner of the African Methodist Episcopal Church, who had been commissioned by President Lincoln as the first Negro chaplain in the United States Army, became convinced that segregation of a large number of Negroes in Africa would be the best immediate step toward solution of his people's troubles after rejection and Ku Kluxism had displaced the military administrators and "carpetbaggers."

Bishop Turner came to Chicago in 1893 to observe Colored American Day at the World's Columbian Exposition. Here he made a speech advocating emigration to Liberia, and was opposed by Frederick Douglass.

The *New York Press* observed on April 14, 1895:

"Africa for the Negro" is being echoed in the South. No good can come of this emigration. Nothing is said of the fevers and famine to be met on African shores. Douglass' call to stand up in America and fight was a clearer note than Turner's cry to run away to an unknown land. American Negroes should become Americans.

The Colored Emigration and Commercial Convention, meeting in Chattanooga, Tennessee, in May, 1902, passed a resolution requesting Congress to appropriate \$200,000,000 for the purpose of colonizing Negroes desiring to quit the United States. Bishop Turner was named as "the leading spirit in the movement." By this time, however, colonizing schemes attracted but faint interest. Negroes dissatisfied in the South usually preferred to try the portion of the United States north of Mason and Dixon's line rather than a foreign land. The call of Africa became dimmer and dimmer.

Marcus Garvey was determined to reawaken the cry of "Africa for the Africans" and to hurl it farther and more challengingly than anyone else ever had. Once he got his Black Star steamship line going, his task would be simplified. The ships, manned by all-Negro crews, would take to African shores cargoes of repatriated

Negroes and machinery with which to build the homeland into a self-sufficient empire. They'd return with the exotic natural products of the fabulously rich Dark Continent: ivory, mahogany, rubber, spices, gold and bronze art objects wrought by native craftsmen. But all this took a lot of money for pump priming.

Garvey would not permit white people to buy stock in his enterprises. And rather than seek capital from wealthy Negroes, of whom there were few, he appealed to the masses for small investments. These responded so enthusiastically that he found a movement on his hands. His glorification of the color black, as evidenced by his demands for a Black House as well as a White House, Black Cross nurses, et cetera, fostered intense nationalistic feeling and revived the "Back-to-Africa" movement on a scale never remotely approached by other evangelists of the idea.

Garvey established the *Negro World* as a house organ for the UNIA. The weekly eventually attained a circulation of 75,000 or more.

The first international convention of the Universal Negro Improvement Association, held in New York City on August 1, 1920, was climaxed by a huge public meeting in Madison Square Garden. The delegates, "representatives of Negroes in all parts of the world," proclaimed their determination to elect "a world leader and a Negro leader of the United States and a provisional president of Africa," and also demanded "a constitution and bill of rights in the nation of the Negro."

It must not be supposed, however, that Garvey's course was a smooth sailing. Negroes from the South did not get along any too well with West Indians in Harlem. The Southerners were enraged by the islander's air of superiority, his pride in his status as a British subject, and his propensity for "talking a good fight." The islanders, on their part, made no bones about expressing their disdain for the crude outlanders. Garvey increased his handicap by assailing mulattoes and all Negroes with even a small amount of white blood in their veins. He had erroneously supposed that the West Indian caste system, regulated by lightness of skin, with Negroes just a shade darker than white at the apex and in the favored position, was an issue in the United States too.

American Negroes in Harlem soon dubbed Garvey's followers

00327

804

"monkey chasers," and began composing satirical ditties about the Back-to-Africa movement such as:

*When I get on the other side,
I'll buy myself a mango,
Grab myself a monkey gal
And let the monkey run.*

Of the leader himself the skeptical Harlemites sang

*Garvey, Garvey is a big man
To take his folks to monkey land,
If he does, I'm sure I can
Stay right here with Uncle Sam.*

Nevertheless, all of Garvey's seeds of discontent did not fall on empty soil. The North had not refuted the legend about it that had prevailed throughout the South. Prevalent segregation and violence attended the Negro seeker still. Garvey's attractive word paintings of a bright future in the African homeland might prove as delusive as "Pap" Singleton's idealization of Kansas or the Chicago *Defender's* enticing picture of the big city by Lake Michigan, but it was something to think about anyhow. There *must* be a place *over there!*

Garvey's vituperative tongue rallied and united against him a group of influential enemies. Du Bois battled with the gentler weapons of reason and logic, giving the crusading Jamaican credit for sincerity and capacity for leadership, but disputing his views on economics and his advocacy of a return to Africa as a solution of the American Negro's problems. Others, such as A. Philip Randolph and Chandler Owen, editors of the *Message*, took issue with the conative Jamaican on his own ground.

