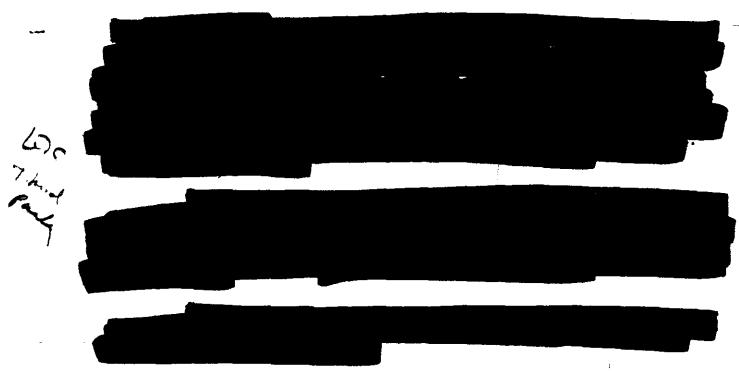
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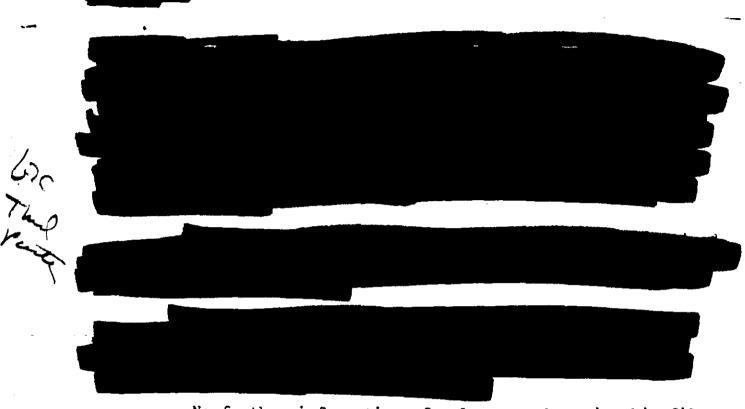
The following investigation, at Sacramento, California, was conducted by SA

On May 20, 1983, State Department of Motor Vehicles, advised that she is unable to locate any automobile registered to WALLACE DODD FORD. She explained that autoregistration files are purged in the Department of Motor Vehicles two years after the last registration of any particular automobile.

The D renty

The following investigation, at Vacaville, California, was conducted by SA

SF 100-51473



No further information of value was shown in this file.

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

FBI

Date: 7/30/63

TO : DIRECTOR, FBI (105-63642)

FROM : SAC, CHICAGO (100-33683)

SUBJECT: WALLACE DODD FORD, aka.

SM - NOI

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 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 MUHAMMED)

(10)

Searched Searched

70-33683-92

Fit_U__

Sent ____

Per_

00236

oroved: Special Agent in Charge

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 parard 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.

- 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-1-1 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. 1 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's stuff as that in our face. This is all just propaganda 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.

- 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.

	Date: 7/31/63	
Transi	it the following in	-¦ -
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 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:	מ
	ELIJAH MUHAMMAD, in a discussion with Brothe Secretary (JOHN ALI), refers to a call from a Los Ange paper and instructed the Secretary to see about gettin 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 ELIJA was quite riled up about the story and of implications	l g H
	which he stated had the purpose of stopping the black from believing in Islam.	m
	The above is furnished as additional informs for Los Angeles and the Bureau supplemental to the information contained in referenced airtel.	t
	4 - Bureau (RM) 1 - 25-330971 (NOI) 3 - Los Angeles (RM) (100-4805) HERCITALIS ACERCIFIED 1 - 100-2604 (NOI) (5) - Chicago	ક
	1 - 100-6989 (ELIJAH MUHAMMAD)	
	1 - 100-35635 (NOI) 1 - 100-35635 (SUB B)	
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	Special Agent in Charge 00242	7

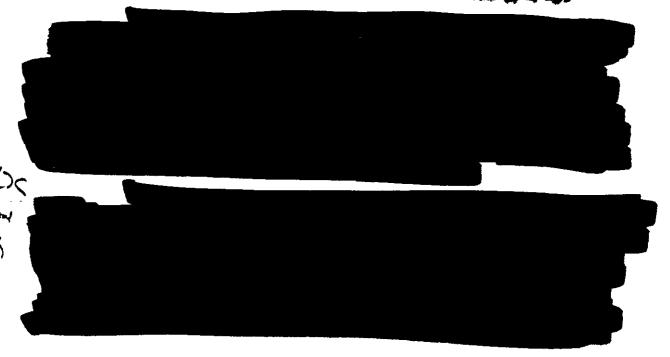
DIRECTOR, PRI (25-3309/1)

8/29/63

\$1C, LOS AMOREMS (105-8604)(NUC) (**

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ALL INFORMATION CONTAINED

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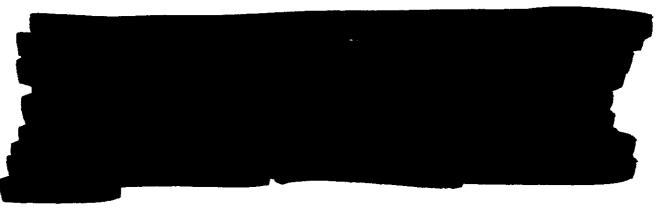
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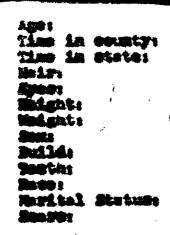
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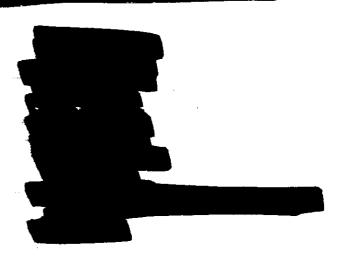
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FBI - C

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EA 145-8604

PONALDSON the arrested by the LAPP with co-defendant, MALLE B. POND, on 2/15/26. SCHALDSON's address was get Surth as 722 West 3rd Street, Lee Augules, and so was decorabled as a 25 year old Indian. Both mass sharped with violation of the State Poisses Act (offening for sale) and they were sentenced to 6 years at the Questin on 5/26/26.

A copy of the fingerprint card maintained by the LAFD was received and it has been exhibited in Les Angeles file 165-1605. It is not deemed mecassary to forward this copy to the PHI Education Division since the San Prancisco office, by letter dated 6/17/63 to the Burgas, emelosed 2 copies of finger-prints of DONALDSON which were obtained from the San Prancisco Police Repartment. It is also noted that the Burgas letter dated 7/16/29, to the Warden of Palson Prison, refers to fingerprints submitted by him for DONALDSON.

GSLA 3156-5 (ARTI-Subversive Detail, LASD), on 3/14/63, made available the following supert:

"FORD, Walloom D. ake FORD, Wally Fared, Wally PARED, Wally FARED, Top Restrict The Research The Research W. D. FARED DORD. Fried

"Descriptions

"Mile Grandian of <u>Mari</u> extendtion, MGS Pobercay 25, 1881 in her Maland, 5°7", 150 lbs., black bair and brown ayes.

"Allegations

14 105-260t

"Subject is the FAMD MERITAD who alknowly appeared to MIJAH POSIS (Muhammad), the impley of the Batism of Islam in 1930. MIJAH POSIS has been quoted as saying that FAMD MUHAMMAD dawn directly from Alich to times him (Mijah), MIJAH further states that FAMD has subspend to Modes.

*Information from Los Angelos City Health Dayto, Dumosu of Vital Statistics:

"Hame of child - MALLAGE DODD FORD, born September 1, 1980 in the City and County of Les Angeles, Calif. at Medicald Senttarium, 1521 So. Polk St., Esp Angeles. Local Engistrapie # 7850. Fetner - WALLAGE PORS, 347 So. Figure St. in Les Angeles, write, age 26, born in Myr Sentend, competions hope restaurant. Mother - NAZEL BARTON, 247 So. Flower St., Les Angeles, white, age 25, born in Now York, occupation, none.

"On July 1, 1940, HARK FORD EVELETER petitioned to the Department of Public Smalth to change the same of her con, Wallace BODD FORD, to Wallace MAX FORD, and also changed the operation from none to homestife, This affidevit use also signed by GLIFFORD EVELSTERN of 4776 had St., Las Angelos.

