

# CERTIFIED COPY

IN THE

## United States Court of Appeals

FOR THE SEVENTH CIRCUIT.

NO. 14127

THOMAS COOPER,  
Petitioner-Appellant

vs.

FRANK J. PATE, Warden, et al.,  
Respondents-Appellees

Appeal from the  
United States District  
Court for the North-  
ern District of Illi-  
nois, Eastern Divi-  
sion.

(Trial Court  
No. 62C-1308)

Honorable  
Richard J. Austin,  
Judge Presiding.

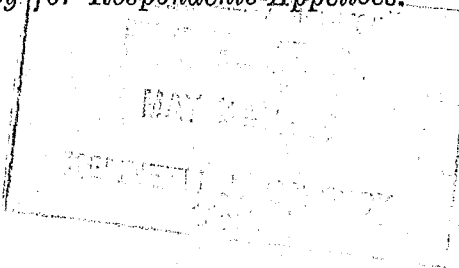
### BRIEF AND ARGUMENT FOR RESPONDENTS-APPELLEES.

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## BRIEF AND ARGUMENT FOR RESPONDENTS-APPELLEES.

### ADDITIONAL STATEMENT OF THE CASE.

The plaintiff's complaint, styled by him "Petition for Relief Under Civil Rights Act", alleges that the defendants, the Warden of the State Penitentiary in which the plaintiff is confined and the Illinois Director of Public Safety,

"will not allow petitioner to purchase" certain religious publications and materials disseminated by the Black Muslim Movement and that he is being "segregated, and being deprived of his rights to worship by the aforesaid respondents", in violation of certain provisions of the laws of Illinois and of the Fourteenth, Fourth and Eighth Amendments to the Constitution of the United States.

He is also discriminated against, so he says, because other prisoners may obtain King James and revised versions of the Bible.

He says that he has been persecuted twenty-four hours a day (except ten minutes once a week, for a bath, for more than five years) solely because of his religious views.

He prays appropriate relief under the Civil Rights Act.

But the materials considered in the Argument, *post*, which are sociological studies that are subject to judicial notice, show that the Black Muslim Movement, despite its pretext of a religious facade erected upon the teachings of the Moslem religion, is a well-known organization having for its general object the overthrow of the white race, whose members it denounces as "white devils" and that its members incarcerated in Federal and State penitentiaries have already started riots in the Federal prisons in Terre Haute, Indiana and Atlanta, Georgia. Its activities in the Stateville and Joliet penitentiaries of Illinois are the subject of authoritative social studies.

**SUMMARY OF ARGUMENT.**

The Supreme Court of the United States and other courts take judicial notice of authoritative social studies in determining the reasonableness or unreasonableness and hence the constitutionality or unconstitutionality of measures exerting the police powers when those measures are challenged as depriving citizens of liberty, including liberty of free speech or religion, without due process of law.

The social studies compiled and discussed in this Argument show that the Black Muslim Movement, despite its pretext of a religious facade, is an organization that, outside prison walls, has for its object the overthrow of the white race, and inside prison walls, has an impressive history of inciting riots and violence.

Therefore the defendants admitting a suppression of the literature and ostensibly religious practices of this allegedly "Islamic faith" do not deny the plaintiff any Federally protected constitutional rights.

The judgment of dismissal was correct and should be affirmed.

**THE CONTESTED ISSUES.**

1. ARE THE SOCIAL STUDIES PRESENTED IN THIS BRIEF THE SUBJECT OF JUDICIAL NOTICE UNDER THE MODERN CANONS OF CONSTITUTIONAL JUDICATURE?

2. IF THOSE STUDIES ARE THE SUBJECT OF JUDICIAL NOTICE, DO THEY REJECT WHAT WOULD OTHERWISE BE PETITIONER'S CLEAR RIGHT TO RECEIVE "RELIGIOUS" DOCUMENTS AND TO ESPOUSE THE TENETS OF THE "RELIGIOUS MOVEMENT" THAT HE ESPOUSES?

PROPOSITIONS OF LAW AND AUTHORITIES IN  
SUPPORT THEREOF.

---

I.

The Court can take judicial notice from official and otherwise accredited social studies that the "Black Muslim Movement", despite its pretext of a religious facade, is a subversive organization proscribed by the laws of the United States and of the State of Illinois. Therefore the plaintiff may constitutionally be debarred from overt participation in its activities and its publications may be censored, at least in a prison.

A.

Modern constitutional jurisprudence takes judicial notice of official or otherwise accredited social and economic studies and findings in determining constitutional questions where the police power is invoked as a claim of private civil rights.

*West Coast Hotel Co. v. Parrish*, 300 U. S. 379,  
overruling *Adkins v. Children's Hospital*, 261  
U. S. 525.

*Brown v. Board of Education*, 347 U. S. 483.

*Plessy v. Ferguson*, 163 U. S. 537.

*Gadlin v. State Auditor*, 414 Ill. 89.

B.

"Black Muslim Movement" is an organization having for its object the overthrow by violence of the white race, the Government of the United States and the Government of Illinois. Its members have started numerous riots in prisons in other states.

"*Muslim Cult of Islam*", Appendix I.

*Dennis v. United States*, 341 U. S. 494.



Smith Act (54 Stat. 671, U. S. C. (1946 ed.) § 11).  
*In re Anastaplo*, 366 U. S. 82, affirming 3, Ill. 2d  
471.

Ill. Rev. Stat. 1961, ch. 38, Sec. 471.

*Beauharnais v. Illinois*, 343 U. S. 250, affirming 408  
Ill. 512.

**C.**

Plaintiff is an Illinois prisoner and the "Black Muslim Movement" has caused numerous riots and much violence in American prisons.

*United States ex rel. Morris v. Radio Station WENR*, 209 F. 2d 105.

*In re Ferguson*, 55 Cal. 2d 663, 361 P. 2d 417, 12  
Cal. Rep. 753.

*Sewell v. Pegelow*, (4th Cir.) 291 F. 2d 196.

*Pierce v. La Vallee*, 293 F. 2d 233.

**II.**

There is no allegation of scienter on the part of the defendants. Therefore the complaint does not state a case under the Civil Rights Act.

*Screws v. United States*, 325 U. S. 91.

First Amendment, Constitution of the United States.

Fourteenth Amendment, Constitution of the United States.

## A R G U M E N T .

## I .

The Court can take judicial notice from official and otherwise accredited social studies that the "Black Muslim Movement", despite its pretext of a religious facade, is a subversive organization proscribed by the laws of the United States and of the State of Illinois. Therefore the plaintiff may constitutionally be debarred from overt participation in its activities and its publications may be censored, at least in a prison.