"Mindfall of Jamaican Society" and "Supreme Negro Jamaican Belass" were two of the epithets hurled at Garvey by the *Message*, and Robert W. Brown, writing in that magazine in March 1913, described the leader of the UNIA as "tall, scrawny, stocky, fat, and sleek with purple lips and heavy eyelids, small, bright, eagle-like eyes, and rather soft, fleshy face. Boastful, egotistic, tyrannical, intolerant, and proud, an able advertiser, . . . promising more, but never fulfilling. . . a lover of pomp, tawdry finery, and

garish display . . . a sheer opportunist and a demagogic charlatan."

As with many another spellbinder whose effectiveness rests upon the skill of his oral delivery, Garvey's pronouncements always sounded much better than they read. His recipe for personal success was a very orthodox one, expressed in this admonition to his followers:

"Ask Rockefeller where he came from, ask Carnegie where he came from, ask Henry Ford where he came from, and they will tell you that they came from the lowly places of life, they started with the dollar and then made the ten dollars and then the thousand dollars and, after, the millions.

"Man, do not beg and remain idle, but borrow a dollar or beg a dollar and start your career today. Buy a handful of newspapers and sell them, buy a few heads of cabbages and start to become a merchant, buy a few oranges from the dollar and later on you will be buying barrels. Why? take a dollar and invest in bananas and sell them at a profit. Do not eat up all your capital and your profit on the first day. Let every day be like the day before, and then you will find how quickly you are ascending the ladder of commerce, to its probably one of its captains."

It was not hard for such an astute economist and sociologist as Du Bois to point out serious defects in the various organizations set up as adjuncts of the UNIA, such as the African Communities League, the Black Star Steamship Line, and the Negro Factories Corporation. Du Bois pointed out, accurately enough, that the only concrete achievement of the latter organization was visible in a few grocery stores, a laundry or two, and a printing press. All of these enterprises soon failed.

The Black Star Line was equally unsuccessful. The *Yarrow* bought for \$140,000 and rechristened the *Frederick Douglass*, was impounded for debt after three unprofitable trips to the West Indies and sold under the auctioneer's hammer for \$1,625. The *Anton Maccio*, formerly an ocean-going yacht, ran up a repair bill of \$-0- or \$80,000—far more than its original cost of \$60,000. Its ultimate fate is shrouded in mystery—supposition being that it was either wrecked or seized for debt in Cuba. The *Shalyside* made several excursion trips up the Hudson to the accompaniment of great fan-

fare, the resulting propaganda being the principal benefit accruing.

The palpable failure of Garvey's grandiose schemes had a deflating effect on the enthusiasm of followers who had been charmed by his silver tongue. In addition, he made some incautious references which would indicate at least ket-binded endorsement of the Ku Klux Klan's argument that the United States should be made "a white man's country." Garvey's point, of course, was that Negroes should pull out for Africa and leave the white men to run the country as they pleased, but this distinction was too fine for Southern Negroes, who had occasion to resent any sort of approval of the Klan.

One of Garvey's first major defeats was administered in Chicago, one of his towers of strength. The issue of West Indian versus United States Negro was practically non-existent in Chicago, and there were many migrants from the South who were growing more and more disgruntled with their lot in the promised Paradise of the North. By 1920 UNIA membership in the city was said to total 7,500, while branches flourished in East St. Louis, Springfield, Mounds, Alton, Cairo, and other Illinois localities. William H. Wallace, later a state senator, gave up a thriving bakery business to head the Chicago movement.

When Robert S. Abbott, publisher and editor of the *Defender*, took up the cudgels against Garvey and his organization, the man from Jamaica was not a little perturbed. Abbott was easily his equal in the art of invective and in rough and tumble debate.