"Information from hos Angelos Publes Buyt., (Minimal Records:

"WALLY D. POND, EA # 26446, GIZ # 1797904, FEI # 56662, THE QUARTED FASSA.

"Subject was first appeared on However 17, 1918 for assent twith a deadly marpon. Subject was elleged to have assented P. T. Clilistan of Anote Survey, Salida, with a photol and then struck him with his first, This took place in a partecupant of SIS V. See St., les Anysins, which was award and appeared by M. 1988.

"Note: There is a P.V. Alliberal in the Vantum County telephons directory the spaids at TSL Whate Int Rintes in Venture, Calif. From Hudow, Miles 1956s. For Sustant information, see assest superts of embject.

LA 105-2504

"On January 20, 1986; subject was associated for Wright Act possession. (Possession of an alcoholis bevery custom the Volstand Act).

"On Petrunny 15, 1925, subject was assested for the State Potess Act, a follow. Location of assest was 3rd St. and Process Place in Las Angelos. At the time of his assest outject gave his recidence address as 722 M. 3rd St., Los Angelos. At this time of assest, subject stated that his race was humilian and that he was been in Portland, Gregon. Subject was convicted of this offence and sentenced to 0-0 years at Sen Quentin. Subject Served approximately 2 years prior to his release.

"Information from this information result CONTINUE (ALT

(It is requested that

"The name Wallack D. Fard and his various aliases were exceed with the Michigan Police Hoodquarters and lightification bureou. It was noted that he may agreeted on \$/25/13 by the Detroit P.D. and sharped with inventigation of disorderly person. Fard at that time gave his age as 13 and his enjoy as write. The name on the agreet report is Wallack D. Parman. So gave his address as the TRAYNOR HORNL, Detroit, Michigan. On May 26, 1913, he was discharged by the superintendent of police at the request of Lieutenant McChan of the detective bureau.

*Information from Los Angales County, Files of the Superior Courts

"711a \$27328 and 27329

"Defendant WALLY B. FORD and MOVARD DOMALDSON emerged with violation of the State Poisson set (three counts). Sount 1 - defendant had in his possession a propagation of morphine containing more than one quarter grain of morphine to the evaluateous cumes. Sount 2 - on or about the 14th of of Poissons, 1926, he had in his possession a propagation of heroise to the avaisance containing more than one eighth grain of heroise to the avaisance cumes. Count 3 - on or about the 14th of

1 205-2604

Pehruszy, 1926, defendent had in his <u>possesion</u> a properation of comin containing more than one quarter grain of comin to the evaluations cames.

The the meeting of this set, the following facts appeared in evidence:

"A man by the name of DGMAIDSON (so-defendant) magnificated with a police officer (without the impulation of the latter's efficial position) for the sale to him of certain assection. At that time, BOMAIDSON stated to the police officer that the margotics which he proposed to soil, were in the possession of FOND. Thereafter, DOMAIDSON and POND met the police officer for the purpose of concluding the proposed wale, at which time, after the arrangements for the sale had been fully discussed between the parties, FOND discussed that his prospective customer was a police officer was subsequently arrowted both FOND and BOMAIDSON.

"About three hours later, the police officer and two ethers visited a certain sestaurant enough and operated by PCED. In the year of the sestaurant, a pasteon solice in a newspaper which costained numerous bettles and vials of surfection, was found. Refere the pasteon was opered, PCED stated that it was 'a bundle of old launday'. Afterward he admitted to the efficient that it was the stuff that he mished to cell.

"Subject use found guilty by a jusy on May 14, 1985 and use sentenced to has Quantize as prescribed by law. He was received at her Quantize on Aus 12, 1985. The numbers was not at four years by the State Seniol of Frigon Sirectors. Subject use released from outcoly on May 27, 1989.

"Interview with 1866. HAME MAKE ENGLISHING conducted on Polyment 7, 1963 at approximately 10:00 A.M.:

"MRS. SPECIFIC Stated that she and FORD met in her angular, Galif. In the equity 1900's. The stated that they

IA 105-0504

lived together for approximately 3 years but more saver married. The said that he was very definitely a Garganian. The first not him at his restaurant which was lessted at 803 V. 3rd St. The said that during the time they were living together me had essation to read correspondence which was sent to him in the name of FREE CES W. 3rd St. In this correspondence there was a mention of a marriage in Pertland, Gregor and of a son which was the result of this marriage. When PSEE was arrested, New, EVELLIEER met RARL OSESSEE and later married him in Sante Ann. Celifornia. Mt. GERONEE died aix more later, Mts. Swelkeren met GLIFFERD EMELIEER in Lee Ampelos 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, Fernanylvania.

"Information from Portland, Gregon Police Dept., dated September 11, 1962:

Portland Gregor Pelice Department was unable to looke any public records conserving Vallack B. Find although they were able to looke the record of marriage between Find SCHD and PRATE ALLAH on May 5, 1914. The ultramose to this marriage were J. D. HUTHESEY and MARY R. MORRICO, that department states that a thereugh investigation was conducted and no further information was found on subject, his wife, bistin of any children or a record of any ultramoses to this marriage.

"Information from Source

"GLIFFORD & STREATHER and MARK A. STREATHER, APPLICATION, ATTO MAR St., Los Armidias. Here Item - "Paramil mervious for MR. GLIFFORD Q. STREATHER, age 70, at 10:00 A.M., Thursday, in the Editio Charch of the Pleases - - - here is Macrington, Miliands, MR. STREATHER was playerward director for the Gity of Los America Researching and Rights Department for 1A years. In the city for 85 years. He died Sunday at Markello Vergness Markets!."

TY 702-50y

"\12/56, GLIFFORD EVELLEER, as \$ 500-14-5760, time how, receiving approximate penalon of \$76.75 a match, received a feedal feedately function of \$33 a match, sand a 1950 Decree, charp.

"Information from the America Stay Styll Service Counterion, Reportugat of Posts and Americanians

"GLIFFOND O. MYKLATHER, been in Micanington, Ill., on 6/20/18p0, was kined by the Department on 8/6/38 as a gurdenew and correlator. Mintensace bedge / 68. On 12/31/52, he received a dischility possion of 75%. He death cortificate shows bits name as GLIFFOND GLIVER EVELLIBER, deceased 2/19/62 at 4:10 A.R. from lung empacy.

"Information from Police Hoodquerbore, Wellington, How Moulends

"An importing tion was conducted by the above send a march me conducted for Vallack Form giving the above aliance. In a letter received Recember 28, 1962 from that Department, they state that there are very for Rocks in New Seniand using the most of FORM. An impairy was made of these families and no one of the above name or description unefamilies and no serve source could furnish no further information on the publics.

"Information from magnetime article, THE AMERICAN JOHNAL OF SOCIELOST, Vol. MILIT, No. 6, No., 1898, pp 894-987, "The Version State Among Magne Magnetic in Detroit" by American Double Military.

"Page 856, "The Prophet (Page, Vallage 8.)," ... the prophet lived in Notwell from July 4, 1996 until June 36, 1994... "Me way some in uncertain. So was known uponly so in. Will Palette or M. W. S. Phill, although he would the Sallanday manner recreases Page, M. V. S. Page, although he would the Sallanday manner recreases Page, M. V. Salland Michaelle, M. V. Ministers All. One of the Sal partitions the heart into figure addresses stated that he hierally said, 'My rese in W. J. Page and I came from the heart of topes."

LA 105-2604

"(Page 895), "The Propost and founder of the oult made his first appearance among the Negroes of Betroit as a poddler. He first came to our nouses solling raincoate and then afterwards silks. This way he could get into the people's houses for every woman was eager to see the mice things the poddlers had for sale, ...we sained him to tell us about our own country. If we sak him to est with us he would eat whatever we had on the table but after the meal he began to talk! How don't cet this food. It's poison for you. The people in your ean 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 haver be sink any mare."

CSL: 3184-8 also made symilable arrest reports on 8/23/63, for the three LAFD arrests recited in his above report. The report for the 11/17/18 arrest for asseult states that witnesses R. A. BENKERT and GILLIPRAND went into the Postaument at 803 West 3rd Street and ordered a Stock and the each (MR. PORD) (boshed as WALLIE FORD) told them they would neve to put up a \$2.00 deposit before he would put the steak on. This started an argument and POSD pulled a gun on them. No finally put the gun away and came out from behind the counter and made a suing at GILLIMAND. In designd the blow and begind out on the miderally and just as he got to the our PORD strack at him again; this time distinction misped off the curb and struck his need on the curb. FORD jumped astride him and grabbed him by the throat and best his bead on the etreet. Officers went to the restaurant to locate FGED but he had gone and they could not leaste his he VALLE Fifth and subsequently assessed at \$12 South Bushashill Street, Les Amples, and released because the complaining witness would not presente.