## A .

Modern constitutional jurisprudence takes judicial notice of official or otherwise accredited social and economic studies and findings in determining constitutional questions where the police power is invoked as a claim of private civil rights.

In 1937, Chief Justice Hughes wrote his renowned opinion in *West Coast Hotel Co. v. Parrish*, 300 U. S. 379, overruling *Adkins v. Children's Hospital*, 261 U. S. 525, and holding constitutional State laws fixing a minimum wage for women. He based that opinion very largely upon generally accepted and therefore accredited social and economic studies of the effect of a depressed wage level upon the health and lives of women workers.

In *Brown v. Board of Education*, 347 U. S. 537, the Supreme Court of the United States overturned *Plessy v. Ferguson*, 163 U. S. 537, and held that the Equal Protection Clause of the Fourteenth Amendment prohibits segregation on the basis of race in public schools, even though the two races are given "equal" facilities and amenities.

The court relied very heavily upon accredited social studies, the impact of which the court took judicial no-

tice, citing them at length in its celebrated opinion and digesting them in footnotes that have been the subject of extensive discussion, not only upon the constitutional question decided, but upon the *modern* ambit of judicial notice in the field of Federal constitutional law.

In *Gadlin v. State Auditor*, 414 Ill. 89, the Supreme Court of Illinois took judicial notice of the unpublished and uncertified but officially compiled statistics of the Illinois State Auditor's office as to the economic effect of unbridled competition in the field of currency exchanges.

A legion of other modern cases declare that official or otherwise accredited social studies are susceptible of judicial notice even though certified copies thereof are not introduced into the record in the trial court.

The social studies relied upon in this brief vindicate the actions of the defendant in this case.

Very much in point, both upon the question of the purview of judicial notice in Federal constitutional questions and upon the right of a State to suppress, even as to citizens who are not imprisoned and who have lost none of their "civil rights", literature tending to excite racial antagonism and interracial violence is

**Beauharnais v. Illinois, 343 U. S. 250.**

The *Beauharnais* case, (343 U. S. 250), popularly cited as the "White Circle League" case, is a monumental landmark in the important and interesting area of Federal constitutional law delineated, on the one hand, by the right of freedom of speech and, on the other hand, the right of a State to prevent or minimize interracial violence.

Beauharnais had founded and was the chief protagonist of a movement called the White Circle League. He disseminated publications on the streets of Chicago denouncing Negroes as "rapists" and "knife artists".

No violence ensued, however.

An Illinois statute, quoted at length at page 251 of the opinion, prohibited publications defamatory of the members of any "race, color, creed or religion."

The American Civil Liberties *Committee* (an organization not identified with the American Civil Liberties *Union*) obtained the arrest of Beauharnais under the statute. Conviction and a fine of two hundred dollars followed. The Supreme Court of Illinois affirmed.

The American Civil Liberties *Union*, despite its well-known tolerance of all races and creeds and aspirations for racial equality, financed Beauharnais' petition for *certiorari* to the Supreme Court of the United States because, so the American Civil Liberties Union thought, the right to preach racial superiority is as fully guaranteed by the Constitution of the United States as is the right to preach racial equality, regardless of the merits of these competing ideologies, regardless of the respective merits.

A minority of the court (Justices Black, Douglas and Reed) agreed with the American Civil Liberties Union that the constitutional right that freedom of speech protects utterances of racial bigotry as fully as it protects declarations of the principles of racial equality.

But a majority of the court sustained the measure as a reasonable exercise of the police power in prevention of interracial violence.

The court's opinion, written by Mr. Justice Frankfurter, cites and summarizes extensively social studies in the footnotes at pages 259 through 261.

Thus it is clear, *first*, that Illinois may suppress movements that would otherwise be constitutionally protected when they have violence as their object or even reasonably likely consequence, and *second*, that in determining whether it is in fact dedicated to inminating racial antipathies likely to erupt in violence, the Supreme Court of the United States will take judicial cognizance of authoritative racial

studies precisely as though their content were formally admitted as evidence in the case.

**B.**

"Black Muslim Movement" is an organization having for its object the overthrow by violence of the white race, the Government of the United States and the Government of Illinois. Its members have started numerous riots in prisons in other states.

On May 24, 1962, the Security Section, Intelligence Division, Bureau of Inspectional Services, of the Chicago Police Department, completed an official study entitled "Muslim Cult of Islam—Nation of Islam, 5335 So. Greenwood Ave., Chicago, Illinois." This complete study is reprinted in full as Appendix I to this brief.

Pertinent excerpts follow, not necessarily in the order in which they appear in the Statute but the sequence in which they are most clearly focused upon the facts assumed to be true in the instant case.

A typical excerpt of Black Muslim ideology is this:

"The red background of the flag of Islam represents the sun. The crescent and stars represent the moon and planets. The other flag you see there (the Stars and Stripes) is the symbol of the white devils." "There is only one flag for us. The flag of Islam! See how it compares with the Japanese flag of the Rising Sun. The reason for the likeness is because the Japanese are our brothers. They are the only ones who can give us justice, freedom and equality." Speakers at some of the subversive meetings, uncovered by patriotic Negro organizations, made such statements as: "Our prayers were answered with the bombings of Pearl Harbor. God bless Hitler. Tojo will save American Negroes from the white yoke. Great Japanese victories leave fewer victims for us." (Emphasis supplied.)

The following excerpt is quoted from the study at page 6:

"Les Brownlee (Negro), feature writer for the Chicago American newspaper, arrived at the following

conclusions after making a personal survey of the Cult's activities and compared it with the techniques used by Hitler to bring the world to disaster:

"1. Both made a strong appeal to the frustrated, pointing up injustices.

"2. Both used hatred to pit one group against another.

"3. Both spread the quasi-religious doctrine of racial superiority.

"4. Both attacked Christianity and democracy as incompetent to solve problems.

"5. Both used the approach of a demagog.

"6. Both demanded fierce loyalty of followers.

"7. Both started inside the framework of the law.

"8. Both indoctrinated youth.

"9. Both built an elite guard.

"10. Both allied their causes with other nations which had similar doctrines—in Muhammad's case, with the rising tide of nationalism in Africa today.

"While the financial strength of the organization is a closely guarded matter, it is safe to assume that it is the richest and most financially sound of any religion of blacks in America. To date, they have refused to divulge their financial status to any governmental agency—claiming they keep no records. They demand to be recognized as a religious organization, the same as others, but refuse to comply with regulations established by law governing those institutions. Thorough inspection of their establishments have been denied to authorized inspectors of the local government. They have failed to file any reports necessary for tax exemption."