When Garvey bought the dilapidated *Yanmouth* and advertised it as the first vessel of the Black Star Line, the *Defender* made a sarcastic comparison to a similar ship purchased by a predecessor of Garvey, "Chief Sam" of Kansas, whose plans for setting up an independent kingdom in Africa had gone awry—some said because of the antagonism of the British toward the venture, others alleging that "Chief Sam" was a fraud who had collected huge sums solely for his own enjoyment. Garvey held to the latter viewpoint, and filed a libel suit against Abbott demanding a million dollars as compensation for damage to his character. Though he won a moral victory and finally was awarded one cent, Garvey was obliged to pay the court expenses.

Before the case was decided Garvey announced his intention of

00330

807

invading Chicago. It was October 1919, less than four months after the race riot which had gone so far toward disillusioning refugees from Dixie with the New Canaan. It seemed a propitious time for Garvey to appear with his Back to Africa appeals. Once again the black Ishmaels were yearning toward a "better place" somewhere. Garvey rented the Eighth Regiment Armory and from its platform denounced Abbott more vigorously than before. At the close of the meeting he was arrested for selling stock in the Black Star Steamship Line in violation of the Illinois Blue Sky Law, which governed the sale of stock certificates and shares. Garvey later claimed that the arrest had been engineered by Abbott, who, he said, had arranged to have a Negro detective in the guise of a prospective investor insist upon purchasing stock from none other than the leader of the UNIA, in order to incriminate him. Released on bond, Garvey departed from the city, never to return. "Abbott has always through rivalry and jealousy been opposed to me," said Garvey later, "and especially through my not being born in America and my criticism of his dangerous newspaper policy of always advising the race to lighten its skin and straighten out its hair which was lanky."

Trouble continued to hound Garvey. In 1922 he was indicted on a charge of using the mails to defraud in connection with the sale of stock in the Black Star Steamship Line. He conducted his own defense, having no confidence in Negro attorneys and scornful to employ a white one. After litigation lasting a year, he was sentenced to five years' imprisonment in the federal penitentiary at Atlanta. Garvey obtained bail, and by appeals delayed the execution of sentence until 1925. In the meantime, he had formed the Black Cross Navigation Company and bought the SS. *General Goodale*, which he renamed the *Booker T. Washington*, in memory of the great leader at Tuskegee who had expressed interest in his early plans. Like his predecessors, the *Booker T. Washington* was dogged by ill luck. Putting in at a Cuban port, it was seized for debt. Nearly twenty years later a World War II Liberty merchant ship was named for the Sage of Tuskegee, and commanded by a Negro captain, H. H. Mulzac. Ironically enough, the name of Robert S. Abbott, Garvey's nemesis, was bestowed upon another. But, Garvey would have retorted, even though these ships might be manned and officered by Negroes, they still did not belong to them or to the Negro race. With

customary flamboyance, he addressed his followers in an editorial, "If I Should Die in Atlanta," published in the *Negro World*:

Look for me in the whirlwind or the song of the storm, look for me all around you, for with God's grace I shall come and bring with me the countless millions of black slaves who have died in America and the West Indies and the millions in Africa to aid you in the fight for liberty, freedom, and life.

After serving two years of his sentence, Garvey was pardoned and deported to Jamaica. Without its leader the UNIA floundered and uncertainly, was rent by schisms and dissensions. Enterprising organizers and local leaders seized the opportunity to promote various schemes of their own.

Two years before Garvey's indictment there appeared in Chicago a white man named R. D. Jones, reputed to have been an organizer for the UNIA in East St. Louis. With the assistance of a Negro, Grover Cleveland Redding, who claimed to be a native of Abyssinia, Jones organized the Abyssinian Movement. Since one of its principal aims—according to its literature and speakers—was to facilitate the return of Negroes to Africa (specifically to Ethiopia), not a few of the converts believed the two organizations were identical.

On Sunday, June 20, 1920, Redding, astride a white horse and clad in what was supposed to be the costume of an Abyssinian prince, appeared on East Thirty-fifth Street, leading a parade of his followers. At Prairie Avenue the procession halted while Redding produced an American flag, poured either liquor or gasoline over it, and set it afire. A Negro policeman rushed up to remonstrate, and was shot down by one of the "Abyssinians." In the ensuing riot a white sailor and a white shopkeeper were killed.