The ruport of the 1/20/26 arrest stone he was arrested at 603 Meet 3rd Street, Ios Angeles. An officer went to that address as he had received information that beetlegging was going on in a restaurant theme. He told WAILIED, PORD he mated to buy some liquer and PORD tolephoned an order of 8 pints. PORD was armented Sullewing a sale. The identification sheet dated 1/20/26, contains the following information:

LA 105-2604

Marine :

Gosquetien:
Time in county:
Time in state:
Time in V.S.A.:
Citisen:
Eair:
Eyes:
Swight:
Veight:
Veight:
Puild:
Toeta:
Rece:
Notive:
Notive:
Norital Status:

WALLE D. POSS BOS West 3rd Street, Los Angolos, California

W.A.P. (maje)
Gook
15 years
15 years
30 years
Yes
Right
Erent
5* 7*
150 lbs.
Hale
Helium
Good
White
Cregno
American
Harried
He marks, Serye,

Age: 30 years.

The arrest report deted 2/15/26 contains the following informations

Anne.

MARLIE B. FORD SAT South Fisher Street, Los Angelos, Californio

ammetations wishis

Time in country Time in Sector Time in 8.8.4.4 Elvisons Medicals M

Je poese Je poese Nack Mack Moun St The 190 The, Makin Seed Desk EA 205-0604

Ago; Rece; Retive: jo pomju Mareliem Grogom Mareliem

CHEA 1284-S also made evaluable the Reply to a letter dated 7/27/62 which was directed to the Chief Commissioner, State Police, Wallington, New Marland. The Commissioner wrote on 12/7/62 that all possible impulsions had been made in New Sauland to obtain information on Wallis D. PORD or PARAD, that the inquiries had not been successful, and that he was attending the report of Detective The support by Parada on follows:

67

The Chief Detective, C.I. Branch, Willington

"Subject: Mailie D. PORD, & Wallie PORD, & Walless FARAD - alleged to have been been in New Souland on the \$5.2.1891 : Interview preparent by the Department of Police, Los Augules, U.A.A., comparing PORD's especiation with a Nagro Note-Group branco as the Misking & ISEAM.

"I have to report that this file duele with corresponds possived at the Contrological State of the Reports of Public, 1988, from the Retailinate Marketon of the Reports of Public, 168 ARRED, requesting that imprintes to make in the Section with a view to leasting and interviewing a 'most burns as Wille R. Poss, alias Willia Poss, alias Willia Roll, alias Willias Roll, alias Willias Roll, alias Willias Roll, alias Willias Roll, attended to this alleged assertance of angulas as the Minister of EMAIL, attended to the correspondence in question is a photostat inpy of Poss's fingularitation his testimani identary in the United Mater of impring and a photograph which was apparently taken in less angulas in 1931. These was set detailed description of this sen applied.

LA 105-060\$

"It is sevenied in the 'file' that Wille D. Fomb founded the Magro Ento-Group in Detroit in 1930; that he enroied a Mani BARCH in Les Ampères is 1927 but that they mare later diversed. Hand MARCH was mountly interviewed in Les Ampères and one claimed to the authorithes that Wille A. FORD was been in Mar Maland on the ASth. Petrumy, 1831, and that his Amasters were Maria. The also claimed that she last heard of POPD in 1934 when he apparently left Detroit and intimated that he intended returning to Now Maland.

"There is 'no-record' of FORD at the Grandmal hagistration Section, Hendquarters, according to Top. Det. Agt. LISSETTE; and ministry at 'Information Section'.

"Inquiries were also made at the office of the Registror of Mirtis, Deaths and Morriagns, as outlined in my attached report dated 5th. Reptember, 1962, with the smealt that no definite information was elicited which would confirm that this men was in feet bose in New Realand, or that he may have died in New Realand after 1934. It is emplained become, that PCHD could have been bost in New Realand as alleged and the birth set registered, because complete registration of Macri or part Mouth births was not commenced with 1951. Another alternative of course is that PCHD or Pakab is not his correct name, and I should takek that this mould be very likely.

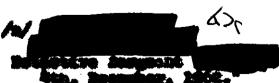
"Other inquiries were made through the records of verious Passport Offices; the Social Security and Intend Sevenue Departments; etc., without speil. A paint of mote existing have is that FORD or PARAD, if born in Inc Security Separtment, and the fact that they have no record of such a payment indicates that he is made to be security because it may be not be in the security because it may be not be in the fact that they have no record of such a payment indicates that he is not a like the security because it may be not because a security or that his entires that in the security because it may be not because a security or that his entires that he is not a security or that his entires in mot because in the security.

"In the course of these impairies I apply to a maker of one in tellingten consumed with Berl officies and walfare. One such parties - a Mr. Store Valley, of parties informed up of the fact that it is must remained to discover a

EA 105-0504

equi family mamed POMD, but he the able to premil that even a family lived in the Thomas Bistrict some years ago, one also able to recall that a painting of this for y years ago, travelled to Galifornia in the Mained States of America. Purther inquiries by the Thomas Police established that this person was Writer HOW. His brother - Tables. Bangi HOW is now residing at \$43 Wester Mond, GENERICHERUM. end when interviewed recently he gave the fallowing particulary concerning his brothers Full mass - Wesses Head HODE (washly moun as Welter MOSC) - born at Theme in October, 1861, and at to America about 1912; that he joined the American Foreca uring the 1914-18 World Wary that in 1957 he returne or limited for about aix months; that he returned to b Bealand for a further win months in 1959; that he married and is at present residing at 1103 Pacific Avenue, Alemada, CALIFORNIA. From the photograph nepplied behaver, those payment the know 'Welter MOGG', any that he is not identical with FOND, alias PARAD. But it could be that he would possibly busy POSD, alian Fahad if the man 'impulsed for' in in fact a part Mant. In view of this it could be suggested that HOGG be seen by the folion in GALIFORNIA.

"As proviously mentioned, Nr. WATHER of PETCHE possible that a Mass' family mones FORD did in fact live in the Thomas Martylet, but inquision at Thomas Sailed to seven! any twee of them. In addition to this, under Mr. 2006 me impredented at Curiotechurch he stated that he also seculied that a FORD family lived in the Manus Manusch hat dealed not enlarge on the subject further, There are no other immediate evenues of immediaty that one he paramed with a view to treating this FORD family, and it does appear that the matter would be used actinizationally elections by having Walter 2000 interviewed in the State of CALIFORNIA. If any further information of conference should be eliminal in the Malumi, I will support further.



LA 145-0604

15

ef the An Promises Police Repartment interviewed the factor houses Police Repartment interviewed the factor houses, he was gravely ill, and that department failed to draign any partiagest information. It indicated that it intended to recentant 1966, houses, the informations has not been from that department.

dince the secults of the subsidetion of fingerprints to the like tion livinism are not known to the like Angelos office, and it is not known what action has been taken on the information in Jan Francisco letter dated 6/17/63 indicating boundbook was been in San Biogo and lived his entire life there, leads to leasts DOMALBOOK are being left to the discoution of the office of origin.

LEE

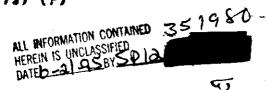
AM IN MILECO

مرما

Intelligence Medica, his remained relice Repartment to

Also, consider interviending the determine the suptome of the Maris regarding their house and relate the various name wood by POSD in ander that he may make suggestion regarding POSD's besignment. SAC, SAN PRANCISCO (100-51472) (P)

NATION OF ISLAM IS - NOI



Relos Angeles letter to Director, 8/29/62.

Intelligence Unit, San Francisco Police Department, for results of their interview with

knowledge of WALLACE D. FORD, aka., founder of the MOI, and also to consider an interview with by this office.

It is apparent that the records of CSLA 3164-5are in error, instance as inquiry at the Intelligence
Unit, San Prancisco Police Department, on 9/6/63 reflects
this agency has never interviewed supre.

On 9/6/63, and advised that the Intelligence Unit, Oakland Police Department, at the request of the Los Angeles Police Department, Intelligence Unit, made inquiry of

walter D. Ford, ska. at wellington, New Zealand. Questioning of was limited, due to illness and advanced age, and met with negative results.