For the immediate moment we ignore the fact that the plaintiff is not a free citizen but an Illinois prisoner and that the Study deals especially with the very dangerous problem germinated by the Black Muslim Movement in

prisons, discussed in the excerpts quoted later in this Argument.

It is clear that this organization has for its object the overthrow of the Government of the United States by violence and has furthered that object by its riots outside prison walls, (we come later to the riots that it has engendered within prison walls), described in the Study.

It is therefore that the Black Muslim Movement is an organization that is proscribed by the Smith Act (54 Stat. 671, U. S. C. (1946 ed.) § 11), *Dennis v. United States*, 341 U. S. 494.

It is clear that a member of this organization, even if he had never been convicted of anything, could be excluded from the Illinois bar, *In re Anastaplo*, 366 U. S. 82, affirming 3 Ill. 2nd 471, even though such an aspirant to the bar possessed the instant plaintiff's gifts as a brief writer.

And Illinois has long had upon its books an Anti-Racial Defamation Act, (Ill. Rev. Stat. 1961, Ch. 38, Sec. 471), which Act has been held constitutional by the Supreme Courts of the United States and Illinois. *Beauharnais v. Illinois*, 343 U. S. 250, affirming 408 Ill. 512. The *Beauharnais* case sustained the prosecution of petitioner in that case for having formed an organization having as its object the defamation of the Negro race even though the organization did not teach and was never shown to have practiced or indulged in a single act of violence.

Therefore even if plaintiff had the full rights of an adult American citizen who had never been convicted of any crime, he would have no constitutional right to participate in or overtly to espouse the objects of the "Black Muslim Movement."

## C.

Plaintiff is an Illinois prisoner and the "Black Muslim Movement" has caused numerous riots and much violence in American prisons.

The Study declares at page 3:

"Federal and State prisons continue to have serious problems involving Muslim inmates. The State Prison in Fulton, New York, has a 50% Negro population. Twenty-five percent of this number claim Muslim membership insisting on religious recognition and special privileges which would obviously break down discipline. Muslim violence also took place at Federal prisons in Terre Haute, Ind., and Atlanta, Ga. Stateville and Joliet penitentiaries in Illinois continue to have some Muslim activity amongst their inmates. This situation is being closely observed to contain any incident that could arise. Also witnessing serious Cult activities have been Green Haven State Prison in New York and Clinton Prison in Danamora, N. Y. Many prison inmates have been recruited during their incarceration. Inquiries concerning the Cult have also been received from the Austin, Texas penitentiary (1957)."

In *United States ex rel. Morris v. Radio Station WENR*, 209 F. 2d 105, this Court held that an inmate of a prison does not have the same rights to send even intrinsically innocuous scripts to radio stations for public broadcast that he would clearly enjoy under the First and Fourteenth Amendments if he were not the inmate of a prison. *A fortiori*, then, an inmate of a prison does not have a right to adhere to or espouse a movement that has a history of touching off riots in prisons even if the organization were one which he might join were he not incarcerated for a felony.

We are aware that there are three cases in which courts of review other than this one have held that a complaint



charging *simpliciter* that a State prisoner has been disciplined merely because he professes the "religious" tenets of the "Black Muslim Movement" call for a trial upon issues of fact as to whether the prisoner has in fact been persecuted because of his religious convictions. These cases are *In re Ferguson*, 55 Cal. 2d 663, 361 P. 2d 417, 12 Cal. Rep. 753, *Sewell v. Pegelow*, (4th Cir.) 291 F. 2d 196, and *Pierce v. La Vallee*, 293 F. 2d 233.

We do not seek to distinguish these cases. Our answer to them is simply that they were not decided in the light of judicial notice of the grave dangers that are reflected in the materials presented in this brief.

It may be that the Black Muslim Movement does not present any "clear and present danger" of the overthrow of the Government of the United States or any of them.

But it does present a "clear and present danger" of riots in State penitentiaries.

Therefore the petitioner has been denied no constitutional right and even if the allegations in his complaint are taken as true, the action of the trial court should be affirmed.

## II.

There is no allegation of scienter on the part of the defendants. Therefore the complaint does not state a case under the Civil Rights Act.

Generally speaking, if defendants violate a plaintiff's rights to liberty or property, they are liable whether or not they are aware that their actions are unlawful.

But the Supreme Court of the United States has held, very wisely, we think, but clearly in any event, that this is not the rule in civil rights cases; for if it were, every time a law enforcing officer attempted to enforce the statute or or-

dinance that was ultimately held unconstitutional; for example, if he should arrest a motorist for speeding under an ordinance that ultimately proved not to have been validly enacted, he would incur liability under the Civil Rights Act. U. S. C. Title 28, Secs. 1443, 1343 et seq.; Title 42, Secs. 1983 et seq.

In *Screws v. United States*, 325 U. S. 91, the Supreme Court of the United States held an indictment that purported to charge a violation of the Civil Rights Act was insufficient because although it did indeed charge acts, which if committed, denied civil rights, it did not allege that the officials *knew* that their activities violated the Fourteenth Amendment.

In sum and in short, we do not think that the founding fathers wrote the First Amendment in order to guarantee felons in prison the right overtly to espouse movements that, although pretextually "religious", have not only as their object but as their effective consequence the fomenting of prison riots.

We may add that Thomas Jefferson's famous "Wall of Separation Between Church and State" is not exactly the same as the wall that separates convicted felons from those persons who have been convicted of no crime.

**Conclusion.**

For the reasons urged in this brief, the judgment appealed from should be affirmed.

Respectfully submitted,

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## APPENDIX I.

Subject: Muslim Cult of Islam—Nation of Islam, 5335 So. Greenwood Ave., Chicago, Ill.

1. The Muslim Cult of Islam, a semi-secret black supremacy organization, was organized in Detroit, Mich., in the early 1930's.
2. It has been variously referred to as the Moslem Cult of Islam, Muhammed's Temple of Islam, Allah Temple of Islam, Mohammed Temple of Islam and the Holy Temple of Islam.
3. The Cult claims direct association with the Islamic religion and devotion to the Koran, the sacred scripture of Islam believed by orthodox Mohammedans to contain revelations made in Arabic by Allah directly to Mohammed. The organization is restricted to Negroes only and preaches hatred for all whites—referring to them as "devils" and "two-legged rattlesnakes." The Christian religion is considered as the tool of the white man used to enslave the Negro, a religion fit for the garbage can.
4. Moslem scholars dispute the Cult's claim of teaching the true Moslem religion. They state that despite the use of a few Moslem prayers, and occasional quotes from the Koran, the Muslims' basic teaching is opposed to Moslem doctrines. Also, much of the quotes of the present leader stem from the bible to which he adds his personal interpretations and prejudices. Orthodox Moslem belief in brotherhood equality and immortality is in direct contradiction to the present doctrines promulgated by the present leadership of subject Cult.