Police later rounded up Jones, Redding, and six other leaders. Redding and another Negro subsequently were hanged. Jones tried to save himself by giving information about the movement. Redding, he said, had not confined his propaganda activities to Chicago, but had visited several other cities, handing out blanks which, when filled out, would procure membership in the Star Order of Ethiopia and identify the signer as an "Ethiopian Missionary to Abyssinia." The signer expressed his loyalty to the "mother country," and re-

nounced the name of Negro, given him against his will by a race other than his own. A subtle bait was embodied in the clause expressing the new member's willingness to proceed to Ethiopia to fill any position for which he might be qualified. Most of the positions represented as being open were important and lucrative ones.

During the trial Redding comported himself with a great deal more dignity than his white confederate, and resolutely and unrepentantly addressed the court:

My mission is marked in the Bible. Even if they have captured me, some other leaders will rise up and lead the Ethiopian back to Africa. The Bible says, "So shall the King of Assyria lead away the Egyptian prisoners and the Ethiopian captives, young and old . . . to the shame of Egypt." The Ethiopians do not belong here and should be taken back to their own country. Their time was up in 1919. They came in 1619. The Bible has pointed out that they were to appear in three hundred years. The time is up. The burning of the flag last Sunday night by me was a symbol that Abyssinians are not wanted in this country. That was the sign the Bible spoke of.

In 1925, as Garvey paced up and down his newly occupied cell in Atlanta, a small Negro wearing a flaming red fez similar to those worn by Turks appeared in empty lots and on street corners of Chicago's South Side to proclaim a startling new doctrine. He was Noble Drew Ali (born Timothy Drew in North Carolina), Prophet of Islam, and founder of the Moorish-American Science Temple. Little is known of Drew Ali's early history. He is reputed to have been an expressman in Newark, New Jersey, where he is said to have founded the first Moorish-American Science Temple as early as 1913. There is also some evidence to indicate that he had established branches of his cult in Pittsburgh and Detroit before he came to Chicago.

Drew's main contention was that the people commonly known in America as Negroes are of Moorish descent and thus Asiatics. He also insisted that they were not black at all, but olive-hued. Act six of his *Divine Constitution and By-Laws* reads:

With us all members must declare their nationality and their Divine Creed that they may know that they are a part and partial [*sic*] of this said government and that they are not Negroes, Colored Folks, Black

People, or Ethiopians, because these names were given to slaves, by slaveholders, in 1779 and lasted until 1865 during the time of slavery, but this is a new era of time now, and all men must proclaim their free national name to be recognized by the government in which they live and the nations of the earth, this is the reason why Allah the Great God of the universe ordained Noble Drew Ali, the prophet, to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites who inhabited the North Western and South Western shores of Africa.

Prophet Noble Drew Ali did not immediately rally many disciples to his banner, the Moorish star and crescent on a field of red. But he persisted, and at length was able to set up permanent headquarters. Though semi-literate, he possessed an eloquent tongue, a persuasive manner, and a native shrewdness which enabled him to sway the poor and unlettered people who listened to him. Most of them remembered the race riots of 1919, all of them had experienced discrimination and other wrongs. Drew Ali was offering them pride of race and dignity. In 1927 a successful convention encouraged Drew Ali to expand his proselytizing activities to other cities. It is difficult to ascertain just how many temples resulted, but those in Pittsburgh, Detroit, Philadelphia, Kansas City, Charleston (West Virginia), Lansing, and Youngstown are fairly well authenticated.

Drew Ali had written and published his *Koran*, a slim pamphlet consisting of a curious mixture of the Mohammedan holy book of the same name, the Christian Bible, the words of Marcus Garvey, and meditations of the life of Jesus—the whole bound together with the prophet's own pronouncements and interpretations. Garvey was cologized at every meeting as the John the Baptist of the movement. The prophet began to do a profitable business in various nostrums and charms he had concocted—among them Old Moorish Healing Oil, Moorish Purifier Bath Compound, and Moorish Herb Tea for Human Ailments.

More and more "Asiatics" flocked to the star and crescent standard. They flaunted their fezzes on the street and treated the white man with undisguised contempt. Many of them affected formidable-looking beards. Drew Ali announced that each devout Moorish-American must carry a card bearing his credentials and his real (or Asiatic) name, signed by the prophet with his seal. Often enough

00334

811

"slave" names were transformed into "real" ones by the simple addition of "Fi" or "Bey," these being titles signifying Moorish dignity. The membership card and button, when displayed to Europeans, would convince them that the bearer was enlightened and a member of an organization to be feared and respected.