The source reported that the Intelligence Unit, Oakland Police Department, recontacted on 9/6/68 and interviewed him extensively regarding FORD. A photograph of FORD was displayed to the who advised that he in 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 over known to him in

3 - Bureau (REG.)

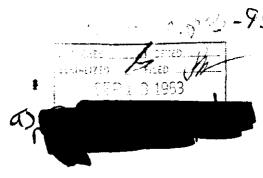
(1 - 195-63642) (W.D. FORD) Chicago (168-35635) (REC.) - 160-33683) (W.B. PORD)

2 - Los Angeles (105-2684) (INFO) (REG.)

(1 - 195-4808) (W.D. FORD) INTO)

2 - San Francisco (198-51873) (1 - 199-43165) (W.D. FORD)

PMC/af



SF 100-51478 THC/af

Hew Realand was comprised of two commins of his, TAU FORD, who died in 1918, and his mister, LEHRIE FORD, who is also deceased. As far as remembers, TAU FORD never married and had children and although LEHRIE FORD married, he cannot recall her married name. The advised that he is not able to offer any suggestions relative to tracing FORD's presence and activity in New Realand.

reported that the maults of the recontact with will be furnished to the proper
officials at the Los Angeles Police Department.

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

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

AC, CHICAGO (100-35635-8ub B)

NATION OF ISLAM IS - NOI ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-2-9-BY 2013

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 WOI, 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 DONALDEN, Folson Prison Number 15808, who was arrested with FORD in 1926. The Bureau pointed out that DONALDEON 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/R/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 fingerprist eard for DOWALDSON and to also attempt to locate him for an interview in an effort te locate PORD. Relet also requested San Francisco to review the Polson

3 - Bureau (REGISTERED)

(1 - 100 -

(1 - 105-63649) (WALLACE DODD FORD)

3 - San Diego (Encl. 2) (REGISTERED)

2 - Chicago (1 - 100-33643) (VALLEGE DODD PORD) Searched

JRS; mks (8) 96

) (WALLACK DODD FORD)

Searched Serialized Indexed Filed

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CG 100-35635 Bub B

Prison and the San Francisco Police Department records for the same reason as regards DOMALDSON 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 DOMALDSON. The letter noted that the Folson Prison file revealed DOMALDSON was born and lived his entire life at San Diego, California; that he was discharged from Folson Prison on 9/7/34. San Francisco also advised that California Motor Vehicle registrations were negative as regards FORD. The letter also enclosed finger-print cards on DOMALDSON 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 DOMALDSON, aka EDWARD DOMALSON, EDWARD MANN, EDWARD MMAN. This letter also reflects that the Los Angeles Police Department caused an investigation on FORD to be conducted in New Realand 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, #ALLACE DON FORD, WALLIE D. FORD, W. D. FARD, WALL FARRAD, WALLACE FARAD, W. D. FERAUD, WALLI FORD, F. MOHAMMED-ALI, FARRAD MOHAMMAD, MOHAMMED ALI, "ALLAH," "The Great Mahdi." Offices should also be sware MOHAMMED is also spelled MUHAMHAD. Massed on information available, FORD is described as follows:

Rirth

Race Height Weight Complexion Ryes Hair Build Characteristics 2/25/91 at Portland,
Oregon, or New Zealand;
2/26/77, Meeca, according
to MOI teachings
white
5'6 3/8" - 5' 8"
133 to 149 lbs.
Dark, swarthy
Maroon, black
Black
Slender
Beautiful even teeth; straight
mose

CG 100-25635 Sub B

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

Sam Diego is also requested to interview DOMALDSON, if located, regarding the location of WALLIE D. FORD, his co-defendant on 2/15/26 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 DOMALDSON, were arrested in Los Angeles on 2/15/26 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 WALLACK DOND FORD and aliance 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 DOMALDSON was released from prison in September, 1934. The possibility exists DOMALDSON returned to San Diego and the possibility also exists that FORD may have gone to San Diego in 1933 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 ALLAH. 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 shows, all heads outstanding in this matter, other than the ones being set forth for San Biogo, have been covered. There appears to be no need to set out further leads for the New Scaland authorities. It appears now that the only logical leads are ones to attempt to locate and interview DOMALDEON. 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

SAC, CHICAGO (100-35635 Sub B) DATE: 11/13/63

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

ALL INFORMATION CONTAINED 35:19.8.0 HEREIN IS UNCLASSIFIED DATELO - 21-95 BYSDID

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.

On 10/23/63 SA 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 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.

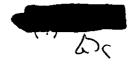
On 10/31/63 Bureau of Births and Deaths of the Department of Health, San Diego County, Civic Center, San Diego, checked both birth and death records against the names of DONALDSON and FORD with all known aliases of both men with negative results.

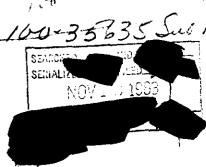
The following informants, all reliable, conversant with matters relating to minority groups in the San Diego on the dates area were contacted by SA indicated but were unable to furnish any information regarding FORD and DONALDSON:

> 10/28/63 10/30/63 10/31/63 10/31/63

2 - Chicago (REGISTERED)

2 - San Diego





SD 105-2018

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Detective 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.

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.

_ 2 _

DIRECTOR, FBI (25-330971)

SAC, CHICAGO (100-35035-Sub B)

MATION OF ISLAM
IS - NOI



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 DOMALDSON, 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 WALLACK 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

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UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to File No.

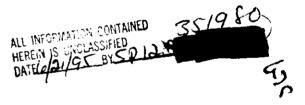
Chicago, Illinois August 12, 1964



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



GROUP 1

Recluded from automati
downgrading and
declassification

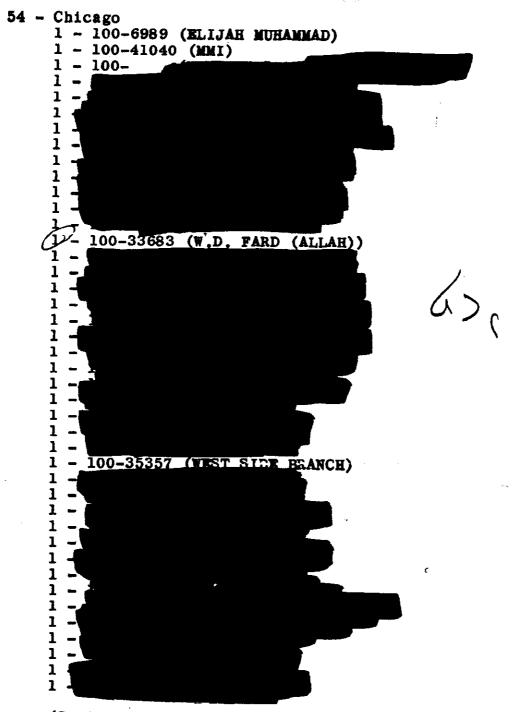
SEARCH

INDEXE FILED:

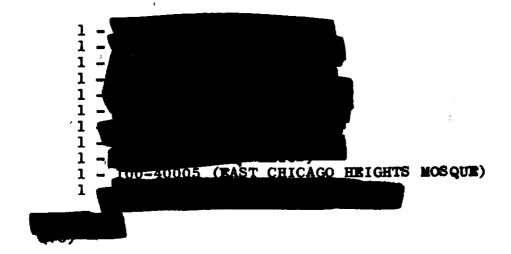
5-16-27 Bu R/S 5-19-77

		FBI		
		Date:	8/12/64	l !
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A IRTEL		•		
		(Priority or)	Method of Mailing)	<u> </u>
то :	DIRECTOR, FBI (25-	-330971)	÷ :	
FROM :	SAC, CHICAGO (100-	-35635)	AND THE OWNER OF THE PROPERTY.	351980
SUBJECT:	NATION OF ISLAM IS - NOI		CATE COLORS DE SPIN	
		_		47
to SAC,	New York, Phoenix, Chicago 7/31/64; Chi and Philadelphia,	San Anton Loago airt		tel
1 -	au (Enc. 13)(RM) 100-441765 (MUSLIM) 100- 100- (MALCOL)		(C.)	
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	as (Enc. 1)(105-525) Angeles (Enc. 2)(In		1)	
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Approved: ______ Sent ____ M Per _____



(Copies continued on page 3)



FRED Next

CG 100-35635

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

On 8/4/64, SAs went to the residence of

and

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

The state of the s

As noted was in the apartment as was was told the agents would like to talk to him in private remained in the kitchen and dining area.

was interviewed in private in the living room. It is doubtful the others could hear the conversation.

was also interviewed.