5. The origin of the Muslim Cult of Islam is attributed to W. D. Fard, Negro, alias Farad, W. D. Ford, Wallace Dodd Ford and "ALLA" Fard, it is claimed, served three years in San Quentin for a narcotics violation, and first preached from the Bible and soon abandoned the testament to preach racial hatred. In 1933, Fard mysteriously disappeared. Elijah Poole, Negro, member of the Cult, christened himself Muhammad, "The Messenger of Allah," and gained control of the Muslims.

6. Elijah Poole, Sr., alias Elijah Muhammad the Messenger of Allah (present), Elijah Mohammed, Elijah Muck (Muc) Muhd, the Prophet Gulam Bogans and Mohammed Eli Jah Mald, was born near Sandersville, Georgia, October 7, 1897, the son of a share-cropping Baptist, Negro Minister. Early in life, his family moved to Detroit, Michigan, where he attended elementary school which he left at the age of nine, only completing three grades. He worked at odd jobs in Detroit, later drifting around the country during which time he was allegedly arrested for vagrancy several times. Back in Detroit, he became attracted to Fard's Muslim movement which already began preaching anti-white doctrines.

7. After assuming leadership of the Cult in Detroit, Elijah Muhammad was arrested on charges of contributing to the delinquency of a minor and placed on six months probation. In November, some of his disgruntled followers rebelled and drove him out of town. He then left for Chicago, Ill., where he established the present day Islam Temple No. 2 at the national headquarters of the Cult.

8. In Chicago, March 5, 1935, in the courtroom of Municipal Judge Edward S. Scheffler, about two-hundred members of the Cult rioted. Police Captain James Palczynski, present in the courtroom with a police detail, died of a heart attack as a result of the melee and eleven policemen

were injured. The group accompanied Mrs. Rosette Has-  
sen, a woman member to court; she was accused of starting  
a fight on a street car. Followers attempted to storm the  
bench during the trial. Some policemen were slashed and  
two rioters were shot. Forty Cult members were arrested;  
the men received six month sentences while the women were  
sentenced to ten days in jail.

9. In 1942, The Cult was involved in a "fifth column"  
plot designed to unite the world's dark skinned people under  
Japan and to exterminate the white race. Leaders of the  
sect were arrested and charged with violating the federal  
espionage act. A Negro policeman, in collaboration with  
the Federal Bureau of Investigation, developed the follow-  
ing:

10. Japanese organizers frequently told the hundreds of  
followers of the Allah Temple of Islam, 104 E. 51st Street,  
"Be prepared for the day of reckoning with the pale faces.  
When that day comes Japan will supply you all with guns."

11. At a meeting Sept. 13, 1942, in the Allah Temple of  
Islam Muck Muhd, alias Elijah Muhammad, told his fol-  
lowers; "The red background of the flag of Islam represents  
the sun. The crescent and stars represent the moon and  
planets. The other flag you see there (the Stars and  
Stripes) is the symbol of the white devils." "There is only  
one flag for us. That is the flag of Islam! See how it com-  
pares with the Japanese flag of the Rising Sun. The reason  
for the likeness is because the Japanese are our brothers.  
They are the only ones who can give us justice, freedom  
and equality." Speakers at some of the subversive meet-  
ings, uncovered by patriotic Negro organizations, made  
such statements as: "Our prayers were answered with the  
bombings of Pearl Harbor. God bless Hitler. Tojo will  
save American Negroes from the white yoke. Great Japan-  
ese victories leave fewer victims for us.

12. As Gulam Bogans, Elijah Muhammad was seized by the FBI sedition raid in September, 1942. He was later charged with advocating Negro sympathy for Japan. In October 1942, he was indicted by a Federal Grand Jury on charges of sedition and conspiracy to promote sedition among Chicago Negroes. He was received at the Cook County jail February 4, 1943, on the sedition charge, but was later released to the U. S. Marshall for transfer to the Federal Correctional Institution at Milan, Mich., where on July 23, 1943 he began serving one to five years for violation of the Selective Service Act. He was granted conditional release August 24, 1946.

13. On March 23, 1960, Elijah Muhammed's son, Wallace D. Muhammad, age 26, 4847 S. Woodlawn, was found guilty of draft evasion by U. S. District Judge Edwin A. Robson. On April 28, 1960, he was sentenced to three years in prison for failing to obey the draft board order. Other members have been convicted as conscientious objectors during World War II.

14. A serious incident occurred in Detroit, Mich., July 7, 1957, while a Muslim speaker harangued a street crowd in the Negro district. Several of the Negroes began attacking whites at the location finally causing a full-scale riot. Nineteen persons, including eight policemen, were injured.

15. Numerous other incidents have been created throughout the country by the Muslims. New York's Harlem area witnessed some. Headquarters of the Cult in Monroe, Louisiana, was the scene of a free-for-all, March 5, 1961, when a battle developed as the police attempted to arrest some members of the sect. Los Angeles, Calif., was the scene of the most recent violence perpetrated by the Cult, April 28, 1962, when police attempted to question two sect members peddling clothes from a car parked near Mu-

hammad's Mosque No. 27. A riot developed when Muslim members from the Temple came to the assistance of the two being questioned. The police were forced to use their guns to subdue the rioters which resulted in the death of Ronal T. Stokes, secretary of the Temple, the wounding of six other members and injury to several policemen.

16. Federal and State prisons continue to have serious problems involving Muslim inmates. The State Prison in Fulton, New York, has a 50% Negro population. Twenty-five percent of this number claim Muslim membership insisting on religious recognition and special privileges which would obviously break down discipline. Muslim violence also took place at Federal prisons in Terre Haute, Ind., and at Atlanta, Ga. Stateville and Joliet penitentiaries in Illinois continue to have some Muslim activity amongst their inmates. This situation is being closely observed to contain any incident that could arise. Also witnessing serious Cult activities have been Green Haven State Prison in New York and Clinton Prison in Danamora, N. Y. Many prison inmates have been recruited during their incarceration. Inquiries concerning the Cult have also been received from the Austin, Texas penitentiary (1957).

17. It is extremely important for all law enforcement agencies on a local level to recognize the potential danger existent in dealing with Cult members in their respective areas. In time of war, the Muslims can be expected to become a major problem. They openly deny any allegiance to our country, claim Arabian heritage and only declare complete subservience to Allah and the flag of Islam. Despite Elijah Muhammad's limited education, he is credited with being a very forceful and convincing speaker. He can whip his audience into the type of frenzied followers seldom witnessed since Hitler. Most of his members comprise the illiterate and semi-educated elements. He is able to attract



people who believe without question and ready to follow fanatically his dictates or the orders of his chosen leaders.