To the prophet this theory of new-found independence had been a more or less purely ethical or theoretical point, and he had not reckoned on its practical effect among his zealous followers. Alarming reports of street brawls, threats, insults, and minor violence centering around Moorish-Americans were brought to his notice. Members were accosting the white enemy on the streets, showing their membership cards and buttons, and proclaiming in the name of the prophet, Noble Drew Ali, that they had been freed of "European" domination.

Recalling the downfall of the militant Abyssinians and contemplating the current difficulties of the Garvey movement, Drew Ali issued this ukase:

I hereby warn all Moors that they must cease from all radical or agitating speeches while on their jobs, or in their homes, or on the streets. Stop flashing your cards before Europeans as this only causes confusion. We did not come to cause confusion, our work is to uplift the nation.

The increase in dues-paying members (estimates have placed the peak as high as 10,000 in Chicago alone) as well as the other rewards of temple leadership attracted a number of converts eager to be cut in on the benefits. Drew Ali, on the other hand, began to be hampered by his lack of formal education as the business affairs of the cult became more complicated. He enlisted the aid of several men who proved to be more cunning than scrupulous.

Drew Ali's leadership was soon contested. In 1929 he became embroiled in a quarrel with Sheik Claude Greene, small-time politician and former butler of the philanthropist, Julius Rosenwald. One day Drew arrived at his office to find that Greene had moved all the furniture outside and declared himself the grand sheik. A civil war ensued, each faction enlisting support from temples in other cities. Greene was shot and stabbed to death in his offices at the Unity Club on the night of March 15, 1929.

Drew Ali was arrested as he sat with his wife and a group of 10

lowers celebrating (authorities charge) the murder of his rival. The prophet, from prison, issued a message to his flock:

TO THE HEADS OF ALL TEMPLES, ISLAM

I, your prophet, do hereby and now write you a letter as a warning and appeal to your good judgment for the present and the future. Though I am now in custody for you and the cause, it is all right and it is well for all who still believe in me and my father, God. I have redeemed all of you and you shall be saved, all of you, even me. I go to bat Monday, May 20, before the Grand Jury. If you are with me, be there. Hold on and keep faith, and great shall be your reward. Remember my laws and love ye one another. Prefer not a stranger to your brother. Love and truth and my peace I leave you all.

Peace from

Your Prophet

NORTH DREW ALI

This proved to be Drew Ali's final official proclamation. Released on bond, he died under mysterious circumstances a few weeks later. One theory is that he succumbed to injuries inflicted by the police during his imprisonment, another is that he was set upon by partisans of Greene and beaten so severely that he never recovered.

After Drew Ali's death the prophet's attorney attempted unsuccessfully to hold the group together. Each among several of the prophet's disciples announced that he alone was the rightful inheritor of Drew Ali's leadership, each established a little temple of his own. More than one sought to lend additional weight to his claim by professing to be the reincarnation of the prophet.

The following quotations from a sermon by a minister of the Chicago Temple of Islam outline certain primary beliefs of the sect, founded in Detroit sometime before 1930 by a Negro peddler:

The Asiatic black man is the original man, the ruler of the universe, the eight inhabited planets and of this planet earth. Islam is the true religion. A religion which can be proved by mathematics in a limit of time.

The Moslems have the wisdom. We're not afraid of the devil, this so-called white man. We talk right up to them. They're afraid of you if you've got the Truth. Just tell 'em, "White man, you're a devil. You were grafted from the original black man." He'll say, "Yes, you're right." He'll admit it 'cause you got the power. Just say, "You're a beast, you've got the third animal blood." He won't deny it, 'cause it's true. When they

were driven from the Holy City of Mecca, they lived in the caves of Europe and mingled with the beasts.

Christianity is the religion of the so-called white man. Have you ever noticed that the very things he teaches us that the devil does is the very things *he* is doing? *He* is the devil!

"I am W. D. Fard," the peddler told those whom he sought to proselytize, "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."

He proclaimed that his mission was to secure "freedom, justice, and equality" for his "uncle" living in the "wilderness of North America, surrounded and robbed completely by the cave man." The "uncle of W. D. Fard" became a symbolical term for all Negroes of North America, while the white man was referred to as "a cave man," a "satan," or "Caucasian devil." Sometimes he would be called familiarly or contemptuously a "cavy" or "common ca."