During the interview of

Mention was also made to him of the fact the

was cordial when seen.

Attention is directed to the 4 page typewritten document titled 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 of would bring it to the Office on 8/6/64 for copying. On 8/5/64, would bring it to the Office on 8/6/64 for copying. On 8/5/64, 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.

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.

to talk to the agents in strictest confidence.

It is also anticipated UACB.

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CG 100-35635

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an active investigation of

As stated earlier both and
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
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

In the event information is developed

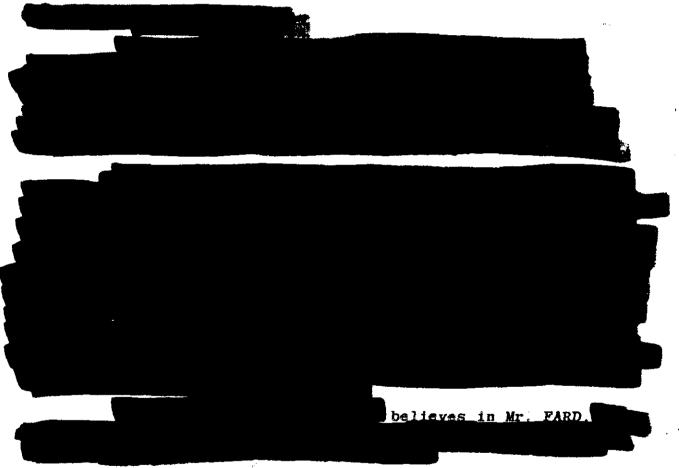
hicago will immediately advise the Bureau and institute appropriate investigation.

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

Date	8/7/64	

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of the Agents and being advised by SA 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:

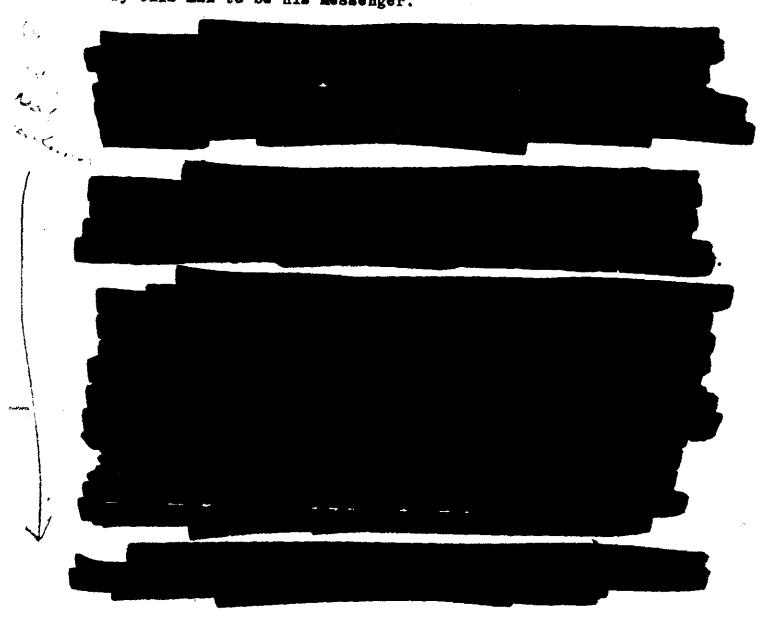


He started to question whether FARD was, in fact. Allah
He had felt

i							
On .	8/4/64	Chicago,	Illinois	File #	CG 10	00-32090	
by.	SAS		OX	Date dic	tatad	8/7/64	
uy .			-2-	Daie dic	10100		_

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.

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.



The second secon

3. CG 100-32090

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begun to question the teachings of FARD.

and had also

make FARD God

or Allah?"

when FARD

disappeared,

FARD God

He also concluded that FARD

and came to the conclusion

also that FARD

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.

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.

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."

Em God, myself."

FARD had said, "I

. FARD,

witnesses to FARD

admitted he was

There were no

He himself

has never seen FARD to his recollection.

Paternity Involvements of ELIJAH MUHAMMAD

Use of Arms



FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

Page(s) withheld entirely at this located statements, where indicated, explain	ation in the file. One or this deletion.	more of the following			
Deletions were made pursuant to the available for release to you.	e exemptions indicated b	elow with no segregable material			
Section 552	e e e e	Section 552a			
☐ (b)(1)	☐ (b)(7)(A)	☐ (d)(5)			
□ (b)(2)	☐ (b)(7)(B)	□ (j)(2)			
☐ (b)(3))X (b)(7)(C)	\square (k)(1)			
	(b)(7)(D)	☐ (k)(2)			
	(b)(7)(E)	\square (k)(3)			
	(b)(7)(F)	\square (k)(4)			
□ (b)(4)	□ (b)(8)	\square (k)(5)			
□ (b)(5)	□ (b)(9)	□ (k)(6)			
□ (b)(6)		\square (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 15 NOT MENTIONED ON THESE PROCES.					
The following number is to be used $\frac{100 - 334 \times 3}{}$	for reference regarding	these pages:			
XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX					

XXXXXX XXXXXX •

RE:	NATION	OF	ISLAM
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Date 8/10/64

1

A CONTRACTOR ASSESSMENT

after being advised of the identity of the Agents and after being advised by SA the same he did not have to make a statement; anything he did say could be used against him in a court of law, and that he had the right to legal counsel, voluntarily furnished the following informatin:



He no longer believes that all white men are the devil and believes that Allah is the supreme being. He feels that Mr. FARD was a prophet or a messenger.

4

On	8/4/64 atat	Chicago,	Illinois	File # CG 100-36076
	SAs		1	
Ьу	and		<i>O</i>)(Date dictated 8/6/64

This document contains neither recommendations not 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.

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FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

statements, where indicated,	explain this deletion.	more of the following
Deletions were made pursua available for release to you.	nt to the exemptions indicated b	elow with no segregable material
<u>Section</u>	<u>552</u>	Section 552a
☐ (b)(1)	☐ (b)(7)(A)	☐ (d)(5)
☐ (b)(2)	(b)(7)(B)	☐ (j)(2)
☐ (b)(3)	(b) (7)(C)	\square (k)(1)
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APPENDIX

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.

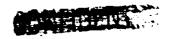




APPENDIX

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

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.







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 MNI 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 beadquarters of the MNI are located in Suite 128, Hotel Theresa, 2090 Seventh Avenue, New York City, where they were established on March 16, 1964.



Chromity.

MATION OF ISLAM, MOSQUE #7, MEW 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.

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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 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.

UNITED STATES GOVERNMENT

MEMORANDUM

TO

SAC, SAN FRANCISCO (100-51473)

DATE: 6/24/65

FROM

SAC, CHICAGO (100-35635)

SUBJECT:

NATION OF ISLAM

IS - NOI

ALL INFORMATION CONTAINED 351980 HEREIN IS UNCLAUSIFIED

The information set forth hereinafter was made available on the dates indicated by furnished reliable information in the past.

May 31, 1965

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

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- (Info)(RM)
- 1 Buffalo (105-468) (Info) (RM)
- 1 Detroit (100-
- 1 Louisville (100-

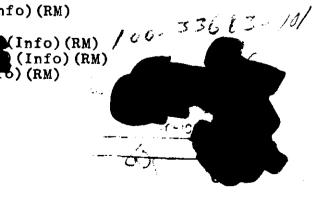
1 - New Haven (100inio) (RM)

8 - Chicago

(1 - 100-6989) (ELIJAH MUHAMMAD) (1

100-33683) (ALLAH)

100-



00283

(16)

June 1, 1965

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 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

Nothing further of pertinence was developed from the above.

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.

June 1, 1965

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

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

- 2 -

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

(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

June 4, 1965

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 to busy to listen to the tape. Treplied that his family and himself were starving to death.

MUHAMMAD instructed to keep going until he could find a place where he could make progress. He instructed to talk to and added he could help

June 4, 1965

Brother Minister of Detroit, told ELIJAH MUHAMMAD the date was open out there for August 8 and MUHAMMAD told him to go ahead and take it. 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

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 them ask the questions and he could answer them later. MUHAMMAD stated he would contact SOUTH when he was ready.