18. It would be a serious mistake to consider Elijah Muhammad as a run-of-the-mill rabble rouser, or to treat his leaders in the same vein. Some of his able representatives have appeared in debates and seminars at colleges and universities, on radio and television, during which they had impressed audiences with their capability of defending their movement. The organization is ruled with an iron hand, both with regard to finances and as to leadership and personnel over which Elijah has supreme control.

19. While the Muslim Cult's Program appears to have nothing in common with the Communist Party, it is not beyond the realm of possibility to assume that Communists presently may be exerting some influence, or that the Cult could be readied for exploitation during a national emergency involving our country and the Soviet Union. It is reliably reported that two former Communists are locally assisting in one of the Cult's functions. One instance of suspected Communist influence can be cited in the person of Mrs. Christine Claybourne Johnson (negro), former teacher in a Chicago Public School. Mrs. Johnson is the director-principal of the University of Islam at Chicago Temple No. 2. She is also president of the African-American Heritage Association which is pro-Communist and has been identified with other Communist and Communist-front activities. In 1960, Mrs. Johnson visited the Soviet Union for which she had nothing but praise in a subsequent article relating her travels, which appeared in a local Communist front publication. Her education included attendance at Loyola University, Chicago Teachers College and DePaul University.

20. The Cult has been able to attract attention to its existence through its ability to pay for space in various

Negro publications. Some of these are, The Pittsburgh Courier, the Herald Dispatch printed in Los Angeles, the Chicago Defender, and the New Crusader in Chicago which is a scandal sheet devoted to printing articles dealing with sex incidents involving Negroes in the ministry and professions, alleged discrimination in employment and police brutality and persecution of the Negro population. The latter publication has allotted considerable space to the Cult's activities which could be attributed to the financial assistance received in return. While the Cult has disseminated various publications under diverse titles, its present official publication is labelled, "Muhammad Speaks." It is published in Chicago and they claim a circulation of 175,000. This appears to be an exaggeration, but every member is expected to pay for three hundred copies each for dissemination. The publication comes out about once a month; eventually it is expected to be a weekly.

21. The Muslim Cult insists that it is entitled to self-rule and expects the government to eventually yield in granting them several States for this purpose. Ultimately, according to Muhammad, the blacks being the first race created on this universe, world leadership will finally revert back to the blacks and their kind. The lowest form of humanity, the whites (devils), will be annihilated. Elijah teaches that the blacks were first created and from them stemmed the brown, red and yellow races which are accepted as blood brothers who will eventually rule the world. The whites are regarded as the sediment which resulted from the foregoing preferred races and who have expropriated that which naturally and rightfully belongs to the black race.

22. It has been stated that Elijah had purchased some property in Arabia as a possible center for his movement when the day of the Armagadden (end of white rule) takes

place. He predicts the latter by the year 1970. Purchase of the land in Arabia has no confirmation although it is the focal point of Muhammad's desires. He, his sons and some of his leaders have made the pilgrimage to Mecca, Saudi Arabia and claim they were officially received and guided in their tour by the true followers of Mohammad. Some of the true Mohammedan elements had accepted the friendship of the Muhammad Cult for selfish or other reasons but, in the end, it was Elijah who capitalized on any recognition afforded him.

23. To the present national and concerted effort on the part of the Negroes to eliminate discrimination, the Cult has been a source of irritation. However, there are certain reliable Negro elements who appear to take relief in this matter, viewing it with a certain amount of "I told you so" satisfaction, and indicating that the whites through disregard of the Negroes' problems, have brought this situation about. This attitude could result in serious repercussions.

24. Elijah has been very scrupulous and exact in setting up his organization. No segment of the membership is ignored, all have their specified functions and duties within the organization. He has recognized competent leadership amongst his followers and has demonstrated his impartiality in his choice of appointments, when he bypassed his sons, of which he has six, to designate Malcolm Little, head of Temple No. 7 in New York City, as his successor should the occasion arise.

25. The Cult has been divided into three groups. Group A contains the youngest elements. Group B are the juniors, from 15 to 19 years of age, who receive basic military training in preparation for membership in the Fruit of Islam. Group C are the older members who form the elite corps of the Fruit of Islam. The elite corps train in Judo, Karate

and physical drill, complete with saluting and cadence counting. They insure proper discipline among members and provide security services at meetings and during all travels of Elijah Muhammad. It is claimed that members are ordered not to carry weapons of any kind to avoid being placed at the mercy of any policemen. During all functions of the Cult, Negroes are only admitted. Each individual entering the meeting is searched and relieved of anything which could be construed as a weapon.

26. Overall, opinion seems to indicate that Elijah Muhammad has tremendous faith in himself and Allah. Also, that he is shrewd, intelligent and an excellent speaker. He trusts his subordinates to a degree but essentially thinks no one is his friend. His main motivation is personal power. He wears an embroidered pill-box fez decorated with symbols representing his Cult.

27. Les Brownlee (Negro), feature writer for the Chicago American newspaper, arrived at the following conclusions after making a personal survey of the Cult's activities and compared it with the techniques used by Hitler to bring the world to disaster:

1. Both made a strong appeal to the frustrated, pointing up injustices.
2. Both used hatred to pit one group against another.
3. Both spread the quasi-religious doctrine of racial superiority.
4. Both attacked Christianity and democracy as incompetent to solve problems.
5. Both used the approach of a demagog.
6. Both demanded fierce loyalty of followers.
7. Both started inside the framework of the law.

8. Both indoctrinated youth.
9. Both built an elite guard.
10. Both allied their causes with other nations which had similar doctrines—in Muhammad's case, with the rising tide of nationalism in Africa today.

28. While the financial strength of the organization is a closely guarded matter, it is safe to assume that it is the richest and most financially sound of any religion of blacks in America. To date, they have refused to divulge their financial status to any governmental agency—claiming they keep no records. They demand to be recognized as a religious organization, the same as others, but refuse to comply with regulations established by law governing those institutions. Thorough inspection of their establishments have been denied to authorized inspectors of the local government. They have failed to file any reports necessary for tax exemption.

29. Members are expected to contribute eight dollars and thirty cents (\$8.30) weekly as a duty fund, plus a charity envelope for Elijah Muhammad. A one hundred and twenty-five dollar (\$125.00) a year donation was previously requested for Elijah's birthday fund, which was since scaled down to sixty-five dollars (\$65.00). A defense fund of thirty dollars (\$30.00) is demanded whenever a Cult member becomes involved in court proceedings. It is felt that additional financial assistance comes from outside sources.