Though Fard maintained that he was racially identical to North American Negroes, he was said to have been born in Mecca, the son of a wealthy member of the tribe of Koreish of which the Prophet Mohammed was a member. He was reputed to have been educated in England, or at the University of Southern California in Los Angeles, to have been trained for a diplomatic career in the service of the Kingdom of Hejaz. He has been described as light-colored, with an oriental cast of countenance.

Fard at times in his apocryphal career used various other names, among them Walli Farrad, Professor Fard, Farrad Mohammed, Mohammed Ali, and even the God Allah. He peddled silks and raincoats from door to door in "Paradise Valley," the Negro neighborhood of Detroit. One of his converts said of him:

"He has told us that the silks he carried were the same kind that our people used in their home country, Arabia, 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 would begin to talk:

"Now don't eat this food. It is poison to 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 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."

Fard began to arrange meetings in the homes of those willing to listen to him, and before long had gathered a small but devoted band of followers. His denunciations of the "white devil and his so-called spook civilization" became more and more virulent. His condemnation extended to the Christian religion, though he sometimes quoted from the Bible. In his *Secret Ritual of the Nation of Islam*, Part 2, Sec. II, Fard declared:

"Me and my people . . . have tried this so-called mystery God for bread, clothing, and a home. And we have received nothing but hard times, hunger, naked, and out of doors. Also was beat and killed by the ones that advocated that kind of God."

Most of Fard's converts had recently arrived from the South, and were inclined to agree with his contentions. Challar Sharrieff, formerly Charles Peoples, tells of hearing the prophet explain:

"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," says Sharrieff, "I always went to the Baptist church. After I heard the 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."

The Negroes of Detroit could see all about them justification for Fard's accusations against the white man and his civilization. As the depression tightened its grip, numbers of them were laid off while white men were retained. In other instances, Negroes of long service were replaced by white newcomers. "Hard times, hunger, naked, and out of doors" assumed an immediate significance for the "original black men." When they were obliged to apply for public assistance, Negroes keenly felt the humiliation attached. It was not hard to convince them that they were the objects of special discrimination. Fard and his rapidly increasing band of disciples made considerable

hay in the Negro community. It has been estimated that eight thousand Detroit Negroes joined the cult during its first four years.

After Fard had succeeded in establishing permanent headquarters in the first Temple of Islam, he "registered" all the members, giving them "righteous" names to replace the "slave" names forced upon them by the "Caucasian devil." To obtain his "original" or "righteous" name, the applicant for membership in the Temple was required to write a letter to Fard (later to his successors) asking that he be rid of his "slave" name. While waiting for his "righteous" name, the acolyte was designated by a simple "X." It was assumed that Fard (or his successor) knew the member's "righteous" name by virtue of the spirit of Allah within him. There were complications however. At one time the prophet gave different surnames to three brothers. When confronted with this discrepancy, Fard explained that he had divined that the three new members were of different percentage.

The rapid growth of the first temple in Detroit was accompanied by the establishment of various subsidiary organizations. Chief of these was the University of Islam, to which the children of Detroit "Moslem" families were sent rather than to the public schools. At the university they were taught the so-called "knowledge of our own" as distinct from that of the "civilization of the Caucasian devil." Courses were given in "higher mathematics," astronomy, and what was termed "the general knowledge and ending of the spook civilization." All this specialized knowledge was deemed necessary to combat the "tricknology" learned by the "Caucasian devils" in the schools. The "higher mathematics" consisted of a variety of "problems" usually embodying a symbolical meaning and involving astronomical sums containing a dizzying number of digits. Several of these problems were read at each meeting of the cult as well as in classes of the University of Islam.

One problem reads:

"A lion, in a cage, walks back and forth sixty feet per minute, seeking a way out of the cage. It took him nearly four centuries to find the door. Now, with modern equipment, he is walking three thousand feet per minute and he has three thousand miles by two thousand miles to go yet.

"How long will it take him to cover this territory of said three

At one time the attendance officers of the Board of Education of Detroit attempted to break up the University of Islam and to compel its students to return to the public schools. This precipitated violent resistance. Fearful of race riots, the courts released with suspended sentence almost all of the rioters.