Cover Sheet for Informant Report o		
TO : SAC, Ch_JAGO FROM : SAC, NEW YORK (105-7809)		
SUBJECT: NATION OF ISLAM IS-NOI	Date prepared 5/7/68	
Pate received 4/9/68 Received from (name or symbol number)	Received by	
Method of delivery (check appropriate blocks)	x recording device written by Informant	
If orally furnished and reduced to writing by Agent;, Date	Date of Report 4/9/68	
Dictated to	Date(s) of activity	
Authenticated by Informant	4/7/68	
Brief description of activity or material Mass Meeting Held at Muhammad's	ALL INFORMATION CONTAINED > 5.198 HEREIN IS UNCLASSIFIED DATE - 1-9 BY P1	
Mosque, Brooklyn, NY, on 4/7/68	File	
Remarks:		
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SUBJECT	· 	
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- Chicago (100-	(RM)	
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	MAY 7 1968 FBL 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.

Routing Slip	
FD-4 (Rev. 4-28-67)	Date5/13/68
To:	NY 105 5000
Director	FILE NY 105-7809
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	-SAC-ADIC JOHN F. MALONE
See reverse side	Office New York
	OHICE HEW TUPK

Memorandum

TO : SAC, CHICAGO (100-33683)

DATE: 6/2 /71

FROM : SA

SUBJECT: WALLACE D FACT AKA

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.

Serial

Original Location

FIRST PACE OF CHAMELIZING MEMOS RETAINED





DIRECTOR, FBI 7/1/76 ALL INFORMATION CONTAINED HERRIN IS UNGLASSIFIED LEGAT, MARILA (157-16) (P) EXCEPT WHEEL SHOWN NATION OF ISLAM (NOI) EM. Classified by 5212 **INCLOSURE** Declaratly on: OADR 35/980 IN OUTER OF THE EUROPH 3 - Lurcou (Enc. 6) (1-Tureira Ligition Unit) Wiels-All 100-33683-1A4 (Borblet)

FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

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ithheld entirely at this location in the file. One or more of the following s, where indicated, explain this deletion.

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

Section 552		Section 552a		
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☐ 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: (6/00-33683-103 enclosed				

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	Honolulu	Norfolk	Quantico	7/17/74		
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In Reply, Please Refer to File No.

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION Chicago, Illinois 60604
August (2 1974

NATION OF ISLAM

The July 28, 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.

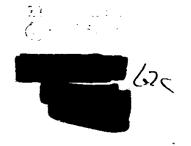
"Black Muslims by the thousands pay homage to Wallace Farad, their "Prophet from Mecca," in the mistaken belief that as founder of the black supremacy cult he is one of their own.

"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.

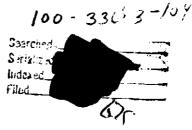
"Yet Wallace Farad is, admittedly, an enterprising, racketeering fake.

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

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"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."

"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 25year-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).

'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 Bibletoting 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

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.

'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.

"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 brith - 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."

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 Muhhammad, 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.

"Sometimes they (the Believers) would give Him (Master Fard Muhammad) gifts such as topcoats, overcoats, ties, shirts, or a few packages of hanker-chiefs - 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 emjoying 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 offier that we are now being blesses 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. 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.

PPTIONAL FORM NO. 10
JULY 1973 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVEL MENT

Memorandum

TO

DIRECTOR, FBI(25-330971)

DATE: 8/12/74

FROM

SAC, CHICAGO (157-5375)

SUBJECT:

NATION OF ISLAM (NOI)

EM-NOI



Re Legat Manilla 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 MUHANMAD's answer to that newspaper article.

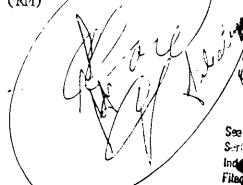
As the Bureau is aware, efforts were made in 1963 to verify the birth and identity of WALLACE FARAD or WALLACE DODD, these attempts met with negative results.

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)

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00305-78a

Chicago, Illinois March 1, 1976

The Annual Muclim Convention was held by Mularmadis 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.



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 WallagD. 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.

"Bićalian 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.

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 NOT in Detroit and Chicago.

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

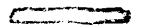
Wallace made no mention of threats on his life.

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.

Cover Sheet for informant Report FT-300 (Love 9-30-69)	cretial					
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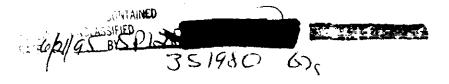
February 29, 1976 Chicago, Illinois

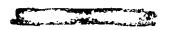
On February 20, 1976, the Muslims Annual Savior's Day Convention was held at <u>Outlet</u> Auditorium at 50 East Compress, on closed circuit television. The following persons spoke.

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 muslim: were worth about 75 million dollars. This is not true in fact as of January of 1974 we were 92 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, that's 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





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 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



Cover Sheet for Informant Report							
FD-306 (Rev. 9-30-69)							
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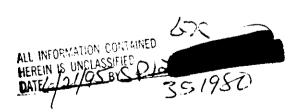
February 29, 1976 Chicago, Illinois

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 They got behind just before or after Elijah got hehind. 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 Plijah 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.



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162 to 186 of the Book They Seek a City, by
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in 1945 by Doubleday, Doran, and Co, Inc.
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unanimous decision voided the Georgia debt law. The Flberton (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.

CHAPIFR 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 thousand 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 squar, with a heavy head set close to his shoulder He had been in correspondence with Booker 1. Washington or problems of common interest to them both, and Washington, is said, had urged him to come to the United States. But now Wash ington was dead at Tuskegee, and Garvey was alone and all bus penniless in a strange land. Previously, he had worked in London for Fuse Mohammed Lifendi, half-Negro- and half-Lgyptian write 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 fined mulattoes were eligible The caste system of Jamaica, with the light skanned mulattoes at the top of the heap, incensed him, and he resolved never to apologizfor his color, but to glory in it.

In London, however, he found it possible to attend classes at the University of London. After leaving Tuse Mahammed Tiffen 1 employ, he worked his way around the world. Everywhere his saw his people in subjection and poverty. He said:

I read Up from Slavery by Booker T. Washington, and then my doonif 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 king
dom? Where is his president, his country, and his ambassador, his army,
his mayy, 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 Christy made a short trip to New York to explore the possibilities of expanding the inflictness of his association, but mimediately encountered the hostility of Negro leaders such as Robert Russa Miston, who had succeeded Booker T. Wishington at Tuskegee, and W. L. B. Du Bois, inflicential Negro scholar and editor of the Cross Discouraged, he returned to Jamaica, but decided to fight it out with his adversaries in the United States. In 1916 he was back.

Four years passed before Garvey, as president-general of the Universal Ne, to Improvement Association, assied his eloquent call to "The Beloved and Scattered Williams of the Negro Race." One of the association's principal projects was to incorporate a Black Star steamship line for the dead pospose of returning race leaders and American Negroes to their horizontal and of opening commercial relations with the African confunent. Garvey contended that Negro scholars, seaent its, and industrial sits should match with on African solvants white interlopers and that regain supremisely.

Return of Netroc to their homeland was not new as a proposed solution for the result question, of took a Both white men and black men slove and tree had often advocated it, for various reasons. As early as isoto the Lepislatine of Virginia, allouned in Gabriel Prosect's absorber 8 for relicition, both influenced the governor of the state to conten with the Problem of the United States on the possibility of colonization of millionitens "dangerous to the peace of society." Tree men of color were more using in number, and, in the opinion of the slaveholders, sering a bod except, for Negroes still in bondia e. Their member and authority, and it was thought were arksony 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 to ward 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 pennisula in 1787. The Europeans have been described as "mostly women of abandoned character," white prostitutes rounded up in the slums of Englisheities 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 1845 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 is officers. This organization established settlements which were bound together in the independent Republic of Laberia in 1847. Joseph Jenkins Roberts, an ex-slave, arrived in the colony in 1829, assembled and trained a force of militianien, and was appointed governor on 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 colomization enthusiasts dared not compel free Negroes to quit the United States in the face of the abolitionists rising protest against the expatriation. Most tree 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 phosition to the African venture. A majority of the emigrants, therefore, were manimum ted slaves who had no choice in the matter, their masters for one resson or another desiring to be rid of them.