30. Some of the Cult's holdings were paid for in cash. The national headquarters of the Cult, Muhammad's Mosque of Islam No. 2 is located at 5335 S. Greenwood Avenue, Chicago, Ill., P. O. Box 5470, and its adjoining University of Islam at 5333 S. Greenwood Ave., was purchased in May 1957 for ninety-three thousand five hundred dollars (\$93,500.00). Muhammad's nineteen room residence, which

is elaborately furnished, at 4847 S. Woodlawn Ave., Chicago, Ill., was purchased in 1952 for fifty-five thousand dollars (\$55,000.00). A thirty-six (36) apartment building located at 8201-05-07 S. Vernon and 433-425 E. 82nd Street, Chicago, was bought for one hundred twenty-six thousand dollars (\$126,000.00). In April 1959, a small mortgage was obtained towards the purchase of a five acre parcel of land running from 85th to 86th Streets and from South Park to Calumet Avenues which was valued at seventy-five thousand dollars (\$75,000.00). The latter acquisition comprised their contemplated twenty million dollar expansion program. The area was to contain a community center with a mosque for prayer and worship, an educational institute, science laboratories and library, a hospital and gymnasium. This land is located in a community of expensive residential homes and apartments, and almost completely colored. In March 1960, the Chatham-Avalon Community Council, comprised of residents in the area, filed a complaint charging that this land was earmarked for a park site in 1958. The courts finally ruled against the Cult, and the Chicago Park District gained possession of the land for the sum of one hundred and sixty-five thousand dollars (\$165,000.00) which, however, resulted in a gain for the Cult of ninety thousand dollars (\$90,000.00). Elijah Muhammad has a Cadillac auto at his disposal, and his wife, Clara, has a Lincoln Continental auto.

30(a). The Cook County State's Attorney's office, Real Estate Department, processing real estate tax delinquents, indicate that the property occupied by Muhammad's Mosque of Islam and the University of Islam had been denied exempt status as a religious institution beginning in the year 1958. The records also show that the lots occupied by the Mosque and the university actually comprise addresses from 5333 to 5345 S. Greenwood Ave. The total delinquent

taxes, dating back to the years 1958 and through 1961, amount to eighteen thousand one hundred and eighty-five dollars and eighteen cents (\$18,185.18).

31. The Cult operates approximately fifty-four Mosques and temples in twenty-two States and the District of Columbia, together with many business establishments. A subsidiary of Chicago Temple No. 2 is located at 1536-38 S. St. Louis Ave., referred to as the West Side branch. It operates and owns businesses on Chicago's South side such as, barber shop, cleaning establishments, clothing factory, grocery and meat market, restaurant and bakery. Negroes are urged to establish their own industries and stores and patronize them only.

32. While the Cult claims a membership of over one hundred thousand nationally, some observers list it as anywhere between ten and seventy thousand. More reliable sources estimate national membership as around six or seven thousand. Because of the fanatical devotion and zeal of the members, their danger potential in a tension area far outweighs the size of the membership. Chicago membership is believed to be approaching six hundred. This number does not include the children attending the school. The last national convention of the Cult held in Chicago, February 1962, drew about fifty-five hundred persons (5,500). Of the local membership, between two hundred and seventy-five (275) and three hundred (300) comprise the active Fruit of Islam, the semi-military security guard. Sunday afternoon meetings at the Temple average about three hundred in attendance. Sunday morning meetings at the West Side branch are attended by about forty members. Meetings at the Temple usually take place on Wednesdays and Fridays at 8:00 P. M., and on Sundays at 2:00 p. m.

33. Members are informed that they are Asiatic blacks from the tribe of Shabban and prefer to be referred to as

Asiatic Muslims or Black people. Devout followers are pledged to abstain from smoking, alcoholic beverages, narcotics, adultery, swearing, gambling, dancing and eating pork. Married women are cautioned to avoid being alone with men other than their husbands. Adult females, while attending Cult functions, have been observed wearing white gowns and veils (babushkas), girls attending the school wear white veils. Females forego the use of cosmetics. Christianity is rejected as the graveyard of the Negro people.

34. The Cult directs its members to drop their "slave" surnames and use the letter "X" instead. The first name plus and "X", preceded by a number, such as John 4 X of John 10 X, denotes particular status in the Temple or seniority. Functionary leaders are conferred special titles as, Shabass (or Shaboss), Supreme Captain, Nasaam and ShariEFF. Members are greeted with "As-Salaam-Alaikem (peace be unto you) which salutation is answered with, "Alaikum Salaam." Their accepted colors are, black, foundation of the universe; red, freedom; green, everlasting life. Most observations made locally appear to indicate that members deliberately refrain to take advantage of their privilege of voting in elections by failure to register.

35. Each Sunday night, "Mr. Muhammad Speaks" can be heard on Station WEAW (105), FM, at 7:00 p. m., and on Station XERF (1570), AM, at 6:30 p. m.

36. The University of Islam at 5333 S. Greenwood Ave., Chicago, Ill., is attended by approximately three hundred and fifty-seven (357) pupils, all colored. They allege their classes range from the kindergarten and up through the twelfth grade. The textbooks are claimed to be the same as those used in all public and other private schools. Some of the supplemental texts include, "Caste, Class and Race."



and "Africas Gift to America," "Black Reconstruction," "Muhammad's Children A First Grade Reader." The Muslim religion is taught and, beginning with the third grade, the Arabic language. Previously they cleaned accreditation through the ninth grade. Recently, a banner was observed on the floor, which contains the auditorium, reading, "Up, You Mighty Race. You Can Accomplish What You Will."

37. The school operates three of its own school busses for transportation. Recently, one of their busses was involved in an accident with a Chicago Transit Authority Bus resulting in numerous alloted injuries to some of the pupils. In consequence of the accident, the existence of the Cult and its school came into prominence with the public and some of the legislators. A legislative investigation is presently underway to determine the reasons for permitting the Black Muslim, semi-secret Cult, advocating black supremacy, the operation of an elementary school. The school was originally on the County's approved list but was removed from the list in September 1961.

38. James Shabass (Anderson) was the former principal of the school. He is now minister of the Temple and teaches the Muslim religion to the students. Present Director-principal of the school is Mrs. Christine Claybourne Johnson (colored), who resides at 4349 South Park. Mrs. Johnson is a Communist sympathisor at least, and was previously referred to earlier in this report. It is claimed and all of the teachers (approximately nine) have bachelor degrees, and two have master degrees from the University of Chicago.