More serious difficulties arose over the question of human sacrifice. It is said that Fard taught that it was the duty of every Moslem to offer as sacrifices four "Caucasian devils" in order that he might return to his home in Mecca. On November 21, 1932, the people of Detroit became acutely conscious of the presence of the cult through its first widely publicized human sacrifice. A prominent member, Robert Harris, renamed Robert Karriem, erected an altar in his home and invited his roomer, John J. Smith, to offer himself as a human sacrifice so that he might become "the Savior of the world." According to Harris, Smith agreed, and at the appointed hour for the sacrifice--9:00 A.M.--Harris plunged a knife into Smith's heart.

The next day the *Detroit Times* noted:

An Asiatic trend among Negro dole recipients of the Elmwood district, noted at the time as a passing whim, today came back with horror to two women welfare workers on learning that the fanatical Robert Harris had intended them for human sacrifice 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.

In 1933 the Prophet of Islam had organized the Detroit temple so thoroughly that he himself was able to recede into the background, appearing very seldom to his followers during his final months in Detroit, and this mysterious aloofness fostered the belief that he was indeed the "Supreme Ruler of the Universe" or, as he had called himself, the God Allah.

Not all his followers, however, believed in Fard's divinity, and controversy over this was one of the several causes of dissension in the movement. As a direct consequence of an internal dispute, the Chicago branch of the Nation of Islam was established in the latter part of 1933 or early 1934.

In 1933 Fard left Detroit, disappearing altogether so far as any authoritative record is concerned. Some of his Detroit followers

00341

818

immediately identified him with the God Allah, claiming that he had returned to the Holy City of Mecca. Others continued to regard him simply as their prophet. A split occurred, and that faction favorable to the deification of the cult's founder assumed "Temple People" as a name, severed all connections with the parent group, and eventually set up its headquarters in Chicago under Elijah Mohammed whose "slave" name had been Robert Poole. In September 1942 Elijah Mohammed and other members of the Chicago Temple of Islam were collared by the FBI and charged with evading the draft and influencing others to do so as well as maintaining seditious relations with the Japanese government. The latter indictment more or less petered out. The Islamites would be likely to gravitate toward any nation of colored people engaged in combat with the "Caucasian devil." Their aversion to registration of any sort antedated the war with Japan by several years.

Temple people have isolated themselves politically, economically, and socially from both white men and non members of their own race. The economic confusion and upheaval attending the depression they explained by quoting Elijah Mohammed's assertion that the white man's rule of the world actually ended in 1914, and that Allah is preparing to wipe out this "spook civilization" which has been existing on borrowed time.

So the Islamites' refusal to register for the draft indicated no new tendency. Cult members have always been particularly virulent in their denunciations of Roosevelt and the New Deal. In their opinion, the WPA and all other alphabetical agencies were subtle efforts on the part of white men to save what is left of their dying civilization by getting "original" black men to sign up with them and be given a number. They eschew social-security numbers and relief-case numbers as manifestations of the "white devil's" aptitude in tricknology.

"Roosevelt," reads a piece of typewritten temple literature, "gave you a social-security number just to hold you and now he's getting ready to call in these numbers and give you a stamp. . . . He's going to put a stamp on you, the mark of the beast. You signed up with the devil and he gives you the filthy crumbs from his table like the rich man gave the man Lazarus."

Among the Negroes caught in the FBI dragnet and subsequently convicted of conspiracy to thwart the selective-service law was Mrs. Mittie M. L. Gordon, leader of the Ethiopian-Pacific Movement, an outgrowth of the Peace Movement of Ethiopia.

The Peace Movement of Ethiopia was formed originally to help the Ethiopians in the Italo-Ethiopian war of 1935-36, but when the conflict was over, the members, who had in the meantime separated into warring factions, carried on a nationalistic and "Back-to-Africa" campaign. Though all the Chicago organizations directly descended from the UNIA boasted a combined membership of less than a thousand members, they united in 1939 to sponsor enthusiastically a proposal by Senator Theodore ("The Man") Bilbo of Mississippi that Negroes desiring to go back to Africa should be speeded on their way with federal assistance. Three hundred Chicago lobbyists representing remnants of the Garvey legion assembled a fleet of dilapidated trucks and headed for Washington to lend moral support to "The Man." Most of them never arrived, for the rickety trucks began breaking down before they had left the Chicago city limits behind.