The British had freed their West Indian slaves in 1838, and there followed considerable emigration to Hairi, Limidad, and British Guiana. Despite the general unpopularity and scenning ineffectivity of the American Colonization Society, interest in colonization hid not die. In 1883 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 Harti. Martin R. Deliney, foremost proponent of the first group, journeyed to Africa, and negotiated agreements with eight African longs to accept American Negroes. The Haiti faction is credited with directing two thousand settlers to that country, but only a third of them stablished permanent residence.

The Uvil War halted all enigration or even consideration of a for a time. Abraham I me ofn had entertained the idea of sending reedmen to Laberia, 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 ountry had he been permitted to live.

The American Colonization Society celebrated its fittieth anexersary in 1867, and announced that it had dispatched during that period one hundred and forty seven ships carrying nearly 2,000. African colonists, tree born among these numbered about 2,000, while approximately 6,000 had been freed on condition that they go to Liberta A numerity of three hundred and forty-four ad freed themselves by self-punchase. The society was not the only ne sending colonists to Atrica. The Maryland State Colonization society in 1821 had tounded the "Maryland in-Africa" colony, which maintained its independence until 1858, when it was incorporated in the governmental structure of Liberta 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 snuggled 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 por tents 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 nostalgiurge 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 Missis sippi, induced by the United States and Congo National Enugration 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 hungiv and shivering emigrants. No arrangements had been made in M

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 reaction and Ku Klux-ism had displaced the military administrators and "carpethaggers."

Bishop Turner came to Chicago in 1893 to observe Colored American Day at the World's Colombian 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 re-echoed in the South. No good can ome of this emigration. Nothing is said of the fevers and famine to be not 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 a Chattanooga, Tennessee, in May 1902, passed a resolution requesting Congress to appropriate \$500,000,000 for the purpose of colmizing 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 hissatisfied in the South usually preferred to try the portion of the United States north of Mason and Dixon's line rather than a foreign and. 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 ine 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 crafts men. 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 evangels of the idea.

Garvey established the Negeo World as a house organ for the UNIA. The weekly eventually attained a circulation of $\tau_{5,0}$ or more.

The first international convention of the Universal Negro Inprovement Association, held in New York City on August 1, 1921, was elimaxed 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 Negroleader 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 to well with West Indians in Harlem. The Southerners were enrage by the islander's air of superiorny, his pride in his status as a Britis' subject, and his propensity for 'talking a good fight." The islander on their part, made no bones about expressing their disdain for the crude outlanders. Garvey increased his handicap by assailing multitoes and all Negroes with even a small amount of white blood on their veins. He had erroneously supposed that the West Indian caste system, regulated by lightness of skin, with Negroes just is 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

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

When I get on the other sides Fil hay mysalt a mango. Grah mysalt a monkey gal And do the monkey tanco.

Of the leader limiself the skeptical Harlemites sing

Garcey, Garcey 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 Carvey's seeds of discontent del not tall on rony soil. The North had not rulniled the legend about it that had prevailed throughout the South Prevalues segregation, and colonic attended the Negro seeker still. Carvey's attractive word paintings of a bright future in the African homeland night prove as delusive as "Pap" Singleton's idealization of Kansas or the Chicago Defen feels entreing picture of the beginning by Lake Michigan, but it was something to think about anyhow. There must be a place ones, benefit

Garvey's vituperative tongue railied and united against him a group of influential encines. Du Bots buttled with the genteel weapons of reason and logic, giving the crossiding Jamaican credit for smeetity and capacity for hadership, but disputing his views in economics and his advocacy of a return to Africa as a solution to the American Neurology publicus. Others such as A. Philip Randolph and Chindler Owen, editors of the Wisher took issue with the conformed Jamaican on his own ground.

"Mindsill of Junity in society" and "Supreme No to Junaican bekass" were two or the optibets haded at Garvey by the Messizer, and Robert W. Beginn a wrating in that magazine in March 123, described the Lockness of the UNIV as "... soot, stocky, fit, and slock with poor those assemble toxy jowls, small, bright, nightle eyes, and rules will of the face Boastrol, egotistic, tyranscal, intolerant and proof at solt adsentisement, and promising eyer, but never fulfilling and lover of point, twelve 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 will 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 sollar and start your career today. Buy a handful of newspapers and sell them, buy a few heads of cabbages and start to become a metchant, buy a few oranges from the dollar and later on you will be buying barrels. Why' take a dollar and invest in bananas and set them at a profit. Do not eat up all your capital and your profit or the first day. Let every day be like the day before, and then you wifind how quickly you are ascending the ladder of commerce, to be probably one of its captains."

It was not hard for such an asture 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 fuded.

The Black Star Line was equally unsuccessful. The Yarmow-bought for \$140,000 and rechristened the Frederick Douglass, wimpounded for debt after three unprofitable trips to the West Indiand sold under the auctioneer's hammer for \$1,625. The Anton Macco, formerly an ocean-going yacht, ran up a repair bill of \$70,000 for \$80,000-far more than its original cost of \$60,000. Its ultimate is shrouded in mystery—supposition being that it was entirely wrecked or seized for debt in Cuba. The Shadyade made severexcursion trips up the Hudson to the accompaniment of great to

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 ineautious references which would indicate at least left-handed endorsement of the Ku Kluv 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 tor 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 magnants from the South who were growing more and more disgrantled 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 Farmouth and advertised it as the first vessel of the Black Star Line, the Defen ler made a sarcastic comparison to a similar slip purchased by a predecessor of Garvey, "Chief Sim" 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. Carvey held to the latter viewpoint, and filed a libel suit against Albort demanding a million dollars as compensation for duringe 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

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 Canana. 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 Lighth 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 Steamsh; 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 inset upon purchasing stock from none other than the leader of the UNIA, in order to incriminate him. Released on long Garvey de parted from the city, never to return. "Abbott has always throu ! rivalry and jealousy been opposed to me," said Garvey later, "ao: especially through my not being born in America and my criticish of his dangerous newspaper policy of always advising the race to lighten its skin and straighten out its hair which was kinky.

Trouble continued to bound Garvey. In 1922 he was indicted or a charge of using the mails to defraud in connection with the s of stock in the Black Star Steamship Line. He conducted his own de fense, having no confidence in Negro attorneys and scorning to coploy a white one. After litigation lasting a year, he was sentenced t five years' imprisonment in the federal penitentiary at Atlanta, Gar vev obtained bail, and by appeals delayed the execution of sentenuntil 1925. In the meantime, he had formed the Black Cross Nav tion Company and bought the S.S. General Goethals, which he is named the Booker T. Waskington, in memory of the great less at Tuskegee who had expressed interest in his early plans. Lake predecessors, the Booker T. Washington was dogged by ill hi Putting in at a Cuban port, it was seized for debt. Nearly two vears later a World War II Liberty merchant ship was named t the Sage of Tuskegee, and commanded by a Negro captain, H Mulzae, Ironically enough, the name of Robert S. Abbott, Gus nemesis, was bestowed upon another. But, Garvey would have torted, even though these ships might be manned and officered Negroes, they still did not belong to them or to the Negro race. W

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

MILLIONS

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 about uncertainty, was rent by schisms and dissensions. Interprising aganizers and local leaders seized the opportunity to promote varias schemes of their own.

I wo years before Garvey's indictment there appeared in Chicago white min named R. D. Jonas, reputed to have been an organizer for the UNIA in Last St. Louis. With the assistance of a Negro, Grover Cleveland Redding, who claimed to be a native of Abyssinia, linas organized the Massiman Movement. Since one of its prinpal aims-according to its Interature and speakers- was to facilitate he return of Negroes to Africa (specifically to Ethiopia), not a few i the converts believed the two organizations were identical.

On Sunday, June 20, 1920, Redding, astride a white horse and clad a what was supposed to be the costume of an Abyssian prince, opeared on Fast Thirty fifth Street, leading a parade of his followcs. At Prairie Avenue the procession halted while Redding produced an American flag, poured either liquor or gasoline over it, nd set it aftre. A Negro policen in rushed up to remonstrate, and as shot down by one of the "Abyssinians." In the ensuing riot a hite sailor and a white shopkeeper were lefted.