39. It was recently reported that Elijah Muhammad purchased a residential site in Phoenix, Arizona, where he is presently visiting for \$23,500.00. Phoenix has a small Negro population. Besides Elijah and his wife, Clara, other

known members of his family are, sons: Emanuel, Nathaniel, Wallace, Akear (presently a student in Egypt), Her and Elijah Muhammad, Jr. Daughters include, Lottie Muhammad and Mrs. Ethel Sharrief. Herbert is listed in the phone book as Herbert Mohammad, 4847 S. Woodlawn Ave., Phone: WA-4-2017.

40. According to recorded documents, listed as trustees for Muhammad's Temple No. 2 of the Holy Temple of Islam, are:

Raymond Sharrieff, 7143 S. Indiana Ave., Chicago, Ill.  
Supreme Captain and head of the Fruit of Islam.

Also used the name of Raymond Hatchett.

Born: Feb. 10, 1919 West Point, Ga.

Wife: Ethel, daughter of Elijah Muhammad.

James Anderson, alias James Shabass and James Three X.

1536 E. 65th Pl., Chicago, Ill.

Born Nov. 15, 1916. Arkadelphia, Arkansas.

John Massan, true name John Hatchett,

5951 S. Bishop St., Chicago, Ill.

Born: Oct. 21, 1907, West Point, Ga.

Wife: Mosella

41. As of May 1962, the following comprises the leadership of the Muslim Cult:

1. Elijah Muhammad
2. Malcolm Little. aliases: Malcomb X, John Shabass  
25-46 99th Street  
East Elmhurst, Long Island, N. Y.
3. Raymond Sharrieff, Chicago, Ill.  
Supreme Captain of the "Fruit of Islam",  
described in previous paragraph.

4. Ethel Sharrieff—wife of above Raymond.  
Supreme Captain of the Muslim girls training program.
  5. Elijah Muhammad, Jr.  
Assistant Supreme Captain of the "Fruit of Islam."
  6. John Ali, aliases: John 4X and John Simmons  
National and local secretary of the Cult.  
7430 S. Michigan Ave., Chicago, Ill.
42. The following are the known operations of the Muslim Cult in the Chicago area:
- Muhammad's Mosque of Islam No. 2  
5335 S. Greenwood Ave., phone: MU-4-4486
  - West Side Branch  
1536-38 S. St. Louis Ave.
  - Elijah Muhammad's residence  
4847 S. Woodlawn Ave.
  - Temple No. 2 Barber Shop and Cleaning Shop  
718 East 79th Street, phone: ST 3-8997
  - Temple No. 2 Clothing factory  
453 East 79th St., phone: TE 4-5224  
(finished articles are sent to 553 East 79th St.)
  - Temple No. 2 Cleaners  
608 East 63rd St., phone: TA-4-9840.
  - Temple No. 2 Dry Cleaners  
1838 West Lake St., phone: CH 3-2075  
(expect to go out of business as of June 1962)
  - Temple No. 2 Grocery and Meat Market  
614 East 71st St., phone: ST 3-9846.
  - Temple No. 2 Bakery and Restaurant  
(Dry Cleaning establishment in rear)  
616 E. 71st St, phone ST 3-9823.

Temple No. 2 Clothing Store  
553 E. 79th St., phone: RA 3-5561.

Temple No. 2 Bakery (South Park Bakery)  
370 East 71st St., phone ST 3-9091  
Owned by Herbert & Elijah Muhammad, Jr.

43. The following represents a list of Muhammad's  
Mosques and temples countrywise:

- Muhammad's Mosque No. 1  
11529 Linwood, Detroit, Mich.
- Muhammad's Mosque No. 2  
5335 Greenwood Ave., Chicago, Ill.
- Muhammad's Mosque No. 2 West Side Branch  
1536-38 S. St. Louis Ave., Chicago, Ill.
- Muhammad's Mosque No. 3  
1254 North 15th St., Milwaukee, Wis.
- Muhammad's Mosque No. 4  
523 8th St., N. C., Washington, D. C.
- Muhammad's Mosque No. 5  
3507 Reading Rd., Cincinnati 29, Ohio
- Muhammad's Mosque No. 6  
514 Wilson, Baltimore, Md.
- Muhammad's Mosque No. 7  
102 W. 116th St., New York City
- Muhammad's Mosque No. 8  
2676 Imperial, San Diego, Calif.
- Muhammad's Mosque No. 9  
625 Himrod St., Youngstown, Ohio
- Muhammad's Mosque No. 10  
419 Madison Ave., Atlantic City, N. J.
- Muhammad's Mosque No. 11  
35 Intervale St., Roxbury, Mass.

- Muhammad's Mosque No. 12  
Philadelphia 4, Pa.
- Muhammad's Mosque No. 13  
841 Dwight St., Springfield, Mass.
- Muhammad's Mosque No. 14  
1097 Main St., Hartford, Conn.
- Muhammad's Mosque No. 15  
444½ Edgewood Ave., Atlanta, Ga.
- Muhammad's Mosque No. 16  
408 S. Butler Blvd., Lansing, Mich.
- Muhammad's Mosque No. 17  
119 Chicago Ave., Joliet, Ill.
- Muhammad's Mosque No. 18  
11003 Ashbury, Cleveland, Ohio
- Muhammad's Mosque No. 19  
1147 Germantown St., Dayton, Ohio
- Muhammad's Mosque No. 20  
1132 Broadway, Camden, N. J.
- Muhammad's Mosque No. 21  
678 Ocean Ave., Jersey City, N. J.
- Muhammad's Mosque No. 22  
7609 Baxter St., Pittsburgh, Penn.
- Muhammad's Mosque No. 23  
1412½ Jefferson Ave., Buffalo 8, N. Y.
- Muhammad's Mosque No. 24  
2116 North Avenue, Richmond, Va.
- Muhammad's Mosque No. 25  
261 Hunterden, Newark, N. J.
- Muhammad's Mosque No. 26  
541 Henry St. (at 7th), Oakland, Calif.
- Muhammad's Mosque No. 27  
5606 S. Broadway, Los Angeles, Calif.