Mrs. Gordon was first summoned before federal authorities on August 25, 1941, to answer to the charge of influencing young Negro men against registering for the draft. She denied this allegation, and asserted that the principal object of her organization was to transport American Negroes to Liberia. She said that approximately 4,000,000 people were affiliated with the movement, since all of them had signed petitions endorsing the Bilbo recommendation. Abraham Lincoln and Thomas Jefferson, she pointed out, had favored similar action. She went on:

Those men knew the two races couldn't live together. And our race is dying out through amalgamation. There are 8,000,000 mulattoes in the United States now. Whites should remain white and blacks should remain black. Africa is our country and that's where we want to go to the soil of Liberia.

Mrs. Gordon produced a letter from Edwin Barclay, President of Liberia, in which he cautiously said that the country "would welcome selected emigrants who were fitted for the pioneering life." "The government should use the relief money now being

spent on blacks here to transport self-respecting blacks to Liberia," said Mrs. Gordon, herself on the relief rolls.

From passive resistance, as manifested by her agitation against registration for the draft, Mrs. Gordon and her followers evidently shifted to active advocacy of the cause of Japan after Pearl Harbor. In this she was joined by several other leaders preaching hatred for the white man and fraternity with the Japanese and other colored races.

While Mrs. Gordon and the Peace Movement of Ethiopia sought to apply Garvey's remedy for the Negro question—migration to Africa—the "Moors" and Islamites sought escape by seceding—or attempting to secede—from the white man's society as well as from the ranks of American Negroes, and also by establishing their superiority. The "Moors" insist that their identification with an ancient culture gives them an immediate advantage over the Johnny-come-lately white man. The Islamites regard the "cavy" as an effete, bleached-out descendant of the "original" black man. The "cavies" have further corrupted themselves by mating with beasts, so that they are now beasts themselves. This, it may be remembered, is a volte face of "Professor" Charles Carroll's theory that Negroes are not human for a similar reason. The "Moors" have talked vaguely of "taking over the government of the United States," but since the outbreak of World War II they have modified this nebulous ambition drastically. The Islamites speak of a return to Mecca in a symbolical or spiritual sense. Neither of the "Asiatic" cults has expressed more than academic interest in "Back to Africa."

While "Moors," Islamites, and leaders of the Peace Movement of Ethiopia and the Pacific Movement of the Eastern World were eulogizing Marcus Garvey, and hailing him as the John the Baptist of the campaign to arouse the Negro to racial consciousness, the founder of the UNIA was trying to rebuild his shattered organization from exile in Jamaica. Somehow or other he managed to keep a magazine, the *Black Man*, going. He eventually gave up the struggle in Jamaica and returned to London, perhaps hoping to revive some of the evangelical zeal he found there when he first conceived the grandiose scheme of recapturing the continent of Africa for its rightful heirs. In 1938 he appealed in the *Black Man*

for one thousand students to attend his School of African-Philosophy. He planned to train a corps of diplomats, interpreters, economists, and other specialists to be ready for service when Africa's hour should strike.

A dwindling band of the faithful stuck with Garvey through thick and thin. On May Day 1938 a parade of the Royal African Legions marched through Harlem. There were the titled dignitaries of the UNIA—the dukes and lords and knight commanders of the Distinguished Order of Ethiopia and the knight commanders of the Supreme Order of the Nile. Their uniforms were resplendent, their heads high and proud. But the procession was only two blocks long, a sad comedown from the palmy days. A huge limousine carried in its back seat a life-size portrait of the absent leader. Harlemites assembled along the line of march to cheer the image of the cocky little Jamaican.

At the head of the parade pranced a richly caparisoned horse bearing the majestic figure of a gigantic Negro arrayed in barbaric splendor. Reporters sought to question him, but discovered that the interrogation had to be done through an interpreter, for, it was explained, the rider was an African prince who understood no English.

"We are showing the world Dr. Garvey isn't forgotten although he is many miles away," the black prince said gravely.

Marcus Garvey died in London in 1940. He was not an old man, only fifty-three—but unceasing failure since his release from Atlanta had worn down his spirit. Perhaps as he lay dying he thought of a derisive jingle he had heard often during his sojourn in Harlem.

*When a monkey-chaser dies,
Don't need no undertaker.
Just throw him in the Harlem River—
He'll float back to Jamaica.*

But Garvey was never going back to Jamaica. What was more, he would never set foot on the hot, rich soil of Africa he had sworn to wrest away from the white interlopers. Curiously enough, he had never found the time or the opportunity to visit the land of his ancestors.