Police later rounded up Jonis, Redding, and six other leaders. holding and mother Negro subsequently were hanged, Jonas tried save himself by giving information about the movement. Redding, said, had not confined his propaganda activities to Chicago, but I visited several other error, handing out blanks which, when 'ed out, would procure mendiciship in the Star Order of Ethiopia nd identity the signer as an "Trhiopian Missionary to Abyssinia." The signer expressed his loyalty to the "mother country," and renounced 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 unrepent-

antly 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), Proplet 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 swoof 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 slave-holders, 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 1949; 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 meedotes of the life of Jesus- the whole bound together with the prophet's own pronouncements and interpretations. Garvey was culogized 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 undisquised contempt. Many of them affected formidable-boking beards. Drew Ah 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

"slave" names were transformed into "real" ones by the simple addition of "Fl" 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. Alarning reports of street brawls, threats, insults, and minor violence centering around Moorish-Americans were brought to his notice. Menbers 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 contempling the current difficulties of the Garvey movement, Drew Ali 1884. this ukase:

I hereby warn all Moors that they must cease from all radical or agit wing speeches while on their jobs, or in their homes, or on the streets. Stol 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 car 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 man who proved to be more cunning than scrupulous.

Drew Ali's leadership was soon contested. In 1929 he became on broiled in a quarrel with Sheik Claude Greene, small-time political and former butler of the philanthropist, Julius Rosenwald. One distance arrived at his office to find that Greene had moved all disturniture outside and declared himself the grand sheik. A civil was ensued, each faction enlisting support from temples in other on is Greene was shot and stabbed to death in his offices at the Unity C1 is on the night of March 15, 1929.

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

lowers celebrating (authorities charge 1) the murder of his rival. The prophet, from prison, issued a message of 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 have 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 hat 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 Nobre Darw Are

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

After Drew Ah's death the prophet's attorney attempted unsucessfully to hold the group together. Each among several of the cophet's disciples announced that he alone was the rightful inheritor. Drew Ah's leadership Cich established a little temple of his own. More than one sought to lend additional weight to his claim by prosssing 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, bounded 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 relimon. 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 son'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 me 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 & North America, while the white man was referred to as "a cavman," a "satan," or "Caucasian devil." Sometimes he would be callefamiliarly 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 Proplet 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 east of countenance.

Fard at times in his apocryphal career used various other name among them Walli Farrad, Professor Ford, Farrad Mohammed, I Mohammed Ali, and even the God Allah. He peddled silks and raccoats 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 an 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 you own country do not eat it. Since they cat the right kind of food the 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 most. 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, cornerly Charles Peoples, tells of hearing the prophet explain:

The Bible tells you that the sun rises and sets. That is not so. The sin 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 hurch. After I heard the sernion from the prophet, I was turned fround completely. When I went home and heard that dinner was leady, 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 new comers. "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 sample "X." It was assumed the Fard (or his successor) knew the member's "righteous" name be virtue of the spirit of Allah within him. There were complication however. At one time the prophet gave different surnames to threbrothers. When confronted with this discrepancy, Fard explained the had divined that the three new members were of different prentage.

The rapid growth of the first temple in Detroit was accompanie by the establishment of various subsidiary organizations. Chief these was the University of Islam, to which the children of Detre "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 whas termed "the general knowledge and ending of the spook civilition." All this specialized knowledge was deemed necessary to conbat the "tricknollogy" learned by the "Caucasian devils" in the schools. The "higher mathematics" consisted of a variety of "problems" usually embodying a symbolical meaning and involve astronomical sums containing a dizzying number of digits. Sever of these problems were read at each meeting of the cult as well in classes of the University of Islam.

One problem reads:

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

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

thousand by two thousand miles at the above walking rate? Five thousand two hundred eighty feet equal one mile. He also has seventeen million keys, which he turns at the rate of sixteen and seventeen one hundredths per minute.

"How long will it take him to turn the whole seventeen million? Sixty minutes equals one hour, twenty-four hours equals one day, three hundred and sixty-five days equals one year. The above figures do not include rusty locks."

A cult member has supplied a partial explanation of this problem by disclosing that the lion in the cage is the "original man," or Asiatic, held in bondage for four centuries within a trap fabricated by the "Caucasian devil." The seventeen million keys represent a like number of "Asiatics" held in bondage in "the wilderness of North America." "Modern equipment," naturally, is the teachings of Islam, by which the "original man" progresses rapidly toward emancipation. "Rusty locks" are recalcitrant "Asiatics" who have not yet accepted Islam.

"What is the physical standard of a devil against the original?" another problem inquires. "How many ounces of brain does an original have? What is the exact percentage of tricknollogy used by the devil in the present so-called spook civilization? How long has the devil on the planet been using tricknollogy? Tell us how and who manufactured the devil."

Here is another problem:

"The uncle of W. D. Fard," states another problem, "lives in the milderness of North America, surrounded and completely robbed by the cave man. He is working sixteen hours out of twenty-four lours for a very little pay. He has eight in his family to support, beades other little bills to nicet each month. On top of that, a cave man same along and sold him an old touring ear, which travels downhill at the rate of forty-eight miles per hour. If it is to be shown by actual lest that a force of two hundred tifty pounds is required to maintain this rate on downhill speed, what horsepower must the engine feliver at the wheels. Thirty three thousand pounds equals one lorsepower."

At one time the attendance officers of the Board of Education of Detroit attempted to break up the University of Islam and to compelits 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 cuft through its first widely publicized human sacrifice. A prominent member Robert Harris, renamed Robert Karriem, erected an altar in home and invited his roomer, John J. Smith, to offer himself as 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. . . . Harristated 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 time months in Detroit, and this mysterious aloofness fostered the belief that he was indeed the "Supreme Ruler of the Universe" or, as a had called himself, the God Allah.

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

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

immediately identified him with the od 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 Hijah Mohammed whose "slave" name had been Robert Poole. In September 1942 Flijah 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 I lijah Mohammed's assertion that the white man's rule of the world actually ended in 1914, and that Mlah is preparing to wipe out this "spook civilization" which has

been existing on horrowed time.

So the Islamites' refusal as 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 reject-case numbers as manifestations of the "white devil's" aptitude a tricknollogy.

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

ble like the rich man gave the man Lazarus."

Among the Negroes cauge 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-Fthiopian 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 en thusiastically a proposal by Senator Theodore ("The Man") Bills. of Mississippi that Negroes desiring to go back to Africa shoulbe speeded on their way with federal assistance. Three hundre Chicago lobbyists representing remnants of the Garvey legion assembled a fleet of dilapidated trucks and headed for Washingtoto lend moral support to "The Man." Most of them never arrivefor the rickety trucks began breaking down before they had left the Chicago city limits behind.

Mrs. Gordon was first summoned before federal authorities ex August 25, 1941, to answer to the charge of influencing your Negro men against registering for the draft. She denied this a legation, and asserted that the principal object of her organization was to transport American Negroes to Liberia. She said that as proximately 4,000,000 people were affiliated with the movement since all of them had signed petitions endorsing the Bilbo recormendation. Abraham Lincoln and Thomas Jefferson, she pointeout, 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 the soil of Liberia.

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

spent on blacks here to transport a lf-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 secode 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 incient culture gives them an immediate advantage over the Johnnyome-lately white man. The Islamites regard the "cavy" as an ifete, bleached our descendant of the "original" black man. The "cavies" have further corrupted themselves by mating with beasts, o that they are now beasts themselves. This, it may be remembered, s a volte face of "Professor" Charles Carroll's theory that Negroes are not human for a similar reason. The "Moors" have talked caguely of "taking over the government of the United States," art since the outbreak of World War II they have modified this chilous anibition drastically. The Islamites speak of a return to Mecca in a symbolical or spiritual sense. Neither of the "Asiatie" ults has expressed more than academic interest in "Back to Africa."

While "Moors," Islamites, and leaders of the Peace Movement of Tthiopia and the Pacific Movement of the Fastern World were cologizing Marcus Garvey, and hading 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 minaged to keep as magazine, the Black Man, going. He eventually gave up the triuggle in Jamaica and returned to London, perhaps hoping to resive some of the evangelical zeal he found there when he first inceived the grandiose scheme of recapturing the continent of Mrica 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 hand 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 blocklong, a sad comedown from the palmy days. A hugh himousine 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 harbanis 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. Carvey 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 manonly fifty-three-but unceasing failure since his release from Alanta had worn down his spirit. Perhaps as he lay dying he thought of a derisive jingle he had heard often during his sojourn in Harlen.

> 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 ball sworn to wrest away from the white interlopers. Currously enough he had never found the time or the opportunity to visit the land of his ancestors.