- Muhammad's Mosque No. 28  
1410 N. Grand Ave., St. Louis, Mo.
- Muhammad's Mosque No. 29  
621 N. W. 2nd Ave., Miami 42, Florida
- Muhammad's Mosque No. 30  
1210 E. 12th St., Kansas City, Missouri
- Muhammad's Temple of Islam  
687 Moyt St., Warren, Ohio
- Muhammad's Temple of Islam  
329 State St., Jacksonville, Florida
- Muhammad's Temple of Islam  
1145 Emerson Ave. North, Minneapolis 11, Minnesota
- Muhammad's Temple of Islam  
1456 East 11th St., Winston Salem, N. C.
- Muhammad's Temple of Islam  
San Bernardino, Calif.
- Muhammad's Temple of Islam  
Odd Fellows Hall, 12th and Orange St.  
Wilmington, Delaware
- Muhammad's Temple of Islam  
525 East 2nd Avenue, Durham, North Carolina
- Muhammad's Temple of Islam  
1208 E. 12th St., Kansas City, Mo.
- Muhammad's Mosque  
1110 Mt. Vernon Ave., Columbus 3, Ohio
- Muhammad's Mosque  
708 Gulf Ave., Orangeburg, S. C.
- Muhammad's Mosque  
1570 Ellis St., San Francisco, Calif.  
Mail Address: 2907 Linden St., Oakland, Calif.
- Muhammad's Mosque  
147 N. Wellington St., South Bend 19, Ind.

- Muhammad's Mosque  
2815 Industrial St., Flint, Mich.
- Muhammad's Mosque  
201 N. 6th St. (at Tuscola, Saginaw, Mich.)
- Muhammad's Mosque  
1630 4th Ave. North, Birmingham, Ala.
- Muhammad's Mosque  
902½ Scott St., Tampa, Fla.
- Muhammad's Mosque  
66 N. 12th St., Harrisburg, Pa.
- Muhammad's Mosque  
1927 W. 23rd St., Chester, Pa.
- Muhammad's Mosque  
1608 Church St., Norfolk 4, Virginia
- Muhammad's Mosque  
1364 E. Street, Fresno, Calif.
- Muhammad's Mosque  
311 Paulson Ave. (Cor. of No. Carver)  
East Liberty, Penn.
- Muhammad's Mosque  
1607 St. Phillip St., New Orleans, La.
- Muhammad's Mosque  
619½ Effingham St., Portsmouth, Va.
- Muhammad's Mosque  
359 West Bartges St., Akron 7, Ohio

45. Muslim Brotherhood Constitution, Oath of Allegiance: On my life, honor and fortune, I solemnly pledge and promise that I shall always live up to the aims and aspirations of the Muslim Brotherhood, and shall never under any circumstances divulge any secrets, plans and movements of the Muslim Brotherhood, nor betray a member brother: and if I dare to divulge any secrets, plans or movements of the

Muslim Brotherhood, or betray a member brother or the cause, or use the influence of the Brotherhood for my own personal interest, I do so at my own risk and peril.

46. The USA West Coast Muslims publication, March 1961, Vol. 1, No. 1, contains the following message from Elijah Muhammad, Messenger of Allah:

Awake my people, the so-called Negroes, for YOUR DAY has come, though you don't know it.

ALLAM (God) has told me that you are the wisest, most beautiful and strongest people on the face of the earth, the original people and Masters of our Planet.

Join on to your Own (Nation of Islam) today, or you will be destroyed by Him, Allah has declared. And surely He is the All Powerful, Mighty God of Righteousness:

Beware the devil, and give up your Slavenames and your Slavemaster's religion (Christianity) which has made you completely deaf, dumb and blind and which will keep you in a mentally-dead condition and utter misery forever. Arise! for the Hour of your TRIUMPH and SALVATION is here, NOW!

Turn to Allah, your God and mine, beg forgiveness of Him and accept His True Religion ISLAM, The Religion of Freedom, Justice and Equality.

ELIJAH MUHAMMAD,  
Messenger of Allah.



47. Quotes of Minister Lusus E. Muhammad's Temple No. 4, Washington, D. C., which appeared in the "Salaam" magazine, July 1960: (Speaking of Elijah Muhammad) "In 1930 Al-mighty God (Allah) came to him in the person of Fard Muhammad. Allah taught him (Elijah Muhammad) for three years, night and day, teaching Mr. Muhammad that we are not Negroes. Our mothers and fathers were brought here from Asia and Therefore we are Asiatics. Our religion is Islam. He also taught the history of the Caucasian race—how they were made, and the time of their destruction. He did not receive revelations in a dream—God came to him in person as the Bible says "God spake unto Moses face to face. His birth and life corresponds with David the shepherd boy. David qualified by God to defeat the great giant Goliath. David, with full confidence in his God, and with his little sling and five smooth stones, was able to conquer the giant Goliath, the enemy of God's people."

"Mr. Muhammad is the Elijah of the Bible, the Elijah of the First King, Chapter 18, called for Beal's (false) prophet to prove the existence of their God, for which they were unable to do so because he did not exist. Elijah made fun of their God. Mr. Muhammad is calling for the Christian leaders to prove the existence of their God, and the truth of their religion."

"Islam is the religion of Allah (God) and not a European organized white man's religion. Islam is the original, the only religion of Allah (God) and His prophets. Islam will put the black man of America on top of civilization."

48. The Chicago Daily Defender, Negro newspaper, covering the Muslims' 10th annual convention, held in the Chicago Coliseum, Feb. 26 through Feb. 29, 1960, attributes the following statements to Elijah Muhammad made during the convention:

Chicago Defender, March 1, 1960: "If one million of you will unite with me, I'll have freedom and justice for you by tomorrow morning. Got out of white man's religion and give up his name. We have all colors in our race, red, yellow, brown and jet black—why should we need a white person." He also added, "I was missioned by God himself to lead his people just as Moses was centuries ago. If I was not protected by Allah (God), how would I be able to stand before this white man unafraid and speak as I do."

Chicago Defender, March 2, 1960: "There is much talk about what I am teaching. I want to defend myself in what I teach—my message is to separate the so-called Negro from his slavemaster, set him in heaven and his enemies in hell."

"Christianity should be placed in a garbage pail. The white man could not rule the black man if the black was united against the rule. We have a hom . . . we can leave, but why should we? Black people built this country with their labor. Let us get together, let us reason together and become a great independent nation."

The New Crusader, local Negro scandal sheet, January 20, 1962, issue, which caters to the Muslim Cult and its news items, in an article, "America's doom is fast approaching", quotes Elijah Muhammad: "Of all the nations of the earth there is none and there never will exist one as wicked as America, which has mislead the Holy people (so-called Negroes) of Allah and deceived them into worshipping a God they cannot see or hear . . . that is a God that does not exist. For this Cause Allah has stretched forth His hand against

wicked America to bring her to naught, even to dust and ashes. The devils know that Allah is God and I am His Messenger."

End of report

SECURITY SECTION,  
INTELLIGENCE DIVISION,  
BUREAU OF INSPECTIONAL SERVICES  
CHICAGO POLICE DEPARTMENT.

(Completed 24 May 1962)